

ROSICRUCIAN DIGEST

1959
JUNE

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of the Sages**
Their medium
of inspiration.

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**Beyond Mankind—
Mind and Value**
Patterns of
consciousness.

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**Strange Psychic
Powers**
An affinity with
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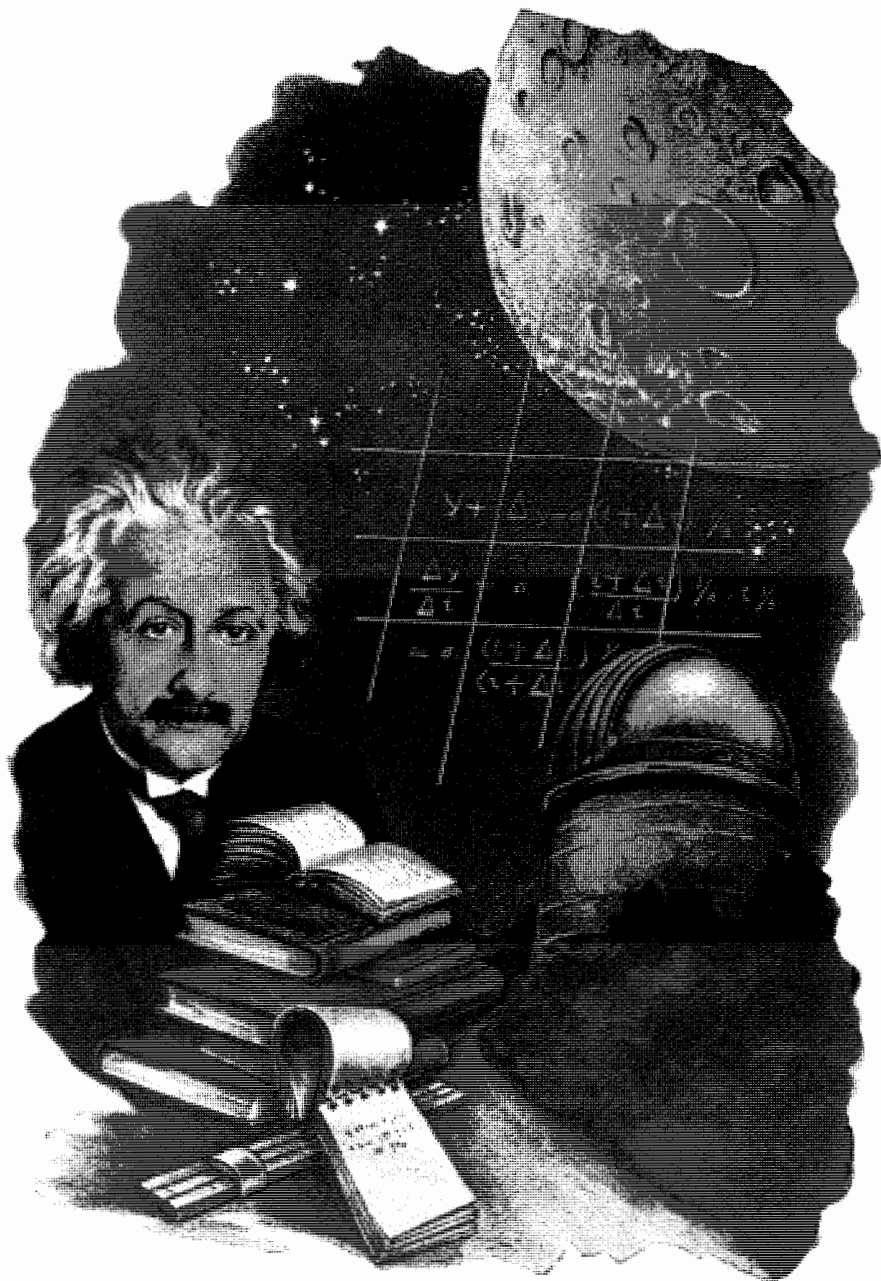
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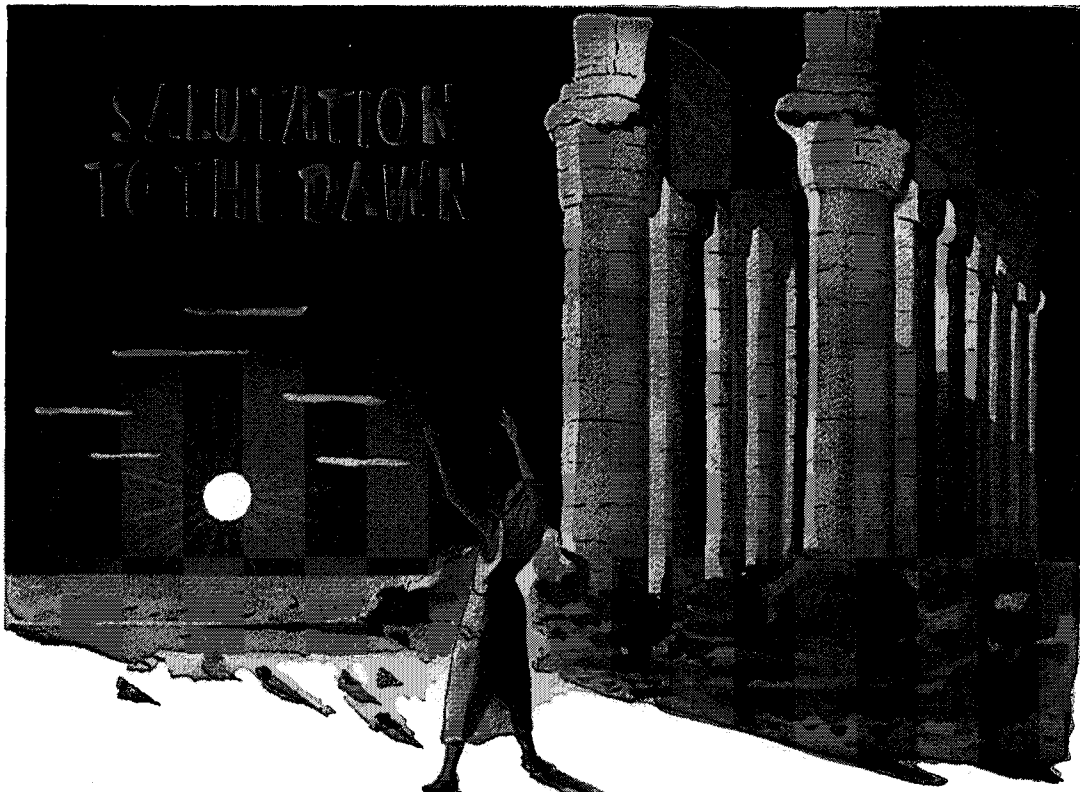
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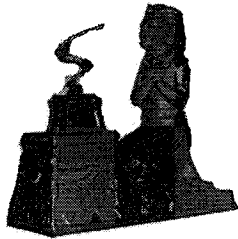
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IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or 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.

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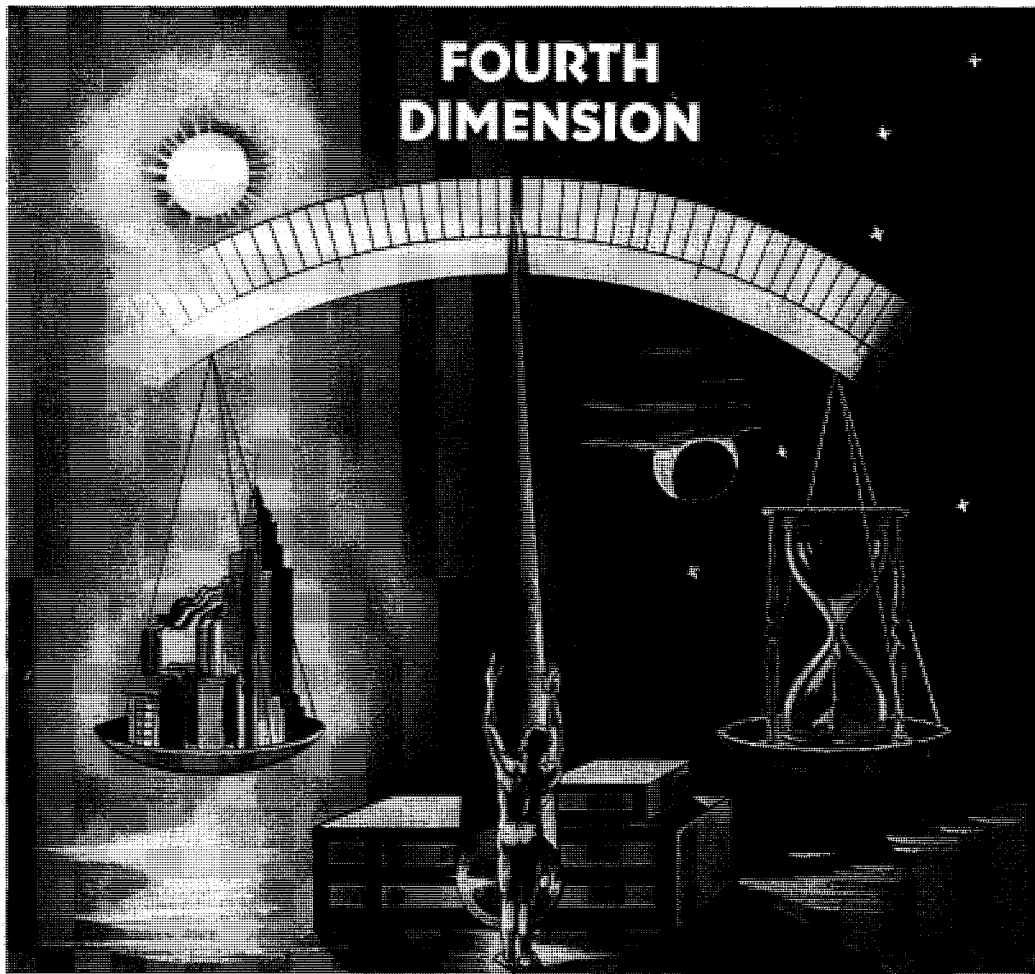
SAN JOSE, CALIFORNIA

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



THE SUPREME COLOMBE

Above is the newly appointed Supreme Colombe, Suzanne Wastlund, attired in ritualistic regalia. Her predecessor, Sydney Whitcomb, is now Colombe Emeritus. A Colombe of the Rosicrucian Order is a ritualistic, fraternal officer. Her office is both traditional and an honored one. These young girls, daughters of members, take solemn obligations to conform to the high moral precepts and teachings of the Rosicrucian Order, and to fulfill their symbolic duties until their retirement at twenty-one years of age. Those selected serve in lodges and chapters of the Order throughout the world. They must remain unmarried during the term of their office.



You Are The Measure Of All Things!

THE values of life lie within your own mind—good, bad, order, confusion, and a thousand other aspects of your daily existence *are not realities*—they are just reflections of your opinions. Once—as a child—you longed for candy suckers. Now you don't. What has changed? It is not the candy—it is *your mental attitude*. If life does not hold for you what you have hoped, if it is devoid of those things that make for happiness and accomplishment—you *need fourth dimension*. You need that *stimulated consciousness* whereby you can appraise things with a new value to yourself. You cannot call the man or woman lucky who can convert commonplace circumstances into *personal achievements* and *joyous*

living. Fourth dimension of mind, or developed consciousness, makes this possible.

ACCEPT THIS GIFT BOOK

You clothe, bathe, and feed yourself. Now give thought to something deeper and equally as important to your personal success and welfare—your concepts. Learn how to think rightly, how to use your mind as nature intended, not just as a storehouse for disconnected facts. Write to the Rosicrucians, a world-wide, philosophical fraternity (not a religious organization), for a free copy of *The Mastery of Life*. It tells how you may share for study this exceptional knowledge for *putting the mind to work*. Address Scribe S. P. C.

The ROSICRUCIANS, AMORC, SAN JOSE, CALIFORNIA



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVII

JUNE, 1959

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Subscription to the Rosicrucian Digest, \$3.00 (£1/2- sterling) per year. Single copies 35 cents (2/6 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.

Rosicrucian Park

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

San Jose, California

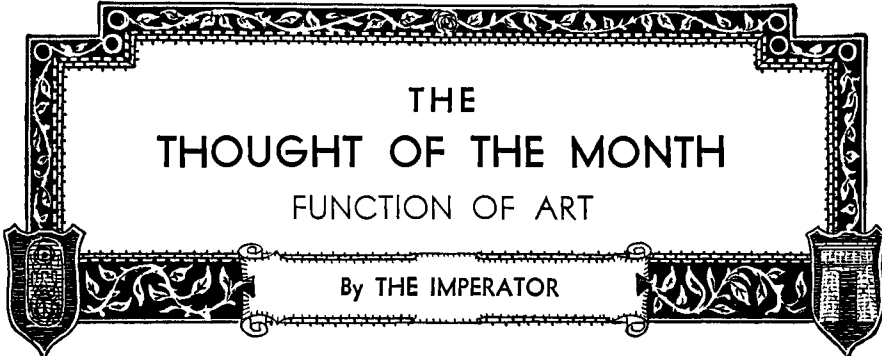
EDITOR: Frances Vejtasa

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")

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THE
THOUGHT OF THE MONTH
FUNCTION OF ART

By THE EMPEROR

PERHAPS no other expression of man is as indicative of the mastery of his environment as is art. In art, man employs the elements of his experiences, what he perceives in his world, to form a medium to express his thoughts and feelings. Even in its most primitive stage, as the prehistoric incising in stone or the Cro-Magnon cave paintings of bison and other game, art had begun the registration of observed data. The mind had singled out events, the incidents of the hunt, preferred impressions, which were to be retained for a purpose.

