ROSICRUCIAN 1960 DIGEST

1960 JANUARY 35¢ per copy

The Standard of Living Values and fulfillments.

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Not Death, but Transition Today's darkest misconception.

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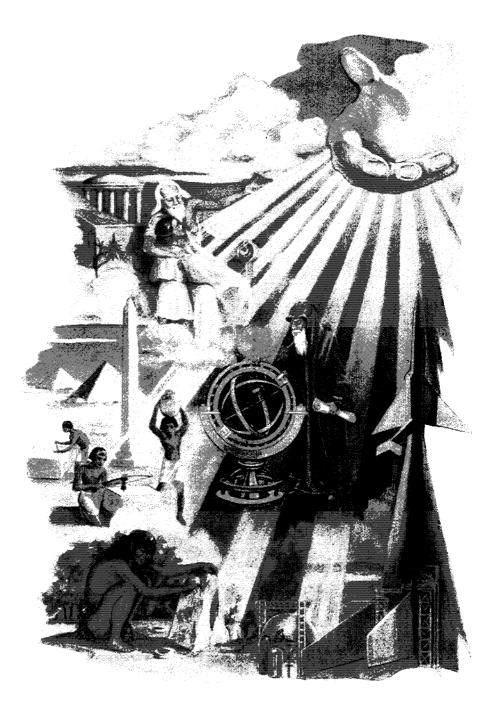
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Next Month: Cosmic Politics

Cover: Advance of Man





.... a Mark of Distinction



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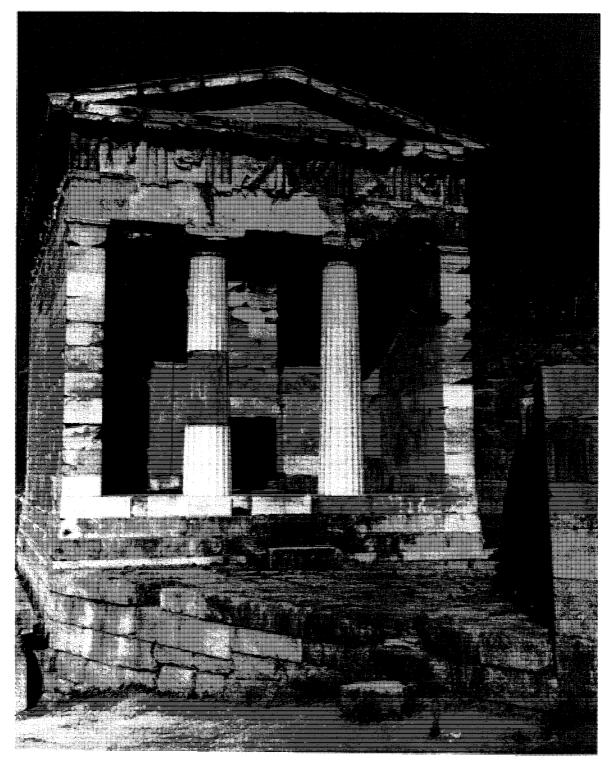
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APOLLO'S TREASURY

In ancient Delphi, Greece, the site of the oracles, is this temple treasury. The citizens of various Greek states and people from other lands, who came to receive the predictions of the oracle, gave offerings, in turn, to the god Apollo who presided over the sanctuary. It was in this beautiful edifice that the treasures were stored, later to be pillaged.

(Photo by AMORC)

Heavy, Heavy, What Hangs Over Your Life?



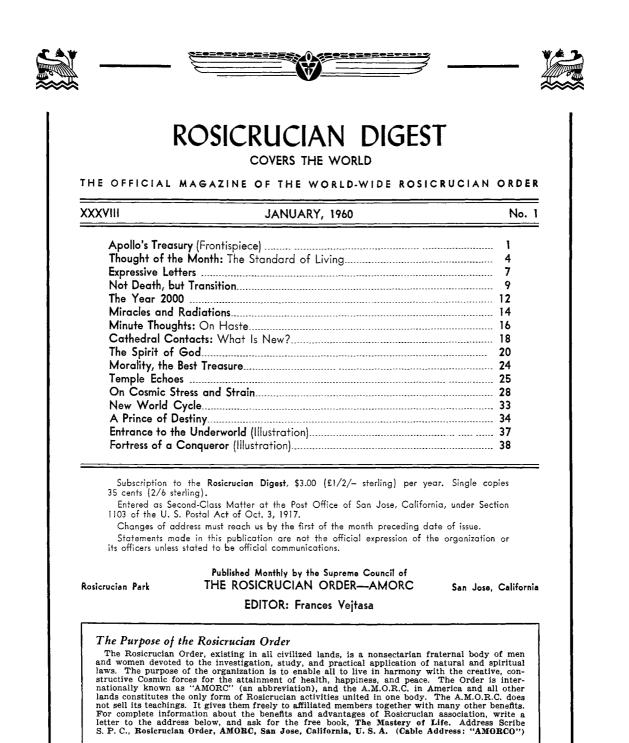
IGNORANCE IS BLISS —But Often Fatal

70U may not know the future - but you are making it hourly. Do your ideas flow less frequently? Are the tasks you once easily mastered now annoying you? Each day that you let your capabilities diminish you are building trouble - for an eventual tomorrow. With each passing year, the vigor and vitality of your youth with its exuberance passes - but nature compensates for this loss with matured mental powers. DO YOU KNOW WHAT THEY ARE? Is the exercising of good judgment a guess with you, or the use of a known psychological process? Are you able to draw upon your innate intuitive faculties - to visualize your needs clearly and bring them about? Don't slip into the confusion and dejection that thousands past forty are facing.

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The ROSICRUCIANS (AMORC) San Jose, California, U. S. A.

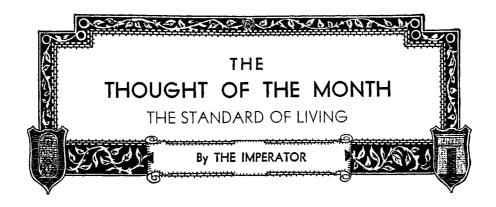


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HE exponents of the various political ideologies seek to justify their doctrines on many grounds. The principal one is the improvement of the standard of living of the individuals who would adopt such ideas. The d of living is far too gen-

term standard of living is far too general to become a basis for the meeting of minds of all peoples. A section of society may have a concept of some standard, the result of family traditions or environmental influences which, if enforced against all other peoples, might work to the latter's detriment. Certainly, if the term has become associated with the objective of our political systems it necessitates an analysis as to its meaning.

The standard of living must first be considered in relation to the element of time. Shall we take the mean (that is, the average) of some past living habits, or previous conceptions of security, freedom, morals, ethics, and comfort as a basis? Or shall we determine the mean of current living of a people as a standard? Finally, having arrived at some average, do we then project it into the *future* as the established pattern of tomorrow's living? It is also obvious that in considering such a standard a decision has to be made between materialism and idealism. Shall our future guidance be arrested by causing it to conform to those things which we now experience as the good? Would it not be more just to arrive at a code of governing principles for the future

standard of living? From such a code the individual might decide which things or conditions would conform to it and which would at the same time afford him personal happiness.

In the minds of most persons, an element which is commonly associated with an evolved standard of living is that of greater leisure. This element is stressed by politicians and those who expound popular social philosophy. It is made to appear to be the acme of human attainment. Such, however, is a negative state accomplishing nothing. Furthermore, leisure does not even provide the personal happiness so often believed of it; for, after all, it is a period of voluntary *inactivity*. Without effort there can be no enjoyment, for pleasure either of the body or of the mind ne-cessitates personal activity. The only pleasure arising from leisure is a temporary release from the stress of unwanted labor and fatigue. For analogy, the active lad will stretch prone upon the ground, panting, enjoying the leisure and comfort it affords in regaining his breath after strenuous exertion. However, as soon as his normal breathing is resumed and fatigue disappears, there is the urge to resume activity, to pursue the sport in which he was indulging.

To remain inactive in a state of passive leisure would become irksome. Consequently, leisure for other than temporary escape from routine or unpleasant tasks is a futile objective. It is certainly not one to be incorporated in any prospectus of a higher standard of living.

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Divided and United Effort

How much more logical it would be to establish a principle of the equitable division of effort. This would consist of a fair division of one's efforts in behalf of his family and society on the one hand, and the pursuit of pleasurable ends on the other. In other words, the division would be between what one has to do and what one wants to do. It is necessary to inculcate the idea that leisure is not an end in itself, but only a means to an end. Suppose the individual could reduce his working time by mechanical devices to a point where three hours' labor would suffice for his own economy and that of the state. What, then, should he do with the extra hours of the day? That kind of leisure without a personal plan might become ennui which would make life a torment.

The average person has in mind certain functions which he would perform and occupy himself with if he had the leisure. In many instances the gratification from such pursuits would be satiated in a few days, or a few weeks at the most, if they could be indulged in fully. The limited time now afforded them is not sufficient to exhaust their appeal, and that is why interest in them is kept alive over a longer period. As a result, the individual concentrates upon them as if they were his principal objective in life aside from the demands of necessity. He often refuses to consider the possibilities of other interests. It is such persons who when afforded retirement and unrestricted indulgence of their hobby, or pleasure ideal, become exasperated with their leisure hours, and in order to escape sheer monotony return to some form of work.

A state which seeks to make more time available to the individual, time to dispose of as he wishes, has also the responsibility of teaching the individual many ways of self-expression. The old dictum that idle hands make for mischief still applies. An active mind and a healthy body must have an outlet for their energy. The consciousness seeks a stimulus in excitation of some sort. The mental and physical adventure can be either constructive or *destructive*, depending upon the channel in which it manifests. Masses of people with leisure, that is, unused time, can enter into social and moral decay. For example, boys who throw rocks at windows are only seeking an outlet for exuberance in want of some other channel for their energy. Likewise, men who sit around being cynical, or who resort to taking opposition to every collective effort of society, are often merely seeking a stimulus for want of something better to do. There is *danger* in leisure as a requirement of a higher standard of living unless it is related to a cultivated activity.

Abundance or Fulfillment

Another oft-heard promise for an advanced standard of living of tomorrow is abundance for everyone. It is patent, of course, that if we, through our varied systems of therapeutics, are going to prolong human life, we must, as well, see that it is provided for economically. But "abundance" is also a word too general in its meaning. The quantitative inclinations of people are not the same. To some individuals, abundance means the satisfying of every whim and fancy. To be denied anything, to have less in amount or in quality than someone else, would, to such persons, be indicative of sacrifice. There are those who are endowed with a spirit of cupidity; their greatest enjoyment is in the acquisition of things. A day, a month, or a year later, and what once was the object of the greatest desire fails to appeal any longer. It is obvious that such types would need myriad resources for their conception of a standard of living that would be *abundant*.

Therefore, instead of abundance as a precept of a standard of living, let us substitute the term opportunity for fulfillment. Let each man be given the assurance by the state of which he is a part, and which he makes possible, that by united effort he and others may acquire what is necessary and beneficial for them. There is no natural abundance for man. He must first conceive it, find it, and exploit it. Nature is often rich in what man needs or wants; at other times, nature is poor in what man thinks he needs. There are certain areas of the earth's surface that man has called *desolate* and *impoverished* in past times, only to find later, with the change of living conditions, that the



area which man once ignored is rich in minerals.

The abundance, we repeat, was in man's mind. The elements or conditions which he later evaluated as being so important to him perhaps *always* existed in that region, or, at least for aeons of time.

Since sustenance is essential to human existence, society would need its standard of living to assure a plenitude of what is necessary for nourishment and physical well-being. Obviously, there would be variations in kind depending upon climate and geographical locale; beyond that, a progressive society would have no further obligation than to see that the initiative of the individual could be freely exercised. He would be given the opportunity for fulfillment. This would consist of education, training for a trade or profession, and the right to advance in accordance with his degree of intelligence and the effort put forth.

In consideration of effort, a suitable compensation would need to be provided as a part of the economic structure. By means of this, the individual might create and acquire those things, or participate in those states of living, which would satisfy his whole self. This would make possible also the satisfaction of moral and aesthetic tastes. The only abundance which the state would guarantee and which the individual would have a right to expect would be the full cultivation of the resources of nature and of society to his own advantage. Logically, such enterprise, in its extension, could not be permitted to prevent others from having the same opportunity.

