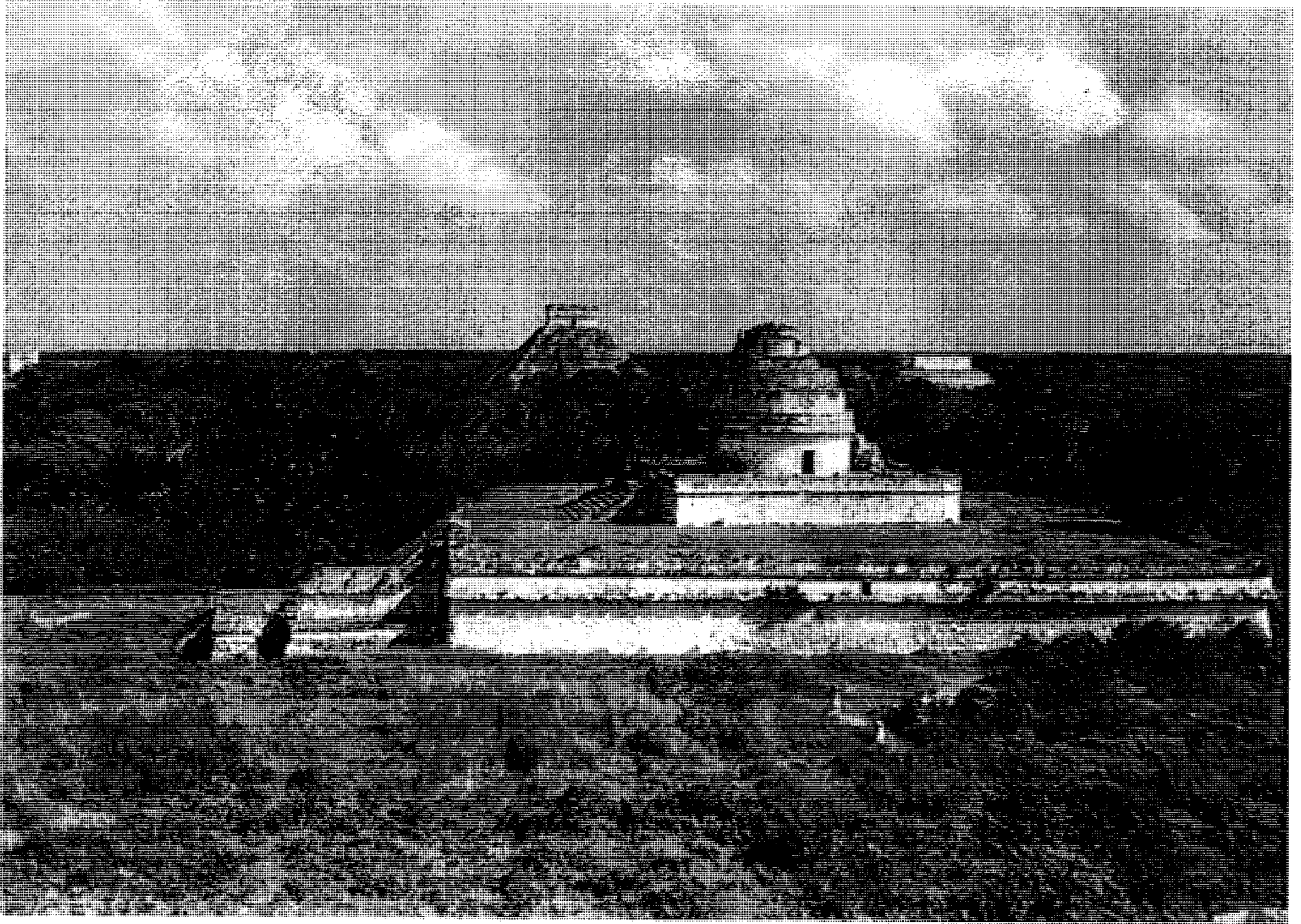


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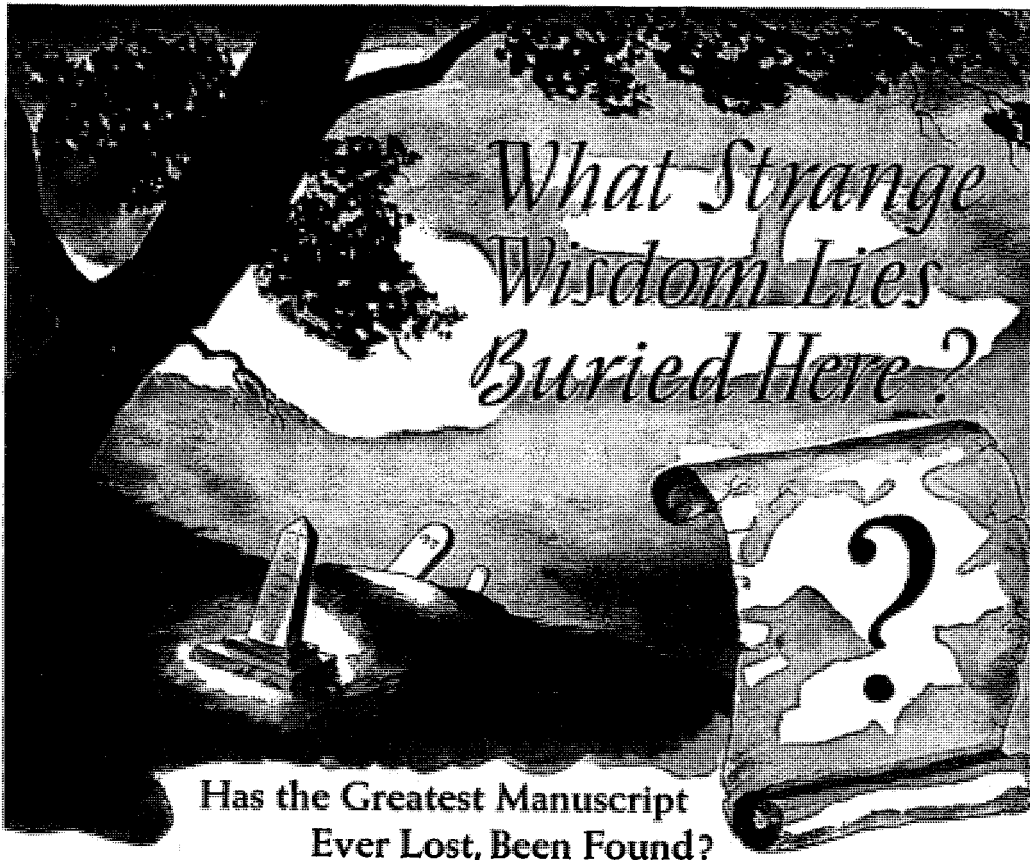
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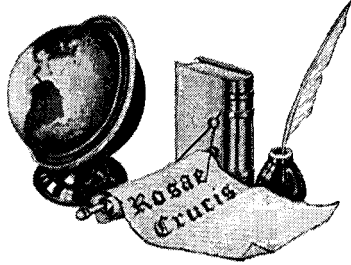
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER**

**Beatrice Parker
Acting Editor**

The Purpose of the Rosicrucian Order

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

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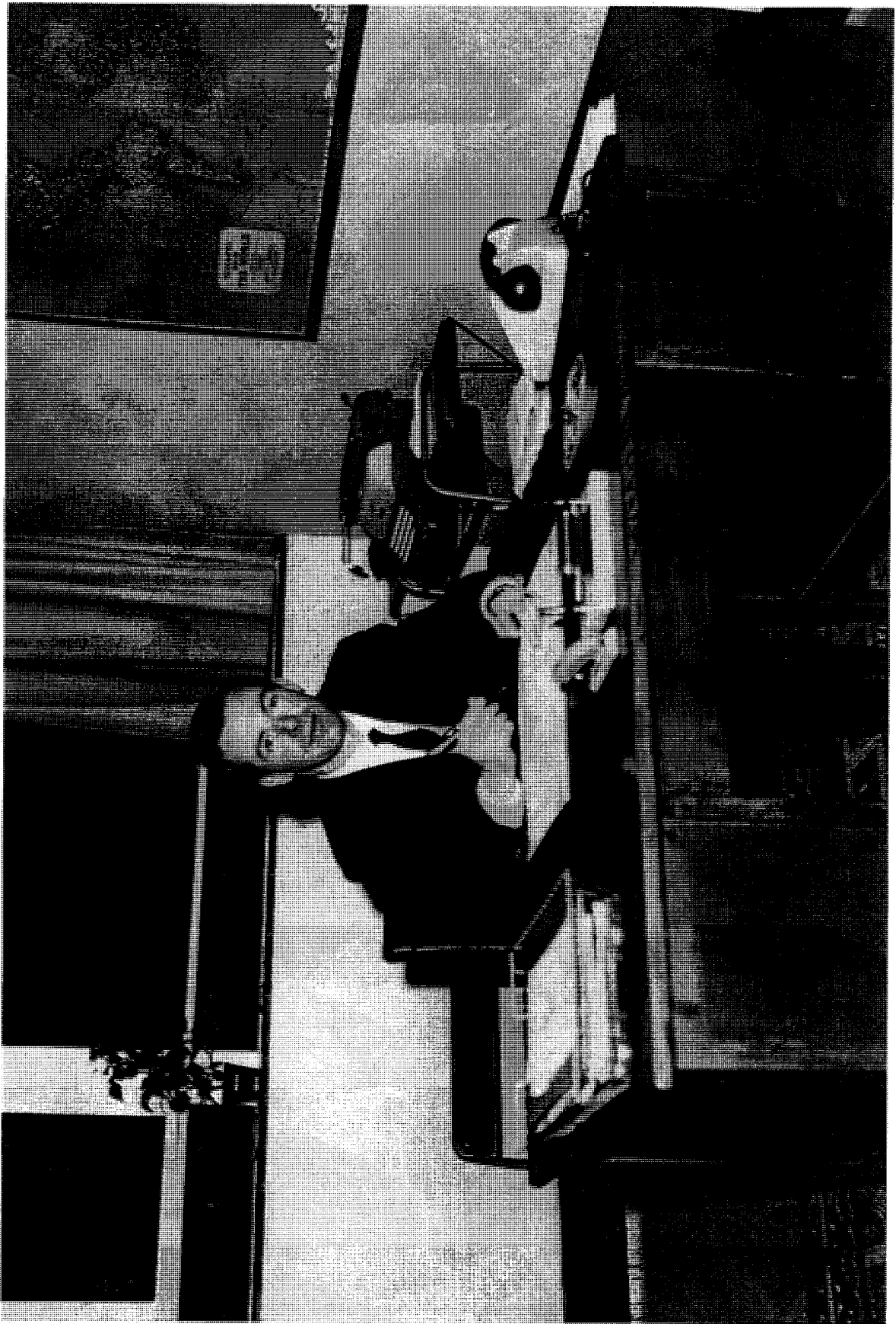
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DIRECTOR OF COMMONWEALTH OFFICE

Robert Daniels, Director of the AMORC Commonwealth Administration, is shown in his office in Bognor Regis, Sussex, England. Adjacent to his office are commodious facilities where all the AMORC administrative affairs for the Commonwealth Rosicrucian members are conducted.

(Photo by AMORC)



THE PROBLEM OF MORALITY

IT IS CONCEDED generally by moralists and sociologists that morality has reached a low ebb in our modern "progressive" nations. A variety of theories are advanced to account for this transition. Time alone will refute or confirm the causes which are propounded. However, there are certain contributing factors to the decline in morality which appear quite evident to anyone who can detach himself from traditional allegiances and their emotionalism and survey the trend.

Traditionally, morals are religiously oriented. The great, the accepted moral codes have for their authority a theological groundwork. They are related specifically to a religious doctrine or creed. They are rooted in the *revelations* of so-called *inspired words* of God or of some religious founder or messiah. Moral decrees are often taught with the idea that they were the uttered words of some supernatural being to a mortal, who, in turn, exhorted mankind to obey them. Failure to observe such moral edicts are thus interpreted as mortal sins, as violations of "God's laws."

The facts are readily available through even a cursory examination of comparative religions that these divinely expounded moral codes have no universality. In other words, they vary considerably among races, religious sects, and nationalities. Obviously, then, the specific codes themselves, the prescriptions, the do's and don't's, were not the utterances of some supernatural being. It is all too apparent historically that the moral impulse, the psychic and psychological incentive which illumined the religious founders or moral spokesmen, was quite different from the words in which they framed it.

Simply stated, there are both *subjective* and *objective* aspects of morality. The subjective is the *inner* motivation, the aspiring to a kind of behavior which

the individual interprets as good, righteous, or *moral*. This motivation, this psychic impulsation, he attributes to an immaterial source. It stems from that aspect of self which he distinguishes ordinarily from his physical and even from his emotional being. By habit or association, he calls it *conscience*, the voice of the soul or even of the Deity, with whom he converses directly.

But this motivation, this impulse in its immanent state, is really ineffable, that is, it is without words. Therein, then, enters the *objective* aspect of morality. This impulse must be understood by the individual in terms of a specific behavior and as of a nature that is communicable, that is, explicable to other persons. Consequently, the individual forms a code which he believes represents the moral impulse which he has. It constitutes his particular interpretation. He then expounds it to his fellows.

Ready-Made Codes

But, for most persons, this interpretation, this moral code, is *ready-made*. Their religious sect centuries ago had its founder and its hagiography, its sacred works or bibles. The avatar or the sacred founders decreed, as in the *Decalogue* of Moses, what the moral precepts were. They were spelled out as "Thou shalt not" or "Thou shalt." Consequently, if they have the urge of conscience, such persons express it in the traditional, old, established code which has been handed down to them.

