

ROSI CRUCIAN DIGEST

SEPTEMBER 1965 • 35¢

Featuring:

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

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**Who Does Your
Thinking?**

**How thought processes
function.**

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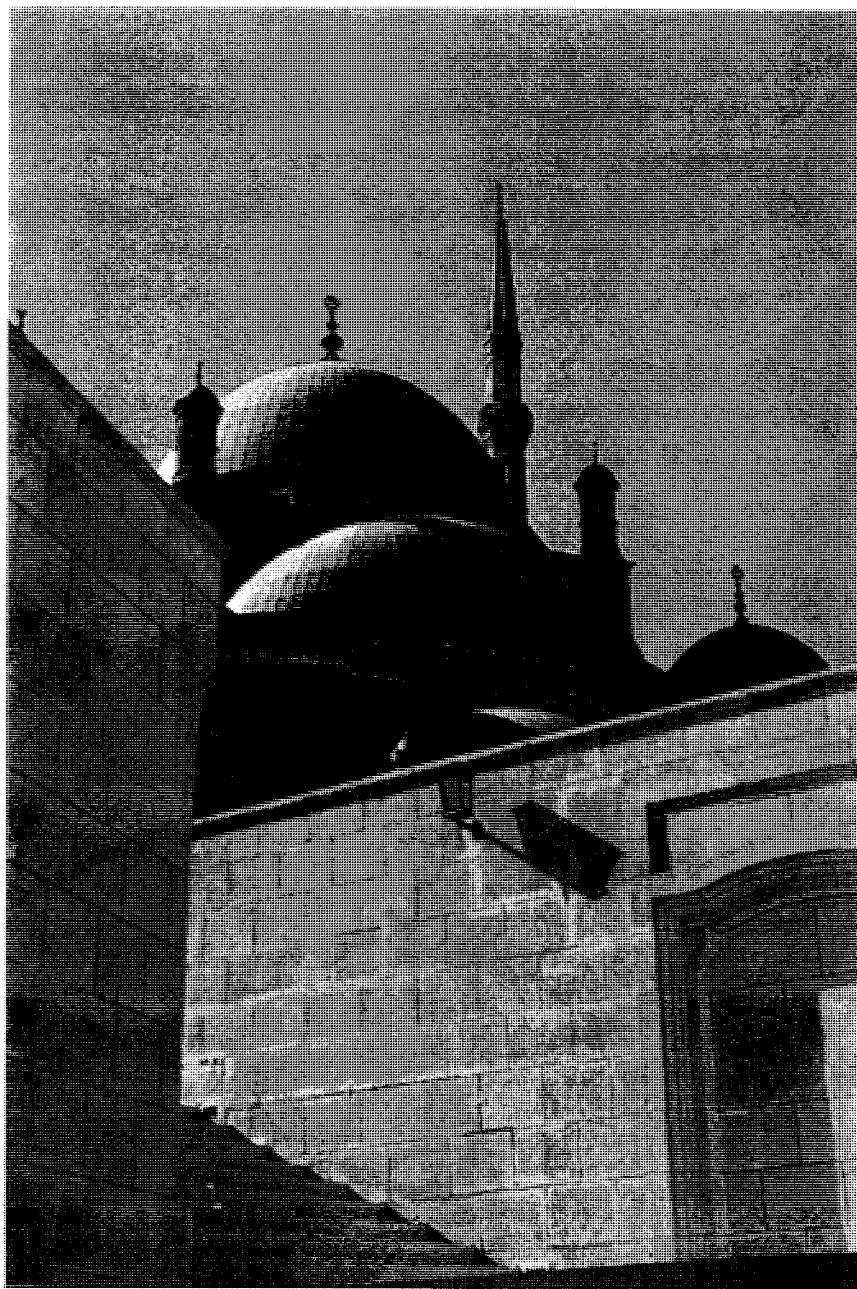
**The Mystery of
Monticello's Frogs**

**A baffling matter
and a simple solution.**

▽ △ ▽

Next Month:

Johnny-in-the-Sky



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More than ever throughout the Golden Anniversary Year evidence of membership should be seen by an interested public. Here are several dignified ways in which you can participate.

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BY WHAT RIGHT does man presume that he is the chosen being of the universe and that the earth alone shapes his existence? In the infinite spaces above, tenanted by vast and magnificent worlds, are cosmic forces which influence the life of every mortal. As iron filings respond to the attraction of a magnet, so, too, your acts are the result of an impelling influence upon your will. Just as the unseen cosmic rays give the earth form and substance, so, too, from the infinite reaches, an invisible subtle energy affects the thought processes of every human. Life itself bows to this strange universal force—why, then, should you not understand and command it? You are like a pendulum either to be swung forward to happiness and the fulfillment of your dreams, or backward into discouragement and disillusionment. Why remain poised in a state of anxiety, uncertainty, and anticipation? Learn to draw to yourself these cosmic forces which will give your mind the creative impetus that will assure the end in life you seek.

FOR YOU - THIS FREE BOOK

¶ Not for the curious nor the skeptical, but for the modern man and woman, the Rosicrucians, a progressive movement of thinking persons, offer a free book, telling how you may acquire the truth about these phenomenal cosmic powers, so little understood today, which make for freedom and attainment in life. *This is the day and age of mastery.* Throw off the age-old custom of "let life be as it may" and learn to create it as you wish it.

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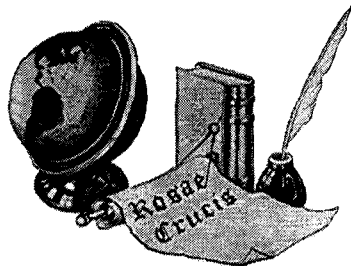
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
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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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San Jose, California 95114, U. S. A.
(Cable Address: "AMORCO")

CONTENTS

Alabaster Mosque in Cairo	Cover
The Akhnaton Shrine (Frontispiece)	323
Thought of the Month: The Illuminati	324
The Mystery of Monticello's Frogs	326
Who Does Your Thinking?	329
The Eye of the Artist	332
Trembling Earth	333
Shakespeare's Most Excellent Jest	336
Cosmic Politics	342
Three Stages of Mind	345
Cathedral Contacts: Quest for the Unknown	348
The Case for Humility	350
Mysticism As Integrator	351
Rosicrucian Activities Around the World	353
Medifocus: Eisaku Sato, Premier of Japan	355
How Do We Value Ourselves?	356
Ancient Nile Crossing (Illustration)	357
The American Philosophical Society (Illustration)	358

THE AKHNATON SHRINE

This beautiful edifice replaces the original one which was designed by Dr. H. Spencer Lewis to commemorate an initiation conducted by him in 1929 in Luxor Temple, Egypt, in which over one hundred members from North America and Europe participated. At his request, Dr. Lewis' earthly remains were interred beneath a triangular monument in this Shrine. Here there are also monuments to the memory of other Rosicrucian dignitaries. The state of the original Shrine necessitated the building of the present impressive structure, which represents an authentic open-type Egyptian temple.

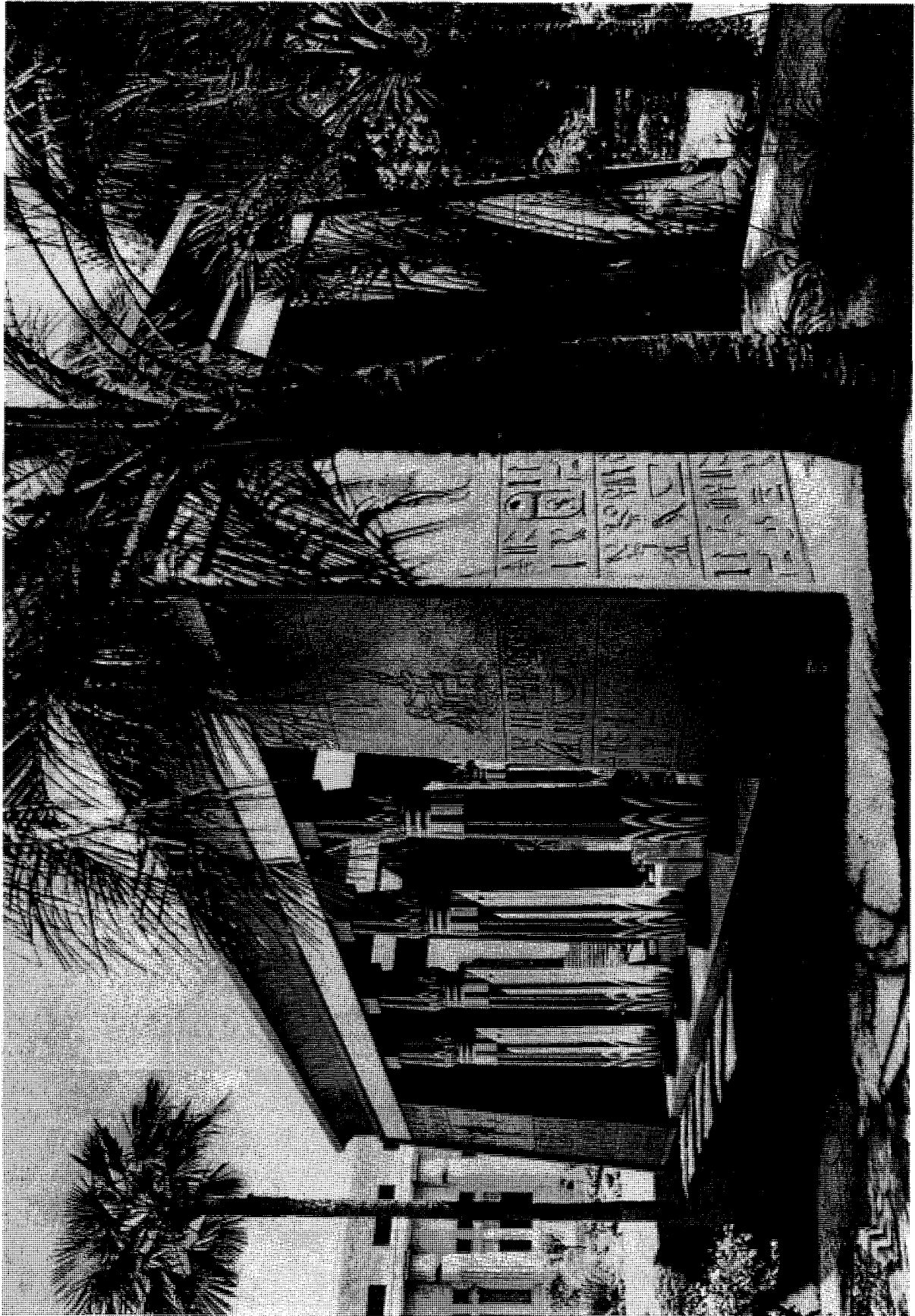
(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE EMPEROR

THE ILLUMINATI

THE TERM *Illuminati* has been associated with mystical and philosophical Orders and societies down through the centuries. The word *Illuminati* here has reference to light in the symbolic sense. It alludes to the enlightenment of mind. More specifically, the illumined individual was one who received a unique or exceptional knowledge through communication with some "higher source." This "higher source" referred to an exalted intelligence with which one was able to communicate in a certain way. However, initiates of schools of traditional esotericism, who had imparted to them a secret gnosis which was not available to the profane, were termed *Illuminati*. This meant that, by virtue of the communication of such instruction or knowledge, their minds had been enlightened beyond those not so privileged.

The term *Illuminati*, or a word having the same significance, for a considerable period of history was always recondite and not ever disclosed to the uninitiated. However, in the 15th century, the word *Illuminati* was publicly announced. It was applied to certain enlightened persons. In 1492, there was one of the earliest historical references to it in Spain. Those to whom the word referred were known as *aluminados*. Even ordinary reference works admit that the word goes back to the Gnostics and "possibly to the mystery schools of the East." In fact, it undoubtedly had its origin in the initiatic functions of those schools.

The *Illuminati*, when they revealed themselves, were not always honored or well accepted. They were often subjected to persecution due to misunderstanding. In Spain, those who claimed their illumination through their contact with supernatural agencies were scourged. The Church reserved this claim of so-called communication with higher sources for its own hierarchy. Thus the persecution of all others who

professed they had had such an experience. In 1529, certain adherents of the *Illuminati* in Toledo, Spain, were imprisoned. A movement in Seville, styling itself the *Illuminati*, transferred its activities to France in 1623. But in 1717, a little less than a century later, they were suppressed as heretics in that country.

The *Rosicrucians* have had their own degree of the *Illuminati* for centuries. Though they did not generally publicize this fact, it did become known and attracted attention in France in 1537. To the Rosicrucians, the word had its original traditional meaning. In other words, to them it meant the illumination of the mind, or enlightenment, as a result of receiving a communication from an especial intelligence, that is, from an exalted cosmic or human source. This illumination could be attained by one who prepared himself through study and practice so that his consciousness became sufficiently evolved as to permit him to comprehend a higher intelligence. It was expected that Rosicrucians who had attained a certain degree in the Order would be qualified for such a title as the result of their enlightened experiences. Consequently, those in that degree were called the *Illuminati*.

A short-lived movement, devoted, on the one hand, to "free thought" and, on the other, to the politics of the day, was likewise named the *Illuminati*. It was founded in May, 1776, by one Adam Weishaupt. He was "a Professor of Canon Law at Ingolstadt." He had formerly been a Jesuit, but at the time of the formation of this movement, apparently he was not affiliated with the Jesuit Order. This movement had no connection with the authentic *Illuminati* of the Rosicrucian Order. As we have seen, most any group of persons could call themselves *Illuminati* even if they had no traditional connection with a mystical order or used the name

The
Rosicrucian
Digest
September
1965

when it did not apply to the necessary qualifications.

The movement started by Weishaupt required its members to pledge obedience to their superiors. It consisted of three main classes: 1. The novices, or lesser Illuminati; 2. The "Freemasons," ordinary Scottish or Scottish Knights; 3. The Mystery Class, comprised of two subdivisions, or grades: the "Priest and Regent" and the "Magus and King." It must be noted that this organization started centuries after the Illuminati of the Rosicrucians and, we repeat, had no connection with them whatsoever.

Adam Weishaupt and his organization, it would seem, became involved in political matters. It is alleged that his society was caught up in the tide of events of the French Revolution. As a result, internal dissension in the organization broke out. Though Weishaupt's organization had spread to many countries and had a number of prominent persons affiliated with it, the Bavarian Government finally suppressed it in 1785, and its final dissolution began.

At a later period, the title *Illuminati* "was given to French Martinists." Martinez Pasqually introduced esoteric and mystical teachings of the East to one Louis Claude de Saint-Martin, from whom Martinism derived its name. It is said that, through Pasqually, the title *Illuminati* was conferred upon a certain section of the Martinist membership. This designation did not remain long as a name for any degree of the

Martinist Order, for it has not been used by it for a considerable time. Martinez Pasqually is also reputed to have been a Rosicrucian, and perhaps that is where he came in contact with both the name and meaning of the *Illuminati*.

In 1790, Russian Martinists imitated the French body and copied the *Illuminati* title for a grade of their members. The Russian group was headed by a Professor Schwartz of Moscow. Both profane and esoteric history, that is, documented material, do not attribute any connection between the formation of the United States and Adam Weishaupt and his society. As to whether the original and authentic *Rosicrucian Illuminati* had any such influence, we can say that there is strong circumstantial evidence that it did.

The early Rosicrucians who eventually settled at Ephrata, Pennsylvania, (See photo in July issue, *Rosicrucian Digest*) in the 17th century are known to have been instrumental. For one important thing, as soon as it had been proclaimed, a Rosicrucian made translations in numerous languages of the Declaration of Independence for distribution to other nations throughout the world, and this was done upon request for the newly constituted government of what is now the United States. That some of these obviously *illuminated* Rosicrucians, as indicated by some of their accomplishments, had attained the Rosicrucian degree of the *Illuminati* is almost a certainty.