Luxury and Essentials

A distinction must be made between luxury and essentials. It is, however, a distinction which the state must not imply in any of its propaganda—as it now does. Just where one goes beyond the nature of essentials, and enters the realm of luxury, is a circumstance which the individual must determine. To make this other than a personal consideration would falsify the standard of living for many. It would set up as necessities those objects and ways of life that might extend beyond the capa-

bilities of many persons to acquire. The populace is often led to believe by political spokesmen that it is their right, under the existing political system, or the one being promulgated, to have and to demand a means of acquiring the things which they advocate. This attitude inculcates dissatisfaction with what otherwise might be a happy life for the individual.

To most persons, the "finer things of life" signify a transcending of just the basic essentials of living-as beyond sufficient food, clothing, security, and comfortable shelter. In other words, some consider their standard of living advanced when these essentials are elaborated upon; as stated, to such a person, a higher standard means but more of the same. To others, however, the advancement above essentials would mean the opportunity for those persons to realize their aesthetic tastes, to gratify them. They could then cultivate their talents for music, for the arts, and for literature. They could then have their homes express their love of the beautiful as they are conscious of it.

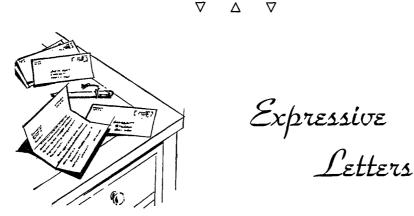
However, where the statesmen imply that certain devices and accessories of living constitute the higher standards, there is an interference with these natural ideals of the individual. He is, by a sense of pride, required to orient his efforts in the direction of those things which the state propaganda has made appear a *must*. As a consequence, he is inclined to suppress those ideals for the finer things of living as he inwardly senses them to be, no matter how simple they are.

It is an erroneous attitude encouraged by the propaganda of our time to evaluate another state or nation wholly by the material elements of its standard of living. One nation has not necessarily a higher standard of living because its masses are the possessors of television sets, radios, telephones, sewing machines, while the others are not. The question in determining a higher standard of living is whether the people of a nation would *prefer* these things to other satisfying conditions. If the standard of living of a nation provides the principles we have discussed, namely, an equitable division of effort and an opportunity for fulfillment, it is

The Rosicrucian Digest January 1960 then equal to any throughout the world-geographical and climatic conditions being comparable.

There are people who do not consider the cluttering of their lives with things or complex living as indicative of a higher standard. Simplicity of living and the finding of enjoyment in what they want to think and to express is often the greater life for them. By no means, then, must such people be adjudged substandard by comparison with America's gadget age.

(From Rosicrucian Forum, -June 1951)



This month we have selected for this Department a letter from Edward F. Hoffman, with excerpts from a lecture by William H. Jefferys, Jr., Rector of St. Martin's Church [Episcopal], Radnor, Pennsylvania.

WHEN I heard this message preached I thought here is something the *Rosicru*cian Digest readers might be interested in. Reverend Jefferys gave his consent to having it published. I hope you like it.

"The root of most human trouble and of most human illness arises out of the tendency that most of us have to pretend that we are something other than we really are, and that our beliefs are different from what indeed we do believe. We indulge in the process of pretense understandably because we like to appear in the eyes of others to be better than we are, or else perhaps sometimes we are afraid to take upon ourselves the courage of our convictions in the light of popular disapproval.

"The tendency of pretending that we are something different has this extremely dangerous result, that if we do this consistently and often enough, we eventually succeed in deceiving ourselves, and when we can successfully deceive ourselves as to the truth, we are sick. All of us to some extent are infected with this sickness. There is a spectrum which has at one end that absolute and total adherence to truth and reality such as we find in Jesus, which is wholeness and true health; at the other end lies insanity and complete loss of any true sense of reality.

"Shakespeare said, 'To thine own self be true, thou canst not then be false to any man.' The process of the redemption of the world must inevitably start with myself, because my life is the only one over which I have any real control, for no greater sin can I commit than to intrude upon the integrity of another human being, and attempt to possess and manipulate his soul. Jesus said to His



disciples that with the coming of the Holy Spirit, 'Ye shall know the truth, and the truth shall make you free.' Only through the process of accepting reality, and only by having the courage to do so, to know reality even to its most painful depths, to know the truth about ourselves, only through this path can we find salvation. . . .

"Beginning with childhood and continuing throughout our adulthood, the capacity to face and accept the truth and the reality about ourselves and the world around us depends absolutely upon the extent to which we are surrounded by an atmosphere of true love. True love in this sense means the total acceptance of the integrity and the personality of another. Only a child who grows up in such an atmosphere of total acceptance can possibly come to that fullness of mature adulthood about which we are talking. Love is the warm and nourishing soil in which the human being must grow if he is to be a healthy human being. . . .

"This love cannot be achieved in isolation; it is something we can only have together, and only by our love for one another. It is only together, as St. Paul says, that we can 'grow up into the stature of the fullness of Christ.' The greatest enemy of love is fear, and where fear is, there cannot be truth and reality between two human beings, because of the absence of the atmosphere of trust which is necessary for real communication between one human heart and another. Therefore, fear above all is the thing to be avoided in human relationships."

-Edward Fenno Hoffman, III, Pennsylvania, U.S.A.

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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 Imperator, please indicate your key number and the *last monograph*, as well as your Degree. The Imperator appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 18, 1960 8:00 p.m., Pacific Standard Time Thursday, May 19, 1960 8:00 p.m., Pacific Daylight Saving Time

CONVOCATIONS, SYDNEY CHAPTER

The Sydney Chapter of AMORC, N.S.W., Australia, wishes to announce that beginning with January 5, 1960, the Chapter will conduct convocations on the first Tuesday of each month at 7:45 p.m., at the I.O.O.F. Hall, 100 Clarence St., Sydney. On the third Saturday each month, there will be convocations at 2:00 p.m. as usual. When a fifth Saturday occurs, a social afternoon has been arranged with films, musical items, etc., at 2:00 p.m. Inquiries should be directed to: The Secretary, Box 4752, G.P.O. Sydney, New South Wales.

The Rosicrucian Digest January 1960 Not Death, but Transition

By Oswald J. RANKIN of France

NATURE is friendly because we understand her. Our remote ancestors were terrified by storms, believing them to be grumblings of a displeased Goddue to their ignorance of natural laws governing atmospheric conditions. In time, knowledge of these laws removed this fear. It was a matter of not understanding. All such laws are now generally understood except one, the law pertaining to so-called death, an experience all



death, an experience all of us have to pass through more than once. Thousands of soul-personalities do so every day.

In general the ethical aspect of the law of transition is yet as little known as were other natural laws in primitive times. In physics the law is associated with the conservation of energy or indestructibility of matter, but not much is said about the more subtle forms of matter, of *human* matter, the subject being outside the scope of ordinary science. Today, the fear of transition is still the greatest of all human fears, because of lack of understanding.

Fear of transition is every bit as heathenish as another barbaric notion: that the stars are windows in the sky. It is totally unjustified, even sacrilegious. Fear "hath torment" because it is man's worst enemy. The best way to get rid of an enemy is to make a friend of him, and the best way to conquer fear is to understand and become friendly with the thing feared. In reality it is not transition that is feared so much as the unknown and objectively inconceivable. Suspicion leads to superstition; only knowledge leads to Truth. Life goes on. This might have been a fitting reply to Pilate's question – What is Truth? The law says that nothing is ever destroyed, only changed from one state to an-other, and is universal and operative on all the planes of consciousness. We do not bother about our welfare or whereabouts when we are asleep. The physical world then does not exist to us. We pass into a subconscious state of awareness, and yet we

are not afraid to go to sleep. Then why should one fear the *longer* sleep necessary for an altogether more agreeable awakening in an indescribably better environment under conditions similar to those to which one is subject during ordinary sleep when the subconscious takes over?

Prentice Mulford described this environment as "a land of beauty, sunshine and flowers; of grand scenery and fairy landscape." He tried to adapt a practical psychology, merged with the lower regions of mysticism, to the thinking world of busy men and women of his time; and his writings were illuminative suggestions rather than the journalistic showmanship they were generally judged to be.

Where the 'dead' are is a world more real than our physical world which is known to be a projection or materialized image of this great inner world, just as things are to thoughts. Only the inner life is real, inasmuch as it is capable of existence even if the ultimate atom of matter is destroyed.

"Blessed are they that mourn: for they shall be comforted" is the least arresting of all the beatitudes. Just how



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one is blessed and comforted by being plunged into an abyss of overwhelming grief is inconceivable. Nothing seems more illogical than to expect blessing and comfort from such an experience. Obviously there is misunderstanding somewhere.

Surely Jesus did not mean that mourning implies giving way wholeheartedly and unreservedly to grief and sorrow at the 'loss' of a loved one, and creating an atmosphere of darkness and utter finality against a ritualistic background of dramatical sadness. In real-ity the departing soul has perhaps found itself for the first time since the previous transition, being 'lost' only in the sense of having lost itself in the wilderness of worldly illusions and obsolete theological beliefs during the intervening stage of material existence.

Literally half the world laments and dresses in black, while the other half rejoices and dresses in white. Black, in the colour sense, is negation, symbolizing evil represented here as the sin of ignorance. Black is no colour; white is all colour, symbolizing purity in all its expressions including thought and knowledge. The difference between the two customs is precisely as great as the difference between black and white. The only way one can account for the persistence of this difference in our enlightened times is to presume an obstinate reluctance of Occidental ecclesiastical authorities to make any change in an ever-changing scheme of things moving onward toward Truth. The Occidental mind accepts the outer aspect of the law and rejects the inner and essential.

The process of transition can be nothing else than the transfer of the indestructible Life Force, which had been animating the body, to another form of expression and state of activity under conditions determined by the inexorable exigencies of Cosmic and natural laws. In the material world everything that has a beginning also has an end. Not so, however, in the interior worlds where Immortality always IS because of a law which can only function in accordance with itself by admitting change, or transition, from one state of being to another-and rigidly excluding stagnation and extinction. The so-called dead would be more

justified in mourning for us than we are for them. We are the 'lost ones' by comparison, still exiled in the material world where we are imprisoned in physical bodies subject to worldly limitations and physical anomalies from which the 'dead' are freed. The word mourning, possibly a mistranslation, means remorse or heartfelt regret for one's ignorance of a great Truth which is perhaps more deeply hidden than most others. One still ignorant of this Truth mourns for his ignorance. That is what Jesus meant.

The ignorant one is conscious of the fact that something has happened which he does not understand; that the customary attitude and traditional conception he is expected to accept as a plausible explanation drives his ignorance in instead of out. He has a feeling, coming from a profound region within, that there is something not on all fours with the precepts of his religious convictions; that when the heart demands explanations of the deeper problems of life it gets stones instead of bread. And it is often at this critical time, invariably the turning point in spiritual development, that one turns instinctively to mysticism, where the real solution is.

Ignorance of Truth separates one from the harmonious Whole and consequently engenders fear of crossing the Great Frontier alone. But there is never a time when one is nearer and more securely placed in the capable hands of Helpers. Every soul on earth lives more or less behind an ethereal iron curtain which screens off Reality. The curtain is the objective mind and its attributions. A 'lost one,' no longer influenced by this, is in reality *closer* to those left behind-closer by the thickness of his former curtain and density of its substance. When one left behind undergoes transition, he or she, too, drops the curtain. The only thing that can happen, then, is the inevitable coming together of the two in a closer contact than ever experienced before, since both screens are removed.

If a man could walk off a precipice and defy the Law of Gravity, he would be considered great, as was Jesus when he walked on the sea. Such faculties are part of the 'greatness' of souls after transition from the material world. They are insensible to material laws

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and conditions of comparatively 'smaller' significance, and conscious only of a higher mode of existence of far greater import. The difference between the two states of consciousness is comparable to the difference between our walking and the soaring of a bird—one being the normal mode of locomotion in the material world, the other the normal mode in the ethereal world.

The healing miracles recorded in the Gospels were but "signs following" a great Teaching: that the Interior Life is supreme. The healing work of Christ was not confined to physical anomalies; the essential phase of his mission involved the healing of ignorance by dispensing Truth. He was Saviour inasmuch as he taught others how to save themselves. Removing the fear of transition is purely a question of understanding.