Actually, there is often no personal correspondence between the individual's innate inclination toward good behavior and the specific terms or rules by which it is supposed to be manifest. In other words, they are really not *his rules*. They are simply a religious traditional inheritance. Such a morality, therefore, often lacks conviction. There is a breach of feeling between the inner sense and the outer terminology.

Today, much of theology stands at a crossroads. It must be modernized and must adapt itself to the increasing knowledge which man has discovered about himself and the universe or it will become obsolete. In fact, many orthodox religious doctrines concerning ontology, the creation of man and his world or of being in general, are now obsolete.

We hear the phrase and we read articles about those who declare that "God is dead." Those who make this declaration are not necessarily atheists. Rather, they mean that the conception of *God* as taught them as children or youths is no longer acceptable to them. The image of God which was once implanted in their consciousness by the doctrines of some sect is no longer acceptable to them. Their conception of God—if they still have one—transcends their former views. For analogy, it is like a teenager declaring: "Santa Claus is dead." To these young people, such an image is false and impossible to believe because of their wider view of life.

Old Concepts Obsolete

The conception of a personal and anthropomorphic Deity with humanlike attributes and purposes cannot and does not fit into the pattern of intelligence and education of the average college and university student of today. The student has demonstrated to him many of the laws of natural phenomena, which he comes to know are not teleological, that is, they are not the arbitrary fiat of a supernatural mind. Therefore, he can no longer accept the notion of the continuous paternalism of a Deity, of a Being constantly watching over and guiding all of the petty affairs of every mortal. He cannot accept the idea that every phenomenon that occurs is the result of the purposeful act of a Divine Being rather than the natural consequence of a cosmic law.

Such a person, rejecting all this which he considers obsolete, including even the superstitious notion of Deity, will likewise cast out much if not all that has its origin in such a belief. He no longer looks upon the moral code which he was taught and the behavior rules of the code as divinely oriented. If he cannot accept the kind of God

to which such are attributed, he cannot place value upon the morals themselves.

Psychologically, there results a loss of respect for the authority of the moral system which the individual inherited in this manner. Having, then, no newly oriented moral code, nothing which as yet corresponds to his psychical feelings, he is, for the time, amoral. This state inculcates the tendency to personal license. In other words, he feels "liberated" from his former moral restraint. He now confronts life without inhibitions. Events conflict with life, and he soon learns that there are values which must be established and preserved. During this interim, however, he may be a scoffer and a cynic with regard to any other proposed moral or ethical code. These conditions, we believe, account for much of the prevalent wave of immorality.

What remedy, if any, is there for this condition? The individual must learn that morals do not necessarily have any divine or supernatural relationship. A person *can* be *moral* and circumspect in his conduct for reasons other than religious tradition or the belief that such were God-conceived.

He must further learn and be taught that morals are a necessary system of *self-discipline*. They must be adhered to, not only as an enforcement by authority, but also because in society these must be an attitude of give-and-take. For further analogy, a man must be honest, not only because it may be religiously or spiritually wrong to be otherwise, but also because if such conduct is permitted generally, the security of every individual, himself as well as society, is shattered. He must be honest, not for the sake of anticipating a reward in the hereafter, but rather to establish a system here that will reward him by a society of just relationships.

Moral Values Are Necessary

The reason, the pragmatic side of morals and ethics and their necessary values—aside from any esoteric or spiritual content—must be stressed. Man is an animal. He has animal instincts. The furtherance of the immediate sensual self is a strong impulse. As an animal, man will often prey upon man with no compunction or remorse. In this



sense, we truly have a jungle—worse than a jungle with predatory animals, for it consists of highly intelligent beings who are able to destroy their kind completely to gain personal or selfish ends.

However, through his evolutionary stages, man has, in addition, developed psychic qualities. He has cultivated certain emotions and sentiments, resulting in a highly developed self-consciousness. He *knows* that he exists; and he knows his relationship to other beings, including his fellow men. This relatively higher self also has its satisfactions and gratifications, just as does the body with its animal and primitive instincts. It is from the satisfaction of these relatively higher emotions of self that a truly moral code must emerge. When man feels the hurt of these psychic feelings, then he has the beginnings of a moral code. The sense of justice which he gradually cultivates is an extended or enlarged self-consciousness, which

includes others in the protective category of the moral code which he has set up for himself.

It is, of course, patent that all men do not have an equal awareness, a consciousness of these more sensitive impulses. Unfortunately, with the majority, the animal impulses, the instincts and appetites, are the stronger. Consequently, a just moral code founded upon the personally experienced universal feelings of the more sensitive and developed individuals must be enforced against the more primitive members of society.

But such a moral system has its authority, its origin, in the nature of the self-consciousness of every man. It is born in him—not the word of the code, but its motivation. Morality, then, must grow out of the cultivated collective consciousness of human beings and not out of inherited religious decrees which may not find an intimate psychological response within the individual.



PROGRESS MEANS STRUGGLE

The effort and pain to bring a new body into the objective world while the soul waits eagerly for the moment of possession may be compared to a mystical initiation. The cry of the newborn babe is symbolic of the cry of the flesh in war and rebellion against the dictates of the spirit from the moment of birth until the release of death.

At transition, the last supreme effort is made by the heart, lungs, and mind to keep the eager soul from its leave-taking. Once again, there is battle as the body labors for one more breath, one more frantic moment of life. But always triumphant, the soul finally wings its way to freedom.

These two glorious moments—birth and death—symbolize the whole panorama of life. There is no progress without struggle; the birth of the new, the death of the old. Every day, this pageant goes on: in the individual, the city, the nation, and the world. Each day, the soul fights to make itself heard, seen, and felt.

Flesh wars against the soul's dominion with every wile at its command. Comfort, luxury, pleasures of the earth try to prevent the mind from hearing the pleadings of the soul. Disease tries to build a wall of despair and bitterness around the heart so that the sweet hope of the soul is not felt.

Spirit's free expression may make life a glorious picture of love and harmony; greed, intolerance, fear, and self-pity may ruin it. But progress means struggle; and, in the end, the soul is victorious.—THEODORA H. SAWYER, F. R. C.

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April
1966*

ALL THROUGH HISTORY, the technology of building has plodded ahead. While empires blossomed and fell, forms of government went through erratic cycles; science flared up and fizzled out; man, the builder, went ahead raising walls, paving, digging, tinkering, improving tools—and building better. Though their names are mostly unknown, the accomplishments of these builders have often outspanned the reigns of dozens of kings. Some of their structures still stand as testimony to their extraordinary craftsmanship.

When was the Suez Canal first completed; the world's first system of public street lighting installed; the first NO PARKING sign put up? The dates are, respectively, 525 B.C., A.D. 350, and 630 B.C.

Strange as it may seem, a ship canal to connect the Mediterranean with the Red Sea was begun 2,600 years ago by engineers who served Egypt's ruler, Necho (XXVIth Dynasty, c. 609-593 B.C.). The workable waterway was actually finished 74 years after Necho's death by the armies of Darius I, who had conquered Egypt.

In time, the canal was allowed to fill with sand and become unnavigable. However, in A.D. 640, another conqueror of Egypt—the Arab soldier, 'Amr ibn-al-'As—had the canal dredged. By A.D. 800, it had again fallen into disrepair and until the present canal's completion in 1869 communication between the two great seas was closed.

Antioch, in what is now Turkey, was the site of the first municipal street lighting; and at Nineveh, ancient capital of Assyria, the first restricted parking occurred.

At intervals along a wide paved street, King Sennacherib placed posts which read ROYAL ROAD. LET NO MAN LESSEN IT. The penalty for parking a chariot or other vehicle along this boulevard wasn't just a traffic ticket—it was death.

Although a thoroughfare paved with flat bricks set in lime mortar, sand, and asphalt seemed a wonderful innovation to the Assyrian king, the idea was not new even then. Engineers in neighboring Mesopotamia had used such paving several centuries earlier. And 2,000 years before them, still other engineers

E. JAY RITTER

Man, the Builder

*Civilizations attest
his ingenuity and skill*

had invented the bricks necessary to road building.

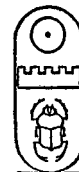
Who were these ancient engineers, these men who could undertake projects calling for hundreds or thousands of men organized and led toward a common goal? History gives pages, even chapters, to kings, philosophers, and artists but little space to the men who built the stages on which the others performed. Yet the story of the rise of civilization belongs equally to the tiny group whose genius lay in building.

Specialists

The first engineers lived in the Middle East, probably around 3,500 B.C. No one knows their names, but they conceived and built the elevated irrigation canal. As irrigation systems spread, farmers were able to raise more food with less labor. Thus, an increasing number of people were relieved of agricultural chores and were enabled to gather in cities to practice specialties. Today's city is still essentially a place where specialists live and work.

Eventually, the kings who ruled these early cities desired houses larger and more comfortable than reed and clay huts. They wanted palaces and hired gifted men to build them. Priests, feeling the gods would be offended if their statues weren't housed as splendidly as the kings, insisted on the construction of elaborate temples. Thus, a new class of technicians arose.

To protect the wealth of gods and kings, early engineers designed military walls and moats to surround cities. Soon the jewels, fine raiment, and food in the temples and palaces required men and means to keep track of them. Arithmetic and writing were invented. By 1,000 B.C., this and other technology had created a high level of civilization which stretched in a broad belt from the Middle East to India, southeast



Asia, and China. Any new invention originating at one end of this cultural highway eventually traveled to the other end.

Imhotep, the Egyptian

Imhotep, the Egyptian who built the world's first pyramid in 2,700 B.C., is the earliest engineer known by name. He is credited with inventing the art of building with hewn stone, and from him a long line of architects descended. One such descendant was Khumabra, "Minister of Public Works under King Darius I" (490 B.C.), as a tablet relates.

Imhotep's design inspired later burial tombs. One of these required 2,300,000 blocks of stone weighing two and a half tons apiece. This colossus was the Great Pyramid of Gizeh, so large that the cathedrals of Milan and Florence, St. Peter's of Rome, and St. Paul's and Westminster Abbey of London could all be placed at the same time in an area the size of its base. Among the largest human constructions of antiquity, it was second only to the Great Wall of China.

After centuries of speculation, current archeological research has a new opinion of how the Great Pyramid was built. About 4,000 workmen (soldiers and well-paid civilians, not slaves) were probably involved. According to recent translations, these workers were organized into high-spirited gangs, such as "Enduring Gang," "Vigorous Gang," etc.

With the exception of the simple lever, no machinery—not even wooden rollers—was available to them. They quarried the granite and limestone building blocks with crude copper wedges and chunks of stone for hammers, then drew them to the site on sleds. A tomb painting shows 172 men sledding one of the 50-ton slabs used in roofing the pyramid's chambers.

While workers quarried the stones, others cleared and leveled the building site. The sides of the base were measured off with cords to form a square, and leveling was accomplished with a long, narrow clay trough filled with water. The trough worked as well as a modern spirit level.

As the pyramid grew, the builders raised an earthen mound on all sides of it. Remains of such mounds have

been found around many pyramids. Wooden ramps were placed against the mounds; and with sapling levers, the mammoth blocks were hauled upwards. As each course was laid, mound and ramp were raised. When the job was done, the thousands of tons of earth were hauled away.

When Egyptians were just beginning to learn the fundamentals of stone construction, the Mesopotamians were already seasoned professionals at building with brick. These ancient Middle East peoples were second to none in engineering. From them and adjoining cultures, the rest of the world was to draw much of its technology of building.

A relief from 3,000 B.C. shows a Mesopotamian king, Ur-Nanshe of Lagash, after the fashion of ground-breaking ceremonies today, delivering the first basket of bricks for some public work. In this same period, engineers on Crete were building imposing palaces, complete with ceramic drain pipes to carry away water from the baths, and a gigantic mile-long dam—the first of its scope in history—was being completed by kings of the Arabian peninsula. The dam, said to have been started by a legendary sheik, Lugman ibn-'Ad, furnished irrigation for a thousand years before it broke down to a valley near Ma'rib, in the southwestern corner of the Arabian peninsula.

An Arabian Windmill

Other imposing accomplishments of early Arab engineers included the raising of 20-story granite and brick apartment houses and digging elaborate underground aqueducts, which brought water from foothills to dry plains. The first practical use of the windmill was in the great age of the Middle East a thousand years ago. Prior to then, millwrights had exploited water power on the Tigris by floating barges on which they mounted mills of various kinds driven by undershot wheels.

Arab advances in fortification were numerous, and all were eventually copied by European kings. One of the simpler but most effective of these was the making of a fortress entrance in the shape of a dog-leg. Anyone who entered had to make a right-angled turn or two and from the outer gateway

could not see or shoot into the inner courtyard.

The First Railroad

A Persian relief dating from 500 B.C. portrays King Darius sitting on a throne whose legs and rungs indicate that the lathe had already been invented. In the same century, engineers in the Hittite capital of Hattushash had built what might be called the first railroad. Along the city's paved processional way was a pair of grooves tooled to fit the wheels of sacred wagons. Legend proclaimed that it would not do for a god's wagon to get stuck or his statue be jostled.

The rebuilding of Babylon was ordered by King Nebuchadnezzar II, (605-562 B.C.), and architects, designers, and contractors from all over the known world were called in to take part. The finished capital featured neatly laid out and ornately decorated

avenues with names such as Shamash Street, Marduk Street, The Street on Which May No Enemy Ever Tread, etc.

