

ROSIERUCIAN DIGEST

1953
DECEMBER

30c per copy

Attraction and Repulsion

From the viewpoint
of human behavior.

▽ △ ▽

Must We Suffer to Grow?

Analysis of an old
mystic principle.

▽ △ ▽

Cosmic Rays and Life

A discourse of
everyday interest.

▽ △ ▽

Featuring:

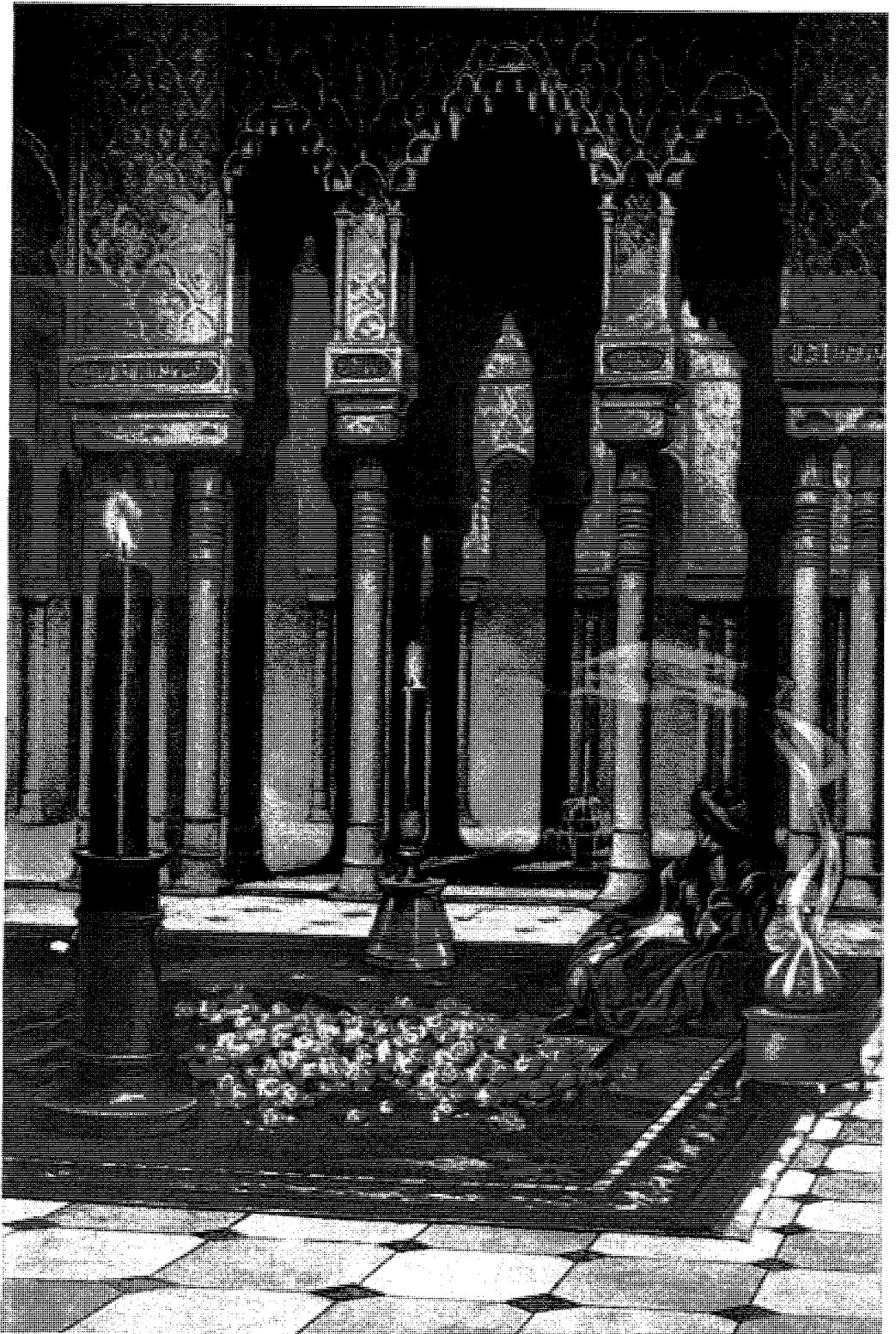
- *Mysticism*
- *Science*
- *The Arts*

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Next Month: Music and You

▽ △ ▽

Cover:
Meditation





partners in **LIGHT**

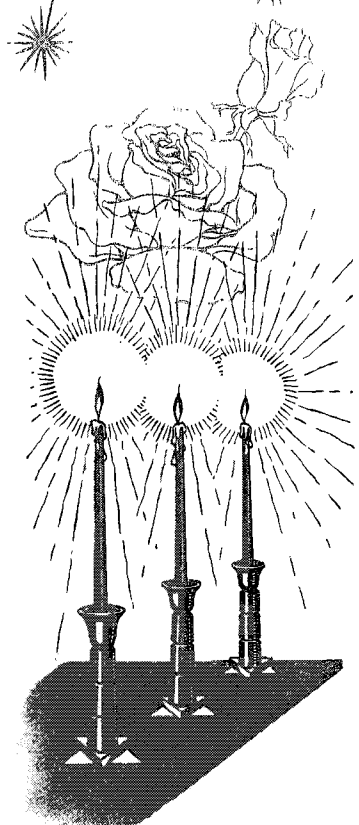
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The symbology of the rose is well known to all philosophers and mystics. It is the universal hieroglyph that has linked the East and West . . . the symbol of the Path to Divine Attainment . . . an emblem enshrined in the hearts of men and women everywhere.

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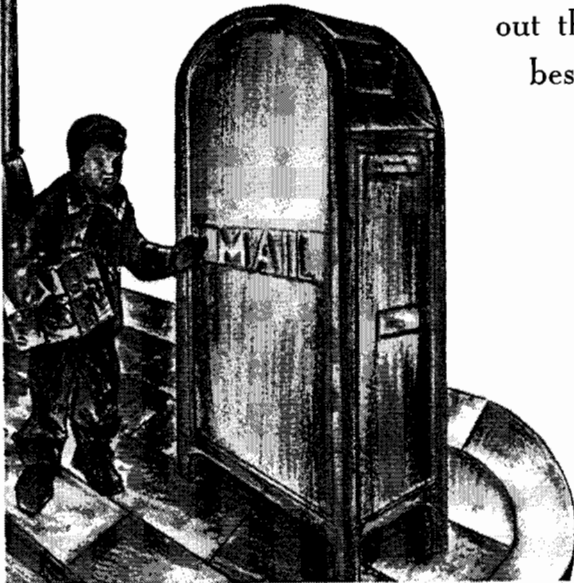
Per box of 4 candles, postpaid.....\$1.50
Two boxes (8 candles) for.....\$2.40



Rosicrucian Supply Bureau
SAN JOSE, CALIFORNIA

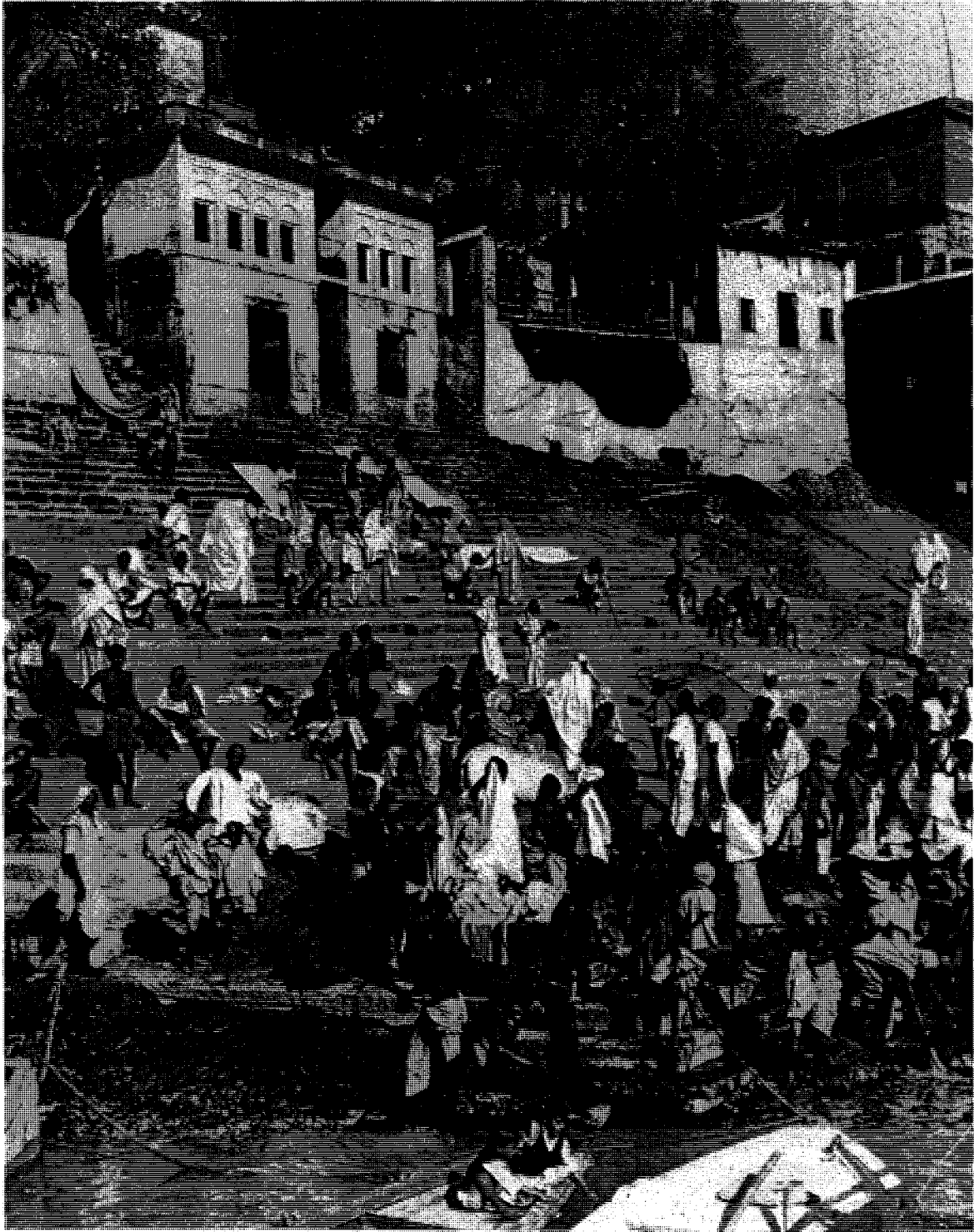
THE JOY OF GIVING

THERE is a titillating fascination in the giving of a gift. The anticipation of words of surprise by the receiver—the feeling that a natural obligation to share life's blessings has been fulfilled—the kingly state of being an administrator of life's goods; these thoughts perhaps crowd in upon the consciousness of the sender. More than that, though, giving is a symbol of sharing. Whether it be our wealth, thoughts, abilities, or our home — the sharing of these means happiness. It is most fitting at this time of year, when Peace among men is so much the concern of all people, that the act of giving also receives due attention, for therein lies the way to world peace. May this spirit be extended throughout the year, and take with it our best wishes for a



Merry
Christmas





SACRED CONCLAVE

One of the numerous bathing ghats (steps) at Benares, India, sacred city of the Hindus on the banks of the Ganges. Hindu pilgrims come from afar to bathe in the sacred waters of the Ganges and to partake of its alleged medicinal properties. They are also immersed in the waters as a rite of lustration or purification, which is not unlike the modern Christian baptism although antedating it by centuries.

(Photo by AMORC)

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXI

DECEMBER, 1953

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EDITOR: Frances Vejtasa

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THE
THOUGHT OF THE MONTH
ATTRACTION AND REPULSION

By THE EMPEROR



Most persons have some understanding of the law of attraction and repulsion as it relates to the phenomenon of magnetism. How this law may be mystically applied to human behavior is often confusing to them. Perhaps the best way to approach this subject is to cite common experiences upon which the explanations may be based.

Have you not met persons who objectively, in their appearance—the way they were attired, their mannerisms, and features—were quite acceptable, and yet you experienced an immediate dislike for them? The absolute objectivist, even the academic scientist, may explain this common experience as arising solely out of subtle suggestion which one may not have realized. He will relate that you eschew the presence of a person because of something in his behavior, the scent of a perfume, some slight gesture or accent of speech, which has aroused within your subjective mind a latent dislike identified with some earlier experience now forgotten. In all probability, some dislikes are the results of such factors of suggestion. In those instances where the dislikes could be subsequently traced to associations of previous experience it was found that the dislike was not so intense upon the first meeting. The experiences to which we have reference are those having to do with dislikes that are realized at their fullest intensity upon the *first* contact and can never be identified with any particulars of the person.

It has been reported to us—and perhaps you have experienced it—that the

feeling of repugnance was even had when approaching the back of an individual. There are also cases of such repugnance being experienced by merely entering a room from which an individual has just exited. Acting on the assumption that such might have been caused by some lingering scent, which, as a subtle suggestion, aroused the feeling of repugnance, experiments were conducted with that view in mind. The same perfume, if the subject was a woman, was used by another subject who then confronted the person without similar sensations being aroused. Also, there were attempts at duplicating the odors of clothing such as the scents of leather dressing and textile dyes—materials which had been worn by the person who had just left the room. But these were without success, for there was no response to them. It was apparent that there was something far more *intangible* which was causing the peculiar sensation of repugnance.

Do thoughts, habits, or subjective inclinations which are of a nature to be offensive to normal persons, actually radiate some quality even when they are not objectively manifested? Does a malicious character generate a subtle force that can be felt, though no overt act or word accompanies it? As much as some may deny it, our thoughts do have an effusion from our persons. The qualities of that particular emanation from the human body, which we call the aura, are quite apparently affected by the real personality of the individual. No matter how one may try to cloak his intentions and his feelings, the emotions and thoughts do affect the spinal nervous system and,

what is more important, affect the *sympathetic nervous system*. This latter system is responsive to those higher frequencies which, because of their unlimited nature, we call *infinite*. Like an electromagnetic field, the radiations from the aura heterodyne, that is, disturb the relationship of certain other similar fields with which they may be brought into contact. Or, such fields may be brought into resonance, that is, harmony, with each other.

Like polarities of magnetized substances, as we know, will repel each other; those of unlike nature will be attracted to each other. The magnetic field as a kind of stress is invisible. It is only known to us by means of its manifestation—its action upon other things or conditions. It is also only under the most unique circumstances that an aura can be “seen.” Then, actually, we are not “seeing” the aura. Certain psychological as well as physical conditions are produced as the result of the aura, and that is what we see. When we “see” an aura, it is the secondary effects which have become visible.

