

ROSICRUCIAN DIGEST

NOVEMBER 1963 • 35¢

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- *Science*
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▽ △ ▽

**The
Mysterious S**

Symbol of thermo-
dynamics' second law.

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**Can Antibodies
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Excerpts from
a doctor's
correspondence.



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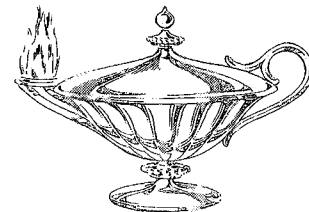
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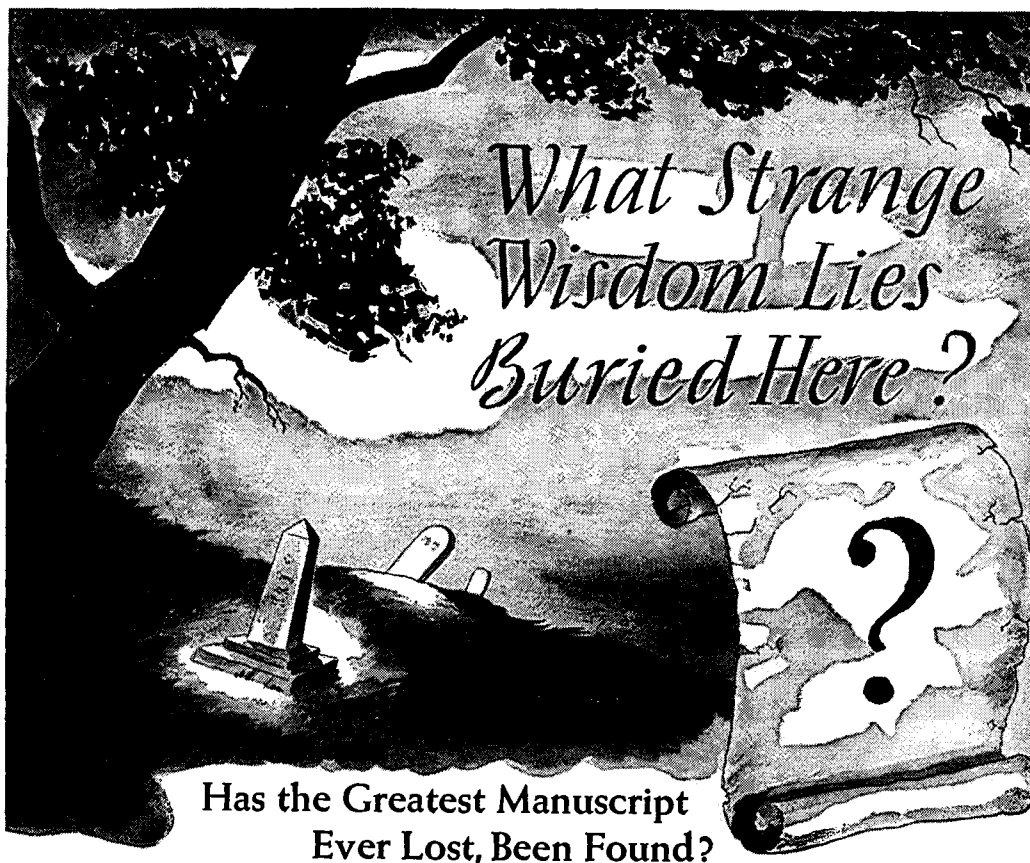
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"I buried manuscript unseen in a vault. It is in a monument. In imitation of mummies I wrapped important comic, tragic, philosophic and mathematic writings in paper, in a bag, in sycamore wood. If I am dead, do not discover it, until a century is past; reburie it."

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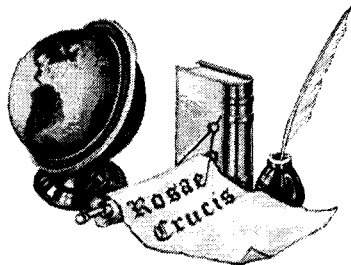
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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, **The Mastery of Life**.

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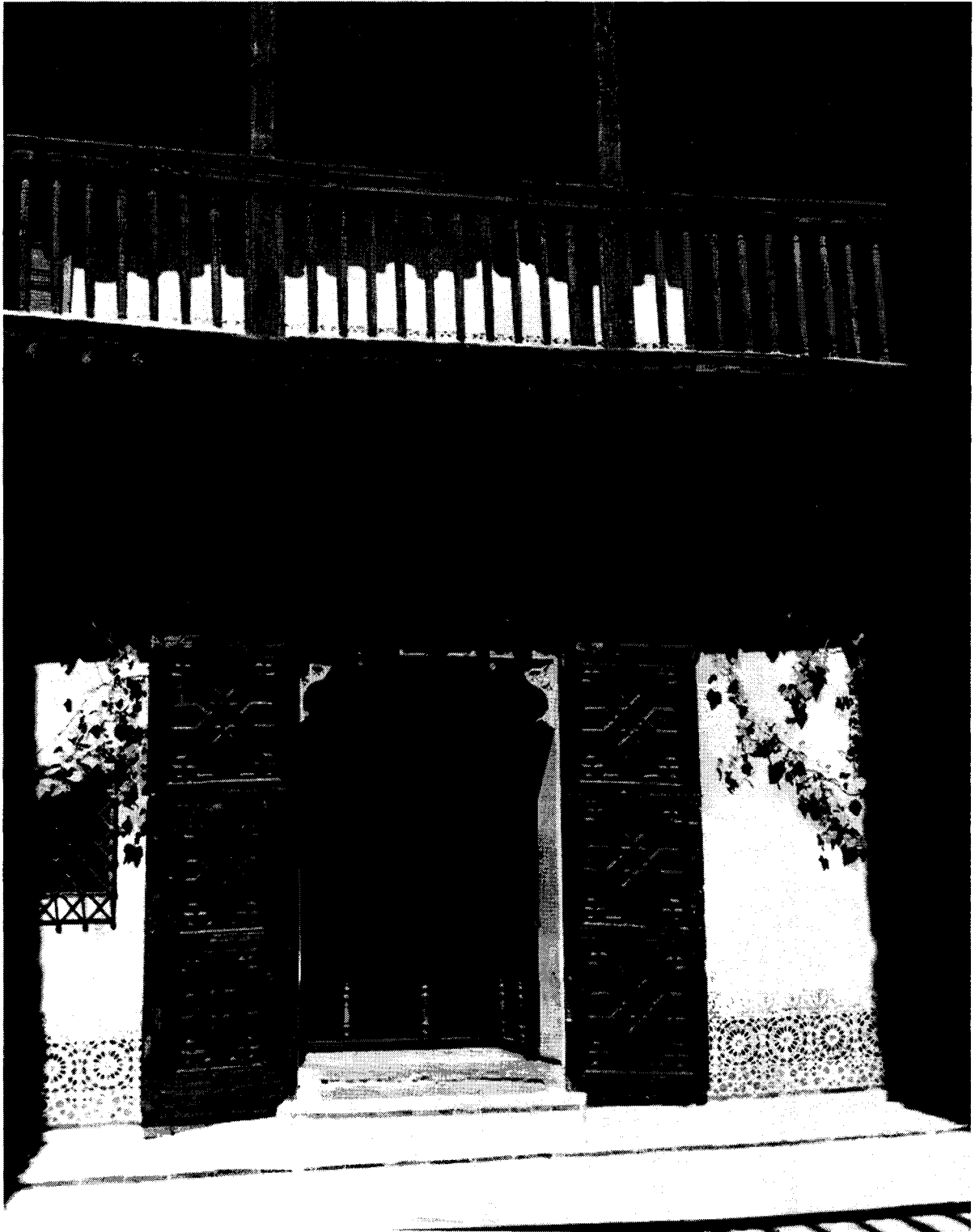
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HOME OF MYSTIC ARTIST

(Photo by AMORC)

The home of El Greco in Toledo, Spain. The real name of this world-renowned artist, who was born on the Island of Crete, was Kyriakos Theotokopoulos, which in Spanish became Domingo Teotocópuli. After a stay in Rome, he migrated to Toledo, where he painted for the cathedral. His paintings have been considered among the world's masterpieces. His themes were both mystical and stormy and his style often unconventional.

THOUGHT OF THE MONTH

By THE IMPERATOR

IS RELIGIOUS FAITH NECESSARY?

WILL THE TREMENDOUS strides made by science and technology have an adverse effect upon religion and its theology generally? Will it require the intelligent religionist of tomorrow to re-evaluate his faith, if not to abandon some of the traditional concepts to which he has given allegiance? There is much in the theology of existing prominent sects that could not stand critical analysis from the empirical point of view of modern science.

Theologians in the past have given 4004 B.C. as the date of creation, but the sciences of archaeology and anthropology have established without doubt that civilization existed long before that time. Judging from the evidences of fossilized remains, the homonoid or humanlike being walked the earth some million years ago. Though most educated persons today will overlook these obvious gross errors, many have faith in other doctrines of their religion which are just as erroneous and which further evidence will disclose as being so.

In the Middle Ages, the Aristotelian philosophy through translation reached the intelligent element of the masses. The encyclopedic mind of that genius amazed the readers of his works. His philosophy was an appeal to reason and encouraged rationalism. This interest in the scientific approach to the phenomena of man and nature alarmed the early Christian Church.

Through the intellect of St. Thomas Aquinas (1225?-1274?), the Church sought to use Aristotle's philosophy to support its own supremacy. It declared that in worldly phenomena and knowledge Aristotle's words were supreme. Aristotle had declared that all being was a concatenation or hierarchal scale of relationship, one thing leading to another and higher manifestation. The Church used this idea as its own formulation, placing itself at the top of the hierarchy.

Reason, Aquinas declared, is supreme in matters having to do with mundane affairs, but the revelations of the Church are authoritative and of a higher order. Consequently, when *reason* is in conflict with *faith*, the latter alone must be accepted. In other words, "there are mysteries to be decided only on the grounds of faith and authority." Simply put, the Church protected the weakness of the rational elements of its theology by declaring that in such matters reason was out of bounds. The principle was, Man must have faith, actually blind faith, in such declarations.

This precept prevails today in the Roman Catholic Church and in practice with the adherents of many of the Protestant Christian sects. There are those who refuse to read about or enter into any scholarly discussion of subjects which tend to confute a biblical statement or the theological dogma of their faith. They actually consider such an attitude to be a sacrilege. Yet most such persons would profess to be desirous of the truth in the guidance of their lives.

Admittedly, science has no answer to all the mysteries of life. No matter how great the future advances of science, there will always be some questions concerning reality and ontology for which there will be no answer in evidential, that is, concrete form. It will be necessary for philosophy, metaphysics, and religion to provide abstract—speculative but reasonable—explanations. These will, and must, satisfy man until he can supplant them with some answer more appealing to his innate curiosity.

It will and should be incumbent upon the intelligent inquiring mind, however, to expose to the facts of science much of what he has accepted upon faith. Factual knowledge of ourselves and of our relation to the Cosmic in no way detracts from any divine quality

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or relationship that we may possess as human beings. Whatever is revealed and contradicts by its truth previous beliefs held on faith alone is, after all, part of the cosmic Being. What science reveals is not man-made; it is only man-disclosed.

The religionist and moralist contend that all that *is* is of a *first cause*, that is, of God or Divine Mind, even the basic phenomena and laws of nature. Consequently, if science expounds and verifies a statement diametrically opposed to a theological doctrine or biblical reference, such would, from this reasoning, also be of divinity itself. Simply put, if science shows and demonstrates that what religion states as "A" is, in fact, "B," instead, then this "B" would also be of the same first cause. It would be a correction of an idea but not of its source.

The difficulty in the closed-mind attitude, where there is a conflict between religious faith and empirical truth, is the acceptance of the Bible as the *literal* word of God. The average religionist who assumes this attitude may be able to quote many sections of the Bible verbatim. He may know its contents thoroughly, *but* he knows little or nothing of the history or origin of the Bible itself. There are probably two basic reasons for this: First, in the minds of many the inquiry into such history might imply a lack of faith. Second, the historical text is voluminous and would discourage those without a literary or research bent of mind.

Even a brief survey of the history of the Bible reveals the extensive human manipulation of this work. The earliest beginnings of Hebrew literature were probably poetical. The older writings were a compilation by a succession of compilers. Modern research reveals that before the 2nd century the various manuscripts of the Old Testament differed materially in their texts.

The earliest Greek version of the Old Testament is the *Septuagint*, completed during the great period of culture in Alexandria about the 1st century. In the 2nd century, three new translations emerged. An older Latin version of the Old Testament was superseded by the *Vulgate* by Jerome during the 4th century.

It must be realized, of course, that

the first Christians were Jews. To them, "the law and the prophets" were accepted as sacred. The prophets were considered oracles of God and their words were conceived as the equivalent of God's having spoken. The non-Jews were impressed by what to them seemed to be the tremendous antiquity of the Hebrew scriptures. This in itself seemed to give them a sacrosanct air.

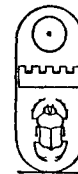
It was not until the second century *after Christ* that the Apostolic writings were finally associated with the Old Testament. It was not until then that the Bible was practically complete except for various versions and subsequent arbitrary deletions by Church councils. The New Testament then had attributed to it the same sacred aura that surrounded the Old Testament.

Many English Versions

The following are a few of the many English versions of the Bible subjected exclusively to human interpretation, construction, and translations admitting of variations in the text: the Miles Coverdale version, 1535; Thomas Matthew, 1537; Richard Taverner, 1539; The Great Bible, Bishop approved, 1539. The first English version of the Bishops' Bible was completed in 1568. In 1604, under the direction and authority of King James I, a conference was convened to revise the Bishops' Bible. This is now recognized as the *Authorized Version* of the English Bible.

Discrepancies in the versions of the Old Testament are many. The following are but a few: For the period of years from *Creation* to the *Flood*, the Hebrew text assigns 1656 years, the Samaritan, 1307 years, the Greek, 2262 years. To the period from the *Flood* to the *Call of Abraham*, "the Hebrew writer allows 365 (Samaritan, 1015; Greek, 1145 years)."

Thomas Aquinas tried to harmonize the scripture, to adjust it, in other words, to the tradition the Church had decided upon. He said, ". . . we feel ourselves from the very first guided in our interpretation of scripture by an invisible hand and referred to clauses of creeds, to verses on the liturgy or decrees of councils as though they were final authorities." This was a sort of vicarious authority. The changes, al-



terations, and additions these Church Fathers were making in the Bible they *assumed* were being directed by a divine intent. Of course, this allowed for human error in interpretation and often in the supposition that every inspirational human idea stems from a divine source.

However, Church authorities insisted on unquestioned acceptance of the words of the Bible as though man's attempt to delineate the truth otherwise were a sacrilege. Pope Leo XIII in an encyclical letter said: "It is absolutely wrong and forbidden to narrow inspiration to certain parts only of the Holy Scripture or to admit that the sacred writer has erred."