It is not always true that 'time heals all things.' Forgetfulness is neither a way out of ignorance nor a way in for Truth. Besides, it is impossible to forget. That which heals grief and sorrow is *understanding*, or a closer approach to Truth. The inner realization that one is still with the absent one, but now in a different way, is intensified in the degree that one approaches Truth, which is God. Only in this way can one be blessed and comforted.

The word *death*, defined as 'the ex-

tinction of life; the state of being dead or extinct,' should be removed from the dictionary. And its twin sister *extinction* should go with it. There is no such state anywhere in Nature, and no justification for the existence of words which are meaningless and utterly useless.

What is one to understand by 'the state of being extinct? How can a being be if extinct? If extinct, he is no longer a being. What is the definition of an extinct being, or a being in a state of extinction? It can only be: someone or something in a state of nonexistence. This is an absurdity, implying a state of absolute nothingness: no personality, no thing, no state. Then why attempt a definition? And why should an erroneous and misleading definition emanating from primitive ignorance and superstition still have a place in modern languages?

The word *transition* is rightly defined in the dictionary as 'passage from one state or place to another.' This we can understand. The conception of an existing state changing from one form of manifestation to another without losing its existence is intelligible. It is a true and perfectly natural definition and is *sufficient*. There is absolutely no need for the other two words—death and extinction — which are responsible for much wrong thinking and unnecessary moral suffering.

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LAST CALL . . .

For That Boat Trip Up the Nile!

Only ten more spaces available on the third and last section of the all-expense-paid tour to Egypt, departing New York March 12. Full price, New York to Cairo and return, only \$1,265.60. Twenty-one days—swift air transportation between New York and Cairo—spend two days in France—visit Cagliostro's home—then on to Egypt for special ceremonies in the Great Pyramid, and at Luxor. Write for full details to:

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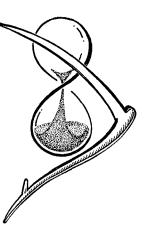
ROSICRUCIAN EGYPTIAN TOUR Rosicrucian Park, San Jose, California

The Bosicrucian Order, AMOBC, 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, which is included in the price of the tour, to cover the clerical and printing costs involved in presenting this information to members.



The Year 2000

THE following are excerpts of a talk by Watson Davis, Director of Science Service, Washington, D. C., before the American Association of Museums at the Mellon Institute Auditorium, Pittsburgh, Pennsylvania, on June 3 last. The Rosicrucian Egyptian Museum, as a member of the American Association of Museums, has received a copy of this talk and takes pleasure in reproducing a portion for our world-wide readers.



Many of the things prognosticated are evident today in their elementary stages. These may become full-fledged realities within a relatively short time.

- 1. Cures for some of the most prevalent kinds of cancer, whether through chemotherapeutics or prevention, arising out of better understanding of metabolic processes.
- 2. The conquest of more virus diseases, including the so-called common colds, either through vaccination or drugs.
- 3. *Treatments* for more of the *mental* diseases that will rescue and return to usefulness more of those psychotically ill.
- 4. Power from atomic fusion, the hydrogen bomb reactions.
- 5. Harnessing of the sun's energy through artificial photosynthesis that beats the green leaf at its own game.
- 6. Exploration of the moon by unmanned, but information-gathering, rockets, and similar space probes towards Mars and Venus.
- 7. More major *mechanizations of industrial processes*, together with development of economic devices to keep employment at an optimum level.

- More universal assaying of human abilities and the enhancement of educational opportunity that will more nearly utilize the talent of all the world's population.
 International television through signals relayed by reflection from special TV satellites.
- 10. Development and application of a simple and safe birth-control method that could modi-

fy the world's population explosion. More distant in the future, some perhaps by 2000, there are these possibilities:

- 1. Discovery and harnessing of unknown forces within the atomic nucleus, giving new sources of energy, transmutations of matter, and new knowledge of the possible ultimates of the physical universe.
- 2. Exploration of the cosmos by new astronomical methods that will delineate its size in time and space, whether the universe has boundaries, whence it came, whither it is going, how long it will last, and its operation and control.
- 3. Approaches to the *postponement of individual death*, through understanding and remedial treatment of the degenerative diseases and by the prolongation of life through nutritional, biological, and other means.
- 4. Understanding of the *nature* of *life*, through biophysical and biochemical exploration of the functions and mechanisms peculiar to animate matter.
- 5. The creation of life from inanimate materials, duplicating the genesis of primordial slime in the opening eons of the living earth.

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- 6. Attempts to discover whether some of the probable hundred million planets of other stars have life or conditions for life like that on earth.
- 7. Development of new methods of rocket propulsion that will make interstellar travel more practical.
- 8. Development of standard synthetic *diets* easily assimilated that will supply the calories and protective factors for optimum mental and physiological existence, possibly available to all as a public utility. 9. Universal communication facilities

so that sight and sound will link on demand any individuals any-where on earth, coupled with world-wide TV channels for music,

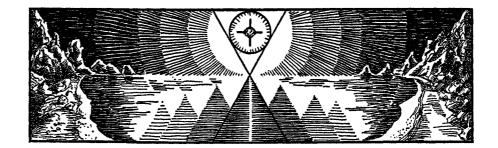
education, information, public meetings, and ceremonies, etc. Development of *artificial intelli-*gence machines to do things people do now-write letters, do bookkeep-10. ing, translate languages, file and retrieve information, teach students individually, plan and operate industrial processes, cook, serve meals and clean houses, drive automobiles and airplanes, etc.

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INITIATIONS IN LONDON				
	stic Initiation Body of London MORC into all <i>nine temple de</i>	5		
The dates, t	ime, and place for this year ar	e as follows:		
First Temple Degree—Part I First Temple Degree—Part II Second Temple Degree Third Temple Degree Fourth Temple Degree Sixth Temple Degree Seventh Temple Degree Eighth Temple Degree		April 10 April 10 May 8 June 12 July 10 August 14 September 11 October 9	10:00 a.m. 2:30 p.m. 2:30 p.m. 2:30 p.m. 2:30 p.m. 2:30 p.m. 2:30 p.m. 2:30 p.m. 2:30 p.m. 2:30 p.m.	
Ninth Temple Degree		December 11	2:30 p.m.	
Place: Bonnin	ngton Hotel, Southampton Row	, London W.C. 1, Englan	d.	
In order to	be eligible for these initiations,	one must meet the followi	ng requirements:	
First:	Only members of AMORC who have reached, or who have studied be- yond, the degree for which an initiation is being given, may participate.			
Second:	Reservations must be received two weeks in advance at the London Administrative Office, Rosicrucian Order, AMORC, 25 Garrick Street, London W.C. 2, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)			
THIRD:	The nominal fee of one pour	nd (£1) must accompany	your reservation.	
Fourth:	 IMPORTANT—For admission into the temple quarters the day of the initiation, you MUST present: 1) your membership card; 2) the last monograph you have received. 			
	There can be no exceptions reference.	to this rule. Please keep	this schedule for	



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Miracles and Radiations

By Brenda Andersen



HEN Christopher Columbus, on his last voyage, set foot on Central American soil and called that land Costa Rica, he had no idea that five hundred years later people, such as my husband and I, would be flying like great

birds above it. We were lucky to arrive in that fabled land the day before the national religious holiday, La Fiesta de la Senora de Los Angeles, de San José, the holiday celebrated at Cartago, the place of miracles, the shrine of "Our Lady of the Angels."

Our plane landed at San José which is one of the main stops of the Pan-American clippers and all international air traffic through Central America. At one end of the air terminal is the central railway station. Planes and trains alike were disgorging people from all over the country and from all over the world.

When our friends, Arturo and Angela, invited us to join them on their holiday, we had already caught some of the national fever and excitement such a great day causes.

Cartago, the original capital of Costa Rica and the oldest Spanish settlement on the American continent, sleeps fitfully at the foot of the active Irazú volcano on a trembling bed of tropical earth. It lies fourteen miles southeast of San José at about five thousand feet above sea level.

Our friends hired a car to drive us up to the shrine. Ordinarily the trip [14]

takes about an hour and one-half, but on this occasion the road was choked with pilgrims, sight-seers, and all kinds of conveyances. It took us three hours to reach our destination, but that gave us a greater opportunity to observe the countryside, the people, and hear about the Cartago legend. We could see small villages and large coffee plantations along the way and marvelled at the tropical shrubs, bamboos, and great palms which bordered the road. Travellers were on foot, on donkeys, and in cars. To the lame and the sick, the difficult journey was more than a test of courage, it was also a proof of faith, our host informed us. Their faces reflected a deep calm which only such faith can bring.

"I don't know the exact date," Arturo began, as we left the car and walked through the town's dusty streets, "but sometime in the 1700's when Cartago was very, very small, in one of its families was a crippled girl. Every day she used to go to a certain mountain stream nearby and play around in the water. One day, something wonderful happened! She had a vision of the Virgin! Golden light formed a halo over her head and rays of silver splendor seemed to play in and out of her pure-white robes. The girl called her The Lady of the Angels. The Lady spoke to her and told her she would be cured. That was the first of many thousands of miracles she has performed."

"Like all events that become a part of sacred legend," Angela now inter-

The Rosicrucian Digest January 1960 rupted, "this one has several versions. One is that the Virgin presented a miniature image of herself in black stone to a little slave girl. It is still preserved and is carried about in holy parades. See, I have one too." Angela showed us a figurine which she said she always kept with her. It was a gilt replica of the original, about two inches high.

In spite of the throngs of people, a great quiet pervaded the air. Perhaps it was due to the soft leather sandals they wore, or the dust-covered streets that absorbed sound. Or was it the stilled thoughts and minds of the worshippers that created the lovely atmosphere? We walked silently toward the church.

With the impact of an explosion, the first sight of the building hit our eyes. Before us stood the brightest, most dazzling yellow building imaginable. It seemed that the paint must have been mixed with sunlight itself. In the clear mountain air, the effect was electric.

The water of the so-called sacred stream bubbled from a simple fountain in front of the entrance. In the past hundreds of years, its flow has never ceased. Following our friends' example, we sprinkled several drops on our heads and then, by a side entrance, went down a flight of time-and-foot-worn stone steps to see the very rock upon which the lady of the Angels had stood. A little grotto had been built around it and an iron grille protected it from possible vandalism. The rock was black and smooth as a polished gem.

Upstairs, in the main hall of worship, the entire lengthwise walls were covered by narrow glass cases lined in black velvet. And pinned or sewn to the velvet were hundreds of tiny silver or gold replicas of parts of the body: arms, legs, etc. There were also whole figures of men and women and mothers with their babies.

"What are these for?" we whispered to our hosts.

Angela answered, "Huacos. Every huaco there means a cure by our Lady."

We were interested to learn that the word *huaco* (pronounced wah-co), while used here to indicate each miracle healing, originally meant "Indian grave containing treasure." It was the name

given to all precious objects found in the ancient burial grounds and ruins that stretch from Mexico to the Andes in South America. Arturo told us that the Museum had an excellent collection and that it consisted of animal shapes also. The huacos found in South America consist of various ceramics, mummies, and gold and silver objects of adornment.

It was apparent that the people had taken their ancient Indian burial custom and applied it to present Christian belief. The huacos now symbolized the new life restored to dead limbs or body.

As we left the Cartago church, Arturo pointed to a large unfinished building about fifty yards west of where we stood.

"That's where the people originally planned to build the church."

"What happened?" We studied the huge grey stone blocks that made up the walls of the uncompleted building. Each one was about twelve inches thick and twenty-four inches long. The walls stood about five feet high and covered the equivalent of a city block. "It looks like a fortress," we remarked. "That dull grey color!"

"It was a fort during the revolution," Arturo explained. "I fought with General Figueras and when we battled for Cartago, I was stationed right there." He pointed to a section near the northeast corner. "That's all it was ever used for. You see, it was supposed to be the original church, but as soon as it reached a certain height, an earthquake came and shook it down. Later, they tried to rebuild it. Again, when it reached a certain height, an earthquake shook it down. What you see there is all that was left standing."

It wasn't until they placed the building directly over the spot the vision had occurred that they were able to complete it.

Later we learned that in Mexico, in almost every Central and South American country, and in Europe—in fact, all over the world—there are holy spots just like Cartago. The legends of each place tell very much the same story. A simple devout person sees a vision, then presents to his fellow-townsmen a statuette of the Virgin carved in the same type of black stone as that in Cartago.