KEEPING ABREAST OF THE TIMES

a magnet attracts iron filings. The kind of friends everyone should have are those who can add to his qualities by their association and conversation. A truer statement was never made than, "We *make* friends." Friends are never given to one, nor does one pick them up. He *makes* them by how he acts, what he does, and what he says.

If one does not like his friends, or if he does not prosper through his association with them, he has himself alone to thank, for he *made* them. He must read books, cultivate his mind, see plays, become interested in art or some cultural activity. He must keep abreast of the world's happenings and not let himself stagnate but sweep along with the flow of progressive minds. Then he will fortify himself with noble friends—men and women of sterling character.

No one likes dull or stupid company—the kind that invites yawns instead of open admiration and respect. A scintillating mind draws to itself worthwhile friends as



BELMONT BILLINGSLEY

The Mystery of Monticello's Frogs

*A baffling matter
and a simple solution*

THE YEAR was 1824, the day a warmish spring one at Monticello, Thomas Jefferson's Virginia home. His two small granddaughters, Septimia Randolph and Ellen Bankhead, that day all unknowingly hurled a mystery smack into the very middle of the scientific world. By an act of innocent, childish reasoning, they created a natural history question that was not to be answered for many a long year.

At Monticello, there were two old cisterns, one on either side of the mountaintop, and these were the scene of the mystery. One cistern had long housed a colony of frogs, but the other had none. To Septimia and Ellen, this seemed hardly fair. It had long been a subject of speculation: Why should the frogs have to live out their lives in one spot? This warm spring day, they decided to remedy the situation.

Lost now is the knowledge of which proposed the remedy. Was it Septimia who first said, "Oh, let's move them"; or was it Ellen, enthusiasm unleashed and unbridled, who said, "Timmie, maybe the frogs are tired of their old home. Why don't we change them to the cistern on the other side of the mountain?"

Whichever it was doesn't matter now—only that these two small girls sweated with bucket, rope, and long pole to empty one cistern of its jumping inhabitants and move them to the other. They were a wee bit stealthy about the transfer since they didn't care to have Septimia's small brother, George Wythe, or Ellen's brother, Willie, tagging along. It could be, too,

that Grandfather Jefferson might not have approved of such activity for such dainty little ladies.

They toiled all through the morning hours and went back again to their job after tea. What the frogs said or thought was never recorded, but the two dedicated little movers were glowing with satisfaction by nightfall: One cistern had been emptied and the other so long empty of life was now thrilling to the pulse and stir of many frogs in their new home.

Their good deed done, the girls promptly forgot it, their minds skimming on in search of new fields to conquer. Nor were they ever aware—since they gave little heed to the conversations of their elders—that they had conjured up a marvel whose explanation was to elude many eminent thinkers of that day.

When the exodus was discovered is not known. Suffice it to say, it was discovered, and it created a furor in the scientific world that always eddied about Grandfather Jefferson. Why the sudden removal of the frog population from one cistern to the other? Did they go by day or by night? How did they go—*en masse* or by degrees? When did they go? Why did they go?

The news spread . . . to ex-President Madison at Montpelier, a short day's ride from Monticello . . . to President Monroe, dear friend of Jefferson, at the White House—even to the second president, venerable old John Adams, in Massachusetts. The ladies of Monticello discussed it over their crewel embroideries.

Lafayette, on his triumphal tour of the United States, heard about it on his last visit to Monticello while the adult members of the household were still agog over the mysterious event. And with Lafayette, the tale traveled back to France.

Learned visitors came to Monticello. They scratched their heads and pondered deeply as they paced the path between the old and new abode of the frogs. How did it happen—this abrupt embarkation—this amphibian flight from the cistern that had been their home since time immemorial?

No answers were forthcoming. With such a marvel taking place, they

*The
Rosicrucian
Digest
September
1965*

wailed, why were there no spectators? And how could frogs be so secretive about their movements? It disturbed the thinking of those who were asked for their opinion. It became the subject of frequent scientific discussions. It caused a storm of theories to be advanced. It confounded even the wise Jefferson, and he, with most of the intelligentsia of that day, went to their graves believing in an inscrutable natural phenomenon.

The tiny golden feet of the days scampered swiftly away to become years; and the years became history. Septimia Randolph and Ellen Bankhead grew into lovely womanhood, blissfully unaware of the reverberations caused by their childish play. The secret of the frogs was locked securely inside their subconscious minds and seemingly forgotten.

One day, years afterward, however, Septimia quite by accident heard her elder sister telling a distinguished foreign visitor of the remarkable frog exodus that had occurred at Monticello. She listened in amazement to her sister's recital of the theories advanced, the papers written, the lectures delivered—and never a plausible answer.

Then she burst out laughing. "Oh, Mary, Mary! I can explain it!"

"Septimia, you? How can you?"

"Well, I can because Ellen Bankhead and I moved those frogs!"

Mary's eyes widened and her mouth stood open in surprise. "But—how?"

"With a bucket and a rope and a long stick," said Septimia, "and with a lot of backbreaking effort."

Whether the story of those erratic frogs, so widely spread and as widely accepted, was ever successfully refuted or whether it is still told as truth today by descendants of those learned men who in the eighteenth century could find no explanation is uncertain.

This much has been handed down as common knowledge, however: No mention of the Monticello frogs could ever be made in Septimia or Ellen's hearing without their breaking into gales of near hysterical laughter. They and not the frogs had been responsible for the Monticello mystery.

What Time Is It?

IN PTOLEMY'S time, a Grecian day began at noon; whereas for the Chaldeans, whose day began at sunrise, noon was the middle of the day. The Egyptians began the week on Saturday; the ancient Jews finished it then.



Even so today: In England, eleven o'clock and four mean tea time. In Barcelona and Madrid, however, at four the second half of the working day is only just beginning.

Benjamin Franklin said, "Time is money," and, according to Westclox experts in the time field, today's New England chicken farmers believe Franklin was right. They have their hens laying eggs around the clock! They keep coop lights always burning; so the hens never know what time it is.

In a shrinking world, time has different meanings, especially for jet travelers who cross several time zones in their journeys. A New Yorker, used to sleeping from 10 p.m. to 6 a.m., arriving in Tokyo, finds these hours fall between noon and 8 p.m. there. For him, it's time to sleep; but for the natives, it's time to be up and about.

And if it weren't enough for the same time to mean different things to different people, the *same time* can also be different for different people. Daylight Saving Time is the culprit. For many United States cities and states, the last week in April is the time to turn the clocks ahead an hour to conserve daylight hours; but to the rest of the country, it is not.

In an Indiana city, the dividing line between two counties runs down the middle of the main street. One county is on Daylight Saving Time, and the other is not. It may be three o'clock then on one side of the street and only two o'clock on the other.

Time is as relative as relativity; so think twice next time someone asks you what time it is.



ROSICRUCIAN CONCLAVES

Members living in the area of any one of the cities listed below are invited to attend the Rosicrucian conclave being held there. Conclaves are the most exciting event of the Rosicrucian year. It is a time when members gather in great numbers to participate in discussions, demonstrations, rituals, initiations, and fellowship. Meeting with people of like mind is a warm and stimulating experience that remains throughout the year.

In many of the conclaves listed below, Supreme and Grand Lodge officers will be participating. For further information on any of the listed conclaves, write directly to the addresses included with the conclave announcements.

Help support Rosicrucian activity in your area. Plan now to attend!

ALAMEDA, CALIFORNIA: October 2-3. Central California Conclave. Featured guests of the Supreme and Grand Lodge staff include Supreme Secretary, Arthur C. Piepenbrink; Grand Secretary, Harvey Miles; Grand Regional Administrator, Chris. R. Warnken; and Colombe Counselor, Josephine Warnken. Under the direction of Soror Katherine Williams, the Rosicrucian Chorus will present a special program. Chairman: Georgina Hansen, 1558 McDaniel Avenue, San Jose, California.

DALLAS, TEXAS: October 23-24. Sponsored by Triangle Chapter, AMORC. Grand Treasurer, James R. Whitcomb, will represent the Grand Lodge. Chairman: Mrs. J. W. Armstrong, 3404 Cornell, Dallas.

DETROIT, MICHIGAN: October 9-10. Great Lakes Conclave. Secretary: Mrs. A. E. Rittenhouse, Thebes Lodge, AMORC, 616 Hancock West, Detroit.

HAMMOND, INDIANA: September 11. Third Indiana State Conclave, sponsored by Calumet Chapter, AMORC. Chairman: Jorge Santiago, 15742 Paulina, Harvey, Ill.

LOS ANGELES, CALIFORNIA: October 16-17. Southern California Conclave. Featured guests of the Grand Lodge staff include Mrs. H. Spencer Lewis, Director, Supreme Grand Lodge; Grand Treasurer, James R. Whitcomb; and Frater Erwin Watermeyer, Director, Technical Department. Conclave headquarters will be in the Hollywood Masonic Temple. Chairman: Jack C. Sisson, 8391 Cottonwood, Fontana, California.

MILWAUKEE, WISCONSIN: October 9-10. Sponsored by Karnak Chapter, AMORC. Featured guest will be the Emperor, Ralph M. Lewis. Chairman: Mrs. Merwin C. Simmons, 427 W. National Avenue, Milwaukee.

MINNEAPOLIS, MINNESOTA: October 2-3. Sponsored by Essene Chapter, AMORC. Conclave headquarters will be at the Dyckman Hotel. Chairman: Miss Mary Schank, 25 University Avenue, S. E., Minneapolis.

NEW YORK CITY, NEW YORK: October 16-17. Fifth Regional Conclave, hosted by New York City Lodge. Conclave headquarters will be at the Park Sheraton Hotel. Chairman: Ronald Zavatsky, Berkley Street, New Milford, New Jersey 07646.

PITTSBURGH, PENNSYLVANIA: October 2-3. Sponsored by First Pennsylvania Lodge. Featured guest will be the Emperor, Ralph M. Lewis. Conclave headquarters will be at the Penn-Sheraton Hotel, William Penn Place, Pittsburgh. Contact: James M. Schroder, 1400 Chelton Avenue, Pittsburgh.

ST. LOUIS, MISSOURI: October 16-17. Sponsored by the St. Louis Lodge. Featured guest will be the Emperor, Ralph M. Lewis. Contact: Mrs. Margaret M. Singer, 3500 Grand Avenue, St. Louis.

VANCOUVER, B. C., CANADA: October 8-9-10. Pacific Northwest Conclave (Alberta, B. C., Washington, Oregon, Idaho, and Montana). Featured guest will be Supreme Treasurer, Cecil A. Poole. Chairman: Ernie Detwiller, Vancouver Lodge, AMORC, 805 West 23rd Avenue, Vancouver.



SUPREME TEMPLE CONVOCATIONS

Supreme Temple Convocations for members of all Degrees will resume on Tuesday, September 21, and continue until spring. Members residing in this area or visiting Rosicrucian Park are cordially invited to attend these weekly Convocations and enjoy the ritual and discourses. Convocations begin promptly each Tuesday evening at 8 o'clock.

YOU MAY NOT realize that most of your thinking is done for you. The "old" brain below the threshold governs perceiving, evaluation, deciding, and corrective action in ninety per cent of the situations encountered. The conscious part of "you" is called in only when the mechanisms bequeathed by your ancestors are baffled by situations which arise chiefly in connection with modern man-made problems.

Modern man differs from earlier members of his species principally in the enormous store of information at his disposal. This storehouse of ideas and words is not due to the greater size or better quality of his thinking brain. The Cro-Magnon man had a larger brain than modern man but his handicap was that his ancestors had not had time to build up any considerable accumulation of data in their evolutionary journey. What he learned in his individual lifetime was lost at death because of ignorance of the art of writing.

The early ancestors of thinking man were not idle, however. Their experimental living contributed to the evolving of the great bulk of the brain—those subliminal nerve centers that maintain life. In time, they learned to communicate roughly by gestures with fixed meanings, and then by intelligible sounds: Language was being shaped to work with the reflexes.

The Turning Point

The turning point, no doubt, came when one of them suddenly faced another from a different cave cluster. Strangers they were; therefore, enemies. Their brains and spinal cords were equipped with neural reflexes for dealing with such situations: Each had an in-leading or afferent nerve fiber connecting with a decision-making center in the spinal cord or lower brain. Each also had an out-leading or efferent nerve fiber to carry messages to the muscles.

As their eyes met and their reflex nerves readied themselves for action this time, the reflexes of Caveman A made an unexpected response. The hand carrying his spear swooped up ready to strike, stopped; then sank. His other hand went up, palm out, a gesture of command: "Wait!" he said. "If we

PAUL ELLSWORTH

Who Does Your Thinking?

How thought processes function

fight, we both die. Will that feed us or our young?"

Caveman B's spear sagged. Those words stirred something in his top brain. He said, "Right! I just spotted a young swamp elephant browsing beside a pond. Let's both go after him and all have elephant steak!"

This probably suggests a larger vocabulary than either of these early-modern men possessed. Something of the kind, however, once took place in human evolution: One or two men discovered that words could be more effective than clubs and spears in getting results. Thus the technique called "reflective delay" was added to human resources.

The great reflex system still manages most of the situations of life. In the improbable event of meeting an armed and dangerous criminal, it would still prepare one in seconds to fight or to run, according to the basic setup. It also enables one to learn, to walk, to talk, to write. Obviously, this matter of the reflexes is important and worthy of more careful study.

The Russian physiologist, Ivan Petrovich Pavlov, put sand, broken glass, and, finally, food into a dog's mouth. The sand caused a flow of watery saliva which washed the useless substance out. The glass brought up a thick sticky saliva which coated over the sharp edges so that it could be ejected without damage to the mucous membranes. Only when food was put into the dog's mouth did true saliva flow into the oral cavity, carrying with it digestive enzymes.

In each of these experiments, an "unconscious mind" analyzed a situation basically affecting life and prescribed a type of fluid designed to cope with



the specific problem. The dog as a conscious animal was unaware of what was taking place, *but* its reflex system made unnecessary the work of "thinking." The reflex was innate—formed by racial control before birth.

Pavlov next investigated how reflexes formed after birth are organized. Through a "window" leading through the body casing and into the stomach, he could see the changes which took place when food was introduced. When the dog ate, gastric juice flowed into the stomach—even before the food was chewed and swallowed.

Indeed, he had only to show the laboratory animal a piece of meat and the gastric juice would start to flow. Then Pavlov rang a bell at the same moment he showed the dog meat. Gastric juice came as usual. Finally, ringing the bell without showing the dog any food made the stomach glands function. Thus, he proved that with proper management a *signal* having no physiological significance could be substituted for a meaningful one. He called this response a "conditioned reflex."

One of his pupils, Constantine Bykov, later experimented with conditioned reflexes in humans. A visual or a verbal signal not perceived by the subject, he found, could be used to organize reflex action. A runner could be made to run always at his top speed; a soldier to fight with his maximum bravery; a violinist to perform always with his ultimate artistry. These findings promised great strides in human education since most individuals do at least some work with less than their ultimate ability.

The danger, however, in the use of conditioned reflexes was that it was Bykov—not the runner, the soldier, or the violinist—who did the conditioning. He could use signals so stealthily established that the subject was not aware of them. This control by psychological techniques is sometimes called "brain washing," but if it were truly that, it might do some good.

Narcotherapy, in which a mentally sick patient is kept sleeping for days, is alleged to wash mind and brain free from disturbing thoughts and emotions. But control by conditioned reflexes set up from the outside is the opposite of

brain washing: It is brain stuffing. It is used today by all pressure groups, from politicians to preachers and teachers.