Where the Bible refers to matters of a historical nature or concerning natural phenomena and is in error as established by demonstrable science, one should accept the newly presented established truth. He should not consider that in doing so he is refuting the word of God, but rather that he is

correcting a human error in knowledge of the past.

Faith can prevail and should only where the moral precepts are concerned and are on the whole as yet abstract and cannot be refuted. Even in this regard, one's spiritual concepts should not be bound tightly by the moral dogma of a religious faith. If human experience and breadth of mind can at times transcend such dogma and reach out to a horizon of greater enlightenment, it should do so.

Certainly, it would be a crime against the inherent religious motivation of an individual to continue to believe, for example, in a personal god, a humanized deity, if he is able to conceive a god as a universal mind, detached from such human attributes and limitations.

Just as we are undergoing a re-evaluation in our understanding of much of our universe, so we, in the near future, will have to undergo a re-evaluation of what is the spiritual content of man and the so-called supernatural.

Medifocus

Medifocus is a special humanitarian monthly membership activity, with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

December: Ngo Dinh Diem, President of South Vietnam, is the personality for the month of December.

The code word is: SUP

The following advance date is given for the benefit of those members living outside the United States.



MIGUEL YDÍGORAS
FUENTES
President of Guatemala

February:

The personality for the month of February will be Miguel Ydígoras Fuentes, President of Guatemala.

The code word will be: RECOG



NGO DINH DIEM
President of South Vietnam

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Forthcoming Olympics

*Winter games in Innsbruck—
Summer ones in Tokyo*

LEGEND has it that the Olympic Festival began as a celebration of Zeus' victory over Kronos when they wrestled for the control of the world. History states that the Olympic Games began in 776 B.C. with a footrace on the plains of Olympia beside the River Alpheus.

The winner then was a cook named Coroebus from nearby Elis and his reward a wild olive wreath. Thus began an amateur athletic contest and religious festival that every four years made Olympia the "physical" capital of Greece. Greece came to count time by Olympiads.

From a footrace where women were banned even as spectators, the games gradually grew to include boxing, wrestling, discus throwing, chariot racing, the broad jump, and javelin throw. There developed a special day for boys under 18 to participate, and finally women were admitted as spectators and as contestants. A Macedonian woman, Belisiche, at the 128th festival won the chariot race, too.

Selection of athletes started with elimination trials in various parts of the Greek world and those selected underwent ten months of rigorous training. At the beginning of the contests, "all competitors had to swear that they were free-born Greeks, without taint or suspicion of sacrilege against the gods."

These games reached the height of their popularity during the 5th and 4th centuries, B.C., declining thereafter when Rome took over, removing the religious significance and permitting aliens to enter. In A.D. 67, Nero himself came to the games, entered himself in all the contests—and *won them all*.

Records of later games were lost although it is known that an Armenian, Prince Varastadates, won the boxing crown in the 291st Olympics about A.D. 390. Four years later, the Roman Emperor, Theodosius I, halted the games. Olympia was destroyed by an earthquake, its splendors pillaged, and its



THE WINNER ACCLAIMED

ruins overrun by the waters of the River Alpheus.

But "the glory that was Greece" could not be forgotten and on April 6, 1896, Baron Pierre de Coubertin, a Frenchman, worked successfully for the revival of the games in Athens. The first victor in the revived games was the Harvard student, James B. Connolly, who won the triple jump.

So, the games have continued regularly every four years—except during the war years—with a growing international aspect and interest. Athletes from all over the world are now preparing for the ninth *modern* Olympiad to be staged in 1964, with the Summer Games in Tokyo in April. The Winter Games, instituted in 1924, will in January open the 1964 Olympic year in Innsbruck, Austria.

They will begin with an impressive entrance ceremony featuring massed squads of all of the participating nations. Firms like Chemstrand and Burlington Industries, designers and manufacturers of the clothing industry, have fashioned uniforms for the United States men and women contestants that will combine eye appeal with utility. Today's entrants will be every bit the Olympians that the priests of ancient Greece envisaged when they established the games as a memorial to the gods.



DR. ERWIN J. SAXL

Man in the Cosmos

*A lay sermon, presented
at Harvard, Mass., Unitarian
Church*

IN THE INFINITELY vast reaches of the Cosmos and the space flooded with the energy of innumerable galaxies, there happens to be a comparatively minor concentration of heavenly bodies. We are within it and look from our position toward the inside of its somewhat disklike shape. From our particular location, we see primarily its rim. This we call the Milky Way. Our solar system is within one of the minor branches of this particular island universe.

There are several planets that rotate around what we call our sun, and within this small solar system there revolves the minor planet we call the earth.

At the other end of the scale, in the utmost reaches of the microcosm, there are our cells, constructed from molecules, atoms, and their subatomic particles, such as protons, electrons, neutrons, mesons, and many more.

All of these—from the solar system to the atomic and subatomic contemporary concepts of matter and energy—behave in a manner amenable to the universal law that permeates all matter and spirit, from the infinitely large to the infinitesimally small. *Man is thus permeated by the same laws that are glorified in the structure of the entire universe.*

According to abundant proof, the universe has a tendency to move from a state of higher potential energy to one of a lower. Between these levels there is an energy differential. This constitutes the energy available in the miraculous workings of our body chemistry, in the fall of a stone, or the operation of a heat engine.

We always go from a condition of higher potential energy to one of lower,

from a condition of lesser probability to one of a higher in terms of mechanical, electrical, and other forms of happenings. Thus we derive significant statements that describe the nature of the physical process, for instance, in terms of different levels of electron energy.

It is more probable that a substance will oxidize and produce a form of lower energy—rust, decomposition, ash. It is more probable that a stone will fall downward, not upward; conversely, it is *not* probable that dead ashes *per se* will suddenly flare into a bright flame or build a human being. *We are dealing with an essentially directional irreversible process:* We can scramble eggs, but we cannot unscramble them. We can predict pharmacological and physiological effects to be irreversible within the limits of their operational perimeters.

Against this probability of direction in which natural processes occur and which the physicist calls *entropy*, there operates a force of *improbable* nature. It is statistically improbable because it creates a state of higher complexity out of a simpler one. Yet these are the very foundations out of which man and other creatures in the universe similar to him are created.

Anti-Chance

Here we deal with a discontinuity of such significance that it appears as though we were operating with an *anti-chance* factor. This “negative probability”—the occurrence of an apparent attainment of a higher level of the conceptual form of energy out of chaos, against the statistical probability of entropy and against the tendency toward systematic decay and deterioration that constitutes our physical side—is something that to our limited senses and reasoning power is practically inconceivable. We may well call it miraculous.

As organic structure builds up, it achieves an increasing degree of complexity, on the atomic level first, molecular structure and crosslinking of molecules thereafter. There is thus generated from a state of random distribution that is statistically more probable a condition that is more highly organized, and thus less probable.

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The steps are from inorganic matter to organic compounds of increasing complexity: These, in turn, are the building stones for the evolution of animal life, from the simple to the most highly developed coordination. Here, however, we are confronted by a *discontinuum*. Evolution with its underlying tendency of *bio-genesis* includes the elements of organized thought, reflection, and introspection, as well as the cognition that is derived from them. *In this discontinuum lies the god-spark in Man.*

This is a difference not only in quantity but in the very quality of thought. It is the difference between a tree consumed by fire, an animal which, burned by fire, fears it thereafter and runs away from it—and man, confronted with the same event, who turns his danger into an asset: He tames the fire and uses it.

The probability that the spirit of man can produce such ephemeral desiderata as love, compassion, hunger for beauty, liberty, integrity, and the concept of the divinity, and create such thoughts in harsh surroundings out of the inorganic dust of which he is ultimately composed, is so tremendous as to transcend the very order of magnitude of the creation of stellar systems. They are concepts that override even the important genetic concept of self-preservation. We are dealing with compulsion to obey a greater will to value.

We are dealing with a *concerted will to understanding*. We are confronted with an effort to find out systematically what makes the universe and everything within it tick. We are dealing with *anti-chance*, the possibility that life is able to adapt itself against the law of probability to the changes of a generally hostile environment. It goes beyond the possibility of creation of macromolecules by statistically possible, yet improbable, chance.

There is ultimately the spirit's instinctive knowledge of life eternal compared to which physical survival is but secondary. We are face to face with the manipulation of the spirit of man, a potential that used the *body only as a tool*; hence material of gross inorganic nature in its ultimate analysis becomes the carrier of divine intent.

Man constitutes a mixture of chemicals (about a couple of quarts of matter) into which he can again be decomposed, for instance, by cremation. *But while man is living, he is more than the sum of the chemicals of which he is made and the biochemical and biophysical reactions of his body.*

The dead body lacks the breath of life. While man lives, there is the spirit of God in him, the sense of love, the desire for beauty, the innate compulsion toward moral responsibility, and a code of behavior which makes possible his development along lastingly sound genetic lines.

Rules of Behavior

Moreover, man lives within a society generally attuned to a similar mode of thinking. It is necessary that he first establish and thereafter comply with accepted rules of behavior. Hence, there are operators within the phenomena of anti-chance and thereafter the rules of behavior to further the condition by which anti-chance continues its effective manipulation of the ephemeral, improbable, divine forces. Divine law and moral law become thus meaningful events of lasting significance.

We no longer encounter trivial, tribal conditioning with its taboos based on partial understanding of observed phenomena. On the lower level, the primitive man experiences an intensity of feeling for laws to which he knows he is helplessly subjected and which he tries to assuage by magic and rites—thunder, lightning, and the growth of plants and animals vital to an agricultural society.

At a different level, man experiences the greatest clarity of operation, the realization of forces beyond self and the full conscientious submission to them even unto death. This includes the highest sublimation, the Christ Spirit, which operates on its own free will up to and including the sacrifice of life for what appears more valuable.

We are attempting here to bridge what may seem to a superficial observer the "impossible" gap between the laws of physics and the laws within our greater self. Looked at "through a glass darkly," there seems to be a difference. This, however, is on the ele-



mentary level only. Lack of adequate understanding hides the greater truth.

If we go deeply enough into any of the sciences, we are compelled to accept the operation of a divinity not limited to the materialistic, elementary mechanistic "explanation" of the half-informed. Albert Einstein said: "The most beautiful and most profound emotion we can experience is the sensation of the mystical."

It is more than accident that the greatest scientists, almost from time immemorial, have had a similar approach—from Pythagoras, mathematician, inventor, and musician, to Sir Isaac Newton, whose insight into celestial mechanics, optics, and other fields of the exact sciences was based on an equivalent methodology.

Our Limitations

Our limits are set first by our senses and thereafter by their extension by means of instruments. Ultimately—whether through personal sensing or by instruments—the final realization of what truth *is*, is limited by *the will to perceive*.

A normal human, for instance, can hear from about 6 mechanical vibrations per second up to about 18,000. This we call the audible spectrum. A dog may hear as high as 50,000 cycles. What matters is not that we can hear from 6 to 18,000, but that we do *not* hear mechanical vibrations much slower or much faster.

In terms of our everyday life, it would be beyond the range of our conceptual means of recording and comprehending to derive useful information from oscillations going beyond them. We can sense them, for instance, with crystal sensors. We can measure them, record them, and use this input to operate devices; but we cannot hear them.

We can see the blue part of the spectrum in the vicinity of 390 millimicrons and can see into the red in the vicinity of 830 millimicrons. Within this limited field, our eyes act as receptor organs. Though we consider this to be light, it is just a *small* part of the enormous electromagnetic spectrum that continues on both sides of the visible spectrum.

Beyond the shorter waves, beyond the violet that we can see, there is the

ultraviolet. We cannot any longer see it, but it is chemically active and can be made noticeable in various ways. (For instance, it gives us sunburn and influences a photographic plate.)

If we continue beyond the ultraviolet to still shorter wave lengths and faster vibrations, we find soft X-rays. Thereafter come the most penetrating types of X-rays, which can go through soft matter but are held back by heavier materials such as bones. These X-rays still influence certain photograph emulsions and initiate other activities. Yet one can go even beyond this to such vibrations of the electromagnetic spectrum as cosmic rays. Could there be energy or particulate matter beyond them? Could there be energy in a form other than electromagnetic even though not everybody's sensation organs can receive them?

On the other end of the visible spectrum, beyond red, there is the infrared. Our visual sensation ceases here even though we know that heat radiation and the super long waves of the electromagnetic spectrum can be felt quite noticeably: Mother's cooking stove feels hot. We can get burned. Then come microwaves, radar, broadcasting, and increasingly longer waves.

We may compare these phenomena, perhaps, to the tuning of our radios. A wavelength for which we cannot tune—with which we cannot put ourselves into resonance—is just not realized. However, that we can tune to one station and receive it sharply does not mean that there are not a great many other stations in other parts of the electromagnetic spectrum which we do not include in our reception. If we did, our program would not be meaningful.

What matters is that as human beings we are generally sensitive only within the short range of about one octave of the electromagnetic spectrum. Yet vibrations do exist from the infinitely fast to the infinitely slow—even though we fail to sense them.

The limitation of our human senses helps us to live although our cognition is not of the entire reality that surrounds us. We are contained within a universe of which we can conceive but little due to the limitations of our senses

(Continued on page 414)

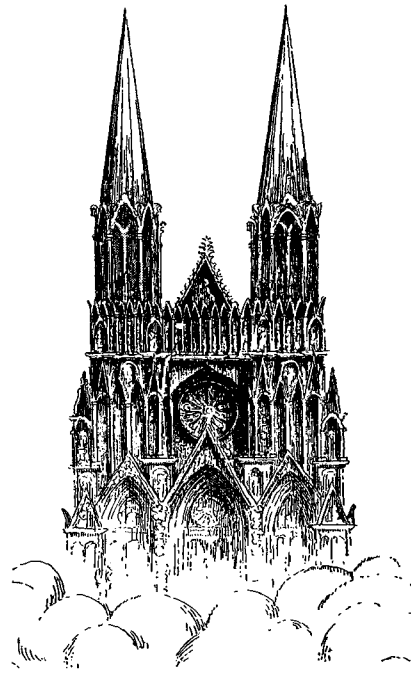
THERE IS a certain mystery in regard to the idea of mastery. In the strictest sense of definition, it means the ability to control, to perfect, and to reach a state of accomplishment in a specific field, whether it be a manual skill, a technique of art, or the ultimate development of a state of Cosmic Consciousness. Mastery, therefore, implies responsibility—the responsibility of executing that which attainment has made possible.

We are given potential abilities to develop and put into effective use. The surgeon, the artist, the craftsman, who has developed mastery in a particular field, is responsible for the product of his skill. He rightly represents himself as able to accomplish certain functions and purposes. Because others are dependent upon these learned techniques, the individual must put into effect in the practice of his skill these learned abilities which serve others.

