

ROSICRUCIAN DIGEST

April 1967 • 40¢

Featuring:

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

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**The Joy of
Creating**

An aid to peace
of mind.

▽ △ ▽

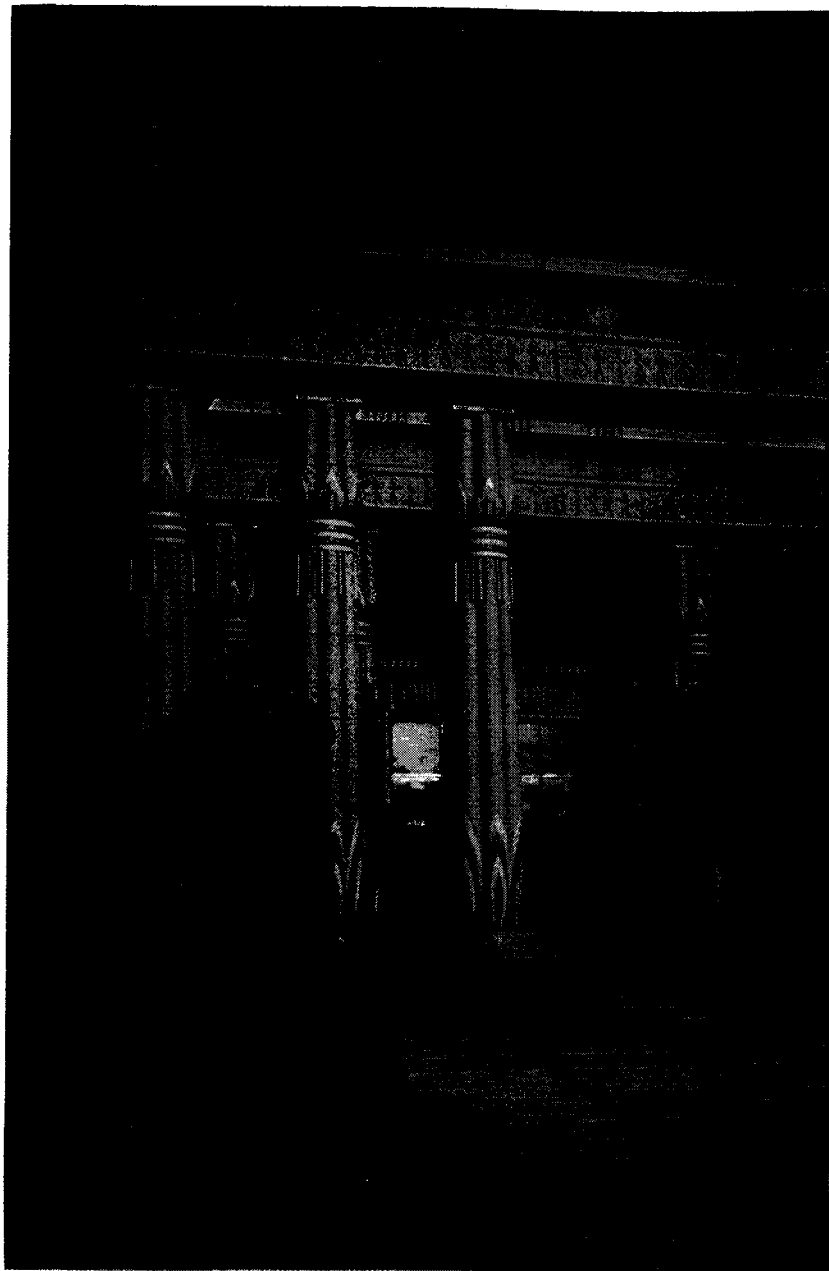
Sleep Learning

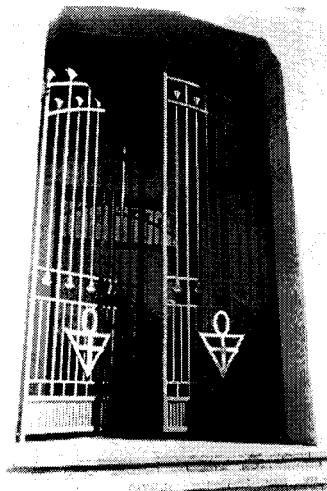
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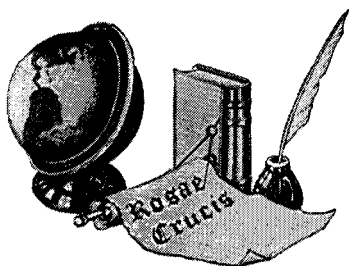
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Gerald A. Bailey, 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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(Photo by AMORC)