The earliest aspects of art were indubitably functional. They were intended to serve a practical need, as sustenance and physical well-being and the essential communication of ideas. We can disbelieve that Cro-Magnon man painted the scene of the hunt upon the walls of the cave in which he took refuge so as to enjoy reliving the experience. Such beginnings were more likely prompted as a matter of communication to others. They were intended to tell a story rather than to create an emotional state or to cultivate in other minds an appreciation of what was perceived. Such a scene, as a message, might well be translated into the words: "Today in this region I found game, gave chase and secured my fill—or they eluded me." More briefly, the story in pictures would perhaps say: "This is a good hunting ground."

Psychologically, it appears more logical that art, in the aesthetic sense,

emerged from the creating of necessary or functional things. Almost all primitive art endeavors to copy nature—in particular man's relation to some aspect of it. It is not difficult to imagine that the first prehistoric artists appraised the results of their handiwork much as a small child today does after drawing a barnyard animal he has seen. The exaggerated emphasis appearing as a distortion of the figure, or a part of its anatomy, is due to the particular attention which it has created in the mind of the beholder. Such emphasis reveals the emergence of the personality of the artist. It discloses his interests, evaluations, and often his fears. The ancient Assyrians admired the strength and muscular form of wild beasts. Their sculpture and painting of lions stress the bulging muscles of the beasts to the point of distortion.

Personal ego compels perfection. Analysis of a handiwork which is a copy of an object will reveal its imperfections and become a stimulus for refinement and improvement. It is in this satisfaction, the desire to bring harmony between what is observed and the ideal had, that the aesthetic aspect of art becomes manifest.

The functional beginnings of art are quite apparent in an examination of the handiwork of an ancient people. In the Rosicrucian Egyptian Museum at San Jose, there is an extensive display of Egyptian predynastic vases. They date back to thousands of years before Christ. The display is arranged chronologically and by the development of the pottery. The first objects are called *black-top vases*. They acquired this appellation

by being suspended, top down, in the hot ashes by these ancient pottery-makers. The heat caused oxidation and, consequently, blackening of the top. Moving along farther, we see the next evolutionary development of these vases. They are no longer black topped. They were evidently not brought into contact with the ashes. More interesting are the contrasting earth-colored brown stripes which cross each other diagonally on all sides of this pottery.

Archaeology has shown that early Egyptian pottery was first made similar to the reed baskets which preceded it. The reeds were really the basic structure of the vase and the clay was impressed into the reeds which held it. The outer surface was then smoothed so that the reed impressions did not show, and then the whole was fired. The early pottery-makers were impressed with the pattern which the reeds made in the moist clay. Subsequently, they imitated the pattern by painting it as crude brown stripes upon the surface of the vase. The functional design of the reeds so intrigued the mind that there was the effort to perpetuate the satisfaction had by painting stripes simulating the reeds.

Farther on in the same case the vases begin to vary in their shape. The first appendage added consists of knoblike protuberances on opposite sides of the vase. These were obviously functional; that is, they served as handles to facilitate lifting. Here the subjective aspect of art entered. In the imagination of one of these pottery-makers of thousands of years ago, the relation of these

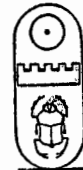
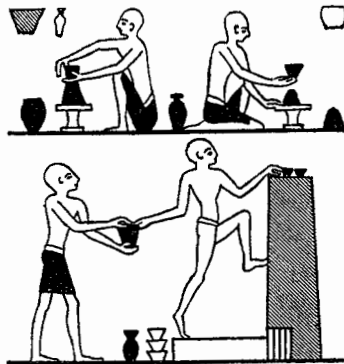
knobs to the sides of the vase suggested the human ear. Thereafter he crudely modeled ears on the vases he made. The vases became flask-like, rounded and bulgy. The ears on them immediately suggest the fact of a corpulent person. The ancient Egyptian pottery-makers must have acquired the same notion, for vases follow with human features, pouting lips, round, bulging eyes. Their expressions indicate that the artist had a sense of humor which he was trying to express in an objective form.

Ideas of symmetry in primitive cultures were likewise engendered by association with daily tasks. The coastal pre-Columbian Indians of Peru gained their livelihood by fishing. Marine life was thus a dominant experience. Day after day, year after year, these Indians observed the designs which the sea's surface assumed under the prevailing winds, the little geometric patterns of ripples and the alternating wave crests. The antics of the dolphins, as they rhythmically broke through the surface, leaping into the air and curving gracefully back into the sea in their playful moods, did not escape the attention of these primitive fishermen. The oddly shaped fish caught in the nets, with their protruding eyes, large lips and elongated bodies, were odd only because they were extremes of man's own body.

To the fishermen, these things were either beautiful or humorous. Both were good reasons for embodying them in some permanent form so that their satisfaction could be had at will. Consequently, these Peruvian Indians incorporated their experiences in the ornamentation of their weaving, pottery, and utensils.

The Need of Beauty

Why do we have art? It is because in some form we desire to create beauty. This then brings us to the threshold of the philosophy of aesthetics or the nature of beauty. Plato declared that there is a *supreme beauty*. In other words, there is a Cosmic beauty which is universal and inherent in every man. Each human desires to find the archetype of that supreme beauty in the world of particulars, something which will be in accord with the inner har-



mony that he experiences. Love is but the desire to experience beauty in some form.

There is beauty inherent in each of our sense faculties, though we know it by different names. Fragrance is beauty or harmony to the olfactory sense; symmetry and the harmony of color are beauty to the visual sense; harmony in sound is beauty to the auditory faculty. If beauty is harmony to the human organism and mind, it constitutes pleasure. Art, therefore, is the desire to create a world that is pleasurable. The pleasure of art, however, is more elevated than that which comes alone from the satisfaction of the appetites and passions. Art caters to the mental world and to the higher emotions and sentiments. It does not wait for a satisfaction. It *idealizes* it and then proceeds to create objectively in form that which will represent the ideal. The artist is constantly striving to create a better world, to exclude inharmony by an arrangement of elements from which only an exalted pleasure can be experienced.

There are, of course, certain universal beauties, that is, those which all normal persons accept alike. These arise from our physical and mental constitution. We are conditioned to accept certain environmental circumstances as being the ideal and pleasurable stimulating, and thus things of beauty. A beautiful day, for analogy, has the same connotation to most persons. Green fields, gurgling streams, the foliage of trees in autumn ablaze with color, represent beauty principally because we have become accustomed to accept them as such for untold centuries. A rich verdure, natural colors of plants and of the sky and sea compose the standard of values which we have found good, that is, innocuous and perhaps conducive to our well-being. They are, then, a universal beauty.

The psychological nature, the mental composite, of each individual is different. Aside from the universal satisfactions which men have more or less alike, there are *private* ones for each person. They are principally mental constructs. Some incident in our experience was gratifying or symbolized some preferred moral principle. The thought of it is beautiful, perhaps to

us alone. It may be that we cannot even recall an event in objective experience which gave rise to the satisfaction we crave. Deep within our subconscious, however, are certain impressions and desires, not definite, which find expression in some visual order or combination of colors that produces, when perceived, sensations that are emotionally stimulating to us. We can say that there is a vibratory factor which, in some mysterious manner, makes the necessary adjustment in our being, whenever we experience it, to arouse a deep-seated sense of well-being.

Abstract Is Esoteric

Abstract art is perhaps the most individualistic of the various types of art. It is closely aligned to the emotional nature, the particular personality, of the individual. It is indicative of a yearning for an ecstasy which the universals, the commonly accepted beauty of most men, do not provide the individual. The abstract artist, if he is truly such, is not striving for the exotic. Rather, he uses the exotic because only it can provide him the satisfaction which he needs. The fantastic arrangement of lines and blobs of colors he paints compose a form that harmonizes with his subconscious unsatisfied desires. Such a design makes for him, and most often him alone, the image that satisfies his subconscious search for an appealing reality.

The abstractionist should not be criticised if his designs or the objects which are beauty to him conform to nothing else that others hold to be beautiful. The apparently irrelevant name which the abstractionist titles his work is of his own subconscious image; it is meaningful to him. The abstractionist is at fault, however, when he comes to believe that others are lacking in artistic sense because they do not have an appreciation of his work. Actually, the real abstractionist is creating for himself a world outside to complement the one which he perceives within.

Though abstract art is symbolic in form, it is principally, as said, a symbol of real meaning to the artist alone. However, a person may discern the *esoteric* significance of a thing which

is not revealed in its appearance. In other words, he may perceive the spirit of something which its form alone does not convey. He may then devise a symbolic image which communicates effectively this esoteric nature so that it is readily realized by others as well as himself. In this symbolic art, we shall call it, the artist engenders a more pro-

found discernment upon the part of his audience. He causes in mankind a greater appreciation of reality.

However, we conclude that in its entirety art is *functional*. It creates a world and furnishes it with the devices which provide greater happiness for man in all the avenues of his living and expression.



The Program You Shouldn't Miss!

Of the many worth-while things for which you plan in life, few can compare with a Rosicrucian Convention. Here are days of complete fulfillment—unparalleled experiences—an intoxicating aura of learning and doing which imbues the consciousness for years to come.

Every Rosicrucian convention carries with it a wealth of Rosicrucian instruction and demonstration. In addition to this, each annual event includes special guests—musicians—artists—physicians—clergymen—scientists—men and women of note whose influence in their respective fields is far-reaching.

During the six-day session of the 1959 Convention you will witness such highlights as

- Dr. D. C. MacDonald—prominent psychiatrist from Vancouver, B. C., Canada—on the subject of Mental Health . . .
- Mr. Thomas Leighton—past president of the Society of Western Artists—on the subject of *Art through the Ages* . . .
- Mr. Dick Kesner—first violinist for the Lawrence Welk band—a personal appearance . . .
- Dr. Albert T. Doss—of Cairo, Egypt—on the subject of Rosicrucian Healing . . .
- The Haskells—nationally known entertainers—performing for the Convention Banquet . . .
- The Imperator of AMORC—conducting a demonstration of highest mystical principles.
- Rev. A. A. Taliaferro—rector of St. Michaels in Dallas—on the subject of "Mysticism in Religion Today."
- The works of John Singer Sargent—one of the world's all-time great artists.

Besides this, the Supreme and Grand Lodge officers, and the AMORC staff will hold classes, rituals, demonstrations, interviews, and in every way make your stay most pleasant and rewarding.

SEE YOU THERE!

Rosicrucian Park

July 5 - 10

San Jose, Calif., U. S. A.



Mystery of the Giant's Castle

By AUGUST F. SCHUETZE, F. R. C.

HEsse today may be thought of merely as a part of Allied territory of West Germany, but three of its cities, Frankfurt, Kassel, and Darmstadt have been beloved of mystics for centuries. Rosicrucian and Templar activity have always been associated with them. It is all but certain that the printing of the Rosicrucian Manifestoes of the early seventeenth century was done in Kassel—in a spot just outside the city itself. This article concerns that spot and the curious structure and monument built on it.

Some say the spot was chosen in 1141 A.D. by a mystic monk of the Carthusian Order as a suitable place for a monastery. It was at the foot of a wooded hill covered with tufa—a kind of porous rock deposit from springs or streams. Some kind of volcanic eruption might very well have occurred here in remote antiquity. A cloister known as Whitestone Church stood here for almost four hundred years until an ardent Protestant, the young Landgrave Philip of Hesse, had it pulled down in 1526.

It was in a sense rediscovered many years later by the mystically inclined Maurice Landgrave. He chose to make it the site of his hermitage, Maurice's Whitestone Retreat. He caused the foundation stone to be laid on June 25, 1606, and his hermitage came into being. Later the structure was enlarged into a manor castle, today known as Schloss Wilhelmshöhe — William's Heights Castle.



This castle faced west and something more than a thousand feet in front of it there was a basin which collected the water cascading down the slopes of a higher hill a mile distant. Atop this higher hill stands what has come to be called the Giant's Castle. These three — the Schloss Wilhelmshöhe, the Cascades and their basin, and the Giant's Castle—disfigured by time, neglect, and bombing during World War II—silently and impressively still recall the stirring days in the history of the Templars, the Rosicrucians, and the Protestants in Germany in the seventeenth and

eighteenth centuries.

Soon after Maurice became Landgrave of Hesse in 1592, he seems to have come into contact with the mystic Templars or Rosicrucians in England. Likely enough he had known them for years because William, his predecessor, is said to have had close associations there, for among others, King James and Francis Bacon were mentioned as friends of the Hessian sovereigns. It is even reported that Francis Drake, the famous English sea captain, sent

A native of Kassel, Mr. Schuetze was throughout his life concerned with the mystical past of his particular section of Germany. This was transmitted to the Rosicrucian Emperor for the Order's archives. Mr. Schuetze passed through transition in 1955.

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Digest
June
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exotic plants, which he found on his voyages, to Landgrave William for his Auegarten (mystery garden).

At any rate, history records that Maurice was of a versatile and inquiring mind. His diverse interests included the theatre. He is credited with the establishment of the first theatre-building in Kassel where English actors performed. He also wrote books on subjects ranging from mathematics and science to theology and sacred music. For these and other publishing efforts he established what he called the *Typographia Mauritiana*. It was here, according to some, that the *Fama Fraternitatis* was printed in 1615.

With the outbreak of the Thirty Years War in 1618, the plans of Maurice suffered a setback. His contemplated (*Insula Mauritiana*) mystery garden island which included a redeveloped Cascades and Giant's Castle came to a halt. He was forced to abdicate his Landgraviate in 1627 after a reign of 35 years, and died some five years later.

Three of Maurice's successors seem to have been neither mystics nor Rosicrucians; so the significance of his mystic labors went unrecognized. In time, however—about 1677—another mystic, Charles, became the Landgrave of Hesse. To him must be given credit for the mystical ideas carried out on this hillside in Hesse.