Man evolves. This evolution of the individual is noted in all phases of his life. Physically, he evolves from a helpless infant to an independent adult. Various physical changes take place during the period of infancy, childhood, youth, and into the adult years. This evolution is a gradual transition from one phase to another, until the ultimate of complete physical development is attained in the adult. Correspondingly, the individual develops mentally from a package of reflexes, expressed by the infant, to the coordinated, rational being who is the adult.

In the single human life, this evolution is continuous. Mentally, there are no limitations, except possibly the element of time, as to what man can learn, what he can experience. Using this knowledge and experience as a basis, he directs his creative thoughts and powers toward mastery and lifts himself above the level of the material world to which he is attached, insofar as his body is concerned. Thereby, he expands his consciousness to relate it more closely with the perfect source.

Just as the growth of an individual's life consists of a series of cycles that blend into each other, so the whole history of the soul is also a series of incarnations that blend into each other insofar as the ultimate composite in its eventual state of perfection is concerned.



Cathedral Contacts

PERSONAL MASTERY

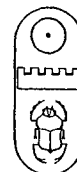
By CECIL A. POOLE,
Supreme Secretary

Those individuals who have been able to complete this cycle—that is, to have learned the lessons of life and have the experiences necessary to relate themselves directly with the absolute—are those who have become the true masters of themselves. They constitute the supreme hierarchy.

Desire Is Basic

The attainment of personal mastery is based first of all upon *desire*. No one will attain anything worth while that he does not seek and earnestly want. Attainment is the reward of consistent and conscientious effort to reach a goal.

It is within the realm of possibility that every person living today may eventually attain personal mastery in the sense that we have defined here. It



is presumed that the evolution of the human race is toward mastery. It is the inherent right and potential possibility of every individual soul to attain that state of existence. The desire to work toward this attainment is, therefore, the first step toward personal mastery. The one who has no desire to be different from what he is at the moment obviously has not taken this first step.

Even more important than desire, however, is the continuation of what we might call *consent* or *willingness*. We may desire a thing and yet not consent to it; we may want a thing and may not consent to pay the price. Many live their entire lives refusing to consent to the situation that is theirs. They may do this unconsciously. They may resent every material thing that limits them—their own bodies, their aches and pains, and the problems of daily living.

This constant resentment of situations that may seem to impede and bind is the very opposite of the ability to give full consent within consciousness to the circumstances in which we exist. No one's life is completely satisfactory, and no progress toward personal mastery can be made without problems and adjustments. We cannot evolve mentally or physically unless we consent to the situation in which we find ourselves.

The Value of Consent

Problems are solved and victories are won through consent. A man who went blind when he was about to finish his education learned braille instead of using his tragedy as an excuse for the

rest of his life. He took instruction from other blind people, resumed his education, and became a leader in his field, even more accomplished than he might have been with all his senses. This is an actual case. This man consented to the situation; he accepted a physical problem that was unsolvable, but he did not give up his other potentialities. In a smaller way, we all have limitations. To realize that these limitations exist and that we can evolve in spite of them is to consent to grow and put ourselves on the right path to personal mastery.

If we seek to know the mysteries of the universe, if we seek to solve the problems that constantly beset our existence and our growth, we must not forget the injunction to "know thyself" because in that knowledge we will find the channel by which we are linked to the forces and to the power that can help us over obstacles which otherwise would impede our way toward personal mastery of life.



The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.



APPOINTMENT FOR GREAT BRITAIN

Frater Allan M. Campbell of London has just accepted appointment to the honorable and responsible office of Deputy Grand Master of AMORC for Great Britain. In this capacity, he will relieve the honorable Grand Master of Great Britain, Frater Raymund Andrea, of many of his duties. The appointment was made constitutionally in October by the authority of the Emperor, Frater Ralph M. Lewis. Frater Campbell's duties as director of the London Administrative Office will be combined with the functions of his new appointment. His official address is 25 Garrick Street, London, W.C. 2. He will be ably assisted by Frater William Gordon Bailey, Inspector General for London and environs.

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LIFE CHALLENGES us with problems: It presents within us and around us desires, obstacles, requirements, urges as if it were plainly calling us to do something constructive. But what?

Our answer determines our success or failure, joy, grief, suffering, happiness. To think otherwise would result in our being ruled by mere passions, haphazard suggestions—even in our becoming consciously or unconsciously mere tools of caprice. No problem is ever really solved unless we do something constructive about it. As like produces like; so nothing creates nothing.

Easily fatigued people often suggest that it is all right to rest on one's oars once in a while. Perhaps, but the "while" should be short. Life refuses to give vitality to inactivity, letting it harbor decay that brings death.

In choosing something constructive, we must take into full account the responsiveness of our energies. No matter what goals we set before us if they bring forth no response within us, leave us cold and uninterested, do not engage our creative faculties; then no effective action will be forthcoming.

Human adaptability has limits, and even the most effective "self-discipline" can never hope to approximate what the directed free play of innate powers can attain. To make the most of life, one should engage in such activities as will bring forth increasing energies, inspiration, a satisfying sense of harmonious living, and ever-expanding perspectives.

This might be interpreted as a form of *waiting for inspiration* and *doing nothing* unless it comes; but the truth is that genuine inspiration is always at our disposal in proportion as we harmonize and acknowledge our innate inclinations. Such directing of our energies in our present state of evolutionary development may as yet not be attainable in full, but life brings its reward in proportion to our aspiration. The inspiration for a task creates its own rules.

The idea that *it is better to do nothing than to do evil* is a plausible-looking sophistry which fashions truth into a falsehood. Refraining from doing evil creates no necessity for doing nothing; it is a loaded implication, immobilizing

ADRIAN WALDO SASHA

Meeting Life's Challenge

*The ends we pursue
will determine the method*

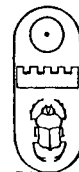
energies which otherwise might be turned from evil to good.

Content and Method Interlinked

In every activity, the content and method are interlinked. Each requires fitness to the other. Method and goal contain directions toward each other; if they contradict, they exclude. The method of attaining an ideal must be of the same nature as the ideal itself. This is why liberty can never be attained by the practice of tyranny; love never be won by hate; peace by war; freedom by oppression. This is not a matter of whether "the end justifies the means" but of whether the right end is ever attainable by the wrong means.

So much must the nature of *what* we seek to attain determine the nature of *how* we seek it that the moment a writer, for instance, begins to pay more attention to *how* to write than to *what* to write, he begins to drift away from realities: His phrases may be sweetly polished but lacking in substance and mental nutriment.

It is so also with the artist who places technique above content; the businessman who gives more attention to *how* to sell than to *what* to sell; the educator who emphasizes more *how* than *what* to teach; the builder who thinks more of *how* to build than *what* to build, or the politician and the technician who seek to organize without making sure *what*. Without the priority of content, all *how-to-do-it-wisdom* becomes a distressing fatuity. Technical knowledge and developmental skill are necessary tools; but even the best plow will accomplish nothing plowing



the ocean; nor can anything grow from dead seeds.

The sciences and arts can serve as sparks to ignite one's inner fire, as openers of new perspectives, or as spurs to fitting directions; but they cannot impart the unique and individual understanding for which only the burning experiences within can open up the needed spaces for creative sunlight to enter.

All rules have their exceptions. The power of life can vitalize inner experiences and open new doors to the worlds of endless light.

Only the following rule appears never to have any exceptions: In proportion as we seek discriminating insights into the correct laws of life as it unfolds (even in its paradoxical challenges) can we discern fitting answers.



MAN IN THE COSMOS

(Continued from page 410)

ing organs, and of which our modern instruments show only a *part* of the total truth.

Ultimately, we are limited by the extent of our reasoning power and the tolerance with which our thinking can combine the entire concept available to us into a *unified world view*.

According to our original thesis, beyond the logical creation of giant molecules there occurs what is rather a quantum jump in the intellectual concept of the universe. It is not, any longer, gradual evolution or phenomena that occur according to a statistical probability factor.

It is the sudden miraculous event of the discontinuity of reflecting man appearing against probability, of introspection occurring despite entropy. It is a deviation from the standard evolutionary system, which in itself is limited to the animal system. Genetics accounts for *gradual* improvement on the *animal* level only. It does *not* account for the divine spark which some thousands of years ago first manifested itself. It is not just an improvement in a special quantity of skill or ability but the creation of a new quality that was not contained in the category of systematic evolution.

A Quantum Jump

We are confronted not with a further improvement of the animal, but with a quantum jump that for the first time has the means of *realizing the divinity*. Suddenly, we find a being who first perceives something of eternal value within himself and then feels the necessity to communicate his findings.

This transcends the purely historical concept of an action for the purpose of political expediency 2,000 years ago.

The phenomenon with which we are dealing is a sudden realization of such super-personal clarity that it rightly demands manifestation. It is akin to compulsion.

Science does not detract from the glory of God: It is another manifestation of the Eternal, *adding* to His Glory. Logical sequence drives us toward the moral concept that we can reach the maximum of our effectiveness only within the common denominators that underlie the precepts of all great religions. They are the same; their differences are superficial and man-made.

Every spiritual realization is the same regardless of the means. What matters is the attainment of the summit of the mountain. What difference does it make which path we choose so long as we are careful, liberal, humble, tolerant, and do not hurt *the myths by which we all live?*

Myths have a deeper reality with reference to the whole man than is generally realized. The symbol of a divine personality may further a feeling of coordination in some instances more directly than the absolute reasoning of the logician. What is of importance is that the "image" aid in bringing about *the condition in consciousness that is the basis for communication with the Infinite.*

Ignorance produces prejudice. Where we cannot follow with our reason, we may still have the instinctive attainment of truth in a highly convincing manner. The impact of revelation, pre-

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vision, and illumination, whether in dreams, contemplation, or otherwise, can more deeply move our innermost core than all the books in the library, for *faith is higher than intellectual realization*.

Whether we follow the divine image of Christ, Buddha, Zoroaster, Moses, Confucius, or Mohammed, what matters is the recognition of Cosmic Law and the right living that flows from it. The attainment of mental and bodily health is part of this.

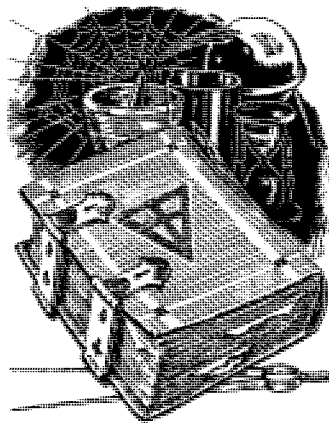
There still remains the answer to the challenge of the modern mind: If we are completely honest with ourselves, what can a man of intellectual integrity believe? Bereft of all-too-human traits, the concept of Divinity may still be interpreted as the manifestation of the ideals of society. From this viewpoint, religion constitutes the rules of a social and ethical behavior that understands and accepts human nature as well as the divine drive back of it that urges

toward the perfection of human relations.

It is here that the recognition of the universe around us, filling us, permeating us, of which we are a part and part of which we are, is consoling. Despite the violent cataclysm of the solar origin out of which our earth was created, despite the unearthly void and cold of interstellar space in which our system moves, we exist. Our earth is in space and we are on it. *Ultimately and in the long range we progress against all odds and despite all temporary regressions and setbacks.*

The deeper we go in our quest for truth and our exploration of the miraculous *anti-chance*, the more we find that human dignity, a sense of justice and beauty, the voice of conscience, love, mercy, compassion, and a purposeful integrity go beyond the pettiness and banality of everyday occurrences.

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SECRET SYMBOLS OF
THE ROSICRUCIANS

To Conceal . . .
Or Reveal??

Among the rare and treasured volumes in the Rosicrucian archives is the large and magnificently illustrated folio entitled *Secret Symbols of the Rosicrucians*. Few copies of this volume are available today, yet its contents have intrigued every student who has had the opportunity to search through its illuminating pages.

Symbolism was a most useful language to early mystics. It was used to conceal as much as to reveal, depending upon the readiness of a student to receive its message. The search

for hidden meanings in symbolism is as fascinating a study as can be pursued by students of mysticism.

In a special discourse, the substance of the above-mentioned book has been reduced to twenty pages of concentrated reading matter. The discourse is enhanced by the presence of interpretative study helps and scale drawings of the detailed illustrations in the original book. We feel that the discourse does an excellent job of presenting the book in a concise and meaningful manner. This is a work we know you will enjoy. Copies of the discourse are now available through the Rosicrucian Supply Bureau, San Jose, California 95114. Ask for:

SECRET SYMBOLS OF THE ROSICRUCIANS.....\$1.00 (7/3 sterling) postpaid.



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



Must We Suffer to Grow?

RECENTLY, a student inquired whether it is a law of the spiritual world that we should suffer in order to grow. The question often arises.

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

This symbolism reminds us that it is a fundamental law of the spiritual world that through physical and mental suffering and the tests and trials that come to the consciousness of the soul, man's mortal, objective consciousness grows more spiritual and masterful. Trials and sufferings attune us with the sorrows of the world and make us more sympathetic, tolerant, and

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

kindly in our attitude toward others. Our own personal experiences teach us the great lessons of life. Through these we evolve and unfold our characters and personalities like the petals of the rose into the fulfillment of the seed from which it came.

Jesus, we are told, more often wept than smiled. And the greatest of earthly masters preceding him or following have learned that to smile with the sunshine in human life and to grieve with its suffering make life abundantly expressive. Until we can sense the heartaches of the millions who compose our divine kith and kin on earth and until we can share whole-heartedly their sufferings, we cannot be one with them. Until we are one with all consciousness on the earth, we cannot be one with the Absolute and the Divine. This is the true law and principle of *atonement*, which after all is *at-one-ment*.

The problem which confronted my questioner was not, however, that of sharing in the sufferings and tribulations of all mankind but of voluntarily assuming the trials and tribulations of her partner in life. Should she continue to hold back the drinking of her own cup of life to drink only of his cup with him? Or should she allow the evolution of her soul and the growth and development of her character and personality to continue, unhampered by the restrictions which the life of the other seemed to demand? Here is a problem that is serious and one which must be faced by many.

According to all of the spiritual laws of the universe, the soul resident within each one of us is a part of the universal soul. Its temporary residence in a physical body is for a purpose. That purpose has been divinely decreed and divinely authorized. It is not within the power of man's arbitrary decision nor within the jurisdiction of his voluntary

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judgment to direct the course of that soul in its growth or development.

Just as man fails to fulfill his divine mission by refusing to permit the soul to expand beyond its physical prison and physical limitations; so he fails to obey the divine decree and commits a sin against the soul when he voluntarily checks or prevents the course of personal development. In the spiritual world, there are no unions and no associations of souls that require the annihilation or the suspension of personal development and personal attainment. In the material world, such unions have become a custom and a law of man; but like many other laws, this particular one is inconsistent with divine law.