It may be asked, why do persons’ auras which are charged differently, because of entirely opposite personalities, not attract each other? Likewise, why is it that persons whose interests and ideals are similar find pleasure in the company of each other? This, most certainly, is counter to the law of attraction and repulsion, as we know it in the phenomena of magnetism.

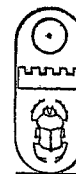
Sympathetic Responses

We should not really say that auras are attracted or repulsed, but rather that they are in harmony or not in harmony with each other. Let us use the analogy of two tuning forks which have been struck simultaneously with a small mallet. If they are so constructed that they will vibrate at the same frequency or pitch, then they will be in resonance, or harmony, with each other; in fact, they will vibrate in unison. If one of the forks is struck and not the other, the vibrations of the air, set up by the fork which has been struck, will induce the second fork to vibrate with the one which has been set in motion by the hammer. The second tuning fork has not been “attract-

ed” to the one which was struck. Its nature was of such kind that it was equally affected by the similar conditions. Each aura, likewise, has a certain general consistency. It is built up, to use a phrase, from our emotional and psychic selves, to have a specific vibratory nature. The aura, we can say for further analogy, is like a particular musical note of our being. It represents the integrated attributes of our whole nature—just as a painting of many colors presents an over-all appearance of either lightness or darkness. The aura will thus respond to any condition having a vibratory nature similar to its own. Two auras may not be identical, but they may be similar enough in their over-all nature that they become *sympathetic*. Whatever is conducive to our nature, that which we like, we find pleasure in and we designate it as “good.” So, when we respond to the auras of others, it is because we are really reacting to a state or condition nearly approaching our own emotional and psychic nature.

The aura of a morally corrupt person would bring just as much satisfaction to some persons as would a highly spiritually evolved one to another person. The evil person would find pleasure in being brought into contact with an aura that *complemented* his own; he would find himself in attunement with its vibrations. Therefore, unlike the phenomena of magnetism and electricity, similar behaviors and habits will cause a grouping of people; dissimilar ones will cause a separation of them.

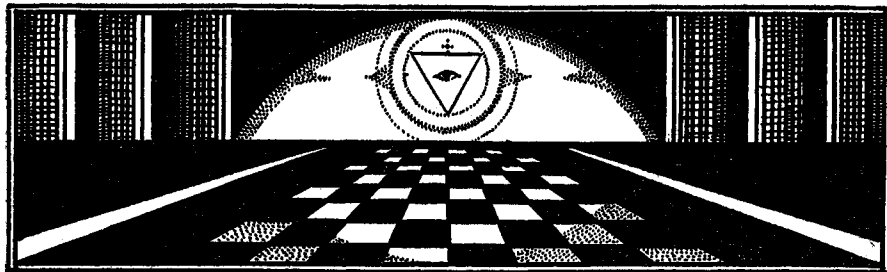
Where states or conditions of an apparently unlike nature are attracted to each other, it is because each is *insufficient*. The opposite of one is the element that is perhaps needed to bring about the sufficiency of the other. In this sense, then, we have really another example of a *kind* responding to its own nature. The unlike thing or condition is actually a necessary part or element. It is *not truly foreign*. It really belongs to that to which it becomes united. To use another homely analogy, in appearance a wheel is different from an axle, and yet the completed wagon needs the wheel as well as the axle. If the axle could seek the wheel, we



would not say that it was being attracted to an unlike nature, but rather that it was being brought into harmony with a different element necessary to the fullness of the functioning of the wagon. Positive and negative, therefore, are merely arbitrary terms assigned to that which has different

qualities to our perception—but they really belong together. Things may be alike—such as human behavior—and respond to each other sympathetically, yet they are not attracted in the sense of being inexorably drawn to each other.

(Reprinted from the Rosicrucian Forum)



Are We a Good Investment?

By O. G. KINGDON, F. R. C.

Master, Hamilton Chapter—Hamilton, Ontario, Canada



THERE are two qualities of investment: material and spiritual. The usual investment deals with money, and always with the idea of profit or gain—whether it be stock, bonds, or property. This is the material idea. On the other hand, God has invested in us a part of himself. This is the spiritual idea.

Are we a profitable investment? Are we gaining creative ideas, evolving our consciousness, and using ourselves as a channel for Light, Life, and Love? Or are we so involved in business and material activities that there is no time, thought, or energy for higher things? The government has instituted laws to protect investors. Even so the Cosmic has Divine Laws to protect the spiritual investments. When we fail to use our God-given talents, to heed the higher impulses and intuitions, we invariably suffer in consequence. We cut ourselves off from the Divine Source. We still can be materially successful but the price is high. The material cannot

be taken into the next life. On the other hand, if we are good investments the Cosmic will protect us to the highest point of consciousness, the highest point of our understanding at this stage of our evolution. Therefore, let us increase the Divine investment in us.

In the "Parable of the Talents" in the Bible, it is recorded that a Master, about to go on a journey, gave to his servants his goods for investment. To one he gave five talents, to another two talents, and to another one talent, according to their abilities. Upon his return the Master had a reckoning with his servants. The man with five talents had gained five more; the man with two had also increased his by one hundred percent. The Master commended the servants who had increased their talents by saying, "Thou hast been faithful over a few things; I will make thee ruler over many things."

The man who had received only one talent had not tried to use even that one. Using fear as an excuse, he hid his talent in the earth. The Master spoke in terms of scorn to this servant, and said, "Take this talent and give it

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unto him who hath ten talents. For to him that hath shall be given, and he shall have abundance: but from him that hath not shall be taken even that which he hath."

Do we sometimes think too lightly of ourselves and our seemingly small talent? Do we use this as an excuse for doing nothing to increase its value? However small it seems, it can be used, it can be increased if we try, even in a small way. Never think that the effort is not observed and encouraged by the Cosmic. How can we expect to gain more if we do not use what we have? Every person is an individual personality, unique and distinct from

all others. Take for example an intricate machine. You see it operating smoothly. You do not see each small screw or bolt, or the small drop of oil, all of which have a necessary part in the smooth functioning of the machine. So none of us, as a part of the Grand design of the Master Builder, can leave undone his part even though seemingly small.

May we all think and strive to be good Cosmic investments and warrant the commendation of the Cosmic. As Jesus said, "You have been faithful over a few things, I will make you ruler over many things." May this benediction rest upon us all.



Strange Phenomena

THE GUIDING LIGHT

By ARTHUR C. PIEPENBRINK, M. A., F. R. C.



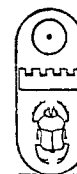
ONE stormy afternoon, a country doctor had undertaken a journey of over a mile by foot. A patient had sent a messenger to report a serious failing of health. Part of the journey led over a narrow path that bordered a mountain stream. The rain had caused the stream to swell and raise its level several feet. Even by daylight and with the path intact, the travel was difficult. The doctor and messenger, however, made the journey in good time. Through the application of some medicine and metaphysical principles of which the doctor was aware, the patient's suffering was alleviated.

The doctor remained several hours, in order to witness any change in the patient's condition, and it was after dark before he took his leave. The rain had abated somewhat, but a light drizzle still fell. Without a light of any kind, the doctor prepared to grope his way home through the inky darkness. Meanwhile the narrow path along the stream had washed out in places, and to try to traverse it by dark could prove

impossible. Fully aware of this danger the doctor approached with some caution that part of the homeward path, when there appeared before him a soft light, seemingly radiating from his body. It extended outwardly in front of him for several feet. The light remained until he had safely stepped his way over the broken terrain. The doctor thankfully realized that he had been guided by a force greater than his physical capacities.

The light was not an imagined one, for it permitted him to see his way across a hazardous pathway; neither did it have to be the kind of light that is apparent to normal objective vision. It could be explained that only he was able to perceive a lighted path in front of him; that is, such light need not necessarily be seen by anyone else.

It must also be remembered in this case, as with other phenomena of this sort, that we never really *see* anything; rather, we *perceive* what is in reality a subjective impression. All conscious impressions then, most of which we seem to perceive outwardly, are in a sense subjective ones. It is upon the screen of the consciousness that a light



wave or sound wave first impresses us. We then *perceive* that conscious impression as being a world of objects or things apart from us. It is easy to understand, from this, how even a psychic impression (an impression made up of higher or lower wave lengths than those reaching us through the physical senses) could be *perceived* as an objective condition or as a world of things apart from us.

We know it is possible to be aware of conditions or happenings at great distances beyond the range of physical vision. During such instances we *perceive* places, people and ensuing action. It is only natural that we associate light with objects and action visible to us, for we cannot see a thing without light. Yet in distant or psychic perception of events, there is no physical visible light which flows from us and lights up a scene. In visualization, as well as dreams and other psychic impressions, the ability to perceive anything does not require that light be present in any physical sense, yet the very fact that we can perceive a thing necessitates the presence of light to satisfy our reasoning.

The doctor then, who could clearly

perceive the broken path before him, did not need a physical manifestation of light in order to make his walking possible. Yet he himself experienced a "lighted" path. He simply perceived a clear picture of what lay in front of him in total physical darkness, as any other person of mystical development might perceive a clear picture of a situation lying outside the range of normal vision, whether it be three feet or three thousand miles away.

It doesn't make much difference to the individual whether he experiences a thing through normal or extra-normal perception. He himself is vividly aware of the condition in either case. Normal perception is a result of light, sound, or other waves hitting our sensory organs and thereby causing impressions on our consciousness. Most people are equally sensitive to these same physical waves and consequently perceive the same world. Extra-normal perception is a result of different frequency waves hitting our consciousness, sans eyes, ears, nose, etc., with such intensity as to close out any physical impressions, thus causing us to perceive what may actually not be there or certainly what is not apparent to others about us.



A TRIP TO ROSICRUCIAN PARK

For many members throughout the world, a vista of Rosicrucian Park must remain a dream. To their friends, they can merely talk about the beautiful buildings, the large museum, library, planetarium, and the temple, all of which are sources of pride in the institution behind the organization.

However, the members who *do* visit the Park, take no finer picture home—no more appreciative evidence of the buildings and grounds—than a set of postcards with views of Rosicrucian Park. These view cards may be yours by mail. They are very handsome and you may use them for your friends.

Order an assortment of twelve (six different views) for 80 cents (5/9 sterling), post-paid. (6 views are in color—state whether color or mixed is desired.) Additional cards, 5 cents each. *No sale for less than twelve postcards.*

THE ROSICRUCIAN SUPPLY BUREAU

San Jose, California

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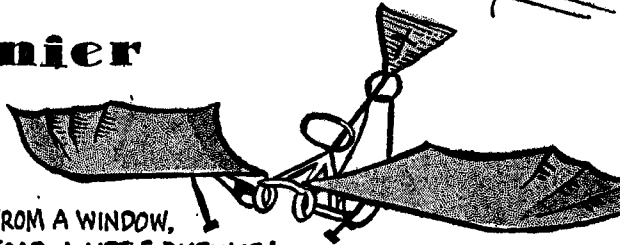
Dreams of FLIGHT

OCCURRED TO THE ANCIENT PERSIANS, CHINESE,
GREEKS, AND JEWS!



Bressnier

BACK IN 1675
MADE A WING
MACHINE OPERATED
BY THE HANDS AND
FEET. HE JUMPED FROM A WINDOW,
AND MANAGED TO SOAR A LITTLE DISTANCE!



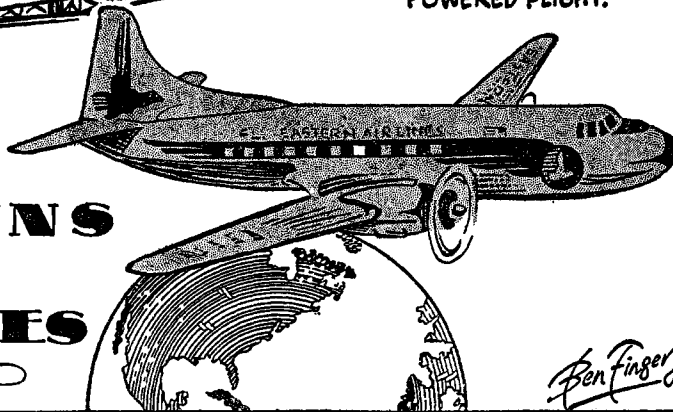
The WRIGHT BROTHERS

FLEW A HEAVIER-THAN-AIR FLYING MACHINE
NEAR KITTY HAWK, NORTH CAROLINA,
DECEMBER 17, 1903.

MANY REFUSED TO BELIEVE
THAT THESE PIONEERS HAD
REALLY ACHIEVED CONTROLLED,
POWERED FLIGHT.



NOW
MAN
OWNS
the
SKIES



Ben Finger Jr.



Sitting Bull... the Medicine Man

By JOHN PALO, D. C., F. R. C.

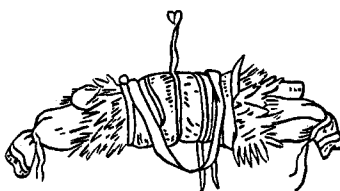
First Assistant Great Sachem of the Indian Association of America, Inc.,
(Article reprinted from *Smoke Signals*, July-Aug. 1953)

THERE has been so much publicity regarding the rightful or legal burial place of the long-departed Sitting Bull that we feel the following information, from history in the life and times of this famous Indian, will be of present interest.

"Public Enemy No. 1"; "More primitive politician than warrior"; "Sitting Bull, The Bad"; "—not a chief, but a medicine man, and, as such, a capable agitator." . . . These, and other phrases, have been connected with the name of *Sitting Bull*, the famous Indian involved in Custer's Last Stand.

Records show that there were actually two famous Sioux Indians called *Sitting Bull*. Some authors have distinguished between them, rightly or wrongly, as *Sitting Bull, the Good*, and *Sitting Bull, the Bad*, the latter *Sitting Bull* being the one involved in the Custer episode. This classification, however, seems unjustified in the light of available information. The more accurate differentiation would be that of *Chief Sitting Bull*, and *Sitting Bull, the Medicine Man*.

Chief *Sitting Bull* was an Oglala Sioux and was not involved in the Custer battle. He took part in signing the truce of 1867 which established the Sioux reservation, the land which would belong to the Sioux "as long as the grass shall grow and the water flow." He was on friendly terms with the U. S. Government, and on his visit to Washington, President Grant gave him a rifle as a gift. (This gun is now in the Museum of the American Indian, Heye Foundation in New York City.) Chief *Sitting Bull* died a few months prior to the Battle of Little Big Horn River.



A Medicine Bundle

Sitting Bull, the Medicine Man, often confused with Chief *Sitting Bull*, was a Hunkpapa Sioux. It was *Sitting Bull, the Medicine Man*, who received so much adverse publicity for his role in Custer's Last Stand. *Sitting Bull* lived most of his life along

the Grand River in South Dakota several miles east of where Chief *Sitting Bull* lived.

