

# ROSICRUCIAN

## DIGEST

1957  
JUNE

30c per copy

### Ancient Priesthoods

Mediators between men  
and the supernatural.

▽ △ ▽

### Evils and Karma of Society

Causes of human  
entanglements.

▽ △ ▽

### Dreaming is Experiencing

Possibilities in the  
world of sleep.

▽ △ ▽

### *Featuring:*

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

▽ △ ▽

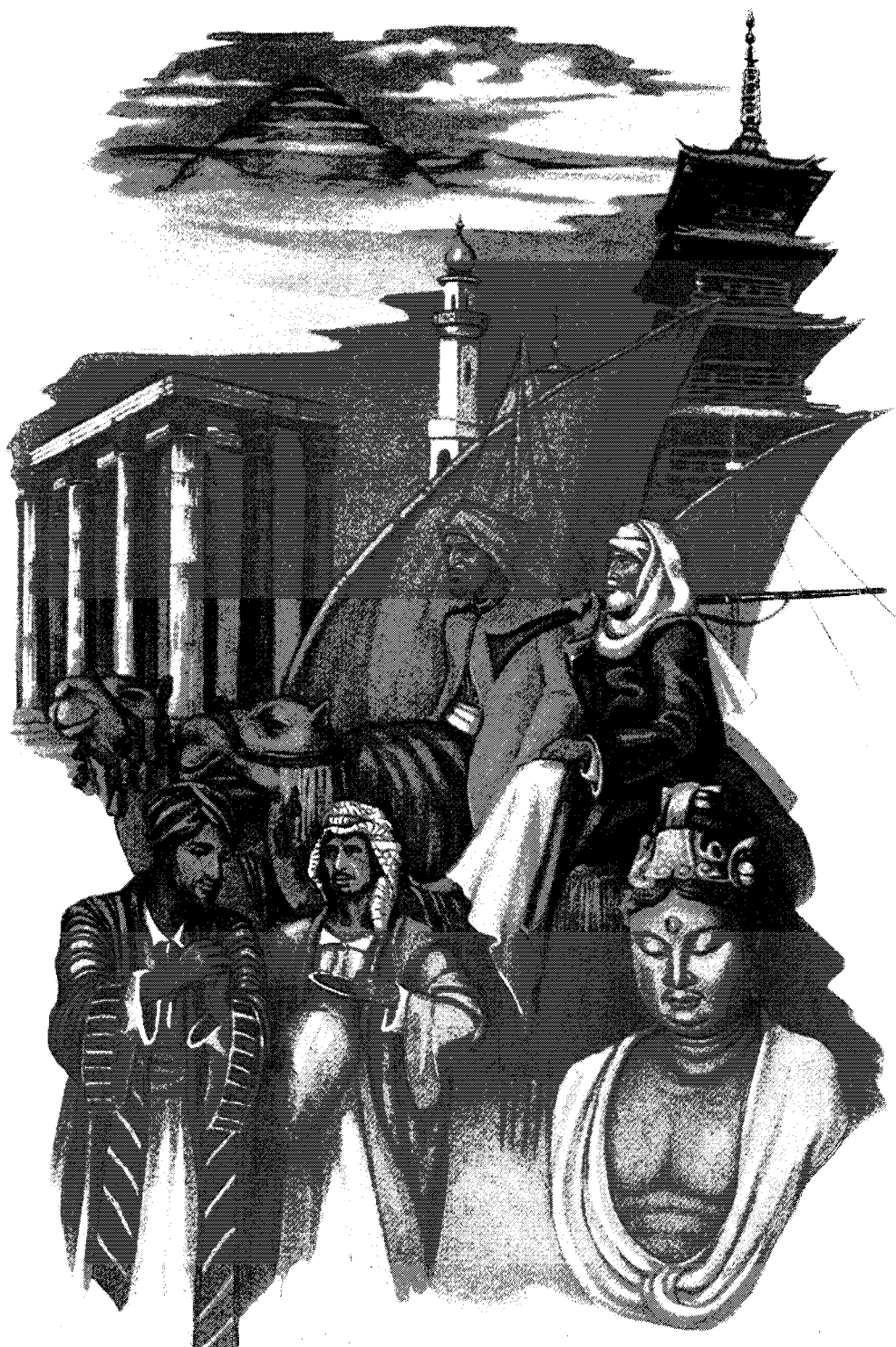
### *Next Month:*

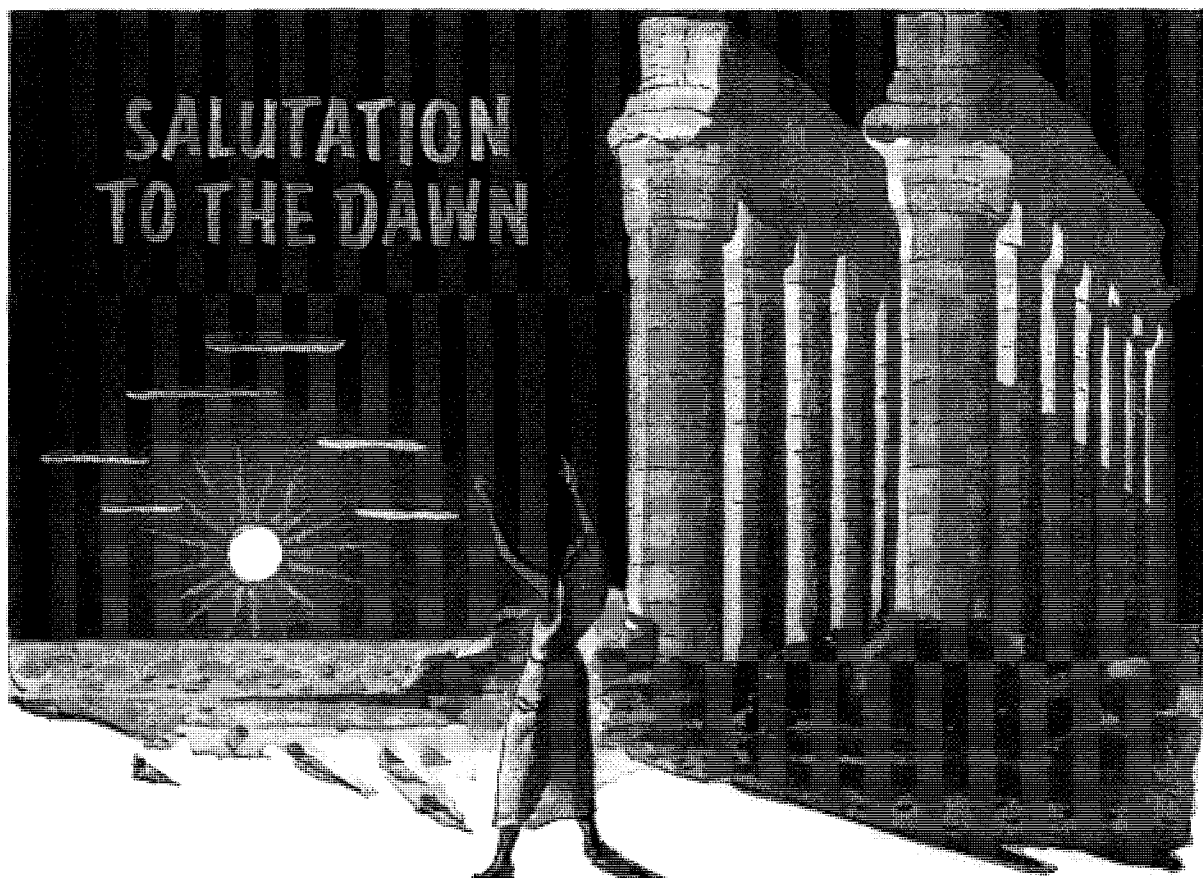
Your Sons  
and Daughters

▽ △ ▽

### *Cover:*

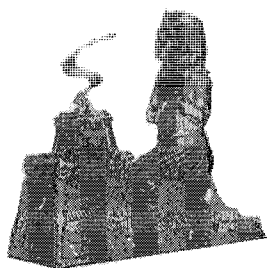
Out of the East





## SALUTATION TO THE DAWN

### *Sanctum Incense Burner*



Designed by a Rosicrucian officer and executed by an internationally known sculptor. Size, six (6) inches in height and length. It is made of genuine Ceramics, magnificent in color and gold. Price includes postage.

**\$3.90**

This item available to Sterling members through the London Rosicrucian Supply Bureau, 25 Garrick St., London, W.C. 2, Eng.

Price.....£1/8/6 sterling.

IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

For Rosicrucians, we have designed one embodying the beautiful spiritual significance of the salutation to the dawn of Amenhotep IV, so loved by all members of AMORC. The face is an exact copy of the sculptured head found in the ruins of his temple at Tell el-Amarna. The arms are folded in Rosicrucian supplication. Its symbolism, the sun disc and crux ansata (looped cross), has a special significance to all Rosicrucians. It is a useful and beautiful accessory. ADD IT TO YOUR SANCTUM.

## ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

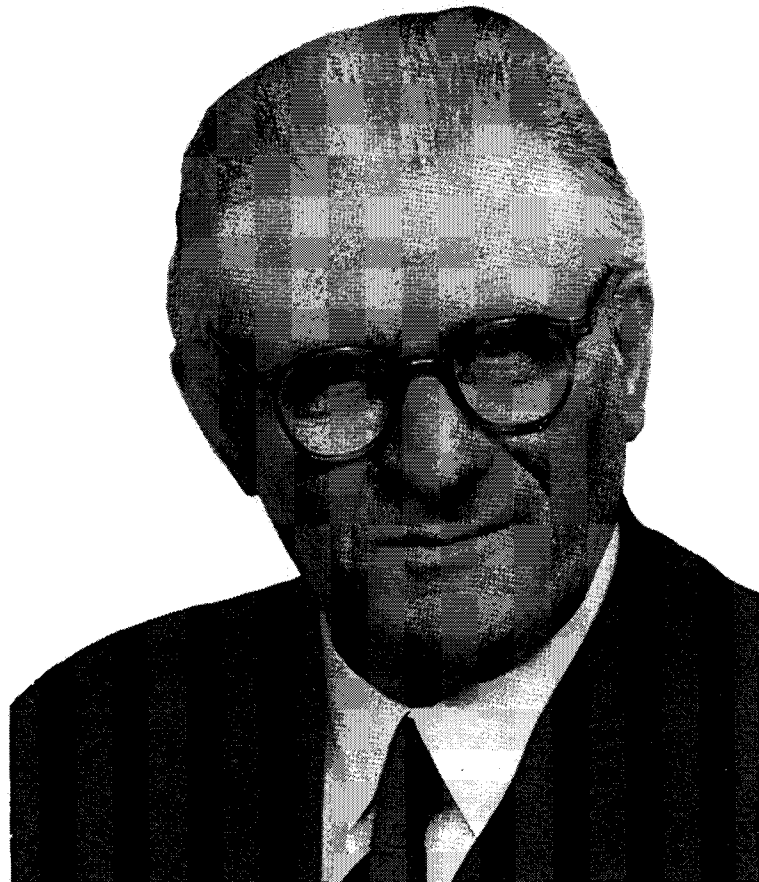
(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)

# In Memoriam

Jan Coops, Grand Master of AMORC of The Netherlands, experienced the Great Initiation Saturday, May 11. Frater Coops had been seriously ill for many months. In his transition, the Order has lost one of its most ardent workers and patriarchs in Europe. After World War II, against great odds, he rehabilitated the Order in his country, taxing his waning strength.

He was a personal friend of the late Emperor, Dr. H. Spencer Lewis. Some twenty-seven years ago, Dr. Lewis conferred upon Frater Coops the authority to re-establish the Rosicrucian Order in The Netherlands. For many months now, Jan Coops wisely delegated authority to other Frates who have faithfully and most efficiently carried on the Great Work in his country during his period of incapacity. Peace Profound, Frater Coops.

**JAN COOPS, F. R. C.**  
**1880 - 1957**  
**Grand Master of The Netherlands**





## *A Message for Those.....* **AT THE MERCY OF FATE!**

**Y**OU LOSE a little something each day if you're not a little closer to your goal. Each morning finds you more desolate, more shaken in faith. Fate has a way of robbing those who depend upon it. Fate uses time to bring despair and helplessness to those who *wait* for "fortunate circumstances" or "lucky breaks."

Awaken to the fact that there are no gods of luck or chance that shape the destinies of men. There is no preconceived plan for you to follow: no governing mind or influence will move you forward to eventual success or block your way to serve its end. *You are entirely on your own.* If you take each day's events as they come, on top today and down tomorrow, you are **AT THE MERCY OF FATE.**

### **Direct Your Life with This Power**

*Your life begins with you.* Within you is the capacity for greatness, the means to conquer dread fears, to overcome hesitancy with positive action, to create the future instead of waiting for it. All the personal powers and attributes that you, as a human, will ever have, you now possess. Stop waiting for a nonexistent fate to set the stage of life and make you a star. Start today to *direct your own life.*

You have tried and waited for everything else to make life what you wish it. Now let the

Rosicrucians show you how to **BEGIN WITH YOURSELF.** They can tell you how to quicken your imagination, to stimulate the flow of creative, productive ideas. They can help you to find that happiness which comes only from confidence in personal ability and self-assurance.

### **Let This FREE Book Help You**

The Rosicrucians possess no strange power or influence, but they can *demonstrate* a personal **MASTERY OF LIFE.** Remember, you may wait for fate, but life will not wait for you. Accept the gift of the sealed book below by using this coupon. It explains just what the Rosicrucians (not a religious organization) have done for others and can simply and effectually do for you.

## *The Rosicrucians*

[AMORC]  
SAN JOSE, CALIFORNIA, U. S. A.

Scribe S. P. C.  
The Rosicrucians (AMORC)  
San Jose, California, U. S. A.

I am sincerely interested in an intelligent method for attaining a mastership of life. Send me, without obligation, *your free book* which explains how I may receive and use your age-old method.

Name.....

Address.....



# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV

JUNE, 1957

No. 6

In Memoriam (Coops) (Frontispiece).....	201
Thought of the Month: Ancient Priesthoods.....	204
Rhythmic Religion.....	207
Dreaming is Experiencing.....	209
Can You Explain This?.....	213
Our Growing Pains.....	215
Mechanics of Thought.....	218
Who Won? .....	221
Cathedral Contacts: Knowledge of Self.....	222
Evils and Karma of Society.....	225
Temple Echoes .....	229
Mysteries of Life.....	231
Taj Mahal Manuscript Found (filler).....	236
Art Judges Make Selection (Illustration).....	237

Subscription to the *Rosicrucian Digest*, \$3.00 (£1/2/- sterling) per year. Single copies 30 cents (2/3 sterling).

Entered as Second-Class Matter at the Post Office of San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of  
**THE ROSICRUCIAN ORDER—AMORC**  
 Rosicrucian Park San Jose, California  
 EDITOR: Frances Vejtasa

## *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 A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

Copyright, 1957, by the Supreme Grand Lodge of AMORC, Inc. All rights reserved.



# THE THOUGHT OF THE MONTH ANCIENT PRIESTHOODS

By THE IMPERATOR



THE origin of priesthoods goes back to primitive societies. Priests were not at first the representatives of organized religions. All sorcerers and magicians who officiated in religio-magical rites were in relation to the devotees of such practices—in fact, priests. They were a class of individuals who functioned as mediators between men and the supernatural powers which were to be propitiated. To primitive man, all natural phenomena which were beyond his control or comprehension, were relegated to a transcendental state. They were of another world or were directed by superior beings. The primitive individual feels definitely inferior in the presence of such forces. He thinks of himself as being incapable of approaching them directly for his own welfare. In his state of helplessness, he turns to those whom he believes have the power to intercede for him.

In every tribal or primitive society there are those individuals who are unique in some manner. It may be that they are afflicted by epilepsy or have been born deformed; or, perhaps, they are suffering from mental aberration. These conditions set them off from their fellows. Afflictions are often construed as constituting a kind of divine faculty. Some of these individuals were shrewd enough to take advantage of their circumstances. They became, then, the manipulator, the performer of rites and of acts thought necessary to invoke the power of the gods and in effect were then *priests*.

There were those who took their profession as priests seriously enough to study the very causes of the fears and superstitions of the other members of their society. They came to learn natural laws, and they kept their knowledge secret; they allowed it to add to their dignity and sacerdotal influence. As a class, these mediators, or priests, were both respected and feared. They were considered "purified," as being possessed of pure qualities of the divine with which they were thought to have relations.

In primitive societies, such as the Polynesians, the priest is usually the oldest male member of the family. The priests were made custodians or guardians of all sacred places, such as groves, or huge stones, as megaliths, connected with worship. The lay worshippers were not allowed to enter such sanctuaries except on special occasions, for their presence might profane these places. The priests, being pure in nature and representatives of the sacred being, would not defile the sanctuary by their persons.