Browning wrote, "It is a dangerous matter, trifling with souls . . . and trouble enough to save one's own." In most cases where "wrong" is being done, *no one has to be to blame*. The ethicists and even the politicians usually believe they are working for the benefit of the crowd. They believe that "progress," however established, is good. But "progress" can lead to the mountaintop or into the abyss. This suggests that no hostile feelings should be indulged even though psychologically hidden pressures are often applied today to men, women, and especially children to make them conform to theories held by minorities.

The Key to Freedom

It is always possible for any normal adult to step out of the crowd and live his own life. The key to freedom is a *use of language* directed by intelligence and driven forward by will. Pressure groups make effective use of a form of communication called "semantics." S. I. Hayakawa, in his *Language in Thought and Action*, recommends listening to what others say and writing as a means of learning what they have already discovered. For gaining facility in thinking, he also recommends "writing reports."

Another authority says, "To collect material for knowledge about life, you must read, study, look about you, ask questions. . . . Most people stop collecting information and start to peddle it." Both hints are useful, but they need to be expanded.

The event that taught man the value of words as weapons also showed him how to come out from the crowd and live successfully as an individual. The pressures to conform are usually capsuled in words. To build up immunity, one must have a better mastery of these atoms of thought than his opponents. That means that he must read, read, and read.

Reading for word-and-thought mastery centers first on ideas, with a consideration also of associated ones aroused by those read. New ideas and stimulating reports of fact should be

tied in with what one already knows of a related nature. This background of known facts and ideas used to be called "the apperceptive mass"—an organized body of knowledge in the memory files that assimilated and retained any new report of significance.

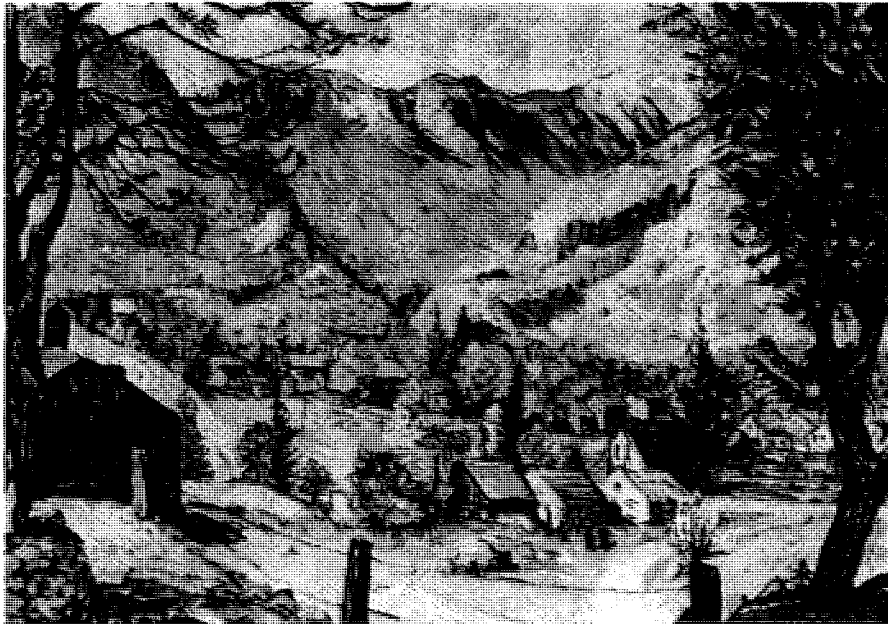
Among the data of importance will be new words. They should be looked up in a dictionary; jotted down, reviewed. They should be built into one's verbal armory as symbols of facts—and used. If there are no word symbols

for definitive expression, there can be no thinking with acuity and final significance.

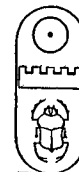
One should read, listen, think—and respect his reflexes. No need to take sleeping capsules at night, pep pills in the morning, and tranquilizers during the day: The great reflex system can insure restful sleep at night and mentally aggressive work during the day. If it does not handle its part perfectly, he should find out why—by thinking *with words and their associated ideas.*



MORNING IN THE MOUNTAINS



Werner Philipp, current exhibitor in the Rosicrucian Art Gallery, is particularly successful in landscapes such as this. He paints with "style, glamor, and dash," Emily Genauer has written in the *World-Telegram*, and he is expert "in catching atmospheric effects, the freshness of the air after rain, the heaviness of clouds in a storm, the variations of tone in sun-spattered hills."



CHARLES WILLIAM HADDOCK, F.R.C.

The Eye of the Artist

Plotinus, the Greek philosopher, said so many magnificent and powerful things upon the subject of esthetics that it might seem that nothing more of any value could be said.

But centuries have passed since Plotinus, and time has many pages yet to add to the Book of Life. *Esthetics*, among other things, is defined as "the relationship of the human mind to the fine arts."

Painters have attempted to convey man's inner realm of life and consciousness beyond normal sensory experience. The great religious paintings, the paintings of the Baroque period, the unusual light of El Greco, the strange glow of Rembrandt, all allow glimpses into inner realms.

Painters search constantly for an opening in the veil of the physical. Abstract expressionism and surrealism strive to find the inner contact through the doorway called the *subconscious*. It has been the experience of the teacher of art that when groups of students have been deeply moved by a work of art, it is usually because it is charged with psychic overtones. What the mystic or visionary at times sees vividly, the painter attempts—many times unknown to himself—to portray for others.

Two personal instances come to mind. Frequently in paintings, a small circular domed building appeared, most often in environments romantic or unusual.

Once while listening to a recording of a hymn, it became visible in vivid, vibrant color and light. No ordinary pigment contained colors of such intensity; no blue in any palette or tube could become as blue as that was. Against a deep blue "sky," light in that small, templelike building seemed brighter than ordinary atmospheric light. Attempts to reproduce other than its form have proved futile.

Renoir and Monet, leading French impressionist painters of the 19th century, experimented with color and light intensities and seemed to approach closest an ideal of unearthly light. Mixing dots and streaks of opposite or complementary colors brought about a vibration and excitement as the colors passed from the painting to the eye of the beholder. The colors "became alive." Both seemed aware of a world of high intensity, color, and light which exist somewhere, cleaner and purer than in this material shadowland. Those with eyes to see recognize that such artists are striving for something beyond the physical.

Kahlil Gibran, the Lebanese painter-poet, has stated (*This Man from Lebanon*, by Barbara Young) that he glimpsed psychic scenes and personages which he often incorporated in his drawings and paintings.

In this light, art becomes more than a mere tool of man's expression. It becomes a spiritual medium—communication between men and higher truths as yet difficult to express. It becomes a cosmic rain, watering this earthly garden and helping to further its evolution.

Looking upon the fine art object, man sees symbolized a world invisible to him but more real and vibrant to the artist than earth itself.



ROSICRUCIAN DIRECTORY

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



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

*The
Rosicrucian
Digest
September
1965*

PEOPLE are becoming more and more earthquake conscious. This is true probably because of the severe damage to property and the loss of life in recent earthquakes in areas such as Greece, Chile, and Alaska. They also are becoming more knowledgeable about our trembling earth and the possible cause of quakes because of the information which is being conveyed to them by scientists in newspapers and magazines. Fortunately, most accept rather stoically the fact that from time to time—today, tomorrow, or in the future—there will be earthquakes in certain areas just as there have been in the past.

At one time, not too long ago, the mere mention of the word *earthquake* caused panic. One comforting statement made by seismologists, however, is that the earth is not going to be destroyed by a tremendous earthquake. There is no question, though, that there will continue to be periodic quakes of a major or minor nature. There is no way by which to predict the actual dates with any degree of accuracy although geologists continue to do research on the subject.

Today, most people are familiar with the phrase *the ring of fire*. This refers to what is known as the Pacific basin, the land area which surrounds the Pacific Ocean where most of our major earthquakes occur. This includes, of course, the Aleutian Islands, Alaska, the entire Pacific coast of North and South America, the northern coast of Australia and New Guinea, and the eastern coast of that part of Asia which we know as Indonesia, China, and the Islands of Japan. An earthquake belt, or fault, seems to extend southward through the Philippine Islands to New Zealand; and another fault runs through Asia Minor and the northern Mediterranean countries.

The Cause of Earthquakes

As to the cause of earthquakes, the most generally accepted theory is that they originate from sudden fracturing deep in the bedrock of the earth's crust, where growing stresses finally exceed the strength of the rock. Some of these fractures reach the surface of the earth. Excessive stress precipitates the movement of rock.

There is a branch of geology, known as *diastrophism*, which has to do with

RODMAN R. CLAYSON, Grand Master

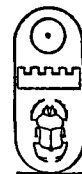
Trembling Earth

the study of the process or processes involved in the deforming of the earth's crust that produces continents, mountains, and ocean basins. This study allows for lateral compression of layers of earth, which is said to be responsible for the pushing up of mountains and continents. It also takes into consideration folding formations as the result of pressure and the movement of layers of rock.

According to diastrophism, the folded strata which formed mountains shortened or narrowed the continental land structure. As the rock strata folded and formed the mountains, there were, of course, earthquakes. The folding process is said to be gradual and still continues. We are told that there is every indication that the earth has not yet settled down to the serene calm of old age and that diastrophic activity is nearly as great now as it was millions of years ago. It is believed that imperceptible earth movements cause breaks in earth strata. Sometimes, this causes a squeezing or overlapping of the strata so that certain rock structures tip or settle.

It has been observed that the Atlantic coast of North America is very gradually lowering into the sea. This is probably because it no longer has a fold of earth strata to cause adjustment in the rock structure of the earth; hence, there are very few earthquakes there. On the other hand, the Pacific coast is slowly rising because of continued rock-folding activity beneath it.

A great deal of study is being devoted to the interior of the earth. The most recent conclusion of geophysicists is that the center, or core, of the earth is solid. Surrounding this is what is referred to as an outer core, which is believed to be liquid. Between the outer liquid core and the crust of the earth is the earth mass known as the mantle. The composition of the crust varies from



granite in continental areas to basalt in ocean basins. It is believed that the mantle is made up of denser silicate materials which may be rich in iron and magnesium. It is now suggested that the earth's inner core may have an iron and nickel composition.

Beginning at the surface of the crust of the earth, pressure increases with depth. Temperature also increases. It has been deduced that pressure at the center of the earth can be as much as five million pounds per square inch. The liquid outer core, which is also known as *magma*, has an extremely high temperature approximated to be about 3,000 degrees centigrade. A theory long adhered to states that, from the molten magma of the outer core, the gaseous heat generated therein forms an upward pressure against the mantle and crust of the earth. Sometimes, this pressure becomes so great that the result is an earthquake and, sometimes, a volcano. There is no doubt that the stress of the rock formations in the mantle is continually seeking adjustment. A severe adjustment will mean an earthquake of some intensity. The result of severe earth shocks precipitates landslides, tidal waves in the sea, and falling buildings. If a tidal wave reaches land, it may do even more damage to property and life than the earthquake itself.

San Andreas Fault

A land fault on the Pacific coast in which much earthquake activity is experienced from time to time is the San Andreas Fault. It begins in the sea just north of San Francisco Bay and continues southward along the Santa Cruz Mountains, the Diablo Range, the Tehachapi and San Gabriel Mountains in southern California, and extends south into northern Mexico and Lower California. Activity in this fault precipitated the San Francisco earthquake of 1906. Scientists state that earth tremors will probably continue in the San Andreas Fault in California and throughout the so-called *ring of fire* surrounding the Pacific Ocean for perhaps several thousand years more.

The rock stress within the earth is continually going through adjustment. Scientists at the California Institute of Technology at Pasadena state that in

this regard nature is continually and excitingly active. They estimate that throughout the world each year there are about one million earthquakes, most of them fortunately of a minor nature. All, however, are recorded on their delicate and sensitive seismic instruments.

Minor Quakes Predominate

These scientists state that about one tenth of this number of tremors are strong enough to be felt by human beings and that each year about 100 earth convulsions are strong enough to damage property. Annually, there are about twelve that may be referred to as being seriously damaging. They further postulate that there will not be an increase in the number of quakes either minor or heavy. As a matter of fact, a series of minor quakes may be a good thing since they are believed to relieve certain stresses of earth pressure and thus offset the possibility of a severe quake.

Although California has experienced many earthquakes, there have been only two of sufficient magnitude to cause enormous destruction and damage. One of these, of course, was the aforementioned San Francisco earthquake of 1906 and the other that which took place in southern California in 1857. Loss of life and property damage are a greater concern as the population increases. The greater the concentration of people in an area, the greater the possibility of injury to people and the damage to buildings.

Dr. D. E. Hudson of the California Institute of Technology has stated that California is overdue for a severe earthquake. This statement has been seized upon by near-panic-stricken people as well as self-ordained seers to decide on a given date in a certain week in a certain month of this year that California will experience another severe earthquake. Thinking people will realize that earthquakes cannot be predicted and will simply accept the fact that in the normal course of events in accordance with the functions of nature California will again experience a severe earthquake—possibly not for ten, twenty, or even fifty years. To say, however, that an earthquake is going to occur in this state on a given date in any given year is ridiculous.

Seismologists are developing newer and more sensitive instruments continually. They are not simply to record the occurrence of earthquakes in the prominent faults of the earth but also to detect the adjustment of rock stress deep within the mantle and the degree of rise or fall of the land structure. In the future, the results of this continuous investigation may help seismologists to determine whether a severe earth adjustment is in the offing and could occur within five or ten years.

Fortunately, damaging earthquakes are few. When a severe one occurs, the most dangerous place to be, other than in falling buildings, is on the seacoast. If one is in a building when a quake occurs, it is recommended that he stand in an open doorway to avoid being struck by falling debris. A heavy quake invariably is followed by smaller aftershocks. Sometimes, there are warning foreshocks. A flurry of minor ones, however, does not necessarily indicate the approach of a heavy quake.

Although the geologist knows a great

deal about the effects of an earthquake, his knowledge of what it is and how it originates is still for the most part theoretical. As new instruments and methods of detection are perfected, we shall learn through the seismologist and the geologist more and more about the reasons for the earth's shaking. Already, they have given us valuable information regarding the need for strengthening our buildings and have told us where to build bridges and dams. Construction engineers are taking into account the problem of earthquakes and building accordingly in order to reduce future earthquake damage as much as possible.

In time, we shall learn more and more about the functions of nature. The search for knowledge has always been the noblest expression of the human spirit. Man's insatiable desire to know more about himself and the world in which he lives contributes to his progress on our trembling earth. We shall always have earthquakes, but we shall learn to live with this fact.



CREATIVE WILL

Man was not created to become an automaton but to reflect the inherent qualities of his Creator through self-expression and free will. Liberty and free will have been declared to be God's greatest gifts to him. Said Lecomte du Noüy, "By giving man liberty and conscience, God abdicated a part of His omnipotence in favor of His creature and this represents the spark of God in man."

The undisciplined will that seeks to subjugate and trammel all that opposes it is the negative, destructive phase. The constructive will, positive and productive, hastens man's progress on his evolutionary path.

Is it not desirable, then, even imperative, to develop the will on lines of constructive power? We are the architect and creator of our plans. Having defined and decided upon their nature, the steady focusing and application of the will bring them to successful conclusions.

Georges Clemenceau once declared, "He is the victor who can hold to the position that he is not defeated for two minutes longer than his opponent."