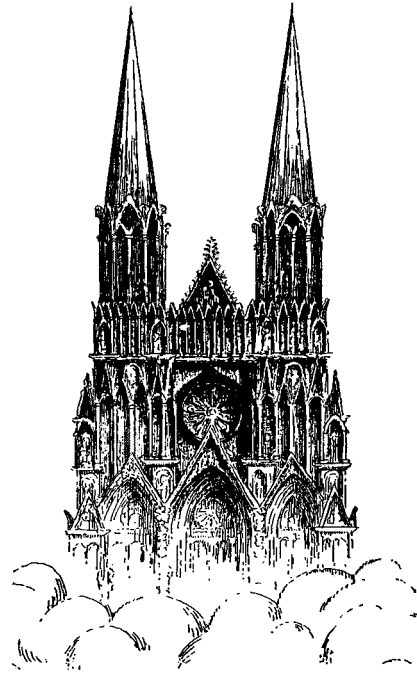
The city's famous Hanging Gardens were actually a large area on a palace roof that was waterproofed by layers of asphalt and sheet lead. A windlass bar arrangement, involving buckets attached to a chain-work on a wheel, kept water flowing up to the roof night and day from a well in the basement of the building.

The father of Nebuchadnezzar II, Nabopolassar, one of the best-trained builders of his day, had put a bridge across the Euphrates at Babylon which for centuries stood as one of the wonders of the world. Built when most bridges were flimsy affairs of tree trunks, reeds, or inflated goatskins, Nabopolassar's marvel had streamlined piers of baked brick and stone and a timber superstructure 390 feet long!



The Eyes of India (opposite)
by Wes Hammond was one of many black and white and color photographs exhibited in March in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum by the Light and Shadow Club of San Jose.





Cathedral Contacts

THE POSSESSION OF BEAUTY

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

BEAUTY, someone has said, lies in the eyes of the beholder. We might even extend this concept to say that beauty exists in the realization of him who perceives it. Beauty is not perceived only by the sense of sight. It is perceived through all the sense faculties by the whole consciousness of the human being and possibly even by forms of life considered to be below that of the human being. The response of an individual toward any external stimulus is in a sense the physiological means by which beauty is contemplated and perceived.

Philosophers have tried to explain beauty during all the time that man has attempted to formulate philosophies on various subjects and concepts which he has encountered in his environment. The agreement as to the actual nature of beauty is not complete. There have been various theories offered, but none have advanced an acceptable explanation concerning the nature of beauty.

The interesting factor concerning every theory, it seems to me, is that when an individual perceives beauty, he is not particularly concerned with the nature of what he perceives nor with the philosophical interpretation or definition of what beauty is.

Sound can produce beauty, but sound in itself is not always beautiful from a utilitarian point of view. If combinations of sounds are pleasing to me—that is, if they meet a responsive chord in my consciousness—then I perceive beauty. This will explain why there are differences of opinion as to the nature of what constitutes beautiful music. One individual will hear beauty in a symphony; another in rock and roll. These are two extremes. Consequently, the beauty cannot lie in the music itself but rather in the realization.

Color can produce beauty. When an arrangement of colors produces a harmonious response in the individual, then, too, beauty is perceived. As with music, there is disagreement in the various fields and schools of art as to which combinations of colors are beautiful.

Similar illustrations might be continued as they are applicable to other physical senses; but I believe that most individuals will acknowledge that there is in the perception of beauty an impact upon consciousness and upon the total experience which goes beyond the physical perception taking place. There is a difference in beholding a sight that brings a response of awe, an overwhelming realization of beauty, and in perceiving the same situation only in a slightly different setting.

Beauty Lies Within

For example, a few times in our lives we see a sunset that is inspiring and is actually the statement of beauty as we might theoretically conceive it; yet there may be thousands of times that we perceive a combination of colors that is the same as the particular sunset that impressed us. Consequently, we must take into consideration that, as stated at the beginning of these comments, beauty is within the individual who perceives. Beauty is in part realization and, also, in part the stimulus from within our environment and from within our consciousness that registers

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the reaction to what we classify as the beautiful.

In the attempts to define beauty, usually those who wish to define it would agree that beauty is a quality of something that we perceive or the impact upon consciousness of a combination of qualities which give us pleasure—that is, which to our senses bring about an experience of pleasure and also exalt the mind or spirit. Such a definition is subjective and cannot be limited to any basic physical manifestation or response. It is important that we realize that real beauty exists only in the process of being received. In the extreme idealistic sense, beauty would have no impact and, therefore, no existence unless it were interpreted by the consciousness of the individual.

I have seen sights of great beauty sufficient to attract my attention and hold me in awe for a period of time; and yet, during that same period of time, I have seen other individuals pass this same point and not be impressed. Therefore, the beauty that was there was to a great extent limited to my realization. There is a tendency for those who do perceive beauty to want to preserve the experience. However, the perception of beauty, like the subtle experiences of the mind and the experiences of the mystic, are fleeting and difficult to capture. Beauty cannot be contained within any physical limitation. I cannot put the sunset within a container and preserve it. True, I may be able to photograph it, and the photograph will renew in my mind the original experience; but it will not contain all the elements of the original experience of perceiving beauty.

Beauty escapes control or ownership, and the individual who tries to capture and control beauty only ends by losing it entirely. When we seek to take beauty, it ceases to be because a part of the experience that causes realization of beauty is immediately broken. The child sees a soap bubble reflecting colors that are in the environment about him, and his response to that sensation of beauty is to possess it. He

reaches for the soap bubble and immediately it disintegrates and ceases to exist.

A beautiful flower is seen blooming. It is plucked and carried by the individual who was momentarily impressed by its beauty, and in a comparatively short time it fades. Its beauty is gone. Great jewels have attracted the attention of mankind, both for their material value and for their beauty; but their possession locked in a safe where they cannot be touched or seen creates a discontinuity in the concept of beauty.

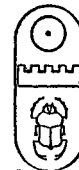
No One's Property

Beauty is, therefore, not the property of any individual entity. It is an expression of our own degree of interpreting our environment and the responses that come to our mind through our inner self. When we have evolved our consciousness to the level that is ordained for man to evolve, that is, when we have become more acutely aware of our place in the universe, it is conceivable that we may arrive at a place and time where beauty will be a continuous rather than a momentary realization. We may then live in an environment that we seek to attain now by possession of material wealth and control of what we believe to be beauty. Real beauty lies in the evolverment of our own consciousness, not in the possession of any part or phase of the material world.



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HAROLD M. SCHMECK, JR.

Mind Control on Way

*Special to The New York Times,
Berkeley, California,
December 27, 1965*

SCIENTISTS must start thinking now about the possibilities of mind control that their research may soon make possible, the chairman of a symposium on the brain said today.

This point was made by Dr. David Krech, professor of psychology at the University of California, Berkeley, in opening his session of the annual meeting of the American Association for the Advancement of Science.

"This grand new enterprise, this brave new science of the mind, has already made some major advances, and is on the verge of even more significant achievements," said Dr. Krech.

"Perhaps even in some of today's papers are the beginnings of genuine breakthroughs into the understanding of the mind. If not today, then tomorrow—or the day thereafter, or the year thereafter. I need not spell out for you what such understanding of the mind may mean in terms of the control of the mind."

Dr. Krech then said he doubted that many persons, including the scientists most intimately involved, had given much thought to the grave problems of ethics, politics, and social good that would be generated by the development of drugs to control or influence the mind.

"I don't believe that I am being melodramatic," Dr. Krech said, "in suggesting that what our research may discover may carry with it even more serious implications than the awful, in both senses of the word, achievements of the atomic physicists. Let us not find ourselves caught in their position of being caught foolishly surprised,

naively perplexed, and touchingly full of publicly displayed guilt at what they had wrought."

Professor Krech presided over sessions today in which reports were made on drugs that erased memory in goldfish and on other drugs that enhanced memory and learning in rats. The sessions also heard much data that indicated science was at last coming to grips with the chemical basis of memory and learning.

There has been a gradual accumulation of evidence seeming to link the process of memory with the compound ribonucleic acid, usually called RNA, which is a master chemical of life. It is RNA that directs the production of all protein made in living cells. Some scientists have suggested that it may also carry the code by which information is stored as memory in the brain.

The drugs described today that seemed to affect memory and learning were, in general, chemicals believed to affect either the brain's RNA content or the brain's production of protein.

In many of the experiments reported, fish, rats or other animals were put in enclosures and were given electric shocks after a warning by light or buzzer. Their learning and memory were measured by the number of trials it took them to avoid the shocks and the time—days or weeks—that they would retain memory of the shock and the movements needed to avoid it.

Memory of Fish Erased

In goldfish studied by Dr. Bernard W. Agranoff of the University of Michigan, long-term memory was obliterated if the fish were given minute injections of the antibiotic puromycin shortly after the first trials. Since short-term memory was not much affected, the speaker was led to conclude that the drug interfered with the process by which memory becomes fixed in the brain.

Puromycin is known to interfere with protein formation by interfering with the function of RNA in the cells involved. It is not used medicinally because it produces harmful side effects.

Other reports from the universities of Hawaii, Indiana, and North Carolina also produced evidence suggesting a

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relationship in various species of animals between RNA and the memory-fixing process.

Specialists from Abbott Laboratories in Chicago and from the Illinois State Pediatric Institute described a chemical called magnesium pemoline, already much publicized, that has enhanced retention of memory in rats and presumably enhanced their learning. This drug is being carefully studied in human beings to see if it may have a beneficial effect on memory retention in the elderly.

Another report on experimental drug treatment that seems to affect memory was made by scientists of the State University of New York, Stony Brook, L.I. They reported finding differences in species in the reaction of animals to stimulants to the nervous system. Doses that seemed to aid learning in rats of one strain might disrupt it in others, the report said.

In another session of the large scientific meeting here a scientist from Yale University showed a film, demonstrat-

ing that aggressiveness in monkeys could be turned on or off at will by a radio control mechanism. The device sent signals to electrodes implanted in the animals' brains.

In his introductory discussion of the study of the mind, Dr. Krech said that "for the first time in modern scientific history there now flourishes a sophisticated, multi-disciplinary, serious and, I may add, 'well heeled' scientific inquiry into mind-memory, learning, problem solving, thinking. For the first time, biochemists, chemists, pharmacologists, geneticists, anatomists, and psychologists have been banding together in an attempt to understand the operations of the brain. And all of this has happened with unprecedented speed.

"Scientists today must start considering the probable impact of all this research," Dr. Krech said, "and must consider in advance ways to deal with the ethical, political, and social problems that may arise."

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CHARLES ROSS

Philosophy of Loss

*Perceiving life's
ebb and flow*

ALTHOUGH to certain of the mystical temperament it may have become evident that true ownership of property is untenable, a rating must be given to the prevalent concept of *mine*. It may well be that, in the highest sense, all we have to keep is intangible; but, practically, we have to contend with and respect the conventions of property.

Ownership in itself is perhaps only a symbol. Through it, however, interpersonal harmonium finds a mode of establishment. As our children find some fulfillment in the working out of their inner natures and conflicts with toys and games, so in the all too serious altercations of law, whereby litigants and contenders to property hammer and batter at each other for "their rights," it may be that adult values are in a slow process of finding themselves.

Too often, life strips us of what we have had, and the loss compels us to an inner redress. The amazing thing, though, is that the sources of rationalization and self-comfort appear to be inexhaustible. We cannot, in the long run, regret what we have lost, hard though the loss may have been. As close scrutiny reveals that what we had was superfluous, we come to appreciate and understand the necessity for eliminating the unnecessary.

It is trite and untrue to observe that the best things in life are free. The price of disciplined attitudes is high, and what we receive must be paid for. From this, we may understand the meaning of the initiatic *rite of separation*, which may be seen as the removal

of the candidate from the world that he may return to it changed.

Nature herself employs a *rite of separation*, grander and more sublime than that of any dramatic analogy which man is able to devise. The human ritual merely reflects the natural one. The Prodigal Son only faintly echoes the separation of man from the super-natural grace.

In life, a counterpoise is sought. The defense of property is at times as necessary as the surrender of it, which, actually, is only a symbolical exchange, an assumption of the true, a rendering to Caesar wherein the god is served.

The defense of property can, likewise, declare an essential value—the defense of a principle. What goes out comes back. The ebb and the flow must be perceived. As we grudgingly pay our taxes, so the fruits of them need an equal realization.

Here lies the psychology of turning the second cheek or running the second mile. There is a namby-pambyness associated with cheek-turners, that rare species perhaps not yet extinct. It has always seemed, however, that they have been considerably misunderstood. A thrusting business leader once conceded: "I never win a battle but I feel that I have lost it." The converse might have been said.

Every judoist is a yielder—a yielder in a technique of pure accomplishment. What a yielding on a mat has accomplished is also to be done within. "The sandalwood tree," says an Indian proverb, "sweetens the axe that fells it."

We must, of course, handle the paradox of natural life as the strong charioteer handles and harmonizes the strained pull of the harnessed horses hauling him. The moment comes to the person from whom a particular possession has been withdrawn when another gift is given. This is the compensation of life. It is what appropriately might be called "the second gift." That which has been exchanged for it is of an inferior value. The quantity of loss signifies only the quality of gain.



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EVERYWHERE around us, we see people who hold ill-paid, promotion-poor, or psychologically unrewarding jobs—in an occupational dead end. Many of them might have accomplished great things in the course of their lives. They do not lack the capabilities. They have intelligence, good education, and thorough training in specific skills. Why, then, haven't they succeeded?