Father A. McG. Beede, who spent the greater part of his life among the Sioux Indians, gives us some interesting information about *Sitting Bull, the Medicine Man*. In his book *Sitting Bull-Custer*, Father (later lawyer) Beede, speaks of *Sitting Bull's* insight into certain religious ideas. "I have it on good authority that *Sitting Bull* not infrequently prayed to Jesus, and that he spoke of St. Mary as a human incarnation of the mystical 'Mother' whom all old-time Dakotas were taught to adore." He speaks further of *Sitting Bull's* psychic powers. "*Sitting Bull*, I think, did possess unusual powers in the heathen oracular divination. My sense of truth requires this statement. I study his well-attested words and acts in the light of which I myself have seen among Indians. At times his soul seemed to leave his body in part, while his body became somewhat rigid, and traveled far away to regions where he beheld the movements of men and heard their thoughts as if they were speaking them in words. Difference of language seems to have been no impediment. Besides such an experience as this, there are many other things, including the foretelling of future events, which I can account for only on the ground that miracles of power and miracles of glory are allowed to occur among the heathen

as well as among Christians. And I am inclined to think that such miracles occur more frequently among the heathen. In their lack of the one ever-perpetuated miracle of grace, they have more painful need of other miracles. The power of Deity is not restricted."

Sitting Bull became a problem to the United States Army when he refused to enter an Indian reservation in 1876. Records indicate that gold was found in the Black Hills which resulted in a crowding out of the Indian residents. Not happy about being moved, the Indians became restless. The Battle of Little Big Horn River, sometimes referred to as "Custer's Last Stand" ensued. The full details of this famous battle are vague as Custer's full force (about 250 men) was killed.

Chief Dewey Beard, one of two Sioux Indian survivors of the battle, is of the opinion that the whole incident was touched off when the soldiers killed an Indian boy who was hunting for his pony.

Most authorities claim General Custer, seeking to engage the Indians, underestimated the Sioux forces so that he and his men were subsequently wiped out. According to James McLaughlin in *My Friend, the Indian*, Sitting Bull at the time was in the hills "making medicine," where he accurately foretold the battle.

We are told that Sitting Bull went at night to find Custer's body; that he made medicine and that the spirit of the dead general appeared and they

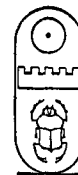
conversed together. During the conversation, Custer warned Sitting Bull that the whites would kill him in 15 years by treachery. When the ghost of Custer left, Sitting Bull covered the dead officer's face with a silk handkerchief which the General is said to have given him some few years previous.

The incident occurred in 1876 between Christmas and New Year. The whole white nation rose in indignation labeling Sitting Bull "Public Enemy No. 1," etc. The United States armed forces, under General Miles, met and attacked the Sioux band. Sitting Bull managed to flee to Canada with some of his warriors.

After the national anger had cooled down, Sitting Bull went back to South Dakota. He was arrested, but the United States Government was forced to set him free. There was no case against him. That the Indians, for once, won a battle against the U. S. Army did not automatically make Sitting Bull a criminal. Sitting Bull then spent most of his days on his old stamping ground along the river above Mobridge in South Dakota. We are told that Sitting Bull never forgot Custer's warning to him. Though he rarely spoke of the Custer episode (especially to white men), he did mention the warning to his fellow tribesmen several times. The alleged prophecy was fulfilled. In the 7th month of the 15th year (1890), Sitting Bull was assassinated by agents of the government at Standing Rock.



(A pictograph by Sitting Bull himself. It constitutes a section in his autobiography.)



Life Beyond Earth

By RALPH M. LEWIS, F. R. C.

PART TWO

ABELARD, a French scholastic philosopher of the twelfth century, boldly criticized the scholasticism of the Church. The Church had sought to confine all knowledge merely to dialectical arguments concerning its own dogmas; men were not allowed to go beyond the doctrines of the Church. Their analyses, their thoughts, were limited merely to splitting hairs about these dogmas. The situation was like that of a child with a number of building blocks. All that he could do was to continue to rearrange these same building blocks. Abelard declared that it is not ungodly, it is not un-Christian, to doubt and to wonder, nor to seek beyond what we now possess in the way of knowledge.

More and more the men of the West turned to the writings of Aristotle, for, to them, Aristotle seemed to open the door to a vast world of learning. The Church was alarmed at this, but it could not stem the surge toward rationalism. It could not dampen the ardor for knowledge. Finally, the Church decided upon a saving and very adroit move. It found that by making relatively slight changes and deletions in the writings of Aristotle, points which were not quite consistent with its dogma, it could then adopt Aristotle's writings wholeheartedly. It had previously used Aristotle's logic, but had now taken into its embrace his entire science, with of course certain deletions



to its own advantage. It then declared that Aristotle stood for the acme of all knowledge. It was intended that men would seek *no further* than Aristotle; they should not go on and on but should be confined to Aristotle.

Since the Church now appeared to be liberal, ostensibly so, at least, many persons ceased their independent inquiries and returned to the Church and those teachings of Aristotle which it extended. Actually, the Church had made Aristotle become the limitation of knowledge in order to serve its own restriction of man's

mind. The Church sought to keep men's minds harnessed to what she, alone, doled out. Thus, Aristotle, once the great light of knowledge, had now become, through this method, an instrument for the suppression of knowledge.

Some thinkers, however, resented any restrictions being placed upon them. They resented any subjects or any classification of knowledge as being a boundary for their thoughts, and they continued in increasing numbers their independent search. The postulations of St. Thomas Aquinas once again saved the Church's position. Aquinas made a definite distinction between faith on the one hand, and reason on the other. In substance, he declared that in the temporal world, in the world of science, men should and must use reason, and without limitation. Conversely, however, in divine matters, there *blind faith and belief* transcend

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reason. Thus, Christians must not at any time apply reason to the theology of the Church. This permitted men a pursuit of knowledge in worldly fields. They were free to participate in any science and the Church could help them in that regard. On the other hand, however, it bound men not to question with reason the doctrines or the dogmas of the Church. Today, this continues to be one of the basic precepts of the Roman Catholic Church.

On February 19, 1473, Nicholas Copernicus was born. He was a man to shake the smug import which men had attached to themselves and which they had assigned to earth. He entered the University of Cracow in the year 1491. Later he studied law, astronomy, and medicine in Bologna and Padua, Italy. In 1500, he was called to Rome to occupy the Chair of Mathematics. In about 1507, he began to believe that the earth moved about the sun, and worked on the exposition of this theory until the time of his death. He delayed publicizing his theory because he feared, and rightly so, the Church's charging him with *heresy*.

Theology Versus Science

If the earth is the center of the universe, then man, by residing on the earth, might well be the principal object of God's attention. In fact, the theology of the Church had long taken this position. Man is important in the universe because the earth is important. The earth's existence as the center of the universe and its being the human habitat would make man the principal object of God's attention. On the other hand, suppose the earth is only *one* of the planets and that it is not the largest! In such a case there would be no reason to believe that man is so important in the scheme of the universe. It was along these lines that the Church subsequently attacked Copernicus. He was charged with belittling the dignity of man and his divine status by postulating a theory that the earth was not the center of the universe. Copernicus died May 24, 1543, just as his heliocentric theory (the sun as the center of the universe) was being published.

We cannot dwell here upon the marvels of the reasoning of Copernicus. It is necessary, though, that we touch

briefly on a few of the highlights. Copernicus suggested that the universe is spherical because the sphere is the perfect whole. The sphere, he contended, is unjointed and it is most capacious. He also stated that everything tries to attain the form of a sphere: drops of water as well as other fluids, even the heavenly bodies appear to be spherical. It is amazing that Copernicus was making statements which are contiguous to points in the modern doctrine of relativity. He declared that movement depends upon relationship of the observer to the object. If the observer, on the one hand, and the object, on the other, are moving together at the same velocity, then the movement is not noticed. For analogy, if we are riding in a train, and another train is beside us, traveling at the same rate of speed, neither we nor the other train seem to be moving. The canopy of the heavens, Copernicus said, does not move; the planets do, however. At times these planets seem to be at varying distances from the earth: sometimes closer, sometimes farther. Thus, it would appear that their dependence—because of this variation—is upon some body other than the earth. He proposed that the sun was most probably the center of the attraction of these planets.

Unfortunately, available knowledge was insufficient at that time to support Copernicus' theory. It required another great thinker, as profound and as courageous as he, to provide the empirical proof for the Copernican Theory. This man was Galileo, born in Pisa, February 18, 1564. We note that Galileo was born in the same month but one day earlier than Copernicus—though ninety-one years later. His father had destined him for the profession of medicine. The older Galileo was a mathematician, but desired his son not to pursue the same profession. Nevertheless, young Galileo chose his father's profession of mathematics.

After appointment to the University of Pisa, Galileo devoted himself to a study of the laws of motion. One of the first things which he did was to disprove Aristotle's theory that objects fall at a speed proportionate to their weight. Aristotle had presumed that all heavy objects fall at a greater speed



than lighter ones and no one had ever taken the time nor the trouble to find out whether that was true. Galileo demonstrated that objects fall *alike*, regardless of their weight, if they are not impeded by air or other conditions. His doctrine of inertia was an outstanding contribution to science. He proved that bodies when once set in motion remain so, and that they continue in the same direction, the only exception being the possibility of their having been affected in some way by other forces. This doctrine of inertia refuted the claims of the anti-Copernicans. They had attacked Copernicus especially on the grounds that, if the earth revolved about the sun, as he had claimed, then objects thrown into the air would remain suspended in air.

Contrary to general opinion, Galileo did not invent the telescope; rather, he perfected the first one, made it much more efficient. In 1610, using one of these early instruments, he proved that the Milky Way was not a solid mass of light but consisted of myriads of stars. Likewise, he demonstrated that Venus has sides and he used this as an argument to show that Venus revolved about the sun. In 1613, Galileo began to show his support of the Copernican Theory. Immediately, he was warned by the Catholic theologians not to teach, defend, or expound the Copernican doctrine—that such was heresy. In spite of this, Galileo published in 1632 his *Dialogues on Systems of the World*. This was nothing more than a thinly disguised definition of the teachings of Copernicus which had intrigued him and aroused a great admiration. The book became the best seller of its time. It was exceedingly popular among the intelligent, inquiring minds.

A year later, as a result of that publication, Galileo was called before the Church's Inquisition. Following the hypocritical trial, he was forced to recant his views. He died January 8, 1642. Strangely enough, this was the very day that Sir Isaac Newton was born, and who came to carry on where Galileo left off. It is also significant that the dates of the birth and death of Copernicus, Galileo, and Newton, men so much alike, men who brought new knowledge to the world of mental

darkness, were so unusually linked together.

Copernicus and Galileo became the champions, or, we may say, the heroes of all those who sought to break with the old theological restrictions. Men were fired with the thought of a vast, infinite universe. They were thrilled by their conception of a cosmic kinship between all the heavenly bodies, and the earth's being one of a family of such bodies.

Giordano Bruno, born 1548(?) and burned at stake in 1600, was an outstanding representative of this new spirit, of this new fired imagination. To him, the universe was alive; it was a great organism, like a vast cell through which pulsed a mind, an intelligence. Life was possible *elsewhere*, rather than just on earth. The pattern of conscious beings was no longer to be limited nor was it designed for just one celestial sphere.

Bruno said: "Only one bereft of reason could believe that those infinite spaces, tenanted by vast and magnificent bodies, are designed only to give us light, or to receive the clear shining of the earth." In substance, he reasoned that even if the whole universe were accepted as being one starry globe, and the sun and moon made only for earth and for man, as many were wont to believe, would not such conception in exalting humanity abase God by its limitations on His powers?

Bruno also said: "What, is a feeble human creation the only object worthy of the care of God?" In extending the universe as men are now inclined to do and in pushing out its boundaries or in denying that it has boundaries, men are not abandoned by God. Rather, man becomes elevated, because he has the pride, the privilege of realizing himself as a segment of a vaster universe. Intelligence was no longer to be confined to a region beneath the sky, to the atmospheric bounds of our own world. Men now were to be brothers with intelligence everywhere, no matter where it existed. They were to be united with all of God's expressions.

One Life in Two Forces

It is not necessary or appropriate to enter into a comprehensive discussion

of the Rosicrucian conception of life. It is sufficient without revealing confidential matters, to say that the Rosicrucians understand life to be a unity of two primary cosmic forces. One of these is the essence of energy which underlies all matter, or substance. And this, then, is wedded with another cosmic energy—the consequence of which is the phenomena we know as “life.” The forms of life may be varied and innumerable, but the *essence* of life is the same in all forms.

The Rosicrucians have long claimed, and in their teachings have made the point quite comprehensible, that there is a universal substratum upon which matter depends. It is the spring from which flow all of the numerous properties of matter: electrons, neutrons, protons, mesotrons, and other qualities, the names of which are continuously being assigned. If mass, or substance everywhere, then has a common ground—namely, this universal substratum—are we to presume that life alone is limited to earth? Figuratively, is life to be confined as a phenomenon to the head of a pin? After all, this globe is no more than the head of a pin in an infinite sea of an infinite number of worlds. We know that matter, even here on earth, is not always receptive to life. It is not always prepared to wed that other primary cosmic essence, out of which unity, life comes forth. However, whenever the conditions are favorable, a wedding of the two cosmic forces occurs, resulting in life. It is not conceivable that our small globe alone has been designed for the phenomenon of life. In fact, each day there are new discoveries which make it less probable that life is a mere caprice or a chance manifestation on earth. That unity which is life is possible wherever conditions are favorable to it. The manner of our earth’s formation and its development must be common to other bodies in the other universes as well. In the infinity of time, there must be other bodies that have been the locale, and that *are now* the habitat of life and of intelligence.

Just as all objects do not cast the same shadow, so too, all forms of life elsewhere would not be the same. Life on other worlds would necessarily por-

tray, in its form and organic development, its environmental influences. In some instances, such life would be less intelligent than man; in others, it might exceed that of homo sapiens. Intelligence is an attribute of life. Its development depends upon its exposure to environmental conditions.

There is no reason to believe that other beings would have the same sense receptors that we do. For example, the eyes, the ears, and the nose are an outgrowth of an organism’s adjustment to its earthly, physical surroundings. They are essential to its welfare. In fact, they are a product of such surroundings. For analogy, if we take a soft ball of clay and press against its two sides two hard objects, what are the results? The clay ball on those two sides begins to assume the contour of the objects pressed against it. It adapts itself, in other words, to its environment, to the forces with which it is brought in touch. So, too, life elsewhere would have its sense organs, its whole organism, conform and be of a nature necessary to its environment. It is, then, quite possible that the sense faculties and organs of intelligent beings elsewhere would be quite unlike ours. This might make it very difficult for a common medium of communication to develop between conscious beings elsewhere and ourselves.