—Millie I. Irwin





Shadoue is renowned Shakspear's: Soule of th' age
 applaue: delight: the wonder of the Stage.
 ture hor selfe, was proud of his designs
 d joy'd to weare the drofing of his Lines,
 learned will Confesse, his works are such,
 neither man, nor Muse, can prayse to much.
 for ever live thy fame, the world to tell,
 thy like, no age, shall ever paratell

"A fellow of infinite
 jest, of most excellent
 fancy"¹

"O jest unseen,
 inscrutable"²

PIERRE HENRION
 Agrégé de l'Université

Shakespeare's Most Excellent Jest

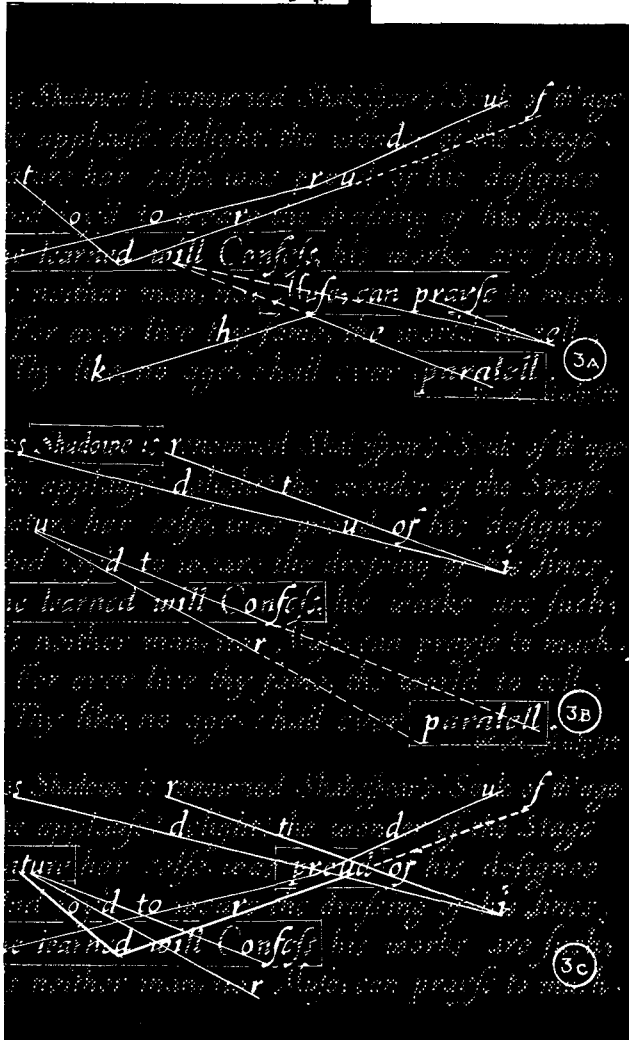
(A Golden Anniversary Special)

THE TITLE PAGE of Shakespeare's *Sonnets* is a jocular variation on a serious basic theme; but to be convinced of it, one must understand the normal system of secret authentication seals—security checks we now call them—resorted to by Master Will. I earnestly entreat the reader to refer patiently to the indispensable diagrams, presented in white on black for greater clarity. The introductory examples given have been lying dormant for over three centuries: They are published here for the very first time.

Like fingerprinting, to which it is superior technically, the system used by Bacon is amenable to the experimental method, the greatest source of factual certainty ever found by the human mind outside spiritual domains. But the unforgivable sin against it would be to take a book and look for fortuitous Bacon-Tudor-Shake-spear signatures, for the seals have been used by disciples (who were not free to disclose them since they had not discovered the system by themselves).

Since pure chance has no preferences, one may try with the specially chosen test-combination *Betsy-Smith-wield-lance*, for the total frequency of its letters is comparable and offers exactly the same possibilities to chance. This combination should be found—none of

Both radio and press of France have called Professor Henrion the Sherlock Holmes of France. In the realm of cryptography and literary sleuthing, he has been recognized as an authority. (See "Brother Will Shakespeare," *Rosicrucian Digest*, April, 1964.) Here he demonstrates the exacting and painstaking method of solving the mystery of the title page of "Shake-Speares Sonnets," presented in the March, 1964, *Rosicrucian Digest*.—EDITOR.



the rules being forgotten—in fewer than nine short lines (of about forty letters per line) in a text printed before 1950, and preferably twice on the same page to compare with the first page of the Sonnets.

First Variation

“Huddling jest upon jest”³
 “I will something affect the letter”⁴

The normal networks appear in privileged positions—beginning and end of first page, etc.—in Shakespeare’s plays—chiefly in the 1632 Folio, which was less in the limelight and, therefore, less dangerous than the 1623 one since Bacon was officially dead—as well as in many other works by Bacon published under other names. They also appear anywhere in the text as clever hints to invite the astute (and patient!) reader to “observe” the “beauties,” “wonders,” etc., inside.

Variations were resorted to both to break the monotony and to add a relieving touch of facetiousness (Did not Ben Jonson declare that Bacon could hardly pass a jest?). The lines under the puppetlike portrait of the 1640 edition of the Sonnets are provoking. (See illustration at the beginning of article.) Notice the curious *question marks* as in “This shadowe is renowned Shakespear’s?” (= is that of the famous Shakespear? or passes for Shakespear’s?). Yet the poem contains no secret Bacon signatures. This is to invite the reader to look for the name Bacon in the farcical portrait itself where it is subtly enciphered. The injunction “the learned will Confess,” fig. 3A, line 5, leads to two normal Tudor signatures corroborating each other. One branch, to the right, goes up in the direction of an f to intimate that F. Tudor variations may be looked for. See them in 3B: “I (myself) F. Tudor” twice. If the first letter of the poem helps us to find one signature, the top one, the *last* letter, together with “will Confess,” with its abnormal capital C, helps us to find the second. To make them corroborate each other, the signatures present two parallel arms, the two upper arms, a trick that we have already met with, and no wonder, indeed, for the lower signature most obligingly points to the first and the last letter of the very word *paralell* [sic] of the ex-

terior text! If we invoke pure chance, what an intelligently docile chance!

The upper signature (3B) opens on “*This shadowe is*” and solves the tantalizing question: This shadowe is renowned Shakespear’s? (No, this Shadowe is) *myself F. Tudor’s*. See how cleverly the ‘s of the possessive case is echoed by an extra s in the secret answer Tudor’s. (It is the s of line 1, taken by the rising tangent i-f-u-d-s.)

Let us go back to fig. 3A. At the bottom, it gives us *shake* and, just above, *spear*. The prolongations of two arms, one from each signature, precisely meet at the i of “*learned will*,” aptly chosen word. The right segment of *shake* touches the enlightening word “*paralell*” and, indeed, the two upper arms of the signature *are* parallel, which provides another link!

The *will* pointed to and the blocks of words most often touched yield a message: “The learned Will, F. Tudor, can praise (his) Muse Shake-spear (the spear-shaking goddess Pallas, the tenth Muse, the esoteric Muse).”

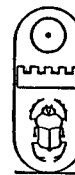
Likewise, if we pass to 3C where all the Tudor patterns are assembled, the words or blocks of words most often exploited by the secret geometry give this hint: *The learned Will confess(es) (his) proud nature* (= noble, aristocratic race): *F. Tudor* (inscribed *four times* to make up for the absent Bacon and for the inherent weakness of the word Tudor, composed only of letters very frequent in English).

Introducing the Hidden Artist

“That to come
 shall all be done by the rule”⁵

The top of the first page of the Sonnets (1A). Slanting down from the first word of text (From) is a *broken alignment* of the letters of *Bacon* (o-a-c, then c-b-n), as precise as the art of printing at the time made possible. The tangent of alignment just touches the bases of the letters concerned, which are on the *same side* of the tangent and taken from *successive lines* of outward text.

Why is the design a *broken* line, forming an angle with a letter at the vertex? Perfect dissimulation was imperative and a single alignment, from first to last letter, would have been



blatantly visible. The alignments are partial, but their strictness and the rule of the successive lines give compensatory discipline.

Slanting down, then, up from the d of *tender* (line 4), the letters of *Tudor* are evident. One branch of the Bacon signature and one branch of the Tudor

one are *parallel*, reassuring us that the pattern is a willful design, not a freak of chance. The parallels point to the initial letters F B (Francis Bacon). The initial T of line 2 is masked by the F and the two first letters met as read down the margin are truly F and B.

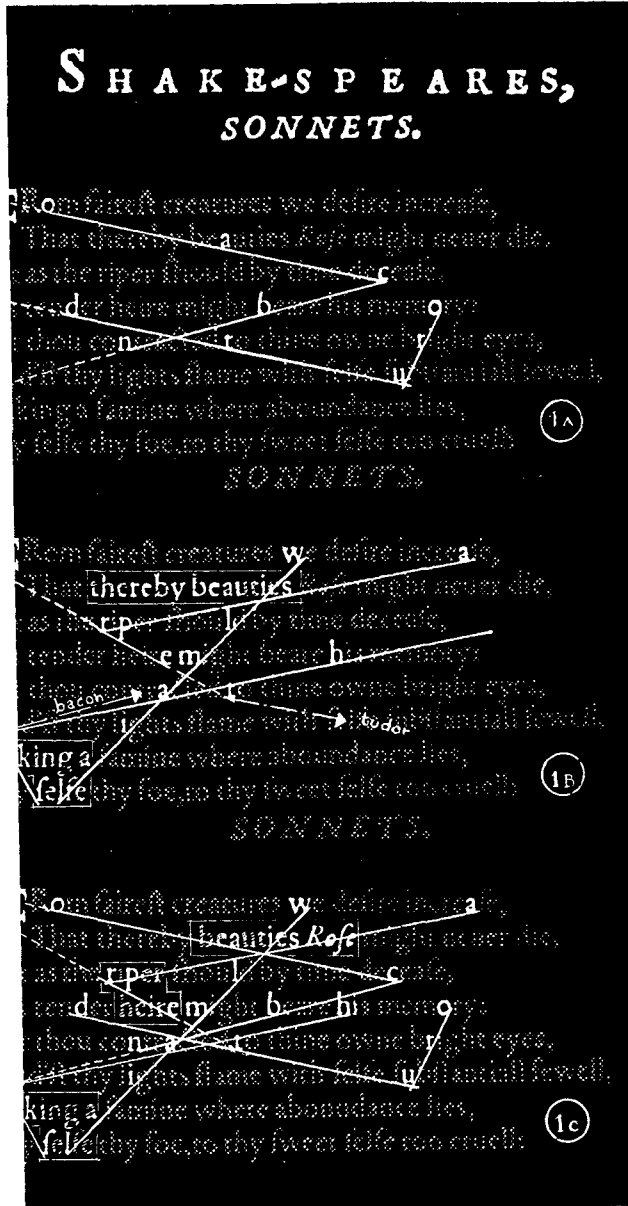
The words "thereby beauties" (line 2, 1B) are a wink to the investigator: "You will here find beautiful patterns." Starting from w (of *we*, line 1) are w-i-l-l-m-a-i-word-spacing-l = *William* is only one segment. Why this exception? Because the Christian name of the apparent author was hardly dangerous and encouraged the discoverer to look for further alignments. Finding only partial ones, he would ultimately think of the trick of breaking the lines.

William introduces a secondary rule: A line of text can be skipped if the tangent of alignment passes between two words: the a of line 7 is *not* touched by the tangent. This device made a long alignment less obvious, played the part of superfluous letters ("nulls") in cryptography, and made the contrivance of patterns less arduous for the poet!

Starting up from s of *selfe* (last line, 1C), *shake* is spelled out and down from a of *increase* (end of line 1), the word *spear*, introducing another constant rule: The tangent may take two letters, one short and one long, from the same line of text (see r and p of *riper*, line 3, in the r-p-e segment).

The signatures are cleverly *linked* to each other to show the explorer that he is not the victim of wishful thinking. The top branch of *spear* is practically parallel to the top branch of *shake* while *prolongations* (shown in dotted lines) of the r-p-e segment point vaguely to the capital F at the top and very accurately to the t, line 5, belonging to the *Tudor* shown in fig. 1A. The e at the vertex of *shake* (beginning of line 6, fig. 1B) is accurately in the prolongation of the lower branch of the *Bacon* of fig. 1A. *William* and *shake* have a *common* letter at *contracted* (line 5, fig. 1B) and both end on the same word, the significant "selfe."

The whole network appears here. The words or blocks of words of outward text giving several letters to signatures are thus thrown into full light: A mes-



sage winks at us: "William Shakespeare – F. Bacon, F. Tudor is the *riper heire* (= elder legitimate son, since brother Essex, another hidden son, was younger) of *Beauty's Rose* (a compliment in passing to Elizabeth, a 'beautiful Tudor Rose') and *a king himself*."

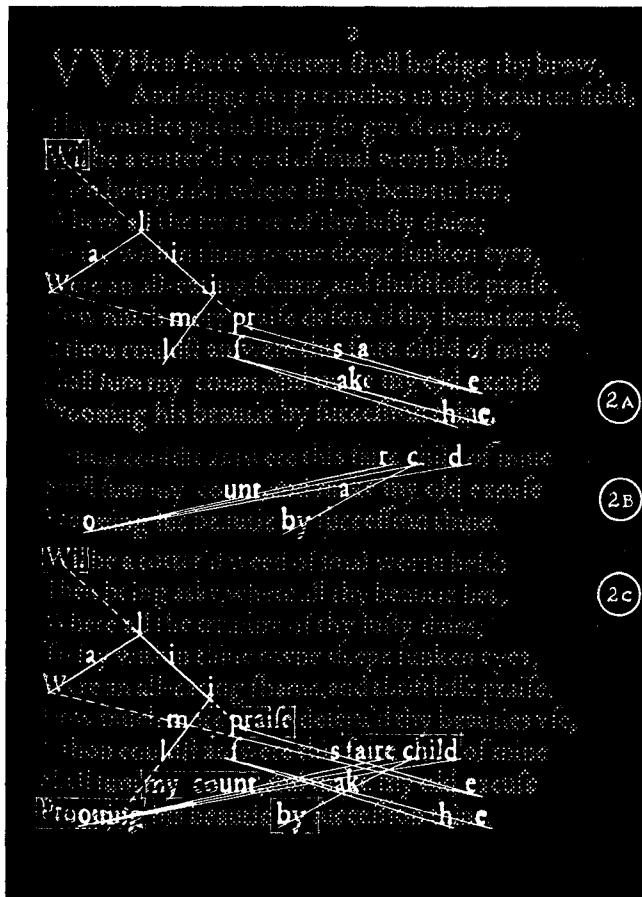
To intimate that William Shakespeare and Bacon-Tudor were one man and not a literary team of two or even three collaborators, the tangent of *William* cuts the tangents of both *spear* and *Bacon* at precisely the same point (under the *i* of *beauties*, fig. 1C) and cuts again those of *Tudor* and *Bacon* accurately at their point of intersection (fig. 1C, line 5, slightly to the right of a *in contracted*). Surely, this is no haphazard geometry.

A Confirmatory Network

"Confirmations strong
As proof of holy writ"⁶

For the sceptical explorer, the pattern is echoed at the bottom of the page. The three-sided *William* (fig. 2A) introduces another secondary rule followed throughout Baconian patterns. The *W* of *Were* (line 8) is cut, for a tangent may start from any tip of an initial capital letter: here the bottom left tip. Slanting upwards, we have *W - a - l*, then downwards *l - i - i*, and lastly *i - m - l*. The second segment points to a corroborative *Wil* of the outward text (line 4) and to the *r* of *praise*, which starts a *spear*, down to the *excuse*, then up. The lower segment of this *spear* points exactly to the very tip of the *W* from which we started for *William*. Beginning at the last letter of the page (not the last of the sonnet, the unit being the page), we find *shake*. *Shake* and *spear* are linked by the parallelism of their arms.

This sonnet is "by Bacon-Tudor" says fig. 2B. The number of Bacon signatures from a *b* of *by* in all his secret words is in itself a challenge to probabilities! Three segments originate from the same *o* of *prooving*, a little combinative feat to show the importance of the word. The words brought to our attention are assembled in fig. 2C, which makes another link appear: the *i* of *prooving*, last line, is in the prolongation of *William* to suggest "myself, not another member of the Shakespeare team." Here is the hinted message:



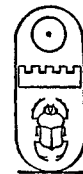
"(The pattern is) *prooving* (that this) *praise* (of) *my count* (meaning my earl, the sonnet being addressed to Southampton, whatever the discussions of literary critics!) (is) *by i* (myself), *William Shake-spear-Bacon, faire child* (= legitimate child) *Tudor*."