THE CELEBRATED DANTE

In Florence, the city in which he was born (1265-1321) and which played a prominent part not only in his life but in his renowned poems, is this statue of Dante Alighieri. His life was turbulent, one of triumph and harassment. Dante was a mystic poet and philosopher. He was said to have "mystically exalted the idea of womanhood." The *Divine Comedy* is perhaps his greatest mystical allegory.

THOUGHT OF THE MONTH

By THE EMPEROR

TODAY'S CHALLENGE TO TRADITION

RADICALISM is what appears as the sudden and oblique departure from tradition. Radicalism is thus subject to severe criticism on the one hand and on the other is extolled as an indication of progress.

Both views of radicalism have merit depending upon the circumstances by which it comes about. If a radical departure from accepted customs is an impetuous transition, without having first been reasoned as to the necessity for the change and the effects that may follow from it, it is dangerous. It may disturb a constructive order and supplant it instead with incompetency and inefficiency. Newness or mere difference in method or procedure is not in itself a guarantee of superiority. If, however, a divergent change in a traditional method or *belief* can establish the obsolescence of tradition and definitely defend itself as being an actual improvement in procedure or an advance in thought, it has merit.

Tradition is hard to eradicate for either of two reasons. First, humans are creatures of habit. There is the almost instinctive tendency to follow the path of least resistance. The way or the concepts which are familiar always require the least physical or mental effort. The introduction of new ideas, however, requires thought, the evaluation as to their worth, and often a complete revolution in one's habits of action and thinking. Therefore, with most persons there is a natural resistance to such proposed changes, especially if the traditional way seems to have advantage and is not particularly annoying.

Another common support of tradition, and often without merit, is the aura of reverence with which mere age has come to surround it. The fact that people have acted in a certain way for decades or centuries, or have always had specific thoughts about something, does not necessarily justify their con-

tinuance. Time is not sacrosanct in itself. A thing has value only so long as it continues to serve, and so long as it cannot be replaced by something of greater value.

Many traditional ideas are the inheritance of an age of limited knowledge. The ideas of the period could not at the time be challenged by anything having greater clarity or fact. Many such traditional concepts are merely abstract. They have no empirical, that is, demonstrable objective background to support them. In the religious realm they were most often based upon unsupported faith alone. Such were *relative* truths, that is, relative to the times only.

There has been a tremendous transition within the last few decades. This has been due, principally, to the scientific and technological advance, aided and abetted by the more extensive education of the masses. In other words, more people know more about many things concerning natural phenomena as expressed in the universe around them and in themselves.

The majority of this new knowledge stands out in sharp contrast to much of what has been taught and believed in the past. To close one's eyes to these often revolutionary ideas is to place oneself in the category of ignorance and prejudice—as many persons are doing.

Religion in particular is at the crossroads in this logical revolution of thought. Many of its inherited dogmatic beliefs regarded traditionally as being divinely inspired are expressed in ideas of a remote age. The impulse behind their exposition may have been subjective and spiritual. However, in its objective form it was in the limited knowledge of an age before the advance of scientific investigation of natural phenomena.

The fact that the earth was so long declared to be the most important cre-

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ation in the universe appears now as an incongruity in the light of our expanding knowledge not only of our own solar system and galaxy, but of the greater universe in general. The probability that earth alone was not the single chosen site for life, as the old theology expounds, becomes more apparent every day with the probes into space. The discovery in biology showing that the cell produces its own genetic pattern which is the principal factor in determining types of humans, influencing behavior and inclinations, strikes at the traditional belief that each human is more or less divinely ordained to be as he is.

Morals and conscience are being shown by psychology to be not a divinely implanted substance but rather an interaction between certain subconscious characteristics and group customs and environmental influences. Morality is likewise being relegated to a basic requirement of society, that is, a common good in the sense of advantage to the individual in security and well-being rather than a conformity by compulsion to a religious code.