In our times, man has proved and taken out of the realm of speculation the fact that there is a unity of many forces in the universe. We have been shown that elements which are common to the earth exist elsewhere. These chemical elements, heated to a gaseous state, produce what is known as a *bright line spectra*. This is a series of bright lines which appear against a black surface. It has been found that the bright lines of these incandescent elements all have specific wave lengths. This means that they have definite vibratory rates, which rates are invariable. The bright line spectra of distant stars correspond to those of the earth’s elements. We know, therefore, that other worlds have a similar composition to that of the earth. This method for determining the spectra of stars and all their elements is known as *spectroscopy*.

Bruno said that there is a soul that



is common to the whole universe. He meant by this that the universe is alive with a permeating intelligence. All living things have a self-consciousness, a condition of being aware of themselves. As a conscious being is aware

of *self* and of this universal intelligence, to that same degree it has possession of the soul. Thus, earth and man have no monopoly over *soul*. Man shares soul as a Cosmic phenomenon with beings yet unknown to him.



Health of Teen-Agers



HE teens are the healthiest years of life, but the death rate is steadily rising. Why? The Metropolitan Life Insurance Company has made available the following information:

Within the teen-age period the rise in the death rate is continuous, but much more rapid for boys than for girls . . . in this insurance experience, which relates to 1952, the death rate among males doubled between ages 13 and 19 years, the rate rising from 0.64 to 1.31 per 1,000; however, the rate among females increased by only one half—from 0.37 to 0.56 per 1,000. As a result of these changes, the excess of male over female mortality increased from about 75 percent near the beginning of the teen-age period to 133 percent at its end. In this comparison, Korean battle deaths among teen-age males were excluded.

Deaths from violence—chiefly accidents—constitute the major threat to teen-age life. For both sexes, the chance of accidental death rises steadily through the teen-age period, but the hazard is much greater for boys than for girls. Thus, in 1950-1952, the death rate from accidents for girls doubled from ages 13-14 years to 18-19 years . . . meanwhile the death rate for boys almost tripled over the same age range. About one fifth of the accidental deaths among these older teen-age boys occurred in military service.

The importance of accidents in the total mortality at these ages is also evident in their ratio to deaths from all causes. Among boys this ratio rises from somewhat less than one half at

age 13-14 years to almost two thirds at ages 18-19 years. For girls the ratio rises from one fifth at 13-14 years to more than one fourth at the later teen ages.

Motor vehicle fatalities are the leading cause of accidental death among teen-agers and increase rapidly in relative importance during this period of life. At ages 18-19 years motor vehicle accident fatalities accounted for almost two thirds of all accidental deaths among boys and for about four fifths of those among girls. In fact, for teen-age girls the mortality from other types of accidents was quite small.

Among teen-age boys, drowning ranked second among accidental deaths throughout the period, the death rate rising steadily with age. Firearms was the third ranking accidental cause of death among boys. The entry of 18- and 19-year-old boys into economic life is reflected in their mortality from occupational accidents, which accounted for more than one tenth of all accidental deaths among those in civilian life.

Even at the teen ages, there are emotional strains which may lead to suicide. During these years, the sex difference in the suicide rate is striking, and the figures rise steadily with age. At ages 18-19 years, the rate for boys is 3.7 per 100,000—three times that for girls . . . When the record for disease alone is considered, the difference in death rates between the sexes is relatively small. It also becomes evident that much of the rise in death rates with age is due to the violent causes. Equally impressive are the extremely low death rates from the principal diseases.

The leading cause of death from disease throughout the teen-age period is cancer and other malignant tumors, these accounting for about one fifth of the deaths from natural causes in each age and sex category. Leukemia, the major condition among the malignancies, was responsible for one half of these deaths at ages 13-14 years and for about one third at ages 18-19 years. Ranking next in importance to the cancer group are diseases of the heart, including rheumatic fever; for these diseases, the death rates rise steadily with age. Tuberculosis is now relatively unimportant as a cause of death among teen-agers, except among girls at 18-19 years, where it accounts for about one ninth of all deaths from disease. Currently, acute poliomyelitis outranks tuberculosis in the mortality picture at the earlier teen ages.

The recent tendency toward early marriage and parenthood has brought the health problems of family life to an increasing proportion of teen-age girls. About one third of our brides and about one fourth of the mothers bearing a first child are less than 20 years old. Almost 6 percent of the deaths among 18- and 19-year-old girls in the insurance experience were due to pregnancy and childbirth.

The record shows clearly that most of the immediate threats from disease

to the lives of teen-agers have been removed. Nevertheless, a number of important health problems still remain. Relatively, the problems of mental and emotional adjustment of teen-agers loom larger than ever before. Many difficulties arise because of the complex and rapid changes that occur in this period of life. During these years special attention must be given to health habits. A high proportion of teen-agers have poor teeth and defective vision, with need for remedial measures for both conditions. Many youngsters, particularly girls, show the effects of poor dietary habits.

The high toll of fatal accidents among teen-agers presents special problems. It is common for them—especially the boys—to take undue risks. However, they can be taught the lessons of caution and safety in a program in which the home and the school join with other community agencies. The problem of teen-age motor vehicle accidents is particularly acute, requiring special measures. A prime need is more widespread instruction in automobile driving during the high school years. Adults have a contribution to make also, by setting good examples to teen-agers with regard to careful driving habits and to proper attitudes toward highway rules and regulations.

(Statistical Bulletin—August 1953)

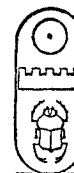


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Cosmic Rays and Life

By RODMAN R. CLAYSON, Grand Master of AMORC

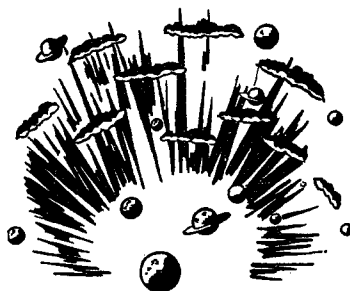
(Director, Rosicrucian Planetarium; and Member, Astronomical Society of the Pacific.)

CAN Cosmic rays be associated with the Life Principle—that is, as life is manifested on the earth—and with that which makes the earth habitable for living things and life as we know it? Are Cosmic rays the force which brought the universe into existence? You can hardly pick up a scientific magazine these days which does not make reference to the extremely extensive research being carried on in getting acquainted with the rather enigmatic Cosmic ray. Scientists are sure that further developments in Cosmic-ray research will discover the fundamental secrets of the universe. Further inquiry into Cosmic rays may even reveal what makes life possible.

In the past forty-one years much has been learned about Cosmic rays. Results from investigations were slow for a number of years, but the tempo is increasing with known development. Probably the biggest question for which our scientists are searching an answer is, Where do Cosmic rays come from? As yet there is no definite proof, but there is much evidence; and this evidence is contributing to the fact of life.

The presence of Cosmic rays is determined by hypersensitive instruments. This ray has extreme penetrating power and exceptional velocity. In early research it was found that the intensity of Cosmic Rays increases with altitude. This would indicate that they do not have their origin in the earth, that is, that they are not radiations from the earth.

Because the rays are of high frequency and with intensely short wave lengths, they are likened to light of a Cosmic radiation which also has an



extremely high frequency. That is why this energy has become known as Cosmic rays. They seem indeed to be at least one phase of the universal energy out of which all things are composed. The Cosmic rays which rain upon the earth are particles of energy greater than

any energy which can be produced by man-made instruments. They shatter atoms of matter and explode the nuclei of atoms into strange fragments.

Frequently a high-powered Cosmic ray strikes the earth's atmosphere with the result that a tremendous shower of millions of particles is experienced. Above or outside the earth's atmosphere, Cosmic radiation seems to consist principally of the nuclei of atoms of hydrogen. These are called *protons*. The nuclei of helium and other heavier elements are also contained in Cosmic rays.

It is a known fact that the earth has a magnetic field. It is also known that any electrical charge in motion creates about itself a magnetic field, and that when it encounters another magnetic field it causes an interaction which makes the charge deflect from its course. Cosmic rays, before reaching our atmosphere, are deflected by the earth's magnetic field. Some of the Cosmic energy reaches the earth, while some is deflected into space. The magnetic field of the earth causes Cosmic-ray particles to have more or less random distribution on the earth, but in space before reaching the earth's atmosphere Cosmic rays appear to travel with equal intensity from all parts of the universe.

The speed of Cosmic rays as they exist in space approaches that of the

speed of light, which is 186,000 miles a second. Even with this speed, it is not possible for a Cosmic ray to get through the earth's atmosphere without being changed. The earth's atmosphere, which seems to extend above the earth approximately six hundred miles, is sometimes referred to as a blanket of air. This blanket is extremely heavy and is equivalent to a layer of water thirty-four feet thick. It is this layer, or blanket, that interferes with the rays of Cosmic-ray energy as it passes through. That which results from collisions with air atoms reaches the earth and is regularly detected. Cosmic rays collide with atoms of hydrogen, helium, nitrogen, iron, carbon, and many others, forming radioactive debris which prevails throughout the atmosphere.

Composition and Radiation

The earth's mantle of atmosphere has undoubtedly evolved and is undoubtedly experiencing continuous change. The air at the surface of the earth contains a mixture of oxygen, nitrogen, carbon dioxide, and gases such as argon, neon, krypton, and xenon. At high altitudes of seventy miles or more, water vapor seems to be absent. There is, however, the continued presence of gases.

About nine or ten miles above the earth the photochemical processes begin. This is the process of photosynthesis resulting in the living chlorophyll of greenness.

It is now concluded that at one stage in the evolution of the atmosphere, at least forty percent of it was made up of carbon dioxide, while much of the remainder went into the deposition of carbonate rocks. Oxygen is added to the air through the process of photosynthesis. Nitrogen, argon, carbon dioxide, and water vapor composition continue, while carbon monoxide, nitrous oxide, and sulphur dioxide are on the increase.

The radioactivity of the elements in the atmosphere seems to be on the increase. Obviously Cosmic rays continuously pass through this condition. It is thought that their action precipitates much of the prevalence of hydrogen. The number of scientists adhering to the Robert Millikan theory, that Cosmic rays have their origin between the

stars, is decreasing. There is growing support for the idea that Cosmic rays have their origin in the stars of our Milky Way galaxy. Of course our sun is a star, but our sun could not begin to provide the heavy intensity of Cosmic rays that reach the earth.

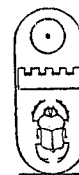
It is believed that Cosmic rays are produced continuously in the system of stars of our galaxy. Because some stars are thousands and even millions of light-years from us, the terrific drive of Cosmic rays upon the earth is cause for much thought. Much about Cosmic rays has been learned from the study of the sun which, of course, is much closer to us than any other star. For instance, approximately one hour after an exceptional flare on the sun, a heavy burst of Cosmic-ray radiation reaches the earth. If Cosmic rays came only from the sun, their reception would differ during the day and night—that is, on those sides which were toward or away from the sun. There is little perceptible difference.

The distribution and intensity of Cosmic-ray energy at the earth is comparable to the light from the stars. Following a solar flare, Cosmic-ray intensity at the earth sometimes increases as much as 180 percent.

Scientists Speak

Donald Menzel, distinguished astronomer, believes that the sun emits radio waves from turbulence within the sun. Sunspots may be the cause of solar flares. The sun's surface is frequently marked with sunspot disturbances which cover tremendous areas. A sunspot is the seat of a solar magnetic field. As it increases and then decays, a magnetic field is produced which is in accord with the laws of electromagnetic induction. Hydrogen and other elements in the sun's atmosphere are caught in the field of energy of the sunspot's vortex. Ions of hydrogen and other elements in the sun are projected like bullets. Similar radiation must be expected of other stars.

It is not likely that we experience Cosmic-ray radiation of an extragalactic nature—that is, from stars beyond those within the Milky Way. It is estimated that within the Milky Way there are more than 100 billion stars. Our galaxy is shaped somewhat like a



pancake or biscuit, and has a diameter of about 100,000 light-years. There is a growing suspicion that there are huge magnetic fields within our galaxy. If there were no magnetic fields, Cosmic-ray particles would travel through the Milky Way in a straight line until they collided with the nuclei of hydrogen in interstellar space. From their origin it is not likely that Cosmic rays travel across the great distances in a straight line.

Intense Cosmic radiation from various regions of the sky does not vary perceptibly. This very uniformity implies the existence of magnetic fields which produce Cosmic rays of random distribution. It is theorized that Cosmic rays pass through clouds of intergalactic gas or dust, and that this changes their line of travel or direction. This would also discourage many Cosmic rays from reaching the earth because they would collide with the nucleus of hydrogen atoms in interstellar space.

G. Rossi theorizes that if Cosmic rays originated in the stars they would produce many million times more Cosmic radiation than if the Cosmic rays were born only in the sun. It is presumed that not all stars eject particles of high energy. Not all stars are extremely active. It is said that our sun is a comparatively inactive star. The major portion of Cosmic-ray radiation quite possibly may have its origin in a few stars having special characteristics. It is suggested that these may be variable stars, double stars, or supernovae. The latter provides an interesting thought, for a star bursts into a supernova when its supply of hydrogen is exhausted.

Hydrogen is said to be the fuel of stars, and gives them equilibrium. When this equilibrium drops, the star may more or less collapse until it is somewhat in the nature of a huge lump of nuclear matter. The star then blows up. Then, when seen, it offers tremendous illumination in its area in the sky. Cosmic rays could be secondary products of such outbursts.

It has been suggested by Lyman Spitzer that accelerated particles resulting from the explosion of a supernova might collide with nuclei of nitrogen

resulting in Cosmic rays with tremendous velocities. The distinguished scientist, Enrico Fermi, suggests that the speed of Cosmic rays is given impetus by electromagnetic fields in stellar space. He suggests an exchange of energy when particles of these rays collide with dust clouds.

The investigation of Cosmic rays has brought forth the discovery of many new elementary particles, such as various mesons and the positron. The earth's atmosphere has become a fertile field of development.

One particular phase of Cosmic-ray radiation is receiving special attention at this time. This has to do with the seeming lack of high energy, electrons, and photons in Cosmic rays. It is known, of course, that collisions of Cosmic-ray particles with hydrogen in interstellar space produce several kinds of mesons, some of which decay into electrons. These collisions also produce mesons of a neutral nature which decay into photons. It is presumed that electrons and photons are present in Cosmic radiation even though they may not be produced at the source of the Cosmic ray.

Vast streams of Cosmic radiation in the upper atmosphere oftentimes produce the phenomenon known as the Aurora Borealis. There is some indication that Cosmic-ray radiation has an effect upon the weather. The United States government is carrying on extensive research in this direction at this time. It is thought that Cosmic rays are entirely harmless to the inhabitants of the earth, but there is some question as to what their effect might be on space travelers.