Simply because they set out blindfolded, trusting to luck instead of making detailed plans for a course to be followed to a worthwhile goal. Some are bitter, some resigned, others listless. Some are wasting precious talent working for those who are less gifted but wiser and more organized and long-sighted.

Later in life, when these unfortunates reach an age when it is too late to start over from scratch, they will realize that they have acted as irresponsibly as a traveler who hops on the first train that comes along without bothering to inquire where it is going.

If you do not wish to follow such inefficient people, if you want to get the maximum material advantages and spiritual satisfactions out of life, don't start blindfolded. Make a plan, have a method, use your head.

The great majority may believe that success is due primarily to luck, but that harmful delusion is dissipated very fast by the lives of successful people, past and present. All of them achieved their position in business, finance, literature, sports, or whatever, through a carefully thought out, doggedly followed plan.

Jack London didn't just "wish" to become a writer. In his younger years as a poor uneducated sailor, he realized that, if his dream were to come true, he would have to master the complexities of grammar and rhetoric and study the techniques that make writing salable. He cut himself loose from brawl-happy companions in smoky barrooms and spent endless hours in public libraries, saturating himself with the requisites of his envisaged profession.

As he gradually applied his acquired knowledge and skill by writing short stories, he met with many rejections and disappointments. He knew, though, what he wanted, and he kept doing what it took to obtain it. And who

FRANÇOIS PASQUALINI

Is Luck Rewarding?

*Make a plan and
get what you want*

doesn't know the name of Jack London? Would you say that it was luck that made his name immortal?

John D. Rockefeller started out as an assistant bookkeeper, but it wasn't chance that made him purchase stock in a commission business when he was nineteen. He had a plan. That first step on the financial road was soon followed by a long series of similar ones, perfectly calculated to make his name a symbol of wealth.

If Charles Dickens had not made a plan, he would have remained all his life a poor clerk in an obscure office. But he knew how to reach the ambitious goal of his life: literary fame. He studied shorthand, which allowed him to become one of the best reporters on *The Morning Chronicle* (London), and that became a springboard to his brilliant career as a novelist.

Chuck McKinley, the young tennis wonder from St. Louis, Missouri, whose ability is respected by the best players in the United States, was already practicing several hours a day when he was a junior in high school. Paying no attention to those who called the sport "sissy," he kept steadily at it. He has since made his mark in a number of tournaments. "I think I can get better and better until I'm the best," he told a newspaper reporter. "That's why I'm trying so hard. You don't try like this if you think you're going to fail."

Everyone knows of the Sheraton hotel empire. How that empire was built is another story of men who knew what they wanted and made a plan to get it. Ernest Henderson and his two partners decided early that a good way to make money was to buy things—anything—at bargain prices. They started with



importing German flashlights, knives, ersatz suits, police dogs, binoculars, etc., that were cheap in Germany and salable in the United States. Then they shifted to the hotel business, applying the same techniques. They found ways to make the hotels pay or to resell them at a profit.

Henri Tisot, the French artist who entered the Comédie Française at 20, had not only a passion for the theater, but also a plan. He knew that to succeed in his chosen field he must have more than talent; he knew that he must also get rid of his lisping handicap. He worked at it for months under the training of a Conservatoire professor and, finally, was on the road to his theatrical career.

"Take an interest in the future; that's where you're going to spend the rest of your life," a wise businessman once said.

The French say much the same thing: "As you make your bed, so you sleep."

Translated into practical language, both statements mean, "Make a plan before you start." When your plan is made, follow it no matter how many real or imaginary obstacles may lie on the way.

Foolish as it may seem, imaginary hurdles are often greater impediments than actual ones if you don't recognize them for what they are. I knew a young man who had decided to become an air line pilot; but, suddenly, after taking a boat trip and becoming seasick, he gave it up. "If I am so sick on the ocean," he decided, "it must be even worse in the air."

Such reasoning may seem logical, but in many cases it is contrary to fact. Our

would-be pilot never bothered to find out whether his judgment in the matter was sound. He simply gave up his plan before he even started.

The complexity of a plan may vary to a great extent according to the nature of the objective and the number of difficulties involved. It is obvious, for instance, that if you decided to become president of the company you are working for, more extensive planning would be called for than for planning a vacation on the Riviera.

In the first case, you would have to make a series of minor plans to attain intermediate positions. Each of these in turn would necessitate further sub-plans—mapping out a specialized educational program to fit you for one or several of the intermediate posts.

In the second case, your basic plan would merely call for saving enough money to take the contemplated vacation.

Whatever your goal and the complexity of the planning required to solve the major or minor problems it entails, you should never overlook simple solutions. There is a tendency to discard obvious solutions because they seem childish. An efficient person, however, usually explores every possibility, no matter how foolish it may sound on first thought.

Suppose you had been a Bedouin sheik in Saudi Arabia and had fallen in love with one of former King ibn-Saud's wives. How would you have gone about obtaining what you wanted? Would you have written the king a letter, asking him to give you the wife you wanted? Chances are you would not have. Yet that is exactly what Sheik Rachid did—and he got her!

IT BEGAN IN EGYPT

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AS HE EMERGED from his cave in the morning, primitive man must have raised his arms in adoration and thankfulness to the rising sun for relief from the terrors and uncertainties of the murky night. The roots of prayer may lie in these early reactions to an unfamiliar world. However, a more sophisticated explanation is that prayer is the soul's desire for union with the Divine. Whatever the explanation, prayer is something that comes naturally to us. It is the child of faith and the sister to hope.

In *Holy Wisdom*, Augustine Baker defines prayer as an elevation of the mind to God. "Prayer," he explains, "is an actuation of an intellectual soul towards God, expressing, or at least implying, an entire dependence on Him as the author and fountain of all good, a will and readiness to give Him his due, which is no less than all love, all obedience, adoration, glory and worship, by humbling and annihilating the self and all creatures in his presence; and lastly a desire and intention to aspire to union of spirit with Him. Hence it appears that prayer is the most perfect and most divine action that a rational soul is capable of. It is of all actions and duties the most indispensably necessary."

Successful Prayer

Aldous Huxley speaks of four distinct procedures in prayer—petition, intercession, adoration, contemplation. Petition, or the asking of something for ourselves, and intercession, or the asking of something for others, are the lowest forms of prayer. Rarely, though, do we pray without including a petition. The most successful prayer is the least concerned with one's own self. Properly practiced, prayer results in an elevation of consciousness.

In his chapter on prayer in *The Perennial Philosophy*, Huxley passes over as irrelevant the occult aspects of evocative prayer. In this domain lie the mantras, spells, incantations, and magic formulae with which we shall be mainly concerned here.

A mantra is a powerful repetitive prayer, consisting of certain vowels and consonants grouped to give a high order of sound and psychic vibrations. All mantras are attempts to recapture the

RUSI J. DARUWALA

The Power of Repetitive Prayer

Treasured wisdom that must not be misused

lost Word which God spoke when He created the universe. Their purpose is to stimulate man's psychic centers, develop the aura, and bring the higher forces of the universe into the material mold.

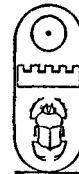
Every religion has its own mantras couched in the original language of the faith. Some, however, are not found in traditional literature since they are transferred directly from Master to pupil. The medicine men of American Indian tribes and the African witch doctors knew certain mystical vowel sounds which were utilized in chants and exorcisms.

The ancient Essenes, active in Egypt and Palestine at the dawn of the Christian era, were well trained in this. In *The Mystical Life of Jesus*, Dr. H. Spencer Lewis stated: "The Essenes spoke softly to their patients and used certain vowel sounds without any evidence of a formula and often performed the greatest cures by the simple laying on of hands or by instructing the patient to retire to the silence of his home and sleep while the cure was conducted in a psychic manner."

Zoroastrian, Hindu, Jewish, and Islamic mysticism includes powerful repetitive prayers. These mantras have diversified purposes—some for curing fatal snake bites, others for attaining fame and popularity, and others for increasing personal magnetism, improving health, giving physical and psychic protection, insuring wealth, or summoning the Invisible Masters.

Proper pronunciation, the method of vibrating the mantras, is important. It is said that when the ancient rishis pronounced the word *OM*, the very ground on which they sat vibrated.

(continued overleaf)



The Hindu *Gayatri Mantra* is immensely powerful and gives psychic illumination. It is maintained that, if whispered, it is ten times more effective than when recited aloud; if recited silently in the mind with pin-point concentration, it is ten times more powerful than when whispered. Of course, to be really effective, it must be done along with proper breathing.

Years back, I heard of an Indian Yogi who had developed his voice to such an extent that every time he spoke he brought the thing he said into manifestation. He spoke rarely and only used this power to cure disease and suffering and to remove psychic obstacles from an aspirant's path.

The Power of Mantras

Many mantras are short and easily remembered. Some consist of merely a word or two and generate such tremendous vibratory energy that they need be said only silently in the mind once a year during a sacred convocation.

The Zoroastrian *Yatha Ahu Vairyo* is a mighty shield of protection and serves also for creating new conditions. It is reputed to destroy the debris of evil thought-forms and desires that may invade an individual's aura. Any clairvoyant will testify to the vibratory power of genuine mantras, which actually change the aura of the person reciting them.

In the Zoroastrian prayer, *Ahura-Mazda Yasht*, Zarathustra requests God to reveal unto him those portions of the Word which are "the most powerful, the most conducive to success, the most glorious and the most effective, the most healing." Thereupon, Ahura Mazda reveals them to Zarathustra, promising that by day or night they will serve as a shield and an encircling defence against all evil. In the picturesque language of the ancients, "These names are a defence, as if a thousand men were guarding one man."

The *Kemna Mazda*, a short Zoroastrian prayer, was allegedly recited seven times before any occult experiment. It begins with a beautiful piece of rhetoric, "What being, O Mazda, shall grant protection to a mortal like myself, when the evil-minded threaten to overpower me?"

The peculiar grouping of vowels with consonants and the thought content are what constitute a mantra or a repetitive prayer. All the languages of the traditional religions are rich in these peculiar sound effects, which when transliterated into English prove effete and lose their power. It is for this reason that we have no original effective mantras in the English language.

There are many beautiful, inspiring prayers in English, however, some directed movingly to the Godhead and others to patron saints and devas. They are not mantric in character, but they do employ another important mystical principle. While praying, the petitioner forms a vivid mental image of the realization of his demand or desire. He then dismisses the matter from his mind, confident that his prayer will be granted. He thus releases the visualized image from his objective mind. The subconscious takes it up and ultimately manifests the wish. This principle of subduing the frantic objective mind and allowing the subconscious to take over is employed in the well-known repetitive prayer, "May Divine Light Illumine Me."

Importance of Procedure

For certain mantras, the reciter must observe some conditions and follow a laid down procedure. Bodily hygiene and emotional and mental control during the period are essential. Proper pronunciation is equally important. "It is not enough to know a Name of Power," cautions Dion Fortune in the *Mystical Qabalah*, "one must also know how to vibrate it . . . it is this tremor of emotion combined with the resonance of devotion which constitutes the vibration of a Name and this cannot be learnt or taught."

There is thus a certain wisdom in Ambrose Bierce's statement, "Take not God's name in vain; select a time when it will have effect." A certain Islamic mantra has to be recited a fixed number of times in one's sanctum and whatever the aspirant needs or desires will come to pass. Another is never to be recited in a house or any dwelling but in the open, by the sea, in a field, or on a mountain top because of the high rate of vibrations it manifests. If by

some mischance an idle seeker were to use these mantras, he would become very ill. Their success depends on the motive and nature of the demand. The mystic employs them only to blot out adverse karma—his own or others’—or to remove psychic obstacles from the Path.

Using these sacred formulae for selfish gain or malicious harm would bring tragic consequences in the manner of W. W. Jacob’s short story, *The Monkey’s Paw*. “When the Gods wish to punish us,” wrote Oscar Wilde, “they answer our prayers.”

The knowledge of genuine mystical techniques is not something a recluse invents atop a mountain hermitage. It

is a treasured wisdom painfully garnered down the ages by dedicated seekers of Light. To the guardians of this sacred knowledge, fame, wealth, and power over others are meaningless. No temptation or torture could force them to impart this knowledge to the unworthy or to the unprepared. The vowel sounds and the mantras that really matter—the words of Power—are given only verbally to tried and tested initiates. Theirs is an ascent up a divine stairway that knows no end.

The last word on the subject rests with that brilliant mind, Oscar Wilde. “Prayer,” he wrote, “must never be answered; if it is, it ceases to be prayer and becomes a correspondence.”



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.

May: The personality for the month of May is Mohammed Ayub Khan, President of Pakistan.

The code word is MAAT.

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



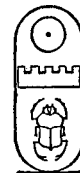
INDIRA GANDHI

July: The personality for the month of July will be Indira Gandhi, Prime Minister of India.

The code word will be SCALE.



MOHAMMED AYUB KHAN



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.

Evils and Karma of Society

WHEN MAN ATTEMPTS to interpret the laws of nature and God and forms his interpretations into ethical and moral laws, he generally makes errors and creates many evils, bringing upon himself and all other human beings certain karmic conditions that are difficult to adjust by compensation. There is an ancient proverb among the Rosicrucians that "the laws man makes are the laws man breaks."

In fact, it is a well-established principle among mystics that a divine law, a God-made law, and a truly immutable natural law cannot be broken. We speak of violating divine and natural laws, but we really mean that man runs counter to them and places himself out of harmony with them.