It is true that the perfect marriage is one wherein two properly attuned souls, each a complement of the other, unite in what is truly an alchemical or spiritual marriage, the physical marriage being merely a legal ritual acknowledging the spiritual union. When such marriages occur and such mating exists, there is no likelihood of a restricting influence upon either to prevent the full and natural growth and progress of the soul.

Such marriages are rare and most certainly do not exist in the case where one partner not only is out of sympathy with the other's ideals and desires but attempts to restrain and discourage his spiritual progress.

The Greater Duty

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

own soul the experience, growth, and development which it requires.

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

The advancement of civilization and the evolution of the human mind have come about through the exercise of the divine privileges of the soul in man. Most of the advancement has been achieved by pioneering souls in the past who have been willing and ready to step beyond the chains and fetters of custom and common belief and risk everything in answering the call of the still small voice within.

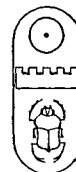
If the majority of these persons had given first consideration to their immediate physical obligations and to the criticisms, discouraging comments, and serious obstacles put in their paths by those who would not follow them, civilization would not have made the advancement it has. The spiritual development of man would still be in a very primitive state so far as outer, worldly expression is concerned.

Each of us must carry his cross, regardless of how heavy it may be made by those who should, in fact, help to lighten it. We must go on and on, traveling the path that leads onward and upward, with our faces turned toward the Greater Light. We must carry our cross, and by its weight of trials and sorrows, sufferings and pains, lift up the soul until it rejoices in its beautiful attunement with the spiritual world.

From the Rosicrucian Digest, March 1930



NEXT MONTH: In a moving account of her personal experience, Anna Stair writes on "The Stuff of Dreams."



RODMAN R. CLAYSON, Grand Master

Ra

*The source of life
and the light of men*

RA, THE SUN which so gloriously shone in the sky, was worshiped throughout the entire history of ancient Egypt. Ra was the god who ruled visibly in the Egyptian sky. The euphonious word *Ra* had at least three designations: There was Ra, the sun-god; Ra, the name taken by the Pharaoh; and Ra, the name given to other gods. Generally speaking, the god of the sun was regarded as the creator and preserver of the world.

The oldest sun cult was maintained by the temple priests of Heliopolis. Sun worship, which probably had begun before the third dynasty, was fully established by the fifth dynasty. In the second dynasty, the royal name "Ra is my lord" shows that the Egyptians had begun to take advantage of this support. It was in the fourth dynasty, the beginning of the Pyramid Age, that the Pharaoh formally began to assume the title "Son of Ra." In the royal house, this solar relationship was retained until the end of Egyptian history. It is recorded that, with the beginning of the reign of the Pharaoh Sahure in the fifth dynasty, nearly all the kings introduced the divine name on their shields.

The earliest sun temple of which we have knowledge was at Abusir. The sacred object which represented the sun-god was the ben ben. This was a large granite stone shaped very much in the form of a pyramid elevated on a stone pedestal. Together they resembled an obelisk. By the fifth dynasty, there were many sun temples dedicated to Ra. The ben ben had an important place in each sun temple.

The huge stone monuments we know as pyramids were not merely burial sites but solar monuments as well. The obelisk-like stone column of the ben ben, the chosen seat of the sun-god, at

the city of On, or Heliopolis, was worshiped under the name of the sun, the Horus, who is on the horizon of Ra-harakht. In early times the sun-god was called Ra-harakht "who rejoices on the horizon in his name of light who is in the sun's disk." At Heliopolis the local deity was Etom. The temple priests put this god on a par with Ra, and asserted that Etom was only another form of Ra-harakht. This was the beginning of the custom of identifying local sun-gods with Ra.

It was at Heliopolis in the third dynasty that the sun, as a positive or personal experience, was referred to as Aton. In the new Egyptian Encyclopedia it is stated that the ancient Egyptians used the word *Aton* when they meant the sun as a positive experience. There were those who believed that the essence of the divine being was to be found in the sun which was visible every day.

The pyramid and the obelisk were symbols sacred to the sun-god Ra. The actual symbol of the sun-god was the winged sun disk. This was the solar disk with cobras on either side against a background of spread wings. The wings were those of the falcon. In this form Ra was believed to be a falcon flying across the sky.

In the early dynasties, Osiris, as well as Ra, was of significant importance. In the New Kingdom, it seems, Osiris and Ra became two aspects of the same divine condition. They were not in opposition to one another but were complementary. Osiris had to do with the world of the dead, while Ra had to do with the living.

E. A. Wallis Budge states that Ra and Osiris were two forms of one god: Ra was the form which that god assumed during the daytime, and Osiris was the form which he took during the hours of the night. In fact, every living king as the "Son of Ra" was Horus, and every dead king was Osiris. The Pharaoh was the physical son of the sun-god Ra. Ra must insure divine rule of the land of Egypt. The title "Son of Ra" emphasized the story of his physical birth as a god; the title Horus emphasized his divine credentials to rule in the palace as the god who had been awarded the sovereignty of kingship by the divine tribunal of the gods.

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The ancient myths associated with Ra were inspired by the sight of the sun's daily journey across the Egyptian sky. Early texts describe Ra's rising in the East as an emergence from water. Ra then boarded his day bark which sailed across the sky until evening. At sunset he changed boats and boarded the night bark and was towed through the underworld before the next morning's sunrise. Many legends have been woven around this voyage of the sun. In some myths it is said that upon arising at dawn he is the child Khepher. At midday, he is Ra, the full-grown man; and at sunset, he is the doddering old man Etom.

In another legend, Ra sailed across the heavens during the day as a brilliantly plumed falcon, or Horus, driving away hostile clouds. In another myth, Ra was a powerful young hero, newborn every morning and waging a ceaseless combat with the powers of darkness. Ra, as the sun, shone gloriously in the sky every day. As the god of the living, Ra was the greatest god. Opposed to him was the god of the underworld, Osiris, who had triumphed over death.

A very early Egyptian concept of creation had to do with Khepher. The symbol of this ancient god was the beetle. The ball of the sun, which was the immediate cause of life to the world, was supposed to be rolled across the sky by the gigantic beetle Khepher.

Allegorically, the daily rising of Ra indicated victory over the darkness of death. Also, allegorically, the sun's rising could be viewed as the passive undergoing of rebirth or regeneration. For the most part, however, the legends deal with conflict or battle maintained by Ra standing in his solar bark as it sailed through the sky by day and through the underworld by night. During the night his boat is manned by allied gods, and the enemy is Apophis, the serpent or dragon of darkness. With the coming of dawn, Apophis is, of course, conquered.

In a different sense, there is the dramatic contrast between the god Amun of Thebes and the Aton of Heliopolis, and in later times of Akhnaton. The word *Amun* meant the unseen, the hidden one. His shrine was in the innermost and darkest part of the tem-

ples. Aton, on the other hand, was the visible physical disk of the sun which could not be obscured. His temples lay open to the skies so that he might be worshiped "in visible candor." Anthropomorphism was involved in this view because the rays coming down from the sun disk ended in hands which extended the *ankh*, or cross of life, to the Pharaoh and his family.

Despite the existence of Heliopolis, the city of the sun, the capital of the ancient kingdom was established at Memphis, twenty-five miles to the south, and on the west bank of the Nile, where it remained for many centuries. Ptah was proclaimed to be supreme to all the gods at Memphis and to be even the creator of the heavens, the world, and men. His powers were acclaimed to be the greatest of the gods. It was said that everything which existed before it came into being existed in the mind of Ptah, who was the heart and tongue of the company of gods.

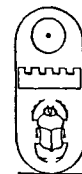
We find at this early time in Egyptian history that at the same time Ptah was being proclaimed at Memphis as the creator, Ra was also being proclaimed at Heliopolis as the great creator. This sort of inconsistency was not uncommon in ancient Egypt. However, a kind of reconciliation was arrived at by declaring that at Memphis Ptah was the earthly power of the creator, while at Heliopolis the great creative power of Ra was in the sun.

Henri Frankfort, the eminent authority, states that what is important about the creation story or theology of Memphis is that all that exists came into being as the uttered thoughts, the spoken words, of Ptah. In this concept, the earth-god, Ptah, made extensive use of the thoughts and images evolved in the sun cult at Heliopolis.

Memphite Theology

As time went on, the Egyptian mind was profoundly affected, "in giving a deeper significance to ingrained Egyptian beliefs." It was the Memphite theology which provided for the creative principles of Ptah in which the heart conceived thought and the tongue produced command. In this concept, authoritative utterance or commanding speech brings a condition into being.

(Continued overleaf)



And then there is perception and cognitive reception of the object, idea, or situation. These qualities were not confined to Ptah or the sun-god Ra; they were also attributes of the king.

In his writings, James Henry Breasted refers to an ancient drama in which the god Ptah of Memphis is portrayed as playing the role of the sun-god Ra as the supreme god of Egypt. This implied that the old nature-god, the sun-god Ra, was transformed into an arbiter of human affairs and moral values.

Later, when Thebes in upper Egypt became the capital of the kingdom, there was a new development in the Egyptian religion. The great god of Thebes, Amun, became identified with the sun-god under the name Amon-Ra. For a time Ptah was also included. The three supremely important gods were placed in a single divinity. Involved in this was the idea to enlarge the god Amun by incorporating the other two gods into his being. "All gods are three: Amun, Ra, and Ptah; and they have no second. Only he is Amun and Ra and Ptah, together three." In other words, the three gods were one.

Singing and Chanting

The ancient Egyptians were much given to singing and chanting. When the word *Ra* was sung, it had a powerful sound. We are given to understand that the spoken word was not always a simple social tool that helped to promote human relationships. A word as an audible expression could represent the deepest essence of things. They believed in the creative quality of sound. Obviously to some degree this was associated with the god Ptah of Memphis. It is said that following a mental image, Ptah had only to speak and that which was evoked came with his voice.

The audible articulation of certain syllables or sounds seems to have to do with the secret of the existence of many things. From this view we begin to see that words convey a relationship with nature, and that there seems to be an unlimited power in the sound of words. In them is the basic energy which sustains the universe; we might even say, a cosmic force.

Budge states that the first act of creation was light, and that when the

thought of it was expressed in a word, the sun appeared as a result. The air, no less than the sun, was seen to exemplify creative power. At Thebes, it was said that the god Amun, the hidden one, was manifested in the wind which blew, and that wind, air, breath were the mysterious source of life. But at Thebes the god came to be known as Amon-Ra, who provided for the creative power of the sun and the creative power of the air to be *one*.

When in the eighteenth dynasty, Akhnaton became Pharaoh, he made every effort to obliterate the influence of Amon, the hidden one, of Thebes. It would appear that the young Pharaoh favored the old sun-god Aton. His adoption of Aton was undoubtedly a purified version of the old doctrine of Heliopolis. In this concept, parallels with the old sun cult of Heliopolis can be traced. In the new concept, Aton was not only intangible but the only god. The solar barks were done away with; and Akhnaton evolved his own beautiful hymns to the sun.

From the Pyramid Age onward, the making of every Pharaoh a son of the sun-god Ra resulted in transferring to Ra human qualities. The original concept of Ra as being the means of life-giving power and the constant source of life, heat, and light to men never changed. This extraordinary recognition, call it what you will, was constantly reiterated.

Throughout the history of ancient Egypt, the position of the Pharaoh was unique. He was himself a god in one aspect; he was Horus, and he could be Osiris. He was the incarnation of every local deity. Every temple belonged to him. He was the equal of every deity, and he was that deity in human form. There was only one condition to which he owed allegiance, and that was Ra.

In the late declining period of Egypt's history, Ra became more a protector of the gods than a protector of men. Ra remained more or less in the background, a sort of last resort in case things went wrong with the other gods.

It is impossible not to conclude that the ancient Egyptians gave Ra an extremely exalted character. Ra was looked upon as a living power. His early rulership of Egypt was handed over to other gods. In the end, this

fell to the god Horus, who was incarnate in each Pharaoh. This delegation of power put the Pharaoh on a par with other gods. It was said that in the beginning Ra, the creator, put order or maat—truth, justice—in the place of disorder, falsehood, and injustice. The achievement of Pharaoh is described in the same terms. The Pharaoh repeated this significant act at his accession, in every victory, and upon the dedication of every temple.

Universal Divine Order

For the ancient Egyptians, society was a part of a universal divine order. The laws of nature, the laws of society, the divine commands, all belonged to the one category of Maat, that which was right, just, or true. It was a nation built upon the concept of a divine ruler. It placed a high value upon the individual. It advanced the concept of social justice for all men, a civilized culture which promulgated the belief in the sustaining power of the universal Ra.

The concept of a static cosmic order was upheld by the Pharaoh, who endeavored to maintain harmony between man and the universe. It was necessary to maintain a balance between the so-

ciety of man and nature. While there were many men and many gods, all apparently were ultimately of the one nature.

Breasted wrote that Ra was the physical sun, which the earliest Nile dwellers envisaged in human form. In the beginning, the sun-god dealt with material forces. Later, human affairs became his domain. Ra became the most eminent. . . . The sun-god was pre-eminently a god of the world of living men. Men felt their responsibility to Ra here and now.

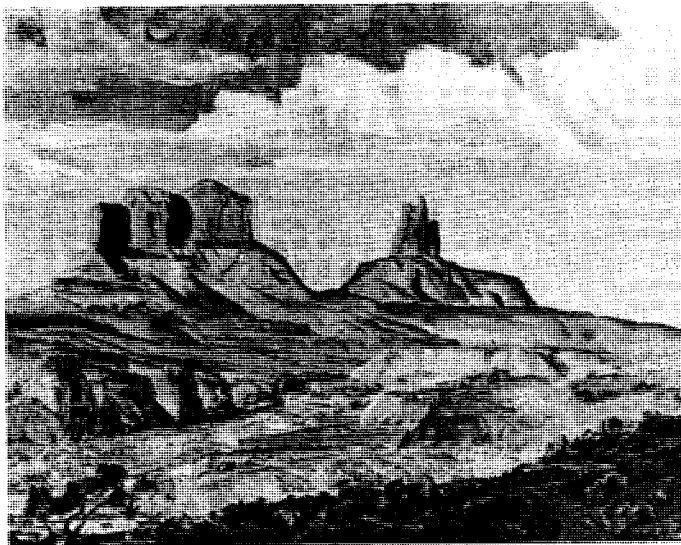
The social forces were the ultimate influences which contributed to the high ideal which enriched and humanized the otherwise perfunctory "political conception" of Ra's domain. Ra was always the divine king *par excellence*, and the Pharaoh was at once his son and coregent.

The circle with the dot in its center as a hieroglyphic symbol of the sun-god Ra was the fruit of centuries of tradition and culture, illustrating in a very real sense the importance and effect of Ra on the lives, thinking, and psychological background of the ancient Egyptians. For them, Ra remained the giver, preserver, and sustainer of immortal life.