Dr. Arthur H. Compton, in his Cosmic-ray researches, feels that they originate within the stars of the Milky Way galaxy. Many other outstanding scientists have the same feeling. Many favor the idea that Cosmic-ray radiation from the stars as energy is greater than the entire light output of the stars. The unseen Cosmic rays and their energy are undoubtedly as important to us as the light of our sun and stars. Another theory regarding the origin or source of Cosmic rays is that they might be radiations left over from the explosive creation of the universe some three billion years ago. At present the

star-radiation theory of Cosmic rays seems to receive the most favor.

More and more, through scientific study, we begin to see why Cosmic rays may have an important bearing on life on this planet. Biologists, for instance, are extremely interested in Cosmic rays. They say that by producing mutations in genes, Cosmic rays have played and continue to play a large role in the evolution of life. Cosmic rays seem to have much to do with the proper mixture and distribution of elements in the atmosphere.

Much of the research work on Cosmic rays has been carried on by scientists of Harvard and the University of Chicago. They believe that the origin of these rays is extrasolar—that is, from beyond the solar system—but from the stars within this galaxy.

Dr. W. A. F. Libby points out that high in the earth's atmosphere the atomic particles of free neutrons are released by Cosmic rays. This release changes nitrogen in the air into radiocarbon. This in turn forms carbon dioxide. As we know, carbon dioxide is absorbed by plants. Radiocarbon is an isotope of ordinary carbon. We, in turn, have a minute quantity of carbon in our physical body, and this carbon is radioactive. All living things, man and animal, contain carbon. Plants manufacture into food the carbon dioxide they receive from the air. Animals obtain their carbon by eating plants.

In recognizing the well-known fact that carbon is necessary to life, we note that Cosmic-ray research has revealed that Cosmic rays change the element of nitrogen in the air into radiocarbon for us. Just what other effects Cosmic rays have upon our lives has not yet been determined.

Think of the distance these Cosmic rays travel before reaching us. Perhaps the Cosmic rays were the birth force of the universe. With the passing of time the unravelling of this knotty problem may reveal to us some of the fundamental secrets of the universe, including the maintenance of life in all of its aspects upon the planet Earth. We are beginning to comprehend how the infinite force of the invisible is made manifest to us, a force that prevails throughout the Cosmos.

Fact... or Fancy



DIVINE RIGHT OF KINGS

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

Out of Egypt came the idea that government is a sacred trust. The Egyptian believed, not only that his nation was divine but that it was ruled by Pharaohs who were gods incarnate, and that each subject was a child of the king.

The Pharaoh had also been entrusted with the sacred Mysteries, and as Emperor he personally prepared those who were ready to receive the Holy Teaching. In this way, ruler and subjects were members of one body in which peace reigned, and where rank, exemplified by kings, counts, dukes, nobles, citizens, and the lowly, fell into place, each serving in accordance with the Law of Compensation. The symbol of royalty was the uraeus or serpent crest.

Wherever the Mysteries were taught, the ideal of government, originating in Egypt, was also established. In Croton, Pythagoras and his school founded an aristocracy, said to be a government by the Best. Plato's government by the philosophers, who were to be men of Wisdom, was therefore not a utopian dream to be realized in a visionary future. It was a practical government, tested by time, whether it was a monarchy or a republic.

Will the time ever come when the world will again recognize the leadership of the Philosophers? Surely, if such will be the case, Peace will be realized, for it will be found in the hearts of all men.



Importance of Intuition

By WAH WING YEE, F. R. C.

MORE spiritual knowledge is needed to complement our acquired worldly facts. Comprehension of spiritual laws, with their relationship to daily living, enables one to live with poise amidst disruptive forces. Internal fortitude springs from a clean and logical mind that is cleared of superstitions and false doctrines. When one looks beyond the rut of his daily work, and steers his way through life by availing himself of the accumulated wisdom of the Soul, his concepts become logical. Intuition, a channel of the Self within, can communicate the Truth that is most applicable in one's life. Cultivation of intuition is most important if one is to move with serenity while pursuing his goal in a competitive world.

In these days of conflicting ideologies and vainglorious men striving for temporal power, recognition of intuition is essential to a keen intellect and logic. The behavior of men in the race for material gains makes it difficult to rely too greatly on worldly knowledge or even on one's personal observations of current events. Man's consciousness has a tendency to vacillate in the perception of what seems to be the Truth. One cannot always rely even on his own sight and hearing.

Due to hereditary factors man's sense organs are not perfect. The nature of objects, such as size, shape, color, and texture, is realized in proportion to the normalcy of one's physical senses. A color-blind person sees a primary color in its complementary color. Some foods taste differently to different people. Sound produces varied effects on people, depending on its nature and intensity. Even words are interpreted



according to the automatic association of mental images with sounds. Some terminologies could be translated to mean three or four different things. In describing events, each witness relates a different version as to conversation, physical characteristics, the kind and color of the

clothing of the persons involved. Since the physical faculties which make man conscious of his environment are imperfect, it is logical that his perceptions may not conform to actuality.

In private and public affairs this discrepancy in observations may evolve into serious consequences. Where personal opinions and beliefs are concerned, controversies often terminate in strained nerves and ruffled tempers. Even facts purported to be true become changed or modified by precise juggling to fit a special purpose. Because it is the tendency of individuals to translate statements literally, one cannot rely on the veracity of what is intended to be the Truth. Due to human vagaries, what is deemed as true one day is discredited by a new set of particulars the next day.

In view of the average person's uncertainty as to what constitutes the Truth, the intellect is constantly being confused by contradictory assertions. Only with the support of spiritual knowledge can one be guarded against influences cluttering the mind with dubious inferences. Therefore, as a protective measure, intuition should merit more popular recognition and trust, and be given an important functional position in life.

Eternal verities combined with worldly facts are man's strongest defense weapon in maintaining mental freedom. The spiritual and the material

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point of meeting needs consideration. The mass of knowledge obtained by material means must have *a priori* principle in the mind before anything can be accomplished. Modern discoveries are the result of utilizing the same universal laws which the ancient Mystics had conceived of through contemplative observations. The intangibles cannot be made tangible or actual except through the intuitive processes.

From Roots of the Past

The ancient Mystics, fathers of modern science, constructed the foundations which incidentally anticipated present-day scientific inventions for thousands of years. They stressed the importance of intuition as an essential institution operating in human life. Thales of Miletus urged the importance of gaining a substratum of facts, independent of judgment of individuals, on which a body of objective knowledge could be built. Such Truth is just as fresh and as applicable to human affairs today as it was twenty-six hundred years ago. Plato pointed out that natural knowledge is gained by relating the inner process of understanding in the private mind with the facts of the outer world. Descartes claimed that his innate ideas, representing knowledge which came from 'clear vision of the intellect,' must necessarily be true. Kant went further to claim that it should be possible in that way (speculation) to construct a 'pure science of Nature,' which should be independent of all experience of the world, and therefore uncontaminated by errors and illusions of observation of the physical senses.

Pythagoras' philosophy of law and numbers gave mankind a clue to the functioning of material things in the universe. His conception of basic universal Harmony is the foundation of scientific inquiry into the actual nature of the universe, making it possible to reduce material manifestations in simple terms of mathematical proportion and order. Without this intuited basic law, harmonies of music, proportions of sculpture and architecture, movements of the planets, sciences of physics and chemistry, would have been impossible.

In the century previous to the pres-

ent, Dr. John Dalton, the Rosicrucian scientist who expounded the atomic law of proportions was discredited as "an unscientific dreamer and propounder of Alchemists' fallacies." Yet, atomic research today is utilizing Dalton's law of "weights of atoms" and proportions, without which it is impossible to compute the binary atomic energy of the elements. Truly, it is within the realm of pristine ideas, the Mind which exists outside of space and time, that Truth alone can dwell.

Inspiration for the Present

Worldly knowledge is conceded to be essential in acquainting one with the physical structure of the universe, and important in developing personal aptitudes. Such recorded facts are necessary for the advancement of civilization. Established techniques of skills have provided the individual with means of survival.

In view of modern requirements in highly specialized fields, a person needs the intuitive element to expand him beyond the limits of his basic formal education. Keen competitive living today demands more than training and experience. Depending solely on acquired knowledge and inadequate experience, a person can accomplish only what those limitations permit. To enlarge his earning capacity necessitates devoting more time in another line of work to supplement the normal income. Keeping up with new techniques, with an eye on possible advancement in one's chosen career, is enough to occupy even the leisure hours.

Every secondary undertaking requires extra time for study, which means less time to devote to hobbies and forms of recreation, although mental alertness and physical efficiency demand a balance of work, recreation, and rest. Without proper relaxation to permit the nervous energy to recuperate and maintain intellectual resiliency and keenness, the mind becomes stale. Where mental vitality and original ideas are lacking, the mind becomes as a mere receptacle for dry facts and figures. Originality and creative vivacity result from the stimulation of mundane knowledge with spiritual inspiration.



Intuition when applied to the problems of life, private or public, is the natural means of obtaining immediate practical aid when formal knowledge becomes inadequate. Since the mind-personality is the *life* of the body and consciousness, its prime function is to expand and express the incumbent potentials of good for man's smoother progress on earth. All the fortunes that a man is to experience are inherent in the One Mind. Our mind's position in the Cosmic is like a piano note in the universal scale of all life. In each earthly incarnation, the soul-personality vibrates to the frequency of its own particular stage of evolution. Within this polarity are contained all the properties of the person who is to put them into practical use. According to his Divine heritage of good, and through the inner Self, a person sets his own destiny on earth.

At all times, the Self operates to guide the brain consciousness. Through intuition it reveals functional principles pertaining to moral conduct; produces illumination of precise knowledge to facilitate one's daily work; gives inspiration by which one may expand his opportunities. Also, through intuition come forewarnings of impending unpleasant situations, even perils. Those who have consistently experienced intuitive demonstrations attest to the fact that in following the urges the outcome had always proved profitable. It is logical to believe that a person's life is immensely broadened and enriched under this intimate spiritual tutelage. With a living encyclopedic intelligence ever ready with the right information, every move in life is accomplished with saving of time and of lengthy research for needed information.

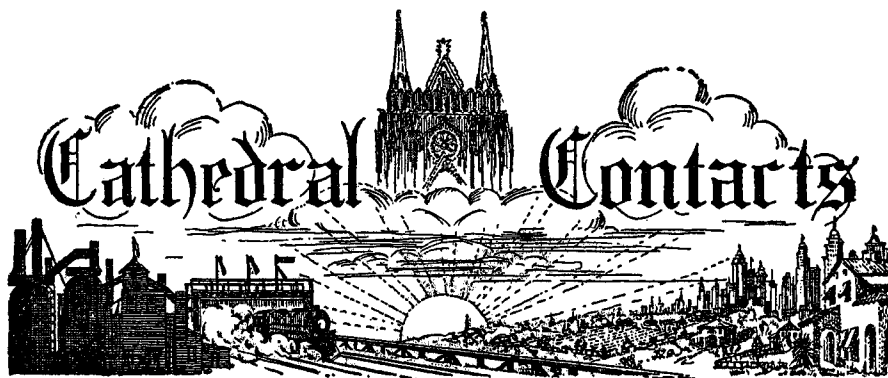
Luck or no Luck

The trend of a person's life is fundamentally slanted toward fortunate experiences. The lucky or unlucky events in personal affairs are results of right or wrong action in solving personal or social problems. Luck comes through acting upon one's intuitive urges. Unfortunate incidents are consequences of having acted contrary to guidance. In many cases, people suffer losses or setbacks through ignoring admonishments

and acting impulsively when action should have been withheld. Whether a person reacts consciously or unconsciously to those impulses, the eventual outcome is similar. The Self, with its knowledge of the whole trend of one's earthly existence, always informs the consciousness of the moment when certain potentials are matured and ready for a demonstration. When a person keeps his mind clear of superstitions and false ideologies so that the signals may not be distorted or discolored, the workable wisdom he receives will be the unadulterated Truth.

Our living in intimate communication with the Self eliminates any cause to be fearful of such nonsensical ideas as, unlucky thirteen, unlucky Fridays, "three on a match," and black cats or walking under a ladder. Such are only self-induced superstitions with no esoteric or exoteric basis. Thus, one can stop wasting time and money consulting fortunetelling, or depending on the stars and their influence on his personal affairs. He can also free himself from enslavement to medallions, amulets, and lucky pocket-pieces as having power to grant fortune and ward off evil. He would realize that such are a continuation of primitive animism, or the Dark Age superstitions when early man had not yet comprehended the true nature of God.

To believe in the Goodness and pristine power of God is to give primary value first place. Likewise, when superstitions and fallacies are purged from the mind, its creative and protective power is given full freedom to exert its influence on human activities. The humbling of our objective ego and impatient ambition enables intuition to infuse the intellect with the spiritual strength of Divine Light. When mundane knowledge becomes fortified with wisdom, one is able to retain his mental freedom while achieving his material goals. In spite of man-made depressions or strife, one can move with courage and serenity and remain unaffected by the raucousness of false prophets—since Intuition forever lights the consciousness with the sacred ideal that God is the fountainhead of all goodness as well as Master.



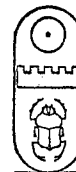
The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE TURN OF THE YEAR

AT THE beginning of the year, we are accustomed to the practice of observing New Year's. Arbitrarily, January 1, has been established as the New Year's Day observed in most of the countries of the Western world. At that time, it is appropriate according to tradition to make resolutions, to plan the days ahead, and in general, to think of the approaching new period. Possibly it might be of equal interest and even of more value if we would occasionally review the year that is about to come to a close, in order to consider what has happened and to take an inventory of the values that may have been accumulated or overlooked during the period that has just passed.

The last few days of each year have by custom become associated with a holiday season. Christmas precedes the final days of December, and the period immediately following Christmas and preceding New Year's Day is considered as a holiday season in the Western world.

Many annual events, such as festivals and holidays, that have been established and observed by man are the result of our ancestors' noticing the seasonal changes of the year. Primitive man must have been able to observe by the length of the days and the change of the position of the stars that, at different periods of the year, major events took place, and such were reflected in his environment. He noticed, for example, that as the days lengthened the sun in the Northern hemi-



sphere arrived at its farthest northern point and then began to recede. This point, he noted, was the longest day of the year. Prior to that, he noticed the period when the days were equal and the sun was, as we know today, over the equator which was the occasion for the first day of spring. This day became for early man the beginning of a new period and in many countries or among many people this was observed as the true New Year's Day, and in many organizations, such as the Rosicrucian Order, it still has significance because it is the beginning of a new period of time.