Man-made laws and man's interpretations of divine and natural laws are generally inconsistent and so flexible, so easily broken, differently interpreted, and unfairly applied that man becomes individually and collectively a victim of the circumstances he has created. Al-

though the average individual adopts the principle of letting his conscience be his guide, it is so easy to quell his conscience with conveniently invented alibis and excuses and to find legal technicalities and explanations for actions that we find society suffering under negative conditions of its own creating.

But not all of society's sufferings are karmic, unless we use the term to include automatic reactions. Very often, cities, states, communities, and other groups of individuals create a combination of laws and principles which they call a moral or legal code. Thereafter, society finds itself entangled in a mesh of complicated principles that bring unpleasant reactions from day to day as automatically as walking off the edge of the roof brings a drop to earth.

Society is suffering from thousands of automatic reactions and results of its efforts to reform individuals and interpret fundamental laws. This suffering on the part of society manifests in the suffering of individuals and groups of individuals and in the affairs of nations and races. The principles of the law of compensation and karma are used as an alibi or explanation for these sufferings, and we even hear it said that they are the result of karma that was created in previous lives. The fact is, however, that they are not karmic but are wholly automatic reactions resulting from mental attitudes and actions performed in this incarnation.

There is, for instance, the system of creating and establishing moral or legal laws in our national, state, and local statutes for the purpose of punishing violators of natural and divine laws and to interpret what we think we understand about them. Man takes upon himself the privilege of interpreting these laws and becoming, thereby, a self-appointed lawmaker and judge of the actions of others in the light of his

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own arbitrarily made laws. This process has become so involved and susceptible to variation and modification that we have to submit man-made laws to groups of individuals such as Supreme Courts and other courts for interpretation or retranslation.

Is it any wonder, then, that we find it almost impossible to avoid becoming enmeshed in a maze of interpretations, translations, and applications? The greatest lawmakers admit that the average person is continuously violating some of the man-made laws and that it is practically impossible to live from day to day without either unconsciously or consciously doing so.

The mystic knows that when individuals agree upon a certain principle, a code of ethics, or some practice and establish it as a law for themselves and others, they are bound to abide by it. Thereafter, it becomes a sacred principle in their lives although this sacredness does not make it either a divine law or one that is necessarily in harmony with divine laws. When those who have created such laws and accepted them as sacred obligations violate them, there is an automatic reaction from the consequences of their acts and, also, a karmic condition that demands that they make compensation at some time.

A Fundamental Principle

We see in this a fundamental principle of karma: The Cosmic takes into consideration the motives rather than the nature of our acts. If a group or a nation establishes certain laws, proclaiming them to be binding and makes them a sacred obligation, the Cosmic accepts this as a solemn oath or pledge. The laws of karma react just as strongly upon lawmakers as upon those who are more or less innocent victims of the circumstances created by the man-made laws.

I believe that instead of the thousands upon thousands of man-made laws and their interpretations, modifications, and constantly varying applications, we should have laws that are based upon divine laws. They should be promulgated and made understandable to mankind so that everyone would find it possible to live day by day without con-

tinuously violating them and possibly jeopardizing their happiness or liberty.

In modifying our criminal and civil statutes, rules, and codes and making them conform to cosmic principles, it would be necessary to correct our understanding of the *cause* of violations. With such understanding, the applications of these laws would be consistent and without preferment or excuses since man's judgment and prosecution of violators would be in accord with the judgment of the Cosmic, and prosecution and punishment would be established by the law of karma.

Mystics know that no one can escape the fair and equal judgment and punishment of the Cosmic. If mankind came to understand that the Cosmic considers the motive rather than the act, neither social, worldly, religious, nor other qualifications of the individual would have any bearing upon man's judgment. There would be no such thing as stringent punishments for the poor and lenient ones for the wealthy. There would be no such thing as special consideration of prominent persons and no consideration at all for the humble.

Society boasts that in its creation of civil, criminal, and other legal laws and statutes it attempts to establish justice and correct evil. But society has demonstrated by the laws it has created and by their varying applications that it is not fair and just to all and that it is attempting merely to *punish* evil rather than to correct it.

The world is quick to condemn, quick to censure or advocate punishment for the other fellow's mistakes. It is a natural human tendency, which often asserts itself in an effort to distract attention from one's own transgressions. "Let him who is without sin cast the first stone." If this Biblical admonition were heeded meticulously, the slurs cast upon those who are convicts or who have in any way violated social edicts would be few indeed.

In every man can be found some good traits. Underneath the surface, there lie some "beautiful colors and contrasts." Why not look for gold in mankind instead of the dross?

Rosicrucian Digest, July, 1938



The Lure of High Adventure

THERE IS SOMETHING about great adventure stories that strikes a responsive chord in all of us. For some, it is the ever-present conflict of man against nature, good versus evil, or the clash of personalities. Others relive in their imaginations the excitement and romance of their favorite adventure heroes.

Man's drive towards freedom against any odds is a frequent adventure theme. Witness the story of Spartacus, the Roman slave of the first century, who led a rebellion which held off all the armies of the empire for two years.

Good versus evil, as dramatized in the epic tales of King Arthur, Robin Hood, and El Cid, is the central conflict of many adventure stories. Arthur, Britain's fledgling king, who was immortalized in song, story, stage, and screen, was the unifying force in the young nation's history. Elected king of the British Isles by his peers, he proceeded to lead them to victory over the Saxons and reputedly brought 20 years of peace to the troubled islands. Although the son of a king, Arthur did not win the crown easily. He ascended the throne with all the forces

of good on his side when he drew his famous sword, Excalibur, from the stone.

The noble Robin Hood, an Englishman of a different ilk, has touched the fancy of many with his escapades of robbing the rich to help the poor. The legend of Robin Hood persists in modern dress.

From Spain comes the story of El Cid, the great Spanish hero of the 11th century. His inborn sense of justice made him a leader of men. It was he who marshaled an army against the Moorish tyrants, capturing and ruling their kingdom of Valencia.

War, which is supposed to bring out the best and worst in men, is also the testing ground for valor and adventure; and Africa, the dark, mysterious continent, has also spawned many other adventure stories. The conflict between two strong-willed men is a favorite theme. *Mutiny on the Bounty*, one of the epic adventures of all time, is such a tale. Then there are the conflicts born of man against machines, which offer endless variations on a modern theme.

Few people live these kinds of adventures. Nevertheless, the spirit of adventure runs deep in most of us. Whatever the reasons for their universal appeal, tales of high adventure well told, well written, or well dramatized are sure to capture and hold us to the last word.



*The
Rosicrucian
Digest
April
1966*

THE INTEREST in "face architecture" is, in certain circles, centred almost exclusively in one department of it, that of decoration. From "smart society" emerge from time to time hints of the ever deepening mysteries of the lady's dressing-table. Fortune awaits the producer of a successful wash or dye or powder. There are face artists who specialize upon the lip, the nose, the eye, the eyebrow. There is, indeed, nothing new in this. The story is as old as the world.

Montaigne gives us astonishing stories of the tortures undergone by ladies of his time in the pursuit of beauty. There was one at Paris who, "to get new skin, endured having her face flayed." He adds: "I have seen some swallow gravel, ashes, coals, dust, tallow, candles, only to get a pale, bleak colour." Things were as bad evidently in the classic times. Tibullus has some amusing lines on the expedients of the Roman ladies for getting rid of grey hairs and for the securing of fresh complexions. And ancient Egypt and antique Babylon were in these respects no whit better.

Outside the circle of beauties, professional and otherwise, there are other forms of "face architecture," still of the external and decorative order, that are not without interest. It is a marvellous gift, which only a fool would despise, that enables a Macready or an Irving to reproduce the living aspect of a Richard III, to look on us with the face of Hamlet, to make hate and love, ferocity and magnanimity, humor and grief reveal themselves successively in glance and feature. Great mimicry has its place and function. But it is horrible out of place. . . .

But these, after all, are only surface views on the subject of "face architecture." It is astonishing, considering the interest people have in such phases of it, that they do not go a little deeper. For we are not yet arrived at the real face artists. To know them and their work is to know the central powers in heaven and earth. The human face, in any approach of it to the ideal, is the greatest creation of time. That such a result should have been brought out of man's prehistoric and animal ancestry overwhelms us with the thought of the measureless duration, the infinite pa-

J. BRIERLEY

Facial Characteristics

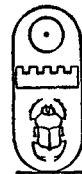
*The self is
the true builder*

tience, the unswerving continuity of Nature's process.

Everything conceivable of beauty and power is summed up for us in a great face. Plato saw there the consummation of the moral and the physical. "All the greatest painting," says Ruskin, "is of the human face." The true artist always knows this and makes the rest of his canvas an accessory to those two or three inches at the centre where a living soul looks on us through luminous eyes. In a picture such as that of "Christ leaving the Pretorium," we study in succession the steps, the building, the crowd, the soldiers as all leading us onward to the central interest—that thorn-crowned face, marred and worn, on which we could gaze forever.

What builds the face? Environment, of course, for one thing. The degree of latitude in which a man finds himself not only paints his complexion, but alters the ground-plan of his features. America and Australia are developing each a distinct expression of their own. Climate, soil, food, and occupation among them have wrought the race physiognomy which separates Turanian from Semite and Aryan from Negro. Buckle and his school have sought to make this the whole explanation. Give them these factors and they will manufacture our whole man for us, face and all. But their easy induction does not satisfy the deeper thought of today. Humanity, it is being discovered, cannot be reckoned up in terms of a rule-of-three sum. We have not yet reached our real face-builder.

As we traverse that unrivalled picture-gallery the open street and study what we find there, we get the certainty that what has made the faces here is not so much the force without as the force within. We are in the



presence of spirits who are the true artists of feature. Charles Kingsley has somewhere a quaint sentence in which he speaks of the soul secreting the body as a crustacean secretes its shell. It exaggerates, doubtless, but the truth lies on that line.

If we try to be materialists on this point, our very language turns upon us. What do we mean when we speak of "a pure face"? Nothing that can be expressed in terms of flesh and blood. What was it that Charles Lamb saw on the countenances of the Quaker ladies on their way to the Bishopsgate meeting, making them "as troops of shining ones"? Very much, we suppose, like the something the people saw on the face of St. Vincent de Paul and which transfigured features that were in themselves homely to ugliness. It was the gleam of the supernatural in man, shining through mortal flesh of a sun behind the sun.

This is the highest beauty of the world. There are faces that are gospels, and there is only one way of making them. It was such a face as looked upon England at the close of the fourteenth century from over the emaciated form of John Wycliffe. We do not wonder that, as his disciple, John Thorpe, says, "Very many of the chief men of this kingdom frequently held counsel with him, were devotedly attached to him, and guided themselves by his manner of life." There was a sunshine here, they realized, which savoured of another summer than England's June could create.

It has been so with all the great souls. To look at these faces people have made pilgrimages and endured all manner of privations. . . . It is this mystery of the face and what is behind it that has set Christian minds in every age wondering what were the lines of that Galilean countenance, the radiance from which has made another and a higher daylight for the world. . . .

When we now ask again how the great faces arise, we seem nearer the answer. They are reflections of faces that belong to another world. Behind the fleshly face is the soul's face. And the soul's face is a great spiritual absorbent. As plants spread their surface to the sun and drink in the rays that beat upon them, transforming all into

life and beauty, so in these natures the spiritual upper surface, along its whole length and breadth, is open to the impact of pulsations emanating incessantly from the Centre by which all souls live.

And not one of these pulsations is lost. It is woven into the structure of the soul and reflected in its expression. The face becomes thus a register of the life we are living. It is the book in which our history is written, a faithful record, with no item omitted, and which, to eyes deeply enough initiated, can be read clear from end to end. . . .

Historical Christianity has developed face types that were never in the world before. The spiritual riches to which it has introduced humanity have translated themselves into new glances of the eye, into fresh, beautiful harmonisations of feature. But its artistry here has not been always of the best. By crude, at times terrible, misrepresentations of Divine things, it has created the morbid face and the fanatic face; it has overspread honest features with the gloom of religious melancholia. . . .

Fathers and mothers are perhaps here the most potent workers in humanity's church. It is theirs to mould their children's faces into the comeliness wrought by high thought and noble inspirations. Goodness is the beginning of beauty.

And with an eye thus upon others we are to look also to ourselves. A hundred artists within and without are at work upon our feature and expression, but it is from us they take their orders. The question as to how joy, grief, gains, losses, the shocks of change and fortune are to use their graving tools, depends on the instructions we give them. For no event is wholly outward or has an existence in itself. Its whole colour and aspect are derived from the soul on which it strikes.

If we accept all life as a process for the building of the soul, we shall find in the end that the process has been a double one. For with the building of souls there has been also the building of bodies. Not these of flesh through which the soul faintly shines, but spiritual ones, fit for immortal life.

Ourselves and the Universe (5th Edition, 1905,
Thomas Whitaker, New York)

IN A NATION whose students make up more than one-quarter of the total population, an expanding atmosphere of student discontent has become of major concern to the American public. The mood of aimlessness and dissension extends from universities, where open protests are a popular extracurricular activity, to secondary and elementary schools, where juvenile delinquency is commonplace and one million American boys and girls become school dropouts each year.

The uncertainty and discontent of today's students are part of the social and political currents of the times and in the cases of many dropouts reflect economic and family instability. Communities and states are attempting to alleviate the problem through programs for rehabilitation of dropouts, and the United States government is devoting \$1.3 billion to aid for state education programs, primarily to give disadvantaged students a better opportunity to become educated.