Our attention shifts now to the hill more than a mile to the west of Wilhelmshöhe. Here a curious structure of several stories mainly octagonal in form with a middle section rises for some five stories. On top of this is a gigantic copper statue of Hercules. The structure was named the Giant's Castle. The

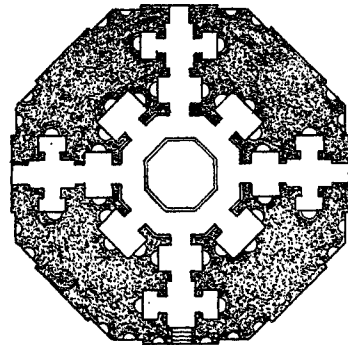
castle itself was 150 feet high; the pyramid section rose another 90 feet and the statue jutted above that 28 feet into the sky—in all, 268 feet. A cross section of the building at the third-floor level appeared like a geometrically patterned cruciform snowflake—or Rosy Cross.

Downhill from the base of this structure, a series of cascades carried the water into the basin, and beyond that, as has been said, something over a thousand feet, lay Wilhelmshöhe. The arrangement amounts to an attempt to symbolize Cosmic man captive in the material universe, the whole simulating man, arms outstretched, facing the East. Three grottoes immediately at the foot of the structure, each slightly lower than the one above, have been thought to represent the cerebrum, the cerebellum, and the thalamus. The cascades suggest the vertebrae of the spinal column; and the peculiarly-shaped basin in which the cascades end, the coccyx. Everything has been worked out proportionately—and accurately, according to anatomical knowledge then current.

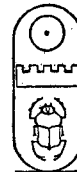
As the primary elemental water roars out of the dark cavern of the Giant's Castle and streams through the cerebral grottoes with the sound of organ pipes, it reaches the spinal stairs. There it tumbles in muffled motion to the coccyx basin below, giving the illusion of the primordial life force as a mighty being struggling to freedom from its shackles.

For this ambitious project, Landgrave Charles chose architect Giovanni Francesco Gueneri whom he had met in Italy. The work was begun in 1701 and not finished until thirteen years later. Another three years was devoted to the copper figure of Hercules.

As impressive in its way as the great pyramid of Gizeh, this mystic monument in Hesse spoke to all who saw it in terms far more meaningful. Thousands no doubt saw in it only a colossal impudence, a pagan symbol of impiety in a world better symbolized by a saviour crucified because of man's wickedness. To thousands of others it pointed in serene assurance to Cosmic law in operation and gave aspiration its proper frame of reference, for among other things, the Giant's Castle was a Rosicrucian refuge and temple of initiation.



The Cross Section



Beyond Mankind-- Mind and Value

By DR. ALEXANDER K. SKUTCH of Costa Rica

IMMEDIATE knowledge of living is gained through personal consciousness. Life manifests itself to each sentient individual as an ever-changing stream of sensations, emotions and thoughts—as colors, sounds, tastes, odors, pains, pleasures, desires, hopes, regrets, loves, hates, and kindred states of conscious experience. A human being may think of himself as an organism compounded

of certain chemical elements conjoined in innumerable complex molecules, or as an aggregation of cells, tissues and organs, of bone, blood, nerves, and brain. But this kind of thinking always requires an effort. Only when I relax this mental strain do I cease to be an organism and become a pattern of consciousness.

What most interests us in other living creatures is precisely what most interests us in ourselves. We are curious to know what forms sentience takes in them—what life consists of from their own internal viewpoint. How, for example, does it *feel* to be a bird and fly through the air, to be chased by a hawk, to sit on eggs and hatch them, to see one's nestlings swallowed by a snake? This is for most of us the original appeal of the study of other forms of life. Our interest in them is primarily dramatic and esthetic rather than scientific.

Later, we may be taught to think of other forms as organisms composed of cells and tissues, as vortices of energy in dynamic equilibrium with the external world, as members of a complex biotic community. But such thinking requires an effort. After we remit this exertion and obey our natural inclination, other living forms again become



for us conscious beings, each with its own peculiar experiences.

When we attribute to nonhuman creatures the same shade of consciousness that we ourselves would feel in corresponding circumstances, we follow a natural tendency of the human mind. Primitive man ascribed feelings akin to his own not only to animals but also to a certain extent to plants and even inorganic ob-

jects. His world, as we now say, was anthropomorphic. Much of this animism was carried over into the ancient philosophies, and it tinges the cosmology of Plato and Aristotle. With Descartes, the father of modern philosophy, a new point of view appeared. He wished to carry everything back to first principles, and the first problem of philosophy is existence itself. Descartes was sure that he existed, because he thought. *Cogito, ergo sum* (I think, therefore, I exist), is the foundation of his system.

But the conclusion would have been equally valid had he said "I am happy, therefore I exist," or "I have a toothache, therefore I exist." In other words, consciousness of our own sensations and feelings is the starting point of knowledge; nothing can be more certain to us than our own conscious states.

When Descartes and his followers began considering the consciousness of animals, they found themselves in a difficult position. The presence of consciousness was not demonstrated by scientific observation nor through induction but by intuition—their whole philosophic edifice rested on this foundation. Hence they were commendably cautious when they developed the theory of animal automatism, according to

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which animals eat without pleasure and cry without pain, because they are mere machines made of flesh and blood instead of metal and wood. From another point of view, the Cartesians were very incautious in concluding that anything at all could be strictly demonstrated, by the methods of science and philosophy, about the existence or quality of consciousness at any point in the universe save in one's own mind.

Frustrated Knowledge

This lack of caution which appeared at the dawn of modern philosophy runs through the works of philosophic and scientific writers down to the present day. One might cite pages of the rashest statements made by respected philosophers, but a single example will suffice. No one would accuse Bergson of being a mechanist, yet in one of his last and most brilliant books we find this passage: "We may presume that pain is much diminished for beings [animals] possessing no active memory, who do not protract their past into their present, and who are not complete personalities; their consciousness is of a somnambulistic nature." . . . One has a strong impulse to look up from the page and cry out: "M. Bergson, how do you know all this?"

At the other extreme, writings, possibly more common a generation or two ago than today but by no means extinct, depict quadrupeds and birds as human beings in feathers or fur, with thoughts and sentiments much like the author's. This point of view is probably just as far from truth on the one side as is the theory of animal automatism on the other; yet I find it much easier to be patient with writings of this stamp than with the above-quoted passage from Bergson and other similar ones.

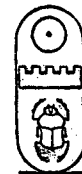
With few exceptions, those who humanize animals have not been trained as scientists or philosophers and are not in the habit of subjecting their views to critical analysis. They at least give us the original, untutored viewpoint; writing from the heart rather than from the head, and we may sympathize with their feelings even if we cannot accept their conclusions as proved. But when one writes as a scientist or a philosopher, it is his duty to think as a scientist or a philosopher.

After a good many years of fairly close observation of birds and other creatures in their native habitats, my conclusion is that, since we can demonstrate nothing about the sentient states of nonhuman animals, we are not justified in positing any limitations to their consciousness. On the one hand, if we must condemn as unscientific such statements as "The bird sang for pure joy," or "The bird built her nest with happy visions of beloved nestlings," and "The mare was proud of her strong colt," it is equally rash to say "The animal lives only in the present," "Its pain is not as great as ours," or "Its consciousness is of a somnambulistic nature." In discussing nonhuman creatures, the beginning and the end of wisdom is to set no arbitrary limits to their psychic potentialities.

We do not forget that comparative psychology has taught us much about the functioning of the mind in animals of many kinds. It demonstrates that some are slow and others quick at learning, that a few have flashes of insight. Learning is largely the formation of new associations; and we know that this process goes on while we sleep dreamlessly, for we awake in the morning with a bright new "idea," or even the plot of a story or the germ of a fresh scientific theory. Hence we can draw no inferences from mental association to consciousness. Cautious comparative psychologists rather carefully avoid references to the subjective states of the creatures they study; they give us no picture of the *conscious* life of animals.

Are we, then, doomed to remain in utter ignorance of that side of animal life which we are most eager to know? Are all our painstaking studies of the habits of birds, mammals, and other creatures fated to end in superficialities which, although amusing and perhaps of a certain practical importance, are never wholly satisfying? We begin with the hope of revealing the inmost spirit of the creature we watch; must we always be content to end with a tuft of feathers or a handful of fur?

A partial answer to this question is given by considering the nature of our knowledge of the inner life of other men. We observe them in certain situations; they make various gestures, utter sounds, or write certain words. We in-



fer that they feel as we do when we make the same gestures, utter or write the same words. We reconstruct within ourselves, by the exercise of imaginative sympathy, the probable state of consciousness of another human being.

The whole process is inferential, not demonstrative; it will not withstand sceptical scientific or philosophical analysis, and our conclusion can never be more than probable. The nearer the other person is to ourself in age and culture, the more likely is our sympathetic representation of his feelings to be correct. An educated man is probably not very successful in his attempts to reproduce the sentiments of a savage, nor is a child in its understanding an old man.

Telepathic Insight

In addition, there is the possibility of becoming aware of the feelings or thoughts of another being by immediate insight or direct telepathic transmission. This sort of intuition is difficult to demonstrate experimentally, and its study has been neglected by scientists. The telepathic communication of thoughts or emotions seems most likely to take place between persons closely joined by bonds of love and sympathy. When one believes that he has received such insight, it is precious to him and he will not readily relinquish his belief.

These are the only possible ways of knowing the inner life of animals: when we observe them in a certain situation, we may draw inferences based upon the feelings that we would probably have if placed in a similar situation, which is the method of imaginative sympathy; or, we may receive intimations of their feelings through telepathic transmission—a matter of great uncertainty. The closer the animal is to us in relationship and structure, the more likely are our inferences to be correct. It seems probably that our representations of the thoughts of a mammal or a bird are closer to reality than those of an insect or even a fish. However, at present we have no means of proving the correctness of these insights.

Since we understand so little about the subjective states of nonhuman creatures, we cannot know what values life may hold for them. But where posi-

tive knowledge is lacking, it is permissible, and even necessary, to look upon the world imaginatively. When I behold the birds in the surrounding trees, when I hear their blithesome songs, I not only find it easy to suppose that their life is a rich and satisfying experience, but likewise that it contains values of which my human experience gives me no adequate conception. How spontaneous and clean and direct their mode of living is, how free from those economic and social complications which much of the time distract us from our highest aspirations! They are, like the angels it solaces us to imagine, creatures of the light and air to a degree which we can never in this earthly existence attain.

Many kinds of birds remain attached to their mates throughout the year, developing we know not what kind of sentiments of love and devotion. While attending their nests and young, they become paragons of self-sacrificing parenthood. Yet when their little ones are devoured by some creature more powerful than themselves, they accept their loss, as far as we can tell, with that resignation and acquiescence which is enjoined by all our most respected philosophies and religions.

Range of Values

Although I find it easy to imagine these things, I can demonstrate none of them. For all that I can prove in a manner acceptable to science, birds are merely winged automata, devoid of all feeling. Yet the true sceptic rejects dogmatic negations just as zealously as he rejects dogmatic affirmations. He freely admits the possibility that the multifarious living things which share the earth with him may experience countless values of which he lacks knowledge.

It is one of the tragedies of our times that we treat dogmatic affirmations far more harshly than dogmatic restrictions and negations, thereby revealing our poverty of imagination and narrowness of spirit.

In view of this uncertainty as to the values which may be realized by beings other than ourselves and the goals which the world process may be approaching in evolutionary lines other than our own, what attitude should we

take toward the teeming world of living creatures? I believe that we must recognize the possibility, even the probability, that the process which pervades the universe is directed toward the attainment of multiple values, some of which will be realized by our own kind, whereas of others we can form no conception. To treat with disdain the dominant trend of the universe is wicked; to oppose it is futile. Only by co-operating with the process that made and supports us can we satisfy our highest moral aspirations, and find peace through harmony with the encompassing whole.

One who concedes that the world process is directed toward the realization of a wide range of values, only a fraction of which are within reach of humanity, might adopt as his moral ideal and guide to conduct the following maximum: *I must so live that as many things as possible attain the greatest possible perfection.*

By "things" he should understand all entities that possess form or organization, including crystals and rock formations, hills and streams, the creations of human minds and hands, no less than the whole range of living things, vegetable and animal—not excepting oneself. Even those natural objects, useless to man, which are themselves incapable of realizing values may be indispensable to other sentient beings which can realize values; and for this reason they should not be carelessly destroyed by us.

Except for oneself and the other humans for whose development one is responsible, and the articles that one creates with his mind or hands, it is not necessary to define the perfection of the things which the maxim bids us to respect. Each natural entity capable of growth reveals its own perfection in the form toward which it spontaneously tends. In living according to this maxim, one strives to realize to the full his own potentialities of becoming and of experiencing values, while interfering

as little as possible with the free development of other beings of all kinds.

Although I believe that this maxim is an adequate foundation for the whole of ethics, it requires an extended commentary. The more thoroughly we understand our relations to our fellow men, and on the other hand to the natural world that supports us, the better we shall be able to live by this rule. For the detailed information necessary to guide our dealings with the innumerable beings that surround us, we look to the sciences, both social and natural. We need science to help us to live the good life; but without some guiding ethical principle, the rapid accumulation of vast quantities of scientific information is more likely to bewilder us than to lead us aright.

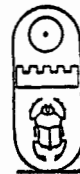
One point is clear. We shall come far closer to the realization of this moral ideal if we cultivate spiritual values than if we amass material goods. Of material wealth, or the stuff of which it is created, our planet contains a strictly limited quantity; and we cannot pile up possessions without coming into conflict with other creatures that need these same materials to support their lives. But on the mental or spiritual plane such conflict does not occur.