Sir Edward Coke, whose cruel jokes at the Essex trial insinuated that Bacon was an outlaw—a man of no legal status, that is, a bastard—was but one of the many jealous contemporaries who covertly sneered at the great genius of doubtful parentage. This explains the touching insistence with which Francis constantly refers to his legitimacy. Our "faire child," "riper heire of the beauties Rose" is one example of hundreds.

Motley's the only wear.⁷

"I will now be merry"⁷
"Fery honest knaveries"⁸

In the large and too few letters of titles, Bacon's jests would hardly be "inscrutable" enough. Even in disgrace and reduced to the condition of a common "subject of the realm," Francis



SHAKE-SPEARES

SONNETS.

Neuer before Imprinted.

AT LONDON

By G. Eld for T. T. and are

to be solde by John Wright, dwelling
at Christ Church gate.

1609.

could not debase his exalted lineage by printing verse or still worse by dabbling in theatrical matters outside the court. So, in title pages, to escape detection until the times were more mature, motley was the only wear, all the more fitting since Bacon had a natural bent for humor.

This frontispiece (fig. 4A), from the third line downwards, proposes: N(ever) . . . A(t) . . . B(y) . . . t(o be solde), in all "by Baton." Highly disappointing; but look carefully at the regrettable t of *to be solde*. It is a *hybrid* letter, as much a c as a t. Compare the enlarged drawings of that t and of one from the text of the sonnets. The right side of the down stroke is concave and follows the curve of the neighboring o. The top of the t and the left of the cross stroke are reduced to mere embryos. As instrument of proof, the lame acrostic may be readily dismissed, for the farcical t hints at the use of tricked letters with a double value.

The
Rosicrucian
Digest
September
1965

"To change true rules
for odd inventions"⁹

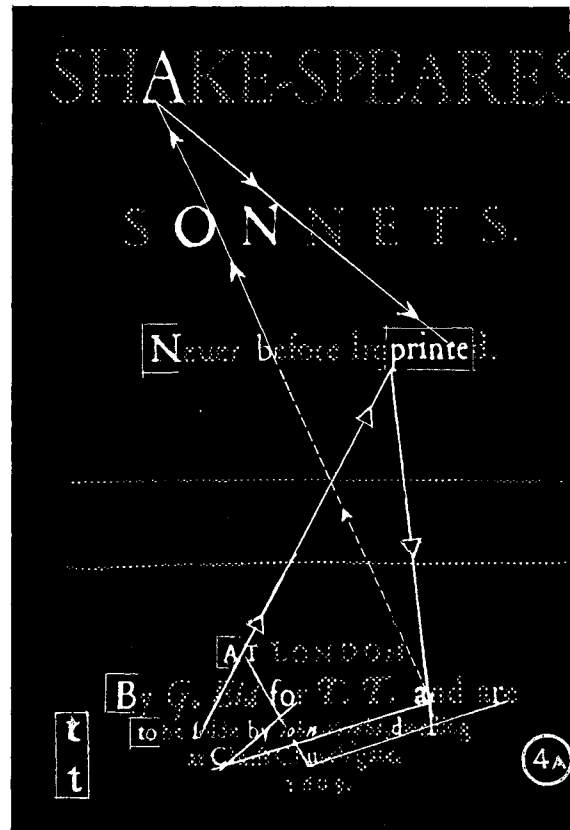
There are normal signatures in the less obtrusive small print. A *bacon*

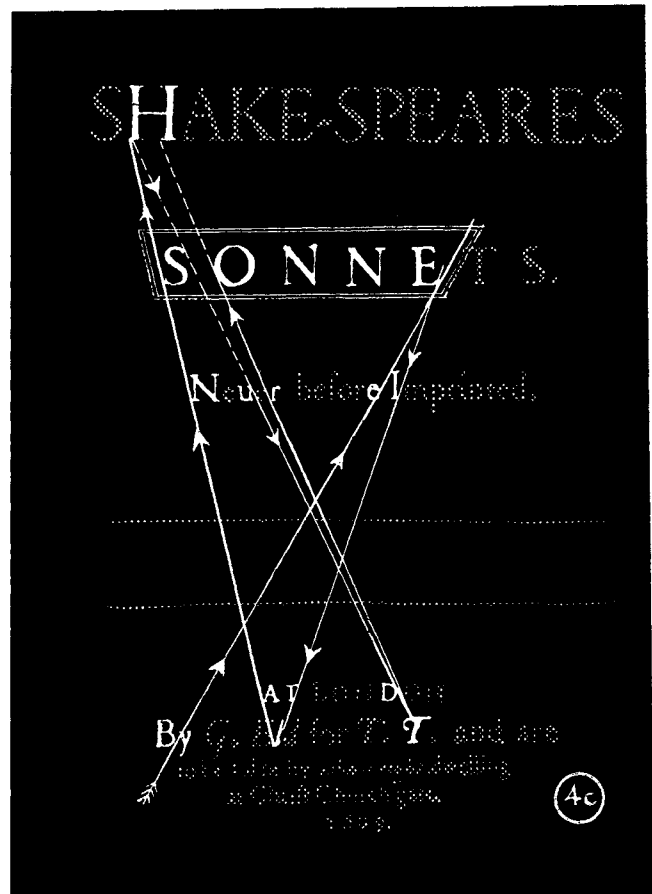
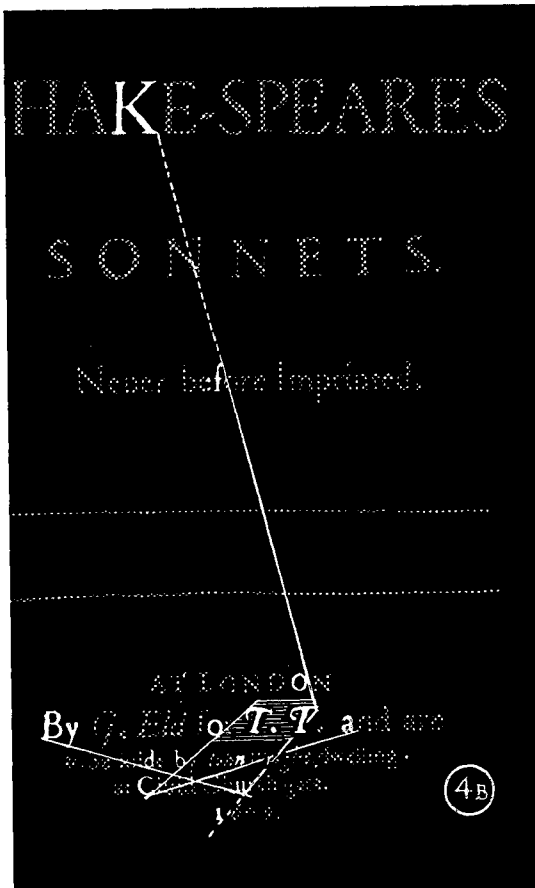
[340]

has its vertex at the C of Christ Church (last line, fig. 4A), its b being that of our old friend *by*: by Bacon. The u of Church is the vertex of a *F. Tudor*. But the bold letters at the top demand greater dissimulation and "odd inventions" at the expense of the "true rules": The letters are often only approximately aligned and sometimes the *tops* are aligned instead of the bases or sides.

Starting upwards from b of *Never before* (line 3, fig. 4A), there is b-o-A-N-t, another Baton! A second look at the t shows its head bashed in. It could pass for a very bad c. From s of *solde*, at the bottom, move up to A and p, then down to a and l (first l of swelling): Palas. The a on the right is the prolongation of the *Bacon* just referred to and links the two figures. See what part of the word *Imprinted* those two linked signatures have cut out. Thanks to the bashed in t, it looks like *prince*: "Bacon Pallas prince," Bacon, a prince in the order of the "shake-spear" goddess Pallas.

Turning to fig. 4B, start from *By* (once more!) to obtain B-y-d-u+r-T+O-f with prolongations towards K at the top and l of 1609 at the bottom





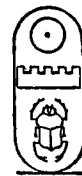
(another double use of a printed sign). This naturally suggests "By I (myself) K(ing) F. Tudor." The signature, together with the "By Bacon" explained above (I repeat it in 4B), neatly cuts out the symbol *T.T.*, both "The Truth" and "Thirty-Three," number of Bacon (with A = 1, B = 2, etc., in the twenty-four letter alphabet of the time). Officially, T.T. stands for *Thomas Thorpe*, the supposedly "piratical" publisher of the Sonnets, but the devices revealed enable one to presume that Bacon did the printing *himself*.

The finest trick of the page (fig. 4C) again makes a double use of a letter and a cutting-out, the double use being farcical and the cutting-out spectacular. From the now familiar *By*, following the arrows, the reader will find *one continuous route* made of broken alignments giving: B - e - E + I - T - l + A - N - S - H then u - D - T + r - O, which may be construed into *EliNabeth (sic) + S + Tudor*. The N toppled over on its side becomes a perfect Z! The same joke of the illegitimate double use of a

letter is repeated to obtain: Elizabeth Tudor + S, the S probably making it a possessive. What might complete it? See what part Elizabeth Tudor has cut out of the chief word of the title page, SONNETS. Starting from the same *By* and adding the two devices (fig. 4B and 4C) in *one continuous route* of alignments of three to as many as *five* letters per segment, the signature emerges: *By myself K(ing) F. Tudor, Elizabeth Tudor's SONNE!*

The whole of this page is far-fetched, but it is a great example of Shakespearean humor and cleverness. In this practically empty page, there are only 115 typographical signs, not more than in *three* normal lines of poetry. In the facetious "nothing debarred" style, it is one of the best secret jokes I have encountered.

(1) *Hamlet*, v. 1. (2) *Two Gentlemen of Verona*, ii. 1. (3) *Much Ado About Nothing*, ii. 1. (4) *Love's Labour's Lost*, iv. 2. (5) *Antony and Cleopatra*, ii. 3. (6) *Othello*, iii. 3. (7) *Love's Labour's Lost*, v. 2. (8) *Merry Wives of Windsor*, iv. 4. (9) *The Taming of the Shrew*, iii. 1.



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



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.

Cosmic Politics

IT IS GENERALLY understood that the Rosicrucian Order does not deal in political matters to the extent of advising its members to support any political party or candidate for any office. So far as political alliances are concerned, it remains absolutely neutral and the only thought that is given to these matters is to determine which of various candidates is best qualified from a universal point of view. Personal views regarding candidates and political principles may from time to time be expressed, but it has never been expected that members adopt such opinions as a matter of course or as incidental to their membership.

The mystic and the student of natural philosophy may be inclined to believe that politics constitutes a field of activity and study entirely outside his realm; but he forgets that the Cosmic is greatly interested in politics: Without a political scheme of some kind, the Cosmic could not carry out its universal principles.

In the course of many years, I have noted with much satisfaction that in complicated situations the Cosmic inter-

venes and selects for a position the person best fitted to meet the crisis. In fact, in the intervention of the Cosmic, we have a distinct revelation of the political acumen and comprehension of things political here on earth.

The cyclic birth of an avatar in each nation, the periodical rise of a great leader to guide the thoughts of men, and the powerful influence of a savior in times of stress point to a supreme, divine, omnipotent comprehension of man's needs and a dependable intervention on the part of God and the cosmic forces when we are in need of superior guidance.

This does not mean, however, that we should fail to study the situations that have arisen from worldly affairs. With the human error that is inevitable, we make mistakes from time to time, and these must be corrected. This lies in our own hands to a great extent.

Inasmuch as man has taken unto himself the prerogative of creating laws for governing himself and his fellow beings and has also assumed a superior position in interpreting God's universal laws and applying them in a specific way, he has assumed a responsibility that he cannot cast aside or pass on to God and the Cosmic. For this reason if no other, each individual should give serious thought to the selection of candidates for such offices as control the administration of man-made laws and their interpretation.

Man can do his best in this regard by keeping in mind the political attitude which must be that of the Cosmic. Certainly, the Cosmic does not take into consideration the religious, racial, or color distinctions which man has magnified to such artificial importance. In the sight of God, all the children on earth are of one human family. Regardless of race, color, or religious faith, the peoples of the world have problems that are much alike. They can be solved only by a common understanding and

*The
Rosicrucian
Digest
September
1965*

application of sensible interpretations of fundamental principles.

We should, therefore, analyze each political situation from its international and universal point of view rather than from that which is distinctly local. A mayor of a small city is not simply an administrator of the interests within the confines of that city, but he becomes a member of a more or less universal hierarchy of worldly administrators.

His actions, decrees, rulings, decisions, interpretations, and evolving ideas cannot be separated from universal interests. At any hour of the day during his term of administration, he may become an important national figure or even an international influence. His influence upon the people within his own city can become of nationwide importance. A president of the United States is not only an administrator of the interests of the United States, but he is also a part of the international scheme of administration. We must consider his qualifications to meet the international problems that may arise along with the local ones.

Analyze the Individual

In analyzing the individual, we must not be guided by party ties and affiliations nor by promises made before election, no matter how sincere and honest they may be. We must consider the candidate's tendencies in situations not anticipated or expected at the present. We must judge him not by what he wants to do in the future, but by what he may be capable of doing under stress or in circumstances now unknown.

It is probably true that the average political candidate is eager to be a better administrator than his predecessor and to make his administration a monument to his integrity, goodness, honesty, and creative powers. But this desire, this honest intent, is not the most important thing to consider. We must analyze his character, his abilities, his methods of thinking, and his fundamental appreciation of cosmic and universal laws.

There are millions who vote blindly for one or another of the many candidates, believing that all are good or all are bad and that any attempt to select

one as better than the others is a waste of time. They consider that it makes little difference who is elected inasmuch as political influences, conniving, and underhanded scheming will control the candidate's actions regardless of his claims.

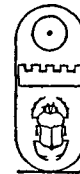
This is the wrong way to look at the matter and the wrong way to vote since it fosters the very situation that is so seriously criticized. There have been candidates in the past who have been elected to office on the basis of their promises, and they have sacrificed their future success and fame by remaining steadfast to the promises made, fulfilling their obligations regardless of all pressure from the outside and all temptations.

We can encourage men of fine character and fine mind to take an interest in political matters by showing in our voting that we are using discrimination and approaching the subject prayerfully, analytically, and cosmically. There is no power on earth of a mundane nature greater than that of public opinion. It is a complementary and secondary power to cosmic law.

If all human beings would unite in a demand for universal peace by thinking only of peace, brotherly love, and universal prosperity and happiness, not only would the thought of war be eliminated from the minds of those who make wars possible, but even the reflection of this power of opinion would affect the cosmic laws.

Universal peace would become an immediate and unchangeable condition. When public opinion in any locality or nation centers upon certain demands that are righteous, reasonable, and fair—especially of general good to all—political powers, parties, and leaders are set at naught and can accomplish nothing in the face of this decision on the part of man.

A man elected to office by the universal opinion of the majority, which believes and demands that he do the things that are right, is given from the Cosmic the power to fulfill the demands of the public. He is fearful of any variation from those demands. In such a case, the public must assume all responsibility for its judgment. This man is in a position to exert powerful influence



and be the master of his own fate in a political sense just as he is the master of his personal life. He must, therefore, assume the responsibility for his own acts.

It is right and proper that members of the AMORC, attempting to work in harmony with universal cosmic laws, should analyze political situations, select their candidates, and vote for those whom they honestly believe will con-

form to cosmic rules and give the public the best service possible. Part of our duty lies in attempting to make worldly conditions right in a national or community sense as well as in a private, social sense. After all, we are our brother's keeper in a wide interpretation, and a nation's karma can become a part of our own.