## Qualifications

One who aspired to be a priest realized that it was incumbent upon him to be "a wonder worker." Among the Fijians, the priest is expected to be able to awe the devotees, as a magician; if he does not, he fails in impressing them with his exalted powers. Consequently, the primitive priest, to be successful, had to be a person with imagination and resourcefulness. If he was able to go into an epileptic state, this added to his spectacular appeal. If he had no such affliction he had to resort to de-

ceptive measures to suggest powers exceeding those of the average tribesman.

Various methods were used to produce abnormal states, suggesting a possession by a supernatural power. Herbs were used to compound drugs that produced a state of ecstasy or trance. During such times the personality of the priest was noticeably transformed. He might appear to be impervious to pain, or speak eloquently, or to utter unintelligible cries which would be interpreted as prophetic messages. Even the oracles of Delphi resorted to the inhalation of fumes when making their famous prophecies.

Eventually in primitive societies, certain customs and practices were expected and demanded of the priesthood. There was a period of self-training. This might consist of self-abnegation, the denial of temporal interests and of sex relations—also, long fasting was expected. Lustration or purification of the self, by ritual bathing, was frequently indulged in.

#### **In Egypt**

For a consideration of ancient priesthoods one is drawn at once to Egypt. The priesthood there reached a high state of development as an organization. Their practices influenced the customs of other priesthoods down through the ages. As we review these beliefs and practices—some notable, many otherwise—we see the syncretic development of the prominent priesthoods of today from such beginnings. Modern priesthoods might deny that their sacerdotal rites sprang from any such pagan origins. We, however, shall leave it to our readers to judge whether there could be such an extensive correspondence between current practices and those of the ancient Egyptian priesthood, and such be only coincidental.

In the early dynasties, the Egyptian king was the High Priest. The king was conceived as being divine and was identified with Re, the prevailing god of Heliopolis. At other times he was heralded as the manifestation of Horus, the son of Osiris and Isis. The king, who was the temporal head or reigning head of the state, found it impossible to perform his administrative duties and, as well, officiate in the increasing

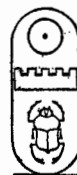
number of sacerdotal requirements. Eventually, he found it incumbent upon him to *deputize* religious duties to various members of the priesthood. This delegation of power was, at a later time, to menace the security of the state.

There were two main classes of priests: the prophets, *hmnw-ntr*, who were of a higher category; and the lower class, who, in Egyptian, were called *wê b*, meaning "lower." Priests were assigned to a temple and were called the temple staff. They were to perform, papyri inscriptions tell us, *services* for the temple. The staff of these temples were divided into four courses or gangs of service. In fact, we note that the priests of the royal mortuary temples were divided into *phylae*. Each *phyle*, or group of priests served "one lunar month." This was done by rotation. The papyri relate that each priest was afforded an interval of three months of nonservice between two periods of service. An interesting papyrus from *Illahun* of the Middle Kingdom, shows that each *phyle* upon the completion of their term of service, drew up a complete inventory of temple property. This inventory was handed over to their successors—the incoming *phyle*.

An example of the administrative efficiency of these *phylae* is the fact that both parties certified the list. The list had clay attached to it upon which was impressed a seal of the chief of staff and the names of the members of the *phyle*. This same papyrus relates that there were certain permanent functionaries as "superintendent of the temple" and the "chief lector" or reader. The latter was an orator.

It is interesting to note the similarity of titles conferred upon the ancient Egyptian priests to those assumed by ones of modern sects. The priest was conceived as a *son* of the particular god whom he served and to whose temple he was attached. In the renowned liturgy entitled "Opening of the Mouth," of which more will be said later, the priest had the title, "Son whom he loves." Horus was the king, the priest his son, whom the god loved because of his service to him.

The Memphite priesthood was one of the most learned. Their god was



*Ptah*, the patron god of the artisans and craftsmen. The chief priest was known as "chief of the artificers." Ptah himself was later conceived as the "Architect of the Universe." Also, in the ritual of the "Opening of the Mouth," the high priest of Memphis is referred to as "he who is great at directing craftsmen." The priests of Ptah were the directors and instructors of the craftsmen. Before their religio-magical doctrines evolved into a philosophy, their rituals were actually performed in the workshops of the craftsmen.

The chief title of the high priest of the god Re, the sun deity at Heliopolis, was "he who is seeing." He was also described as being "over the mysteries of heaven," or, "who sees the mysteries of heaven." This signified that the high priest in his capacity of mediator was blessed with an unrestricted vision. This "vision" did not allude to physical sight but to *mental vision*, the faculty of prognostication—foreseeing future events. The priests were generally called by the people "itf ntr"—"father of God," or "Holy Father," or simply, "Father" alluding to their sacred relationship to the god. The high priest of Aton at Akhetaten, the "City of the Horizon," established by Pharaoh Akhnaton, was entitled: "Great Seer."

#### Women

Women also functioned as religious dignitaries in ancient Egypt. Their titles and duties were recorded in official documents. Concubines were assigned to the temple of Amun. They were *brides* or *wives* of the gods. From the Fifth Dynasty on, the pharaoh was conceived to be the physical offspring of the sun-god, Re. The queen, therefore, was called "the god's wife." A papyrus relates that her principal duty was to rattle the sistrum, a form of musical instrument, constituting loose metallic rods in a U-shaped device. This rattling, we are told, was done "before his beautiful face," alluding to the face of the god. Musician priestesses received the special title of "playing with the sistrum in front of him"—the god.

The chief priestess was, in most cases, the wife of the high priest. She rattled the sistrum, chanted and danced in the temple. In the Middle Kingdom,

women of high family, of the nobility, bore the title of *prophetess*, and served as functionaries in the temple. In the latter, or New Kingdom, the priestesses were divided into *phylae* as were the priests. The chief priestesses of these *phylae* were known as the "phylarchs." Priestesses of the god, Hathor, bore the title, "confidential royal favorite." In Thebes, religious see of the god, Amun, a priestess was known as "wife of god," and as "worshipper of god." Though, as said, their main duty was the playing of musical instruments in the temple, the priestesses were also required to pour libations to the god. Their duties also included the making of offerings and performing of mortuary rites, that is, funerary ceremonies. They were required to meet almost the same qualifications of purification as were demanded of the priests.

#### Rituals

Priests, as noted, were deputies of the king. The king was divine and a pure person. Therefore, the chief priest was often assigned a name that meant "pure," *A*. The investiture or ordination of a priest was a highly solemn and dramatic event, many of the elements of which have passed into similar rituals today. Egyptian priests were generally permitted to marry and have children. Thus, the profession of priest was often a hereditary one. After having been through a lustration ceremony, or rite of purification, the neophyte priest was crowned and solemnly conducted to a sanctuary. In this ritual, he was "embraced by the god." It was necessary by sacrosanct and symbolic gesture and act to show that he had been accepted by the god. In ancient inscriptions it is stated that the priest during the investiture of his office "took communion." In other words, in a ritual he was fed sacred food. This food had a symbolic relationship to the substance or nature of the god whom he was to serve.

An interesting account relates the investiture of the chief priestess of Amun. A silver pail for the libation of milk, to be offered to the god, was placed in her right hand. In her left hand there was placed a silver sistrum. About the neck of the priests and priestesses were jewels of office, indicating their rank. The high priest of Ptah wore a

curious chain which depicted his obligations, duties, and powers. It suggests similar devices worn today by administrative officers in England when officiating in some prominent function of state.

Though, as said, many of the priests acquired their status through heredity,

some were later appointed from non-priest families. All high priests had to receive their appointment from the king. However, this appointment could be discharged through the local governor who represented the king, or pharaoh.

(To be continued)



## *Rhythmic Religion*

By CHAS. S. STOUGH

(Reprinted from *Sage, Cactus, Arizona*—Issue of March 22, 1956)



WAY and apart from the City of Phoenix, deep in the Estralia foothills, lies a little community called Guadalupe, peopled entirely by the Yaquis, a small tribe of Indians who are still refugees from Mexico.

Their lives and customs are foreign to the American Indians and just as far apart from the Mexicans to the South. It is much like a step into another world to be with them in their community. Yet they are industrious people, very fine agriculturists and excellent miners and laborers. They are more modern than their American benefactors in some things, for as one surveys their town the most prosperous building is crowned by a large sign: "Guadalupe Co-Operative Grocery"—and they have made it function for years.

At Easter time, during Passion Week, the Yaquis revert completely to their pagan customs.

The influence of the Christian occupation of Mexico has left its mark upon their ritualistic expression of their piety and their belief in God, but it is a peculiar admixture of ancient paganism and their conception of the Christian religion.

For one week before Easter sunrise the men and women celebrate. The great square before the Yaqui church

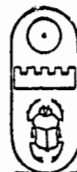
and the Catholic church is lined with eating and drinking stands to supply the visitors and the Yaquis with their food and drink during the festive season.

In the center of the square is erected a large ramada covered on three sides and roofed with palm fronds. It is divided in the middle by a gauze stretched partition. The open end faces the east and the rising sun. To the left side of the partition is the dancing area, and on the other side is erected an altar on which reposes the Christian adaptation of the ceremonial.

The altar is bedecked in colored paper and the soft glow of the candles makes one think of ancient Mission days when padres pushing forward into foreign fields used the most primitive devices to advance the work of Christ.

Seated stoically before the altar is a woman who keeps constant vigil, day and night. Lying all about the ground in the dust stirred up by many feet, are other women, and the children who, exhausted by the hours and loss of sleep, turn themselves, like chrysalids in their cocoons, into their blankets and sleep a tired sleep upon the dusty ground.

The partition, however, divides the restful picture into vivid contrasts of life. Here the men in costumes of the distant past conduct their ritualistic dances portraying something so foreign



to the Christian concept it seems to be a contest as to which will survive—the pagan or the Christian.

Soft, whining music of the violin and a very unorthodox harp with tones quite similar to the modern cello slide out the music to accompany the shuffling of feet. Each dancer takes his turn as the music, never ceasing, drones away. The costumes of the dancers, much adorned with bells and gourds, beat out a rhythmic staccato to the time of the music. What this dance portrays is a mystery. There is no noise except the droning of the music and the rhythmic rattle of the gourds. Finally the scene changes. The soft music gives way to drums and a moaning flute. The rhythm is stepped up and each dancer, with rattles and a hideous mask of jet black with white expression painted on, goes singly through his turn of dancing.

Another character, whose head is adorned with the head of an antelope joins each dancer in his turn, and with great gourds beating out his measured tempo he shuffles, spins and turns. Accompanying the drum beats and the flute is a rasping regular beat of a notched stick which is scraped across a hollow gourd, making a sound much like a saw cutting wood.

Then there is another instrument

added to accentuate the increased tempo. It is a gourd about the size of a small watermelon and it rests in a tub of water. The player in rapid time measures out the beat with a stick. The sound is muffled, subdued by the gourd's immersion in water.

After all the dancers have had their turn with the antelope dancer, they all join together in goading him. They speak to him and creep close behind him. For a time he remains motionless. But suddenly he turns upon the dancers and gives each one a kick. Then moaning and rubbing their legs, they fall back as if they were afraid.

Other dancers before the temple on the square wear magnificent headdresses. Their rhythmic display is in unison. Their dancing is artistically stepped out, their motif more sedate, more pious. When they are exhausted, they too wrap themselves in blankets and sleep within the temple in the dust.

To one who cannot understand the rituals and the dance, it is to look upon some vision of the past. It is not YOUR religion, YOUR belief, but it is fine that here, refugee every one, they can do their religious dances, worship their God in their own way.

No one objects or cares, and their difference with us is respected.

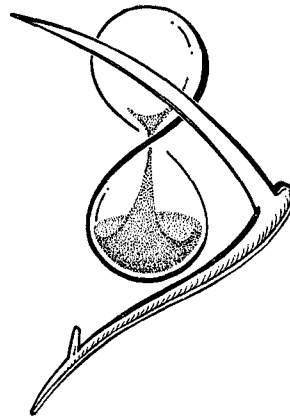


### THE TIME . . .

. . . grows short—but not too short to include in your vacation plans three rewarding weeks of Rosicrucian association; three weeks of fellowship and interesting, up-to-date instruction in the arts and sciences by highly competent, enthusiastic teachers. All this plus wonderful mystical experiences; the quiet, inspiring sanctitude of Rosicrucian Park; pleasant hours spent in conversation or meditation; and just plain good times in communion with fellow Rosicrucians. Campus set in the beautiful "Valley of Heart's Delight."

There is still time to plan to attend this summer's session of Rose-Croix University—from June 17 to July 6. Our new extended program is the finest ever. For information, please write immediately to:

THE REGISTRAR, ROSE-CROIX UNIVERSITY  
Rosicrucian Park, San Jose, California



*The  
Rosicrucian  
Digest  
June  
1957*

# Dreaming is Experiencing

By ELOISE FRANCO, F.R.C.

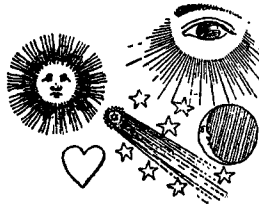
(Author of the book, *Journey Into a Strange Land*)

THANK God," piously exclaimed Saint Augustine thirteen hundred years ago, "I am not responsible for my dreams!" We wonder what kind of dreams a *saint* could have that would cause him to make such a remark. We also wonder how the good man would have felt had he known that Freud and Adler and Jung were going to come along and show us that we *are* responsible for our dreams.

For a dream is definitely an experience. Naturally this brings up the question: Are dreams significant? The answer is simple. During our waking hours we are experiencing all day long. We know some things are significant and some are not. So it is with dreams.

However, in order to understand what makes a dream significant, we need to picture clearly the difference between our sleeping and our waking states. We are now familiar with the concept that we live within a great sea of vibrating energy, with waves traveling in all directions at all the different rates of speed. Those wave lengths that strike against our familiar sense organs, turned into nerve energy, are passed over the *cerebrospinal* nervous system to the brain. There through association and interpretation we build up our objective mind. Other waves of higher frequencies arise from within, or strike the receptor organs which we call our psychic centers. These too are turned into nerve energy but are carried to the brain over the *sympathetic* nervous system, and by means of these through association and interpretation we build up our subjective mind.

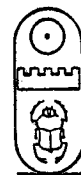
The objective mind which tells us of the world around us we associate with our outer earthly nature. The subjective mind may be connected with our inner or astral nature. However, as we know, not all the stimuli extend to the



end of interpretation and may remain dormant in our subconscious. It takes a stimulus from some type of energy, together with the interpretation of that stimulus, to make up an experience.

In the Revelation which was my privilege to experience (and which forms the basis for *Journey Into a Strange Land*), it is given that energy is a form of Consciousness. Its action in different forms of electromagnetic balance makes up the Realm of Manifestation. Consciousness watching the activity of itself on any one of these levels becomes awareness. During our normal waking hours our interest and attention are centered upon the things around us so we are aware of this earthly level. However during sleep, attention is withdrawn and may center on the astral, the psychic.

In order to understand the relationship between the levels of the Realm of Manifestation we may examine them as they are reflected in man, the microcosm of the macrocosm, and especially in the aura. This electromagnetic field about our body is composed of layers, each one reflecting a portion of the phenomenal world. Closest to the tangible physical expression is a layer of ether. This energy is more electrical and is that which is expressing the familiar patterns of fire, water, air, earth, etc., as well as congealing into the subatomic particles which build up matter. The next layer in our aura is composed of astral light. This energy is more magnetic and expresses patterns we have forgotten; it as well manifests those familiar to us. Surrounding this comes a layer of akasha, the balanced electromagnetic energy which possesses the peculiar faculty of remembering. Finally on the outside is a layer representing the Holy Spirit, the oneness which, when



awakened to awareness, is Cosmic Consciousness.

In the macrocosm the Realm of Spirit is phenomenal but unmanifest. The remaining types of energy form the Realm of Manifestation. Akasha forms the region of the so-called fixed stars. Astral Light fills the aura around the planets which, together with our Earth, make up the solar system. The negative Earth and the positive Astral Planes are seeking to blend into the electromagnetic balance that will be the Kingdom of Heaven on Earth. Our own earthly and astral natures are also seeking to blend. But, before we can accomplish this, through the principle of reincarnation we are sent swinging back and forth between the Earth and the Astral Planes until we attain the Mastership that will set us free and enable us to rise and join the Great White Brotherhood who make their home among the stars.

Meanwhile we experience daily a reflection of this alternation between the Earth and the Astral Planes. We call it sleeping and waking. For sleep is indeed the "little death." As we pass into sleep our astral body, the positive counterpart of the negative earthly, tends to project out into our aura. Most of us have felt the slight jump on dropping off which is described as a reflex and is caused by an interruption to this projection process. The astral body may remain suspended in our aura or, still connected to the physical by the silver cord, may project even farther onto the Astral Plane proper. Then the source of the type of energy supplying the stimulus will be that which is responsible for our dreams and will determine their significance as an experience.