For each crumb of food that I eat, there is so much less for other creatures that need it; the clothes that I wear are not available to another man. But I can share my knowledge and spiritual insights with countless others, without diminishing my own fund of them. These things of the mind are the most precious goods available to us. In the cultivation of the spiritual, men reach their highest perfection. When we strive to attain the perfection natural to us, we leave the way open for other beings to reach the perfection natural to them. When we turn our excess energy into other channels, amassing material possessions and accumulating luxuries of every kind, we not only fail to win our own highest good, but we make it more difficult for other beings to perfect themselves.



In the United States nearly 400,000 children under twelve years of age have to care for themselves while their mothers work.

—*Science News Letter*, February 28, 1959.



Strange Psychic Powers

Personal Account of Phenomenal Demonstrations in India

By DHANJISHAW D. PATELL, F. R. C.



RECENTLY, friends informed me that a certain woman, Balayogini Sarasvati Amma, performs miracles. Out of curiosity, I went to see her. I witnessed the miracle.

In India the Yogis are great exponents and past Masters in the Mystic art. The powers which they develop and make use of are called Sidhis.

Thousands of years ago, these facts happened even more than they do today. An illiterate person could and can attain to such high state of spiritual power without going to any school or university and without reading any Scripture.

Such persons have always existed in India and do even now. We all have read much about clairvoyance, telepathy, projections, healing, and so forth. But only those who have witnessed these mighty performances can adequately appreciate them. It is not a freak of nature, for a person is born with some powers.

Now, I have met this person, Balayogini Sarasvati Amma (mother), who is attracting thousands of people. They come to consult her about their conditions of life or progress. She has extraordinary power of turning "Kumkum" (which Indian ladies apply on the forehead) into grey or sandalwood powder, when she places it in the hands of people seeking her blessings. There is always such an expression of divine motherliness in her manner, while she is giving her blessings, that the people believe that Mother Lakshmi must be incarnate in this woman's body.

In the palms of persons I have watched the kumkum change into grey, and also into small silver and gold images. If persons seek a cure for their ailments, the kumkum may turn into pills. This phenomenon happens in the twinkling of an eye. (See page 238)

One day I watched her very closely, as she went into her deep sleep. After a simple prayer, and bowing to her deity, she squat on the floor in devoted concentration. In a few minutes some indistinct humming sound began to emanate from her. Her face became smeared with sandalwood powder, without any external aid. She then sat on a chair with an empty plate on her lap which she proceeded to fill just by running her hair through her fingers—the hair now being full of sandalwood powder. This she distributed as 'prasad' to the people.

When I myself approached her for the blessing, she dropped a pinch of sandalwood powder on my palm. To my surprise, a small gold phial appeared. Phial and statuette are not given to one and all, but only to those who are fortunate enough to receive such.

I could offer no explanation for this phenomenon, but of one thing I was certain that nothing was pre-arranged. You can stand behind her, beside her, or in front of her. She permits you to run your fingers through the small plate full of sandalwood powder or kumkum from which she produces the gold and silver statuettes.

Surely, these facts provide serious thought to the inquiring mind. All this

Dhanjishaw D. Patell was born in Bombay, but has an intelligent understanding of the occultism and mysticism of the West as well as of the East. Professionally, he had early training in architecture and engineering but his artistic talent soon associated him with cinematography. Some of his motion pictures have been produced in three languages—English, Hindi, and Bengali.

Mr. Patell has for some years now served as Inspector General of the international Rosicrucian Order, AMORC, for Bombay, India.

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is only too real, and its evidence more abundant than one cares to believe of invisible influences which are ever here but which we little understand.

A miracle is something which excites astonishment concerning this wonderful Hidden Treasure still unexplored.

Those who are far advanced in the attainment of higher powers, and the unusual manifestations resulting therefrom, have never generalized them into a system or science.

When the materialist says that this is impossible, remember the words of Napoleon, "Impossible is the adjective of fools." Believe in the mind and its possibilities. How great are the wonders of this World! With efforts, faith, and patience one can gain such marvelous powers. We have already inherited such Hidden Treasure as a birthright to use for the betterment of mankind.

It is said that Balayogini Sarasvati Amma entered the Cosmic Consciousness at the age of seven and is now about 45. She was born of poor parents who named her Lakshmi. The father was a goldsmith in the Padubidri Village in the South Kanara District, Mysore State. At seven she went to the village school. As a student, she was more interested in worshiping the image made in stones, collected on her way to school along with other children, rather than the routine studies. She speaks only Tulu and Kanara languages.

She was married at the age of eight. Soon thereafter she became an orphan and was obliged to stay with her husband. Lakshmi was re-named Sarasvati Amma at her husband's place. Unfortunately, she lost her husband at the age of twelve, and moved to her elder sister's house. There, the other occupants took objection to her worship, and her devotees. For this opposition, she was in penance. She fasted for a period of three years, living on water only—thereby she obtained supernatural powers to cure the sufferings of the people.

As far as is known to us she has not received initiation from a Guru. No study of any Shastric Text or of any religious discourse has illuminated the field of her knowledge.

One day about 34 years ago, almost the entire population of her small vil-

lage came out of their homes to watch a little girl distribute to her friends some pebbles which had been collected after she prayed. The pebbles turned into sweets and fruits the minute they dropped on the palms of the children. A mighty power seemed always to be working in the background.

Balayogini Sarasvati Amma has made herself absolutely free to advance the cause of the helpless and oppressed, of the sick and destitute, as well as to help those who suffer from various physical and mental maladies. For her services there is no fee. She does not seek worldly prosperity and always remains unconcerned about the result of her work.

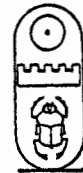
All people, rich or poor, may flock to her. To those who are distressed owing to other worldly troubles, her motherly anxiety to give them relief takes shape in various acts.

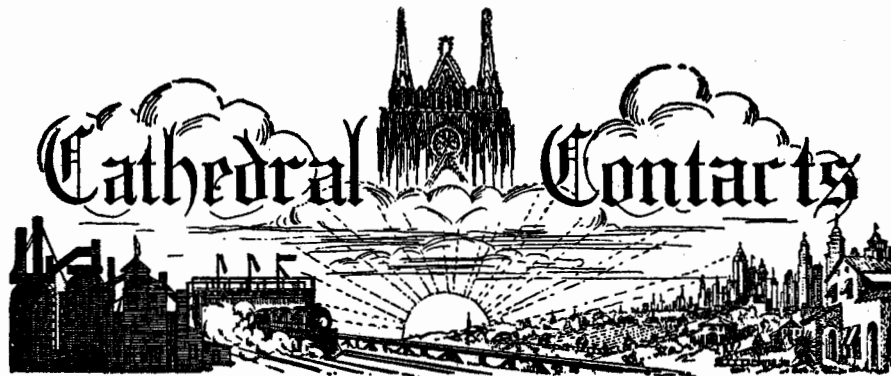
Her genial and sweet appearance, uncommon patience and endurance, ever-joyful way of dealing with men, women, and children, as well as her clear vision, mean good to all living beings. She loves all without thought of caste, creed, community, or nation.

Is it possible for man to explain all things in words? The world has the idea of a Personal God or Goddess, and with it comes devotion and worship. The idea of devotion and worship is universal to a higher being who can reflect the love for man. This gives a good example of Balayogini Sarasvati Amma's efficacy of prayer. But one must have the deep faith of a child. Pure faith takes root in the mind because prayer issues forth from the soul. Through devotion the real spirit of prayer awakens in one's soul when the Divine Grace manifests itself in the desired results. In the lives of the inspired teachers and prophets, we find frequent descriptions of miraculous events, and the powers of a true Yogi are unlimited.

So, if we could spend the whole of our time and energy in studying phenomena, we could never arrive at any satisfactory conclusion or be able to see things as they are in reality.

The usual study of the world of phenomena no longer satisfies me, for science cannot reveal the ultimate truth.





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 five cents in postage stamps. (*Please state whether member or not—this is important.*)

A MEASURE OF SUCCESS

By CECIL A. POOLE, *Supreme Secretary*



ANY readers, I am sure, are familiar with the story by W. Somerset Maugham concerning a man who held a menial position and was discharged when it was learned that he could neither read nor write. This man as a mature individual was faced with earning a living, but through a gradual process of buying small businesses, he eventually became the owner of a chain of successful stores. Accidentally, his banker learned of the man's illiteracy, and remarked to him one day what his success could have now been had he been able to read or write. The reply in essence was that he

would probably still be holding the menial job from which he had been discharged some years previously. In other words, success in this individual's life was the result of what appeared to be a most unfortunate event, when at middle age he was discharged from his position.

At some time in life probably all of us have asked ourselves the question of whether or not we are a success. The answer cannot be given by applying a simple formula. Some persons consider themselves failures if they do not acquire great wealth; at the same time, there are those who have nothing from the standpoint of material wealth but are happy, contented, and seemingly able to spread this state of contentment

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to others. Surely, these people cannot be called *failures*. Neither may they call themselves a success.

Most individuals who believe that they are failures or are going to fail are those who show a tendency to become pessimistic or develop an attitude or process of thinking that might be called a failure process or point of view. Such individuals who are afraid of trying something different or who claim that there is no use in making any effort are failures regardless of what they may do. If a person decides that he is a failure and whatever he may do will continue to fail, then he has, in a sense, shut the door upon any type of success. The point of view such as this is probably attained by judging success by something that the individual has not achieved. Therefore, before a person decides whether he is a failure or a success, it is well to take a careful inventory of his mental viewpoints as well as his physical possessions.

If your ambition is to retire with a large income for which you do not have to work, in this sense you will probably always be a failure. On the other hand, if you desire to attain happiness, then you may never be a failure regardless of the material standards with which you are judged. Time and time again it has been pointed out that we cannot alter all of the experiences in our lives to specifically fit a predetermined desired end or purpose.

Man strives to attain those things which he believes will bring him some happiness and contentment. Often he does not direct his efforts toward that end but decides on the methods or possessions that will bring about his wishes. If you can look into your environment and see goodness, if you have a conviction that the laws of the universe are purposeful, and if you can understand that at least a part of your efforts must be directed toward helping in one way or another those less fortunate, then you are not completely a failure. You may have attained the possibilities of success.

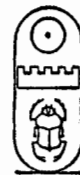
What is important to bear in mind is that success is a positive state of mind, that it produces a state of harmonious relationship between the individual, as an integral part of the universal whole,

and the universe itself. The ability to consider life as a constructive unit, and to be fitted into that point of view, is one step toward adapting oneself to an environment in such a way that it will tend toward success.

Many people possibly feel that success is fleeting for the simple reason that there is no standard of measurement. In the world today, particularly in the Western world, success has been measured primarily by one standard and that in terms of material possessions or material wealth. Almost everybody today is judged by the home in which he lives, the clothes he wears, and the automobile he drives. Such standards have caused many individuals to put on a veneer or wear a front even to going heavily into debt in order to give the appearance of success or that which the world today may consider as success. Truly, attempting to be something other than what one actually is obligates him to live under the strain of costs that he cannot afford, and it is defeating the real purpose that is wanted.

Success is partly a standard within the mind. The person you may consider to be successful may be the most unhappy person among those of your acquaintance. If we are to judge success only by material standards then some of the most successful people in all history would not have been so judged in their lifetime. History, in fact, is a much better judge of this concept than is anyone who is a contemporary to those who might be considered successful today.

Only by viewing the life of a man as it fits into the environment in which he lived are we able to tell whether his usefulness was sufficient to be what we might call a success. Therefore, the measure of success is partly *time*, and still a more important measure is the concept of value that will cause us to judge ourselves and an individual not in terms of what we may be able to accumulate in material possessions, but what we will accumulate in values that will give satisfaction, contentment, and realization of our purpose. The feeling is that we have contributed to the environment of which we are a part and, at the same time, have equipped our-



selves so that we may continue to evolve in states and realms not yet completely understood.

Remember more than anything else that real success lies as much in the mind and in the realms of intangible values as it does in our experiencing any gain or prosperity that may be a part of physical experience. In fact, do not judge success by prosperity, because as it is written in *Unto Thee I Grant*

our prosperity is illusive. "As the water that passeth from the mountains, kisseth, in its way to the ocean, every field that bordereth the rivers; as it tarrieth not in any place; even so fortune visiteth the sons of men; her motion is incessant, she will not stay; she is unstable to the winds, how then wilt thou hold her? When she kisseth thee, thou art blessed; behold, as thou turnest to thank her she is gone unto another."



Letter Writing An Art



PERHAPS in our new-age living, letter writing will once more take its place as creative thought in self-expression. With this in mind, we wish to share the following letter, with illustration, which arrived in the March mail—as is evident:

Every year at this time, my Irish blood bubbles up and takes on a greenish look. Saint Patrick's Day comes and my heart becomes the harp that sang in Tara's Halls!

Now, Mother taught me that the Daoine Maithe (Good Little People) helped the good Saint Patrick to bring love and peace to the Emerald Isle. Who am I to doubt my mother's word? But an Indonesian Daoine Maithe? Well, why not? I know one personally and her name is Jusni.

Jusni came to our house after we had become acquainted and I found out she was eager to prepare a dinner Indonesian style. For two months, she had been learning to cook, but had not been able to go out to buy the food and prepare it herself, so her husband could taste the evidence of her progress.

We shopped together at a big supermarket (small brown Indonesian young matron and a not-so-young, grayish-blond matron). The market became a place of magic. To Jusni, it was unbelievable, and suddenly I saw it differently too. The colors, the variety, the rows and rows of neat packages and tins. The vegetable and fruit tables suddenly became showcases for precious jewels. The whole place seemed radiant—an oasis produced by Genii, just for our pleasure and nourishment.

When Jusni placed the dinner before us, that too was magic. American products had become Indonesian food; and Christian and Moslem joined in silent prayer to the Power which made all this possible.