—
Rosicrucian Digest, September, 1936



KAUZ-TV Earns Roll of Honor Award

TELEVISION station KAUZ-TV, Columbia Network station in Wichita Falls, Texas, was recently presented a special Roll of Honor Award by AMORC in appreciation of its public service in telecasting the series of AMORC educational and cultural motion pictures through its facilities. Howard Garland, Program Director of the station, has displayed a keen sense of public service in providing these

films and similar programs for his community.

Arrangements and the presentation of this award were made through Soror Beth Holder—talented staff member of KAUZ-TV and Secretary of the local Wichita Falls Rosicrucian Pronaos. Soror Holder has served the Grand Lodge enthusiastically in carrying out its extension activities by arranging for the broadcast of AMORC radio programs over local radio stations.



*The
Rosicrucian
Digest
September
1965*

Howard Garland and Mrs. Beth Holder display AMORC Roll of Honor, presented to KAUZ-TV in appreciation of its public service in telecasting Rosicrucian Order's educational and cultural programs.

IN THE FOURTEENTH CHAPTER of the the *Bhagavad Gita*, there is a reference to the three predominant human characteristics. This well-known episode from the great *Iliad* and *Odyssey* of India—the *Mahabharata* and the *Ramayana*—calls them *tamas*, *rajas*, *sattva*, which may be translated approximately as inertia, emotion, harmony.

Accordingly, when a person appears ignorant, lazy, and indifferent, he is expressing inertia; when he exhibits impatient activity, feverish desire, or unquenchable ambition, he is letting emotion govern him; and when he yearns for wisdom and happiness through knowing and understanding, he is establishing harmony. The first is static; the second, dynamic; and the third, harmonic. When such a classification is applied to Western concepts, it is found that the majority of individuals in the course of their evolutionary experience do exhibit the characteristics described.

In effect, because of his ignorance and infantile artlessness, the child must work his way out of inertia by learning basic movements and progressively adapting himself to the world surrounding him. Through diverse perceptions, touch, sound, taste, etc., he discovers and shapes a new life, until he reaches a basic development of activity, expression, and communication with his fellow creatures.

Having passed this first stage of inertia, marked by the influence of perception, he enters the second stage at adolescence. In this stage, emotion predominates. He exhibits an accentuated, impatient activity and at times an uncontrolled desire to become oriented. It is a stage often accompanied by disturbances of temperament. The adolescent frequently feels himself to be misunderstood. He attempts to form an acceptable personal world out of fantasies and dreams, and he experiences a certain erratic disassociation from his surroundings. All this betrays the predominance of the emotions in his personality.

In the third stage, that of maturity, in which an accumulation of experiences have produced a greater comprehension and knowledge of life, he anxiously searches for the complete

DR. JORGE CARRION VITARD, F. R. C.

Three Stages of Mind

adaptation that will offer him peace and happiness. Without avoiding the responsibilities of his age, he tries to free himself according to his possibilities and comprehension from those useless attitudes that complicate his existence. Sometimes, he obtains the harmony and peace conducive to wisdom.

Thus, man lives in three differentiated moments: motivated by the perceptions (discovery); immersed mentally in his own personality (orientation); and, finally, drawn into the spiritual realm (liberation). Guided by family and teachers, the child discovers and explores the world; the youth, with greater confidence in himself, searches independently; and the mature man reaches out for the knowledge of duties that transcend the ego. The mind attempts to free itself from the tyranny of the impulses and desires of the personal unconscious in order to enter and vibrate to a new tone.

A question presents itself: How does man attain this new state and of what does it consist? A measure of peace and inner harmony is reached through knowledge and comprehension of life, and this new stage (maturity) is of immediate consequence. The instrument used to attain it is the same mind modified by the intuition, which is the sublimation of perception, emotions, reason, and comprehension (realization). This new plane of the consciousness is made apparent by an unmistakable awareness of spiritual elevation and completeness.

Although described as a natural occurrence which God has decreed, this would appear to be denied by those constantly encountered who demonstrate that egotism, pride, and lack of comprehension abound in human relations. The fundamental reason why individuals do not reach their complete unfoldment at the same time and to the same degree is because they are at dif-



ferent stages of evolution, due in part to their apathy, their environment, or their heredity, and in part to their conformity to the particular state of development—inertia, emotion, harmony—through which they are passing. This accounts for three distinct psychological types.

We refer to those predominating although it is difficult to exclude any of those characteristics common to all: perception, sensation, emotion, reasoning. Nevertheless, for our purpose, these types may be divided into the perceptive, the emotional, the intuitive.

The Perceptive The Perceptive is a spectator in the world. The differentiation of the *I* from the *not I* arises from experience. Existence is specifically determined by the idea of limit. The sense of fitness predominates. Tactfully, he sets the boundaries to objects and vision, being governed practically by his response to propriety. In his mind, the understandable image takes precedence. His object is to evaluate.

He is a lover of excursions that offer new perceptions, and shifting scenes provide him with an effective antidote for his restlessness. He is the daily spectator of the movies, the diligent reader of illustrated magazines and reviews. He is not deeply concerned with friendship although he is the friend of all the world. In religious matters, he is interested in the external: Images and rituals are the object of his devotion. He is immune to sorrow and inquietude; violent passions are intolerable; he shuns the dramatic. The natural sciences are his principal concern.

The art of the Perceptive is characterized by the predominance of the lineal and, consequently, the limit. In music, the ideal is pure melody. It is the line, the design traced in sound. In architecture, he tries to express in line and mass a static cosmos: for example, the Parthenon of ancient Greece. In summary, the Perceptive lives with a mind projected into a world to which he accommodates. Feeling is the fountain which feeds his mentality. He is a comfortable lodger in nature's home.

The Emotional His life is regulated by the emotions. As with the other types, there are gradations, but the emotions

are dominant. All that he experiences emotionally is hedonistic, colored by the inherent undertones and sentiments engendered. The imagination is his inexhaustible fire of life, creating a cosmos from the images that suffuse his mind. He no longer perceives sensible reality except through his personal screen, which shows the image of a world regulated by man's desires. The *I* is blocked by the personality (ego) to a certain degree. In identifying himself with this imaginative microcosm, there is born the desire to overlay it with ultimate reality.

One of his main preoccupations is his concern for his own self-esteem, which because of its vulnerability is generally exaggerated. The inferiority complex, which is the basis for Adler's theory of neurosis, presents itself uniquely in this frame of mind.

The Emotional in social life parades his likes and his intolerances. Like it or not, one always has to listen to his final opinions. *He* is the world. An emotional happening can move him to tears. A word wrongly heard or misinterpreted raises an interior storm. More than satisfaction with himself as a sensitive instrument, he seeks for personal triumph. Life becomes fleeting, and he longs to live it intensely. This aggravated emotional pose has its etiological base in many psychic disorders, worry being the predominant one.

Nevertheless, it is necessary at this stage that the personal be transcended so that after such agony one may enter the ocean of magnificent serenity which characterizes the third stage of the mind.

In his religion, the Emotional tends toward superstition and pomp. This second stage is actually the battleground described symbolically at the beginning of the *Bhagavad Gita*. Here ambition is allowed unlimited scope, with pride displayed and indifference manifested toward another's pain.

The art corresponding to this stage is expressed in intensity of tone, strong colors, and exaggeration of shapes. Music is expressed in the dramatic and the pathetic. The same is true of literature. In summary, the Emotional lives in a world created in large part by his fantastic imagination and accommodated to his pride. It is a state of transi-

tion that must necessarily be overcome under pain of succumbing. He is a restless and unquiet guest of nature.

The Intuitive As in the preceding stages, different levels are admissible; nevertheless, it is at this stage that the mind receives aid from the intuition. Feelings and emotions are no longer the only source of ideation. The *I* is now spiritually posited, no longer an objective or fantastic mentality, but vibrating in harmonic contact with the universal. For him, there has been a long and painful apprenticeship.

The sensible world is a transitory thing; the ego is the slave and in one way or another a clear understanding of his divine origin and essential immortality has been acquired. The Intuitive has been converted by understanding into a friend of nature. The solitary tree, the brook with its murmuring, and the morning song of the birds bring him their messages. He feels neither antagonism nor opposition; each thing occupies its appropriate place and acts out its adequate part in the universal plan.

Having become humble and impersonal, his spiritualized mind experiences knowledge descending in a

glorious form. Now there is no doubt, uncertainty, or error—at least, in essentials. These and many other qualities—the spirit of sacrifice, the desire to help those less advanced, a sense of Peace Profound, and an inner happiness—are the characteristics of this new mental medicine known as *mysticism*.

Thus, man completes his evolutionary development, transforming himself into “the salt of the earth.” He recognizes nature as master. In art, he expresses himself in soft tones and ethereal forms. His music constructs arches and cathedrals as sonorous as those to be encountered in the compositions of Bach, Beethoven, and Wagner.

In conclusion, we wish to insist once more that each type admits of different levels and many alternates between two positions: Perceptives who begin to color their experiences with the zeal of a new personality; Emotionalists who feel possessed by a certain extraneous worry, which proclaims the critical point of the ascent to the spiritual. Also, it is possible to pass from the first stage to the third without the tremendous battles that dominate the second with its ardent purifying fire.

Translated from *El Rosacruz*, May, 1965



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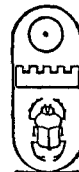
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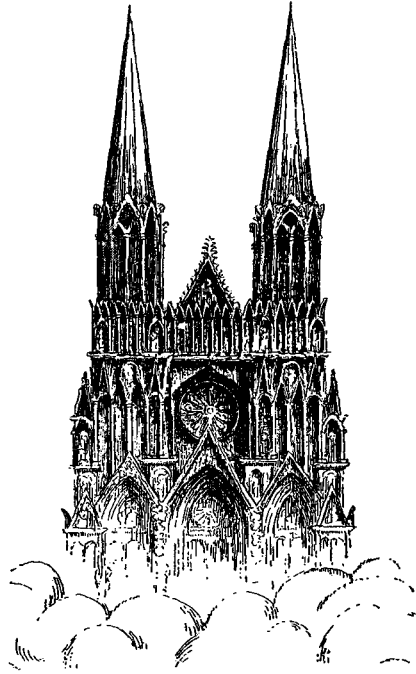
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Cathedral Contacts

QUEST FOR THE UNKNOWN

By CECIL A. POOLE, F. R. C.

ANY MYSTERY has some appeal for the majority of people. One indication of this fact is the tremendous sale of stories which have to do with mysteries. Detective stories, for example, are among the best sellers of fiction. This is not particularly a present-day tendency. The great mysteries of literature have continued to be popular since their original writing. Today, Perry Mason perhaps is as well known to modern readers of fiction as Sherlock Holmes was to an older generation of readers.

What is the psychological reason for the appeal of mystery? Why does man give more attention to a mystery than to any other type of incident? There must be a relationship between the impulses of life itself and the gaining of the knowledge which is necessary to solve a mystery.

Throughout the history of consciousness, man has been aware that curiosity is a response that is apparent in the infant. From his earliest conscious state,

he is concerned and intrigued by anything that attracts him. The child wishes to know what makes a watch tick; a light appear in an electric bulb; sound and movement come from a television. Many other similar questions are immediately brought to the attention of consciousness when a particular phenomenon is observed.

Not all of these mysteries are solved in the mind of every adult. Very few can explain in detail why there is light in an electric light bulb when the current is turned on. In other words, how the combination of the electric current and the light globe produces illumination actually is a mystery to the average individual. However, that mystery does not intrigue an adult as much as it does an infant or one who has never seen an electric light globe for the simple reason that he has come to accept that phenomenon as a part of his environment and by continued association with it the appeal of its mystery has been lost.

Even if the average individual cannot explain the complexities of electric light, he is generally familiar with electricity and electric light. Furthermore, he is convinced through experience and the knowledge of others that it is an explainable physical phenomenon. In this sense, a phenomenon that can be explained, even though one may not necessarily know the complete explanation, loses some of its mystery appeal. If something takes place that is entirely beyond his comprehension—its cause and manifestations being a mystery—the mystery is lessened if someone in whom he has confidence will assure him that he knows the cause of the occurrence or incident. However, when in one's experience a phenomenon takes place, the cause and manifestation of which are entirely outside his experience or the experience of others whom he knows, he is at a loss for an explanation. The mystery is enhanced when no one is able to give a better explanation than his own.

Mystery, then, has its appeal because it is applicable to the unknown. It is not so much the particular manifestation which is of concern as it is the occurrence of something completely unknown. Man seeks an explanation for those things that are not understood,

*The
Rosicrucian
Digest
September
1965*

and he tries to change the unknown into the known. The instinct of curiosity becomes stimulated when he is approached or brought face to face with any kind of unknown. Thus, a well-written mystery novel in its first few pages will produce an unexplainable situation which one tries to analyze by following the author's story. What has primarily attracted one is the unknown and the desire for the knowledge which will make the unknown factor known.

This desire for knowledge is closely related to the manifestation of life itself. Life is a never-ceasing manifestation of activity. It is the strand, or connection, which exists between man and the great unknown which lies on the outside. Life itself is the only thread, or attachment, by which one has consciousness and awareness of his contact with the Creator and the cosmic scheme of which He is the prime mover. Therefore, it may be rightly thought that within this manifestation of ceaseless life energy lies the source of man's quest for the unknown, and this, in turn, is the reason why any unknown factor is the beginning of a mystery which no one tries to leave unsolved.

In the early history of man, the philosophies and religions of many races and groups of people became closely related to the great mysteries of birth, life, and death. It was unexplainable at first, either philosophically or physiologically, how birth could take place; that is, how a new life could manifest in an apparently new body and how that life, although subject to many conditions that might end its existence at any moment, could continue and still meet many difficult problems. Then there was the last of these great mysteries: Why was it that life could cease as suddenly as it had begun insofar as this physical manifestation was concerned?

Many religions in their doctrines and practices are closely related to the mysteries of birth, life, and death. The

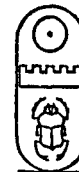
birth, life, and death of a savior, avatar, or teacher are among the common doctrines and rituals of almost every religion. It was from the contemplation of these great mysteries that groups of individuals who studied them from the philosophical and religious approach began to be known as mystery schools. From them, in turn, and the knowledge which they have gained through various methods have sprung the philosophies, philosophical schools, and much of the foundation of the science of the present day.

In the philosophy and religion of man to date, however, the final solutions to these mysteries have not yet been written. When man can no longer contemplate the unknown—when all that is now unknown will have become known—then he will have advanced to a different level of comprehension and development. Until that state is reached, much that is still a mystery will remain a mystery. When man sees clearly the solution to these problems, he will have advanced to a point where possibly other mysteries will take the place of those which he now endeavors to solve. And so he will continue in his growth by solving one mystery after another until the mystery of God Himself becomes comprehensible and he is actually absorbed as a part thereof.



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 attainments 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, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.



MADELINE ANGELL

The Case for Humility

THROUGHOUT history, there have been men who learned humility the hard way. Menocrates, a Syracuse physician, developed delusions of grandeur over the cures he had effected among his patients. He called himself "Zeus" and demanded that those whom he cured become his attendants and obey him as slaves. He dressed himself in purple, wore a gold crown, and carried a scepter.

King Philip once invited him, along with his attendants, to come to dinner. Serving the ordinary guests a delicious meal, the king burned incense and poured wine upon the altar in the names of Menocrates and his "lesser deities." Since gods do not need to eat, he let them go hungry, thus dramatically pointing out the absurdity of Menocrates' illusion.

The ancient Roman, Cato the Elder, said he would rather men asked why he had no statue than why he *did* have one. What he probably meant was that one should live in such a way as to be able always to maintain his self-respect.