Laurence Hosmer's oil *Horizon Call* shown in the Rosicrucian Art Gallery during October.

(Photo by AMORC)



CYRIL C. TRUBEY

the mysterious S

MANY SCIENTISTS believe that, in the present state of the universe, disorder is constantly increasing. The ancients recognized that some natural processes proceed only in one direction; whereas others seem able to take place either forward or backward. How do the reversible and the irreversible differ from one another?

Perhaps when elaborately organized structures become disarranged the process is irreversible, but when order is not destroyed nature can carry on her processes equally well in either direction. It seems that order can always *disappear* into nowhere but *cannot appear* from nowhere.

In the category of human thinking the so-called *entropy* law evolved. This is also known as the second law of thermodynamics. It is a mathematical expression used in giving the measure of mechanical energy derived from heat and depends on both the quantity of heat in a pound of steam and its temperature. This mathematical expression of a varying constant was named *entropy* and given the symbol *S*.

Certain physicists pointed out that since entropy (i.e., *S*) increased in every physical change, it ought to be increasing for the entire universe.

Applied in a larger sense, science supports the view that entropy *does* increase. If the universe is *infinite* but expanding, its energy and its material are becoming increasingly scattered: Disorder, then, is increasing. If the universe is *finite* and expanding, the galaxies are slowing down as their energy turns from kinetic into potential. In time, the process will reverse and the universe will contract to its former state, perhaps eventually to explode again.

Recognition of the fact that some events take place in one direction only led Sir Isaac Newton to see at once that science affords evidence of an original creation. The nature of entropy remained an unsolved puzzle. Today, its precise measurements are possible, but the generalization is the same in principle as that made by Newton. It is

the evidence of science that disorder in the distribution of energy of the universe, that is, entropy, is increasing toward a maximum.

The chance theory of the universe undermines the ground of science itself. The intricate scientific requirements to sustain life add to the basic importance of creation. Recognition of the design of nature in creation and the principle of increase in entropy indicate something more vital than mere trial and error. While some argue that the whole universe is the result of a freak winding up of a cosmic entropy "clock"; others find no room for doubt in interpreting a cosmic plan operating on scientific laws.

Evidences of Cosmic Design

Research proves that the evidences of cosmic design are accumulating. The power that made the universe evidently planned with a view to the future, preparing matter for the coming of life *before* life arrived. We conclude, then, that the power must have seen the end from the beginning.

The world could scarcely have been created in the first place by the operation of the ordinary laws of science which we see working today. A plan behind nature which entropy has suggested to our minds is revealed in chemistry wherein the properties of a number of elements fit exactly into a pattern of what is required for living matter. Living cells could not have arisen from nonliving matter by chance.

Repeatedly, physicists have been able to confirm the predictions of the theoreticians in research: The physical world is related to the thoughts of men. If the laws of thought find a reflection in the physical world, how can we believe that the physical world came into existence without thought?

There was mind before there was man; something that lies at the core of the universe. On every side we see evidence of it, for with matchless wisdom and power, *Mind has made the world*. And by diligent study, the mind of man can discover secrets such as the knowledge of the structure of all atoms resulting from investigating the strange property of pitchblende. By scientific probing of disorder, the majesty of order is revealed.

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THE WHOLE theory of producing antibodies to counteract cancer cells is feasible and practicable. Cancer is an inharmonious condition of cell growth attacking

the body, and the cancer cell itself is an original integral part of the body.

It is well known that in some cases the activity of cancer growth has subsided and diminished, and in other cases has been completely arrested when a patient developed a severe infection such as erysipelas, with high fever around the cancerous region. As a matter of fact, some successful attempts have been made to inoculate patients with the organisms of erysipelas and other micro-organisms.

In some cases, complete recovery resulted although the fever was so high and the toxic condition so virulent that without antibiotics (penicillin, etc.) and other means, the patients might have died. The high temperature produced by the infection seems to stimulate the body to produce antibodies to act against the cancer cells and annihilate them. Other methods of producing hyperpyrexia (fever) by chemicals rather than by introducing micro-organisms to raise the production of antibodies are being experimented with with variable success.

The introduction of a "graft" near the cancer to stimulate the whole growth processes in the body so as to permit the "graft" to survive and become integrated and harmonious with the other tissues and cells surrounding it seems feasible. If the graft succeeds and is not ejected as a foreign body, it is presumed that sufficient immunity and growth factors will be developed to overcome the abnormal cancer cells and other living vital tissues. In such cases, the cancer cells may be so polarized that they will revert to their normal behavior or be completely thrown out of the system.

The whole theory of grafts, technique, and procedure, is interesting although somewhat complicated. New methods now being evolved have successfully introduced grafts which were before completely ejected because they were not similar or identical to the

ALBERT T. DOSS, M. D., F. R. C.

Can Antibodies Counteract Cancer?

Excerpts from a doctor's correspondence

receptor. This reflects the scope of action and reaction continually going on within every living organism, including man with his physical, mental, and spiritual make-up, and with his complicated and changeable environment and his contacts—whatever and wherever they are, and whether this action and reaction occur in so-called normal conditions or experimentally and by accident.

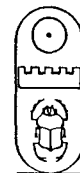
Anesthesia and Pain

In connection with the grafting and stimulation of antibodies, the question of anesthesia and pain is an intriguing one. First, it is well known that pain in one form or another is an early symptom of nearly every condition afflicting man. Cancer is an exception, for here pain is a late subjective symptom and is sometimes severe and intractable when it occurs.

Could this be because of the nature of cancer and its karmic implications? Or is it because in cancer tiny cells are developed like the cells of the body and these do not produce pressure symptoms on the nerves or vital organs until they fill all available space after they have increased in number and progressed far into the surrounding tissues quite late when they will cause pain?

The lack of pain in the early stages of cancer has been one of the reasons for late diagnosis and the resulting poor prognosis of it. A painless swelling or a slight bleeding or secretion from one of the natural openings of the body does not cause a person to consult a doctor or even to be concerned.

Pain is usually the only symptom that causes the average person to seek advice and relief. Involved with this is the factor of the different reactions of different persons to the same pain



stimulus and the fact that the subliminal degree at which pain registers on the human consciousness varies from person to person. If persons were systematically and periodically examined, certain indefinable subjective signs might be noticed which would indicate the beginning of an insidious new growth somewhere in the body.

It is well known that impulses which course along the nerves and produce the sensation of pain result in a negative emotion which acts on the ductless glands—principally the pituitary and the adrenals, although all the glands and the entire body are affected as well. Pain causes the adrenal glands to produce adrenalin and other secretions which prepare the body to overcome pain or the adverse condition producing it. It may be that it is helpful to the body to produce certain antibodies to resist the intruding factor, but it is also known that continuous pain will defeat its own purpose and cause the cells and tissues to degenerate and wear out.

The philosophical and moral implications of introducing pain or suffering, therefore, whatever the ultimate aim, have always been a controversial subject. Should children and adults who wrong themselves and others be punished in order to guide them to do what is right for the community and ultimately for themselves? We are living in a world far from perfect. To achieve anything worthwhile, discipline, hard work, and many tests and trials which involve heartbreak, pain, and sorrow must be endured. Such bring to the surface the great and marvelous power, wisdom, and love of the Creator embedded deep within our very selves.

Looking at it from the point of view of the mystic, pain seems to be an important factor in the stimulation of the vital forces within us to produce antibodies, especially as the cancer “constitutes a new body intimately related to us and that is why the natural antibodies of the person do not attack them as readily as they would a foreign, completely alien body.”

The body thus must be stimulated to produce a new antibody to counteract its own production of cancer cells. In any event, the pain, however produced, should be as minimal as possible and kept under control, and the patient

should realize that it is one step in his purification.

Viruses A Contributing Factor

Science is beginning to link evidences that viruses are a contributing factor in the production of cancer. This will substantiate the antibody theory to counteract cancer, but viruses alone are not enough. Many chemical products known as carcinogens (smog, cigarette smoke, certain chemicals of the benzene derivatives, etc.) are also known to contribute to the production of cancer. Many of the hormones of the ductless glands (such as testeviron) are chemically related to these compounds and are known to have an intimate relationship either to the production or sometimes to the suppression of cancer. To mention just one example, the imbedding of gold isotopes in the pituitary gland of a bedridden patient suffering from cancer of the breast and having intolerable pain helped to improve all aspects of the patient's condition and to prolong life in a somewhat tolerable manner.

Added to all this is the important matter of the hereditary factors and the chromosomes with their genes and patterns. Their role in developing certain traits is complicated but may make possible a breakthrough—not only in the susceptibility of certain persons to cancer and virus infection but to the whole aspect of health, disease, and the relationship of the external world to man.

Racial characteristics and the inheritance of all forms of manifestations, whether physical, mental, or even spiritual, are found to be governed by certain laws related to the manner in which the chromosomes and genes are displayed in the nucleus. The great question of the mutation which changes the personality of the cell is now under study and this may ultimately unlock the understanding of the causes of the change from the normal, integrated, harmonious cell to the abnormal, inharmonious cancer cell.

The thought that the cancer is the “enemy son or father” (or, if I may add, “mother”) is quite right in a sense because the cancer principally comes from the cells of the body. Perhaps it is because of this that cancer is so in-

sidious in its beginning and so painful in its later stages when it spreads and invades every part of the body. This emphasizes the advisability of having the body as a whole strive to build its own antibodies to overcome the rebellious action of its own cells.

Help can come from the outside in many different ways such as surgery, administration of various drugs and hormones, or by radium or isotope treatments; but all these are auxiliary to the primary forces of the body, which must be strengthened in order to bring about complete victory. Thus it may be necessary to create a certain amount of pain so that the subconscious (the builder) will react and counterbalance the cancer cells.

The inoculation of fresh cells from an animal fetus or from the amniotic fluid which surrounds the fetus, or from the placenta or the spleen, to increase the patient's resistance has some sound basis. It appears that these tissues, cells, and fluids cause cells to grow in an orderly and harmonious manner.

The amniotic fluid which surrounds the growing fetus in the womb seems to influence the rapidly dividing and growing cells, causing a balance among them and preventing any cell or group of cells from invading others; thus at full term a healthy, well-proportioned child is delivered in the majority of cases. The spleen also has the capability of exterminating cancer cells and of producing antibodies and chemicals which seem to digest the abnormal cells. For this reason, it is rare to see metastatic cancer cells in the spleen even though the rest of the body may have them spread throughout.

A graft near a cancerous area may thus stimulate the production of antibodies and increase the growth factors so that the body would be helped to overcome the inharmonious cancerous cells. This would simply be assisting the body to do what must be done. It is a worthwhile study which should be developed more fully under careful and constant supervision and observation.

A Promising Discovery

Dr. Albert Szent-Gyorgyi—Nobel Prize winner in medicine and Scientific Director at the Institute for Muscle Research at the Marine Biological Laboratory, Woods Hole, Massachusetts—

recently discovered two new compounds that may be an important clue to the development of a cancer-control drug and one which conforms to the theory of antibody production.

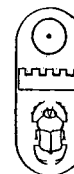
The problem that has puzzled scientists for years is why, when the body is wounded, the cells of the skin around the wound immediately increase their rate of reproduction and continue at that high rate until the wound is healed. Then the cells once again slow to their normal rate of reproduction or growth. In cancer the difference is that the cells do *not* stop reproducing; they continue to grow and spread. The questions are what is it that starts the cells growing around a wound and that stops their rapid multiplication when the healing has taken place.

Dr. Szent-Gyorgyi came to his discovery by answering these questions. He feels that through experiments with mice he has found the answer in two compounds. According to his report in the July, 1963, issue of the American Association for the Advancement of Science's publication, *Science*, one of the compounds which he calls *retine* would stop the growth of cancer cells in mice. The other compound, *promine*, made the cancer cells in mice grow faster.

These substances, extracted from the thymus glands of calves, were also found in the aortas of the same animals as well as in the muscles and tendons. It is Dr. Szent-Gyorgyi's thought that these may be the dual elements in the human body which cause cells to speed up reproduction and to slow it down.

They work together: Tissue that contains more *promine* than *retine* will grow because cells reproduce faster. Tissue that contains more *retine* than *promine* will shrink because the cells reproduce more slowly. By injecting cancerous mice with *retine*, Dr. Szent-Gyorgyi and his associates have successfully reduced the cancer. As a cancer-control agent for humans, *retine* would be safe; whereas present cancer drugs tend to destroy normal cells as well as cancerous ones.

The foregoing comments apply to only a limited area of the subject because they are drawn from correspondence in answer to specific questions raised.





SANCTUM MUSINGS



INTOLERANCE AND FORBEARANCE

WE GENERALLY conceive intolerance to be the denial to others of the expression of opinions and the participation in activities which differ from our own. Obviously, for the needs of society, each individual cannot give full expression to all his ideas nor engage in every activity which may appeal to him. There are and must be conceptions and behavior which are recognized as right and others which are improper.

To avoid falling into the category of intolerance, the determination of what is right and wrong thought and action often becomes a difficult task. History relates that many, intolerant in their attitudes toward others, were motivated by a sense of righteousness. Ignorance is one of the principal factors that give rise to intolerance. One may really know a subject and as a result of such knowledge be convinced that it is conclusive. Not being *as familiar* with the contra-subject, the individual in good faith opposes the view which he mistakenly believes to be false.

Intolerance is manifest more frequently among religious sects. The cause is usually twofold. The first cause again is *ignorance*. The religious conception, the idealism and dogma of another sect, appears to be quite foreign. All that one may hear casually of another creed is far from being as intimate as one's own. It, therefore, seems to lack the authority and competency of one's personal and better known religious dogma. Each religionist wishes to believe that he has embraced the true faith. All else then

must be false. For many devotees, to recognize or even to tolerate another belief is an injustice to their own faith. Thus, the second cause of religious intolerance is the blind devotion which many religionists show to their own faith.

Certain behaviors and the conceptions or thoughts associated with them must be observed biologically and hygienically, as well as socially. This is because experience has proved and reason makes apparent that to discredit them imposes disastrous effects upon men generally. For example, highly organized civilization at this time believes it essential to outlaw bigamy; under its present conventions and customs, it finds the existing state of marriage more beneficial to the home, the state, and the public morals. Unless future circumstances can prove the present conception false, this view becomes a *social right* to be enforced for all individuals. In restricting all the members of society who might think differently and who might wish to act in accordance with their personal views, society must not be considered intolerant.

The theory may be established that opposition to counterviews or counteractions does not constitute intolerance *if* it is for the welfare of the greatest number. Here, a critical factor enters of which there are a number of examples: Does the mere mass demand by a people concerning some doctrine of which they do not approve justify its suppression? To be more succinct, does not wanting something make it wrong? Unfortunately, in democracies there is the tendency to proclaim as false all that does not have public interest, which is equivalent to endorsing

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as right anything approved by public opinion.