After dinner the third magic spell made us speechless. Jusni told how she once had hated the Dutch who had ruled her country for 350 years. To this hate,

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she added one for the Japanese, who had occupied the land of her people. Two hates grew, and others too sang this song of hate—and death, famine, and misery resulted.

Then—something happened. Jusni stopped hating. She said to herself, "Jusni, is it a people you hate, or is it an Idea? Human nature does not change—but Ideas *can*. Nations are made up of people. Individual personalities living together in one house. Now my husband and I love each other, but sometimes we do not act as though we were even friends! Perhaps honesty, good thoughts, and kind words would make our home a better place in which to live! If more people do this—then eventually, nations will do the same thing."

So Jusni started with herself; then others, seeing a radiant and happy young wife, wanted her recipe for living.

She gave us her cooking recipe and with it her recipe for happiness. Now, this is certainly the way the Daoine Maithe work. Catch one, and they show you the pot o' gold at the end of the rainbow.

Jusni has returned to her three-year-old Republic of Indonesia, and I may never see her again on this earth. However, I expect someday to see her on another plane of existence, where youth and happiness are eternal. I see her coming to greet me, saying, "Let us go to the happiness market and see what they have to offer today."

And I shall answer, perhaps in Gaelic, "Geabhaedh tu an sonas aer pighn." ("You will get happiness for a penny"—so plentiful it will be!)

Now, what do you think? Perhaps the Daoine Maithe have migrated from Ireland to Indonesia? The saying is, "The Irish get around!"

—ELIZABETH R. FINDLEY, of California, U. S. A.



MIX YOUR FOOD WITH FACTS!

What to Eat—and When

Have you an allergy? Are you overweight—or underweight? Appearances, even what the scales read, are not reliable as to health. Your age, sex, work—all these factors determine whether your weight is right or wrong for YOU.

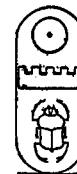
Your moods, temperament, and *thoughts* can and *do* affect digestion. "Mind over matter" is a necessary foundation for health. Learn how foods affect you hours after eating.

The author of this book, Stanley K. Clark, M.D., C.M., F.R.C., was for several years staff physician at the Henry Ford Hospital in Detroit. He is a noted gastroenterologist—specialist in stomach and intestinal disorders. Dr. Clark's insight into mysticism makes his advice doubly helpful to you.

What to Eat—and When is compact, free from unnecessary technical terminology. Includes a complete handy index, a *food chart*, and *sample menus*. A convenient reference for a lifetime.

Price, postpaid \$2.20 (16/- sterling)

ROSICRUCIAN SUPPLY BUREAU - SAN JOSE - CALIFORNIA - U. S. A.



Egypt--Land of Mystery and Antiquities

By RODMAN R. CLAYSON, Grand Master



SOME of the monuments mentioned in this historical sketch will be viewed by members of the Rosicrucian Order who will travel as a group to Egypt next January. Not the least of the magnificent and stately monuments are the Great Pyramid at Gizeh near Cairo, the Luxor and Karnak Temples at Thebes, and Queen Hatshepsut's Tomb. Modern Egypt is, perhaps, 650 miles in north to south length. The Rosicrucian fifteen-day visit to Egypt will be concerned with the area from Cairo to Assuan, 500 miles to the south. This distance will be traveled by steamship on the Nile River.

The Egyptians had a practical acquaintance with astronomy which in the very earliest of times made possible the introduction of a rational calendar. Their civilization and culture left for us the earliest fixed date in the history of the world—4241 B.C. The year began with the star *Sirius* appearing at sunrise; this annually presaged the rising of the Nile River to the point where it would inundate a part of the land and make possible abundant crops. In the very earliest of times, Egypt was divided into the upper and lower kingdoms. The affairs of the country were administered by the Pharaoh from the area of Memphis and Abydos. Dynasties as we know them began with the Pharaoh Menes about 3400 B.C. Later the capitol of the country was established at Thebes.

About 1700 B.C. Egypt experienced much internal conflict, and the Hyksos from the northeast in Asia invaded the country. The Hyksos were eventually driven back into Syria. Thebes continued to be the capitol. Trade relations were with the East and the Mediterranean countries.

Hundreds of years later, as the power of Egypt weakened, the country was

again invaded by aggressors, the Hittites from Asia Minor. They were finally driven back to Syria, and Syria never again functioned as a part of the Egyptian Empire. Egypt never recovered from this decadence.

The king's favorite title was Horus by which he identified himself as the successor of the great god who had once ruled over the kingdom. The Horus Hawk became the symbol of royalty; it appeared on seals and royal documents. Horus, under the predynastic kings, was the supreme god of the united kingdom, and occupied the position later held by Re. Among the many great gods were Osiris, Set, Horus, Anubis, Thoth, and Apis. Among the goddesses were Hathor and Neit.

There were gods of the air, the earth, the heavens, and of the nether world. Creatures such as birds and beasts were possessed of powers beyond that of the human being. Osiris was the king of the dead—aided by his sister-wife, Isis. The sky goddess was Nut. The worship of Osiris had much to do with mortuary beliefs. Temples were dwelling places of the gods. The Pharaoh was the official servant of the gods. He, in turn, was represented by high priests in the temples. The priesthood wielded much influence throughout the land. Probably the earliest strong priesthood functioned in Heliopolis. Around what is today the well-known myth of Osiris evolved the state religion.

Transition or death, the passing into the next world—the "Eternal House," was of extreme importance, as evidenced by the magnificent tombs for the noble dead. Mortuary details and the future happy life of the deceased were engraved upon the passages in early pyramids and later in the hallways of the huge tombs.

There were great granite quarries. Granite blocks, twenty to thirty feet long and weighing fifty to sixty tons were common. The Egyptians cut

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granite with long copper saws. Holes were drilled with tubular copper drills. The function of the saw and the drill was reinforced by sand or emory. The pulley and the roller were probably unknown. Functional mathematics was used in building construction and in the daily transactions of business and government. The cultures of medicine and of art were highly developed, particularly that of sculpturing. The Lotus Flower, common in Egypt, was used not only decoratively on utensils and tools, but in their architecture. Music and the playing of instruments had also developed.

Probably the first prominent figure in the old early kingdom was that of Zoser. This forceful Pharaoh's success may have been due in part to the counsel of his chief adviser, Imhotep. Imhotep was distinguished by his wisdom, the use of magic, wise sayings or proverbs, and particularly by his knowledge of architecture and medicine. His proverbs were sung by the Egyptians for centuries. Eventually he became the god of medicine.

Up to the time of Zoser, burial tombs were built of sun-dried bricks. Zoser improved on this custom, and a massive step brick pyramid or mastaba was built near Abydos. This was probably one of the first pyramids. Assisted by Imhotep, he erected near Memphis another mastaba, but this one was of stone and was to be his tomb. The terraced pyramid eventually gave way to the smooth tapering sides which were common for hundreds of years.

It is believed that Snefru, who followed Zoser, built the first smooth-sloped pyramid—one near Memphis and a larger one in Dashur. The next ruler

was the powerful Pharaoh, Khufu, whose greatness was proclaimed by the erection of the magnificent Great Pyramid at Gizeh—the largest mass of masonry ever built by human hands. Khufu also built the splendid Hathor Temple at Dendera.

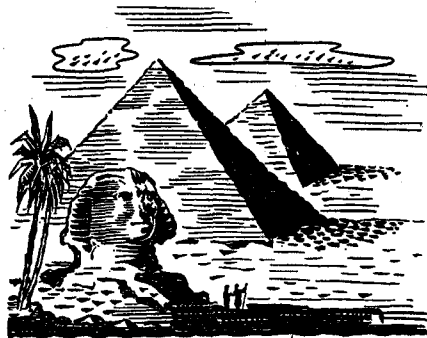
While not succeeding Khufu, Khafre, who reigned sometime later, built a slightly smaller pyramid beside the Great Pyramid of Khufu. The second pyramid is of inferior workmanship when compared with the Great Pyramid. Khafre built a small temple on the east side of his pyramid. In one of its halls, seven statues of him have been found. The entrance to Khafre's Temple stands beside the sphinx. Historians and archeologists have never been able to determine whether the sphinx itself was the work of Khafre. Its creator is unknown, although it is said that the face of the sphinx is the portrait of a Pharaoh—possibly that of Khafre. There are some sixty-odd pyramids in Egypt.

The Pharaohs no longer lived in Memphis, but took up residence in Heliopolis. Ptah became a god, and the allegiance was split between the followers of Re and those of Ptah. Limestone pyramids now ranged along the desert margin south of Gizeh, or what is now Cairo, to Sakkara and Abusir.

State Religion

Some 300 years after the strong reign of Khufu, Egypt had another powerful Pharaoh—Pepi I, a great soldier and architect. His successors were also leaders and conquerors, including Pepi II. During the middle kingdom of this period, Thebes, as the capitol of the country, was becoming more and more important. A formerly obscure god of Thebes, Amon, became the solar god, and was referred to as Amon-Re. Up to this time the Pharaohs had had chief advisers, but now the priests became a large class of advisers, not only about the state religion, but about politics. The building of pyramids continued, but these were gradually being displaced by excavated cliff-tombs as burial places.

Ahmose I assumed the throne as Pharaoh about 1580 B.C., and was sufficiently powerful to drive the Hyksos, who had invaded the country, back to



Syria. To accomplish this, it was necessary to build up a huge national army. It was felt that there was great wealth in Asia, and that the army could be used in acquiring some of it. By nature, the Egyptian was not warlike. Taxation of the people of Egypt brought riches to the temples, and plunder from Asia would augment these riches. Foreign tribute was sought to augment the Pharaoh's treasury. No longer was Egypt two kingdoms, but one, as the personal estate of the Pharaoh. The capitol at Thebes was firmly established. Through the priesthood this brought about the supremacy of Amon.

The cutting of the Sacred Beetle, or Scarabus, from stone was now evolved. This invention of the priests had to do with the state religion. The stone scarab was laid upon the breast of the mummy, and this indicated that the guilty soul must stand in the judgment hall in the presence of Osiris. The scarab thus used was to secure exemption from the possible performance of an evil life. Inscribed on the scarabs were the words: "O, my Heart, rise not up against me as a witness."

To the west of Thebes were constructed the tombs of the dead. Two areas became known respectively as the Valley of the Kings and the Valley of the Queens. The State Temple at Karnak, situated near Thebes, was already in existence. Ahmose I provided the sanctuary with a magnificent service of utensils. Amenhotep I succeeded Ahmose who successfully invaded Syria. Then came Thutmose I, conqueror of the Nubians. Thutmose I quelled a revolt in Syria. He restored the revered Temple of Osiris at Abydos. His successor was Hatshepsut, his daughter, who ruled with her half-brother, Thutmose II as coregent, and was from the old line of administrators and controllers of the Theban family. Hatshepsut was strongly supported by her followers and partisans when she became the first female ruler of Egypt.

Hatshepsut undertook the building of royal monuments and the magnificent temple in the Valley of the Queens for her own mortuary service. Her temple is now known as Der-El-Bahri. She erected two magnificent obelisks at Karnak Temple. There were probably more, which perished with the passing of

centuries. Hatshepsut was the first great woman in history, and apparently was dearly beloved by her people. Her rule, however, came at an unfortunate time. Syria was again ready to revolt. Pressures on the country were strong from without and within.

The queen's building program and her enterprises for art and peace were brought to an end. It is not known whether Hatshepsut died leaving the throne to Thutmose III, second son of Thutmose I, or whether he actually seized it. Thutmose was a man of tireless energy, and extremely versatile. He had tremendous character; and, as an excellent administrator and soldier, conducted many military expeditions into Asia including Syria. His military campaigns were fought during the spring and summer months. Each year he returned in the fall to Thebes. He stabilized the government and increased its income. He was an artist, and was said to have been somewhat of a philosopher. He built obelisks and added to the tremendous structure of the Karnak Temple. Egypt was a country of much wealth.

The Birth of Brotherhood

In the book *Rosicrucian Questions and Answers with Complete History of the Order* we read: "The hieroglyphic markings on the pyramids, obelisks, and Temple walls give us evidence of the . . . desire to make permanent the knowledge and learning of the Egyptians. The more profound secrets of nature, science . . . were not to be entrusted to the masses nor were they susceptible to preservation through writing on papyri. For this reason classes were formed by the most learned, attended by select minds . . . These classes or schools, as history refers to them, were held in the most isolated grottoes . . . and again in the quiet of some of the temples erected to the many Egyptian gods . . . Some classes of a very select nature were held in the private chambers of the reigning Pharaoh . . . Thus was laid the foundation of the brotherhood.

" . . . It was Thutmose III who organized the present physical form of the brotherhood and outlined many of its rules and regulations. He ruled from approximately 1500 B.C. until 1447

B.C. He appears to have been quite original in his application of the doctrines of mysticism but held to the existing external form of religion possibly because of political conditions . . . Thutmose signed most of the decrees of the council of his brotherhood with his own cartouche." This became the official seal of the Rosicrucian Order, AMORC. The seal appears in the lower right-hand corner of every other page of this magazine.

Amenhotep II succeeded Thutmose III and carried on much of the good work. Amenhotep II was followed by his son, Thutmose IV, who waged many campaigns for his country. His son, Amenhotep III, succeeded him. He won the friendship of Babylonia, Assyria, Mitanni, and Alasa-Cypress. He carried on much correspondence with border countries in the form of clay tablets. At least 300 letters of this kind have been found. He had stone scarabs issued commemorating special events. He added to the Temple structure at Luxor and raised a massive pylon at Karnak. With the Luxor and Karnak Temples, Thebes was truly a monumental city. Amenhotep III made a beautiful garden between the two temples. These temples were connected with avenues of rams carved in stone.