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"La Negrita" is her name in Spanish. Religious histories in our language call all of them "The Black Virgins.

The statuette of Brazil's Patroness was caught in some fishermen's nets several hundred years ago-and in Europe, the Black Virgins at Chartres and Mende, France, date back to the Crusaders.

As we were not of the same faith as our friends, we felt deeply honored when, at the end of the trip, they presented us with a little statuette of Our Lady of the Angels to keep us in good health until our next visit to Cartago. And in our hearts we carried a memory of devotion and sincerity that will stay with us always. But in our minds, the question of How and Why these things seem to occur at only certain places or with certain people remained to vex us for several years.

The Scientific Outlook

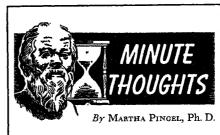
As we searched for the answer to this riddle, we found that there are many studies that provide clues to its solution.

The Kilner screens prove that we are surrounded by an invisible field of emanations that change with every thought and emotion. Clairvoyants have described the human aura for thousands of years, but it required the scientific knowledge and ability of the present age to produce an instrument that would make it visible to all.

Some years ago, the encephalograph came into use in the field of brain radiations. By this method a person's mental and emotional status can be determined without the necessity of written tests the results of which might vary due to any number of stresses.

But the research that holds the most meaning in regard to healing is that which is being done in showing the vibration of every part of the body. This work started almost a century ago. By means of an instrument, attempts are made to find the rate of the vibration of each organ and gland, of the blood, the tissues, and the bones of the body. Indications are that the rates lower themselves throughout the body before the onset of disease.

Rosicrucian Digest Put these three instruments together January and what do they show? Our minds (continued on next page)



ON HASTE

That which is done hurriedly perishes quickly. Proverb

In this 20th century, we suffer at times from a tendency to do too much too rapidly. We overemphasize speed in our automobiles and other means of transportation. We invite people to language mastery in six-week courses; to achieve human understanding through reading a book. We move through life, through each experience, in such haste that we dare not take the time to look around us. As we grow older, we find more and more to do, and less and less to accomplish. Haste has become fashionable, and we see its mark everywhere in the general mediocrity of our thinking and achieving. Our goal is the speedster's goal, measured only in terms of distance covered in the shortest possible time.

The Junior Executive who becomes Vice-President of his corporation in a year, the unseasoned actress in a starring role, the beginner suddenly turned professional-all of these people are our idols, and they all are in a hurry. Some of them, by virtue of talent and common sense, survive their haste and retain their equilibrium, but the majority reap disappointment when the hasty advancement uncovers basic weaknesses of preparation or character that soon interfere with the proper performance of the job.

Hurry never brings lasting profit, materially or emotionally. When we rush through an activity we grow tense; our muscles harden and stiffen. We become less and less able to serve ourselves a full measure of life.

Pause a moment to consider how many times you had to do a job twice because of haste and its resultant anxiety. A slow steady pace, a gradual preparation of self not only produces a more permanent result but also prevents the loss of that health-giving pleasure of re-experiencing the simple joys of our childhood, of stopping to look around us at the wonders of nature, of pausing to get acquainted with other people, and, in short, of refreshing ourselves mentally and physically before going back to our daily tasks. The only lasting pleasures in life are those we take the time to cultivate.

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and emotions, electrical in nature, are constantly manifested in the aura, the magnetic field surrounding the body. And the body is immediately and directly subject to all the changes taking place within the aura. When a person has Love in his heart and does not worry or fear, he is happy and healthy and radiates a pleasant atmosphere. A person who harbors hates and other negative attitudes, out-pictures them in an unpleasant personality and eventual illhealth. Of such psychosomatic conditions, many medical proofs are now of record.

Going back to the phenomena of healing shrines, such as Cartago in Costa Rica, the supplicant who approaches with Faith and Love and Trust is actually raising the vibrations of his body from the lowered disease rates to the higher normal rates. Faith is the power of our thought. Love is the power of our emotion. Trust eliminates the negative effects of fear and worry.

The above answered our questions in regard to people, but we had yet to discover the reason for certain sites being chosen for this healing work. Psychometrists have long contended and modern instruments can now prove that a definite harmonic or vibrational relationship exists between people and the things they touch or revere and the places they regard as holy. When the Faith and Love of *many* people are concentrated on a certain locality or an object of adoration, its radiations are made just that much more powerful.

The Biometer, one of the instruments used to measure our radiations, provided the scientific answer for us. It was first used by its inventor, M. Bovis, to help the French government determine the quality of wines, olive oils, and other products in *sealed* contain-ers. Later it was used to determine whether or not places and things could be measured in the same way. Rocks from the Himalayas, one of the greatest spiritual centers of the world, registered a higher rate of vibration than rocks taken from an identical altitude in the Alps. The healing waters at Lourdes revealed a stronger vibration than other waters. And prayer bowls, icons, and crucifixes gave forth the same outstanding results.

And thus, like the storied search for the Holy Grail, it took us many years and a long voyage to discover that the Place of Miracles is actually within ourselves. Wherever we are, *there* is our holy healing shrine. By lifting the level of our thoughts, we raise our own vibrations and thereby gain the power to heal ourselves and others too.

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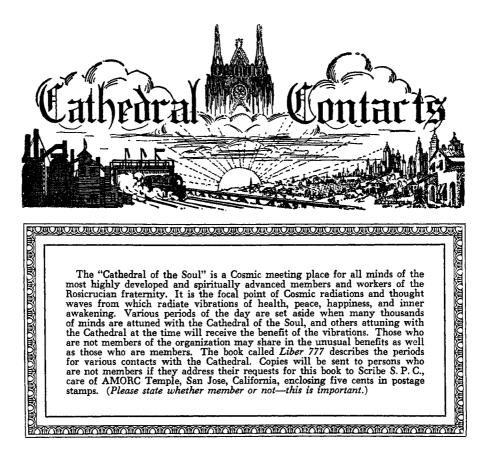
A Thought for 1960

At the New York World's Fair in 1939, the Norman Bel Geddes "Futurama City" formed a part of the General Motors exhibition. Here a visitor viewed, seemingly from the air, miniature landscapes of highways and farm land-and then the future City.

There was a Voice from a loudspeaker which said: "The city of 1960 has abundant sunshine, fresh air, fine green parkways, recreational and civic centers (parks to occupy one-third of the city area)—all the result of thoughtful planning and design."



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WHAT IS NEW?

By CECIL A. POOLE, Supreme Secretary



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ANUARY is the beginning of a new year, but what, we might ask, makes it new? Any day of the total number required for the earth to revolve about the sun might be selected as the beginning or the point from which we

could measure the total number of days in the entire year. That the first day of January according to our present calendar was so selected does not mean that this particular day has significance other than in those parts of the world where our present calendar is generally accepted. We find it convenient to select one particular day from which to measure the total number of days in the year, but our selection bestows no other significance to that day.

It is well known by Rosicrucians that other dates have been observed as the beginning of the new year. Traditionally, the Rosicrucians still consider the beginning of spring as an ideal time to observe the beginning of an entire year. Whatever date is selected, it may have both practical and symbolical meaning, but insofar as our present calendar is concerned, we must admit that the selection is a purely arbitrary one. The first day of January does not

The first day of January does not even observe the end or beginning of a season, but rather an arbitrary point in time with which we are so accustomed that it would be extremely difficult to institute a change of any kind and make

The Rosicrucian Digest January 1960 it widely accepted. Those who have advocated the modification and, they believe, improvement of the calendar which we use find extreme opposition from many sources which, after all, is appalling to the student who would not attempt to link the present calendar with any infallible source of knowledge or origin.

Regardless of what may be our viewpoint concerning the selection of the first of January as the beginning of a calendar year, the period has come to be observed as the time of a new beginning. Consequently, tradition has established that it is the time of year to re-examine one's actions and abilities. Since business uses the period as a time of physical inventory, it might be well that each human being also take inventory and decide on the true value of his attainments, possessions, ambitions, and hopes. However, this idea has been repeated many times and in itself is not new, but merely the reiteration of what is already known.

Man faces the complex universe with a point of view that causes him to be aware of everything that occurs or impresses itself upon his perceptive abilities. When he becomes aware of any event or entity different from what he has observed or experienced before, he concludes that it is new. In a broader concept of the entire universe, or of the Cosmic forces that are the origin of the manifestation of the universe, it could well be asked, "What is there about these forces or their manifestation that is new?" We might answer with the age-old quotation that, "Nothing is new under the sun."

It is probably true that all that now exists or ever will exist has existed at least in potential form since the beginning of all time. In other words, the potential exists within the force. Passing my window, I see wires which carry and transmit the electric current. They enter homes, factories, and business establishments. From the force or energy carried in those wires, we see the manifestation of energy in different types of electrical apparatus, machinery and, probably the most common of all, light. We might say that the light is new when we turn on the switch that activates the point of illumination, but in another sense, the light was inherent in the energy itself that is carried through the wires I see outside my window. So the light is not new. Light existed when electricity first existed that is, when it became one of the manifestations of energy of the fundamental Cosmic forces that underlie all things.

So what is new is really a relative matter. What is new is man's interpretation. There is another old injunction which says, "Seek and ye shall find." That may be one of the keys to man's evolvement. If man will seek, he will find all things that exist—those things that exist in actuality and those things that exist only in potential form. As man experiences the manifestation of these forces, he experiences what for him is something new, and the newness not only adds novelty to his existence, but adds depth to his experience.

Man's evolvement in the world as an intelligent entity is based upon his acquisition of knowledge and experience. Therefore, man should seek the new, He should keep his mind open and realize that it is within man's ability to comprehend and perceive all which exists either in actual or potential form. When man does encounter something he believes to be new, he is then aware that his consciousness has expanded to include something that was not included before in his conscious realization. Therefore, man, as an evolving entity, as a living soul, should ever seek the new. It is unimportant whether it is new in terms of the history of the universe. It is new to him and adds one more block to the total of the building blocks that make an eventual pattern which will become human perfection.

Experience keeps a dear school, but fools will learn in no other, and scarcely in that; for it is true, we may give advice, but we cannot give conduct. Remember this: they that will not be counseled cannot be helped. If you do not hear reason, she will rap you over your knuckles. -BENJAMIN FRANKLIN

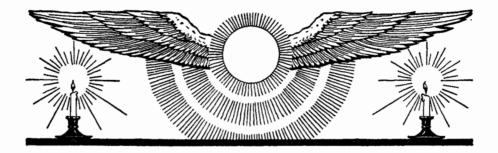
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The Spirit of God

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

(From the Mystic Triangle, July 1929)

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.



CCASIONALLY in AMORC mail comes the question: "Why do you attempt to make a distinction between spirit and soul in the teachings when the most universal impression or understanding is that spirit and soul are

the same? Your use of the term *spirit* to signify a universal essence existing in all matter and not solely in the human being seems to rob spirit of its holiness, and to make it less Divine than the holy spirit in the Bible."

We realize that the Rosicrucian teachings were the first, in America at least, to promulgate generally the idea that spirit, as used in the sacred teachings of the Master mystics of the past, signified a universal essence radiating from the Divine source of all creative energies and powers, permeating all matter and giving it vitality. How well we remember the first classes of the Rosicrucian work held in New York many years ago, when this unique use of the word *spirit* was first presented. Many questioned its use at the time, and long and interesting were the discussions which followed.

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I think I am safe in saying that the Rosicrucian literature of the present cycle in America was the first literature of a metaphysical or ontological nature using the term *spirit* in the sense in which the Rosicrucians use it. In the past ten years quite a number of other philosophical movements, as well as religions, have come to use the word in the same sense; and even many of the prominent clergymen of the country make a distinction between spirit and soul. However, as I have said, many of our new members and some of the old ones still ask the question given above, and are undoubtedly puzzled by our use of the word *spirit*.

First of all, we must note that the misunderstanding, or shall we say the concern, about the term spirit is due to its use by the Christian doctrines in so many different ways, and with such liberal interpretations of its real meaning. In very few of the sacred writings of the other religions of the world is spirit used as a synonym for so many attributes of God's powers. I believe this is due wholly to errors by the translators of the Christian Bible; and I believe also that the reason so many of the clergymen of today are using the word spirit in a different sense and more in keeping with the Rosicrucian interpretation is that the later translations or interpretations of the Holy Bible show more care in presenting the exact shades of meaning for many

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words that were used with confusion in the earlier translations.