Society itself is shaken by the clash of its opposing ideals. Shall all men be thrown upon their own resources to get from life the best they can? Shall one who gains material wealth be looked upon as a success, the ideal of society—and others as relative failures? Is it just sufficient that all have equal opportunity to find security and happiness in life, or, not succeeding, experience poverty and misery?

Then there is also the view that life owes man nothing. It has given him existence, and there its biological obligation ceases. However, this view contends that society needs mankind just as much as mankind needs it. Therefore, it is held that society's responsibility is to see that there is some degree of uniformity in the advantages of life to mankind. It should not force man to fall back upon his evident inequalities—intellectual and otherwise. Society should make up, it is contended, individual deficiencies and provide for the differences in men. All men cannot be leaders: who would they lead? Therefore, society should stop particularly

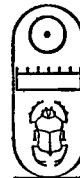
eulogizing those who are leaders. It should cease making the old ways and means, by which one kind of society exists, seem the *best*, if its only virtue is that it is old and established.

What of *education*? Must the new knowledge, which the facilities of the age provide, be compressed into the old traditions? In other words, shall society, with its archaic way of settling international disputes by war, be entitled to the new knowledge of the nuclear age, to use it even partially in connection with such obsolete traditions?

Conformity to law must not be solely a matter of compulsion but also a matter of respect. Support of society by the intelligent, open-minded, and better educated citizens of the new generation should be because of the respect they have for it. Conformity on the part of the rising generation should be because they *want* what is offered.

The assault upon tradition, which we are experiencing today especially upon that which has no value except that it is hoary with age, will continue rather than diminish. With this increasing tide of intellectualism and new knowledge, a lot of flotsam will be swept along with it. Such will consist of individuals who use the period of change and unrest as license to resort to acts of obvious anarchy. They will seek to interpret the times not as a review of the past and the opportunity for substitution of more enlightened and progressive ways but rather to live unto their own desires exclusively. They will not want to conform to any law except the individual's own inclinations. Such persons are not builders of society but underminers. They place no bricks in place of those they take from the old and tottering foundation.

However, the critics of such individuals should not resort to a false conservatism and oppose the rejection of useless tradition. A tradition should be a steppingstone—not a ball and chain. This is the time to rationally and impassionately clear house—which means our own mental attic that often contains many concepts which are musty and entwined with the cobwebs of the years.



Why Grow Old?

by ALFRED W. WEBB, F. R. C.

WE HAVE OFTEN heard of the age-old problem: "which came first, the hen or the egg?" Having settled that to my own satisfaction, let us now consider the *old-age* problem, or how to enjoy life as a septuagenarian, octogenarian, or nonagenarian.

Why grow old? We do not have to if we do not want to! Of course, one recognizes and accepts the fact that one has passed 70, 80, or 90 milestones in one's life, but why should that make one old and unhappy? There is much enjoyment to be had out of life if one refuses to accept *old age* and accepts the "milestones" instead.

From my personal experience, I have found that the trouble is that we have always been taught that "three score years and ten" was the natural life span of man. Nonsense! When I was 36 years old, I thought I was on the downward grade and was getting old because I had passed the halfway mark of "three score years and ten." It was not until I was in my late 50's that I realized that there was no truth in that belief: that the truth lay in the *quality* of one's *thoughts*. Think *young*; act your age; that is, act as you think!

For about 20 years, life, I thought, was not worth living—there was no joy in it for me. In 1936, I was shown the way out of this emotionally depressed state. The "enjoyment of life" was up to me, and no one else. I had to think out my own salvation; no one else could do it for me. I had to forget about growing old and start *to live*. If you want to reach a certain destination by car, you may get into your car, take hold of the steering wheel, but you will not reach your destination if you sit

there for hours. You have to turn on the ignition to get started. So *turn on the ignition of right thinking* and get started: do things you enjoy and get the most out of life. Do not think, "old age is creeping up on me," "I must be getting old," or the like. By thinking such things you are taking deadly mental poison because "as a man thinketh in his heart so is he." Every time you believe such thoughts you become older and cease to enjoy life.