The queen of Amenhotep III was Tiy. Amenhotep III was succeeded by his son, Amenhotep IV. Though strong in character, Amenhotep IV was not a soldier whatsoever, and was not a practical statesman. He saw the needs of his country and his people only in the most ideal aspects. His beautiful queen, Nefertiti, was completely in accord with his views. Amenhotep IV's family ties were very close, and his mother, Tiy, was accorded great respect. Also closely associated with Amenhotep, Nefertiti, and Tiy was a favorite priest named Eye.

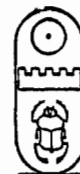
We quote again from the book *Rosicrucian Questions and Answers* . . . "To Amenhotep IV came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one God, a Supreme Deity whose physical manifestation was the Sun, the Symbol of Life, and it changed the worship of the Sun as a god to the worship of the God symbolized by the Sun. This was the beginning of monotheism and

the worship of a Spiritual Deity which existed everywhere in everything, with no physical existence on earth in the form of an inanimate or nonspiritual image. Truly the religion of Amenhotep did not endure for long. Compared to the years of darkness, it was but a flash, for it ceased as a public and general religion when Amenhotep passed beyond the veil in 1350 B.C. He, too, left many monuments to the glory of the brotherhood.

" . . . In the fifth year of his reign he changed his name so that it would not be inconsistent with his reform. Amenhotep meant *Amon is Satisfied*. This he altered to Akhnaton, meaning *Pious to Aton or Glory to Aton*. He built a new capitol at El Amarna on a virgin site at the edge of the desert, and abandoned Thebes, Thebes being the city of Amon . . . Akhnaton adopted the (symbol) Crux Ansata. Amenhotep IV left the work of the brotherhood in the hands of competent teachers." During the early part of his reign, Amenhotep IV built a new Temple in the Garden of Amon which his father had laid out between the Luxor and Karnak Temples.

The coregency of Akhnaton and Nefertiti, though not of long duration, left its mark on all humanity. Theirs was the first monotheistic belief, the acceptance of one God. A new and beautiful art came into being. Akhnaton's artisans portrayed in stone the various things which he visualized. He passed from this life in Akhetaton. Though his reign was short, the neglect of the political and military need of his country left a devastating effect. By one of our great historians, Akhnaton has been described as the world's first idealist and the world's first individual.

Before his death Akhnaton appointed Sakere as his successor, after reigning seventeen years. This noble was the husband of Akhnaton's oldest daughter. Sukere was unequal to the task, and disappeared from the scene after a brief period to be followed by Tutenkhaton who had married Akhnaton's third daughter. Tutenkhaton soon succumbed to the influence of the priesthood which immediately resumed its tremendous power. Tutenkhaton moved his residence from Akhetaton to Thebes. There he was forced to resume the old Amon



worship; and at Karnak and Luxor he was required to revive the old feasts to the ancient gods and to restore the disfigured name of Amon which Akhnaton had removed from the monuments.

It is believed that Tutenkhaton fought one campaign in Asia. After a rather short reign, he was succeeded by Eye. He, too, soon passed on, and his successor, Harmhab, quickly fully restored the old order of the priesthood and the worship of Amon. In 1315 B.C., Rameses I became the ruler. He constructed the huge colonnaded hall at Karnak. Seti I, who followed, continued with this tremendous colonnaded hall.

Rameses II, another son of Seti, succeeded him. He ordered his own mortuary temple built at Thebes; today, it is known as the Rameseum. His architects completed the colossal hall at Karnak. Rameses III in 1170 B.C. built on the western plain of Thebes a splendid temple in a place now called Medinet Habu. This was a Temple of Amon.

Other temples which may be visited by the Rosicrucian group will include some built by the Ptolemies, pharaohs who reigned possibly only 2300 years ago.

The heritage of ancient Egypt will be found not only in the granite monuments, but in the art, science, and culture left to the world, and in the inspiration of Akhnaton in doing away with the multiplicity of gods and giving recognition to a sole God.

A full-page announcement about the tour to Egypt by Rosicrucians appears on page 225 of this issue. Interested AMORC members should write for particulars, if they have not already done so.

Bibliography:
Rosicrucian Questions and Answers with Complete History of the Order, by H. Spencer Lewis.
History of Egypt, by James Henry Breasted.
When Egypt Ruled the East, by Steindorff and Seele.



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 the dates* given below on your calendar. 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 20, 1959
8:00 p.m., Pacific Daylight Saving Time

Thursday, November 19, 1959
8:00 p.m., Pacific Standard Time

Life calls Its own. Self calls to the world of self. Until one grows stronger in the way of Life, one veers from one to the other.

But, the more you advance in the way of Life, the more you know of It, and the more nearly directly can you be restored should you unwittingly turn away. For, you are not alone. Life is your upliftment, your strength, and your patience, your surety of ultimate victory.

—From *Be Happy*, by ISABELLA POWERS

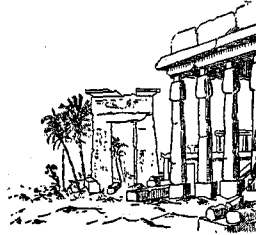
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The Rosicrucian

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The Rosicrucian Order, AMORC, in announcing this tour, is cooperating in good faith with the air line and the tour sponsor, and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members, and receives no remuneration other than a ten dollar fee per tour member to cover the clerical and printing costs involved in presenting this information to members.

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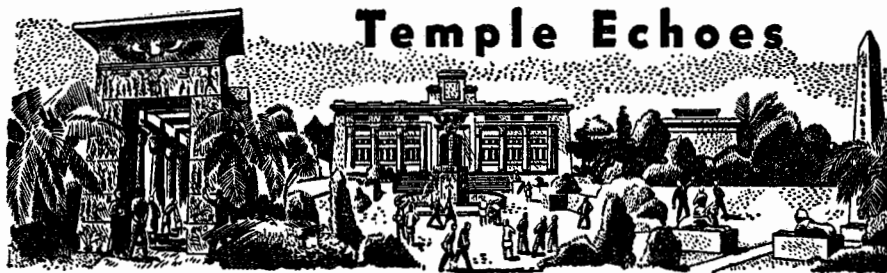
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Leaves New York, January 16, 1960
Returns to New York, February 4, 1960**

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THE Emperor, Ralph M. Lewis, and the Regional Grand Administrator, Arthur C. Piepenbrink, were recently welcomed back to Rosicrucian Park after a ten-day trip to South America. Matters connected with the expansion of the Order's activity took them to Brazil.



From Frater Cecil A. Poole, our Supreme Secretary, comes the following comment regarding Dr. Alexander F. Skutch, author of "Beyond Mankind—Mind and Value," on page 210:

"An outstanding ornithologist, Dr. Skutch is an authority on tropical birds. After taking his doctorate at Johns Hopkins, he studied botany and ornithology as a Research Fellow in the Caribbean area. He later traveled to Central and South America under the direction of the United States Department of Agriculture, visiting Colombia, Ecuador, and Peru in search of wild rubber trees and a possible site for the development of rubber plantations.

"Since 1941, he has lived on his farm in El General Valley of Costa Rica where he continues to pursue his studies and his writing. Learning of his interest in philosophy, I invited him to write for the *Rosicrucian Digest*. The article which appears in this issue, he tells me, is in part a continuation of the theme developed to some extent in his book, *Man's Quest for the Divine*.



On a recent visit to Clement Le Brun Chapter in Sacramento, the Grand Master, Frater Rodman R. Clayson, presented to the chapter, to be transmitted to every incoming Master, the cross worn by Grand Master Le Brun during his

term of office. Accompanying this gift was one of the convention badges worn by Frater Le Brun at his last Rosicrucian convention, and a jewel box of Oriental design. The gifts were presented by Frater Clayson in behalf of Soror Mary Le Brun, widow of the late Grand Master, who was unable to make the presentation personally. They were appreciatively and appropriately received by Master Francis G. Christian of the Clement Le Brun Chapter.



This month sees the 24th session of Rose-Croix University in progress at Rosicrucian Park. According to Frater Arthur C. Piepenbrink, Dean, this year's enrollment is greater than last year's record one.

The Biology course is being presented this session by Frater G. Stanley Gordon, M.D., of Encino, California. Frater Gordon is the one new member of an otherwise familiar faculty.



Young painters who have worked on Fulbright Awards were the exhibitors in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum during April. Their offerings were varied, strictly individual, and concerned subjective depiction and response. The world in all its subtlety intrigues the artists, and they wrestle with line, form, and color to probe its meaning. By all accounts it was a stimulating show; provoking to some, gratifying to others, it left no one indifferent.



Each year in March at the Spring Equinox new officers assume their duties in all Rosicrucian lodges, chapters, and pronaos. The outgoing Masters, seasoned and experienced, make way for the incoming eager and expectant ones. From recent bulletins we present

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a sampling of Masters' messages—old and new:

"In starting our New Year it is our desire to look forward to the goal which we wish to achieve. It can be simply but broadly stated as growth. What we are working toward is the growth of understanding, which is a combination of knowledge and the applied wisdom of experience."—Adele L. Beck, Thomas Jefferson Chapter, Washington, D.C.

"To serve the Order as Master is the greatest honor and privilege that can be bestowed upon a member. But with honor comes responsibilities and the year brings experiences, responsibilities, and pleasures long to be remembered and pondered."—Nancy J. Elkins, Tulsa, Oklahoma, Chapter.

"Illness knocks a lot of nonsense out of us; it induces humility, cuts us down to our own size. It enables us to throw a searchlight upon our inner selves and to discover how often we have rationalized our failures and weaknesses. For only when the way straitens and the gate grows narrow, do people discover their soul and the God of their hearts."—Esther Kneubehl, Youngstown, Ohio, Chapter.

"It may seem that our Lodge is a material thing existing in a certain place and at a certain time. Truly, our Lodge is a light, the sum total of its members. The light of our Lodge is the light of its members. As our light increases so shall the light of the Lodge increase. As it wanes so the light of the Lodge wanes. *The material counterpart is a creation by the light of the Lodge, and without this light our Lodge even in material form cannot exist.*"—Frank M. Babula, John O'Donnell Lodge, Baltimore.

"In wishing all our members a happy year of study, work, and exalted experience, I formulate the prayer that, in the cycle that has just begun, the eternal Love and Law that constantly renews moves us toward the fulfillment of Being."—Ettore Da Fano, Akhnaton Lodge, Pasadena, California.

"For most people this year has long started, but for me it has just begun. Ideas that were just thought about will now have to be put into operation. Creation must have come into Being in just the same manner. First, the idea,

then the manifestation of the idea—we don't know exactly how anything will work out until we try it."—Roy Muken, Benjamin Franklin Lodge, Philadelphia.

"I would like to point out to you an old Rosicrucian principle, 'All is becoming.' Although everything may seem perfect, no Rosicrucian is ever content to stay 'as is' for long—soon disintegration would set in. I am suggesting, then, as a theme for RC Year 3312, ENLARGING OUR CONSCIOUSNESS."—Esther Bennett, Michael Maier Lodge, Seattle, Washington.

No change in the Kaffeeklatch as far as we can see. It will remain a feature right down the line. (Please read *tea* in Canada and the British Isles.)

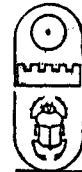
And here is a timely thought for every lodge, chapter, or pronaos:

"Here we are, a small group, working with and through the Order, seeking, learning, gaining. And all over the world, others are also seeking and learning and gaining. It is heartening to realize that in the trouble spot of the world at the present moment, West Berlin, Rosicrucians are working together, with common goals.

"Our work here, in this one small spot on the globe, is neither unnoticed nor lost. We are united with those of like mind all over the world, through our great fraternity, working towards peace, happiness, health, and understanding among all men everywhere. It is indeed glorious to be part of this brotherhood of man."—Soror Jeannette H. McKee, Kiva Naka, Albuquerque Chapter, New Mexico.

The Triangle Chapter of Dallas, Texas, in March issued the first bulletin of its new series—*Triangle Topics*. From cover to cover, this is a commendable achievement. Soror Margaret Hartley is the editor.

Ever hear of the New York Enthusiasts? They're a group of curious folk who want to know what is going on in various organizations in that city. Recently they spent an evening at New York Lodge. They saw a film, *Domain of Destiny*; heard a lecture, "Who and What are the Rosicrucians?"; plied a panel of Past Masters with questions



about the Order; and enjoyed refreshments.

This proved an enlightening experience to the visitors and a welcome opportunity to New York Lodge members. Master James McIntyre was M.C. of the occasion. Past Master Fred Muller gave the lecture. The panel discussion was conducted by the Past Masters Association, with Fratres William Stillwaggon, Eugene Holder, Herbert Pieper, Walter Klingner, and Fred Muller participating. Soror Ruth Farran, Inspector General, presided as moderator.

* * *

Nothing succeeds like a plan, especially if it is sound and well-thought-out. It's a recognized Rosicrucian form of procedure, too. Toronto Lodge of Ontario has just such a plan already in effect. It is called the Pyramid Building Plan, and its goal is a \$100,000 Temple. Somewhat similar to the plan of Abdiel Lodge of Long Beach, mentioned last month, Toronto Lodge is issuing pyramid stamps to sell at a dollar each. They are to be pasted on a miniature pyramid. One hundred will cover the pyramid and entitle the purchaser to a Builder's Certificate. Neat? And practical!

* * *

Last month the ladies of the Scarab Club of the Vancouver, British Columbia, Lodge held a spring fashion show. In addition to the display of fashion, there were vocal selections, an organ recital, and a cold plate supper at six o'clock. Also, there was the usual sale of unusual gifts, cards, novelties, plants, and hampers. The Scarab Club affairs are always welcome and exciting events in Vancouver. They're profitable to the Lodge, too. Last year the Club, with Soror Bea Ullman, as Convener, turned over to the Lodge a thousand dollars. This year's Convener, Soror Mary Allen, believes even more can be accomplished. There's no patent on this

sure-fire idea. Other lodges and chapters may use it.