There is no better example of intolerance than the religious dominance of a state. In such instances, history has always shown that acts of aggressive intolerance occur. To further the particular *interests* of its adherents, a state thus controlled usually suppresses other religions directly or indirectly. From an impartial point of view, such suppression cannot be shown to serve the welfare of the state as a whole. Rather, it caters to bigotry and the ignorance of a people collectively.

Before the conceptions or activities of another are to be banned upon the basis of public welfare, it must be shown that such thoughts or acts produce *tangible*, detrimental effects. A thought merely different from that held by the majority is not sufficient evidence of adverse influence: It must be shown that such ideas or ideals cause an individual or a group to act in ways disadvantageous to the physical, mental, and social well-being of the public.

It is to be noted that no reference has been made here to moral principles. As in the past, there is a strong contemporary tendency to abolish specific doctrines which are said to be against the public interest. In most such instances, the prohibitions set up were examples of absolute intolerance. It could not be shown that such doctrines or ideals actually were injurious to the public welfare, affecting the public health or liberty. Consequently, the abolition of teachings in which the question of morals is involved must be related to any tangible adverse effect upon public welfare resulting from them. Again we emphasize that an opinion different from that held by the masses is not sufficient justification for its suppression.

How can individuals avoid an attitude of personal intolerance? In fact, why do so many oppose the different views and actions of others—even when their content is not harmful? The cause lies in the human ego and the instinctive urge of self to assert itself. We are disposed to give ourselves over entirely to our instincts and desires whenever the opportunity affords itself.

We are a composite, not just of our thoughts, but of our emotional responses

and our desires. It becomes difficult for many to detach desire from self so as to analyze impersonally its worth in relation to the welfare of others. Consequently, we ordinarily defend a personal interest, a belief or desire, as we would our physical person, against an attack. We seek to advance such beliefs and favor such intellectual desires just as vigorously as we seek out ways and means of gaining our sustenance.

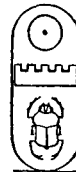
In this instinctive aggression, this promoting of the desires of self, we trespass upon the rights and dignity of other human beings. We conflict with the hopes, aspirations, and beliefs which they have an equal and inalienable right to express. We cannot construe our personal welfare to mean that all counterthoughts and desires necessarily jeopardize our being and must, therefore, be opposed. Such a conception would destroy society. It would set each individual who thought or acted differently against his neighbor. We find this behavior among many of the lower animals which are not gregarious. However, it is not worthy of man and defeats those elements of his nature which require unified effort and group living.

This intolerance can be rectified by an attitude of *forbearance*. Forbearance consists of some restraint of our animal instincts. It is nothing more than a form of personal discipline and sacrifice demanding that we restrain ourselves in some regard, that we be willing to forgo some of the full enjoyment of our physical senses and of our personal powers in order to allow others to do the same.

If you examine every instance of intolerance, you will find that the individual did not necessarily want to injure someone or to deprive him of his rights, even though his actions amounted to that. It was really because the individual was concerned only with his own interests and the satisfying of his own desires that he violated the sanctity of the self of someone else.

We are not truly exercising all of our potentialities if we allow desire and instinct solely to motivate us in our relations with others. To attain the highest human relations necessitates a rational understanding of the common

(Continued overleaf)



JAMES R. GUARD, F. R. C.

Alchemy = Transmutation

Time is a catalyst

A UNIVERSAL ALCHEMY operates through all forms, in every substance: aqueous, gaseous, metallic, or crystalline. Alchemy also acts throughout the factors of quantum mechanics, wherein one formula is often the matrix for a whole family of formulae. The same alchemical yeast is silently but omnipotently present in the quantitative analyses inductive of the process now known as nuclear fission.

An unregulated energy quotient would, from a utilitarian standpoint, be either dangerous or unusable; therefore, mutations from the aboriginal unit-form, produced under imposed conditions of heat, pressure, vacuum control, and so on—as well as all resultant factors—are observed under further controls superinduced by human ingenuity.

Natural mutants, of course, play no inconsiderable role in nature's order of reproduction, as every animal breeder, biologist, and biochemist knows. The alchemy responsible for mutants is perhaps easiest to trace in the study of genes. Such "patterns" as are found in research under the general term *eugenics* lead in and through a veritable maze of mutation, some natural because linked in series; others being

regarded as "unnatural" because they represent a break in the assumedly normal sequence of productive force.

That such a "break" *appears* to be in violation of natural law is proof of the untrustworthiness of appearances since the break may be caused by the inability of some nuclei to combat successfully the strain of polarization by some imposed force, such as excessive heat—much as a functionally weak organism will be less able to withstand rough treatment than a totally sound one.

An occasionally present "electric" disturbance below the surface of the sun can cause changes in the normal condition of the sun's chromosphere by the infusion of iron, sodium, and calcium into the balance of hydrogen and helium normally present; so also the genes in the chromosome content of plants may be artificially changed by the induction of colchicine into the pre-bud embryo.

The basic content of many chemical salts may be changed measurably by the use of infrared or ultraviolet light baths. The effects of various colored lights on some chemical preparations are, of course, well known to commercial photographers as well as to most amateurs.

The sequence of human events also often proves time a catalyst by which the conglomerate of human character is transmuted into the gold of Cosmic Consciousness. Time, as Benjamin Franklin pointed out, is the stuff of which life is made. He who would not waste *life* should not waste *time*. What we know is what we are; and if we are not wiser tomorrow than today, it may well be because we have wasted today.



SANCTUM MUSINGS

(Continued from previous page)

human welfare. We can and must discipline ourselves. We cannot live alone. We must forbear something of our own satisfaction for the collective good in which we want to participate.

Strange as it may seem, *freedom* sometimes becomes an obstacle to tolerance. Thoughtlessly insisting on personal freedom, or what we interpret it to be, interferes with the liberalism of

tolerance. Freedom is the exercise of will; it is conforming to what we want to do or have the desire to do. If, however, we exercise our personal wills to their fullest extent as a display of freedom, we *cannot be tolerant!* We must impose forbearance on will and the instinctive desire for freedom if individuals and nations are to know tolerance and the peace which follows from it.—X

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IT HAS REMAINED for this present century to honor the man who almost 225 years ago compiled a book still ably serving the serious Bible student. Unveiling a plaque on November 13, 1962, to the memory of Alexander Cruden, compiler of the *Complete Concordance to the Old and New Testament and the Apocrypha*, poet John Betjeman spoke of this humanist, scholar, and intellectual as "not mad, just humanitarian and unlucky in love."

A strange comment. It raises questions as to the nature of one who accomplished so prodigious a work. It could hardly imply temerity in the undertaking of a compilation, for Cruden was not pioneering in an unknown field.

Concordances had been known since before 1262, when Cardinal Hugh of St. Cher, a Dominican monk, compiled the first one in Latin. In 1438, Rabbi Isaac Nathan, too, had begun a Hebrew concordance in imitation of Hugh's, a ten-year project which was long popular.

After them, many others: Tobert Stephens, who in 1545 undertook numbering and versification; Robert and Henry Stephen, Erasmus Schmid, and Conrad Kircher. In England, Marbeck, Cotton, Wilson, Knight, Barnard—and in 1737, Alexander Cruden.

The *Oxford Dictionary of the Christian Church* states that the task was one "for which he was eminently qualified by long study of the Scriptures, his ingrained conscientiousness, and especially a habit of tracing words through the Bible for amusement."

This gives a clue to the bent of this second son of an Aberdeen alderman, born in the first year of the 18th century. In almost every field of endeavor a man's achievements grow out of something fundamental in the character, and that is certainly true of this boy, "honest, careful, ethically precise in many ways and clean and wholesome." Mr. Betjeman's cryptic judgment can only be his individual summing up of all responses of this self to the vicissitudes of life.

Personal tragedy showed itself early in his life. While attending university, he fell in love. His suit was rejected and this so affected his mind that he was for a time confined to a private institution. Released, he did private

HILDA W. CAUFIELD, F. R. C.

Alexander Cruden

His Concordance increased public interest in the Bible

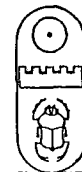
tutoring in London and a few years after went to the Isle of Man for similar employment. In 1732, he returned to London as a "corrector of the press."

Three years later, he was appointed bookseller to Queen Caroline. At this time he began seriously to apply himself to compiling a Concordance. In November, 1737, he dedicated it to Queen Caroline. She received it graciously and promised that she "would not fail to remember the author." Sixteen days later she died; and Cruden's disappointment at the loss of expected royal patronage again brought on derangement and confinement in a Bethnal Green institution. After two months, he escaped to publish an account of the indignities suffered, which included being chained, handcuffed, and put in a strait-jacket.

In 1761, he presented to King George III a second edition of his Concordance, with improvements and additions. For this he received five hundred pounds. It was eight years later that he completed a third edition for which he received three hundred pounds. All this while, he was superintending the publications of Greek and Roman classics.

During the latter part of his life, Cruden exhibited a number of harmless eccentricities. Deciding he had been specially commissioned to reform public manners and morals, he asked to be recognized by an Act of Parliament as "Corrector of the People"; and he formally applied to the king for a knighthood, not for personal glorification but for the weight it would lend to his work.

In such oddities, however, he manifested a goodheartedness and sincerity. He undertook prison reform, though not successfully since the prisoners them-



selves were too degenerate. He interested himself in the case of a poor ignorant sailor, who, accused of forgery, had been given a death sentence. Through Cruden's personal representation to the Secretary of State, this was reduced to deportation. Cruden even took into his household a poor woman whom he had converted from a life of infamy. She served him faithfully until his death in November, 1770.

William Youngman, his biographer, records that: "He was particularly kind and attentive to children, and, by his earnest piety and simple unaffected benevolence, obtained the general esteem of his townsmen."

He was found in his bedroom one morning kneeling beside his chair in an attitude of prayer. He was dead. He left a sum of money to his native city for religious books for the poor and a fund to assist in the education of a student each year at Marischal College.

One asks what unique qualities or what events in the life of this man most deeply arouse the observer's interest and admiration? Does the misfortune of a blighted romance engender overpowering sympathy? In the Victorian age it was somewhat the fashion for the victim of unrequited love to go into a decline, but in this present era the idea of this bringing on derangement

evokes little sympathetic reaction from a more level-headed generation.

Again, does one pity him for the failure of his humanitarian efforts and the misunderstanding of his motives? This, too, stirs us slightly when we consider that all who stand above the crowd are prone to be misunderstood, all reformers are subjected to abuse and opposition.

In the final analysis, our keenest admiration must be aroused by the unusual qualities of patience and willingness to undertake painstaking work whose strain must have taken its toll. Little wonder that he was subject to periods of aberration. Yet Youngman feels that "such a work as this must have occasioned the absorption of mind enabling him to escape madness. What would have been to others intolerable drudgery was a sedative to his agitated mind; and the labors which would have wasted the energies of a happier man were the balm of his wounded spirit. Amid the avocations of business and the disturbance of a deranged intellect, he accomplished a work which will live as long as the English language."

After 200 years, his Bible Concordance still stands as a recognized authority. It is proof that superior work can be achieved in spite of adverse circumstances—even personal tragedy.



William Wintle's water color *Spring Rain* shown in the Rosicrucian Art Gallery during October.

(Photo by AMORC)



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THE FINE ARTS can carry liberal education into the creative phase, but discipline is a necessary imposition in understanding the creative process. Inquiry must go beyond the ad-libbing of the Sunday painter and amateurs. The knowledge of history, art forms, culture developments, and experience with living art are all part of expressive ideas both subjective and objective. A critic, a philosopher, or a scholar cannot function at best without the experience established through "doing."

Creative thinking is both tangential and free association based on experience. Creativity is the premium of scientific thought as well as artistic production. Only the creative man can invent a new medical process, a new procedure in operation, or a new aircraft. Less gifted persons carry out the new idea and forms but do not originate them.

The momentum of interest among today's youth shows a need for good music, drama, poetry, and art. The *beatniks* pointed a finger at a lack of cultural outlets for creative activity. The gathering together of artistically inclined young men and women shows what might be accomplished with understanding direction.

Some of the factors responsible for a greater interest in the arts are travel in foreign countries, no longer limited to the favored few; regional and community interest in symphony music; and the greater interest in building programs. Industry has created interest in music by the development of new and better sound reproduction. The television medium has introduced a new interest in drama for the masses and will eventually understand its own potential and limitations. The Little Theater and summer stock companies stimulate community interest in the theater.

But the arts must once again become a part of the total culture and leave the Ivory Tower to the dreamers. The basic philosophy of the *greatest ages* in civilization shows the reflection of man, his arts becoming his image. There have always been those scholars in education who have persisted in a balance of academic studies and the arts: A. Whitney Griswold, President of Yale University, insists that the fine

ELAINE S. MICHELSEN



arts can no longer be kept at arm's length by educational philosophy and must be incorporated and recognized for equal and comparable value with languages, literature, and science.

Says *Dr. Zhivago*, "The art of Egypt, Greece, our own—it is all, I think, one and the same art through thousands of years. You can call it an idea, a statement about life, so all-embracing that it can't be split up into separate words; and if there is so much as a particle of it in any work that includes other things as well, it outweighs all the other ingredients in significance and turns out to be the essence, the heart and soul of the work."

To develop creativity in higher education, the creative processes in the arts must be extended to thinking and feeling. The sounding of personal depths is a necessary factor in the bringing forth of new ideas. This cannot be taught, but it can be realized.



MADELINE ANGELL

The Power of Guilt

It can build or destroy

HENRIK IBSEN relates a childhood experience which well illustrates the fact that there is sometimes a disproportion between the intensity of guilt feeling and the event which caused it. Ibsen was playing with a large silver coin that had been a christening gift. He rolled the coin along the floor; it disappeared into a crack and could not be found. His parents were upset, fearing it was an omen of bad luck. For long afterwards, the young Ibsen regarded himself as a criminal and took to hiding under his bed whenever he saw the town policeman.

Most of us have memories of guilt which, when looked at objectively, become less important and can be re-evaluated and deprived of their power to hurt.

The power of guilt is dramatically illustrated by the illusions which it sometimes creates. A twenty-six-year-old murderer felt compelled to return to the scene of his crime and confess his guilt. He did so, he said, because the face of the murdered man "kept coming back to me until I couldn't stand it any more."

This recalls the case of the Iroquois in Parkman's *Old Régime in Canada* who suffered guilt over the unjustifiable murder of a French settler. He was haunted by the Frenchman's voice speaking Iroquois.

Professor Percival M. Symonds, in *The Dynamics of Human Adjustment*, says: "Guilt has both its positive and negative values. . . . it is through the fiery furnace of guilt that some of the finest human values are derived . . . guilt should be recognized as an important motivating force for morality and civilized culture."* Symonds points out that guilt can never be wholly

avoided. Human nature being what it is, none of us can help falling short.