In the opinion of many educational authorities, however, the student mood is not merely dissatisfaction with current events but has a deeper reason: the impersonality of today's pressurized, crowded schools. The regimentation of students and, in elementary and secondary schools, the regimentation of curricula have in the opinion of educators created an ambiance of nonentity in which youths have been left to seek their own outlets for individual expression.

Stiffening academic standards in colleges and rigid curricula in secondary and elementary schools reduce time within the school schedule for young Americans to develop their individual creative interests. The complaint of many educators is that youths are taught the *what* but not the *why*.

One reason for the tendency to make public education a matter of groups rather than of individuals may be the increasing power of noneducation groups to determine curricula. The normal elective period in a six-period day in which youngsters were allowed to study music, art, or other subjects of individual creative interest is naturally affected by the further regimentation. Schools determined to retain an elective

Student Unrest

*The problem is linked
to impersonal school curricula*

period must add a seventh period to the day or find some other solution.

Herein, ironically, legislative action conflicts with an observation made by the most avowed spokesman among noneducators who would make education more rigid that it is. Even the insistent prose of Vice-Admiral Hyman G. Rickover has dramatized the importance of music and arts to education: "Set apart from knowledge which is an intellectual concept are Art and Music; these belong to liberal education, enabling us to leave our humdrum lives behind and soar into imaginative worlds."

Pressures of Conformity

It is here at the elementary and secondary levels of education that the employment of a single standard of courses and curricula designed for a class of student instead of a classroom of students has its most serious implications. Here the increasing pressures of conformity contribute to the confusion, unrest, and rebellion that take increasing numbers of American youths out of school each year as dropouts.

According to the United States government, these school casualties will increase by seven and one-half million by the end of the decade. The dropout, who seeks to escape the pressures of failure, boredom, firm schedules, and trouble with teachers, finds he has nowhere to go in modern American society. The percentage of unskilled labor in the national work force has dropped from 50 to 10. He must compete, often at the basic level, with high school graduates, and is generally rejected before he tries.

The growth of student discontent, its underlying reasons, and its implications have confronted society with two alternatives: 1. Either the student mood is a problem that can be solved within the sphere of American education, 2. Or further regimentation of curricula



and standards in education is a necessity of the age, and today's youth must accept the impersonality of schools.

If the latter is true, the discontent evident on campuses and school grounds may be regarded as a necessity of transition, a problem to be solved by natural evolution of the society. However, leading educators are insisting that group-oriented education, far from being an answer, is plainly a mistake; that as a means to readying a citizenry for the tasks of the future, the trend appears to be not only off course but entirely reversed.

Among the major reasons for strengthening arts and humanities courses at all levels of education—developing the youth creatively, preparing him to act for himself—is the contention that the education being given elementary school children today will be out of date by the time they are 40 years old.

Dr. Richard S. Crutchfield, associate director of the Institute of Personality Assessment and Research for the University of California, and other educational leaders believe that by the year 2,000 the facts, skills, and assumptions children are learning now will be obsolete. The point made by Dr. Crutchfield and other speakers at a nationally publicized conference on "New Approaches to Individualizing Instruction" at Princeton, New Jersey, is that the trend of mass education to bury the individual more deeply within the group has appeared just when advances in science and technology are making individualized education more vital than ever. Only the person taught to be most flexible and adaptable will be able to adjust to the many and rapid changes he will encounter in his lifetime.

Dr. Launor F. Carter, director of research for the System Development Corporation of Santa Monica, California, speaking at the same conference at the Educational Testing Service, told gathered educators and psychologists: "The increasing compartmentalization and specialization of the curriculum renders the (educational) system even more inflexible."

Although California represents a hallmark for the trend to regimented education and impersonality in schools, it also has produced some of the strongest

opponents. Among the most vocal advocates of individual development and community sense is the president of the California State Board of Education, Thomas W. Braden. Speaking of the vast number of schools and children in his own state, the nation's most populous, he said: "We need to give these schools and these children names, not numbers. We need to give them identity, and to permit them the differences which make for pride."

Education's Goal

Mr. Braden's point that the present trend fails "to instill in large groups of men the twin objects of education in our society—a sense of the use of individual reason in a community of men" reaches beneath the nebulous arguments that support conformity to grasp the profound issue—the fundamental purpose of the American school.

This purpose, he says, is "not merely to teach science or literature or home economics as unrelated subjects. It is rather through these and other means to teach the art of living intelligently as one takes an active share in the experience and decisions of a democratic society."

James M. Spinning, former superintendent of schools in Rochester, New York, has urged that Americans strengthen every humanizing factor in the lower schools. "Students have a right to know why they are asked to master this or that particular unit," Spinning has said. "What is its significance, what is its relevance for them?"

Such educational spokesmen are joined in their efforts not only by members of the intellectual community, but by an increasingly evident part of the American public that is unwilling to acquiesce to collectivization of education.

A strong public response was aroused by a *Saturday Review* editorial, "Education in A Pressure Cooker," which asked, "Will the students who survive those pressures and who conform to the demands of their professors become the adults who will lead the nation and advance the culture?" Hundreds of letters from educators, parents with children in schools, and students themselves came from 35 states to echo ex-

perts' concern over the direction of education.

This public is reassured by the determination of leading educators to counter standardized education. Braden, for one, has chosen to try to reorganize and redirect the current of education in his state toward the building of individually capable citizens. He apparently has an advocate in Federal Education Commissioner Francis Keppel, who sees the administration's aid to education as a plan which "dramatically parts company with education proposals and policies of the past."

Keppel lists among the program's most dramatic ideas the attempt to

maintain the thirst for education among potential dropouts through painting, sculpture, photography, and music courses that will encourage the creative but nonacademic abilities of American students.

Obviously, he has the assent of the coming generation as well, whose vote for the humanities is dramatized by a remarkable government finding: Since the launching of the first space capsule by the Russians in 1957, the number of college graduates with degrees in the humanities and social sciences has increased 50 per cent. The figure is more than double the increase of science graduates.



OUR NEW COVER—This ancient Mayan observatory in the jungles of the Yucatan peninsula in Mexico is a testimony to the science of a once mighty civilization. From the top of the stone observatory there are various apertures for viewing the constellations. The Mayan calendar has been proclaimed one of the most advanced in the world. The surrounding jungle growth still covers ruins of this once vast culture. This cover is one of a series of photographs taken by the Rosicrucian Camera Expedition.

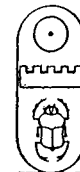


YEAR-END STATISTICS

It has always been our policy to share with members some of the facts and figures of the administration program. Statistics are fascinating, and those presented here reflect the tremendous volume of work involved in servicing members' needs. Herewith are some of the figures:

Total number of pieces of incoming mail	492,617
Total number of pieces of outgoing mail	3,084,748
Individually dictated correspondence	109,819
Staff payroll	\$762,969
Taxes, utilities, maintenance, and insurance	\$102,954
Printing costs (not including books)	\$387,264
Envelopes, office supplies, and stationery	\$ 81,058
Postage for the year	\$252,000

AMORC's financial records are audited by the internationally known auditing firm of Arthur Andersen & Co.



Special Summer Classes . . .

The Rose-Croix University Summer Study Program offers the following courses for the 1966 term. Choose one from each of the three weeks and make them your special project for your next vacation. Rosicrucian members may attend one, two, or three weeks, thus having a choice of one, two, or three courses.

July 13-23

1. Psychology and Mysticism of Musical Sounds
2. Creative Writing
3. Rosicrucian Principles in Health and Healing
4. Hermetic Philosophy
5. The Power of Words (Semantics)
6. Man's Psychic Structure

July 25-30

1. Human Relations
2. Marvels of Heredity
3. Sketching, Painting, and Design
4. The Religions of Man
5. Voice and Harmony
6. Dreams Men Live By (Modern Philosophy)
7. Self-Expression Through Drama
8. Curación Rosacruz (Presented in Spanish)

August 1-6

1. The History and Mystery of Initiation
2. The Wonder of Life
3. The Employment of Reason
4. Symbolical Systems
5. A Study of Human Behavior (Mental World)
6. The Nature and Manifestation of Spirit Energy
7. Music Therapy
8. Sculpture
9. Indole y Manifestación de la Energía Espiritu (Presented in Spanish)

For complete information, write to:

THE REGISTRAR, ROSE-CROIX UNIVERSITY
Rosicrucian Park, San Jose, California 95114

ONE DAY recently, all employed at Rosicrucian Park assembled in Francis Bacon Auditorium to hear Frater Arthur C. Piepenbrink, Supreme Secretary, explain procedural changes that will be effected by the introduction of a computer for maintaining records and expediting membership service. Growth and change characterize our times and the Rosicrucian Order, AMORC, is in stride!

▽ △ ▽

Following the plan inaugurated last year, a group of new employees at Rosicrucian Park was introduced to departments other than their own. Frater Chris. R. Warnken, Grand Regional Administrator, took charge and briefed the group on the over-all functioning of the various departments.

▽ △ ▽

A feature of Abdiel Lodge's (Long Beach, California) 20th birthday celebration on Sunday, February 13, was an allegory written by Frater Ralph M. Lewis, Imperator.

▽ △ ▽

The Lancaster, Pennsylvania, *Intelligencer Journal* ran a story recently about a Lancaster County construction project that is the latest in a continuing program of restoration at Ephrata Cloister.

It seems that during the years some of the original partitions were rebuilt with commercial plaster. These plaster walls are now being replaced with 18th-century building materials—mud, straw, and rough wood—to make them authentic reproductions of the old walls.

Doorways, too, are being restored to their former sizes, about four feet high by two feet wide—once-upon-a-time reminders to the Sisters that humility is a requisite of the religious life.

These changes, including the restoration of original woodwork and the replacement of floors with brick similar to the materials used in original construction, will be completed for the 1966 spring tourist season. For the first time in years, the entire first floor will be included in the formal tour of the Cloister.

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Frater Harvey Miles, Grand Secretary (center back), and members of the AMORC Lodge of Lima, Peru.

Rosicrucian Activities

Around the World

In January, a five-day Rosicrucian Conclave of the AMORC Lodge of Lima, Peru, numbered one hundred forty members, some of whom came from as far away as Iquitos and other outlying Peruvian cities and even from Guayaquil, Ecuador. The honored visitor from the Grand Lodge in San Jose was Frater Harvey Miles, Grand Secretary, who reported a wholly successful conclave.

Frater Miles had much to say about the hospitality and enthusiasm of these South American members. In fact, their beautiful temple must be sold in time and replaced by another large enough to accommodate a growing membership.

Frater Miles spent a part of his vacation in Lima after the conclave and traveled to the beautiful area of Machu Picchu, climbing the 800-ft. mountain of Huayna Picchu with Frater Carlos Toro (Lincoln Tours Agency) and his daughter, Teresa Mónica.

Peru is a fabulous vacation land, Frater Miles avers, and he hopes to return some day for a longer stay.



In the photograph opposite, artists are shown in the AMORC Studio at work on the murals of the new Rosicrucian Egyptian Museum. Under the direction of Frater John Mee of our Cinematography and Design Department, details of interior design and decoration are well advanced at this time.



We have received interesting news from a Rosicrucian in Poland, where, we are pleased to say, plans are underway for the possible reactivation of the Rosicrucian functions. We have been advised that a new Polish motion picture based on a prominent novel concerns an important personage of that country, a prince Gintult, who is mentioned as being a *Rosicrucian*. In the film, the last words of this dying prince are from an old Rosicrucian chant: "*Ad rosam per crucem, ad crucem per rosam. In ea in eis gemmatus—resurgam.*"

In recent Polish literature, also, there is an interesting novel entitled, *Sedziwój Sandivogius*, by Dziekónski. The novel concerns the historical activities of the Rosicrucians in Poland in the 17th century, at which time the Order was extremely active in that country.

Amnesty International, founded in May, 1961, each year publicizes the case of a "prisoner of conscience" to symbolize the thousands who suffer imprisonment and persecution because of their beliefs. On December 10, Human Rights Day, Amnesty members in many countries of the world last year arranged ceremonies at which the Amnesty Candle, entwined in barbed wire, was lit on behalf of Koumandian Keita, headmaster of a school in Conakry, capital of Guinea, West Africa, who was

imprisoned for publishing a memorandum criticizing rigid state control of schools and teachers.

The Mercury, daily newspaper of Hobart, Tasmania, Australia, described the annual meeting of the Amnesty International in Hobart, at which Mr. Michael Dontschuk, imprisoned by the Germans when he was young, lit the candle. Various civic and religious organizations and members of humanitarian groups were represented—among them the Rosicrucian Order, AMORC.

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Frater Robert J. Lanter pointed out recently that true-false and multiple-choice examination questions contain pitfalls. He cited the "True or False" article in the December, 1965, issue of the *Rosicrucian Digest* as containing at least two examples of such pitfalls.

"Consider Question 6," wrote Frater Lanter. "'An astronaut can endure speeds in space up to 30,000 mph.' Though listed as *false*, the answer points out that he can endure any speed, that only the acceleration is subject to limitation. Question 7, 'A space craft travels at phenomenal speeds before it leaves the launch pad,' implies that the two bodies concerned are only the space craft and the launch pad, ignoring the astronaut's speed and that of the solar system and who knows how many other speeds."