From the longest day in June, by our calendar, until the beginning of winter, it was noticed that each day gradually became shorter. It may be that there was a time when, among primitive people, it was believed that the days might cease to exist altogether, through their gradually becoming shorter and shorter until the sun would not rise at all. It is easy for us to believe that superstitious people as they watched the days become shorter, particularly during the two or three months immediately preceding the first day of winter, would conclude that a time would come when there would be no sunlight whatsoever.

It is believed by those who have made a study of ancient man that he began to make certain sacrifices and perform certain ceremonies for the purpose of pleasing his god so that the days would not cease to exist. This gradually led to the practice of man's observing the shortest day in the year which occurred around the 21st of December, according to our modern calendar, and when he saw that the days did not continue to shorten but rather began to lengthen, he gave thanks for the renewal of the length of time that the sun shone during the day, and this period of the year became a festival of thanksgiving. Man then acknowledged his obligation to his Creator; for the days that would increase in length, he showed appreciation through the various religious practices which we find established in history.

Thus the period immediately after the shortest day in the year became a

time of festival, a time of happiness, a time when man showed good will and tried to put into practice the better qualities which were within him. When the observance of holidays or festivals began, we do not know, but we know it existed when civilization began to be established in various areas around the Mediterranean. In almost all countries, in almost all civilizations, there are evidences that the observing of a holiday toward the close of a calendar year or immediately after the shortest day of the year became a fixed practice.

It is therefore to be expected that early in the Christian era, people came to accept the idea of a festival or a holiday soon after the shortest day, and it was perfectly natural that the Christians should establish one of their two principal holidays at such time. They had already accepted a time of thanksgiving, a time of good will toward their fellow men, and so gradually the tradition was established that upon the 25th of December, which was only a few days after the shortest day of the year, the anniversary of Christ's birth should be commemorated. Whether or not that is the actual date of the birth of Christ matters little; the proof of the actual date is uncertain. What does matter is that in Christian civilization, the idea of this festival has been preserved, and by adding to it the principles that Jesus taught while on earth, we have a day set aside when all men try to observe peace and harmony and express good will toward those about them.

As we approach another Christmas season, it is well that all men pause to think that if their ancestors saw fit to perpetuate these concepts, make them worthy of annual observation, surely this in itself should be some evidence of the value of preserving this practice. We approach the Christmas season in these complex times with mixed emotions and feelings. To some it is a day sacred for the religious significance it has; to others, it is merely a day to remember that it is commemorated as a birth date of a great man. For still a different group, it is a day purely for perpetuating the ancient tradition of festival, for devoting merely to entertainment.

Through it all, however, in spite of

modern commercialism and of the various interpretations that are put upon Christmas, there does run the theme of peace and good will. Almost everyone we meet at that time of the year, regardless of what may be his moods and ideas at other times, seems to catch the mood of the season and is happier and more prone to express the feeling of peace as representative of that day. If these things are to be perpetuated in one day of the year—this day in which man honors the memory of a man who established a system of thought that is worthy of all men's consideration, and also which has been seen fit to continue as a holiday—surely, we ask ourselves, why couldn't they

be carried over into the year to follow?

The greatest gifts of which man can conceive are those which give him peace of mind and which help him to tolerate the beliefs of other individuals and to dedicate himself to the principles of good will which will make men live together for constructive purposes. This attitude will aid him also to work toward a development of his own. The greatest accomplishment that man may be able to make in connection with this holiday season is to implant the peace and good will of that time in the minds of others, as well as his own, so that these may be the predominating influences that work for good among all human beings at all times.



For A Merry Christmas

Don't forget the friends you made throughout the years. Send each a reminder of yourself—of the things in which you believe. Their continued presence on your *friendship list* will serve you well as other things fade and pass away.

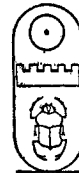
The Christmas card we have prepared is especially designed to create a lasting impression on all those who receive it. It is never too late to get a small supply of these and place them where you know they will do the most good.

Remember, these cards come with envelopes, boxed, at \$1.50 (10/9 sterling) for 10, or \$3.50 (£1/5/- sterling) for 25, postpaid. Christmas is just around the corner, so *don't put off* this thoughtful deed.

ROSICRUCIAN SUPPLY BUREAU

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



Always, the Search

By WILLIAM BURGESS, F. R. C.

Master, Pythagoras Chapter, Liverpool, England

A DEEP-RED ROSE stands in a vase on my table. It was used in the Temple of the Pythagoras Chapter in a beautiful ritual for the installation of a Colombe. Since then it has slowly been unfolding, until today the inmost petals are turning back, to reveal what has been hidden in the center—the ultimate mystery of life.

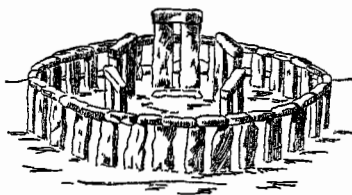
The rose rooted, like ourselves, in the earth draws from there its material substance. In the body of the rosebush, the chemicals of the soil rise up in response to the unseen energies, and draw into themselves the radiance of the sun. From that union comes life. And the life in the plant matures within it the urge to put forth blossoms.

In the progress of our own inner selves, first the body is developed and then under the influence of the forces of life, the budding and blossoming of the higher nature.

So our life, like the rosebud, holds within itself the promise of further growth and fulfillment. Through a gradual unfoldment the mystery at the center becomes revealed, as the cloud ultimately lifts and reveals the soul to the human consciousness.

Stone Circles

Flowers are reflections in living matter of that which brings them into existence—the sun. The ancients always likened the sun to the soul, and their use of it as a symbol of the divinity in man has been, and still is, mistaken for sun worship. The journey of the sun through the twelve signs of the zodiac was one way of expressing in symbolic language the idea that the soul does not become extinct when the body dies, but continues its journey



through many bodies or "houses," each adding some new quality or luster to its nature.

The Druids of Britain and Ireland in ancient days built their stone circles to illustrate this same idea.

Those who were being initiated were conducted round the perimeter from stone to stone, and at each one a symbolic ceremony imparted some information. Then, the circle completed, the candidate was conducted back to the triple stone in the center, where the Archdruid and his two principal assistants conducted further ceremonies illustrative of the coming of the inner light.

Learning from Bees

Bees were considered sacred insects, and royal insects, among many ancient peoples. Those who have been privileged, like myself, to keep bees over a period of time know that the bees draw their entire substance, for themselves and their hives, from the nectar and pollen which they find in the centers of flowers. Out of these substances they build their marvelous honeycomb, produce food for themselves and for the maturing baby bees, and secrete the mysterious, hormone-bearing juice that enables the queen bee to produce literally millions of eggs in a comparatively short lifetime. Nectar provides the carbohydrate—the positive, solar, warming principle; and the pollen provides the minerals, protein, and vitamins—the negative, earthly, material side.

Many years ago, a group of Russian scientists set out to discover what makes some people live to a great age. They took persons whose claims indicated an age of over one hundred years, and asked them three questions: (1) How

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old are you? (2) What work did you do? and (3) What do you eat? The replies brought the surprising information that more than 90 percent were peasants who kept bees. They sold the pure honey and kept the impure strainings for their own food. At once the scientists got to work on the honey strainings and soon found that they contained mainly pollen grains, particles of wax, and of course honey.

Results of the experiment and any further developments have been obscured by propagandists attempting to explain scientific findings in the light of current political doctrines. Were the researchers really on to something? Do food products within the center of flowers yield substances that prolong life and increase vitality?


Beekeepers in America and Britain were recently asked to send supplies of "royal jelly" to the cancer research institutions for experiment purposes. Royal jelly is a greyish-white hormone-bearing substance secreted in the head

glands of the worker bees. Fed to the drones, it makes them capable of reproduction. Fed to the developing bee, it turns her into a highly evolved bee, capable of laying 2,000 eggs a day, in summer. When deprived of this food, she stops laying; and also by this means baby bees can be prevented from becoming true females. Somehow the bees have learned the secret chemistry of life, and their materials come from centers of flowers. Scientists are taking notice. Mystics have sacredly guarded the secret for thousands of years.

The Soul-Personality

The human soul has these same dynamic forces within, these forces which are life, and which students of the mysteries learn to recognize and use. And always, for those who can read them, the clues or symbols of the mystery are to be seen in the center of the flower. For this reason, the red rose on the golden cross has been a symbol of the Rosicrucian Order down the ages.





COLORFUL SEALS

Brighten your packages, letters, and Christmas cards with these attractive red-and-gold seals. In every part of the world then, they will shine like beacon lights beckoning man to a new day, a new year, a new life. With these, you give the *Spirit of Christmas* a new meaning. They may be used the entire year.

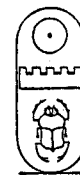
A large package of 100 seals costs only 60 cents (4/4 sterling).

ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA



I am a little impatient of being told that property bears all the burden of the state. It bears those, indeed, which can most easily be borne, but poverty pays with its person the chief expenses of war, pestilence, and famine.

—JAMES RUSSELL LOWELL, *Democracy*, 1884



Must we Suffer to Grow?

By DR. H. SPENCER LEWIS, F. R. C.

(From the *Rosicrucian Digest*, March 1930)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.

IS IT a law of the spiritual world that we should suffer in order that we may grow? A woman related her experiences of the past ten years or more and found considerable help in the explanations we had been able to give her.

We cannot forget the esoteric symbolism of the Rosy Cross. This symbol explains that the cross represents the body of man with arms outstretched and eyes upraised, petitioning God and the Heavenly Hosts to lessen the suffering, trials, and tribulations which crucify the body, purge it, and bring about regeneration. The rose on the cross represents the soul of man in its spiritual unfoldment becoming more beautiful, more fragrant, and more inspiring through the sufferings and trials of the body.

By this symbolism we are reminded of the fact that it is a fundamental law of the spiritual world that through physical and mental suffering and through the tests and trials that come to the consciousness of the soul, man in his mortal, objective consciousness grows more spiritual and more masterful. Trials and sufferings attune us with the sorrows of the world and make us more sympathetic, more tolerant and kindly, in our attitude toward others. Our own personal experiences teach us the great lessons of life, and through



these we evolve and unfold our characters and personalities like the petals of the rose unfold to give the rose its grand and beautiful form and the fulfillment of the seed from which it came.

Jesus more often wept than smiled. And the greatest of earthly masters preceding Him or trying to follow his footsteps have learned that to smile with the sunshine in human life and to grieve with it in its sufferings tends to make life abundantly expressive. Until we can sense the heart-

aches of the millions who compose our divine kith and kin on earth and until we can share wholeheartedly their sufferings, we cannot be one with them; and until we are one with all consciousness on the earth we cannot be one with the Absolute and the Divine. This is the true law and principle of *Atonement*, which after all is AT-ONE-MENT.

The problem which confronted this woman, however, was not that of sharing in the sufferings and tribulations of all mankind but of voluntarily assuming a large portion of the trials and tribulations of one whom she had selected to be her partner in life. Should she continue to hold back drinking her own cup of life to drink only of his cup with him? Or should she allow the evolution of her soul and the growth and development of her character and

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personality to continue on its way unhampered by the restrictions which the life of the other seems to demand? Here is a problem that is a serious one and one which must be faced by many, and properly met.

Divine Law

According to all of the spiritual laws of the universe, the soul, resident within each one of us, is a part of the universal soul, and its temporary residence in a physical body here on the earth plane is for a purpose. That purpose has been divinely decreed and divinely authorized. It is not within the power of man's arbitrary decision nor within the jurisdiction of his voluntary judgment to direct the course of that soul in its growth or evolvement. Just as man is failing to fulfill his divine mission by refusing to permit the soul to expand beyond its physical prison and physical limitations, so man is failing to obey the divine decree and is committing a sin against the soul when he voluntarily checks or prevents the course of personality development which the soul has started or which has been its joy and privilege for some time in the past. In the spiritual world there are no unions and no associations of souls that require the annihilation or the suspension of personal development and attainment. In the material affairs of man such unions have become a custom and a law of man, but like many other laws of man, this particular one is inconsistent with divine law.

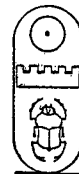
It is true that the perfect marriage is one wherein two properly attuned soul-personalities, each a complement of the other, unite in what is truly an alchemical or spiritual marriage, the physical marriage being merely a legal ritual acknowledging the previous spiritual union. When such marriages occur and such mating exists, there is no likelihood of a restricting influence upon either person preventing the full and natural progress of the spiritual development of each. But such marriages are rare and most certainly do not exist in the case where one partner, one person of the union, not only is out of sympathy with the ideals and desires of the other, but attempts to restrain and discourage such spiritual progress as seems to be the desire of the other.

The problem resolves itself into the question as to whether a married person owes a greater duty to the marriage partner or to his soul. From the spiritual point of view, the first duty of every human being is to obey the dictates and desires of the divine consciousness within, regardless of family ties or earthly, material obligations. If obedience to this duty results in a separation of earthly unions or a breaking of earthly agreements, it is a regrettable thing, but not in any sense the sin of the Karmic transgression that results from denying one's soul-personality the experience, growth, and evolvement which it requires.

Obligations in Advancement

Every attempt should be made to fulfill earthly obligations and agreements that have been solemnly made, and nothing should be done that will bring unnecessary grief and sorrow, disappointment, or unhappiness into the life of another. Concessions should be made to meet more than halfway the desires of those dependent upon us and to fulfill our duties. But this attitude and practice should not go so far as to completely terminate or suspend the personal development for which the soul is a temporary resident within a human body.

The advancement of civilization and the evolution of the human mind have come about through the exercise of the divine privileges of the soul in man. Its evolvement has lifted physical man higher and higher in the scale of expression, and higher and higher in the comprehension of natural and spiritual laws until man has become more ambitious to live a clean life. Most of the advancement has been achieved by the pioneering personalities in the past, who have been willing and ready to step beyond the chains and fetters of custom and common belief and risk everything in answering the call of the still small voice within. If the majority of these persons had given first consideration to their immediate physical obligations and to the criticisms, discouraging comments, and serious obstacles put in their path by those who would not follow them, civilization would not have made the advancement it has made. The spiritual



development of man would still be in its very primitive state so far as outer, worldly expression is concerned.

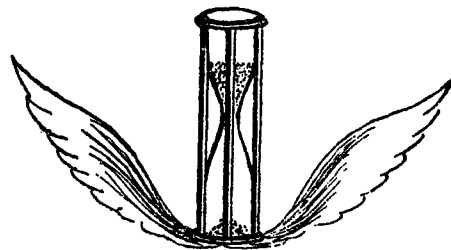
Each of us must carry his cross; and regardless of how heavy it may be made by those who should, in fact, help to lighten it, we must go on and on, traveling the path that leads onward and upward, often taking us away from the highways into the byways, away

from the multitudes and among the few, but always with our faces turned toward the Greater Light. We must go on with our cross and, by its weight and by the trials and sorrows, sufferings and pains that are brought to the human body and consciousness, lift up our personality until it cries aloud and rejoices in its beautiful attunement with the spiritual world above.