In America, many AMORC members are accustomed to thinking that the word *spirit* is a synonym for the word *soul*, and in nearly every instance we find that this conclusion is a result of the word's use in the Christian writings. Furthermore, in the English language the word *spirit* has lost its original root meaning, but among other nations, and especially those of the Latin tongue, the word *spirit* immediately brings to mind its original root with a meaning quite different from the English interpretation or application.

The word spirit in the Rosicrucian teachings was not arbitrarily adopted, nor was it selected by the American jurisdiction as a distinctive word having a very definite meaning for English students; it comes into our teachings through a literal translation of the term and the lessons of the Rosicrucian work. Our organization in America would not be warranted in changing terms con-tained in its official vocabulary simply because of a misunderstanding among persons who are of the English tongue. In other words, it would be inconsistent with truth and the principles of universal thinking and comprehension to change terms in the English lessons simply because the English mind has a different and erroneous conception of the meaning of some foreign words.

Just because we have misunderstood the meaning of the word, in the English countries, is one excellent reason for its continued use in the Rosicrucian teachings, so that we may change our thinking, correct our errors, and learn an interesting lesson.

Soul

There are many instances where the word *spirit* in the Holy Bible, especially in the older versions, clearly shows that the translators were very unmindful of its real significance, and were more or less careless in the use of synonyms for spirit and soul. The idea, prevalent in the Christian minds, that spirit is something holy and found only in connection with the soul of human beings, is due to the use of the term *Holy Spirit* or *Holy Ghost*, in connection with the trinity of the Godhead.

The doctrine of the trinity was adopt-

ed long after the Christian church had been founded. The term *Holy Spirit* or *Holy Ghost* was an arbitrary one and should not have been used to imply what is really meant. When the words *Holy Spirit* or *Holy Ghost* as used in the English Bibles are translated into the Latin or other foreign languages, the readers in those languages receive a different idea of what is meant than do English students, for they cannot help associating the original root meaning of the word *spirit* with the term in the Bible.

In the first chapter of Genesis, it stated that the spirit of God moved on the face of the waters. In older versions and other sacred writings telling the story of creation, the idea presented is that in the beginning everything was without life or animation, chaotic, disorderly, uncontrolled, and did not have creative or constructive essences of any kind. This condition of affairs was changed by the spirit of God, moving from God into all that He created, which animated, at once, all matter or all things created by God with a creative force and energy. Immediately, this change brought about system and order.

The alchemist writing on this point in ancient times would have said something similar to the statement made by Dr. John Dalton, the famed Rosicrucian physicist in later centuries, which was:

"Until the spirit of God entered into matter, matter was uncreative, unproductive, and unsystematized. Its existence atomically was a result of the creation of the atoms and molecules through a Divine decree, and all that existed was stationary, without motion, and fixed in crystallized form without the power to grow, change, or to reproduce. It was then that God moved His spirit into all that He had created, and these creative powers not only gave animation to the crystallized cells and the group formation of atomic structures, but also caused them to proceed in an orderly manner to extend their motions and vitality in accordance with the law of the angles of their form, and the rate of vibration of the spirit in them. Thus the atoms continued to grow in accordance with the law of their angles and the axes of their bodies, and to reproduce themselves in the distinct classifi-



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cations in which they were originally created. Thus chaos was turned into order, and lifelessness into eternal animation."

It may be said that the mystics, alchemists, and philosophers of the past and up to the time of Dr. Dalton, not only considered spirit as motion and motion as one of the fundamental principles of all life and creative processes, making matter manifest in all its forms, but they most reverently and sincerely looked upon the spirit of motion and the spirit of energy itself as a Divine energy having its source in God and its mani-festation of God. Therefore, the word spirit in connection with material things, and as a term for the universal energy that is found in all matter, did not necessarily imply that it was without holiness or divinity, as some of our Christian brethren of today believe.

In the same Book of Genesis, the word *spirit* is wrongly used in one sense, and yet used correctly in another, in connection with the creation of man. For here we find that after God had made man out of the material elements of the earth, He breathed into the nostrils of man the breath of life, and man became a living soul. The intimation is that the breath of life was the soul, and that the soul was breathed into the soulless body of man. If our use of the word spirit is correct, then the soulless body of man formed out of the material elements of the earth was already charged and filled with spirit, for spirit was in all of the matter composing the body of man, but the soul was not there and had to be added.

My readers will note that the statements do not say that the spirit was breathed into the body of man, but that the breath of life was breathed into the nostrils of man. It is this statement that is used as one of the fundamentals of Rosicrucian ontology, for the purpose of showing the duality of man's existence: the body made of mortal matter filled with the essence of spirit, and the soul of man, which was added to the physical part of man. Thereafter, man became not only a living body, or a living manifestation of earthly elements, but a living soul, giving emphasis to the soul part as the primary manifestation of his existence, and placing the physical body as secondary. Ancient Teachings

In the ancient Rosicrucian teachings and those of the early mystics, we find many interesting points that will help us to understand the word *spirit*. The Jewish people had three words for the idea of *soul*. These were Nefesh, Neshemah, and Ruach. All three of these words meant *Breath*, albeit in different aspects. The word *Ruach*, generally translated as "Spirit," really meant a rush of wind. In this sense the word *Pneuma* in the Greek language had the same meaning—or perhaps a rush of air, or air itself.

In the Latin language is the word *Spiritus*, which also meant breath, air, or wind; there is no real English equivalent for the Latin *Spiritus*. The Greek *Psyche*, like the Hebrew word *Nefesh*, referred to the soul. This distinction was clearly made in Job XXXIII:4, "The Spirit of God hath made me, and the Breath of the Almighty hath given me life." However, through mistranslation, another Biblical statement contradicts the idea expressed in Job. In Ecclesiastes XII:7, we read: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

This latter statement would intimate that after transition the physical elements composing the body of man would have no spirit in them, and that the spirit in matter would return to God with the soul. This is certainly an idea contrary to other ideas stated elsewhere in the Bible. It intimates that spirit and soul are one, and that either word can be used to mean the same thing. Yet in First Thessalonians V:23, we find that man is possessed of spirit, soul, and body. This same idea is expressed in other parts of the Bible.

Another interesting Biblical reference to this matter is found in John III:8. Here the original Greek or Hebrew word was translated literally into "wind," adhering closely to its real meaning instead of using the word *spirit* or *soul* as the translators used it in other parts of the Bible. With the Greeks, in their writings, the word *Pneuma* did not mean *soul or spirit*, but a breath of life, or a vitalizing force associated with the soul consciousness as a separate thing and not the same. The Greek

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word *Psyche* meant Breath and Soul, and never had the meaning of the word *Life*, or animation or vitality. They had other words which conveyed the meaning of life and vitality. Therefore, the Greeks could not have made the mistake of using one word that would have meant soul, life, vitality, and breath.

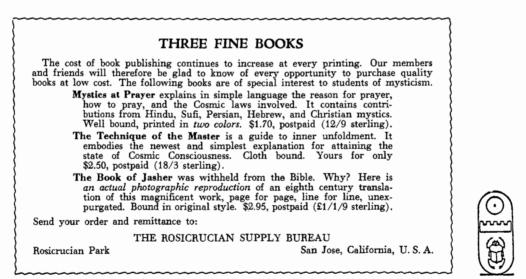
In tracing the meaning of these words in Greek, Latin, and other languages, I find that the adjective *Psychikos*, which means pertaining to the soul, appears six times in the New Testament. It is never correctly translated to mean psychic or spiritual, or "of the breath," which would be correct, but four times it is translated as "natural" and twice as "sensual."

In attempting to find a proper consideration of these terms in the official church writings, we note that the Roman Catholics in their official publications candidly refer the investigator to the early Jewish writings for information regarding the words *spirit* and *soul*. On the other hand, the Protestant Christian denominations which have so much to say about the soul in their writings and preachments, and constantly use the word *spirit* as a synonym for soul, seem unable to tell what the words really mean, or how they came into use, but merely intimate they had something to do with the breath.

Especially in regard to the word spirit, there seems to be no definite understanding except that it is used with the word *Holy* to mean the equivalent of the "Holy Ghost." The Holy Ghost, on the other hand, in all Oriental writings, refers to a special form of Divine Consciousness that descended into the Avatars, Divine Masters, or Sons of God at the time of their missionary work, or surrounded persons who were especially blessed at baptism.

The point to be learned from the foregoing facts is that the word *spirit* as used in the Rosicrucian teachings to indicate a Divine essence that pervades all space and animates all matter, independent of the soul or Holy Ghost, is correctly used in an international sense, and in a philological sense, and is in accordance with the facts as we find them in Nature. This is certainly sufficient reason for the continuation of the word *spirit* in the Rosicrucian teachings in the manner in which it is used.

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(Reprinted from The Maha Bodhi, May 1959-a journal of International Buddhist Brotherhood.)



HEN, on that occasion, the Exalted One uttered these verses:

Morality is the best treasure in the teaching of the Saviour of the world. Neither gold nor silver is the wealth extolled by the monk.

Let him who stands faithfully by the Master's teaching honour morality. The immoral man is driven far away; he is not a disciple of the Buddha....

Dwelling in his forest home, zealous for love of morality, valiant at ease this is the treasure of the recluse.

Desiring little, and content with little, valiant and self-composed, conscientious and scrupulous, this is the treasure of the recluse. For all monks are truly moral when they have broken the ensnaring net of craving and developed the seven constituents of Knowledgethis is the treasure of the recluse.

Very rich does he become who thus pursues his way; following this course of conduct even a monk is very rich.

The monk who is endowed with mo-

rality is accounted wealthy, for it is not on the score of pearls and corals that the monk becomes very rich.

Let the monk be moral, dwelling at ease and harming none. It is not by acquiring the robe that the monk goes to the heavenly bourne.

By the perfect practice of morality he avoids all inopportune times. The Master does not commend the monk who sets store on birth and possessions.

When he has set his mind on morality, heaven is not hard for him to win. He is dear and pleasant to all wherever he goes.

Guard your morality prudently as you aim at the three happy thingspraise, wealth, and, when you have passed on, joy in heaven. Morality is the best garment and a resplendent ornament. The monk who is conspicuous in morality is not obstructed in his charity....

Moral and fearless, he is never afraid. Never does he fall into too much affection which leads to the bourne of ill.

-Mahavastu

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NEW TWELFTH DEGREE INDEX

This is to notify members of the Twelfth Degree that an Index has been compiled for the second 100 monographs of this Degree. You will find this an excellent help in reviewing any of these monographs or in looking for specific subjects that had been dealt with during that period of study. The index is obtainable through the Rosicrucian Supply Bureau for \$1.25 (9/3 sterling) per copy.

When writing for this index, simply send the request with your remittance to the ROSICRUCIAN SUPPLY BUREAU, Rosicrucian Park, San Jose, California. Indexes for all lower Degrees may also be obtained. See catalog.

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PARAPSYCHOLOGY Workshop has been set up for occasional meetings during the year in Rosicrucian Park. Dean Piepenbrink of Rose-Croix University has arranged for a series of controlled experiments in telepa-

thy. These may be followed by others of a similar nature in the future.

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More success is hoped for than attended the recent experiments of researchers into extrasensory realms at Cambridge University. For six successive nights, they played "ghost" only 50 yards from a main road. A "figure" appeared from behind a mound in a field, raised its arms and then disappeared. Members of Cambridge's Society for Psychic Research tabulated these results:

At least eighty people passed and might have been expected to see the ghost. If they saw it, they were: 1) unimpressed; 2) too scared to speak; 3) suffering from myopia; 4) or just too British! On the other hand, they may have been too familiar with astral figures to be taken in by a phony!

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For an hour and a half one evening in early November, the welkin-or the California equivalent thereof over Rosicrucian Park-resounded to the accordion music of Myron Floren. There were classic, popular, old-time favorites and specialties-all for Rosicrucians and their friends. Frater Floren, featured accordionist with TV's Lawrence Welk and his Champagne Music, gathered a solid block of fans with his generous performance.

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The Society of Western Artists have come to be a yearly feature at Rosicrucian Park. Their Seventh Annual juried show was held in the Rosicrucian Museum's Modern Gallery. In addition, the slides section which has been growing in popularity was held in Francis Bacon Auditorium. Attendance was worthy of the show.