We know the word *psyche* means "soul." In the terminology of *Journey into a Strange Land*, Soul is the active representative of Knowledge, the Self of God. It is Soul, of which energy is an integral part, out of which the universe is made. As explained above, the Earth and the Astral Planes are seeking to unite as the Kingdom of Heaven on Earth. Our own psyche, composed of our earthly and astral natures, also seeks integration and unification, the individuation that will be

our personal microcosmic Kingdom of Heaven on Earth.

#### **Stimuli Unlimited**

Until now, however, we have centered attention on developing our outer nature and have neglected the inner. In fact we seem to be using it mainly as a dumping ground for things excluded by the discriminating selectiveness of waking awareness we call *consciousness*. These things repressed into our unconscious and met with again when we are projected into the astral layer of our aura may provide the stimulus for our dreams. However, as previously stated, it is the *source* of a stimulus that determines the significance of a dream, so not all dreams are caused by such repressions. In fact the stimulus may come from almost anywhere in this great sea of energy around us.

For instance, the body itself may provide a physical stimulus which in the dream state we interpret astrally such as is experienced during familiar "indigestion nightmares." Or we may have kicked off the covers and our chilled body initiates a dream of walking in the snow. A truck may rumble through the streets and through this cross-currenting may cause us to dream of thunder, while our imagination appropriately furnishes accompanying lightning, wind and rain. In studies of this phenomenon it was found that a gummed square fastened on the foot of an individual, caused him to dream that he was dancing. The hand of another subject when stroked with cotton gave rise to the dream that a cow was licking his hand. So we see that the actual stimulus may be quite different from that to which we give the credit in our dream.

Most commonly it is the daily debris from our waking hours that furnishes material for our dreams. Although the incident in itself may be trivial, our subconscious mind may relate the occurrence to something it considers important and a dream may be triggered off. On the other hand, during the day some insignificant turn of events will make us remember a dream we know we otherwise would never have remembered. This leads us to believe most of us dream more than we may think

we do, especially if we have not formed the habit of reviewing what we can of our dreams on awakening.

When the stimulus for our dreaming comes from the Astral Plane, interpretation will tend to be in accord with the nature of that plane. Here, in its freedom from the limitations of earthly matter, we find the source of those delightful dreams of levitation or flying through space. How often it has been said, "In sleep all things become possible!" And indeed they do, for the astral light may be likened to a candle. Hold an outline or pattern in front of the candle and immediately a shadow—the astral manifestation—is made. That pattern is formed from our thoughts and desires, just as the thoughts and desires of the Creator first brought forth the universe.

Personally I learned at an early age that under certain circumstances (which I still realize only later as being the dream state) I must be careful *not* to think about what I do *not* want to happen. If I see a tree and fear it may fall—immediately it will come crashing down. If I am driving a car and fear it may run into the ditch alongside—no sooner thought, than into the ditch I go. On the Astral Plane, the thing I fear—or hope for—will come upon me at once. Here we find the basis for the wish-fulfillment that psychologists have come to dwell upon as forming such an important part of our dream life.

In addition it answers the question often raised: Why are so many dreams unpleasant? Our emotions are tied up with our astral nature, the glands linking our earthly and astral bodies just as the physical planets link the Earth and the Astral Planes. Life for us here consists of a succession of experiences in order that we may learn from them and develop spiritually. This means it is not so much what happens to us but how we *react to it* that counts. Therefore the greater the emotional content of our reaction the greater impression it will make upon our subconscious astral nature; and, if it is unpleasant as so many of our emotions tend to be, it will provide the stimulus for an unpleasant dream.

As soon as every event takes place it immediately becomes a part of the

Akashic Records. However if there is Karma involved or the experience has not been properly assimilated, a record will also be kept by means of astral energy. This applies to the microcosm as well as to the macrocosm and means that in the layer of our aura formed from astral light there will be found vortices of energy patterned after every fear, every aversion, every repressed condition excluded from our waking experience. Just as the planets move in their orbits these vortices continue to spin in our aura. Each vortex then, in turn, tends to attract conditions of similar tension, giving rise to mental or emotional disturbances and, because the positive astral is ever seeking to complement itself with the negative earthly, it may precipitate disease or even cause accidents.

When we are awake we use the reason and intellect associated with earthly energies and reject improbable ideas. We integrate our impressions. While we are asleep we fail to use this capacity for logic and so often experience distortion when the stimulus for a dream rises from vortices patterned from fears, aversions, or repressions planted in our subconscious.

Because the astral manifestation is ever searching for an opportunity to find its physical counterpart, when we are attuned to the Astral Plane, stimulus might come from such an incomplete expression. The result will be what we know as a prophetic dream. Of course whether we see fulfillment of the dream or not depends on several factors. One, of course, is whether the astral manifestation succeeds in forming its earthly complement or whether it is even allowed to do so by the Guiding Intelligences who watch over all.

The principle of time is also involved. In its essence, time is the fulfilling of the law. Here the sun, which governs the Earth Plane, fulfills the law of its own nature through its cycling and in so doing gives us the familiar measurements we use. On the Astral Plane the simple fulfilling of an expression there is time-completed. This explains why we can dream in a few seconds what would take hours to transpire according to the intellectual time used here. The same principle also accounts for inaccuracies in the timing



of forecasts, whether such are made by dreams or by other means. Finally, prophetic dreams may be cased in such a symbolic setting that we are not able to make a proper interpretation. Then the dream may come true without our knowing or only later we may realize how we had actually been forewarned.

Symbolism is the Cosmic Language, especially suited for communication between levels of Consciousness. Therefore it is natural to find it common in dreams. The only difficulty lies in finding the relationship between the stimulus and the symbol. If we have touched the deeper layers of the collective unconscious, the symbols may be those common to man or archetypal. On the other hand if we reach only to our own superficial layer of personal unconscious, it may be found from a study of our consistent dreaming that we have developed our own dialect, as it were, of the Language of Symbolism and must learn to make our own interpretation.

Such interpretation, if we can achieve it, will be helpful to our progress, for psychologists are agreed that our dream life is a vital part of our lived experience. It may open up a realm of our personality that we did not know existed. Our dreams may become the tools for interpreting this innermost nature we need to know. For too long now we have overvalued our waking experiences and tended to shrug off this manifestation of another side of ourselves. "Just a dream!" we say. Yet on this point even primitive peoples show themselves at times more intelligent than we. Not only do they correctly believe that another part of the self, an ethereal being, departs from the body during sleep, but Jung, in his studies of the Elgoni tribe in Africa, found that they were able to distinguish the "little dream" which arose from the limited personal experience of the dreamer from the "big dream" which held a significance for the whole tribe and by which they were often forewarned.

It has not often occurred to us that it is possible to use this same principle of the "big dream," not only for our country, or even our community or family, but to help ourselves in our own affairs. For during sleep our inner

nature may reach out and touch the great Mind of the Cosmic to find the needed solution to a problem which we had prayed to receive before we went to sleep. The asked-for help may be given in the form of a dream, but not necessarily so. It may be presented in direct form upon our waking, or later during the day when we need it most. How quickly our development would progress if we could learn to depend upon this higher nature with its divine intelligent abilities of intuition and inspiration! This practice would be a real step toward the necessary integration of our natures, toward our goal of unification, of individuation. For individuation has been called the quest for self-realization.

#### **The Rebirth Principle**

The self referred to here is not the ego or even the personality. It is the Christ Self which still lies dormant within us. It is the divine image or pattern we have yet to bring into manifestation by balancing our earthly and astral natures. When we have brought the conscious and unconscious forces of our psyche into harmony, we shall experience rebirth into Christhood.

To work toward this goal we need to eradicate from our inner and outer expressions things not now consistent with the Christ ideal and then build for the future through right thoughts and desires, right attitudes and emotions, and right actions. Our outer consciousness may be dealt with fairly easily, for it contains the attitudes with which we approach our normal environment. Clearing the unconscious is a little more difficult, but it must be done. Aside from any needed professional help, we may start this clearing ourselves in two ways.

The first is through exercising the objective faculty of recollection. If we are brave enough, we may recall from the astral layer during waking hours painful portions representing unassimilated experiences, times during which our conduct has been regretful. If we are able to face them mentally, repeatedly, from a more mature viewpoint and with greater spiritual understanding until *we burst into spontaneous laughter*, this will break up the design and free the astral energy from the

vortex. This energy may then be used to build up the Christ center within us. The experience itself will pass on to the Akashic layer where its memory can no longer harm us.

The second way we can help our unconscious is through our dreams. Before going to sleep we can ask prayerfully to be helped to meet our dream experiences with the same application of spiritual principles with which we meet our daily living. We can want to learn to achieve *positively* through the thoughts and desires expressed in our dreams. If, on waking, we find we have done so, then we may not only be releasing unwanted vortices but also be building up our integrated nature. In this case, interpretation of the dream itself will not matter so much, especially if we have not yet found the key to our own dialect of Symbolism. As we know by now, one dream—one that holds significance as an indication of our psychic processes at work—can rarely be taken alone but must be considered in relation to our total development.

To help with this development, during dream experiences, our higher nature tries to bring us face to face with repressed conditions that need to be released; it tries to show us principles we need to learn to apply through "second nature"; it presents potential factors not yet ripe for conscious expression in order to prepare us for them. In this way our dreams may

actually become tests of our spiritual progress. Finally in time there may come an experience that is not a dream, but a projection into divine realms that will be for us an Initiation.

In this way we shall find ourselves approaching the continuity of self-consciousness that is to be a part of our individuation. To help bring it about we can strive to attain present cross-correlation. This means learning to know *that* we are dreaming *while* we are dreaming. This will be a step toward continued awareness in passing from plane to plane. Not only will it aid us, then, at the time of our coming death or transition, but it will help prepare us for the eventual true waking from the "sleep" this *Life of Becoming* is, and will lead us to final Liberation. We are to keep in mind that in the long run it is not so much what happens to us that counts but how we face it. If we wake from dream experiences and realize we have met them in an approved manner (whether or not we know as yet that we are dreaming while doing so), if we know that, sleeping or waking, we are applying the principles of truth according to our understanding of them, we shall be taking our evolution into our own hands—as eventually we must. We shall find ourselves at last awakening from our Long Deep Sleep and beginning to bring into manifestation the Christ Within.

## Can You Explain This?



THE following personal experience is related by Mr. R.T.D. of Bombay, India.

"Twenty years ago, as I was being taken to my baptismal ceremony (I was 16 days old), I am told that I turned black and cold in my mother's arms. Uncles and aunts, who were present, reported that I appeared as though I were being choked. It is the custom of Indian Christians to name at least one agnate grandson after his deceased paternal grandfather. My people had hesitated

to follow the custom, however, because my grandfather's name Piedade (Piety) seemed displeasing to the modern ear.

"My maternal grandfather saved the situation by saying, 'Call him Piedade. The old man may never have another agnate grandson, and certainly he wants his name to live.' When he said this, I became perfectly normal again. So I was named Piedade after my grandfather. There was no other agnate grandson—and my birthday is the same as the anniversary of my grandfather's death. Was it all merely coincidence? I am uncertain." Can you explain it?



## *A Peek At The Program . . .*

The 1957 International Rosicrucian Convention—a week full of rich experience, topped by these outstanding events:

### **FORUM—*Answers by Experts***

The most distinguished panel ever to face a Rosicrucian assembly. An unparalleled opportunity for you to ask questions from the floor on any aspect of Rosicrucian membership. On the panel will be Ralph M. Lewis, Cecil A. Poole, Rodman R. Clayson, and Harvey Miles, with James R. Whitcomb, moderating.

### **ARCHAEOLOGY—*Dead Sea Scrolls and . . . ?***

This year's guest lecturer is the noted archaeologist Dr. Avraham Biran, Israelian Consul General for Western United States. His special field includes Israelian antiquities and the exciting *Dead Sea Scroll's* story.

### **HUMANITARIANISM—*Canine Brand***

Those living examples of love and loyalty—guide dogs for the blind—will give a unique demonstration of their skill and training. Presented by the Guide Dogs training center for Western United States.

### **DRAMA—*Science Fiction?***

Perhaps not fiction at all—but truth! A stirring dramatic event portrays the technological marvels of a once great people.

### **METAPHYSICS—*Matter and Energy***

A top-flight atomic physicist and Rosicrucian is presenting this year's "Science Night." This illustrated lecture depicts the future of atomic power—and the relationship of atomic research to Rosicrucian concepts of the structure of matter.

### **PLUS . . . .**

- *Mystical Convocations*
- *Rosicrucian Demonstrations*
- *Recreation*
- *Interviews*
- *Tours*
- *Browsing*
- *Companionship*
- *Classes*
- *Special Lectures*

—and to make a  
long story short . . .

All this—and much, much more—await you at the 1957 Rosicrucian Convention from July 7-12. There are more than enough activities of general and specific interest to fill your thoughts and memories for the remainder of the year. You will truly feel your stay here at Rosicrucian Park to be a high point of your life, whether it be your first, or your fortieth.

Registration begins at 9:00 a.m., Sunday, July 7, and continues through the week. The Convention opening session is at 8:00 p.m. on Sunday.



**The  
Rosicrucian  
Digest  
June  
1957**

The mystic is most suited, by his teachings and beliefs, to contribute to the expansion of moral behavior. He causes his conduct to become a compulsion from *within*, a response to self, rather than a social or legal enforcement.

—VALIDIVAR



## Our Growing Pains

By ALPHA L. WOLFE, F. R. C.



**W**e seldom think of our growing-up process as painful. However, at certain stages, it means considerable distress and disturbance—mentally, emotionally, and spiritually. An analysis of the words *growth*, *pain*, and *suffering* can be a beginning point in our investigation as to why we experience so much pain and suffering in our lives.

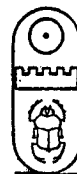
*Growth* is only possible where life exists. It is the inherent function of nature, a silent, harmonious, orderly process when it can proceed from simple to complex functioning without hindrance or obstruction. Growth is an involuntary evolution of nature and a joyous manifestation as it follows out the universal pattern of its being or purpose—the Divine intent. It is only when this Divine pattern of the life process is blocked or in some way hindered in its progress that *pain* is experienced. Physical suffering causes a mental and emotional reaction, and mental pain is much more severe than physical pain.

*Suffering* is the mental concept of a material condition, individually realized, and it is often of Karmic origin. We should regard Karma as a law of learning through experience. Because of our lack of understanding of universal laws, it is often necessary to grow through suffering, and to learn the hard way if we persist in going counter to these laws.

Life is not a mere matter of growing up physically. Growing up emotionally, mentally, and spiritually is not accomplished in the same happy way Nature performs her work in the physical material realm. For us, it is a more conscious process in which we take part with nature as we build our life with

the innate potentials of our entire being. We reach forward toward a development that will culminate in the stage termed *maturity* in adult life, intellectually and emotionally. It is a real achievement to pass the test of maturity, since we do not shed all our infantile hangovers at the time they should be left behind. As growth takes place in our physical being, we experience a change in what interests us and gives us satisfaction and pleasure, what makes us happy or sad, and what we seek to achieve or hope to become. The growing-up process is often retarded and accompanied by stress and strain due to many adverse influences in the environment. Removing these blocks or obstructions to growth and development is the tremendous task which our rapidly changing civilization has yet to accomplish.

Phases of spiritual growth are as yet little understood in their relation to a happy unfoldment of the inner self. The upward and outward spiral of growth and development throughout childhood should be according to the child's innate nature if only parents and teachers had the wisdom to direct the mental and emotional unfolding of these individual potentials. Life is a cause concerned with its own end or purpose, an animation of the power of self-action in thinking, feeling, and doing. It might be well to consider the "self" and how it grows. Self has been termed a functional attribute of the soul, a consequence of it, a reflection of it. Again, it has been interpreted as an aggregate of the scale of personal consciousness. The total self is a hierarchy of the variable consciousness of our being. Each self has its own particular value or we would have no consciousness of it. We use them all, each for a different purpose in evolving toward Cosmic consciousness.



Cosmic consciousness, the ideal end or goal of existence, is the exalted state of union with the Divine source. This state is not possible in its most perfect form while we are still growing. We enlarge self through meditation and contemplation and through the evaluation of our experiences in an effort to understand our inner emotional responses, reactions and behavior, our intuition and the subtle sensations of our being. In order to understand fullness of being, our consciousness must recapture and realize the wholeness of self. Limitations and boundaries exist only as we set them in our consciousness. Fullness of life and expansion of consciousness is the objective of evolution. Evolution takes us away from past tendencies, limitations, and the simpler forms of thinking, feeling, and willing.

Growth then can be considered as evolving or changing from one state of thinking, feeling, and willing to one of a higher level. Biological evolution is only a phase of the subject limited to the physical structure. Evolution also takes place in the ethical, moral, and spiritual realms of life. Since these are the more recent phases of our evolution, the strength of the physical and material tends to draw us backward to a lower level. It is only through persevering effort and patient enduring that the higher virtues are achieved. This is how our present civilization has come into being. Our present civilization contains many elements and factors that conspire to retard growth and tend to fix it on the adolescent level. Thus we find functioning within our being many conflicting forces which modify and color our emotional reactions and affect our reasoning and behavior in general.