Cynics are fond of pointing out that *Émile*, one of the great books on child education, was written by Jean-Jacques Rousseau, who had abandoned his own children. The theme proposed, that of letting a child learn by following the natural bent of his interests, has been to a great extent incorporated into our present-day educational philosophy.

There is no denying that Rousseau wrote an inspired book or that he left his infant children on the doorsteps of a foundling home in Paris. The point is in the significance we should place upon the relationship of these two events. Should we condemn Rousseau's book because of the man's character? Or should we regard it, written after years of regretting his abandonment of his children, as a masterpiece resulting from Rousseau's living with the burden of his guilt?

Guilt, A Motivating Force

Rousseau rationalized his action by saying he was too poor, too insecure, to take upon himself the care of his own children; but it is obvious that he was never quite able to justify himself for what he did. Consequently, he spent many hours meditating on the best way of educating youth. He admitted guilt to be the motivating force. Thus guilt drove him to whatever greatness he possessed.

The same motivating force of guilt may be discerned in the development of many saints and religionists. Writers, too, such as Hawthorne and Melville, reveal a pervading sense of guilt, which was, no doubt, a factor in their greatness.

Unfortunately, as Symonds points out, guilt can be a negative force, as well. A common type of guilt which harms rather than helps may be seen in the case of Mr. W. Although accepting certain of the standards of the community in which he lived, Mr. W. possessed a slightly different sense of values than most of his neighbors. He was bored by the average novel, much preferring such authors as Shakespeare and Dickens. He was likewise attracted

* *The Dynamics of Human Adjustment*, Percival M. Symonds, D. Appleton-Century Company, Inc. Quoted by permission.

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to the classic rather than the contemporary in music. He hiked into the country rather than golfed; fished rather than raced a speedboat.

Doing the things he enjoyed rather than conforming to the tastes of his neighbors, Mr. W. was constantly plagued by a sense of guilt. "Is something wrong with me?" he found himself wondering. "Should I want to play golf with the others instead of hiking in the country? Should I buy a fast boat and a pair of water skis and become 'one of the crowd?'"

Obviously, such a sense of guilt did Mr. W. no good but, unfortunately, there is no easy way of conquering such an unreasonable feeling. Only by continually reminding himself that he had the right to choose individual values rather than those of the group and by a dogged determination to ignore feelings of guilt that serve no useful purpose could he stick to his life plan.

How can we make use of our guilt in creative fashion? By reparation? Ibsen's Peer Gynt soothed his conscience, troubled over the fact that he was shipping idols to China, by supplying the missionaries with "stockings, Bibles, rum, and rice." He sold such supplies, however, at a profit; hence it appears that his conscience was easily pacified. The man who indulges in an unscrupulous business transaction may try to make up for it by an especially large donation to the church. If he takes advantage of the next opportunity to cheat, however, his sense of guilt seems to have done him little good.

If guilt is to be used constructively, it should prevent a second cause of

guilt from arising in the future. At the *least*, it should act as an inhibiting force. If guilt is to be creative, it must be carried a step further.

Say that Mary is feeling guilty because she has just criticized her husband over his manner of speaking. "What made me do it?" she asks herself. If guilt is to lead to insight, she must carry this mental process on until she comes to understanding. "I know!" she says to herself after a short introspection, "I was feeling irritable because my neighbor intimated that I don't take my share of community responsibility. This hurt because my neighbor is right." Having reached this insight, Mary, if she is to make full creative use of her guilt, will carry out the lesson learned and remedy the defect in her behavior pattern. Guilt feelings can motivate us to bridge the gap between what we are and what we should be.

For those with an overly developed sense of guilt, who suffer unnecessarily from such feelings, there is at least consolation in the knowledge that it is better to err in this respect than to be like Hermann Göring, who is reputed to have said, "I have no conscience; Hitler is my conscience."

Those who feel they are prevented from functioning in a normal, healthy manner by excess of guilt feelings can find some relief in sharing those feelings with some trusted confidant—or in prayer. We should remember, more often than we do, to pray, not only for forgiveness but also for guidance in finding ways to reduce guilt by constructive, creative action.



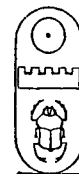
BY BALA LAKE

There is a road that runs by Bala. By day, those going into Wales pass there; but at night, the good souls sleep and there is no one.

One midnight, while the moon was shining and a kind of mist lay on the water, I heard the fairies—a strange thing.

It was silent, silent like God's own silence. The moon lay in the water as in a mirror.

If ever you go to Bala, go at midnight in kindness and in peace, when everything is still and silent. You will feel the fairies around you. You will not see them, but they will be there.



Rosicrucian Activities Around the World

OCTOBER RALLIES this year drew quite a few speakers from Rosicrucian Park. The Emperor was the principal speaker at the Western Canada and Northwestern States Rally held October 11-13 at Vancouver Lodge, British Columbia, Canada. Two days later and many hundreds of miles distant, he was the featured speaker at a convocation of the Rocky Mountain Chapter, Denver, Colorado. October 19-20, Frater Lewis, with Sorores Gladys Lewis, Marty Lewis, and Mercedes Sunseri, Assistant to the Supreme Secretary, were honored guests at the Southern California Rally at Hermes Lodge, Los Angeles, California.

This month promises other rally events, among them the Southwest Rally at Triangle Chapter, Dallas, Texas, where Arthur C. Piepenbrink, Grand Regional Administrator, will represent the Grand Lodge as guest speaker, November 9-10.



Frater Mario Salas of the International Lecture Board, after teaching at the recent Summer Study Program and assisting in various capacities at the International Convention, has again taken up an extensive lecture schedule in Latin America.

Before leaving Rosicrucian Park he gave several demonstrations of his skill with a modernized version of the Australian boomerang—quite a feat for a former Chilean *huaso*.



Soror Margaret McGowan of the Instruction Department was speaker and guest of honor at Oakland Lodge for its October 16 meeting. Soror McGowan is Past Master of Oakland Lodge.

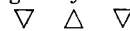


The October offering in the Rosicrucian Art Gallery was a joint exhibition of water colors and oils by the co-owners of the Cobblestone Gallery, Volcano, California. Both Laurence Hosmer and William Wintle are members of the Society of Western Artists and have exhibited widely. Examples of their work appear elsewhere in this issue.

Hosmer's competency as a draftsman, his knowledgeable use of color, and his genuine love of the countryside he paints make his offerings rich and satisfying to the viewer.

Wintle, born in Johannesburg, Union of South Africa, studied art in South Africa before coming to the United States. His interest in architectural drafting first led him into the field of commercial art although during World War II while in service with the United States Navy he was staff artist for Fleet Air Wing I in the South and Central Pacific.

When not painting, judging other art shows, or exhibiting, these two enterprising young men are busy restoring a 110-year-old building in Volcano for a permanent gallery.



Lodges, Chapters, and Pronaoi throughout the world are engaging in a project: Library Month. Bulletins have given full details. The September issue of Mount Royal Chapter, Montreal, Canada, devoted a page to the instructions, and Barstow Pronaos, Barstow, California, recently carried a pictorial reminder. Since the matter includes the availability of Rosicrucian books and the *Digest* to readers in public libraries, it will no doubt receive the enthusiastic support of members everywhere.



August 25, Miami Chapter, Miami, Florida, celebrated its 25th anniversary as a very special occasion. The ritual drama *The Asian Brother*, directed by Frater Caye Toussaint, was presented to an appreciative audience.



The Dallas-Fort Worth, Texas, area has a new Inspector General as of the middle of August. The Grand Master has appointed Frater George Schoel, Past Master of Triangle Chapter, to serve in that capacity.

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The Sunshine Committee of Francis Bacon Lodge, San Francisco, California, is looking forward to Christmas, says Soror Merle Allison (Phone JU 5-0869). New and used toys are being collected for children in orphanages. Call if you've outgrown yours and want to make an underprivileged child happy.

* * *

Through the kindness of Soror Nan Mitchell and her husband, the members and friends of Melbourne's (Australia) Harmony Chapter have been enjoying a film journey around the world. The Social Committee has provided a setting just right for the showing of the Mitchell's films.

* * *

Pretoria Pronaos in the Transvaal, South Africa, is making tangible growth, according to a recently received Newsletter. Frater H. J. Hinsbeeck says the growth is evidenced by the fact that more teacups have had to be provided for the business meetings.

* * *

Frater R. Galstaun of Sydney, Australia, comments that good as the record of Charles Dana Dean Chapter in Winnipeg, Canada, is, that of Sydney is better—in the matter of diversified membership, that is. Winnipeg boasts representatives of twelve countries among its members (see July *Digest*), unofficially, Sydney, according to Frater Galstaun, seventeen. Does that settle anything?

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"Just in case you are planning to travel," Soror Helen C. Humphries of Lockport, New York, writes, "think how much it would add to your good times to meet your fraternal brothers and sisters in other chapters, lodges, and pronaoi. Start now, just in case—then picture yourself going. You should know the rest!

"The writer wishes others to profit by her shortsightedness. She wanted to go to Europe. At the last minute, she appealed to members of her chapter, but no one had any addresses. She had a wonderful trip, and when she came home, there in the *Digest* Directory were the addresses she desired so much—London, Paris, and Rome!" Moral: Depend on the *Digest*.

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Last year, about the middle of March, *The Brooklyn Eagle*, ran a story by Ben Wilensky called "Boro Taxpayers Find A Galahad." It was about Frater Daniel Schwartz, a tax consultant, who has won the gratitude of thousands of taxpayers by saving them money on their income tax returns.

Frater Schwartz even went to Washington to show the House Ways and Means Committee why the per person exemption under the 1954 law needs changing. But before that, he maintained a 16-hour workday, showing the average taxpayer how to save money on his returns.

Other tax consultants might share the same sense of service by knowing just how it's done—and wouldn't a lot of us be happy if they did? Frater Schwartz maintains an office at 220 Utica Avenue, Brooklyn.

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The end of the second Mile of Pennies is in sight for Oakland Lodge. Only a few hundred more pennies are needed. Have yours been counted?

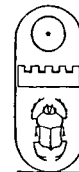
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CONTENTMENT

It is a great moment in the life of man when the soul awakens to the realization that it has a destined role in the scheme of creation. Think of the joy you felt when you knew that life was no idle dream or vain illusion, when you learned . . . every one of us has a place in the divine consciousness. . . .

It is in the activities of the lodge that we learn to help the Order and our fellow men, and in doing so we are also serving the Cosmic. We come to the Temple for work and worship. In the social room we greet old friends and get acquainted with new fratres and sorores to make them feel at home. There are many ways of service even for the newest member. . . .

Can man have a greater cause to which to link his life? The reward for our endeavor is our gradual realization of the great ideals which are being fulfilled.—Hedy Kuepfer, Master, New York City Lodge



Music Without Ulcers

MUSIC HAS ALWAYS been an area of dissension as has literature and the other arts. Browsers in libraries are divided between the high browse and the low browse. Among painters, the disciples of the nude wouldn't be caught with their paints on in the presence of a cubist or surrealist. Just so with music.

I remember a peace rally between the proponents of Tetrizzini and those of Galli-Curci wherein they arpeggiated each other's ribs with their fists to prove the superiority of their favorite. I liked both the high divas as well as the low; so I munched my popcorn and

caviar and went home, put John Sebastian onto my record player, and went Bach to normal.

The Wagnerites and the Brahmins or Brahmsites are still feudin', I hear, and in Russia where Samovar best tea drinkers are, Tchaikovsky, Borodin, Moussorgsky, and others send their partisans home with ulcerskies.

The moral of the story: At a Spike Jones concert place the popcorn on top of the caviar and at a Stokowski concert change their positions; then when fistic arpeggios rear their ugly heads, you can avoid ulcers and sit Bach to normal.—ALBERT GRAIN



The Invisible Council



DO PAST PERSONALITIES INFLUENCE OUR LIVES?

Has there ever flashed into your consciousness an amazingly clear plan or purpose—accompanied by a strange, *inaudible command* to act upon it? Have you, like many others, found success in obeying such impulses—and failure, if you scoffed and disregarded them? Do such experiences indicate that, like a musical note, we each have our harmonic—some guiding past intelligence—with which *our personal consciousness* is attuned?

Accept This Gift Discourse

The Rosicrucians, the oldest fraternity devoted to the study of *mysticism* and *metaphysics*, invite you to read a *fascinating discourse* upon this subject. It is offered to you FREE. Merely subscribe to the *Rosicrucian Digest* at the usual rate of six issues for \$1.90 (14/-sterling)—and ask for the *complimentary* discourse entitled "The Invisible Council." *Send your subscription and remittance to:

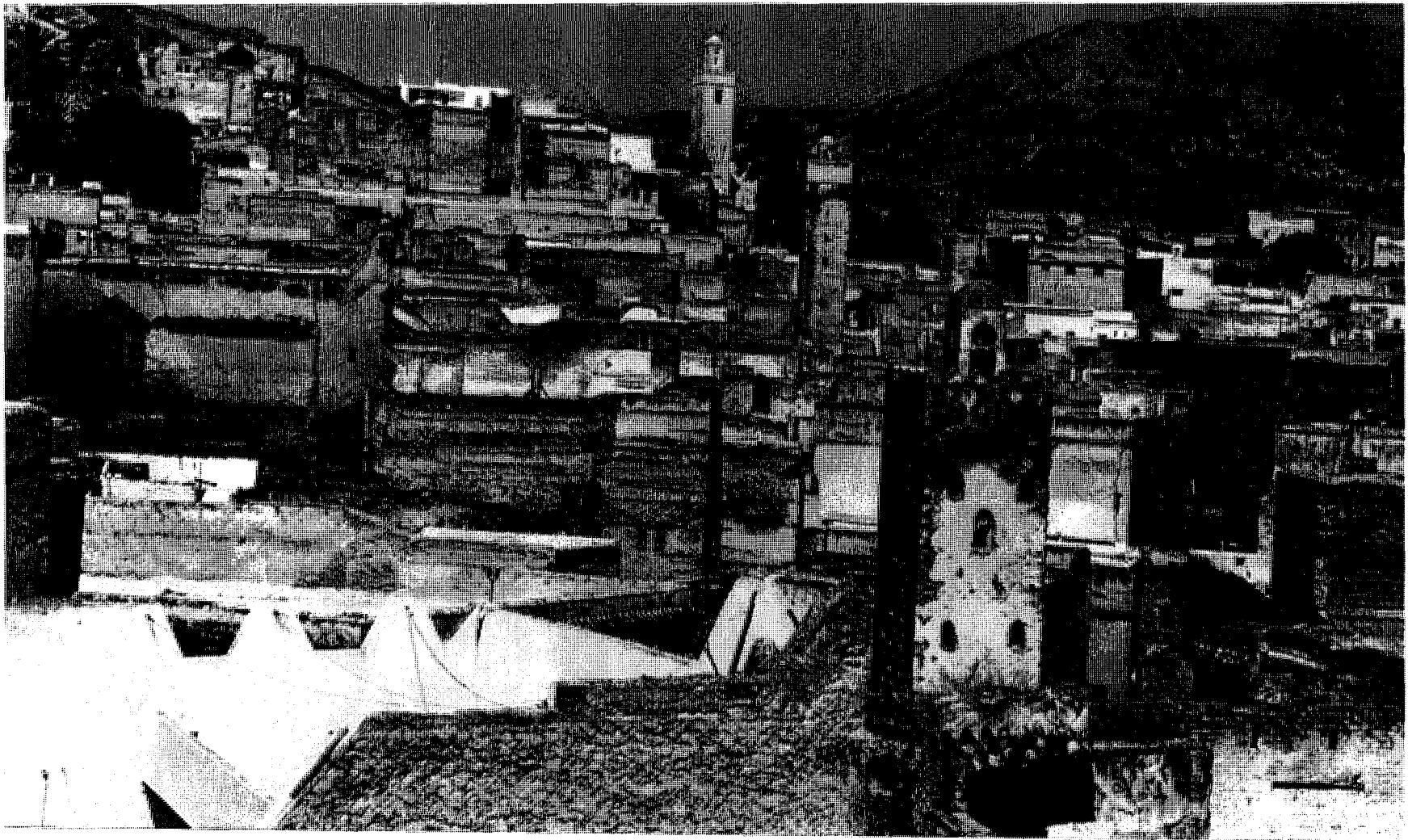
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San Jose, California, U. S. A.