The Essence Of Time

By ELOISE FRANCO, F. R. C.



ESENCE is a strange word. Time is also a conception that is not quite clear to many. Therefore, to understand the relationship between them it is necessary to know in what sense each is being used. That which man calls *essence* means for him "that which is," the completeness of a thing in itself, whatever that thing may become when in manifestation. But *time* in the popular sense of the word would not appear to consist of that which is possible of containing essence.

Now, therefore, the first thing to be considered is the composition of time. What is it? What is the basis for its use at all? Time is useful, we all must agree. But what is it that we use when we say that we use time? We use our consciousness. Then the Essence of Time must be within the consciousness.

How is this so? When the early wise men first began to divide the passing of existence into countable periods, they noticed first the great rhythms of the Universe. The sun rose and set in unfailling regularity. The seasons followed one after another without fail. Even the tiny lights in the sky which they called *stars* wheeled in progression through the sequence of the Zodiac.

But there was a further question in the minds of these wise ones. There must be a *reason* for this orderly change which manifested itself as rhythm. If they could find what it was that caused this rhythm, then they would have conceived the realization of the Essence of Time itself. So they began their search for a First Cause.

Looking into their minds they said, "What is it that is Cause in us?" Each said to himself, "That which is within me that causes me to *know* must be that Cause." Then they concluded that that which made them aware or capable of "knowing" was that condition known as consciousness. This consciousness, then, must be the quality of that First Cause in them.

Consciousness as a quality of the First Cause in the expression of man must also then be found in the other expressions of the earth. They watched the seeds sprout from the darkness of the earth into the light of the sun, growing each into the plant that was its own nature. No corn was ever grown into wheat; no generation of corn could become the nature of anything else. Was it the consciousness within that seed that so directed its growth?

Could, then, it be consciousness that directed those other cycles of the de-

velopment of existence: the seasons, the circling of the sun to cause the appearance of day and night, even the orbits of the stars? Thus far their own consciousness had shown them the way to understanding. Now it must be the consciousness of that First Cause itself which must demonstrate the integral part of earth and heaven which consciousness is.

New concepts must be made clear to man through his own consciousness before he would be capable of understanding Consciousness of the Whole. Therefore this First Cause turned man's mind again inward to new *knowing* within the hearts of the wise ones. This knowing was a conception of Being—a wonderful belief in the One, That Which Is. This Being, which they called *God*, was in Itself all that was, all that is, all that ever will be.

Then they felt within that One the great Love, or desire for expression in Existence. As this desire became the Will to Create, the idea of that which was to be created was formed within the all-inclusive Mind of this One. Consciousness thus came into existence carrying out that idea into expression through the Energy or motion set into action by that Will to Create. Consciousness, then, was the conception of God's idea carried into expression. Each

idea conceived by the Creator would forever remain in that Mind, but the consciousness which was expressing it would, by law, pass through the conditions necessary for the complementary Energy to attain the expression in completeness. This completeness would *be* (as the idea retained in the Mind of the Creator) instantly expressed. But the thought of man, conceiving only as he is stimulated by the Energy set into motion at the direction of this One Consciousness, came to believe that each separate stimulus was instigated in a separate condition which he called *time*.

Thus because man could perceive only one thought at a time within his mind he conceived a relationship between thoughts which came to be his consciousness of time. But in the Mind of the Creator all things *are*; therefore, all things are *known* and there is only the relationship between expression of those things which takes place by means of consciousness.

Consciousness, then (and the wise ones ever knew) was the one and only conceivable relationship between things in manifestation. Because this relationship to man is placed in the condition he knows as Time, consciousness can therefore only be known to him as the Essence of Time.

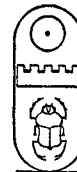


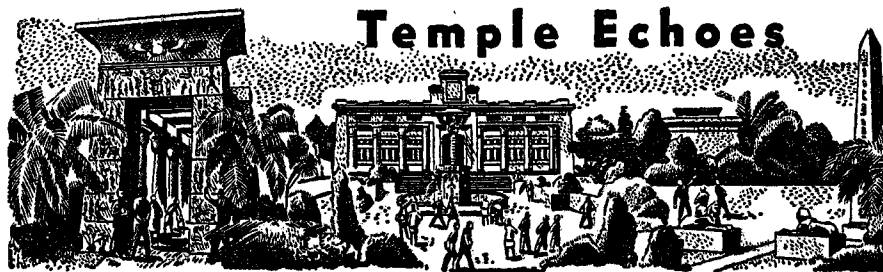
ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasion. The time shown is Pacific Standard Time.

Thursday, February 18, 1954, at 8:00 p.m.

Mark this date on your calendar. Arrange in advance for a few uninterrupted minutes at this time. You may aid the Hierarchy and as well benefit yourself. Please indicate your key number and the last monograph received, as well as your Degree, in reporting to the Emperor. Due to his journey abroad, it may be that the Emperor will acknowledge the August reports at the time of his formal acknowledgment of those received following the February Contact Period.





DIP into the Neophyte mailbag recently yielded surprisingly satisfying results—a letter dealing with putting lesson material into practice in a time of real stress: At a time scheduled for one of the home experiments,

this soror writes:

I was sitting in a courthouse, waiting for a jury to bring in its verdict on my husband, who had been charged with manslaughter, as a result of an automobile accident. I did not remember the experiment, until I gradually felt a warm, tingling glow throughout my body, and the words of the Rosicrucian chant came to mind—'Oh, love that knoweth of no fear.' And (—where *are* the words to describe the next sensation?) I felt as though I were enveloped by arms around me, and held close. I looked at my watch, and remembered the experiment; then, I knew that one of the miracles I'd been expecting had really happened.

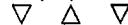
"Almost at once, the words 'not guilty' came to me. At 8:30, we heard that a verdict had been reached, and at 9:00 o'clock, the court announced what I already knew—'not guilty.'—Soror L.T.B., California



Another "Minute Sermonette" by A. C. L., our Mystical Minister of the Airways, has been brought to this department's attention. The two so far noted—one in July and one in September—were seemingly appreciated.

We are told in the Bible to "pray without ceasing." This *cannot* mean that we should spend all of our time on our knees in continuous prayer with God. It *does* mean, however, that we should *start* the day by consciously dedicating ourselves to the service of Almighty God. Ask Him to guide you in your daily work, contacts, and decisions. In this way the *momentum* of the *spirit* of prayer will be carried out while you are doing your regular work. You will be less selfish and more considerate in your dealings with others. You will learn to serve others, not for what

you get out of it, but because you know you are complying with the law of God. Make your contact with *God first*, and then the spirit of prayer will work itself out in a day of purposeful living and service. *This is prayer without ceasing.*

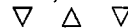


Last July, the article "Can You Explain This?" concerned itself with an experience of a man in an antique store who was literally blinded by a force which "attacked" him when he went behind the counter for a closer look at some jewelry. He said the former owner who had passed through transition was still there. The comments, queries, and explanations have been many. The following comments from Soror Snider of Kentucky may offer those interested the satisfactory explanation for which they are seeking:

Mme. Jeanette, the former owner, is evidently what is called earth-bound—still wandering in darkness. She was too much attached to worldly baubles and success along monetary lines, and so has not found her way out of the strangle hold of the material even though out of the physical body.

Evidently the visitor, either in the present body, or in a past incarnation, was a nuisance to Mme. Jeanette in her shop while she ran it and she still resents his peering around there. She could see and hear him, while he, not being in attunement, could neither see nor hear her. Her only way to deter his peering about the shop was the seeming blindness visited on him.

If either he or the present shopkeeper could have sensed her presence and in a kind way reminded her that she was no longer in the physical, and that the shop was no longer hers, it would have helped.



The days at Rosicrucian Park are busy and exciting. There is continuous activity and the business of reporting happenings is pretty much catch-as-catch-can. A few of the more striking events are herewith presented:

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The new wing on the Museum makes possible a much better display of choice Assyrian, Babylonian, and Egyptian items. These are now the things the visitor sees first. The downstairs is spacious and inviting.

* * *

Frater Harold Hershenow of the International Lecture Board is now in the midst of a series of lectures in Toronto, Ontario. Frater John La Buschagne, the most recent addition to that board, after several months at Rosicrucian Park has gone to Australia for a lecture tour.

* * *

Lunchtime at the Park is also playtime. The Halloween spirit struck in the Inquiry Department sooner than elsewhere this year, for one noontime some four or five of them amused themselves and all passers-by by displaying full sets of protruding uppers. It was quite a toothsome show even if only paraffin.

* * *

The SPCA has ardent and loyal helpers in the Park. Strays of almost any kind are gently cared for. One of the officers reported that in one department at closing time a lost cat was being made cozy for the night in a desk basket lined with a light wool-stole. The night light was carefully shaded and a can of catfood complete with can opener and napkin were at hand for a midnight snack. Well, everyone else uses can openers; so it's high time animals catch on.

* * *

One office door in the Park has for years carried a sign in six languages saying politely, "Keep Out"; another, has a notice never changed which reads, "Out to Lunch." Now something new has been added: An office door that has a new sign every day. One day it reads, "No Interruptions Today"; the next, it says, "Come Back Thursday." Strangely enough, though, every time this department calls the sign reads, "Get Lost."

▽ △ ▽

An excellent class in art appreciation was conducted in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum on Sunday, October 11. At that time Mr. Thomas C. Leighton spoke on "Art Principles of Yesterday

and Today." He illustrated his points by reference to prints of well-known masterpieces of the past.

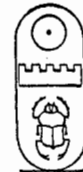
Mr. Leighton, who is president of the Society of Western Artists, is a portrait painter, and at present has his studio in San Francisco. Those who attended his lecture had immediate opportunity to consider what he had said regarding time, space, tone, color, and movement in relation to his own work which lined the Gallery walls, and which remained on display throughout October.

That Mr. Leighton is a careful, serious, and observant painter cannot be denied. His work bears every mark of a thoughtful craftsman. Since he is a portraitist, one can easily assume that he is interested in people. His portraits indicate that he knows them, too. But more than that, Mr. Leighton's work shows that he wants nothing to escape him that can be dealt with in line, tone, shape, and color. Stone is not glass, nor is flesh, wool; and yet as a difference of vibratory note distinguishes them in reality, so paint, stroke, light and shadow, must make them equally separate on canvas.

One can in almost every case—certainly in the still-life pictures included—imagine the problem Mr. Leighton set for himself. How does pewter take light in comparison with copper? Is it possible to paint transparency in blue, yellow, and red with the same brush stroke? What about brocade and tafeta? These questions help the artist in deciding what he will paint and how he will compose the elements of his picture—whether it will be still life, portrait, or landscape. Working in reverse fashion from the finished product, step by step back to the beginning, is just as pleasurable and rewarding to the layman and certainly heightens his appreciation.

One doesn't do anything—certainly not thinking—without learning something. And what we learn of it is the result of our own thinking, and immediately enlarges our understanding of life.

Such an understanding, Mr. Leighton's work can help, for he is a teacher who subtly brings meaning to things which without his help might have been overlooked.



For one thing, he somehow suggests an underlying unity in all the diversity. Out of shadows emerges light, and background tones split into color objects themselves, while contrariwise things distinct, individual and full of color, recede to a background which blends them all into a harmonious blur. A host of sermons in itself!

Again the intriguing profile portrait—a curving line of light and life, mystical and lovely as in *Candace*. There is a poetic softness there—the gold of the hair, the velvety blackness of the gown, the lowered eyelids and fleeting smile. The title reads *Candace*—and that in itself is history and poetry and romance, recalling ancient Ethiopia. All the same, one visitor involuntarily exclaimed, “My Last Duchess” and thought of that lovely lady of Ferrara with whose story Browning’s poem con-

cerns itself. But *Candace* or the *Last Duchess* that “faint half-flush that dies along the throat” is there, making this portrait by Mr. Leighton one to be proud of.

But this artist is not all sweetness and light as he proves in his portrait of Zilba in black sheath with fan and scarf.

Again there is the in-between charm in the portrait of Jessie Murlin in pastel.

An outstanding study in the exhibit is *The Mirror*. This could be called Mr. Leighton’s masterpiece thus far. The harmony of space disposition, the softness, warmth and richness of tone, mauve, coral, sienna, flesh, and black, and beauty of line all combine to make this by far the most rewarding piece of work. It in itself is enough to establish solidly the character of Leighton as an artist.



The Right to Give

By MONA LONDON CALDWELL of Venezuela

(This article first appeared in Spanish in the periodical *Vida y Letras*)



IN these times of continual campaigns for giving to this or that worthy cause, the question often arises as to how much to give, or whether to give at all in certain cases. Frequently the complaint is that too much is expected, that too much is asked. Sometimes an argument arises against donations concerning even worthy projects—an attempt is made to criticize these works as being ineffective, or not being handled as we would expect them to be handled. Often too there is a definite seeking for an excuse not to give.

When will mankind learn that only in giving may one receive? That the fullness of receiving is in the very act of giving? Giving with no expectation of thanks, with no anticipation of reward, is the only true giving that results in receiving.

The obscurity of night gives forth to the light of day, and in turn the sun

is cast aside by the obscurity of night. In the day is the joy of doing and living, and in the night is the peace of meditation and rest.

The soil gives forth its nourishment and the rose blooms with its soft perfume. The mother gives birth to the child, and from the child she receives the joy of having given.

The strong man gives his hand to the halt man, and in giving his hand, he receives the added strength of seeing the halt man lifted up. The lad gives his eyes to the blind passerby and guides him past a dangerous street, and the lad receives a spark of the inner sight that he did not have before.

Without giving, there can be no receiving. Everything is an exchange, nothing is independent. No man can live by himself alone. When man thinks he can cease giving, he must die; he cannot receive that which gives him life, because he would not share it.

“Cast thy bread upon the waters, for thou shalt find it after many days.”

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RABBITS PLAY PART IN ROSE-CROIX RESEARCH PROGRAM

Faculty members of Rose-Croix University are pictured with rabbits used to test the efficacy of certain herb formulas as recorded by Paracelsus. James Morgan, Chemistry instructor, is shown recording the weight of one rabbit as it is held on

The SECRET DOCTRINES OF JESUS

A message that never reached the people!