* * *

March 8 was a particular day for Allentown, Pennsylvania, Chapter; it marked the success of its first rally. Incidentally, the cover of its bulletin carries a striking representation of the Women's Dormitory at Ephrata.

* * *

Soror Bertha Robertson, organizer of Thomas Paine Chapter of New Rochelle, New York, in 1953, and for three years editor of its bulletin, surrendered her easy chair to Frater George E. Swanson after the March-April bulletin went to Press. Frater and Soror Robertson are retiring to New Hampshire. Ever hear of Henniker? You should remember it, it may have a Rosicrucian chapter one of these days!

▽ △ ▽

Frater Aaron G. Cohen of Hartford, Connecticut, is perhaps remembered by *Digest* readers for his articles (Nov. '55, Nov. '58). His interest in senior citizens, the abolishment of capital punishment, and better understanding of the mentally ill have identified him with progress in his home state of Connecticut. Because Frater Cohen is a serious, sincere, and practical thinker, it is natural that he should concern himself with the underlying purposes of life and the laws by which they are regulated. His beliefs and conclusions, he has recently published under the title *The Path to Reincarnation*. The book indicates a genuine conviction and is a straightforward presentation such as does credit to his years of Rosicrucian study.

* * *

Before we forget, Frater G. Fred Richen of Puyallup, Washington, makes a serious hobby of photography. Two studies of his, *Feeding Time* and *Half Burned* were in the recent Light and Shadow Club exhibit in the Rosicrucian Museum.

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Keeping your lessons neatly bound and filed can be one of the greatest study helps made available to members. The attractive, expanding pocket-style binder we are offering is stamped, in gold, with the name and symbol of the Order. It contains an index for easy reference, and holds half a year's monographs of the new style. Postpaid, only \$2.25 (16/6 sterling)—or three for \$5.50 (£2/-/- sterling). Order from ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA.



Like Orange Blossoms

By J. N. RAMSAHAI, Trinidad, B. W. I.



THE orange tree is in full bloom with little white flowers, and the green leaves in contrast to the flowers make a satisfying feast for the eyes, and sweetness for the heart and soul.

A breeze is blowing and the small petals leave their places on the branches and fall to the ground. In a few hours the heat of the tropical sun will wither them into a brown colour; then on the following day they will be no more, but left to be blown away into particles of dust.

Why should such beautiful flowers die? They must die. If they do not, the fruits will not bear. They have been born for a purpose, and they have completed their task—now they go off to be forgotten. As we suck the sweet juice of the orange do we remember that those falling petals have played their part in meeting our needs?

Those petals have done their work, the fruits will do their work, the seeds will do theirs, and the big tree standing year in and year out will continue to do its work as it is doing at present.

Our world is like a branch on that tree being attached to the Universe. Human lives come and go, generation after generation, each life doing its part and going off into oblivion. We are here for a purpose, and when we have finished we go off like the petals. If we bear healthy fruits suitable for satisfying the needs of others, then we are remembered only as a spot as seen on an orange where once the petals reigned.

If some flowers find themselves on a part of the tree where conditions are

unsuitable for natural growth and production, their lives are cut short; and if they do bear fruits, unsuitable fruits usually, these are not used but thrown into the rubbish to be destroyed. Is it the fault of the flowers that they cannot complete their task?

No, they do some important work. They make the tree beautiful for a while; they emit their fragrance into the air; they supply some nectar for the bees, and many butterflies visit them for their juice.

Human lives extend from a fraction of a second to over four-score years; and human existence, no matter how short, accomplishes some work to justify its beginning.

An unfortunate woman, who loses her baby and succeeds with no more, is herself satisfied to some extent that the idea of barrenness is removed. A baby who dies, after merely looking into the face of its mother, has left an unforgettable memory and untold happiness in the mother's heart. A child who talked and played in the arms of its parents, and then passed away like a petal, has left sufficient for the parents to be thankful for. The young man who is called to 'higher service' without getting a fair chance to serve his fellow human beings in a better way has surely done many a good turn in his boyhood to be remembered years later by his friends.

We who are grown-up have a chance to bear a healthy fruit, and while we are living in this world we should do our utmost to justify our existence.

Let us plant fruits that will serve the purpose of satisfying the needs of human lives, so that any one life, when turning the fruit over in the hand, may



see the spot where once the petals bloomed, and feel the joy of saying, "This is the spot where bees hummed, butterflies perched, nectar flowed from which sweet honey was made—and I can almost smell the fragrance it once emitted."

May the individual continue in his thought, "What a beautiful orange! I shall use the seeds in my nursery, and

later plant them in the orchard. In a few years the trees will bear. What a beautiful sight they will make when in bloom!"

The green leaves and the white blossoms, the butterflies, the bees, the humming birds, all will together get the daily needs of their existence; and the breeze will continue to blow, and the petals will continue to fall.



Cranial Surgery



DOCTORS of to-day opine that cranial operations require particular skill and minute attention. That the Aryan Vaidyas had a good knowledge of this delicate branch of surgery in days of yore can be witnessed from *Bhoj*

Prabandh where Pandit Ballal writes:

King Bhoja was suffering from a severe pain in the head. Medicines did him no good. Two brother surgeons happened to arrive in Dhara at this time, and they opined for surgical operation to cure the king. They rendered him insensible by a drug called *Sammohini* whereafter they trepanned the skull and removed the cause of com-

plaint. (This *Sammohini* herb still grows in the Himalayas on the Kedar-nath side and also in the forests in the vicinity of Amarnath in Kashmir.) They closed the opening, stitched the wound, and applied a healing balm. They then brought the king to consciousness by administering another drug called *Sanjivani*.

This is not the only instance of cranial operation in ancient India. Mention is made that Jiwak, the personal physician of Buddha, practised cranial surgery with wonderful success.

From "Ayurveda—The Science of Life" (The Indian Medical Science), by Rajvaidya J. K. Shastri. (In *Letters on Ayurveda*. Book II., September, 1953. pp. 97-98.)



ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronoi throughout the world appears in this publication quarterly. See the *May* issue for a complete listing—the next listing will be in *August*.



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

*The
Rosicrucian
Digest
June
1959*



Wisdom of the Sages

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

(From *The Mystic Triangle*, June 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, 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.



SHALL we say that to some men by selection has come the Wisdom of the ages—that a few men are possessors of knowledge not common to all nor even comprehensible by all? Not without modification can such a statement be made. By whom selected? would be the logical question—and why?

Comprehensible knowledge! Comprehension presupposes a basis of understanding and then a complete conscious realization. But the *basis of understanding* is dependent upon *relativity*, and this upon the presentment of facts. . . .

We are told that knowledge is "the state of being or having become aware of fact or truth." The possession of fact and truth—essentially one—constitutes knowledge. Education is "the imparting or acquisition of knowledge"—consisting of fact and truth. . . .

"Knowledge," says the Mystic, "is the sum of facts and truths gleaned from experience, education or comprehension, without prejudice as to the channel through which the influx of knowledge may come, the source of the education, its nature, or the objectivity of the comprehension." . . .

To the Mystic each phenomenon deserves careful observation so that it may

be properly classified and related to other causes or to the great primary cause. No longer is such a one considered to be "one who holds to the possibility of direct conscious and unmistakable intercourse with God by a *species of ecstasy*," unless such ecstasy includes every sane method of reasoning. . . .

The Mystic feels no strangeness in his communion with God through the medium of all phenomena. To him intercourse with God is not only possible but a constant reality through the study of the most minute form of cell life.

To him *comprehension* is fundamental; he comprehends where others *do not*; he understands where others *cannot*. If the basis of understanding is relativity, the Mystic is perfect in his understanding only because he has discovered the true relation of all things and all laws. . . .

Essentially, then, the Mystic is one whose comprehension is based upon a divine understanding of things fundamentally; all that he analyzes must reveal true facts . . . which associate themselves with the fundamentals well established in his consciousness.

Mere abstractions can find no place in true knowledge. . . . Each law must be *demonstrable* and must fit into the perfect scheme of things, as revealed to



him through his unique comprehension and knowledge.

Can we not say, then, that unto a few men comes the wisdom which is not common to all? and is not the law of selection as logical and just as are all other laws of nature?

The Selective Law

The very first command in the decalogue of the law of selection is: "Thou shalt desire wisdom with a heart free from doubt!"

Doubt is the poisoned spear of the Evil One, with which he prods us on in our inquiries and searches, but also tortures us so greatly that naught is finally more desired than relief from the poison of the *specific anxiety*. Doubt leads us through a long, dark passage-way toward that door where we anticipate finding light, and rejoices in the fact that it keeps us in darkness and prevents us from perceiving the many doorways which we pass unnoticed.

The second command is: "Thou shalt not be credulous."

Credulity is defined as "a weak or ignorant disregard of the nature or strength of the evidence upon which a belief is founded . . . in general, a disposition, arising from weakness or ignorance, to believe too readily—especially impossible or absurd things."

Wherein do *doubt* and *credulity* essentially differ? In doubting do we not disregard offered evidence? do we not show a disposition to believe? do we not substitute one belief—often our precious credulity—for that which someone else possesses?

The Mystic neither doubts, nor is he credulous. He demands proof *and seeks it*. He believes nothing, but either knows or does not know.

The third command is: "Thou shalt seek with an open mind."

How simple this seems. But we venture to say that the average businessman does not open his morning paper without a certain determination to find therein that which he must find to verify his predetermined ideas, or strengthen his doubts and credulity.

An open mind? The shifting of membership in the average church is due to the determination of the seeker for Biblical truth to have only such revelations

made to him as coincide with his predetermined ideas or meet the changing beliefs of his vacillating mind. . . .

Truth must first establish her ability to resemble the character of things within the seeker's mind, or the inquirer will not enter the chamber and learn!

The fourth command is: "Thou shalt ask with humility and sincerity."

To the humble all things are possible. This is not an abstraction with the Mystic; for he *knows* it to be so. . . .

Humbleness is not meekness in the sense that meekness precludes the existence of character and personal magnetism; it rather directs these into the most efficient channels and gives freer expression to the personality within while the outer cloak is silently dropped.

One must learn that the soul is but a part of the infinite, temporarily resident within a mortal body; and that perfect comprehension and attunement are dependent upon the realization of the soul's humility and divine association, free from material powers of any kind.

Sincerity seems an obvious qualification; yet, like an open mind, it seldom exists to that degree necessary to fulfill the dictum of this command. Lord Lytton, an eminent Rosicrucian, said, "Enthusiasm is the genius of sincerity." Unless one's sincerity manifests itself in enthusiasm—and a willingness to make sacrifices for the quest—the search for Wisdom, which revealeth itself only to the humble and sincere, is without fruition.

The fifth command of the decalogue is: "Approach with reverence that which is Holy!"

In the sense that what is sanctified is Holy, we can agree with the Mystic's statement: "I sanctify that which is made free from moral, physical, and spiritual error; that which is elevated in character, pure, inviolable, and proves to be an efficient means for soul-happiness and spiritual blessing, *is truly sanctified.*" . . .

The Mystic is ever conscious of the *fact* that in God and through God are all things. In the working of every law throughout all natural phenomena, he sees the mind of God and recognizes

divinity. To him, all is *sacred* by its very nature and because it exists at all.

To approach the *threshold* of mystic knowledge with reverence is like unto approaching the presence of God with holiness of heart and mind.

The sixth command is: "Not by right but by privilege shalt thou enjoy knowledge!"

It is so easy to believe that knowledge should be the common property of all men by *right*. It is true that God hath given us eyes to see, ears to hear, and a brain with which to understand and remember. But these gifts are privileges, and all that is retained in the consciousness, as a result of the functioning of the sensory faculties, is a privilege and not a right. So, says the Mystic.

The acceptance of a gift carries with it no greater obligation of appreciation and reciprocity than the use of a privilege obligates us to realize the unselfishness of our benefactor. Therefore, with logic and reasoning, the Mystic finds agreement with the next command of the decalogue, the seventh: "With an unselfish heart shalt thou drink of the wine and partake of the bread at the feast of the Mystic Sages!"

The wine which fills the body with the spirit of life, and the bread which strengthens the tissues of mortal being: of these the Mystic partakes with an unselfish heart.

Is it unselfish to seek knowledge that one might boast of the power thus attained, or to use such knowledge solely for self-advancement, or to withhold from others whatever service might be rendered through the advantages such knowledge gives one? This constitutes that *selfishness* which must be purged from the heart and mind before the illumination from the divine may manifest itself in comprehension of the greater truths.

The eighth command is: "Thou shalt love thy fellow being for the love that God hath given!"

It may seem purely philosophical to say that all *Love* is of God. If we qualify the term *Love*, interpret it as being the principle of sympathetic or pleasurable attraction in sentient and thinking beings—which is pure, noble, and

kind—then we may safely agree that *Love* is of God and is God in manifestation to us on earth.

Because God hath inspired *Love* in us, we should love our fellow beings. The Mystic realizes how seemingly impossible it is to love his neighbor as himself. But as every act and thought of the true Mystic proves, he finds it possible to love his fellow man with that inspiration to be kind and tolerant, fair and considerate, tender and helpful, which every man expects God to manifest toward him, because of the *Love* that abides in God.

. . . There is no need for the establishment of a universal brotherhood other than to express the *Love* of God which is, potentially, in the heart of all humans. As the dawning of mystic consciousness comes to the neophyte, there comes with it the realization that all mankind is divinely united by an Infinite bond.

The ninth command is: "Thou shalt prepare thyself for the mission of thine existence."