The spiral of development should be ever upward and away from past tendencies and limitations. We should work for improvements in our environment that lead to higher ethical, moral, and spiritual attainment. Evolution is in the direction of Cosmic consciousness, but in being forced to rely on the impressions received by our five senses we learned only through trial and error and but slowly acquired knowledge of the universal law of cause and effect.

Growing pains are the result of ex-

periencing the penalty of error. Suffering at times may be a sign of progress as we enter the period called the *Obscure Night* with its accompaniment of lack of enthusiasm in living. We can only await the balance by Cosmic forces, termed the law of compensation. Errors in themselves lose their significance when we evaluate what we learn from painful experience and suffering. We direct our intelligence toward the effect that is beneficial and pleasant, the reward for right decision and choice of action. Our ego takes a heavy toll as the result of error, and much suffering from regret, disappointment, and sorrow enters at times into every life.

We should not be too concerned with our suffering as the result of error. We should consider that we have added to our soul-personality because of the error. The law of compensation is just and impartial; we receive rewards and as well suffer pain and sorrow. Life then becomes a matter of expanding our consciousness through understanding our problems and evolving to a higher plane of experiencing in the spiritual realm. To overcome and find a solution to our problems means the strengthening of our soul-personality. This carries us forward to perfection or union with the All in Cosmic consciousness. When we have had an experience similar to someone else's, have suffered and overcome it, we are in a position to understand and feel real compassion for that person.

There is no way by which we can know human suffering, burdens of affliction, despair, grief, intolerance, and injustice than to be exposed to such in contacts with real living. It is necessary to experience pain to know the ecstasy of relief; we have to endure doubt and discouragement to be lifted up by the light of hope and faith. The rewards of experience are knowledge, wisdom, and understanding. These are the keys to direct ability. By lifting our level of experiencing, we accentuate spiritual attributes which bring us closer to God and to obedience of His laws.

Life is not mere learning for just our own benefit; it is not only a function but a privilege and an obligation. Sacrifice consists in offering back to the Cosmic the emotional, intellectual, and spiritual gains for the common good.

Growth in the Cosmic and Psychic sense carries with it the obligation of service to others to bring into practice those things which we have attained. As we lose our life on the material plane, we find it on the Cosmic plane. We find an experience in the process of giving which in turn opens up larger fields for the expression of self in fullness of living.

Giving ourselves and giving out of our experiences is a way of release from our physical and mental limitations. We come to realize our kinship with all humanity and gain a sympathetic understanding from our suffering and struggling to overcome. Suffering can be a measure of our unfoldment as well as a test of our fitness for greater responsibility. We can find joy in the wisdom of Job: "... when he hath tried me, I shall come forth as gold." We can rest assured that "he who would do the will of the Father, will I test mightily, yet if he falter not, will I give him strength to conquer."

Can we then ask why we must suffer to grow when we grasp the true significance of life? The purpose of growing pains is fulfillment or At-one-ment with God and knowledge of the laws and principles of attainment as we journey back to our source. Spiritual unfoldment has been likened to the winged

flight into eternal life, the flight of the "alone" to the ALONE. All our personal sorrows and suffering point the way to rebirth, growth in self-knowledge, and the impersonal life of service to humanity.

We have but to recall the meaning or the esoteric symbolism of the Rosy Cross—the arms of man outstretched and eyes upraised. We have made our crosses by going transverse to the divine will or universal law. It is by the weight of our crosses that the soul is brought into beautiful attunement with the spiritual realm.

The Rose, or the unfolding soul, becomes more beautiful and inspiring through our suffering and overcoming. Our personal experiences evolve and unfold our soul-personality just as the petals of the rose unfold to bring fulfillment of the seed from which it came. As we follow our Master's example we smile with others in their good fortune and grieve with their suffering. On the way to our final goal of perfection we can rest and contemplate the Divine within us and trust to its guidance through all our experience. We are transformed gradually into the likeness of our Creator, and we shall be like Him when we reach our final goal in Cosmic consciousness, our perfection or oneness with All.



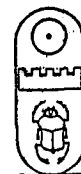
### ATTENTION, HIERARCHY MEMBERS

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 occasions.

First, mark on your calendar the dates given below. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, August 22, 1957  
8:00 p.m., Pacific Daylight Saving Time

Thursday, November 21, 1957  
8:00 p.m., Pacific Standard Time



# Mechanics of Thought

LAWBREAKING, A POWER OR A MOTIVE?

By ERNEST WINDLE

Mr. Windle, a judge of the Catalina Judicial District, Santa Catalina Island, California, looks upon the courtroom as a laboratory for the study of human behavior. This article is based on his firsthand observation of the human being when under stress. The problem he probes is—human purpose, that is, teleology.

—EDITOR



FAVORITE saying of the late Judge Mountain Landis of baseball fame was, "There is nothing new going on, only different people doing it."

Science stresses the importance of measurement and other factual information necessary for building results in laboratory experiment; curious people do tear things apart and glue them together again. However, there are some units of human experience that defy segregation. A purpose has value, but who can capture and take apart, a promise, a purpose, or the morals of Judas, for microscopical examination?

The rules and principles organized for the words *morals*, *virtues*, *ethics*, *hope*, *love*, *law*, *religion*, constantly change to fit the purposes for which the words were brought into common use, and accepted—and for their effect on the future. Human purpose (teleology) has been of great interest to philosophers since Aristotle. It has been asserted, denied, discarded, and reintroduced at intervals throughout the history of human thought. One needs only to examine the do-it-yourself books on manners, etiquette, published in the 16th century and later, to note the changes that have been made as society and civilization either deteriorate or move forward to progress. A standard culture has quality. Teleology is not new: civilizations have made use of it for different purposes.

A poet once wrote:

The  
Rosicrucian  
Digest  
June  
1957

*The evil that men do lives after them;  
The good is oft interred with their bones.*

When certain vital areas of the human body are fatally injured, life in

that particular organism ceases to exist; and if some areas of the human brain are disturbed, consciously or unconsciously, the mechanism of the whole body (mind and soul), with its glands, nerves, muscles, electronic systems—kept alive by oxidation—can be pushed off balance. Too much power increases tension—it's *overpowering*!

Since man's recorded history, philosophers, poets, and others have recognized the necessity of rules, codes, regulation—for security reasons, and for community living and the betterment of human conduct. (The purpose of war is to destroy illusions and enemies.) The human mind gets its POWER from many sources. With power, imagination, and physical skill material things are built—and wrecked. Attention, interest, curiosity, are not recorded in terms of size or weight; they do have pressure!

Philosophers tell us that morals distinguish the differences between right and wrong; that ethics, as a science, recognizes and appraises human behavior as *foolish* or *wise*; and that etiquette is a conventional system of rules for conduct in polite society.

A seldom recognized laboratory for the psychological examination of human conduct (purpose and motive) is found in courtroom procedures. Here accusations, denials, fears, and subterfuges flow either as trickling rivulets or, in torrents of emotion, loaded with bitter hatreds that vibrate through an environment of dignity and solemnity. Praise or blame is not given until a deed or act is finished.

Examined from the following definitions, the words *purpose* and *motive* may appear less provocative and complex:

**PURPOSE**—something one has in mind to get or do . . . see *teleology*: from tele—the idea that everything has purpose; ology—any science or branch of knowledge.

**MOTIVE**—thought or feeling that makes one act. 2. steam is the motive power of a steam engine.

To recognize *motive* as a carrier for behavior patterns, good or evil, could indicate a lack of information concerning *power* operating through the brain mechanisms and the mental processes. Two centuries ago, Joseph Priestley recognized the importance of oxygen for sustaining life and mental clarity: breathing techniques, diet and exercise are important in Oriental civilizations. The influence of minerals, body chemicals, gases, drugs, air, environment, pressure, tension on human conduct, need no further elaboration—only, don't forget it!

Exploration into "professional jealousies," said to exist in "camps" usually is met with such barriers as, "no comment for security reasons," "invasion of privacy," "keep out," "top secret information"; however, there are a few "top scientists" who do recognize *motive* as a power, electronic in principle—not a "pattern carrier" for the residues of emotional behavior. (Only the purpose, intent, strategies, for which power is used offer an area for challenges. To predetermine human conduct without full knowledge of all facts and circumstances is reminiscent of a statement made by a well-known artist: "Fools and children should never see

things half finished. It's a free-ride, with no purpose!")

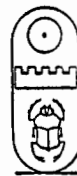
Human emotions, under pressure, are difficult to conceal. Reports on the use of the drug, Sodium Amytal, and the Polygraph, commonly known as *lie detector*, that registers blood pressure, etc., have been of use to the criminologist. For rhythm and control, a ballplayer throws a ball on the *exhale* and catches it on the *inhale* to cushion the impact: holding the breath puts pressure on the lungs, brain cells, muscles, and builds up a carbon dioxide residue ( $\text{CO}_2$ ), and other physical barriers that influence the senses. The process of expansion and contraction of cells, muscles, tissues—as in the feelings of "like" and "dislike"—has a purpose for existence. Research workers (motivationists) have suspected for some time that the Thalamic brain area has a vibration, temperature, a special type of "luminosity" as the result of oxidation and other influences such as sulphur burned in the process of thinking—thus making that area or center a mental and physical power station. "Turn on the power!" is a common expression.

#### **Energizers, Psychic or Mechanical**

With the discovery of "transistors," vacuum tubes and other electrical equipment used in radio and telephonic communication, those interested in the mechanics of the so-called "psychic energizer," and in inspiration, breathing, and processes of telepathy are hoping that the explorers of the future recognize similar mechanisms in the human organism.

There are numerous objects that have luster and reflecting surfaces; fishes have "headlights"; and the infrared has radiations that penetrate darkness and fog. Luminescence is defined as an emission of light occurring at a temperature below that of incandescent bodies. Luminescence includes phosphorescence and fluorescence. *Luminiferous* means to have the quality of producing or transmitting light. What is termed the "Light of Intelligence" may have physical components for its existence.

It is not sufficient to provoke a challenge by discovering, through the "invasion of privacy," ideas stored in the



unconscious area of the human mind—and thus set up security barriers of man-made codes of morals, ethics, and virtues, fundamentals of expression for praise or condemnation. A half-drowned person recaptures some of his or her past experiences, before the hope of rescue becomes a reality. An explosion of energy (power) is noticeable in the struggle for existence.

“Motiveless motivation”—motion without purpose or purposeless activities—is a complicated concept. Representatives of the old school of philosophies shy away fearfully from the words *purpose*, *intent*, *motive*; the material scientists avoid the use of the word *metaphysics*, and their beliefs, remain UNSHAKEN! If one could explain the techniques of supporting a belief, or for what purpose mankind experiences shame, humiliation, remorse, and where in the brain, body, mind, and soul these reactions take place, many human problems would fade. To experienced adult females the biology of birth is not a mystery; to the male member of the species, the “mystery” extends as far as the imagination can reach.

In an electronic generation where gadgets have push-button control, it is astonishing how little use is made of information concerning human electronics (mind power). A “quiz-kid” of school age can answer questions on electronics, automation, atomic energy, mathematics. Eventually, there may come forth satisfactory explanations of the intricate mechanism of biology, neurology, heredity, and man’s social, moral, psychic, spiritual, and other unidentified influences of life and living.

The term “spark the imagination” implies that there is an electronic force in operation, with a spark, fuel, and air—corresponding to the mechanism of a combustion engine that produces power. Is it not a philosopher’s task to explore all fields of knowledge and experience? An “assembly line” philosopher of the 1900 (A.D.) vintage is as outdated as the T-model Ford, or the sixty-inch bicycle with a smaller wheel on its “backbone.”

The quality of a product sets the standard for the manufacturer, the salesman, and the consumer. An elec-

trical disturbance having the quality to disturb the Thalamie brain area, the pineal and the pituitary glands, will cause a release of properties that change one’s behavior. MOTIVE could be recognized as in physics—a power! How a stream of thought, loaded with true or false impressions is projected from a physical brain, for the purpose of communication, is not yet explained. Are there different energies used in thinking—biological, cosmic, static, atomic, psychic, spiritual? Service to others is a noble attainment.

Skin-glow and shiny noses are suspected to be the result of glandular stimulation (triggered by the mental processes); the loss of blood, or an oxygen deficiency, also has influence on the brain area and the consciousness.

English-language courts, in general, recognize obedience, discipline, morals, codes, and sincerity of purpose. Witnesses, when in doubt indicate “attitudes” by their physical movements: a puzzled witness presses his fingers to his forehead, nose (sinuses), or neck; a witness, under pressure, fear, conflict, challenge, moves his hands to the back of his head (base of brain) indicating a bloc in the vicinity of the Thalamie area, the pituitary and brain stem. It is difficult for an emotionally disturbed adult to be violent and express hateful thoughts while INHALING breath.

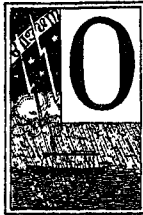
Eye movements and “eye luminosity” tell a story of guilt or innocence that is seldom fully concealed by oral explanation. Body cells expand and contract to the feelings of like and dislike. Fear of punishment for wrongdoing (guilt) tends to produce an “acid condition,” noticeable in perspiration, body odor, and breath.

There are other physical reactions to be observed in courtroom proceedings. Criminal investigators match their skills with outstanding law violators and those accused of misconduct. These techniques are considered “classified information.” Again, comes the “resistance barrier”—for security reasons! Motive and purpose (teleology), if operated in their own area of action, could bring relief from doubt, suspicion, confusion, and misunderstanding. That is the purpose of this writing.



# Who Won?

By ROSE L. SALAMON



ONE morning recently I arrived with my little bundle of laundry at the neighborhood laundromat which I have patronized for several weeks.

As the owner dumped my things into the machine, I said, "I don't want any bleach this time, and I'll pay you now so I won't have to stop this afternoon when I pick this up. How much will it be?"

He replied, "That will be one dollar forty."

"How come," I queried, "last time it was a dollar forty *with* bleach? I don't want bleach on these things. Has the price gone up?"

"That will be one dollar forty," he repeated curtly.

"But - -" I started.

"One dollar forty," he said once more, very gruffly, "or take your clothes away with you. It will take me a half-hour just to fold them."

As my clothes were going merrily around in the washer by this time, it was obviously impossible to take them

away, even had I wanted to do so. So I paid the dollar forty but said, "Your courteous manner will surely build up trade for you."

As I walked out, I questioned myself. What caused the man to be so surly? Had I aroused resentment in him by something in my manner?

Then as I drove away I determined and succeeded to erase the unpleasant experience from my thought.

That evening I stopped to pick up the laundry. As soon as I entered the door, the attendant went to the cash register, and then came toward me with a pleasant expression on his face. He pressed a little thin dime into my hand and said, "I don't know what got into me this morning; I don't often act that way."

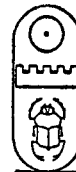
My impulse was to refuse the coin, but he insisted with, "No, you take it."

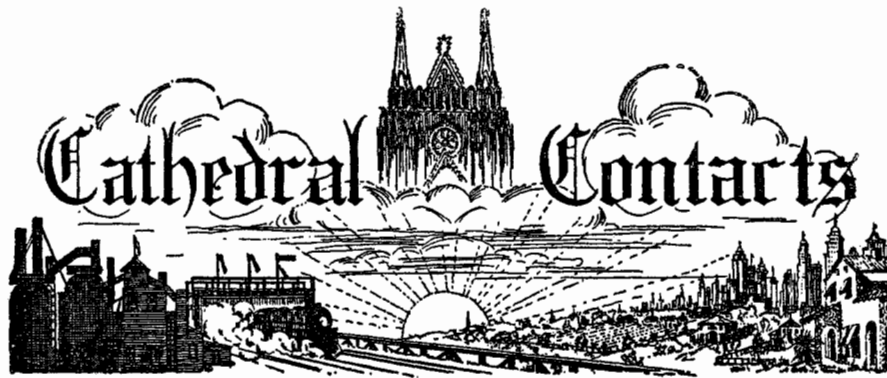
Only a dime was involved in this incident but whereas I would probably have never entered this shop again, I now said, "Thank you, you have made a customer." As I walked out with my little bundle, I was carrying away in addition that certain inner good feeling.



## DO YOU KNOW YOUR RIGHTS?

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is prepared in a convenient booklet. To save yourself correspondence, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).





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.*)

## KNOWLEDGE OF SELF

By CECIL A. POOLE, *Supreme Secretary*



ALL who live today enjoy a heritage of knowledge greater than at any time in history. We accept knowledge historically as being an accumulation of facts and information which has come down to us from individuals who have lived before, and which is augmented by those who are living now. Today knowledge is accessible; that is, most of the world's knowledge is in print. Libraries exist in most parts of the civilized world, and almost everyone has access to the accumulated information that man has assembled.