DOES the Bible actually contain the unadulterated words of Jesus the Christ? Do you know that from 325 A. D. until 1870, twenty ecclesiastical or church council meetings were held, in which man alone decided upon the context of the Bible—what it should contain? Self-appointed judges in the four Lateran Councils expurgated and changed the sacred writings to please themselves. The great Master's *personal* doctrines of the utmost, vital importance to every man and woman were buried in unexplained passages and parables. In *The Secret Doctrines of Jesus*, by Dr. H. Spencer Lewis, author of *The Mystical Life of Jesus*, are revealed for the first time these *hidden truths*. Startling, fascinating, this book should be in every thinker's hands. It is beautifully bound, illustrated, of large size, and the price including postage is only \$2.75 (19/8 sterling) per copy.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California



THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian 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 all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC 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 association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

DIRECTORY

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The following are chartered Rosicrucian Lodges and Chapters in various nations of the world. The "American Directory" for Lodges and Chapters in the United States will appear in the next issue of the *Rosicrucian Digest*. The International and American Directories alternate monthly.

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Adelaide, South Australia:
Adelaide Chapter, 12 Pirie St. A. A. Linquist, Master, 10 Sturdee St., Linden Park.

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Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley, Brisbane. E. P. Newcombe, Master, 56 Procyon St., Coorparoo, Brisbane S. E. 2.

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Harmony Chapter, 25 Russell St. Mrs. J. M. Eckhardt, Master, 86 Gladstone St., Kew E 4.

Sydney, N. S. W.:
Sydney Chapter, I.O.O.F. Hall. Miss J. M. Swinton, Master, 7 York St.

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Rio de Janeiro Lodge, Praca da Independencia 10, 2º andar. Maria A. Moura, Master, Caixa Postal 3246.

Sao Paulo:
Sao Paulo Chapter, Rua Riachuelo 275, 8º Andar, Salas 815-16. H. De Paula Franca, Master, 10º Andar, Ave. Rangel Pestana 271.

BRITISH WEST AFRICA

Yaba, Nigeria:
Yaba Chapter, The Ladi Lak Institute, 68 Akiwumi St. T. A. Ogunbiyi, Master, Box 20, Ebute Metta.

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Calgary, Alberta:
Calgary Chapter, 421 - 12th St., N. W. J. O. Lockie, Master, 433 - 29th Ave., N. E.

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Edmonton Chapter, 10169 - 103rd St. Cecile Bar-nick, Master, 11602 - 69th St.

Hamilton, Ont.:
Hamilton Chapter, 194 Main St., East. O. G. Kingdon, Master, 154 Melville St., Dundas.

Montreal, Que.:
Mount Royal Chapter, Victoria Hall, Westmount. A. Jones, Master, 301 Melrose Ave., Verdun.

Toronto, Ont.:
Toronto Lodge, 137 Avenue Rd., Robertson's Reception Centre. Bruce Quan, Master, 237 Robert St.

Vancouver, B. C.:
Vancouver Lodge, 805 W. 23rd Ave. Dr. D. C. MacDonald, Master, 3004 Garden Drive.

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Winnipeg, Man.:
Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. S. Ethelyn Wallace, Master, The Princeton, Suite 409, 314-9 Broadway.

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Tell-El-Amarna Chapter, Clasificador 163, San Diego, 224-G. Margarita Lanas, Master, Vergara 664-A.

CUBA

Camaguey:
Camaguey Chapter, Independencia y Raul Lamar. Guillermo E. Santiago, Master, Republica 375.

Ciego de Avila, Camaguey:
Menfis Chapter, Academia Sampedro-Rodriguez. Jose Sanz Sablon, Master, Estacion de Ferrocarril.

Cienfuegos:
Cienfuegos Chapter. H. Domingues, Master, Apartado 187.

Havana:
Havana Chapter, Masonic Temple. "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez. Julian Pereyra Rivero, Master, Corrales 414, Bajos.

Matanzas:
Matanzas Chapter, Masonic Lodge "Sol No. 36," Medio 188½. Zoraida Curbelo Galvez, Master, Tello Lamar 90-A.

Santiago:
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Birmingham Chapter, Warwick Room, Imperial Hotel. H. W. Steers, Master, 32 Ryde Park Rd., Rednal, Birmingham.

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Pythagoras Chapter, Stork Hotel, Room A, Queens Square. Wm. G. Burgess, Master, 11 Egremont Promenade, Wallasey, Cheshire.

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Nottingham:
Byron Chapter, Memorial Hall, Unitarian Church, High Pavement. R. A. Gullick, Master, 46 Castle Blvd.

(Directory Continue on Next Page)

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AMORC, Muenchen 7, Schliessfach 52, Bavaria.

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Port-au-Prince:
Martinez de Pasqually Chapter, Grand-Rue 168.
Maurice Maxmilien, Master, Box 77-B.

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De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, Grand Master, Hunzestraat 141.

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Bandung, Java:
Mrs. M. C. Zeydel, Grand Master-General, Djalan Sulandjana, nr. 1.

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Italian Grand Lodge of AMORC. (Direct inquiries regarding the activities of this Lodge to A. M. O. R. C., Rosicrucian Park, San Jose, California.)

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San Nicolas, Aruba:
Aruba Chapter, 320 Bernhard St. C. H. Walters, Master, Box 50, San Nicolas.

Willemstad, Curacao:
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Auckland:
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Wellington Chapter, 54-56 Cuba Street. P. L. G. Holthouse, Master, Omahanui, South Makaro.

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Panama Chapter, Logia Masonica de Panama. Abraham Yunda, Master, Seccion Chorrillo.

PERU

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Lima Chapter, Plateros de San Pedro 126. Sra. Elvira Santa Maria, Master, Avenida Reducto 450, Miraflores, Peru.

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Ponce Chapter, 19 Rosich St. Fernando L. Matias, Master, % Ponce Cement Corporation.

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Luz de AMORC Chapter, Ponce de Leon Ave. 1658, Stop 24, Santurce. Arnaldo Guzman Belaval, Master, Calle Suau 657, Parada 14½, Santurce.

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Titurél Chapter, Avenida Millan 2638. Raoul Delay, Master, Constituyente 1492.

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Barquisimeto:
Barquisimeto Chapter, Avenida 20, No. 75, Apartado Postal No. 64. Jacobo Bendahan B., Master, Carrera 17, No. 247.

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Alden Lodge, Calle Norte 11. Valentin Rivero, Master, San Luis A Sta. Isabel 94, San Jose, Caracas.

Maracaibo:
Cemit Chapter, Calle Belloso Nr. 9-B. 27. Roger A. Leal G., Master, Calle 93, No. 2-55.

(* Initiations are performed.)

Latin-American Division

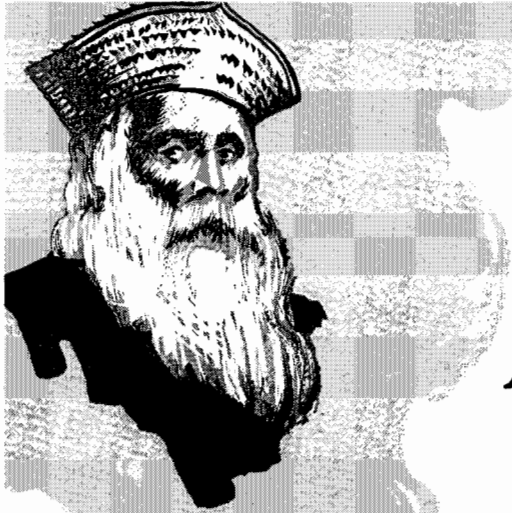
Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.



Have You Visited . . .

one of the Rosicrucian lodges or chapters in your vicinity? By reference to the Directory above, you will find that lodge or chapter which may be adjacent to you. There you will receive a true fraternal and Rosicrucian welcome. You may share in the many privileges of a lodge or chapter if you are an active *Rosicrucian member*. Call or write to the address shown and inquire about regular Convocations, and also about initiations and membership advantages. Such privileges are *in addition* to those which you now enjoy as a Sanctum Member.



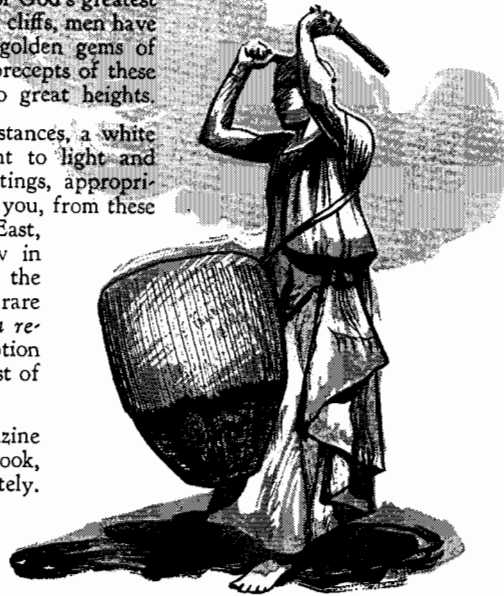
HERALDING . . .

A Message from a Master

LIKE THE wailing of a lost soul from some cavernous depth, resounds the booming of the Tibetan Temple drums. In the cold dawn of the mountain fastness of the mysterious Himalayas each day for centuries, the heralds have called the mystics to hear the words of wisdom of a great master. In a setting of God's greatest majesty, foreboding peaks and towering cliffs, men have stood with heads bared, listening to golden gems of truth from an unknown source. The precepts of these Temple messages have carried men to great heights.

By a combination of strange circumstances, a white man in the sixteenth century brought to light and civilization, these ancient Tibetan writings, appropriately entitled, *Unto Thee I Grant*. To you, from these age-old monasteries of the mystical East, comes this message of a master, now in modern book form. By subscribing to the *Rosicrucian Digest* for six months, this rare book of illumination can be yours at a reduced price. The six-months' subscription and the book are offered for a total cost of only \$3.00 (£1/1/5 sterling).

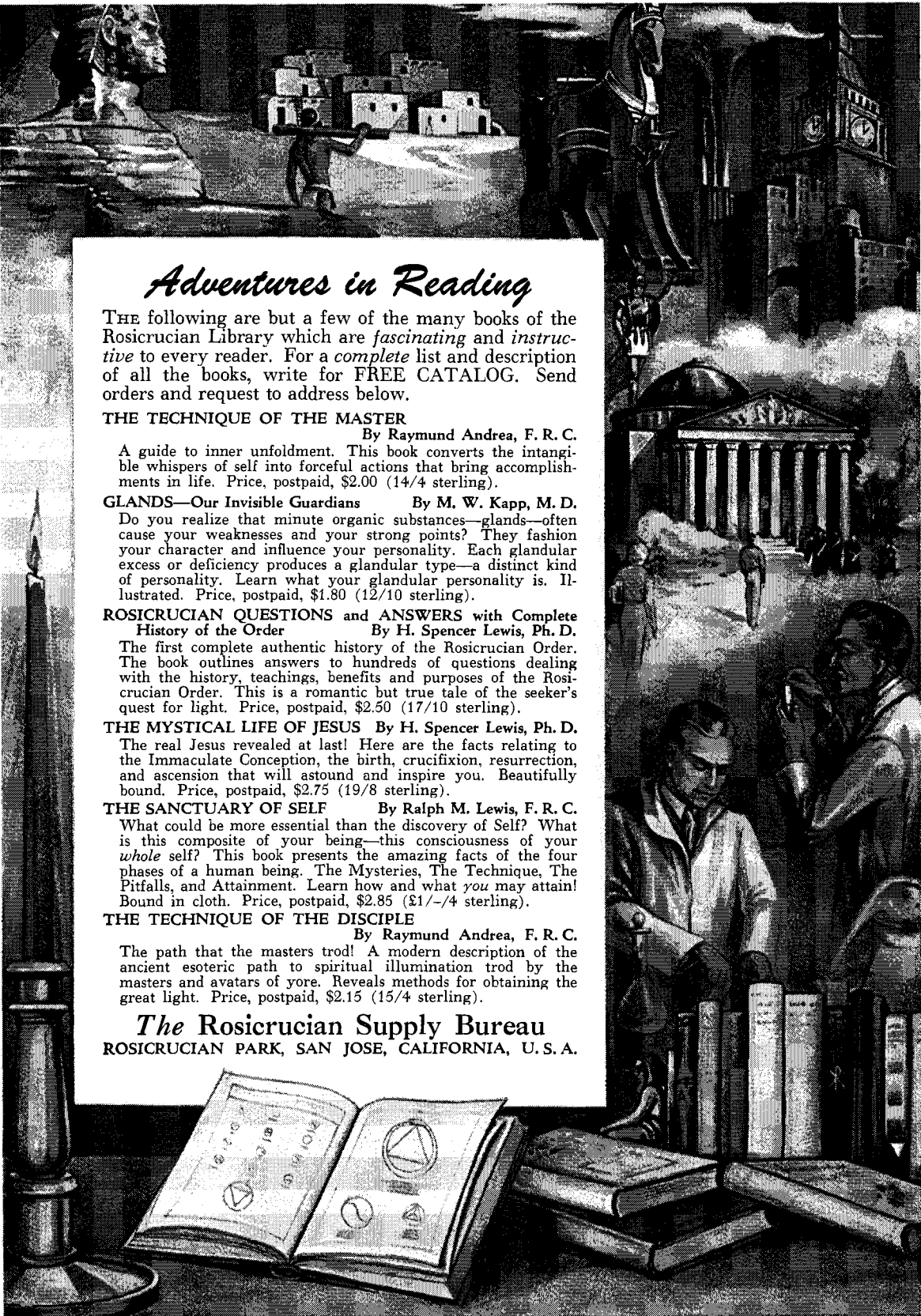
You will receive this monthly magazine for six months and in addition this book, at less cost than if you ordered separately. This is an offer very seldom made. Avail yourself of it now — today. Send subscription and request for book to:



EXCEPTIONAL OFFER

This authentic Tibetan writing, if ordered separately, would cost as much as a six-months' subscription—yet you receive it with the subscription at a reduced price. It is not a pamphlet, but a bound book of 150 pages! Read above for full details.

The Rosicrucian Digest
AN JOSE, CALIFORNIA, U. S. A.



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A guide to inner unfoldment. This book converts the intangible whispers of self into forceful actions that bring accomplishments in life. Price, postpaid, \$2.00 (14/4 sterling).

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By M. W. Kapp, M. D.

Do you realize that minute organic substances—glands—often cause your weaknesses and your strong points? They fashion your character and influence your personality. Each glandular excess or deficiency produces a glandular type—a distinct kind of personality. Learn what your glandular personality is. Illustrated. Price, postpaid, \$1.80 (12/10 sterling).

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By H. Spencer Lewis, Ph. D.

The first complete authentic history of the Rosicrucian Order. The book outlines answers to hundreds of questions dealing with the history, teachings, benefits and purposes of the Rosicrucian Order. This is a romantic but true tale of the seeker's quest for light. Price, postpaid, \$2.50 (17/10 sterling).

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The real Jesus revealed at last! Here are the facts relating to the Immaculate Conception, the birth, crucifixion, resurrection, and ascension that will astound and inspire you. Beautifully bound. Price, postpaid, \$2.75 (19/8 sterling).

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