Cato's way of living was certainly that of a humble man, for he disdained all types of luxury. As a military commander, he insisted upon being served the same food and wine as the common soldier, and he retained a minimum number of servants.

Whether one believes humility to be a desirable quality depends primarily on how he defines it. Rarely mentioned in the average psychology text, humility's characteristics are often labeled "feelings of inferiority."

"Freedom from pride and arrogance" is one definition given in Webster's *International Dictionary*. In such a definition, there is little question as to the desirability of humility.

The records are full of great men who were exceedingly humble. Said John Ruskin, "I believe the first test of

a truly great man is his humility." Once when Pasteur appeared in public, he was greeted by a tremendous burst of applause. Not even considering the possibility that it might be for him, he looked about nervously and said, "I should have come sooner. Apparently, the Prince of Wales is arriving."

Darwin, writing to a friend about his work, remarked, "Anyone with ordinary faculties, if he had patience enough and plenty of time, could have written my book." He himself kept thinking not of the knowledge he had accumulated, but of the things he did not know. "The more one thinks," he said, "the more one feels the hopeless immensity of man's ignorance."

It is said that Toscanini disliked the looks of his face so much that he even shaved without a mirror. He refused honorary degrees from colleges in America and England; yet those who worked with him found him anything but humble on the conductor's podium.

Similarly, Henry Ford is known to have hated all kinds of pretentiousness; yet there was nothing humble about his faith in himself when he left the Edison Company to start a business of his own.

Albert Schweitzer speaks of the ability to serve mankind as an opportunity to be accepted "in a spirit of humility." It is true that Schweitzer is extraordinarily gifted in his ability to serve mankind; but how many, having devoted their lives to public service so completely, could refrain from a bit of pride over such devotion?

It would seem that the best definition for those who believe humility to be a good quality is "freedom from pride and arrogance."

One has the right momentarily to sit back and say, "This is a job well done." When the tangible results of a project that has taxed talent and energy to the fullest are contemplated, it is cheating oneself of an earned reward if the right to a feeling of satisfaction is denied.

In the best sense, humility means accepting one's good and bad points with equal grace—being realistic about abilities, accepting limitations without protest and abilities with a spirit of gratitude.

*The
Rosicrucian
Digest
September
1965*

TORN BY SELFISH INTERESTS, mistrust, and strife, the human family cries out for unification and peace. Mysticism in a modern form provides the vision of this unity and can open the gates for the motivating forces to bring it about.

Evolution is growth manifesting a dual trend: differentiation and integration. Living cells differentiate and at the same time integrate to organism; organisms differentiate into species and integrate to ecologies. This is a universal pattern of life, and human society must conform to it if it is to survive. Human thought must also follow this master pattern if it is to evolve and to serve as a guide to creative action: There must be specialization as well as generalization.

The totality of human mental activity may be brought to start from one point common to all and represent man's inner world with its poorly differentiated needs and urges. It can be designated by the vague term of "human nature." On the other extreme, there is the impact of the many physical facts and details, which are ever complicated by man's exploratory adventures.

These two trends, one centrifugal and the other centripetal, face each other and act one upon the other in a counter-current or dynamic equilibrium. The motion is diverging from the center out and reconverging toward the center. It can be described as a confrontation of purely intuitive and mystical experiences with the many hard facts of material reality. Various levels of generalization and specialization can be recognized.

Human Consciousness

Human consciousness moves up and down this spectrum but is mostly focused on a narrow band. Those concerned only with certain phases of material reality are cut off from the higher ranges of progressive simplicity and generalization and so see the world split into unrelated cross sections. Isolationism is the probable consequence of this mentality.

Conversely, those who dwell in the metaphysical band lose contact with the ramifications of the physical plane and become alienated to it. Their metaphys-

ETTORE DA FANO, Ph. D., F. R. C.

Mysticism As Integrator

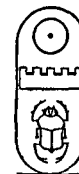
ics may acquire the character of an unrealistic supernaturalism—sometimes even degenerating into superstition. Exclusive extremism may result in a dipolarization: realism deprived of meaning and idealism starved and sterile.

Differences of opinion and conflicts arising on one plane (a cross section through the spectrum) cannot be resolved on the same plane by "slugging it out." The consciousness must rise until it reaches a plane where the two trends of thought converge. This at once indicates the meaning of the word *integration* and the way we may hope to achieve it.

Shortsightedness interposes isolationary partitions or dams to confrontation on the lower horizontal planes. Such rigid structures never have served their intended purpose for long since the pressure built up by the natural forces of growth sooner or later causes their collapse with disastrous consequences. In man, strains and stresses must be emotional before they can become physical, and their explosive release always means a violent outburst of brutality.

Men of good will and vision, therefore, should keep alert to all existing trends and currents which favor integration by dynamic equilibration and to the ways to strengthen them. This is the point of view from which mysticism is discussed here.

The process leading to the mystical experience has been called by Carl Gustav Jung "individuation." It brings about a condition in which the conscious and the unconscious parts of the mind acknowledge each other, learn how to coexist peacefully and, more than that, to cooperate with and depend on each other. The partition between the two must be removed, and the two must have intercourse. This is the meaning of the expression "integrate the personality." The integration starts from the



recognition of a duality, which Jung calls the *ego* and the *self*.

The ego is the conscious reference center of the personality. It is situated at the borderline between the conscious and the unconscious. The self is the center of the whole mind, and it can be described as an inner guiding factor different from the conscious personality. Not being subject to the limitations of the ego, it reaches out and connects with the cosmic forces of creation.

Experiencing the All

The mystical experience as an ecstatic condition can be defined as experiencing the *All* as a unit and the individual self as an integral part of it. It involves an understanding that, not being rational, cannot be arrived at by a rational process alone—that is, by logic and reasoning. The mystical experience does not reveal new facts or supply new information but establishes new connections beyond logic.

Although by itself it is not a discovery, it helps to discover by simplifying all concepts. Although it is neither rational nor scientific, it helps the reasoning process and the pursuit of scientific endeavor. It is clear that even the entirely uneducated person may have the mystical experience; but the more facts known, the fuller, more glorious, and rewarding the experience.

Perhaps the new form of awareness may be compared with binocular vision. Each of man's physical eyes, when used singly, gives him a slightly different picture of the scene in front of him. When he looks with both eyes, though, he superimposes the two images and obtains depth perception. In an analogous way, by integrating the personality, that is, by the juxtaposition of the ego with the self, he attains mystical depth perception. And the more ideas in front of his mental eyes, the richer and fuller is the picture.

As vision was given to the higher animals and to man not for its own sake; so mysticism is not meant to be an end in itself or an escape from this harsh world and responsibilities. It is

of value only to those who want to live intensively and to work actively. It liberates them from the boredom and frustration which afflict most people, misdirecting the emotions and causing endless trouble. Although the mystical experience is a private one, realized in aloneness, it is not really a lonely one, for there is perfect agreement of opinion and intent between those who have attained or, at least, come near it.

Extremes in ideas must be recognized, provided they are not allowed to freeze into mutually exclusive "isms." Man dipolarizes the world in his mind, but let him not hopelessly dissect it by forgetting that extremes are only the poles of a continuous spectrum. Allow the consciousness to wander up and down the spectrum on paths kept clear and passable at all times. Its journey would never be complete and purposeful if it did not reach the upper end from which it originally started, which is the point of utmost generalization.

The view from that point is like the panorama from the top of a mountain, where all lines converge or from which they diverge and branch out to the limits of the horizon. Only from the summit of the mystic mountain can man see the perfect unity of all things and the variety forming an integrated system. But if he had never descended, there would be no meaning for him to give to diversity, no meaning even to meaning. And the mists sometimes spreading over the valley below would make him reason that the valley is perhaps unreal, only a temporary illusion of the senses.

Mysticism in a modern version has a place and function, being a necessary way for acquiring understanding. It is not just an idle pastime or an eccentricity, at best to be forgiven. It should be a healthy and vital undercurrent in life, giving meaning to human endeavor. It is not an escape from material reality, but it places the latter in its proper position. It helps man to realize his own position, his personal responsibilities, his task in life, and, therefore, his deeper and truer motivating forces.



The Stoics also teach that God is unity, and that he is called Mind and Fate and Jupiter, and by many other names besides. —DIOGENES LAERTIUS



Rosicrucian Activities

*Around the
World*

THREE exciting weeks of study at Rosicrucian Park passed all too quickly for those participating in the Rose-Croix University's Summer Study Program.

A worthwhile innovation this year was the institution of three evening review sessions in the various degrees of the Order. These were conducted by Soror Margaret McGowan (Temple 7, 8, 9); by Frater E. J. Rettberg (Temple 4, 5, 6); by Frater James Crawford (Temple 1, 2, 3); and by Frater George R. Lea (Neophyte).

* * *

Rare books pertaining to the past history of the Order were displayed in the Rosicrucian Research Library on one occasion, and Soror Ruth Phelps, Research Librarian, explained their significance.

* * *

Many attending this year's study session took part in the Temple Builders' Initiation presented under the direction of Supreme Chaplain, Frater Paul L. Deputy.

* * *

Frater Harry Kellem's class in speech and drama enjoyed an extracurricular treat in the appearance one day of Frater Larry Dean of the cast of *The King and I*. He came down from San Francisco where the show was playing, bringing his makeup kit to demonstrate how a Westerner can be transformed into an Oriental. Frater Dean was formerly associated with the Lawrence Welk television show.

* * *

Recreation was not wanting either for those whose days were so crowded with study. On two Saturday evenings, the Recreation Room of the Supreme Temple was the scene of various forms of entertainment.

▽ △ ▽

A complete report on the International Convention in Toronto will be given in the October *Digest*, but here is an early item of interest.

Among those attending from the Southeast of the United States was Soror Don Fay Adams, who teaches Secretarial Science in the Woodrow Wilson Rehabilitation Center in Virginia. Recently, Soror Adams was unanimously elected Recording and Corresponding Secretary of the Staunton Branch of the American Association of University Women. A member of the Business and Professional Women's Club of Staunton, Soror Adams serves as editor of its Club Bulletin and is chairman of its Club Year Book.

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Bombay Pronaos every year devotes at least one evening to a public charitable endeavor. This year, the beneficiary was the Children's Orthopedic Hospital. As in the past, the prime mover in this year's event was Frater Dhanjishaw D. Patell. Among the dignitaries present was the Minister for Social Welfare.

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Lodge bulletins have recently given evidence that lodge activities are always cooperative achievements. Two, at least, have made specific mention of the Masters' thanks to individual members for their special help on projects undertaken. Who doesn't like a bit of thanks—even when none is expected?

▽ △ ▽

Master Kenneth G. Stephens of Atlantis Chapter, Washington, D.C., contributes a timely homily in its June-July bulletin on "Arriving on Time." Its thoughtful message deserves heeding.

▽ △ ▽

Radio Station WINZ of Miami, Florida, is continuing its scheduled AMORC programs every Sunday at



10:15 p.m. Its public service in this regard is bearing fruit—both nonmember listeners and chapter members in the Miami area expressing appreciation. Miami Chapter did so officially recently in a special award presented by Frater and Soror Lea of San Jose and Chairman Katie Nichols.

Earlier in the day, Frater Lea and Master Leo Toussaint were interviewed on the Alan Courtney Show for *three hours!*

If you can bring in Station WINZ on your set, give a listen, won't you?

▽ △ ▽

At a meeting in Hollywood, Florida, some weeks ago, over seventy persons—including Mayor William Zinkel and City Commissioner, David Keating—were present on the occasion of the presentation of the Rosicrucian Order's Humanist Award to Mrs. Olive Munch.

Mrs. Munch, an educator long active in civic affairs in Florida, is widely known throughout the state for her interest in public relations and recreational planning.

In the presence of Ted Sheppard, Inspector General of the Order, and several Past Masters of Fort Lauderdale Chapter, the presiding Master, Soror Pearl Vass, presented Mrs. Munch with a corsage. Master of Ceremonies, Frater Alfred Yorston, introduced his wife, Soror Ruth, who spoke of the nature of the Humanist Award. Soror Kay Demmerle, a member of Fort Lauderdale Chapter and a personal friend of Mrs. Munch, then presented the plaque. The Mayor was introduced and, after congratulating Mrs. Munch, expressed his appreciation for the Rosicrucian cultural activity in the city. Newspapers in the area suitably publicized the occasion, which was open to the public.

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In August, Frater Albert Ferber was one of three artists invited by Brazil to act as judges in its International Competition for pianists and violinists.

And on November 7, Frater Ferber is appearing in a piano recital in Town Hall, New York City. In Paris, he was acclaimed in the press as "a complete musician. A poet" and in Brussels as "a stroke of lightning." His playing in Athens was described as "real magic," and the *Times* of London said he "was a joy to hear." Don't wait to read what the New York critics will write of his triumph. Be there yourself!

▽ △ ▽

PRAYER is a sympathetic vibratory force bridging the way between God and ourselves. Through it, we attune our consciousness with His in order to realize and understand the great creative force, to find the solution to our problems, and to solace our grief and find peace in a turbulent world.

All prayers are answered in accordance with our need and faith. We pray constantly to be rich, famous, powerful, or even good; but the supreme prayer should be to live without fear, jealousy, or envy; to be simple, honest, and natural. We compose elaborate prayers for every need and occasion, but only simple thanksgiving is necessary.

—Elam E. McElroy

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**The
Rosicrucian
Digest
September
1965**

→
Mrs. Olive Munch holds Humanist Award presented in the name of the Rosicrucian Order, AMORC, by Soror Kay Demmerle of the Fort Lauderdale Chapter, AMORC.

[354]



LEADERSHIP

Would-be-leaders today must assume greater responsibility due to rapid changes of social and economic problems, scientific developments, and new social legislation.

Life is more complex. People tend to increasing apathy about social problems, laws, government, and changes in family life. When we allow others less capable to control our community affairs, the inevitable result is more control and less freedom to think for ourselves and solve our own problems.

Our complex way of life demands that more people develop the art of leading. Only those who possess the qualities of leadership can stand firmly in the path of chaos and know the joy and satisfaction of developing their own ideas and putting them into action.

Leadership does not succeed on charm but by virtue and inspiration.

—John L. Riggs

CHALLENGE

It is not an easy task to apply truth in our dealings with others, but a great challenge. If we could dwell in cloistered silence, our strength would suffer fewer tests. It is hard to maintain our spiritual balance when forces are constantly challenging our strength and sincerity. Accustomed to acting and reacting to life on the material and sociological level, we fall easily into old patterns. Yet our new life no longer depends upon approval, for we have chosen to serve man in a higher way. The recognition of our responsibility in the lives around us is our ladder to attainment. Understanding the conflicts of others, we understand our own. Only with such understanding can we use the power of the Cosmic to work in and through us.

—Nancy Jones



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.

October: The personality for the month of October is Eisaku Sato, Premier of Japan.

The code word is EXPED.

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



EISAKU SATO



DR. SUKARNO

December: The personality for the month of December will be Dr. Sukarno, President of Indonesia.

The code word will be NAT.



EVELYN DORIO

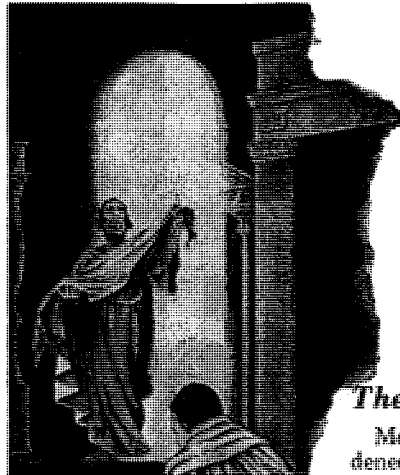
How Do We Value Ourselves?