**The
Rosicrucian
Digest
April
1966**

PEOPLE everywhere are talking about the corruption of our time. Some even fear that the modern electronic brains or computers eventually will dominate human life. Such an absurd idea not only mocks man's intellectual capacity but suggests that he is a helpless being, devoid of soul and spirit. Our problems are complex, but can we say that today's world is more spiritually degraded than it has been before? All civilizations, we know, move in a kind of spiral through the infinite depths of time, having their periods of rise and fall and leveling off at a little "higher" point after each turning. About 2,000 years ago Plotinus wrote to Flaccus:

Tidings have reached us that Valerian has been defeated, and is now in the hands of Sapor. The threats of Franks and Allemanni, of Goths and Persians, are alike terrible by turns to our degenerate Rome. In days like these, crowded with incessant calamities, the inducements to a life of contemplation are more than ever strong.

There are similar examples indicating there is nothing new under the sun. Certainly various periods in history are marked by extraordinary unrest and disorder. These are times when humanity *unconsciously* becomes more *conscious*; when as a collective body it strives for those higher, inner values that are everyone's birthright. All worthwhile things are born out of chaos, to ourselves and to nations; but if we concentrate merely on the somber aspects of the world situation, we will lose sight of the causes behind the bewildering changes in current events. Couldn't it be that our present 'decline' is heralding the birth of another and better period in the drama of human life?

Nevertheless, worry and confusion are causing many groups to fight for the old, inadequate ways. They do this by giving religious advice without being asked, convinced that only an acceptance of *their* creed will assure spiritual security for another. No matter how good their intentions, attempts of this sort are useless and can neither revivify outgrown standards nor correct wrong interpretations. On the other hand, the independent seeker discovers

W. RINSMA

Decline, Revolt or Progress?

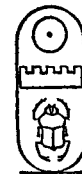
*The turn
in the road*

that spiritual Teachers have appeared through the ages in every part of the globe. They have shown the Way simply by *being* that which they encourage men to awaken in themselves. Any attentive, unprejudiced reader will agree that the great religions of the world contain the same basic principles.

In the West we are most familiar with the message of Jesus. For a few hundred years after he lived, people seriously studied his precepts as they heard them, questioning freely and naturally whether some of Jesus's pronouncements came from other and older sources. Then, as always after the climax of a great Teacher's effort, rigidity set in. Thus we see how humanity periodically moves away from wisdom and must again battle its way back in the direction of truth. These are the times when perplexity and unrest become apparent—and at just such times is the quiet urge of searching souls strongest.

Yet what do we usually see these days? We find that with continued obstinacy old wine is poured into new bottles offered to the people. The churches—at least in Holland—are making great public efforts to hold members or to get them to return. Is the "church" sufficiently aware of the reason it has lost contact with so many, especially the young? Rising beside the new churches are handsome recreation buildings, complete with electric guitars, coffee bars and excellent speakers. One structure vies in beauty with the next. But . . . doesn't all of this pertain merely to unimportant aspects?

It seems that we must look for the kernel of the whole matter elsewhere. We will have to ask ourselves whether one can bring the spirit into fine mod-



ern buildings if this was not possible in the old ones. It could well be that all these efforts will have been in vain. The real searchers long for a satisfying religion which intuition tells them exists somewhere. No longer will they accept worn-out dogmas and teachings that science has proved untenable. At the same time it is becoming apparent to more and more people that our universe offers infinite possibilities for spiritual progress. For one who is asking for the keys to the mysteries of

creation, entertainment provides a poor substitute. Wouldn't it be wiser to assume that each individual, working along his own path, has greater spiritual stamina than we dared suppose?

The urge to seek out fresh answers to the riddle of life gives the impression of religious instability. In reality it is merely a new call for the light of truth, independent of any outside force, free of the weight of old forms and traditions.

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ALEXANDER KOPYCINSKI

Matter Is Spinning

*A manifestation of
the Universal Force*

IT IS CONCEIVABLE that the sun and planets merely form an atom which with other star systems builds matter in first degree dimension. It is equally conceivable that that matter in first degree dimension is part of an atom in second degree dimension, and so on—matter built in higher and still higher degrees of dimension *ad infinitum*, world without end.

Immanuel Kant wrote in his *Universal Natural History and Theory of Heavens* (1755): "All these immense orders of star worlds again form but one of a number whose termination we do not know, and which perhaps is a system inconceivably vast and yet again but one member in a new combination of numbers."

It takes many worlds of smaller dimension to build one single particle of the matter in the bigger dimension, and this kind of structure is repeating itself infinitely. Sir Arthur Eddington in *New Pathways in Science* states: "We may picture an atom as a minia-

ture solar system. The proportion is nearly the same as that of the sun and its planetary system: the sun corresponding to the atomic nucleus." And Sir James Jeans in *The Universe Around Us*: "The atom consists mostly of emptiness—we compared the carbon atom to six wasps buzzing about in Waterloo Station."

Reversing the direction, it is possible that atoms we know are built from vast galaxies and worlds. We cannot say that there is a smallest particle that matter is built from. Proportions between volumes, distances, masses, and even the mean density of stars and planets, as well as of atoms and electrons, are very close.

We cannot expect the numbers to be exactly the same, for no two things are alike in nature; but it is obvious that the same Universal Force decided the size of the planets and the number of electrons in one orbit. Our mortal sense observation is restricted to a very small part of the galaxies and atoms.

Questions Unanswered

Scientists know of over thirty different types of particles building an atom, but they do not know whether all the theoretical particles exist as different particles or as different states of the same particle—different only in size, charge, or behavior. We classify as stars bodies red or white, expanding or shrinking, and as planets bodies without consideration of size or their number of satellites. (Satellites circling in the opposite direction may be called satel-

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lites-minus or antisatellites; in case of collision, they will annihilate each other.) Scientists do not know either whether corresponding celestial bodies exist somewhere in the vast universe. Present discoveries made by radioastronomy promise us many possibilities.

There is another question: Are these thirty different types of particles solid? The Viennese physicist, Ehrenhoft, proved the existence of much smaller particles of electricity. Isaac Asimov said: "It now appears that even protons and neutrons are not the simple particles they were thought to be, but may have nuclei of some sort surrounded by clouds of mesons just as atoms have nuclear cores surrounded by clouds of electrons."

Big and Small Are Relative

All objections as to the identity of the universe and atoms are based mostly on theories concerning charges and acting forces. Science uses different explanations for forces acting in planetary systems and for those in atomic structures. In accordance with the theory of relativity, big particles are small when compared to bigger ones, and small particles are big when related to smaller ones. We cannot discuss these forces separately, composing special mathematical and physical laws for macroscopic systems and different ones for the microscopic. We should apply our observations of atomic forces to the solar systems and *vice versa*.

As Sir Arthur Eddington expressed it: "When we discuss the reality of the physical world and the entities which constitute it, we have no reason to discriminate between the macroscopic and the microscopic entities. It is to be treated as a whole. Broadly speaking, macroscopic systems are covered by the relativity theory and microscopic systems by the quantum theory—the two theories must be ultimately amalgamated."

The idea of worlds in different dimensions has its confirmation in mathematics, too. Einstein proved mathematically that the universe is limited and has a solid shape somewhere outside. But the question is whether there is only that one world, suspended in never-ending ether; or, as seems more probable (using Euclidean geometry), whether there are many of them revolving in the inter-universal space.

From the outside, the four-dimensional universe looks the same as the solid matter on our planet does to us—solid because of the spinning motion. Without the spinning of the particles—or, more plainly, without time—we would see only 0.5⁻¹³ of the atom space as a solid body. The rest would be interelectronic space. The spinning causes the matter under a field-ion microscope to look like hundreds of tightly packed disklike galaxies.

What is matter? Sir James Jeans said that "matter cannot be interpreted either as waves or as particles, or even as waves plus particles. Matter shows some properties which are inconsistent with its being waves and some which are inconsistent with its being particles."

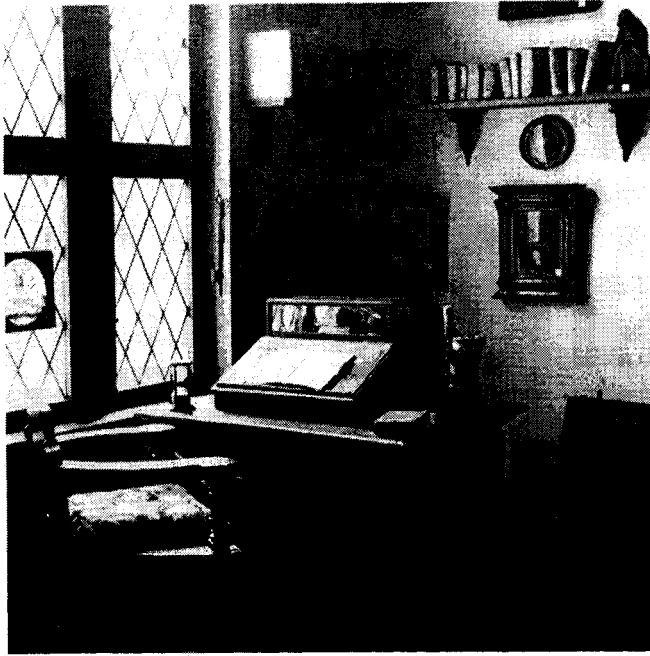
What is matter then? Because the particles in smaller dimension are again nothing but the spinning of smaller particles, we can say that matter is nothing more than the spinning of the spinning. The spinning creates electrostatic fields, which, in turn, produce vibrations of intermedia. The nature of spinning is cyclogenetic, a cyclonic rotation caused by expansion of the universe. Expansion may be explained by the *big bang* theory or, more simply, by heat applied to the outside of our universe. In case of cooling, the spinning will be anti-cyclonic.

Anyway we look at it, without the Universal Force manifested in space and time, there would be no matter.



In this Space Age of astronomical figures, two billions of anything—even people—are not too impressive. But when "Are We Doomed To Starve?" page 89, of the March issue attributed a billion population in 1850 and two billions in the 1920's to the United States, we should have noticed because these figures referred to the *world* population. We are sorry!





SANCTUM MUSINGS



ARE OUR LIVES DECREED?

We can perceive and apperceive courses of action which will lead to our welfare and others which will lead to our detriment. Further, we know that if we pursue one course, the result will be the opposite from what it will be if we follow another. Then, too, we know that will, as desire, can precipitate us into a preferred direction. Why this human *mechanism of mind* if all causation, or what men assume to be causality, is possessed by a power that transcends man?

As mortals, we may not have absolute free will. It may be that we are obliged to follow either one inclination of our being or another. However, we do have impulses to act, many of which are engendered by our own judgments. Such judgments would not be necessary if we were completely under the motivation of an external power.

Is there an appointed time for the transition of each individual? Or does one's thinking and manner of living contribute to the probable date of transition?

Actually, both of the above questions may be answered in the affirmative, with some qualifications. Potentially, within us is the appointed time of our transition as a result of certain factors, some of which lie within our control and others which do not. Biologically, our inheritance of mental and physical qualities to a great extent predetermines the course of our lives and our transition. Environmental conditions such as customs, opportunities for education, exposure to disease, and economic sufficiency also shape the course of our lives and to an extent establish the time of our transition.

For example, the mortality tables of the great insurance companies throughout the world can predict with a great

THERE IS A PSYCHOLOGICAL inclination to want to believe in fate. It is most disturbing to man to feel that he is pitting his puny mental and physical powers against the natural forces which surround him. Most of the time, man is fully conscious of his inability to direct these cosmic powers to his own advantage. He realizes that this futility is principally the result of his ignorance. To believe that one must in some way direct his own destiny and yet not understand how is frustrating. Consequently, fatalism instills a sense of confidence and a resignation to a power which it is presumed has predetermined the life of each individual.

The belief in fatalism frees some minds from any responsibility for their acts. They wish to believe that they can give themselves over to abandon. They further believe that the enjoyable consequences of their acts will be so whatever they think or do and that the same will apply to any adversities they experience. This type of thinking transfers all causation or will entirely to some supernatural mind or deity. These individuals prefer to be puppets rather than to direct their own lives.

The most evident flaw in such a philosophical doctrine is the very apparent function of human judgment. We cannot escape the evaluation of our own experiences as well as those of others.

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degree of accuracy the *average* life span of people in different sections of the world. Such statistics are founded upon empirical conditions, the circumstances under which people live and the customs of living. Therefore, each of us as we fit into the cosmic order has an appointed time for transition which, however, is influenced by what we are. This cosmically appointed time is not absolute. It is flexible. We can alter it and extend our lives by a change in our thinking and in the manner of our living.

To understand this better, let us use an analogy. We shall say that there is a large commercial building containing many floors of offices. Each day, many strangers come to this building to conduct business with those having offices on one or the other of its many floors. Upon entering for the first time, visitors observe a door leading to an elevator which is close at hand. This elevator ascends only to the fourth floor of the building. A little farther down the corridor are doors leading to other elevators that go to higher floors. Since these doors are not so easily seen, most of the visitors to the building enter the nearest elevator because they do not trouble to look farther. Then they are obliged to leave the elevator at the fourth floor even though they wish to go higher.

It would be easy, then, for a statistician to predict that a given number of persons entering the building each day would have their ascent cut short at the fourth floor because of their lack of observation. If they were more alert, the same visitors by looking and inquiring could ascend by means of one

of the other elevators to the higher and proper floor. By the exercise of their intelligence and natural faculties, they could change the statistical average so that a greater number would ascend properly.