Like so many other things that are accepted as a matter of course, we do not put the value on knowledge that it

deserves. When we lack certain knowledge, most of us go to a dictionary, an encyclopedia, a reference library, or at times ask some individual to supply the missing information. Moreover, grade schools as well as universities exist for the primary purpose of disseminating knowledge. Almost everyone today has access to man's accumulated knowledge in one of these institutions, for in the democracies, education is free for all. Man is able to study, to read, and to worship. Through these channels he has access to most of the knowledge that is available to those having sufficient motivation to make the effort to discover it.

When we think of all the accumulated knowledge that has come down through history and exists today, we

*The  
Rosicrucian  
Digest  
June  
1957*

must admit that the human being as a biological specimen is certainly a curious animal. The use which man has made of his curiosity distinguishes him, insofar as his mental traits are concerned, from the rest of the animal kingdom. It is true that curiosity is exhibited by lower animals, but most of them do not follow that impulse of curiosity sufficiently to cause them to change their basic habits or behavior patterns. Man, on the other hand, uses curiosity as a means by which to accumulate and apply knowledge. Whether the knowledge acquired by man is exclusively due to his hunger to attain it, or to his application of it to make life about him easier, or add to his leisure and enjoyment, is debatable.

Regardless of the motive, or regardless of man's desire to achieve the things which knowledge brings about, there is no denying the fact that much knowledge has been accumulated in the years that man has been an intelligent being, and more is being accumulated all the time. It is true that much more knowledge has existed than has been assembled into books. The knowledge accumulated in ancient libraries which were destroyed, the knowledge of entire civilizations not transmitted to us directly, still exists; it cannot be wiped out. There is no end to the existence of energy and matter, and surely knowledge, too, endures forever, even if it may momentarily, in terms of history, be hidden from the eyes of man.

Man has not evidenced all his curiosity or desire for knowledge directly toward his environment. He has been equally interested in himself. He has attempted to define, to analyze, and, of course, to study himself in relationship to the circumstances which surround him. He knows he is in a material world, and he wants to manipulate that material, to relate himself to it. He also knows he is surrounded by the manifestation and function of laws and principles which he does not completely understand, or, rather, in the course of history, he has gained only a partial understanding of these laws and principles, and has continually attempted to understand them more clearly.

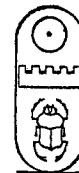
Consequently, man has divided all the phenomena which occur about him

into those things which he can understand and those things which he cannot understand. He has normally classified these two types of phenomena into the natural and the supernatural, making the dividing line purely at the point of his understanding, rather than in the nature of the phenomena themselves. There was a time, for example, when lightning was considered a supernatural phenomenon. Benjamin Franklin was one of the earliest who showed that lightning was another manifestation of electricity, and therefore a physical phenomenon. In other words, he moved the line of demarcation which divided the natural from the supernatural, so that lightning was transferred to the side of natural phenomena. In this manner, man's knowledge of natural phenomena has grown, while those phenomena which he originally considered supernatural have diminished.

Many other illustrations would show that events or phenomena which man has been unable to understand in the past are now explained. If we could carry this illustration further it might seem that the time would come when there would be nothing left to be explained. In other words, every type of phenomenon that existed of which man could be aware would have meaning, and knowledge would gradually be accumulated to the point where man would not be without an explanation for any situation or factor occurring in his environment.

If this possibility can be considered as potentially true, then through history man will come to the point where the words *natural* and *supernatural*, as they are usually defined, will have no meaning because the line between them, as in the above illustration, will have ceased to exist. The unknown will have become known. The word *supernatural* then is more or less a term that has been assigned to unknown factors of the functioning of certain laws. Those laws could be called *natural laws* because all laws are those of the Cosmic.

Of all the things in nature that man probably understands the least is himself. This is true whether we consider man from the physical, the psychological, or the spiritual point of



view. Man is a factor understood only in terms of other individuals in his association and in his relationship to environment. As he is able to conquer a part of the unknown and add to the knowledge of man, he is in a sense enlarging himself, yet at the same time, his knowledge of the world about him can never be complete unless he reaches a conclusion concerning himself.

Man has fluctuated in the interpretation of his own being. He does not yet know whether to classify himself as a natural or a supernatural phenomenon. Actually, his conclusions are not consistent. They depend upon whether he interprets his own existence or interprets the behavior which he observes in others, as well as the point of view from which he judges human values. The materialist is concerned only with man's body, and believes that everything that is man can be traced or directly connected to the material body, both as to point of manifestation and as to function.

A psychologist may relate all of man's existence to mind. He may believe that man is purely a mental entity and that all man's behavior is tied up directly or indirectly with mental phenomena. Another psychologist may be concerned only with behavior. Those who may be extreme idealistic philosophers, those who are devoted to various forms of religion, or those who believe mysticism is purely a speculative system of ideas, may claim that man is wholly a spiritual being and that his body and mind are merely illusory accompaniments of his consciousness.

In reality man is not the embodi-

ment of any one of the concepts considered. Man is not as simple as that. The self is of a complex nature which we cannot define acceptably for every individual. Knowledge of self means the knowledge of which we as individual entities can become aware. In other words, our knowledge of self places us as individual entities in a category which we have selected. Man is more than body. He is more than soul. He is more than spirit or even more than mind. He is all of those attributes put together. Even when we add any number of things together, we have as a result not only the sum of those things, but we may have a completely new manifestation. For example, when molecules of hydrogen and oxygen are put together in proper proportion, the result is not the total number of molecules of hydrogen and oxygen. It is something different. It is water—a substance unlike the molecules that compose it.

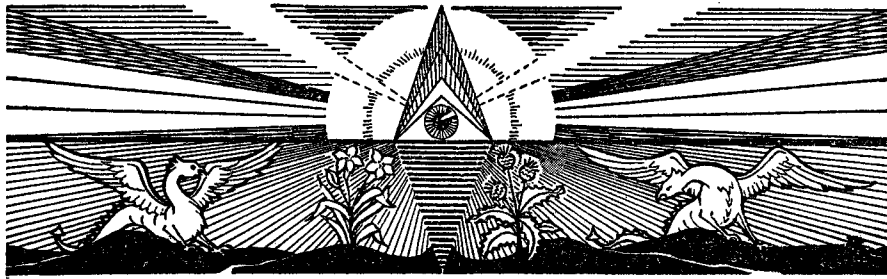
If we are ever to gain full knowledge of self, this knowledge must make it possible for us to add together the characteristics that constitute self. Also, we should be able to judge the resulting combination and to consider the human entity as a manifestation not of any one phase of the attributes that seem to compose it. Self is a manifestation of a divine nature which lies outside the realm of division or of selecting its intricate parts. Knowledge of self is the first step to knowledge of God; and, through knowledge of God, man realizes himself as a whole being and is thereby able to relate himself to the scheme of which he is a part.



*The  
Rosicrucian  
Digest  
June  
1957*

Last night, in the silence which pervaded the darkness, I stood alone and heard the voice of the singer of eternal melodies. When I went to sleep I closed my eyes with this last thought in my mind, that even when I remain unconscious in slumber the dance of life will still go on in the hushed arena of my sleeping body, keeping step with the stars. The heart will throb, the blood will leap in the veins, and the millions of living atoms of my body will vibrate in tune with the note of the harp-string that thrills at the touch of the master.

—SIR RABINDRANATH TAGORE, *from Sadhana*



## Evils and Karma of Society

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

(From *Rosicrucian Digest*, July 1938)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by 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.



As man attempts to interpret the laws of nature and of God and forms his interpretations into ethical and moral laws, he generally makes many errors. He creates evils and brings upon himself and all human beings certain Karmic conditions that are difficult to adjust by compensation. There is an ancient proverb among the Rosicrucians to the effect that "the laws man makes are the laws that man breaks." In fact, it is a well-established principle among mystic philosophers that a God-made law, a truly immutable natural law, cannot be broken. When we speak of violating God's laws, we really mean that man succeeds in placing himself out of harmony with the laws.

All of this may be a purely philosophical analysis of the matter, but at the present moment it has no bearing upon my arguments except to point out that man-made laws or interpretations of divine and natural laws are not only generally inconsistent, but they are so flexible, so easily broken, so differently interpreted, unfairly applied, and easily evaded, that man very often becomes individually and collectively a victim of the circumstances he has created by

the mass of worldly principles and constitutional regulations.

The average individual either deliberately or unthinkingly adopts the principle of letting his conscience be his guide. Yet it is so easy to quell one's conscience with conveniently invented alibis and excuses, to find legal technicalities or excuses; and so society suffers under the conditions of its own creating. Not all of society's sufferings are Karmic unless we use this term to include automatic reaction. Very often cities, states, communities, and groups of individuals have invented a combination of laws and principles which they call a moral and legal code, under which society soon finds itself in a mesh of complicated principles that bring daily unpleasant reactions as automatically as walking off the edge of the roof brings a drop to earth.

Society is today suffering from thousands of automatic reactions and results of its own tangled efforts to reform individuals and to interpret fundamental laws. The principles of the law of compensation are used as an alibi or an explanation for these sufferings. We hear it said that many of the sufferings of individuals and nations are the result of Karma created by the individuals of nations in previous lives; whereas, in fact, the sufferings are not Kar-



mic but wholly automatic reactions resulting from mental attitudes and actions performed by the individuals or the nations in this very incarnation.

As just one illustration, I want to refer to the almost universal system of establishing moral or legal laws in our national, state, and local statutes, not only for the purpose of punishing those whom we judge as being violators of natural and divine laws, but for the purpose of interpreting what we think we understand of those divine laws and principles. Thus man takes upon himself the privilege of interpreting and translating his conception of divine and natural laws, and becoming thereby not only a self-appointed lawmaker, but also a judge of the actions of others in the light of those arbitrarily made laws.

We all know that this process has become so involved and entangled, so flexible and susceptible of variation and modification, that continuously we have to submit these man-made laws and statutes to other groups of individuals, such as Supreme Courts and Appellate Courts, for an interpretation or a retranslation of the laws and a verification or denial of the customary application of them.

Is it any wonder, then, that the average human being finds it almost impossible to evade or avoid becoming enmeshed in this maze of interpretations and applications? The greatest of the lawmakers or interpreters of law frankly admit that the average individual in society is continuously violating some of the man-made laws, and that it is practically impossible for a normal human being—especially any eccentric or slightly unbalanced or ill or ignorant person—to live from day to day in our so-called civilized countries and cities without either unconsciously or consciously breaking and violating a number of these man-made laws.

The mystic philosopher knows that if a group of men or individuals agree upon some principle, some procedure or practice, some code of ethics, creed or dogma, and establish it as a law, and agree that all shall abide by it or be held responsible for their violation of it, that law does not establish a divine law, binding upon all individuals, but

it does become binding upon those who have formulated the code or procedure and upon those who learn of it and accept it. Thereafter it becomes a sacred principle in the lives of those who have accepted it, although this sacredness does not make it either a divine law or necessarily in harmony with divine laws. And if such persons who have created such laws or codes or dogmas and have accepted them as a sacred obligation, deliberately and knowingly violate them, there will not only be an automatic reaction from the consequences of their act, but a Karmic condition will come upon them whereby they must make compensation at some time.

Again we see in this the fundamental principle of Karma and of the Cosmic Mind, in that the Cosmic takes into consideration the motives, the intent and purposes of our acts, rather than the nature of the acts themselves. If a group of men or a nation of individuals establish certain laws which they proclaim to be binding upon themselves and others, and if others accept these as binding upon them and thus make these laws a sacred obligation, the Cosmic accepts this condition as it looks upon a solemn oath or pledge taken by an individual. Furthermore, the Cosmic will not permit an individual or group of individuals to make laws and rules regulating the lives of others with a form of dire punishment to be meted out if such laws are violated or broken, but yet permit the creators of such laws to escape the prescribed punishment when they themselves violate them.

In other words, the Cosmic will not permit an individual or group of individuals to set up laws, and punishments for the infraction of them, that will be binding upon others without seeing to it that the creators of such laws are also amenable to the laws. Man cannot be a lawmaker for others and a judge and prosecutor of those whom he judges to be violators of the laws, and yet take upon himself the privilege or prerogative of making himself and his actions an exception. The result is that the laws of Karma react just as strongly upon the lawmakers who violate the laws as upon those who are more or less innocent victims of the circum-

stances created by these man-made laws.

My special argument at this time centers around our criminal laws and the manner in which they are interpreted, tested, and used to punish violators of these man-made criminal codes. My argument does not include the idea that we should not have moral and legal codes or laws or principles for the safe and proper conduct of individuals and groups of individuals. But I do believe that instead of the thousands of man-made laws, modifications and constantly varying applications of these laws, we should have a set of principles that are based upon divine laws, and these should be promulgated and taught to youths and adults. These should be so demonstrated and made understandable that man would find it possible to live without violating some of these laws and without jeopardizing his future state of happiness or liberty.

The first great benefit that would come from modifying our criminal and civil statutes, rules and codes, and making them conform to Cosmic principles would be our correct understanding of the *cause* of violations—or, let us say, the cause of crime and the cause of weaknesses in our social conditions. There would also be an improvement in our application of these laws, inasmuch as everyone would realize that such laws were being applied consistently and without preferment and legal loopholes or excuses. The prosecution by man of the violators would be secondary to the judgment by the Cosmic.

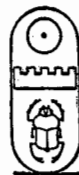
Every mystic philosopher knows that while man may use his ingenuity and the ingenuity of a legal staff to establish a legal and technical alibi, or explanation for his violation, and thereby escape punishment at the hands of man, he cannot escape the judgment of the Cosmic and the fair and equalized judgment and punishment of the Cosmic. And all of mankind would come to understand also that in addition to the fact that the Cosmic would consider the motive and purpose rather than the act in its naked details, neither the social, the worldly, the religious, nor other qualifications of the individual would have any bearing upon the judgment, except the condition and quality of ignorance or mental inability

to understand. There would be no such thing as stringent punishments for the poor, and liberal considerations and lenient punishments for the wealthy. There would be no such thing as special consideration being given to a person of high social or prominent business standing, with no consideration being given to the lowly and the humble.

Society boasts of the fact that in its creation of civil, criminal, and other legal laws and statutes, it attempts to seek justice, a correction of evil tendencies, and to establish fairness, honesty, and goodness. Yet, we who are dealing with this matter know that society in general, especially in the most civilized countries, is hypocritical in this regard. By the laws it has created, and by the varying application of these laws, society demonstrates that it is *not* fair and just to all, and that it is attempting merely to *punish* evil rather than to *correct* it.

In society's general attitude toward the offender, it forces upon the offenders, not only by the conviction but by the resulting procedure, the conclusion that society has hypocritically posed as a just interpreter but that it uses various ways and means to create additional inharmony, injustice, and unfairness. Therefore, the offenders of society's laws, instead of learning a valuable lesson that would establish in their minds the desire for honesty, fairness and justice, become convinced that it is all a matter of cheating, and that society does not seek to redeem the offender or the evildoer, or to heal the diseases of mind and character, but to gratify itself in the insatiable desire to glorify its own hypocritical pureness through publicizing and exposing the occasional offender as though he were a black sheep, and to be made an outcast, while society itself continues to hide behind its cloak of pureness and goodness and to put itself upon a pedestal of a greater height by dethroning and putting certain individuals down into a deeper abyss.

Through our activities in the various prisons throughout the country, and the various penitentiaries, we have a large correspondence with men and women who have either deliberately or unconsciously or "in accordance with



custom" violated or broken some of the man-made laws. Hundreds and thousands of these individuals are studying our teachings and our work, or reading our magazines and books, in a sincere attempt to rehabilitate themselves—or rather to discover the truer and more fundamental laws of God and Nature and to rebuild their characters and start their lives over again.

I am not making any plea for leniency or special consideration for so-called convicts who, after finding themselves incarcerated in jail or penitentiary, suddenly desire, either sincerely or insincerely, to unite with some altruistic or spiritual organization for the sake of winning help in shortening their sentences, or having easier times within the prison walls, or securing exceptional paroles. I am glad to say that of the many thousands of persons we have been helping to revise their understanding of life and the divine and natural laws thereof, and who are trying to remold their characters, only three or four in recent years have asked me or our organization to help them secure a shortening of their terms or any special form of parole. . . .

Our sole purpose in our prison activity is to aid the individual to make the best of his life, and the best of his opportunities, to remold his character and to prepare himself for a new cycle, a new path, when once he is released from prison. And I am glad to say that only a few have ever asked us for any money or any material aid. Of course, there are some artists in various prisons who have asked me to supply them with water-color paints and materials with which they could make Christmas and holiday cards and souvenirs which they have asked us to help them sell, so that they might raise some money to be used as spending money within the prison. There are other artists who have asked me to give them the crudest of art materials so that they might spend some leisure hours indulging in the one dominating element of their natures, that of creating something of an artistic nature.