PROBABLY all of us have spent time worrying over what others thought about us. Far more important is what we think about ourselves. Another's opinion cannot drive us into mental shadows, but our own guilt feelings can. Another's low opinion of us cannot shatter our self-respect, but our own can. Another's praise may give us a momentary lift, but only pride in our own reaction to life can really build us up.

Our image of ourselves has a way of projecting on the screen of another person's mind and revealing our opinion of ourselves. If we know ourselves to be honorable, that will show; if we believe ourselves to be cruel or contemptible, that will be visible; whether we live on the love principle or the hate principle—that will be evident.

Only *we* can mold our opinion of ourselves. And, of course, we cannot give ourselves self-assurance or self-acceptance this afternoon if this morning we have done a dishonest deed. We cannot render good will unto ourselves today if yesterday we indulged in an orgy of mass hatred toward the human race.

What others think of us has as much influence as a ripple on the face of the ocean, but *our* opinion of ourselves has the power of recurrent tides.



What Happened Beyond This Portal?

The Ancient Mystery Initiations

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

Plato said, "To be initiated is to be born again." Do we possess within us the possibility of an unsuspected life here on earth, greater than the one we now live?

Amazing Free Manuscript

"The Ancient Mystery Initiations" will be sent to you postpaid, *without cost*, if you subscribe—or resubscribe—to the ROSICRUCIAN DIGEST for six months. No extra charge, just the regular rate of \$1.90 (14/-sterling). When writing, ask for the manuscript by name.*

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1965**

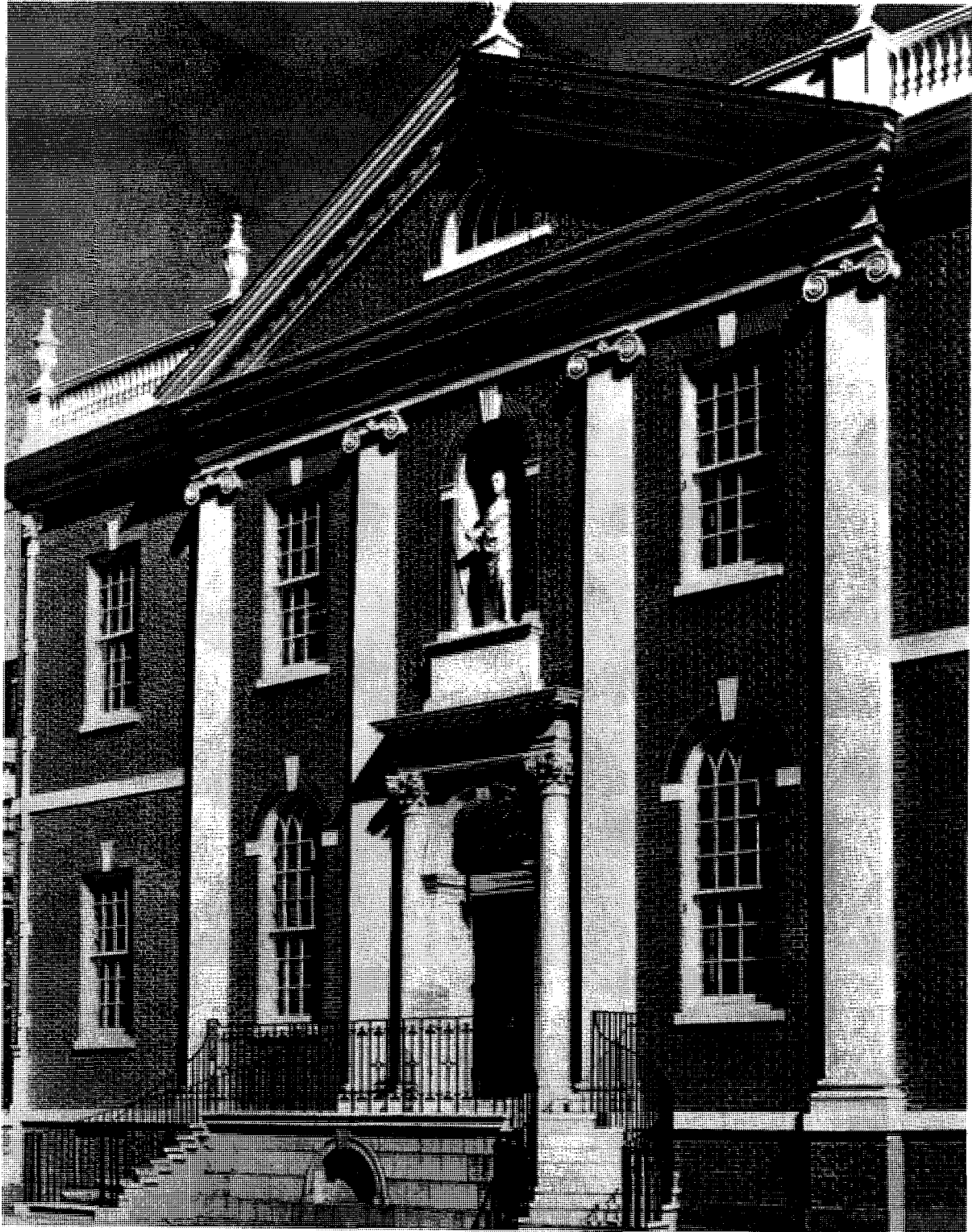
*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



ANCIENT NILE CROSSING

(Photo by AMORC)

Little changed by the passing centuries is this mode of crossing the Nile. Feluccas, or primitive vessels, with their patched sails, are still popular along the river as it meanders northward from equatorial Africa. These boats are reminiscent of an ancient past.



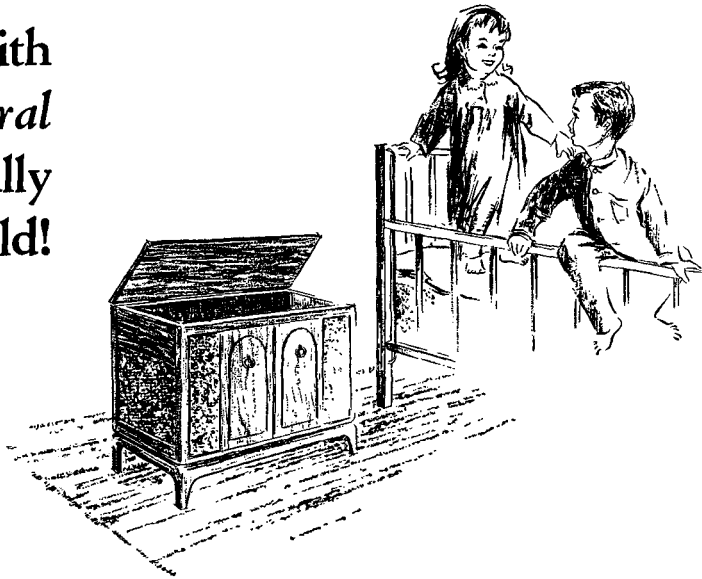
(Photo by AMORC)

THE AMERICAN PHILOSOPHICAL SOCIETY

Erected from plans executed by Benjamin Franklin, this building in Philadelphia houses the eminent American Philosophical Society, an outgrowth of a group known as the Junto Club, founded by Franklin in 1743. It is reputed to be the oldest learned society in the United States. Its archives include many volumes of Franklin's literary efforts.

Bed Time Tales

Stories With
A Moral
Dramatically
Told!



A philosopher once said that the mind of a child is like a blank tablet. The story of his later life will be the result of the impressions registered on the young, receptive mind. Rules of conduct, morals, and virtues must appeal to the fertile imagination in the formative years. They must be *dramatized* and put on the level of the child's experience. A story that fascinates and holds the attention remains in memory—and with it whatever lessons it conveys.

Here are *Bedtime Tales* for children from 2½ to 6 years of age. They relate the familiar things of nature, things seen every day. But, in addition, they teach a moral, inculcating a principle of character that the child will want to emulate.

The several stories may be played over and over, each time with increasing benefit to the young listener. This is a small investment in the great future of a child.

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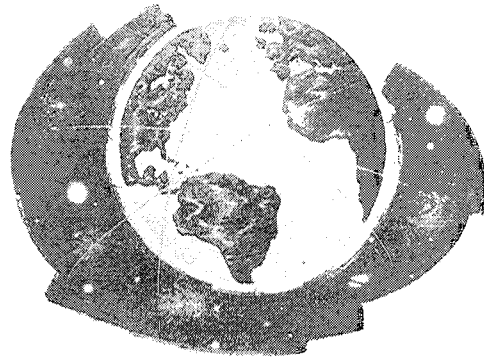
Enjoy Savings Now From Tax Cut!

Following is a list of items on which price changes have been made, effective June 22. Many of these changes (those marked with an *) reflect the cut in Federal Excise Tax effective on that date. Some changes represent slight increases due to increased costs. It would be appreciated if you would bring your own catalogue up to date with these corrections.

			(Sterling)
* S-35B	Women's Gold Ring (blue spinel stone)	\$26.25	£9/11/3
* S-51	Silver Scarab Ring	7.35	2/13/3
* S-55	Gold Scarab Ring	10.75	3/19/6
* S-56	Silver Scarab Necklace	6.40	2/6/6
* S-57	Gold Scarab Necklace	10.25	3/14/9
* S-64	Emblem Bracelet	6.35	2/6/-
* S-63	Cuff Links	7.80	2/16/6
* S-33	Record 7 - Vowels and Music	2.65	19/3
* S-34	Record 8 - Children's Record	2.65	19/3
*	Record 9 - Bedtime Tales	2.65	19/3
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* S-65	Attaining Cosmic Consciousness	2.65	19/3
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* S-32	Women's Silver Ring	10.25	3/16/-
* S-36	Women's Gold Ring	22.35	8/8/9
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Y-11	Rosicrucian Digest Binder	2.80	1/0/3
	(3 binders)	7.15	2/12/0
Y-10	Student's Lesson Binder	2.80	1/0/3
	(3 binders)	7.15	2/12/0
S-52	Nefertiti Bust	6.95	2/10/6
S-52A	Akhnaton Bust	6.95	2/10/6
Z-2	Rosicrucian Creed Card95	7/0
Z-1	Confession to Maat95	7/0
S-18	Handy Reference Indicator for Cycles	1.00	4/9
S-24A	Master Jesus photo, mounted	2.65	19/3
S-40	Egyptian Scarab95	7/0

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TWENTIETH-CENTURY SPECTATOR

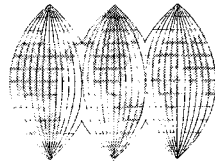


To the ancients, the custom of the *laying on of hands* was widespread. This healing practice is referred to frequently in the writings of the Christian period but, actually, predates that era and is found depicted in illustrations carved and painted on the walls of the ruins of ancient Egypt. To the Egyptian high priests, the divine essence of the gods was thought to be imparted through the hands to those who knelt before them. The ritual of the *laying on of hands* was also used in conferring kingship. Utilization of the vital energies of the body through this ancient procedure has been perpetuated since Egyptian times, and many remarkable cures have been reported by individuals who have shown a particular disposition in this regard.

Only recently, however, has the possibility of a similar effect on plant life been undertaken. McGill University scientists have conducted a series of experiments which indicated a significant increase in the growth rate of barley seeds treated with a saline solution and

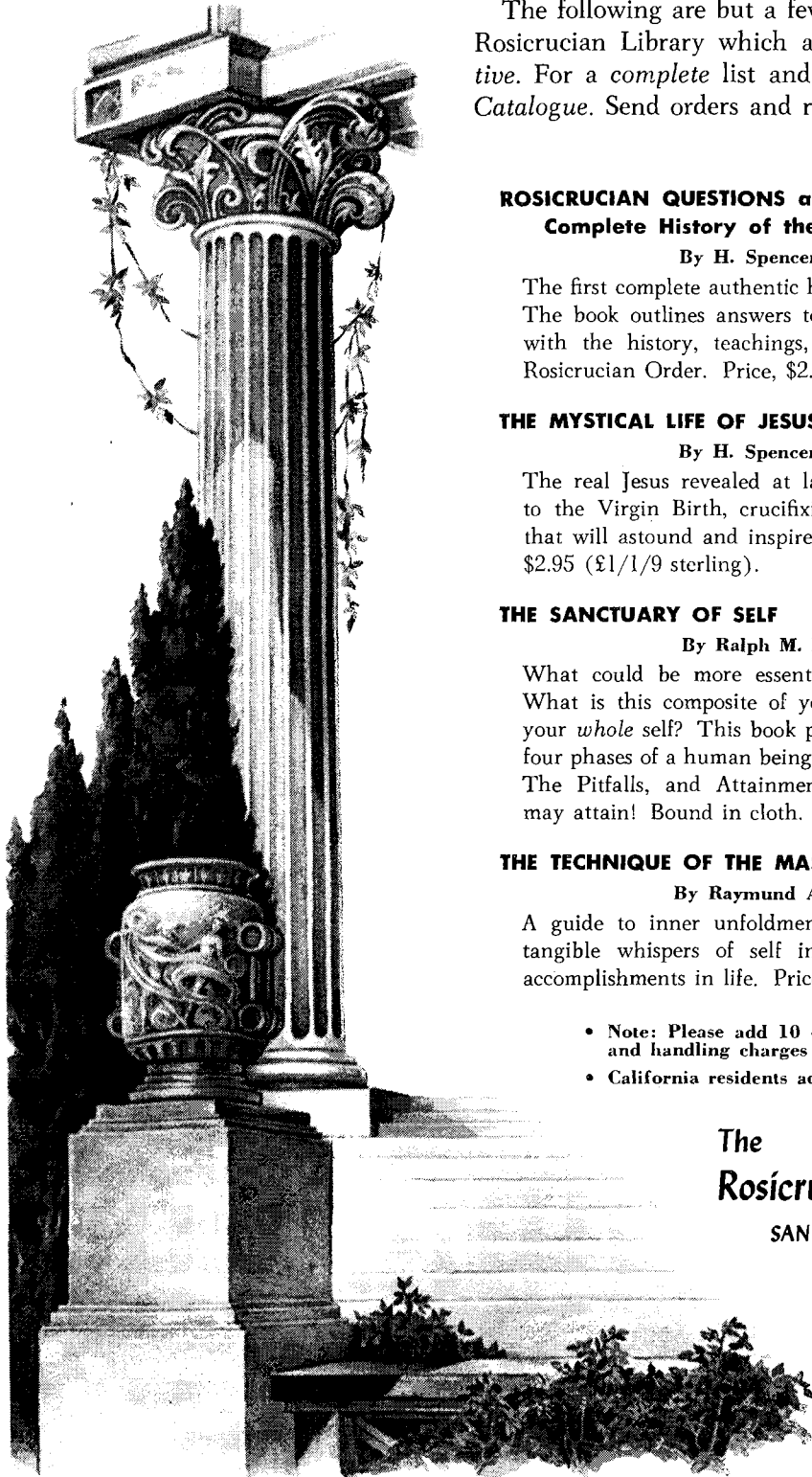
held for a period of several minutes. Further experiments have reportedly compared the growth rate of untreated barley seeds with those treated and held by three persons suffering from a variety of mental disorders or psychological problems and with seeds treated and held by a normal healthy individual. Subsequent statistical analysis has shown that the barley seeds treated with a saline solution and held by the normal person produced significantly more and taller seedlings than were produced in the other groups.

It has yet to be established in scientific circles whether the increased growth rate was the result of a magnetic energy flowing through the hands and into the saline solution; or whether it was the result of a parapsychological faculty, or telekinetic effect, on plant growth. It may soon be determined that the latest laboratory techniques of the twentieth century have only confirmed what was commonly understood and applied in past ages.—L



Adventures In Reading

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



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The first complete authentic history of the Rosicrucian Order. The book outlines answers to hundreds of questions dealing with the history, teachings, benefits, and purposes of the Rosicrucian Order. Price, \$2.85 (£1/1/- sterling).

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