Just about a year ago, the Rosicrucian Gallery had an exciting exhibition, entitled *Great Ideas of Western Man*, sponsored by Container Corporation of America. Its chairman, Walter P. Paepcke, in 1950 went on record to make culture the concern of big business. He established at Aspen, Colorado, the Aspen Institute for Humanistic Studies. Aided by other far-seeing executives, Paepcke arranges for eleven Aspen sessions a year.

This is not a lone venture, for other business organizations as well as schools and colleges, have sponsored similar programs.

Aspen, a moribund silver-mining center since 1893, was "discovered" by Paepcke on a 1945 vacation trip. It now is making a comeback as a center for the dissemination of great ideas among top-brass businessmen. *Newsweek* last year (July 20, 1959) quoted Paepcke as saying that "Aspen turns executives away from the urgent to the important."

It is encouraging—if incongruous at first blush—to think of hard-headed business giving ear to Socrates, Locke, Darwin, Emerson, as well as to T. S. Eliot, Ezra Pound, and contemporary twelve-tone composers. Said one executive: "Seven years later, I still remember Aspen as a marvelous experience."

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Eyes are focusing on Egypt again, particularly the strip from Aswan to the Sudan border. This month the Aswan Dam project is slated to start and that will mean the flooding of territory containing valuable monuments and archeological remains. The Egyptian Government has sent out an urgent appeal for help in preserving as much of this past as possible. A 14-man International Committee under the chairmanship of Professor John Brew of Harvard University is spearheading UNESCO's response to Egypt's appeal. Here's an opportunity for qualified excavators and archeologists to spend a year's working holiday in Upper Egypt. It may lead to a revival of Egypt's Golden Age.

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It must be recorded that the Rosicrucian Research Library has come into possession of some extremely rare volumes through the generosity of Soror Iva Emory of San Jose. This is not Soror Emory's first gift to the library, but in many ways it's the most exciting. Six volumes of Gerald Massey (three sets): Ancient Egypt, the Light of the World; The Natural Genesis; and The Book of Beginnings.

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Last June, AMORC members in the area of Las Vegas, Nevada, organized a pronaos with a charter membership of nineteen. In September, they issued their first bulletin, *Desert Light*, with a cover designed by Soror Marian Brandt. Officers chosen for the first year were Master, Dave Dodgson; Secretary, Silver E. Kirch; Guardian, Odus M. Brown. Meetings were scheduled for first and fourth Wednesdays of each month at 8 p.m. in the Community Room, First Western Savings and Loan, 118 Las Vegas Boulevard, South.

The Master's Message in the initial bulletin contained old advice couched in space-age terms-and that was neat:

"When you first decided to become a member of AMORC, unconsciously you placed yourself upon the launching pad for the count-down, and when your application was finally forwarded to San Jose and your monographs started, the count-down began-9, 8, 7, 6, 5, etc.

"If this sounds familiar, then you will know that your monographs are preparing you for your rightful place in orbit in relation to the Cosmic organization of all creation. As you progress through the order and finally attain your place in orbit, you will find that the path is lighted both by daylight and darkness, as is the earth's own orbit around the sun.

"The effort, energy and study with which you develop yourself will determine how far out in 'outer space' you will go, and after obtaining your rightful place in relation to all other things, the time you will be in orbit will be determined only by the Cosmic.

"This is the space age and we must prepare ourselves for it.

And that applies to the Pronaos, too.

The travel-minded everywhere must always read Joseph Priestley Chapter Bulletin with great interest. We do, for every bulletin from Leeds brings notice of some historic spot revisited or some venture into the past entered into. (And always there's a choice bit about the best eating places-whether for steak and kidney pie, Yorkshire pudding, or crumpets and tea.) Remember, last year they went to Bridlington and Flamborough Head (see Temple Echoes for January '59). This year included many other places, notably Kirkstall Abbey in August. There among other adventures, Frater Mazurek identified a mulberry tree and ate what he hoped was a bonafide fruit. All this was de-lightfully reported by Soror Alice Duree. In September, the place was York Minster where eight hours of sightseeing only whetted the appetite for more-especially as recounted by Frater Arthur Jefferson.

Puerto Cabello Chapter of AMORC in Venezuela is on the air every Sunday evening from 6 to 6:30. Its program is called *El Momento Rosacruz*.

New to AMORC are song writers Sy Miller and Jill Jackson, a husband-wife team of Beverly Hills, California. Their published song hits include the powerful prayer for peace, Let There Be Peace On Earth (Let It Begin With

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Me). It has been sung all over the world in the last four years—the Maoris, the United Auto Workers, the Lions Club, Miss Universe, and by the Zulus in South Africa. In February, 1958, *Let There Be Peace On Earth* was awarded the George Washington Honor Medal by the Freedoms Foundation at Valley Forge, for "Outstanding achievement in helping bring about a better understanding of the American Way of Life."

The Millers' great love is in the work they do for children. Things they have written include such charmers as Fantissimo, Now I Lay Me Down To Sleep, My Very Good Friend the Sandman, "Safety Songs," and "Get Well" recordings.

Former Colombe Kay McCorvey is a student at San Jose City College. In an art project in mosaic, she chose to make the old hermetic rose cross—a real challenge, considering the medium and the symbols and Hebrew Letters. Using thirty-six different colors and some thousand separate stone bits, Kay achieved an art piece that drew praise from all visitors to the exhibit. The Cross, as all mystics know, is a veritable "book in stone."

When Soror Hazel Comstock, Past Master of Thomas Jefferson Chapter, Washington, D.C., was in San Jose a few months ago-the weather being hot, some surprising facts concerning her were smelted out. For one thing, at the doll-playing stage, she showed more interest in bits of scrap metal, nuts and bolts, than in dolls. She also preferred watching her father tinker with farm machinery to her making of mud pies.

Anyway, through school, she became a sales engineer with an aluminum company and had a hand in planning some of the first aluminum buildings in the United States. She went to Washington, D.C. in 1940; and after World War II began to work for the Bureau of Mines in the Department of the Interior as a metallurgist, gathering information on magnesium, its ores and compounds.

Another Bureau of the U. S. Government comes to mind. It is the Bureau of Standards which for years has been having a hassle over weights and measures—of which there are 85 varieties. This concerns us all whether we measure in angstroms, pounds, pecks, teaspoons, barrels, drums, scruples, or pinches.

Maybe you've received the questionnaire and recommendations recently sent out by the American Geophysical Union. If so, you already know of this latest attempt to bring order out of the confusion in the area of measurement. Measurement was a sacred matter to the ancients and it is still sacrosanct with us. In the latter part of the 18th Century, France arrived at a workable solution with the metric system. Today most of the world has adopted it, but not the United States nor Great Britain.

There have been brave pioneering concerns both in Great Britain and the United States which have made the change-over anyway. Eli Lilly and Company of Indianapolis, Indiana, did, notably, even though it meant recalibrating instruments and machinery, changing over 2,000 formulas and retraining 10,000 employees.

Says Science News Letter (August 15, 1959): "Adoption of the metric system seems as imperative for the U. S. as a haircut seems to be for a good sociable human being." And that's something to think about.

ROSICRUCIAN DIRECTORY A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the November issue for a complete listing—the next listing will be in February. (International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)

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By E. J. Richardsen, Ph. D.



HROUGHOUT the universe there is stress and strain, expansion and contraction against resisting forces. The tension that we find in our own sphere within the limits of our nat-

ural design for living is but a small reflection of a phenomenon so all-comprising that it reaches from the vastness of interstellar space to the matter that fills it. The tension appears in the apparent void between the stars, goes through our human range of direct observation within the range of our sensation organs, and continues on into the microscopic and the submicroscopic phenomena, the intramolecular conditions of which constitute the ultimate building stones that go beyond the concept of the atom and electron of old. A great deal of research is going on in this field.

Stress just as vibration permeates the universe. There is a dynamic equilibrium of all the opposing energies in this system. The broad sweep of this stress-analytical concept may perhaps make possible a unifying theory. Its comprehension may perhaps approach the conditions of the unified field theory for which Einstein was searching in vain. Such a basic concept would have to relate the stress resulting from the deflection of magnetic lines of flux for instance to the mechanical deformation of an elastic material, a scientific achievement of first magnitude.

We speak today of attraction and repulsion, of tension and compression. We try to interpret certain phenomena observable in distant stars in terms of magneto-hydrodynamics. Within our own limited solar system the laws of Newton, the concept of electromagnetics, of wave mechanics and Planck's quantum are valid, till we get into the very small distances where the mutually opposing forces increase at such an exponential rate that they tend to repel the penetration of the "indivisible" intramolecular structure. In this latter instance the field stresses are such that

we find it may take the energy of billions of electron volts and neutron bombardment to achieve disintegration of a nucleus. It is but one step from here to mesons, and to the investigation of phenomena that behave as though they would be discrete particles in various stages of development and disintegration.

The common denominator throughout this array of phenomena from the galaxies to the nuclear structure is the field of stresses and strains within which all cosmic laws operate.

In our own sphere of observation we are concerned with the stresses and strains in materials of construction such as in steel, plastics, textiles, paper, and many more. We are concerned with the stresses caused by misalignment. Our very civilization is influenced by the maximum stresses that for instance the skin of a missile and the bolt of an airplane will successfully withstand at a given weight and alloy composition, or that the tensile strength of a cable that spans a large body of water is adequate to support a bridge.

Compressional stress – ultimately based upon the deeper understanding of the physics of the solid state—underlies the laws of structural strength which limit the height of a skyscraper, the load-versus-compression characteristics of plastics and semi-plastic materials and the structure of the earth itself.

Given sufficient time and pressure, even mountains become plastic and can be folded forming anticlines and synclines. We deal then with folding, fracture, and other geological concepts. They all, speaking from the physicist's viewpoint, are a function of pressure, of tension, of stress and strain, regardless by whatever means it originated or what resists it.

While we have cognizance through known methods of instrumentation and interpretation in certain fields of human knowledge, we must remember that this is but one small, limited sector out of a field so enormous that it com-

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prises the galaxies and the nuclei, the compressional forces within our rotating earth, and even the soul of man and the society in which he lives . . . which is symbolized by a system of forces that are balanced at times, but sometimes must adjust themselves to protracted pressure and unbalance.

Little as we yet know about stresses in inter-galactic dimensions and nuclear magnitudes, we do have a measure of empirical knowledge in applications of stress analysis where it serves industry and science. While much of this knowledge falls under the heading of empiricism, fundamental thinking in this field is making progress and major work is taking place. Thus scientific research in the field of measurement and control of tension offers an extraordinarily promising entering wedge for the improvement of present methods and materials-and for the basic theory underlying same. This fundamental approach goes beyond the limitations of immediate utilitarian engineering.

Scientific instruments are an extension of our own limited sensing and receptor organs. Their use in this fascinating field is therefore of much advantage to the sincere seeker after truth as well as to the applications engineer. It is this latter who finally makes useful the grand, basic concept of clear and penetrating thought in response to the immediate requirements of a sales-conscious industry, the military and the consumer.

We know for instance that, under the influence of forces, stresses are developed in crystallographic structures and in a great many materials used in daily life where we can investigate objectively with instruments (such as strain gages) what happens.

In the quantitative examination of stress-analytical phenomena, we must guard against stresses that would endanger the basic structure as such. We must then use only such elastically deformable means in our sensing systems that the latter are stressed at no time beyond their limit of elastic recovery.

This may be compared, in a manner of speaking, to our sensation organs. After being exposed to the brilliant light of the summer sun in a clear sky, the human eye may take some time to recover. If exposed too long to a luminosity of excessive brightness, the eye may lose its power of sensing entirely and blindness may then result.

In the same manner, a material exposed for an extended period to a strain beyond its limit of elastic recuperation will stay deformed permanently. (Upon this latter phenomenon, the industrial processes of deep drawing, forming, and similar production methods are based.)

Conversely, objective sensing systems have to operate within their elastic limits. Once they are stressed beyond their ability to recover completely, they stay deformed, and an objective report as to the true phenomena that influence their range of sensing cannot then be expected. This is as true of the deformation of a load-column in a strain-gage as it is in the human psyche. Once excessive pressure has been imposed upon the impressionable human system, a lasting preconditioning occurs (primarily in the early formative years). This may interfere then for the rest of the life with an objective realization of the environment.