There are musicians who have asked that they be given either some small musical instrument, or copies of opera music or other classical music so that they might keep in good practice and

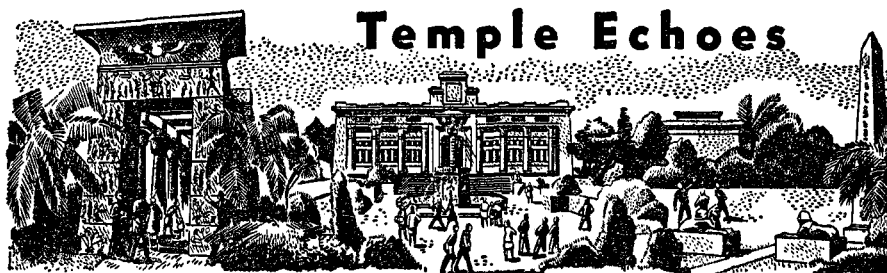
keep abreast of the development of music. There are women who have asked us for sewing materials or materials for embroidery, so that they might have a creative and productive period of recreation occasionally. There are others of scientific or technical training who have asked for certain books that would enable them to improve their minds as well as their characters, and to fortify them for a better place in the social scheme of things after their release. Not one has ever asked us for ridiculous or unnecessary things such as pieces of jewelry or watches or sets of unusual books of fiction or anything of that kind. . . .

The correspondence and reports from these hundreds of inmates of prisons and penitentiaries show a gradual change and improvement in their viewpoints in life, in their language, their vocabularies, and their happiness. Reports from wardens and officials indicate that these sincere students have improved in their prison conduct and are looked upon as excellent possibilities for the future.

No charge is made by AMORC for any of the services or any of the books or instructions that are sent to these individuals or groups of individuals in prisons or penitentiaries or for any material or matter sent to them in any form. There are strict rules in every large prison and penitentiary regarding what things can be sent to prisoners, and books and publications and other things must be sent by the publishers or manufacturers of them and not by friends or acquaintances. Therefore, our services meet many of these requirements and enable many of these prisoners to have things they could not secure otherwise.

But to return again to the unfairness of society, let me quote to you a part of a letter received from one of the prisoners in one of the largest penitentiaries of this country, who has been a very sincere student of our principles for a long time. I also want to quote to you an editorial in the newspaper published by that very penitentiary, and of course written and prepared by the editorial staff composed of the prisoners of the penitentiary. The letter I refer

(Continued on page 234)



IN November of 1956, the Rosicrucian Art Gallery announced the opening of the H. Spencer Lewis Art Award for California high school art students. Because of Dr. Lewis' own ability in this direction and his lifelong wish to encourage young people to develop their artistic talents, this award was established.

Three classes or divisions of entry were open—Abstract, Representational, Humorous—and any medium was allowed, with minimum and maximum sizes determined. Preliminary contests and judging were conducted by the schools themselves so that only the three winning selections from each school became official entries.

The judges for this year's award were Thomas C. Leighton, past president of the Society of Western Artists; John Garth, Art Commissioner of San Francisco and Art Critic of *Argonaut* Magazine; and Maurice Logan, Associate of the National Academy of Art.

Under the terms of the Award, the winner of each of the three divisions received a \$100 U. S. Savings Bond. The second best a \$25 U. S. Savings Bond. All winners, including those receiving Honorable Mention, saw their work honored in a special exhibit in the Rosicrucian Art Gallery May 16 to June 12.

The number of schools represented, as well as the quality of the work submitted, made this first award a success and allows a large QED to be appended to it. Space unfortunately does not allow a complete listing of the surprising number who won Honorable Mention, but the first and second prize winners for each division are here given: First-

place winners: Marilyn Cerniglia, South Gate, representational; Bud Cohen, Burbank, abstract; and Donald Lam, San Francisco, humorous. Second-place winners: Armond Irwin, Sunnyvale, representational; Richard Rios, Modesto, abstract; and Elizabeth Cole, Los Gatos, humorous.

\* \* \*

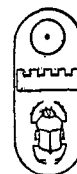
Some 40-odd water colors of Alfred Jacob Miller were on exhibit during March and April in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. They were part of the extensive collection permanently in possession of the Walters Art Gallery in Baltimore, Maryland.

In 1837, Mr. Miller accompanied an historic expedition to the Rocky Mountain country of the United States, making water-color records of the journey. The exhibit, therefore, was both artistic and historical. One reviewer wrote of Miller's work: "His sensitive, often romantic paintings depicting the opening of the West and the mysterious land and curious peoples beyond the Missouri River are a stirring tribute to the greatness of America in its early days."

A. Marion Ross, in his book entitled, *The West of Alfred Jacob Miller*, calls him "by far the best of any who painted the Far West in the early days." The exhibit is being circulated through the Smithsonian Institution Traveling Exhibition Service.

▽ △ ▽

Parents with small children will appreciate knowing that the Child Care Program inaugurated two years ago will be in operation again this year from Monday through Friday of the Convention week in July. This will assure the parents the freedom to enjoy the Convention sessions in the knowl-



edge that the little ones are being properly cared for.

The program activities will run from 9 to 12 in the mornings and from 1 to 5 in the afternoons. Midmorning and midafternoon snacks will be provided, but the parents are expected to take charge of their children during the lunch hour. The nominal charge of \$12.50 will cover this service for the week although a day-by-day arrangement may be made.

The Child Care Program will be conducted directly across from Rosicrucian Park on Chapman Street. Frater and Soror Joseph Mutkowski who have supervised this activity so efficiently since its inception will again be in charge. More complete information will be obtainable from all Registration and Information desks at the Convention.

▽ △ ▽

Since April 24, Soror and Frater James Harvey Whitcomb have been adjusting themselves to a newly-arrived and permanent houseguest, a baby daughter—Vivian Katherine.

This event has had far-reaching effects: It makes of James R. Whitcomb, the Grand Treasurer, a grandfather; of James Harvey, a paterfamilias, and of Vivian Katherine a most cherished object of attention.

▽ △ ▽

In April, Rosicrucians in the Stockton, California, area witnessed a special performance of *The Alchemist's Workshop* presented by members of the Grand Lodge staff who drove from San Jose to Stockton for the occasion. Although sponsored by the Stockton Chapter, members from surrounding chapters and pronaos were present. This was the first performance of the play since its initial presentation in the Supreme Temple in February. It will be repeated during the forthcoming Rosicrucian Convention.

▽ △ ▽

The celebration of the Rosicrucian New Year in San Juan, Puerto Rico, was also the occasion of the elevation of the Chapter to Lodge status. After the feast, the officers of Luz de AMORC Lodge were installed for the Rosicrucian year 3310. The newly installed Master is Rosa de Tolado.

\* \* \*

Other Chapters converted to Lodges in this year are Tituel of Montevideo, Uruguay; Lima, Peru; and Monterrey, Mexico. The Imperator of the Order, Ralph M. Lewis, was present to dedicate the new temple at Monterrey.

\* \* \*

Curaçao Chapter in the Dutch West Indies began last year as a Pronaos. With an enthusiastic membership and an energetic group of officers—Frater L. M. Barnett, Master, with Soror V. Hinds and Frater A. Thomas assisting him—the organization pushed ahead and achieved probationary status as a Chapter. This is expected to be another history-making year for all concerned.

\* \* \*

Francis Bacon Chapter in London, England, has had a noteworthy year, according to its bulletin. Among other things, it listed a successful rally, a well-attended Pyramid Ceremony, a cultural jaunt to the National Gallery, and social events that were heartwarming. Also, Monthly Review Classes have been added to the Chapter's activity.

\* \* \*

Nefertiti Lodge in Chicago, Illinois, is in need of additional Colombes. Rosicrucians in the Chicago area having daughters of eligible age should contact either Norman Critchfield, the Master, or Ethel Holman, the Secretary.

\* \* \*

The Johannes Kelpius Lodge of Boston, Massachusetts, now meets in the Gainsborough Building at 295 Huntington Avenue, opposite the New England Conservatory of Music. The new quarters, according to *The New England Rosicrucian*, were dedicated by a steam bath and the first visitors were the Boston Fire Department. Other visitors were Master Soror Doris A. Demers and Secretary Soror Alfred Derosia of the Springfield, Massachusetts, Pronaos. An exciting and successful year is predicted by Master Everett F. Bolles.

\* \* \*

The April issue of the *Chapter Bulletin* of Phoenix Chapter, Phoenix, Arizona, came out with a more pretentious appearance. It is indeed worthy of this enthusiastic and progressive-minded group of Rosicrucians.

# Mysteries of Life

By RODMAN R. CLAYSON, Grand Master

*To believe in immortality is one thing, but first it is necessary to believe in life.*—ROBERT LOUIS STEVENSON

THE mysteries of birth and death, if such they are, are pretty much taken for granted. In fact, they are not looked upon as mysteries so much as is the purpose of life. The question of why we are here is ages old. While we did not ordain life, we have been given life to live as we will, in accordance with our training. To many, life is a mystery because they can see no purpose in it. Perhaps this is a reflection of the disappointments they have experienced, and the lack of accomplishment. Few people look upon life as an opportunity. Some may ask, An opportunity for what?

Life is much more than the manifestation of the Law of Cause and Effect; it is not entirely a matter of Karma; it is not entirely a matter of redemption, of endeavoring to redeem ourselves for the wrongs we have committed. Dr. Alexis Carrel concluded that the process of merely living is not sufficient for most men and women, and that for many people life is most precious and they thirst for spirituality. This is the age-old problem of the endeavor to solve the mystery of life.

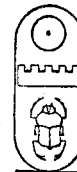
Life manifests eternally. Its manifestations are endlessly varied. The life force flows through each and every one of us. The student of mysticism not only seeks an explanation of life, but also of the universe as well. He searches strongly for a complete explanation and the discovery of an ultimate cause. By giving consideration to



the universe, the scope of his perspective is greatly extended and broadened. Throughout the universe he perceives the functioning natural law. He finds that it possesses elements of order and purpose; there seems to be an intelligence behind this orderly system. Everything has its traceable cause and its predictable consequence within the framework of Cosmic laws—laws that are undeviating, immutable, and dominant in every corner of the universe.

Life, in its desire to express itself in as rich and varied forms as possible, introduces an unpredictable element of personality with the individual choice of will. Philosopher Bergson theorized that life evolves creatively. There is no question but that in the living of life we are meant to use our creative ability. In the overall picture an infinite scheme of things is perceived. Life becomes vigorous and triumphant as the individual realizes his responsibility and endeavors to adapt himself to the infinite scheme. Life must triumph and grow. As it grows, it becomes finer and richer. We individually contribute to this growth. It is a freedom of choice which is ours, and we will experience a happy reward if we choose wisely.

As we evolve, we should grow in knowledge gleaned from experience. In the light of our understanding we endeavor to direct our personal conduct, with the reservation that as we unfold we need to modify and revise our con-



victions to fit our new knowledge. This is in keeping with meeting Cosmic purposes. We are meant to evolve and develop our natural potentialities. It is the force of life throbbing through man that should give him a feeling of dignity toward life. We have been given minds capable of thought and reason. We are capable of various levels of awareness or consciousness. Dull minds are not sensitive to the promptings of the Universal Intelligence. Sensitive minds, however, will respond and help the human entity not only to find the purpose of life but to manifest this purpose as well.

#### ***Matured Understanding***

Nobility is perceived in every aspiring man and woman. Good and beauty are seen in the trivial things of daily life. A great harmony of infinite unity is sensed. Creative objectives are established and ideals are formulated. As we grow with life we move toward the fulfillment of these and many other realizations. Life is to be lived fully and with understanding. We strive to maintain health and strength. If we live our life intelligently and profit from our experience, we are able to solve our own problems. We should be glad, and give thanks for life and its experiences, for the privilege which is ours, and for our moments of happiness.

When we live life with understanding and purpose, we bring every thought and action into harmony with finer individual and collective ideals. As we mature in understanding and in creative work, we free ourselves of errors, misconceptions, and wrong habits. Unfortunately, many people look upon life simply as existence. Little effort is put forth to live the purpose of life and to take advantage of natural resourcefulness. The existence of these people is mostly determined by the economic status of their family, by their hereditary qualities, their mental and material environment, their religious doctrine or the philosophical temper of their age, and by their own will. Mere existence brings little satisfaction and few objectives.

The alert inquiring mind, ever seeking the reason of things, pursues an adequate philosophy of life. An effort

is made to cultivate the best of human relationships and have an interest in many things, and particularly in our friends and neighbors and in the immediate world about us. One will not achieve soul satisfaction from living if he seeks only security or the satisfaction of his material needs. The objective in life is not profit or personal gain. The objective in life is the manifestation of life itself, the use of all of one's faculties and potentialities, and to have the ultimate realization of mystical and spiritual fulfillment.

Intelligence is a guide for our conduct, but it gives us neither the sense of life nor the strength to live. It is only one of many other factors. Intelligence, however, imbued with inspiration and the desire to achieve and experience our greatest fulfillment, is very important. To many people there is nothing more important than their own existence. Whether this importance is of true value will depend on whether their life is lived selfishly or lived creatively with consideration for the rights and interests of other people.

Whether there is life on other planets in the solar system has not been entirely determined by scientists at this time; however, it has been estimated that it is doubtful that life exists elsewhere in this particular system. The important thing is that we have been given life to manifest here on earth, the life which we must live to the fullest and with thoughtful attention to true ideals and purposes.

To the mystic and philosopher there is no mystery about life. They know that the physical world is only a small part of the infinite universe, but is a part of it—and so are we individually. It would be an absurdity if the Supreme Intelligence did not encompass man and the earth. We may say that the ultimate objective in life is the full use of one's attributes and the bringing about of a well-integrated personality to the perfection of the character of the personality. To live life to the fullest, one must apply himself. He cultivates the finest fields of endeavor; he considers attentively the present work and prospects of his own life, and the work and prospects of those around him. He realizes that he is dependent on others, and that others are dependent on him.

Every individual who thoroughly understands the needs of his own nature realizes that his personal happiness and that of his children depend upon his capacity to conform to an orderly life and the continued acquisition of experience, knowledge, and understanding. He learns to love life; and, as Goethe said, "A man does not learn to understand anything unless he loves it."

When we understand life, we have the courage to make every effort successful. We develop the aptitude to behave ourselves rationally. Our convictions are such that we use the inherent power with which we are endowed. We know that nothing is gained without effort. We do not pursue happiness simply as an end in itself. We will achieve happiness, however, if our aim is to achieve the widest possible fulfillment of life. We seek to grasp the reality in life. The apprehension of reality depends upon our sincere and persistent efforts to understand ourselves and life as a whole. Life develops to its fullest and best under appropriate conditions, such as only we can provide. The fullest expression of life rests entirely within ourselves.

#### **Applied Intelligence**

With strength and clearness of thought, we give value to life; and we draw upon our knowledge and understanding for strength and inspiration. Our life has a place in the universe. Life conforms to its Cosmic nature. Our function is very much like that of less animate things. The sun never fails to rise; night invariably succeeds day; spring follows winter. Each functions in accordance with the nature of its being. Its work is in accordance with orderly laws.

Heraclitus, Greek philosopher, grasped the order of the universe and the need to adapt ourselves to this order. Natural laws are immanent in both animate and inanimate things; yet the underlying force of the universe is the creative intelligence. All living things reveal an aspect of this intelligence. We have intelligence; we are imbued with mind and memory, and are capable of reason. Intelligence is the means by which we adapt ourselves to life

and solve the problems of life. The result is experience which helps us to fit ourselves into the scheme of things; and it is for each of us to acquire this necessary knowledge of ourselves in our environment in order to carry out the true purpose of life.

If a pupil does not have the will to learn, the most brilliant schoolmaster can teach him nothing. He must enhance his development with willingness to learn. Man must give full play to his mind by the effort of his will. Simply reading or thinking about them will not bring accomplishment. Only we ourselves can forge our own destiny and reap the harvest of a bountiful life. We develop courage and the strength of noble convictions and inspiration. More and more every day we find that life is noble and worth while. There is a reason for living. If there were no reason, life would be quite worthless. To relate ourselves properly to the infinite universe is probably the highest accomplishment of man.

The value of life does not have great significance until we have found the means of using it intelligently. Life without intelligent application of its possibilities is only an organic mechanism. Because life is a trust given to man to use to the best possible advantage, he must be concerned with the present moment, and so live his life that insofar as his will and voluntary actions are concerned, he will preserve that life and hold it as a trust. He adapts himself and adjusts to every day's passing scene of action.

It is our duty to conform to the idea that a fundamental intelligence or creator effected the manifestation of certain laws, that they might operate toward a certain end, a creator which brought our being into existence. We feel that it is this Infinite Intelligence which makes life possible. It is because of this very fact that the life with which we are endowed becomes meaningful. There is no mystery to life when one adopts the mystical perspective, a perspective which includes the interrelatedness of all with the Universal Intelligence.

The pursuance of a good philosophy of life helps to give one worth-while values. It helps us to face the future; to accept new ideas with a broad mind;



it helps us to adjust our thinking to the demands made upon us by our busy world. This adjustment is an aid to achieving satisfaction in our attainment and in the acquisition of happiness. In the final analysis, the purpose of life becomes obvious: to smooth out effects and defects and make possible ultimate and final perfection. In effect, this is the mastery of life.