Born to fulfill a mission in life! . . . It is not necessary to believe that each soul-personality born into a physical body on earth is so placed because of a predetermined mission it must fulfill. . . . We come into this life ignorant and without power or abilities, except those which God has given us. With these gifts we acquire, through privileges, other abilities and knowledge; and these gifts obligate us to use them for the purpose that God has in mind when they are given—and this becomes our mission in life: to do that which will benefit others and bring the *Light* of knowledge and the peace of understanding to those who have them not.

We are to prepare ourselves for this mission—to learn to see well, for the better our sight and the more accurate our interpretation, the better will be our comprehension. . . . We are to increase our storehouse of memory so that we may avail ourselves of the faculty of recalling that which will serve us or others when most desired. We are to make ourselves acquainted with the laws of nature that we may avail ourselves of the potent possibilities which are ever about us awaiting our application. We are to prepare ourselves



so that when the opportunity or command comes for the fulfillment of *the mission* we will be ready in knowledge and experience to do that which our preparation inspires us to do as *our mission*.

The tenth command of the decalogue is: "Thou shalt abide by the Trinity—Consecration, Cooperation, and Organization!"

This last command reveals the purpose of this article. It is to offer you an opportunity to abide by the commands of the decalogue and, with that preparation which can come only to the few, fulfill your mission in life; and with consecration to ideals, cooperation with others similarly inspired, assist in an organized way to spread the Great

Light in the darkened valleys of our country.

Consider this an invitation to obey the third and fourth commandments herein. And having digested this message, you shall in accordance with the seventh commandment, pass it on to those who should share the opportunity which has come to you. In this way this message will come to many and not remain in the heart of but one. You shall consider yourself chosen to select from your acquaintances those who might be interested, and in turn they shall pass it on to others. In silence, and without name or personality, it will reach some who are seeking; and thereby the mission of a simple printed paper is fulfilled.



ROSICRUCIAN RALLIES

The H. Spencer Lewis Chapter of Geneva, Switzerland, will sponsor an annual Rosicrucian Rally in Geneva on September 5 and 6. This Rally is being held with approval of the Grand Lodge of France of which this Chapter is a subordinate body. The program will include rituals, lectures, a forum, and various other activities including an excursion in the Alps and Lake Geneva. A special committee will be available to act as translator for members who speak English, Spanish, German, or Italian. A cordial invitation is extended to members in Switzerland and other parts of Europe, as well as members from all parts of the world who may be visiting Europe at that time. For further information, please direct your correspondence to Frater A. Rognon, P. O. Box No. 1, Geneva 6 (Eaux-Vives), Geneva.

A Rally sponsored jointly by the Southern Cross Chapter of Johannesburg and the Pretoria Pronaos is scheduled for Saturday, Sunday, and Monday, September 5, 6, and 7. An interesting and instructive program has been arranged and is available from the Rally Secretary. For further information, write to the Rally Secretary, Soror Ida Griffiths, P. O. Box 2417, Johannesburg. All members who can arrange to do so are cordially invited to attend this Rally.



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YOUTH FOR SERVICE

"In San Francisco, 225 teen-agers, many of them so-called hard-to-reach young people, have volunteered on 40 constructive community service projects. This experiment may have nationwide significance for prevention of juvenile delinquency."

—AMERICAN FRIENDS SERVICE COMMITTEE, INC.

Australia's Leading Spastic Centre

By ROSS S. JONES, F. R. C.



WHY must *my* child suffer?" is the question every parent of a handicapped child has pondered.

Fortunately, the parents of spastics in Sydney, Australia, had the vision and initiative to lift themselves, as well as their children, out of despair by alleviating the condition with which their offspring were born. Without waiting for the government to act for them, they pioneered in establishing a Spastic Centre, at Mosman, Sydney, New South Wales. This institution, a living, growing monument to the heroic parents who founded it, has become perhaps the largest single unit anywhere in the world for the treatment and education of children afflicted with cerebral palsy. It is an inspiration and model for other such organizations.

Little was being done along these lines in Australia until this group of parents began their work in 1945 with a collective capital of £32, or less than \$100. From the 14 children initially accepted for treatment, the total has grown progressively. At the end of 1958, 175 received daily treatment, while over 1,000 were receiving outpatient treatment. Children from all parts of the State of New South Wales are treated here without charge.

For the peppercorn rental of one shilling per year, a Sydney businessman gave them the use of his lovely home in the harbourside suburb of Mosman. This served their needs for a while.

As a result of a press and radio campaign, voluntary workers came from all over the area and laid the foundations for this organization. It was not long before other parents of children with cerebral palsy learned of its existence and sent in desperate requests for help.

Eventually a modern medical block was planned.

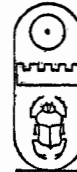
This dream has been realized. Now a well-designed medical block, in a garden setting, occupies 32,000 square feet, with ramps leading to all three floors. It is modern, colorful, and well equipped. There are departments for plaster and X-ray, dentistry and orthodontry, and for psychological investigation—included is an eight-channel electroencephalograph. There are physical therapy rooms, occupational and speech therapy rooms, and schoolrooms. A brace-making division makes orthopaedic appliances, braces, and night splints without fee to the child.

One of the major problems was transportation. Few such children are able to use public conveyances. Two old automobiles which were loaned to them in the beginning gradually have been replaced by small modern buses with individual seating. Today the Centre has a fleet of 21 buses which travel 5,000 miles each week.

These children could not have talked, walked, or used their hands without treatment. One boy remarked to a noted radio broadcaster, with a voice that sang his pride, "When I came to the Spastic Centre, I could not speak one word. Now I can speak more than one hundred words."

The speech therapist in charge beamed her joy at this effort. She, more than anybody, realized that each word uttered with deliberate distinctness was the result of a long and painful battle to coordinate the muscles of throat, lips, and tongue in an effort to achieve speech communication and dignity.

All children learning to walk are taught to fall without hurting themselves. Nobody runs to the aid of a child who trips if he is capable of picking himself up. In this way they are taught the indomitable spirit of their parents.



The idea of self-help is an important part of the system by which this organization operates and has indeed been the very foundation of its success. The Governing Board is annually elected and consists of some of the parents. Mothers of these young patients provide voluntary domestic help one day each week. At the same time they learn about their children's disabilities and how to help them most effectively. Mothers from the country stay at the Country Children's Hostel over periods of five weeks each year.

Those from other localities can now also receive these benefits. The new Hostel, seven miles away, accommodates 100. This lovely, white-painted brick building, overlooking the Pacific Ocean, has become a landmark for weekend motorists and visitors in this beautiful area. It has been built for the children, both as to color and furnishings. House-keeping problems and organizational difficulties have been subordinated to their needs, and the staff is selected for personal warmth as well as trained skill.

In spite of handicaps, the children impress visitors by their happy attitude toward life. Dr. Howard Rusk, world authority on rehabilitation of the physically handicapped and Associate Editor of *The New York Times*, said, following his recent visit, that he had never seen a finer Spastic rehabilitation center. The buildings are impressive, "But most important is the skill and dedication of the staff and the spirit of the children."

This same spirit of dedication was shown by many in the community. The New Hostel, as was the Medical Block, was built mainly by voluntary labor. Skilled and unskilled workers—members of such groups as Rotary, Apex, Lions Clubs, the Returned Sailors', Soldiers', and Airmen's Imperial League of Australia, Sporting and other clubs and organizations—worked every Sunday for three years to help keep costs at a minimum. Even with this voluntary help, the building cost \$300,000, without furnishings and equipment.

Plans for future development include a sanctuary where the orphaned afflicted children, including afflicted adults, may live—a place where those with an intelligence defect may receive treatment and such instruction as they are able to absorb. There will be sheltered workshops where adults handicapped with cerebral palsy can earn a living. Running parallel with this is a research program to cut down the incidence of this disease and to find the most effective way of treating and educating every child so afflicted.

Great sums have been donated by the generous public of New South Wales; but it required, as well, faith in an ideal, persistent hard work, and a deep spirit of cooperation to establish this institution. The dedication of the parents and of the community has been rewarded by the solace the Spastic Centre brings to parents and the assurance of a useful life it brings to the handicapped.



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Here is a beautiful book containing rare writings over 2000 years old! It deals with man's passions, loves, desires, weaknesses, sins, fortitudes, strengths, ambitions, and hopes. All are treated in detail with illuminating simplicity. You will treasure this volume above all others and be proud to have it in your library. For your friends it serves as the finest of gifts. Priced at only \$1.90 (14/- sterling), postage paid.

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The Master Jesus

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TIBETAN VICTIMS

The above Tibetan lamas are typical of the thousands who are now subject to persecution and torture in their small land behind the mountain fastness of the Himalayas. These people are dedicated to a religious life. They have neither molested nor obstructed any world power. They have but sought inner peace as they conceive it. They are now victims of aggression. None of the great nations of the world whose governments are founded upon often-expounded religious ideals have ventured to aid them. Behind the above lamas are their prayer flags

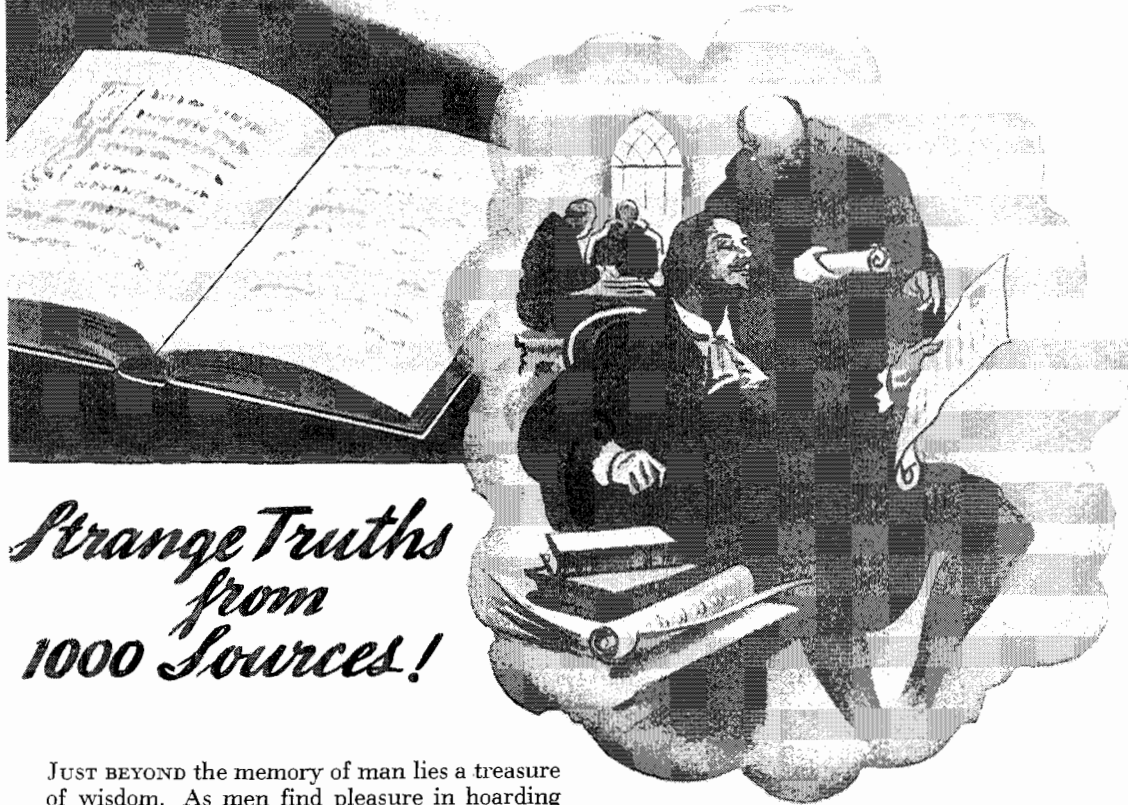


STRANGE PSYCHIC PHENOMENON

At left is Balayogini Sarasvati Amma, famed Bombay psychic whose manifestations of material substances—apparently out of thin air—have astonished intelligent observers of her powers. The group above has just witnessed such a demonstration. (See story, page 214.)

(Photo by Sagar)

The Hidden Archive



*Strange Truths
from
1000 Sources!*

JUST BEYOND the memory of man lies a treasure of wisdom. As men find pleasure in hoarding wealth, so once, misguided humans—political schemers and religious fanatics—derived a fiendish delight in suppressing knowledge. In solitude they found a strange joy in clutching to their bosoms seized manuscripts and scrolls whose light they denied to mankind.

For centuries these tomes—parchments and aged volumes—have been forgotten. They have been moulding in the dank and eerie surroundings of medieval French castles, Scottish monasteries, and bleak baronial manors. Piece by piece, word by word, thought by thought, their contents have been restored to the minds of men—whence they originally came.

Modern translations of some of these lost works have appeared as simple brochures, limited editions, and curiosities of literature. A part of this wealth of *forgotten knowledge* has found its way into the *Rosicrucian Research Library*. It has been used to answer unique questions put to its researchers. Now, for the first time, selections from it have been put in a book which all may enjoy—*The Hidden Archive*.

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Origin of Adam and Eve
Why is Mankind Divided into Various Races?
How may One find his or her Color?
What is the Kabala?
The Holy Grail
The Mithraic Mysteries
The Hidden Meaning of the Alphabet
Who were the True Aryans?

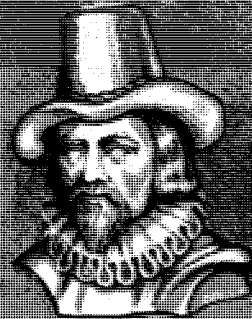
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The following are but a few of the many books of the Rosicrucian Library which are fascinating and instructive to every reader. For a complete list and description of all the books, write for Free Catalog. Send orders and requests to address below.



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