Tension and Rhythm

It is not only the tension and strain as such that influence Cosmic phenomena but also the way in which they are released. The basic tendency in the Cosmic tends toward directing events in a manner that reduces the all-pervading strain that reaches throughout all the billions of light-years of the universe. This strain is not limited to intra-metallic phenomena, which we now can almost grasp, but extends throughout and into the far reaches of space.

Release of tension can take place in various forms. One of them is the gradual evening out of potential differences, a slow and damped flow that tends to reach equilibrium slowly but steadily. It may be compared to eddycurrent damping or air-damping of a fine, physical instrument. The other form, possibly of greater significance, is this: upon accumulation of opposing forces of potential energy, the opposites go into a condition of discharge beyond the position of neutrality in between them. They extend, like a pendulum swinging into the other extreme, converting the original potential energy



into kinetic form during their travel till they climb back to approximately the same level where they were before but now on the opposite site. Here their kinetic energy has turned back into potential form and the cycle reverses.

This is as true for the motion of a pendulum, or any other swinging or rotating body of essentially mechanical nature, as it is for the discharge of a spark in an electromagnetic system whereby instead of a slow and steady discharge, oscillation (that is to say, a vibratory effect) is produced. Within the electromagnetic spectrum such dis-charges can be in the field of radiowaves, of light, and of other forms of vibratory phenomena leading up to wavelike phenomena associated with certain emanations derived from radioactive products, from high-powered Xray machines and from certain types of cosmic forces.

The explosion that is equivalent to the discharge of an electric spark between two oppositely charged electrodes is at the beginning of the oscillatory phenomena. The latter then continue to take place between the original sources of antipolarity. First there is the accumulated potential energy. Thereafter there is the vibratory discharge between opposing anticonditions, tending to reach a state of equilibrium in a more or less damped manner by way of a set of vibratory phenomena between the opposites.

The metaphysical concept of old that defines certain states in terms of opposing polarities finds renewed interpretation in that most recent of the physical sciences: the new elementary particles. The "ultimate stuff" of which the Universe is built, the concepts of energy, "parity" and "antimatter" fall into this category.

According to the most advanced concepts of modern physics, the positron has its antiparticle, the opposite to which earlier discoverers gave the name electron. By the same token, the proton has as its antiparticle the antiproton. As stable particles there are considered the electron and proton, the photon and Rosicrucian the neutrino. Particles and their antiparticles occur together in such a significant manner that now there is discussed the possibility of listing them together.

It may have more than passing significance that the stable particles together with their equally stable antiparticles make a total of seven.

The Pythagorean concept of number as the key to law and order, the essence of beauty-whether presented as harmonious rhythmic poetry or the melodious cadence of beautiful proseanticipates, with the white flame of clairvoyant vision, a great Truth. It is as valid for the harmony of the spheres as for the rhythm of the human body whether it is its heart, viscera, breathing, or the electric recording of perfectly coordinated neuro-muscular activity. Conversely, overcontrol produces personal awkwardness in man, and produces hunting in a servo-mechanism.

The principle of the duality of stress and strain, action and reaction, and similar concepts is contained not only in the early Greek and Western gnosis, but it is also foreshadowed by many Eastern works of great antiquity. In Chinese tradition, for instance, the stress between the numbers 6 and 9 is assumed to be so great that 6 has a tendency to convert into 9 (as indicated later on by the shape of the numerals for which we are supposed to be indebted to the Arabs).

The same reasoning also underlies the metamorphosis from Yin into Yang and equivalent inversions which are forever united by their very fact of mutual, bi-polar opposition. However, these enantiomorphic phenomena cannot be discussed here with the adequate thoroughness that this major principle of ancient Chinese philosophy and modern physical chemistry demands.¹

Whether we deal with the mutual attraction of interstellar masses or the behavior within the submicroscopic structure of the so-called matter in the field of solid-state physics, the condition of tension and vibratory interrelation of the space between the apparent concentrations of maximum opposed forces is found throughout. The state of the field in between the maximum points of stress is just as important as the former. The way this tension is released or transformed has far-reaching significance.

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¹ Refer to "I Ching" (The Book of Changes). English translation by Cary F. Baynes, Bol-lingen Series XIX. Pantheon Books, N.Y.

The vibratory phenomena set up between opposites-regardless of what nature-can at times reach conditions of such a subtle quality that present methods of physical instrumentation are only beginning to sense them. Despite the fact that the most powerful forces known to man are the strong nuclear binding forces, it is at times difficult to make these phenomena visible. Experimentally, it is somewhat easier to bring into the field of objective experimentation the next great group of forces which, although not as strong as nuclear binding energies, still vastly exceed for instance the gravitational forces. These are the electromagnetic forces which are responsible for magnetic and elec-trical effects, chemical energy, and many radiation phenomena. Then come the weak interactions and as the last but not least the fourth group: the gravitational phenomena. Actually nuclear forces enormously exceed gravity in energy content.

We call (for didactic reasons only) the flux of energy between opposites *lines of force*. Such lines of stress do not appear only between the poles of a magnet or between oppositely charged plates of an electric condenser. A similar condition, apparently, can also be observed when an ovum subdivides and genetic separation of the single cell into a system of two takes place. Only after cell division has reached the true spirit of its essential, preconceived form does such cell-multiplication cease. There is a self-limiting factor in organic processes as it is within the cosmic.

Tension and its resolution is not unlimited. There is a tendency toward reaching a final state, whether it is in the damped oscillation of a galvanometer, the psychic tension that is built up when listening to symphonic music -with its building up of tension and its harmonious resolution-or in the state of human affairs.

The tension that is built up in the development of a dramatic situation such as a play, a symphony, a dance, or any other artistic expression—is not resolved into immediate neutrality. Discharge takes place in terms of overcompensation first. Only gradually is it attenuated so that the essence of the finer vibrations can then be sensed.

It is particularly the innate capacity

of the human organism for rhythmic response—a very basic phenomenon that underlies an almost irresistible compulsion to interaction with different rhythms. The unbearable tension that must be alleviated is as significant for the basic laws of instrumentation as it is—in an extreme—to "Photic Driving." This concept, however, goes beyond the bounds of this essay.' We are then dealing with rhythms that border on "irresistible compulsion."

Dynamics of Social Systems

In terms of social mechanics, pressure develops counter-pressure. In terms of Newtonian mechanics, action equals reaction. As in the so-called physical universe, we find that also in terms of human behavior severe stress produces overcompensation. From electromagnetic waves to populations under stress, the sudden liberation from oppression produces opposing forces which in themselves are almost as predictable as the electromagnetic vibrations in what the radio engineer calls a "tank" circuit (consisting of capacity, inductance, and perhaps other elements of oscillatory character).

Going beyond the tension that has been built up in the individual, the integration of such events of purely personal experience into the affairs of the collective mass (and, incidentally, the collective unconscious) underlies then the mechanism of certain political movements. There are apparent similarities between human events and the behavior of a physical field in a state of original tension and vibratory discharge thereafter.

The accumulated pressures that ultimately overthrow a political structure lead first to overcompensation rather than to equilibrium. From the artificially established inequality of a controlling clique to its violent overthrow and the tendency then toward an equally unjust usurpation of power by the formerly oppressed group may well form a thesis for a study in human strains and their oscillatory resolution.

It appears more than accidental that in any such violent reaction of human passion, the finer values suffer. The

Refer to Tanneguy de Quénetain, "Origines et aboutissements du pouvoir de la musique," Réalités No. 141, pp. 86-118, 1957.

thunderous discharge between highly charged opposite polarities of electricity produces primarily flashes of lightning: a coarse and destructive series of dangerous effects. The finer vibrations of the spectrum, while still existent, are then overpowered, temporarily, by such a major event as a thunderbolt.

In the same manner a violent uprising against the oppressors as a group may be compared to such conditions in which it is difficult for the finer manifestations of the human spirit to survive. The general destruction of battle and political unrest is not the soil which favors the growth of the divine essence of the human spirit. This LATTER DE-VELOPS BEST UNDER CONDITIONS APPROX-IMATING EQUILIBRIUM. The still, small voice is not heard in the turmoil of battle but under the harmonious conditions of peace and quietude in which the excitation of our senses, by phe-nomena not connected with the perception of what is essential, is significantly absent. The very word essential comes from the Latin ex-sensu (outside of sensation).

Whether it is an individual whose growth has been impeded by tormentors who should have been mentors, whether it is the summarizing of a multitude of such individuals into concerted group action, or whether it is the sudden discharge of a high electric potential through the medium between the opposites that was thus put into a condition of strain—the main phenomena show certain similarities.

We are therefore frequently not dealing with a gradual resolution of the conditions of stress and strain and their causative parameters but rather with a discharge that may be compared to an oscillatory phenomenon. Stress resolves then into vibratory patterns, where the pendulum swings from one extreme to the other until it is finally damped out near the condition of rest.

The essence is ultimately the *condition in consciousness*: will the total potential energy available at the start have had adequate intensity to last until the vicissitudes of life are damped out or conquered so that we are again receptive to the still small voice?

Stresses are natural to the Cosmos. These strains influence everything from the motion of the nebulae to nuclear events and, last but not least, the events in the human psyche.

Tremendous are the energies that permeate the Universe and the fields of stress set up by them are unfathomable.

Can we then use our God-given free will to select out of the vibrations in and around us those that will bring us into better harmony with the major design deep within us? Can we enter into a condition of resonance with the True Meaning (Tao) that surrounds us? Can we filter out the apparent nonessentials that interfere with the Ultimate Purpose?

Only in a state of almost perfect tuning or attunement can we get the message with an intensity sufficiently above the noise level of interfering conditions. Only in a state of near-equilibrium can we be sensitive to the gentle vibrations that are in resonance with the Infinite Essence.

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WE THANK YOU The thousands of Christmas and Holiday messages which have arrived at Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank the thousands of Rosicrucians and the many *Digest* readers for their kind seasonal greetings. *Personal* acknowledgements of the wonderful greetings sent to us would be a pleasure, but naturally not a possibility. Thus, we take this means of thanking each of you. May you have a very happy and successful New Year! THE ROSICRUCIAN STAFF

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New World Cycle

By JACK D. STEGNER, F. R. C.



ILL we reform the World? Are we prepared to do so? There is no doubt that the Society of the World needs reforming, but who is prepared to lead such a reform? Many men and women have believed in a better ove in their own way. led

World and have, in their own way, led uplifting movements. Some have partially succeeded, others have failed, none have completely arrived. The failures have generally been called Madmen; the ones who have succeeded are considered Geniuses.

What then is the distinguishing feature between a Madman and a Genius? Is it the application of his power and ideals? Concerning war-was Hitler wrong and Lincoln right, because one lost and the other won? Was each not driving toward that better world of his imagination?

Every leader has divided the people to accomplish his purpose. Christ used no material force, yet he established a division. Lincoln divided a country against itself; so did Hitler. Moses used force and won; Mussolini used force and lost. Some, who view these names with prejudice, will say that the spiritual leaders were bound to succeed. Any person who sets about to change the world feels Divinely inspired to do so.

Past, present, and future events are ours to judge. On what basis shall we judge? Should we say the motives of some were wrong? Alone, each was

powerless. Each had his ideal and a goal, but without the support of thousands, it could have been nothing more than talk. We say now, looking back, that they were wrong or they were right. However, at that time each was right to those many persons who supported him. Should we say that those who rule by force shall be destroyed by force? Anytime we take a stand we set a force in motion.

If one believes in a better world and feels compelled to dedicate his life to this ideal, how does he know, now in the present, if his ideals are sane or insane? We must remember that all Leaders of the past considered their ideals sane—and the hope of the World. We cannot analyze our own ideals without prejudice. We have built them through years of reasoning. How shall we find Wisdom?

To me there is only one answer-look at a man, woman, or child of any color or creed, and see nothing but a Pure White Radiating Soul. If one can look from within his own Soul and see Mankind as colorless, sexless, creedless, and ageless-nothing but Pure Soul-then such a one is ready to reform the world. But if one sees that Pure White Soul as being even slightly tinted by class, race, sex, or with any personal like or dislike-social, national, political, religious-then his ideals are not completely sane.

In our waiting and searching, let us be ready to recognize and welcome true leadership.

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It is not true that just positive thought alone is power. All thought is power! The application of that power makes it either *positive* or *negative*.

-Validivar

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A Prince of Destiny

By JOHN E. KELLER, University of North Carolina



HE royal family was dead -the king, the queen, the princes, and princesses, even relatives to the third degree. The House of Umayyah was no moreor so thought the murderers. The year was 750; the place, Damascus.