Man has grown in mystical and spiritual advancement; he has sought the accomplishment of definite and constructive ideals. The relationship of man with the Infinite Intelligence is vital and significant; thus we bring

about our personal growth to best serve our purpose in life, and we develop what Albert Sweitzer describes as "reverence for life." Thus life gives us the means to grow, develop, unfold, progress, and to manifest greater mystical and spiritual expression.

Life on this planet may seem to be an extraordinary condition, but it can be a thing of beauty, the purpose of which is no longer a mystery; in fact, the greatest of profound realizations comes to him who lives life with understanding to the fullest. The living of life is indeed a privilege and opportunity.



## EVILS AND KARMA OF SOCIETY

(Continued from page 228)

to is dated May 16 of the present year [1938] and addressed to me personally. It says in part:

"Thank you for your helpful instructions and advice. I agree with you about the importance of money and the worship of money by individuals and the wrong use of it. When I was free (before being arrested) I spent my money freely on others and too often on those unworthy; and since being here those persons are 'no more' as the ancients would have tersely put it. In common slang language, those persons 'just can't be bothered.' They are too busy looking for other suckers. I have never even received a card from them since my imprisonment. One lesson I have learned from that experience is not to cease being generous but to pick worthy recipients. By that I do not mean I shall give only to those who will return a like favor to me personally, but to those who are also ready to help others who are in need, regardless of who they may be.

"Yes, I made a mistake and I deserve all of the punishment I have received. But I believe I am being punished too much, but not complaining. My mistake was made on impulse when I was sick and hungry, and just released from a hospital. I was too weak and unable to work, being on sick leave from work, and the man I stole from owed me more money than that which I took. It was

a desperate effort and a desperate act in the only way I understood, to get what was already mine and what I needed. The man I robbed could have paid me, but it was easier for him to put me off continuously. Anyone else in my place and condition and in such desperate circumstances would have committed the same act. When I was caught in my act I immediately admitted my guilt but was beaten physically for hours by the police who felt that they had a 'sucker' who would be the bait for clearing up their 'blotter' or record of a lot of unsolved crimes.

"Anger, because I would not make the confessions and false admissions they wanted me to make, caused them to beat me and put me in a terrible physical condition. They even took from my home my working tools and articles of furniture because I could not show 'bills of sale' for them and thereby prove that I had bought them and not stolen them. I was given five years and a fifty-dollar fine. The theft was only a petty theft and amounted to two dollars. So far I have been in jail four and a half months, in prison twenty-three and a half months, and paid a fine of twenty-seven dollars, and I am on probation for three years, and still have nineteen and a half more months to spend in prison.

"In addition to all this, the police deliberately lied to the corporation or

*The  
Rosicrucian  
Digest  
June  
1957*

company I worked for, saying I had probably been stealing their tools all the time I had been working for them as a mechanic, and this made it impossible for me to arrange with them to ever go back to my former employment. This resulted in lawsuits and other unpleasant demands coming to me, which finally robbed me of the five thousand dollars' worth of money and home and equity that I had saved through a lifetime of hard work since eight years of age. The probation department refused to let me leave the county while on probation for a while so I could get another position in another steel mill at my regular trade, but I have never become bitter to the degree that I have wanted to seek revenge or adjustment.

"The blows have been hard and depressing. Finally, the last blow came when the police or some others of an official capacity framed up a plan for me to get work just outside of the county and then to accuse me of violating the probation laws. This sent me back into prison for another long term. So society has constantly sought through its officials and laws, rules and regulations, to not only punish me very heavily for a crime, but to work injustice and unfairness in my life and to show me in every definite way that society was not trying to redeem but that it was avenging something in a spirit of bitterness. I will rebuild my character, however, and rebuild my fortune when society finally allows me to have the right and privilege of working and living properly.

"I have attempted to have the board of parole release me a little sooner than they have decided because I have two sisters who are dependent upon me, one a crippled widow and the other having been abandoned by a drunken husband. All that I can conscientiously and properly ask of you is that you help me to present my case to the Cosmic, that justice may be done to all concerned, and that some mercy be shown my two unfortunate sisters."

And now, read the following editorial published in the penitentiary newspaper where this prisoner and a large number of others are studying our magazines, books, and special manuscripts in the hope of becoming decent

citizens and constructive workers in the field of civilization. I know that much that is said in the following editorial is true, and I feel like adding these words: "But for the grace of God, I, the Emperor of AMORC, might be in that same penitentiary and suffering the same punishment at the hands of society that this unfortunate man is suffering."

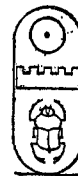
"THERE, BUT FOR THE GRACE OF GOD . . ."

When Lincoln Steffens was a boy he watched an artist at work painting a picture of a muddy river. He criticized the picture because there was so much "mud" in it, to which the artist replied: "You see the mud in the picture, my boy. All right, there is mud, and lots of it. But I see the beautiful colors and contrasts, the beautiful harmonies, and the light against the dark."

Mud or beauty—what do we look for in our fellow men? The casual observer, glancing over the long lines of men in gray behind these or other prison walls, sees only the mud, yet, on the outside these same men may have a record of brilliant achievement; may have been outstanding figures in the business world; may have been the heads of respectable families, until either voluntarily or under the pressure of circumstance they violated one of society's man-made laws and exchanged their names for a number.

An ex-convict was asked to speak before a Rotary Club in one of the metropolitan cities recently on the subject of "Society's Attitude Regarding an Ex-Convict." As a prelude to his talk he passed out two small squares of pasteboard to each Rotarian. One had the word *Yes* printed on it; the other, *No*.

"Gentlemen," he said, "I am going to speak frankly and honestly to you, and in return I am going to ask equal frankness on your part. In order to avoid any embarrassment I have provided you with two cards, identical in size, one in the affirmative, the other in the negative. Don't put your names on these cards. Merely answer the question that I ask you, honestly, by dropping one of the cards into my hat as I pass it. Destroy the other one. Please be fair to me as well as to yourself, as this test forms the basis of my talk to you today. Here is my ques-



tion: Have you at any time of your life issued a check with insufficient funds in the bank to cover it?"

When the poll was taken over sixty percent answered in the affirmative. The speaker announced the result and said: "Gentlemen, that is the reason I stand before you today, an ex-convict. As you look at me you may well say, 'There, but for the grace of God, stand I.'"

To the late Clarence Darrow, the famous criminal lawyer, is attributed this pertinent remark, while addressing a jury: "There are only two classes of people, the caught and the uncaught. My client, unfortunately, comes under the first category. But, for the grace of God, benign environment, destiny, call it what you will—but for this fortuitous setup, gentlemen, any one of you might have occupied the defendant's chair in this court room."

It is undoubtedly true that the majority of men incarcerated within prison walls are more flagrant violators of the social code than the average. On the other hand there are many men serving penal sentences who are not criminals

in any sense of the word. If all of society's transgressors were imprisoned the population of the so-called "free world" would be greatly reduced. Yet, apparently, only when the prison uniform is donned does the mud come to the surface. The world is quick to condemn, quick to censure or advocate punishment for the other fellow's mistakes. It is the natural human tendency which oftentimes asserts itself in an effort to distract attention from one's own transgressions.

"Let him who is without sin cast the first stone." If this Biblical admonition were heeded meticulously the slurs cast upon those of us who are convicts would be few indeed.

In every man can be found some good traits. Underneath the surface mud there lie some "beautiful colors and contrasts." Why not look for the gold in mankind instead of the dross? The next time you pass the bleak walls of a prison and see the long lines of men in gray, just say to yourself, "There, but for the grace of God, stand I."



## Taj Mahal Manuscripts Found



ARE manuscripts relating to the construction of the Taj Mahal and other historical monuments built during the days of the Moghul rulers in India were discovered here recently by the Archives Department of the Rajasthan Government.

The discovery, it is learnt, was made by a senior officer of the Archives Department in the old Record Office here.

A few more important manuscripts are also stated to have been found by another official of the Department at Indergarh in Kotah. They are expected to throw a flood of light on the past of Rajasthan.

One of the manuscripts discovered and entitled "Taj Bibi ka Roja ke Tareekh" gives details of the expenditure incurred on the construction of the Taj Mahal, the quantity and quality of stones used, their dimensions and

the places from where they were imported.

They also reveal the names of the artists and architects who fashioned the queen of monuments, and their wages.

Another manuscript is a document relating to the construction of the Red Fort of Agra and the Fatehpur Sikri.

"Vansh Bhaskar," yet another manuscript, written in the Dingal language, deals with the history of the small principality of Indergarh in Rajasthan.

A 100-page manuscript entitled "Delhi ke Badsha ki Kissa" (the history of the Delhi Emperor) is a chronological account of all important events of the days of the Moghuls.

A few more interesting documents were also discovered recently in the former Tonk State. "Amirnama," written in Persian by one Busavan Lal, is a biography of Amir Khan of Tonk, the founder of Tonk State.—UPI.

(From *Sunday Standard*,  
Bombay, January 1, 1956.)

*The  
Rosicrucian  
Digest  
June  
1957*



#### ART JUDGES MAKE SELECTION

The Rosicrucian Museum recently sponsored an art contest by California high school students. The judges of the event shown above in the Rosicrucian Art Gallery are from left to right: Thomas Leighton, past president of the Western Artists Association; John Garth, member of the Art Commission of San Francisco; James French, Curator of the Rosicrucian Museum; and Maurice Logan, member of the National Academy of Design. They stand beside the first prize in the representational division entitled *Intermezzo*, by sixteen-year-old Marilyn

# Unmask Your Personality



## Learn The *GLAND* Way To Live!

**L**OOK at yourself in the mirror. As you search your face you will realize your weaknesses and know your strong points as well, but **DO YOU REALIZE** that minute organic substances — glands — often cause them? They affect your growth, height, weight; they influence your thinking, your likes, and dislikes; they make you dominant or extremely phlegmatic — negative. These *invisible guardians* of your personal welfare help fashion your character and influence your person-

ality. Do not be bound any longer to those glandular characteristics of your life and personality which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.



The thymus gland. Definitely affects the positiveness of the personality. (One of several important "personality" glands.)

## Do You Know Your Glandular Type?

LET THIS SENSATIONAL BOOK EXPLAIN

Each glandular excess or deficiency produces a **glandular type** — a distinct kind of personality. Are you one of these **glandular types**? Are your employer, associates, friends? If you learn the facial and other characteristics of **glandular types** you can better fit yourself into the social and business worlds — you can correct your own personality and intelligently choose your friends. The book, *Glands — Our Invisible Guardians*, presents these scientifically correct facts, with their mystical interpretation, in simple, nontechnical language that any layman can understand and enjoy. The author, M. W. Kapp, M.D., with the assistance of Dr. H. Spencer Lewis, late Emperor of AMORC, made available a book long needed on this subject. Order a copy for yourself or for a gift today. Replete with illustrations and index, handsomely bound and stamped in gold.



Pituitary gland. Cause of emotionalism and the influences of artistic temperament. (One of several important glands.)

\$1.95

(14/6 sterling)

PER COPY

Postage Paid to You

**The ROSICRUCIAN SUPPLY BUREAU**

»

**San Jose, California, U. S. A.**

# DIRECTORY

## LODGES, CHAPTERS, and PRONAOI throughout the WORLD

International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.

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

### ARGENTINA

Buenos Aires: Buenos Aires Chapter, Calle Char-lone 76. Jose Dursi, Master, Pje. Rodrigo de Ibarrola 3160.

### AUSTRALIA

Adelaide: Adelaide Chapter, Builders & Contractors Assn., 17 Weymouth St. Mrs. F. K. Linde-mann, Master, 80 Alexandra Ave., Rose Park.  
Brisbane: Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley. A. Irvine Curtis, Master, McCullough St., Kelvin Grove.  
Melbourne: Harmony Chapter, 31 Victoria St. Miss B. Tappan, Master, 44 Bennett St., Alph-ington, N. 20, Victoria.  
Newcastle: Newcastle Pronaos. Mrs. M. G. Dun-can, Master, 21 Bridge St.  
Perth: Lemuria Pronaos. F. J. Parnell, Master. 43 Osborne Rd., East Fremantle, W. Aus.  
Sydney: Sydney Chapter, I.O.O.F. Hall, Box 202, Haymarket. Albert E. Wormald, Master, Edge-cliffe Blvd., Collaroy Plateau, N.S.W., Aus.

### BELGIUM

Brussels: San José Pronaos. Roger Hugué, Mas-ter, 10, rue de Tournai.  
Liège: Liège Pronaos. Lambert Tombu, Master, Rue Saint-Gilles, 460.

### BRAZIL

Grand Lodge of Brazil: Praca Mauá, 7-7º andar —Sala 701, Rio de Janeiro. Mailing address: Caixa Postal 4914, Rio de Janeiro.  
Belém: Belém Pronaos. Francisco Da Fonseca, Master, Caixa Postal 230.  
Rio de Janeiro: Rio de Janeiro Lodge, Rua Goncalves Crespo 48. Armando Pereira Torres, Master, Caja Postal 5345.  
São Paulo: São Paulo Chapter, Rua Santo Andre 144, Hall 806. Sidonio Gomes Moreira, Master, Caixa Postal 4973.

### BRITISH GUIANA

Georgetown: Georgetown Pronaos. Andrew L. Jackson, Master, 310 East St., Cummingsburg.

### BRITISH WEST AFRICA

Calabar, Nigeria: Apollonius Chapter. O. E. Inyang, Master, Box 322.  
Kaduna, Nigeria: Kaduna Pronaos. G. B. Olowu, Master, Box 51.  
Port Harcourt, Nigeria: Port Harcourt Pronaos. M. K. Johnson, Master, Box 5.  
Yaba, Nigeria: Yaba Chapter, The Ladi Lak Institute, 88 Akiwunmi St. O. R. I. George, Mas-ter, 14 Agard St.

### BRITISH WEST INDIES

Bridgetown, Barbados: Barbados Chapter, An-cient Order of Foresters Bldg., 112 Roebuck St. Rudolph Brathwaite, Master, Progressive Lane Bank Hall, St. Michael, Barb.  
Kingston, Jamaica: Saint Christopher Chapter, Forrester's Hall, 21 North St. John H. Forde, Master, Edgehill, Mandeville.  
Port-of-Spain, Trinidad: Port-of-Spain Pronaos. 67 Charlotte St. G. A. Providence, Master.  
St. George's, Grenada: St. George's Pronaos. R. Dunbar Steele, Master.

### CANADA

Belleville, Ont.: Quinte Pronaos. Wilkie Orr, Master, Box 498, Trenton.  
Calgary, Alta.: Calgary Chapter, 421 12th St., N.W. Samuel Peterson, Master, Box 238, Forest Lawn.  
Edmonton, Alta.: Fort Edmonton Chapter, 10169 103rd St. H. L. Baedak, Master, 8543 67th Ave.  
Hamilton, Ont.: Hamilton Chapter, 194 Main St. John N. Stout, Master, 74 Wellington St., S.  
London, Ont.: London Pronaos, Margaret Brown, Master, 334 Simcoe St.  
Montreal, Que.: Mount Royal Chapter, Victoria Hall, Westmount. Doreen O'B. Bellingham, Mas-ter, 1561 Pine Ave., W.  
Ottawa, Ont.: Ottawa Pronaos. John Raymond Tomblin, Master, 82 Bishop Blvd.  
Regina, Sask.: Regina Pronaos. Francis Croome, Master, 2310 Smith St.  
Toronto, Ont.: Toronto Lodge, 2249 Yonge St. Ronald S. Wickers, Master, 13 Liscombe Rd.  
Vancouver, B. C.: Vancouver Lodge, 805 W. 23rd Ave. Ernest H. Detwiller, Master, 1741 Hedley Ave., South Burnaby.

Victoria, B. C.: Victoria Pronaos. Mrs. W. H. Wells, Master, 869 Humboldt St.  
Windsor, Ont.: Windsor Chapter, 808 Marion Ave. James S. R. Johnson, Master, 858 Notting-ham Rd., Grosse Pointe Park 30, Michigan.  
Winnipeg, Man.: Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Hector Turn-bull, Master, 610 Walker Ave.

### CEYLON

Colombo: Colombo Pronaos, Stephen House, Kel-anlya, Ceylon. Wilton Gunasekera, Master.

### CHILE

Santiago: Tell-El-Amarna Lodge, Calle Purisima 236, San Diego 224-G. Cesar H. Sepulveda M., Master, Clasificador 586.  
Viña del Mar: Viña del Mar Pronaos. J. Viera F., Master, Casilla 118 V, Valparaíso.

### COLOMBIA

Barranquilla: Barranquilla Chapter, Edificio "Emiliani"-Jesus-Libano. Manuel S. Ramirez, Master, Carrera 50 No. 48-63.