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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



WHERE CHRISTIAN ROSENKREUTZ DWELT

(Photo by AMORC)

Above are seen the roofs of the age-old city of Fez in Morocco. Christian Rosenkreutz, symbolic name of an officer of the Rosy Cross in the 14th century, is said to have journeyed to Fez in quest of further *light* from the East. It was stated that there at the ancient university he studied the sciences and philosophy under the aegis of the mystic sages and professors. The old section of Fez shown here has changed but little since C. R. C.'s sojourn there.

WORLD-WIDE DIRECTORY

(Listing is quarterly—February, May, August, November.)

LOGGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. CHARTERED IN THE VARIOUS NATIONS OF THE WORLD AS INDICATED.

International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.

(INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the London Administrative Office, 25 Garrick Street, London W. C. 2, England.)

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(Directory Continued on Next Page)

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Rouen (Seine Maritime): Rouen Pronaos.
Strasbourg (Bas-Rhin): Galilee Pronaos.
Toulon (Var): Hermes Pronaos.
Toulouse (Haute-Garonne): Raymund VI of Toulouse Chapter.
Vichy (Allier): Pythagoras Pronaos.

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777 Ueberlingen (Bodensee), West Germany: Der Orden vom Rosenkreuz, AMORC.
Hamburg, Frankfurt am Main, Munich, Stuttgart: For information about official Rosicrucian groups in these cities, please write to the Grand Lodge office above.

GHANA

Accra: Accra Pronaos.
Kumasi: Kumasi Pronaos.

GUATEMALA

Guatemala:* Zama Lodge.

HAITI

Cap-Haitien: Cap-Haitien Chapter.
Port-au-Prince:* Martinez de Pasqually Lodge.

HOLLAND

Den Haag:* (The Hague), De Rozekruisers Orde, Groot-Loge der Nederianden, Postbus 2016.

HONDURAS

Puerto Cortez: Puerto Cortez Pronaos.
San Pedro Sula: San Pedro Sula Chapter.
Tegucigalpa, D. C.: Francisco Morazán Chapter.

INDIA

Bombay: Bombay Pronaos.

ISRAEL

Haifa: Haifa Pronaos.
Tel-Aviv: Tel-Aviv Pronaos.

ITALY

Rome: Grand Lodge of Italy, via del Corso, 303.

IVORY COAST, REPUBLIC OF

Abidjan: Raymond Lulle Chapter.
Bouake: Robert Fludd Pronaos.
Dimbokro: Aurora Pronaos.
Korhogo: Korhogo Pronaos.

JAMAICA

Kingston: Saint Christopher Chapter.

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Beyrouth: Beyrouth Pronaos.

MADAGASCAR

Antsirabe: Democritus Pronaos.

MALAYA

Singapore: Singapore Chapter.

MAURITANIA

Atar: Michael Maier Pronaos.

MEXICO

Chihuahua, Chih.: Illumination Pronaos.
Juarez, Chih.: Juarez Chapter.
Matamoros, Tamps.: Aristotle Pronaos.
Mexicali, B. C.: Mexicali Pronaos.
Mexico, D. F.*: Quetzalcoatl Lodge.
Monclova, Coah.: Monclova Pronaos.
Monterrey, N. L.*: Monterrey Lodge.
Nueva Rosita, Coah.: Rosita Pronaos.
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter.
Puebla, Pue.: Tonatiuh Pronaos.
Saltillo, Coah.: Saltillo Pronaos.
Tampico, Tamps.: Tampico Chapter.
Tijuana, B. C.: Cosmos Chapter.
Veracruz, Ver.: Zoroastro Chapter.

MOROCCO

Casablanca:* Nova Atlantis Lodge.

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St. Nicolaas, Aruba: Aruba Chapter.

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Hastings: Hastings Pronaos.
Wellington: Wellington Chapter.

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Abonnema-Degema: Abonnema-Degema Pronaos.
Benin City: Benin City Pronaos.
Calabar: Apollonius Chapter.
Enugu: Kroomata Chapter.
Ibadan: Aleuin Chapter.
Jos: Star of Peace Chapter.
Kaduna: Morning Light Chapter.
Kano: Empedocles Chapter.
Lagos: Isis Chapter.
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Opobo: Opobo Pronaos.
Port Harcourt: Thales Chapter.
Sapele: Sapele Pronaos.
Uyo: Uyo Pronaos.
Warri: Warri Pronaos.
Yola: Yola Pronaos.
Zaria: Zaria Pronaos.

PANAMA

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Panama: Panama Chapter.

PERU

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RHODESIA, SOUTHERN, AND NYASALAND, FEDERATION OF

Salisbury: Salisbury Chapter.

SCOTLAND

Glasgow: St. Andrew Chapter.

SENEGAL

Dakar: Martinez de Pasqually Pronaos.

SIERRA LEONE

Freetown: Freetown Pronaos.

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Durban, Natal: Natalia Chapter.
Johannesburg, Transvaal: Southern Cross Chapter.
Port Elizabeth, Cape Province: Port Elizabeth Pronaos.
Pretoria, Transvaal: Pretoria Pronaos.
Welkom, O.F.S.: Welkom Pronaos.

SURINAME

Paramaribo: Paramaribo Pronaos

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Skelderviken:* Grand Lodge of Sweden, Box 30.
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Malmö: Heliopolis Chapter.
Stockholm: Achmaton Chapter.
Vesteras: Vesteras Pronaos.

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Geneva:* H. Spencer Lewis Lodge.
 Lausanne:* Pax Losanna Lodge.
 Neuchatel: Paracelsus Pronaos.
 Zurich: El Moria Chapter.

TCHAD

Fort-Lamy: Copernic Pronaos.

TOGO, REPUBLIC OF

Lomé: Francis Bacon Chapter.

TRINIDAD-TOBAGO

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 Tucson: Tucson Chapter.

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 Oakland:* Oakland Lodge.
 Pasadena:* Akhnaton Lodge.
 Pomona: Pomona Chapter.
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 San Diego: San Diego Chapter.
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 San Luis Obispo: San Luis Obispo Pronaos.
 Santa Cruz: Santa Cruz Pronaos.
 Santa Rosa: Santa Rosa Pronaos.
 Vallejo: Vallejo Pronaos.
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 Whittier: Whittier Chapter.

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 Tulsa: Tulsa Chapter.

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 Guayama: Guayama Pronaos.
 Mayaguez: Mayaguez Pronaos.
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 Austin: Austin Pronaos.
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 Dallas: Triangle Chapter.
 Fort Worth: Fort Worth Pronaos.
 Houston: Houston Chapter.
 McAllen: Hidalgo Pronaos.
 San Antonio: San Antonio Chapter.
 Wichita Falls: Wichita Falls Pronaos.

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Salt Lake City: Salt Lake City Chapter.

WASHINGTON

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 Seattle:* Michael Maier Lodge.
 Spokane: Spokane Pyramid Chapter.

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Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

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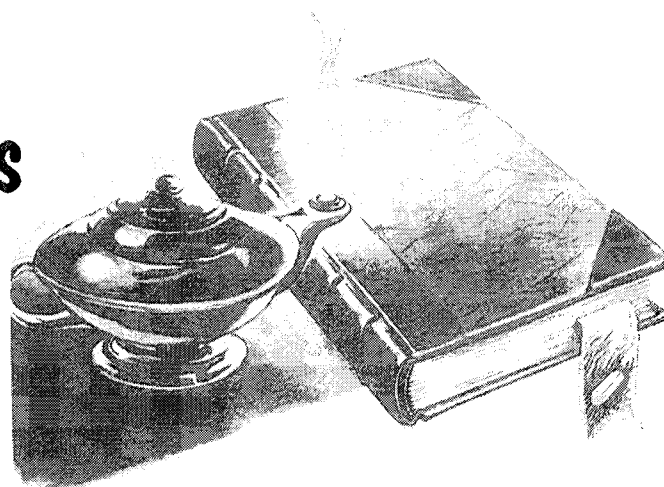
Barquisimeto:* Barquisimeto Lodge.
 Cabimas, Zulia: Iris Pronaos.
 Caracas:* Alden Lodge.
 LaGuaira: Plotino-Maiquetia Chapter.
 Maracaibo: Cenit Chapter.
 Maracay, Aragua: Lewis Pronaos.
 Maturin, Monagas: Maturin Pronaos.
 Puerto Cabello: Puerto Cabello Chapter.
 Puerto La Cruz, Ansoategui: Delta Pronaos.
 Valencia, Carabobo: Valividar Chapter.
 Valera, Trujillo: Menes Pronaos.

WALES

Cardiff, Glam.: Cardiff Pronaos.

(*Initiations are performed.)

As Rosicrucians See It



Immortality

Although there exists some type of answer to almost any question of which a human being can conceive, for one question there is no answer that is positive and conclusive. That question is, "What happens after death?" Even though this question has not been answered, it has fascinated man throughout all history.

The question and its possible answers challenge man's thought because we realize that we now live within a limited area. This idea is well stated in the words of Isabel Eberhardt: "Before our eyes there gapes an abyss without limits and without name, the abyss of metamorphosis into eternal life."

That there is something that exists beyond our concept of physical life seems to be implied within the thinking of man. It may be because of the lack of an adequate answer to the question that the possibilities of a life to follow the one with which we are now familiar cause speculation and generate much apprehension on the part of some individuals.

To the Rosicrucian, life is a manifestation of energy. True, we cannot define in objective terms the origin of this energy, or its eventual culmination, but we do receive intimations in other areas that this energy is infinite. Even in the field of the physical sciences the law of the conservation of matter and energy has long been an accepted premise. Energy once put into motion may dissipate, may change in its function and manifestation, but it is not consumed. Matter, regardless of how it may be changed through modification of pressure, fire, or

any other force exerted upon it, still exists in gaseous or other forms. This permanency that is an attribute of material and energy, it is logical to presume, must exist also in a nonphysical world.

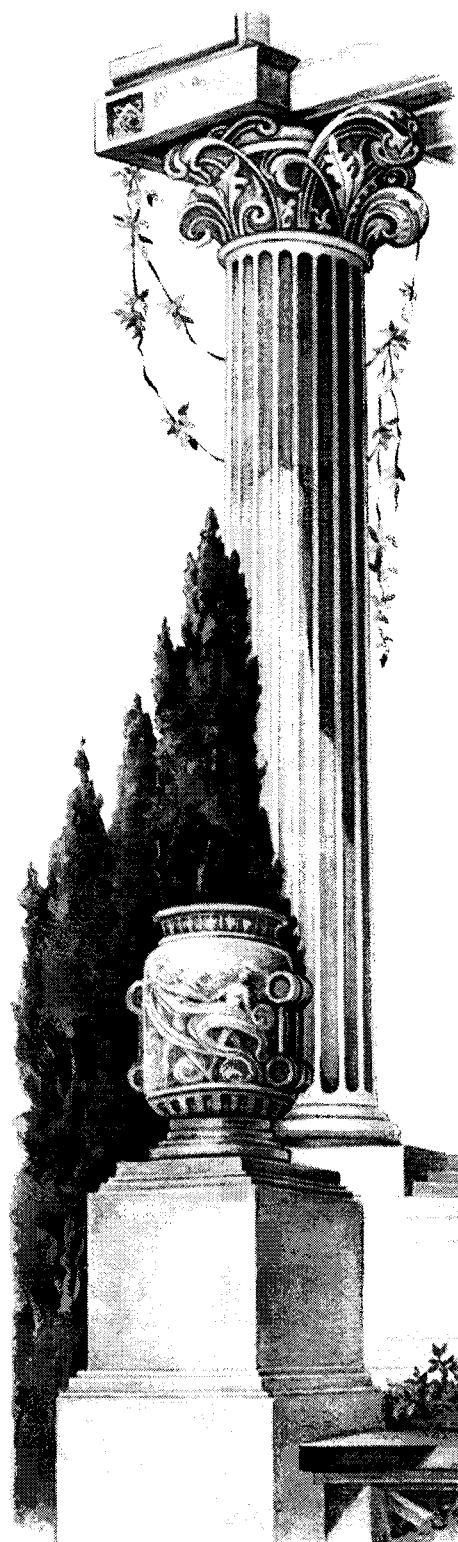
Immortality, then, is the concept of the continuance of the manifestation of a force of which we are now consciously aware. This force pulsates through us in the form of life and expresses itself in physical existence, mental activity, and a degree of adaptation to environment. That these forces will continue it is difficult to doubt.

We know that life can be contained in a very small area. A tiny seed holds the key, once the proper situation exists, for the development of a new plant. There have been cases where seeds have lain under conditions not favorable for growth for years and even centuries; but when properly exposed to soil and moisture, they germinated, and life in the form of a plant again came forth.

Surely, if a seed that has lain for long dormant periods can preserve the essence of life, then the life that is within the human body will also survive and manifest in some form when our physical bodies can no longer serve life's purpose.

Immortality is no more than the state of total existence. We are immortal in that we live. Immortality is not ahead; it is now. Life is an energy that sweeps on through all time and space. As matter and energy are modified in their use, so life may be modified in its cosmic use; but that it will continue to endure is an obvious conclusion from the fact of its existence.—A

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