The Umayyah were dead because another noble family, the Abassids, had decided to kill them and take over the vast empire that stretched from Spain to middle India. It had happened before, these massacres of royal families: it would happen again. Only a few months ago Americans heard of a similar thing in Iraq. It is the way of the Mid-East.

The last of the dead had not been carried away when a check revealed that two of the king's many sons were still unaccounted for, and a search was started. The cry went out: find and slay the prince 'Abd-al-Rahman I and his young brother. The last of the Umayyah must die.

'Abd-al-Rahman and Yahya heard of what had happened in the city and had fled to certain Bedouins for protection. They hoped to lose themselves in the desert and eventually to make their way westward to the Berbers of North Africa, for 'Abd-al-Rahman's mother had come from there as a slave, later to find favor in the eyes of the king of Damascus.

'Abd-al-Rahman was twenty years old at this time. He did not look like

a Syrian, for he had inherited the height of his Berber grandfathers, as well as their pale skin and blue eyes. His hair was red, his features aquiline. He was a man difficult to hide, easy to identify. And the first Abassid search party saw him among the Bedouins.

Taking the thirteen-year-old Yahya, he ran to the banks of the Euphrates and they plunged in. Arrows whistled around them, but they managed to get far out into the great sluggish stream and out of reach. But Yahya grew weak and could not keep up. He turned terrified eyes back to the shore. A cry came out over the water.

"Come back, Princes. Come back and the new king will spare your lives." Yahya went back, and 'Abd-al-Rah-

Yahya went back, and 'Abd-al-Rahman, who swam on and reached the far shore, saw the soldiers seize the little boy as he floundered to shore and behead him.

The above is essentially what a great Persian historian wrote about the thrilling escape of Prince 'Abd-al-Rahman. One may read it in al-Akhbar al Tiwalby Ibn Dawud. History found him a vital and interesting character. For this fugitive prince, separated by great distance and endless peril from his mother's people, with almost every danger and disadvantage spread in his way, was to rise to great heights and to rule the Moslem West and Spain.

For five years he wandered through deserts accompanied by one friend, the freedman Badr. Once a governor of Palestine, who discovered his identity,

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plotted to assassinate him. The Abassids never gave up the search. He had countless narrow escapes, so that his life reads like the wildest novel of adventure. From tribe to tribe of desert Bedouins he wandered, from city to city, always pushing westward. Then, at last, hidden on board a ship, he reached Ceuta in Morocco and found his maternal uncles, who were sheiks among the mountain Berbers in the Moroccan hinterland.

It was there that he heard the prophecy about his future, and he was happy to hear it. For 'Abd-al-Rahman felt that he had powers that endowed him with far greater chances than being some day a Berber nomad chieftain. He had always felt that he was destined for greater things. The Berbers were but a rung in the ladder to fame and importance. It was his great uncle, Maslama, who predicted that he would restore the family to greatness.

How did 'Abd-al-Rahman manage it? He had little in the way of money, even from the Berber chieftains. The Berbers had their horses and weapons and little more. 'Abd-al-Rahman himself recognized that there was something in him, or about him, that compelled men and women to obey him and to follow where he led.

In Spain, which had of course belonged to his father's empire and which was now held by the Abassids, there were men who had served his father. It had been the custom to settle faithful soldiers in conquered lands, and in Spain for all the years since the Moslems had conquered the country (711) this custom had been followed. 'Abdal-Rahman knew that in Archidona there were troops from Jordan who had been established in that part of Spain by his father; Seville was occupied by whole divisions from Hims; all the province of Sidona was in the hands of Arabs from Palestine. At Granada it was the same. Would it not be possible, thought 'Abd-al-Rahman, to meet these men and win them over to his cause? What did they owe the Abassids as compared to their debt to his dead father?

Historians still wonder how this lone young man—he was twenty-five at the time—with no money, no family except

the Berbers chieftains, and with all the might of a great Oriental empire against him, was able to do what he did. There was a great price on his head, and thousands of soldiers in the East, and for that matter in Abassid, Spain, were on the lookout for him day and night. Some suggested occult and magical powers; others say it was his personality; some attributed it to "the divine right of kings" to rule. Whatever it was, 'Abd-al-Rahman managed to persuade the legions of his father in Spain.

On August 14, 755, he landed with a small force at Almuñecar and was met by what soon proved to be a sizable army made up of men from Seville, Granada, Archidona, and Sidona. The Abassid governor, Yusuf, rode with a much larger army to meet him. The battlefield was on the banks of the Guadalquivir, one of Spain's mightiest rivers, one that flows through Seville. 'Abd-al-Rahman's troops, once they beheld the great host of Yusuf approaching, wondered if their young chieftain would ride away if the battle grew unfavorable. When he heard their fears, he dismounted from the fine Berber stallion he was riding and found a mule. "On this mule no one could es-cape," he cried. And on the mule he rode into battle against the Abassid forces.

One historian wrote that he had no banner, no royal insignia, no pennon. A soldier took off his green turban, unrolled it, and fastened it to the point of a lance, and 'Abd-al-Rahman smiled in approval. In this way was created the green banner of the Spanish Umayyahs which fluttered in the breeze until 1492 when Ferdinand and Isabella captured Granada, last stronghold of the Moors, and made Spain theirs.

Yusuf was defeated and later beheaded. The Moslemic Cordova, still no more than a fortress city, fell to 'Abd-al-Rahman. His men were eager to enter and pillage it; this was the ageold custom. Then a strange thing happened: 'Abd-al-Rahman refused to give the city over to plunder and rapine. Stranger yet, the Berber and Syrian and Arabian troops he led accepted his command. This showed him that he was indeed their lord, their ruler, that they would do what he commanded, that he could be the ruler of Spain.



But this did not happen overnight. The Abassids fought hard for Spain. They sent another governor, who in due time was defeated by 'Abd-al-Rahman. In the North of Spain, held by Abassids, there was an even greater danger. Once the Abassids there persuaded no less a personage than Charlemagne himself that he should enter Spain and attack the forces of 'Abd-al-Rahman. The great French king came (778) with a large army and penetrated the country as far as Saragossa. This city, loyal to 'Abd-al-Rahman, closed its gates against the French and held out against him until he departed.

Lovers of literature will recall that as Charlemagne made his way back over the Pyrenees he was attacked in the mountain pass at Roncesvalles and there lost his two peers, Roland and Oliver. On this famous battle was written the well-known medieval epic, *The Song of Roland*. But that is another story.

At length 'Abd-al-Rahman won all Spain to his colors. But this is military prowess, however interesting and important. For men of peace there are more vital things. And 'Abd-al-Rahman soon showed that as a man of peace he could excel also. He had powers for good, for culture, and spiritual wellbeing, as well as for warfare and mili-tary tactics. Under his rule Cordova became more than a military capital of Moslem Spain. It regained its old glory, which it had lost after the decline of Roman power in Spain during the invasion of Visigothic barbarians. 'Abdal-Rahman beautified it, widened its narrow streets, built fine houses and a palace to rival those of Damascus. He laid an aqueduct to bring fresh water to the city.

He imported date palms and started their culture in Spain. He brought in the culture of peaches and pomegranates. In this way he showed that exotic crops could be raised in Spain. Soon silk culture was introduced, and sugar cane,—olive culture had long since been introduced by the Romans.

Meanwhile at Cordova great things were abuilding. A great bridge spanned the river, laid on the ancient Roman foundations. 'Abd-al-Rahman started the Great Mosque, later enlarged by his

successors until it reached the proportions of the second largest mosque in the world. It was to be the Ka'bah of the West, and to it the faithful came from as far away as Ethiopia. Its vast "forest of a thousand columns" is one of the most famous tourist attractions of Spain today.

All this, however, was material progress. 'Abd-al-Rahman looked to the spiritual needs of his people and to their happiness. He felt that it was his duty to weld together into a nation all the Syrians, Berbers, Arabians, Numidians, and Spaniards living under his power. It was never quite accomplished, but he went far toward bringing it about. And he certainly forced all these groups to live in harmony under one set of laws. As to religion, he was a tolerant ruler, allowing Christians and Jews to worship as they chose, although he encouraged them to accept Islam and if they did, freed them from certain heavy taxes.

Under his rule the arts took on a new importance. Literature, the writing of history, the study of the sciences, long known in the East, came to Spain. He laid the foundations for the marvelous Moorish culture that blossomed in Spain and was the equal of any culture found even in the East. By the 10th century Moorish Spain was one of the two culture centers on earth, if one discounts those in far-off China and India.

'Abd-al-Rahman I, so he was called, never assumed the title of Emir—that was to follow with his famous descendent, 'Abd-al-Rahman III (912-961), under whose sceptre Cordova became known as "the Pearl of the World;" and Spain, the land of Arabic universities and great libraries.

No one can ever know, of course, what it was that sent 'Abd-al-Rahman to the zenith of power and greatness, that made him a power for good, that enabled him, with all the strikes against him, to overcome all difficulties. It must remain a mystery, no doubt; but surely there was something that he possessed, something that he made contact with, some power above and beyond the ken of other men. Coincidence can hardly explain his life and success.

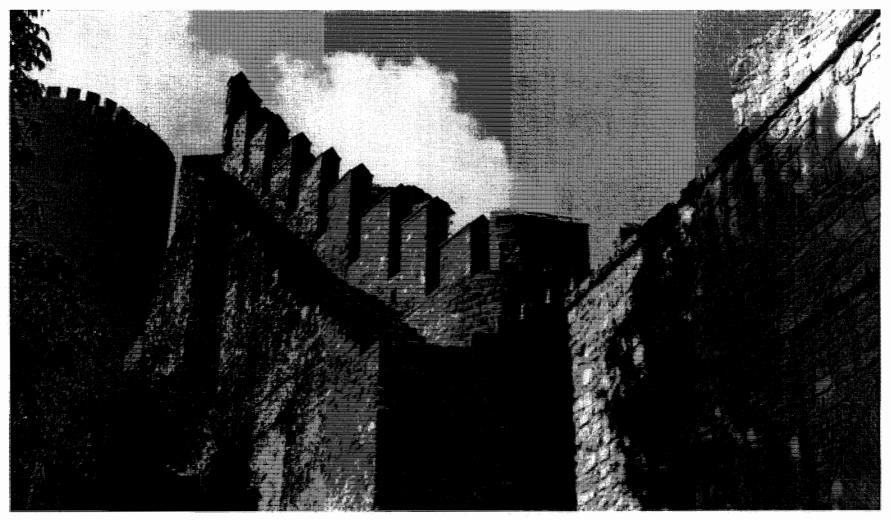
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ENTRANCE TO THE UNDERWORLD

Above are the runs of one of the temples of ancient Eleusis in Greece, site of the famous Eleusinian mystery school. In the distance is seen the entrance to a subterranean chamber or cave. In there were enacted the initiatic rites depicting the kidnapping of Persephone, daughter of the goddess Demeter, by Pluto, god of the underworld.



FORTRESS OF A CONQUEROR

The Turkish sultan, Mohammed II, on May 29 in the year 1453 stormed the city of Constantinople, fulfilling a longcherished dream, and succeeded in conquering the city. The transformation of the city from Christianity to Moslemism then began. The Sultan held his prayers of thankfulness in the then Christian church of St. Sophia, now a great mosque. Above is the fortress the Sultan erected, overlooking the Bosphorus which separates the continents of Europe and Asia.



The DEVIL'S WORKSHOP

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

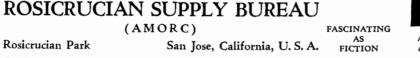
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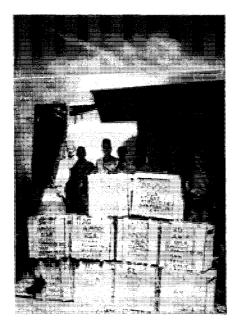




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all who came within the rays of light they shed. A wish made while one was being touched by a ray of light from a mystic temple lamp would come true. Thousands journeyed to the temples that had these ornate, strange lamps. Although we relegate such beliefs today to bygone superstitions, we must still admire the splendid workmanship of these temple and sanctum lamps of Egypt.

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When soul and body part is self extinguished like a snuffed out candle flame?

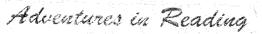
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