### CUBA

Camaguey: Camaguey Chapter, Independencia y Raul Lamar. Fernando Mtez. Alonso, Master, Correa 3.  
Cárdenas: Cárdenas Pronaos. Antonio Caspio L., Master, Apartado 2882.  
Ciego de Avila: Menfis Chapter, Academia Sam-pedro-Rodriguez. Tomas Aquino R. Gil, Master, Cuartel G. Rural.  
Cienfuegos: Cienfuegos Chapter, Gacel 70. Juan A. C. Ferrera Gainza, Master, Santa Clara, E/ Holguin y Manacas.  
Guantánamo: José Martí Chapter, Orden Cabal-leros de la Luz, Calle Prado 457. Edward D. Phillips, Master, Apartado 158.  
Havana: Logia "Lago Moeris," Masonic Temple, Santa Emilia 416, altos Santos Suárez. Ma. A. Garcia Santana, Master, Concejal Veiga 1, Vibora.  
Holguín: Oriente Chapter, Logia Teosofica "José J. Martí," Rastro entre Frexes y Martí. D. Gar-cia Benitez, Master, Morales Lemus 62, Apdo. 103.  
Matanzas: Matanzas Chapter, Gen. Betancourt 27. Luis G. de Leon, Master, Gral. Betancourt 27, Ap. Postal 218.  
Morón: Morón Pronaos. Pedro Viso, Master, Martí 175.  
Santa Clara: Santa Clara Pronaos. Ovidio Gomez, Master, Independencia S-N, S. D'go del Valle, L. V.  
Santiago: Heliopolis Chapter, "Logia Fraternali-dad No. 1," Calle Desiderio Fajardo. Eva Lopez de Queralta Mena, Master, Hereida 464.

### DENMARK AND NORWAY

Copenhagen: The AMORC Grand Lodge of Den-mark and Norway. Arthur Sundstrup, Grand Master, Vester Voldgade 104.

### DOMINICAN REPUBLIC

Ciudad Trujillo: Santo Domingo Chapter, Edi-ficio Copello, Apartado 401. Florencio Reyes Jimenez, Master, Av. Tabre Geffard 130.

### ECUADOR

Guayaquil: Guayaquil Chapter, Calle Chimborazo No. 405 y Aguirre. Cesar E. Pena Arce, Master, Apartado 3294, Guayaquil, Guayas, Ecuador.

### EGYPT

Alexandria: Alexandria Pronaos. Mario Saphir, Master, 47 Blvd. Saad Zaghloul.  
Cairo: Cheops Chapter. Wilson Boulos, Master, 5 Garstin St., Zamalek.

### ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.  
Birmingham: Birmingham Chapter, Imperial Hot-el. H. W. Steers, Master, 32 Ryde Park Rd., Rednal.  
Brighton: Brighton Pronaos. Miss K. M. Saun-ders, Master, New Sussex Hospital, Windlesham Rd.  
Ipswich: Ipswich Pronaos. Mary Bourné, Mas-ter, Broad Oak, Hintlesham.  
Leeds: Joseph Priestley Chapter, Church Insti-tute, 5 Albion Place, J. E. Birkett, Master, 15 Park Ave., Yeadon.  
Liverpool: Pythagoras Chapter, Stork Hotel, Queen Sq. W. G. Burgess, Master, Ashlands, Brookhurst Close, Bromborough, Cheshire.

(Directory Continued on Next Page)

- London:** Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. W. G. H. Grant, Master, 367 Burges Rd., E. Ham.  
 Rosicrucian Administrative Office, 25 Garrick St., London W.C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m. John H. La Buschagne, Regional Secretary.  
**Manchester:** John Dalton Chapter, 94-96 Grosvenor St., All Saints. Mrs. M. Clements, Master, 8 Park Rd., Sale.  
**Nottingham:** Byron Chapter, Unitarian Church, High Pavement. R. A. Gullick, Master, 46 Castle Blvd.
- FRANCE**  
 French Grand Lodge of AMORC, 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine-et-Oise).  
 Angers (Maine-et-Loire): Angers Pronaos. Francois Marc, Master, 14 Rue Leneveu.  
 Bordeaux (Gironde): Bordeaux Pronaos. Walter Gachet, Master, 96 Rue David-Johnston.  
 Cannes (Alpes-Maritimes): Cannes Pronaos. Jean Champ, Master, "La Bastidas," Pegomas.  
 Grenoble (Isère): Essor Pronaos, Emile Fenouillet, Master, 14 Rue Moyrand.  
 Lille (Nord): Descartes Chapter. Jean Briquet, Master, 2 Rue J. Brabant, Dorignies Douai (Nord).  
 Lomé (Togo): Francis Bacon Chapter. Gabriel Fumey, Master, Commissariat de Police.  
 Lyon (Rhône): Lyon Pronaos. Germaine Gauthier, 23 Rue du Bât-d'Argent.  
 Marseille (Bouches-du-Rhône): La Provence Mystique Chapter, Jean-Louis Moine, Master, 127 Rue de Rome.  
 Metz (Moselle): Metz Pronaos. Louis Martin, Master, 19 Rue Rabelais.  
 Mulhouse (Haut-Rhin): Mulhouse Pronaos. Eugene Morger, Master, 42 Rue Saint-Louis, Huningue.  
 Nice (Alpes-Maritimes): Nice Pronaos. Charles Cottin, Master, 3 Rue Cronstadt.  
 Paris: Jeanne Guesdon Chapter, 71 bis Rue de la Condamine, Paris XVII. First and third Saturday, 8:15 p.m. (For details address Grand Lodge of France.)  
 Pau (Basses-Pyrénées): Pronaos of Pau. Dr. L. Pradal, Master, 10 Rue Taylor.  
 Rochefort-Sur-Mer (Charente-Maritime): Rochefort-Sur-Mer Pronaos. Henri Delage, Master, 44 Rue Audry.  
 Saint-Etienne (Loire): Saint-Etienne Pronaos. Joseph Grasser, Master, 77 rue de Aillés.  
 Strasbourg (Bas-Rhin): Strasbourg Pronaos. Edouard Royer, Master, 11 Rue de Rotterdam.  
 Toulouse (Haute-Garonne): Toulouse Pronaos. Marcel Laperruque, Master, 33 rue du Général-Bourbaki.
- FRENCH EQUATORIAL AFRICA**  
 Port-Gentil (Gabon): Port-Gentil Pronaos. Marcel Sandoungout, Master, Mairie, B.P. 458.
- GERMANY**  
 AMORC (17b) Ueberlingen am Bodensee, Goldbacher Strasse 47, West Germany.
- GUATEMALA**  
 Guatemala: Zama Chapter, Logia Masonica, 6 Ave. A. 4-51. Alfredo Nunez, Master, Apartado Postal 544.
- HAITI**  
 Port-au-Prince: Martinez de Pasqually Lodge, Maison Monnin et Bauduy, Grand Rue. C. C. Abrahams, Master, Box 1033.
- HOLLAND**  
 Den Haag: (The Hague) De Rozekruisers Orde, Groot-Loge der Nederlanden. H. Th. Verkerk Pistorius, Acting Grand Master, Postbus 2016.
- HONDURAS**  
 San Pedro Sula: San Pedro Sula Chapter, Apartado Postal 572. Moises Mendoza F., Master.
- INDIA**  
 Bombay: Bombay Pronaos. D. M. Nagarkar, Master, Saraswat Colony, Santa Cruz 'West.'
- INDONESIA**  
 Djakarta: Grand Lodge of AMORC. Tjia Von Tjan, Grand Master, Menteng Raya 24E.
- ITALY**  
 Rome: Grand Lodge of AMORC. Giuseppe Casara, Jr., Grand Master, Via Sistina 4.
- MEXICO**  
 Ciudad Juárez, Chih.: Juárez Pronaos. Mario Fuentes M., Master, Calle Anahuac Nte. 257.  
 Mexico, D.F.: Quetzalcoatl Lodge, Calle de Merida 105. J. David Camacho Vado, Master, Emperadores 12, Col. Portales.  
 Monterrey, N.L.: Monterrey Lodge, Felix U. Gomez Nte. 333. A. Omana Del C., Master, Linares 312, Colonia Chapultepec.  
 Tampico, Tamps.: Tampico Pronaos. D. Martinez, Master, Morelia 102 Nte., Cd. Madero.
- NETHERLANDS WEST INDIES**  
 Curacao: Curacao Chapter. Lauriston M. Barnett, Master, Cas Coraweg 113.  
 St. Nicolaas, Aruba: Aruba Chapter, 320 Bernard St., Box 254. Landore A. Bell, Master, Rozenstraat 4, San Nicolas.
- NEW ZEALAND**  
 Auckland: Auckland Chapter, 156 Grafton Rd. Mrs. H. L. Martin, Master, 15 Jaieri Terr., Onehunga S.E. 5.  
 Hastings: Hastings Pronaos. B. M. Kemsley, Master, 4 Lucy Rd., Napier.  
 Wanganui: Wanganui Pronaos. Frederick H. Scott, Master, 75 Gonville Ave.  
 Wellington: Wellington Chapter, 54-56 Cuba St. Morris S. Morrell, Master, 9 Lincoln Ave., Tawa Flat.
- NICARAGUA**  
 Managua: Managua Pronaos. Aburto V. Guillermo, Master, 6a AV. Entre la Y 2a, Calle S.D. No. 203-A.
- NORTHERN IRELAND**  
 Belfast: Belfast Pronaos. Samuel A. Thompson, Master, 147 Belmont Rd.
- PANAMA**  
 Colón: Colón Pronaos. Joseph S. Downer, Master, Box 644.  
 Panama: Panama Chapter, Logia Masonica de Panama. Rosendo Atio. Cruz Gallardo, Master, Calle 16 Oeste 54.
- PERU**  
 Lima: AMORC Lodge, Zaragoza 483. Pueblo Libre, Urbanizacion San Bernardo. Lima. Juana T. de Janke, Master, Bellavista 591, Miraflores, Lima.
- PUERTO RICO**  
 Arecibo: Arecibo Chapter. Andres Gelabert, Master, Box 702.  
 Ponce: Ponce Chapter, 65 Hostos Ave. Heliodoro Torres Ortiz, Master, Box 219, Juan Diaz.  
 Santurce: Luz de AMORC Lodge, Ponce de Leon Ave. 1658, Stop 24, Santurce. Rosa de Toledo, Master, Box 9903.
- SCOTLAND**  
 Glasgow: Saint Andrew Chapter, Toc H. Buchanan St. A. R. Nicol, Master, 57 Kingshurst Ave., Kings Park.
- SOUTH AFRICA**  
 Cape Town: Good Hope Chapter, Oddfellows Hall, 86 Plein St. Miss F. Pattenden, Master, Box 2080.  
 Durban: Durban Pronaos. B. W. Mathews, Master, Box 1554.  
 Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. P. O. Box 2417. J. J. Bronkhorst, Master.  
 Pretoria: Pretoria Pronaos. H. M. Hanau, Master, Box 1060.
- SWEDEN**  
 Skelderviken: Grand Lodge of Sweden. Alb. Roimer, Grand Master, Box 30.  
 Stockholm: Achnaton Chapter. A. Schumburg, Deputy Grand Master, Eriksbergsgatan 20.
- SWITZERLAND**  
 Berne: Pronaos Romand de Berne. Henri Jaccottet, Master, Turnweg 28.  
 Geneva: H. Spencer Lewis Chapter. Emile Rognon, Master, 27 Rue Voltaire.  
 Lausanne: Pax Losanna Chapter. Charles Kurth, 22 Ave. Florimont.  
 Neuchatel: Paracelsus Pronaos. Charles André Borel, Master, Tpie Allemand 103, La Chaux-de-Fonds.  
 Zurich: Zurich Pronaos. Doris Wider-Jones, Master, 16 Luegentenstr., Lucerne.
- TAHITI**  
 Papeete: Papeete Pronaos. John Martin, Master, Cours de l'Union Sacrée.
- URUGUAY**  
 Montevideo: Tituel Lodge, Casilla de Correo 2414 Zona 3. Eusebio D. Curiel, Master, Calle Marcelina Sosa 2388.
- VENEZUELA**  
 Barquisimeto: Barquisimeto Lodge, Ave. 20 No. 481, Apartado 64. Thisbe Garcia de Milan S., Apartado Postal 64.  
 Caracas: Alden Lodge, Calle Norte 11. Gustavo Travieso Paul, Master, Ferrenquin a Platanal 6.  
 Maracaibo: Cenit Chapter, Calle Belloso 9-B, 27. Elio Soto M., Master, Apartado Postal 52.  
 San Cristóbal: San Cristóbal Pronaos. Nelson N. Espejo, Master, Calle 15 No. 26.

(\*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.

PRINTED IN U. S. A. THE ROSICRUCIAN PRESS, LTD.



## WHAT HAPPENED BEYOND THIS PORTAL?

### *The Ancient Mystery Initiations*

**M**EN were born again. Men with heads bowed in grief, men burdened with personal problems, cynical and bitter—candidates all, they humbly crossed the thresholds of the ancient mystic temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant*?

From such initiates came humanity's most startling doctrines—the belief in immortality, great moral codes of right and wrong, theories of mathematics and astronomy, and amazing methods for treating diseases. Each initiate carried within his mind a torch of knowledge which illuminated thousands, and contributed to our great heritage of ancient wisdom.

What secret method or process for attaining this self-knowledge was divulged to these candidates under solemn oath? Plato said, "To be initiated is to be born again." Do we possess within us the possibility of an unsuspected life here on earth, greater than the one we now live? Did the initiations of the ancient Osirians of Egypt, the Eleusinians of Greece, the Essenes, and the Mithraists of Syria disclose a way by which all men can attain these things?

Archaeological research and the passing of time have brought to light many of the ceremonies and enlightening teachings of these mystery schools once

shrouded in secrecy. There is no more thrilling portrayal of romance and adventure and sacred and inspiring ritualism than these fragments of wisdom pieced together. Examine these roots of the great secret, fraternal orders of today.

#### **Amazing Free Manuscript**

For this purpose we offer you a manuscript entitled "The Ancient Mystery Initiations." It will be sent to you postpaid, *without cost*. You need only subscribe—or resubscribe—to the ROSICRUCIAN DIGEST for six months. No extra charge, just the regular rate of \$1.75 (12/9 sterling). This unique manuscript will be sent to you at once, as a *gift*—a gift you will long prize. Use the convenient coupon below.

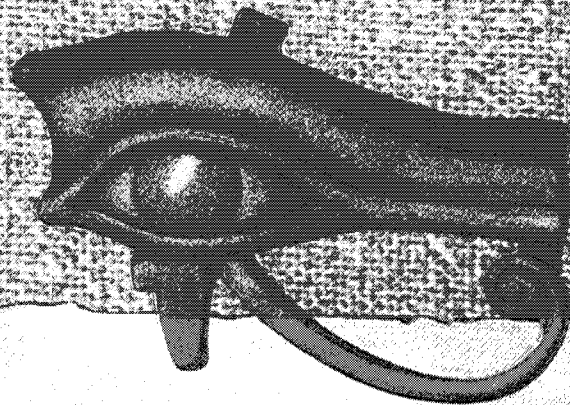
ROSICRUCIAN DIGEST  
Rosicrucian Park  
San Jose, California  
Gentlemen:

Enclosed is \$1.75 (12/9 sterling), my subscription for six months to the *Rosicrucian Digest*. Also send to me complimentary, *without obligation*, the manuscript entitled "The Ancient Mystery Initiations."

NAME .....

ADDRESS .....

**THE ROSICRUCIAN DIGEST - SAN JOSE, CALIFORNIA, U. S. A.**



## *Adventures in Reading*

The following are but a few of the many books of the Rosicrucian Library which are *fascinating and instructive* to every reader. For a *complete* list and description of all the books, write for **FREE CATALOG**. Send orders and requests to address below.

### **ROSICRUCIAN QUESTIONS and ANSWERS with Complete History of the Order**

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. Price, postpaid, \$2.85 (£1/1/- sterling).

### **THE MYSTICAL LIFE OF JESUS** By H. Spencer Lewis, Ph. D.

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, \$2.95 (£1/1/9 sterling).

### **THE SANCTUARY OF SELF**

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

What could be more essential than the discovery of Self? What is this composite of your being—this consciousness of your *whole* self? This book presents the amazing facts of the four phases of a human being. The Mysteries, The Technique, The Pitfalls, and Attainment. Learn how and what *you* may attain! Bound in cloth. Price, postpaid, \$3.10 (£1/2/9 sterling).

### **THE TECHNIQUE OF THE DISCIPLE**

By Raymund Andrea, F. R. C.

The path that the masters trod! A modern description of the ancient esoteric path to spiritual illumination used by the masters and avatars of yore. Reveals methods for obtaining the great light. Price, postpaid, \$2.50 (18/3 sterling).

### **THE TECHNIQUE OF THE MASTER**

By Raymund Andrea, F. R. C.

A guide to inner unfoldment. This book converts the intangible whispers of self into forceful actions that bring accomplishments in life. Price, postpaid, \$2.50 (18/3 sterling).

The  
**Rosicrucian Supply Bureau**  
Rosicrucian Park  
San Jose, California, U. S. A.