The gradual advancement of the human race is not a predetermined destiny. It is not a fiat of fate that man shall be this or that he shall be that. Destiny is governed by environmental factors and also by the exercise of human intelligence. Certainly, in a large proportion of the illnesses which prevail, man comes to realize that he is the main contributor to them. He will admit to improper diet or the abuse of his health in some way. Therefore, if illness contracted in such a manner eventually shortens his life, making it less than the average span, it is not fate but *himself* who is the cause.

Many fatalists refer to adventitious events, that is, sudden unexpected happenings, which vitally affect their lives as being examples of the intervention of fate. They are confusing fate with *probability*. Inasmuch as man cannot ascertain in advance all the causes that will have an effect on his life, it is most probable that the element of surprise will enter into his life. This probability is not a series of ordained events, however. Further, probability can be reduced by projecting our judgments of experience into the future, thus permitting us to avoid certain trends and what are called *accidents*.

A mystic cannot accept fatalism. To do so would be to deny his divine heritage, his natural faculties, and to abandon his ideal of personal evolution and his aspiration to perfection.—X.



PLAN EARLY FOR THAT CONVENTION HOLIDAY!

We urge you to be prepared—for the 1966 Rosicrucian International Convention. Be prepared by writing for hotel reservations. Be prepared by making train, plane, boat, or bus reservations; or tune up your car for that trip to San Jose. Be prepared by registering early. Use the form in January's issue of the *Rosicrucian Digest* or write for additional forms now. Be prepared by visualizing yourself here, numbered among the happy throngs who fill Rosicrucian Park that marvelous week of August 7-12. Be prepared for the good things in life that come to those who witness firsthand the many aspects of Rosicrucian instruction. Be prepared!



Whatever Happened to Intuition?

TOO MANY sales and marketing executives have allowed that old-time marketing tool called *intuition*—or instinct, if you will—to rust from disuse.

It's understandable enough. Such men usually have an arsenal of research at their disposal, and it's always safer to side with research, in case things go wrong later. It's pretty hard to admit a failure based on a hunch.

Not that research findings should be taken lightly. But neither should they be regarded over-reverently. There are still situations when it's best to let your own antennae take over. In selecting people for jobs today, for example,

there is a prevalent and misleading impression that a sufficiently big battery of tests and interviews can determine with almost mathematical certainty just how well a prospective employee will perform. It ain't necessarily so. The intuition of a good interviewer has discovered many an outstanding producer who would have flunked the "entrance exam," or have been "screened out" by tests.

In short, the information provided by research and by various testing techniques may be useful in decision-making, but there are times when it is wise to allow "the unimpeded clearness of the intuitive powers" to shine through.

From *Sales Management, Significant Trends*, October, 1965



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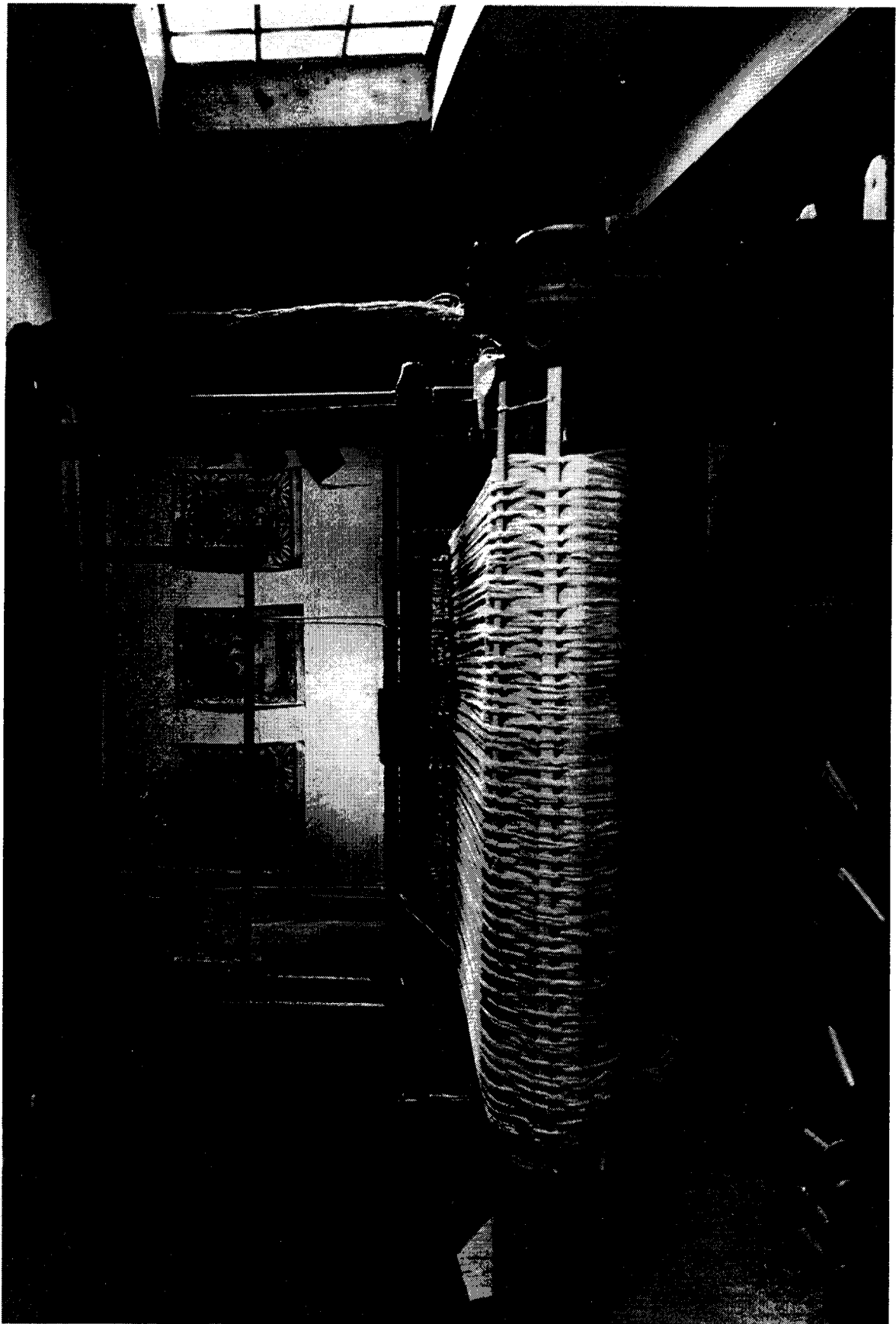
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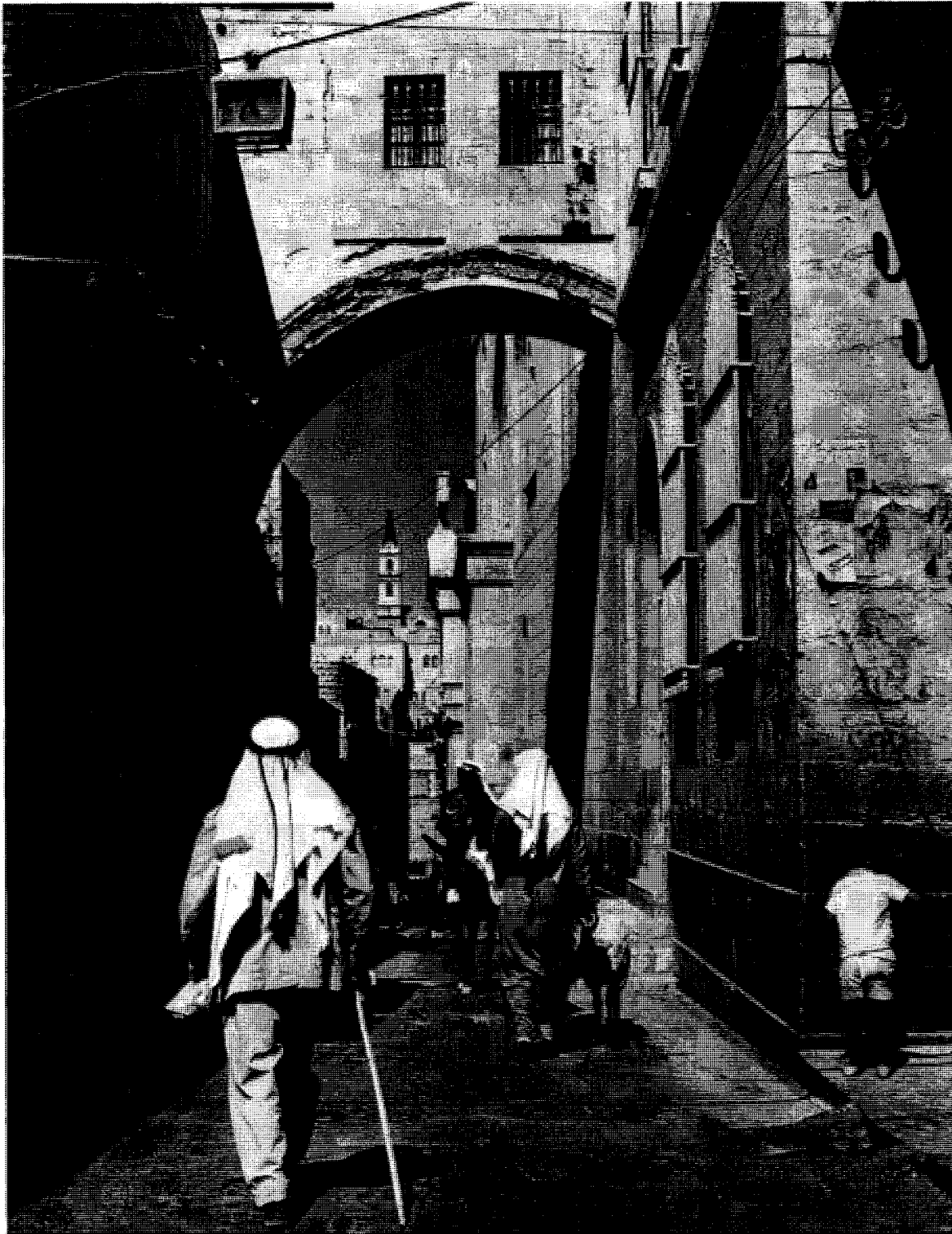
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WORKSHOP IN ROSICRUCIAN COLONY ➔

In Ephrata, Pennsylvania, settlement of the early Rosicrucians in America in the 17th century, is this restored loom where the colonists made the cloth for their clothing. Now known as the Cloisters, the area is a state monument which includes many of the original buildings used by the mystics.

(Photo by AMORC)





(Photo by AMORC)

WAY OF THE CROSS

The famous Via Dolorosa, Way of the Cross, in the Jordanian section of Jerusalem. Tradition relates that it was along this narrow street that Jesus was obliged to carry the cross on his way to the crucifixion. However, many of the sites in both the Israeli and Jordanian sections of the divided city of Jerusalem have not yet been archeologically authenticated, although many historic places formerly not known have recently been discovered.



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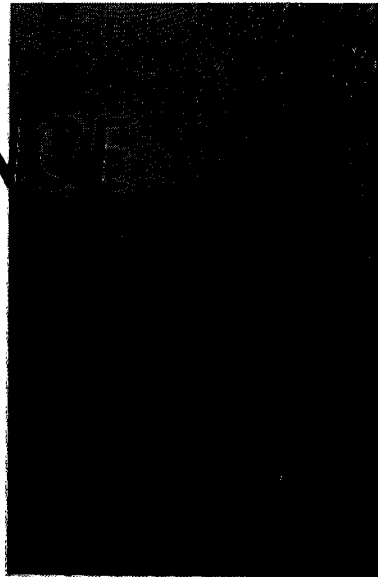
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MY EXPERIEN



A member from Canada writes us, "By closing my eyes and taking a reference book in hand and asking a question of my inner self, I can obtain an answer by waiting for a pins-and-needles sensation in the finger designated. The finger may straighten out at the correct page and, more so, at the correct word. Amazing results have emerged from these experiments—insight into personalities, predictions into the future, and many others." She asks, "I wonder if others have experienced this same electrical sensation?"

Just how each of us may become aware of intuitive impressions from deeper levels of consciousness is an individual matter. It is something like the individual expression of the personality under normal circumstances. Each of us expresses himself differently in accordance with his background, habits, experiences, psychological make-up, and so on.

When one seeks the answer to a problem by first exhausting all the possibilities which lie within his immediate grasp and then turns the problem over to his subconsciousness by dismissing the problem from his conscious awareness, he may shortly thereafter experience a manifestation of intuition. The intuitive impression may come as a "bolt out of the blue," or it may be realized later as he focuses his attention on an object such as a

A series of personal accounts of unusual mental phenomena and a brief commentary on the underlying principles. You are invited to submit your experience by directing a brief account to the *Digest* editor.

book, a crystal ball, or a divining rod. Each of these devices serves the same purpose, that of a focal point for the attention, onto which may be projected the intuitive impressions.

Such impressions may be realized as visions in the crystal ball or as uncontrollable contractions of the muscles, which pull the divining rod down toward the ground where water may lie deep beneath. Or it may manifest as a tingling or electrical sensation in the tip of the finger as it points toward a word or a phrase in a book which is related to the solution of a problem.

Again, the individual involved is not aware of such a relationship until the tingling of the finger is sensed. Also, the operator of a divining rod is not aware of the water underground until the rod, usually a fork carved from a willow bough, begins to point down toward the ground. The information in the form of an intuitive impression is thus conveyed from the subconsciousness to the consciousness of the individual. In addition to these three examples, there are many others. Conditioning often influences which particular method may be employed most effectively.—L

Adventures In Reading

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