Do something constructive, such as helping people to help themselves—not just helping people. Take up some active sport to keep your body in trim; read good books on philosophy, science, comparative religion, metaphysics, or other nonfiction. A little fiction now and then is good to give your mind a rest—to create a balance between the mental and the physical, for the law of the universe is the law of *balance*. And do this: GIVE THANKS FOR YOUR BLESSINGS AND YOUR ADVERSITIES, for you cannot have the one without the other. Taken by themselves *blessings* and *adversities* are meaningless; together they come under the law of opposites or polarity, positive and negative, good and evil, male and female, or night and day. By giving thanks for both, you are in harmony with Universal Law.

At the age of 71 I was training a two-year-old filly for the Vancouver International Horse Show; incidentally, she won two ribbons. I gave up riding when I was about 76 or 77, but I could ride today at 85 if I wanted to. I now go four times a week to the Palm Springs Health Spa and dance every Saturday night! I LOVE LIFE. For years I have experienced the "joy of living"; what we put into it we get out of it, multiplied.

There are too many people in the world who will not be convinced that they do not have to be *old*. I think about 99 people out of 100 give up at 70 or earlier as being too old to do this, that, or the other thing. They think they are *old*. Again, I say, nonsense! Today, I do not feel any older than I did 25 years ago; I do not even consider myself a senior citizen!

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The Joy of Creating

by CYRIL C. TRUBEY

An aid to peace of mind

A TEACHER OF mental adjustment says that twentieth-century conditions seem to entail a loss of the sense of self—even a loss of personal identity. Where the individual is transformed into the well-adjusted conformist, emphasis is placed on the principle of leveling and merging one with his fellowmen. This has led to a devaluation of individual action and personal moral commitment.

In the present epoch of both latent and open anxiety, the *idea* of natural joy and ecstasy must be kept alive. It should be achieved by an honest intoxication with life, rather than by artificial means.

Man differs from animals in having an inverted pattern of adaptation. He not only adjusts to his world, but in some measure adapts the world to himself. Every therapy depends on the fact that we can change and influence man's world—and consequently his fate. Far better to attack our problems in a courageous and intelligent manner than to resort to drugs, alcohol, or a cult to provide a feeling of escape temporarily.

The obsession of drinking away problems is the most tragic and false mental first aid of mankind. Drinking generates fear, which in turn has to be combated by renewed drinking.

The drug addict attaches such great importance to his drug that it absorbs all his thoughts, replacing human beings in his emotional life.

One of the psychic tendencies of our time is a destructive intrusion into human happiness. Even the moving of a family from a homey slum to a cold concrete apartment building has often proved to be a traumatic change! However, throughout history, the family has managed to survive the often hys-

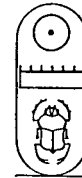


terical convulsions of mankind. Today, our personal emotions are likely to get tangled up in the extending web of mass feelings. Mass indoctrination can be attained by constant advertising of an idea—for instance, that men and women cannot possibly be happy without recourse to cigarettes.

Mental contamination has been achieved in some of our universities and is seriously affecting man's honesty and vision. In primitive initiation rites, beating was expected to make the initiate strong and manly, receiving and acquiring the power of the beaters. In age-old ritual, a king pointed his sword to the back of the kneeling vassal, thus "beating" his divine power of nobility into the individual to admit him to the ranks of noblemen.

But it would seem to be high time for man to initiate himself into a state of mind that transcends the mass, and yet is universal. For if machines are to do everything for us, including our thinking, shall we eventually hate them or *ourselves* the more?

Once a camel, being pushed to a fast pace, became frustrated and hard to handle. He twisted his head and neck around in a savage attempt to bite his



rider's knees. This mounting hatred was slowing the pace to the point of uselessness. Suddenly the rider stopped his camel and, leaping off, threw his new tunic in front of the beast. The camel attacked it in furious onslaught, stamping it and tearing it with his teeth. Then the master approached the violent creature with soothing words of praise.

"There is now no danger," he declared. "The camel thinks the tunic was myself, and has he not destroyed it? To him I am an entirely different person."

As the journey resumed, the rider, a camel driver without peer, suggested that his partner try a song to perhaps please the camels.

"They do not like my voice," he admitted wryly.

His partner began to sing a little ballad and immediately the camels increased their stride in sudden ecstasy. Then they settled into a fast rhythmic pace that seemed effortless. This they maintained as long as the singing continued.

When a person begins to drag his feet due to overwork or the effort of too fast a pace, a song can help. Caught up in

its rhythm, one's muscles, mind, and the music work in unison, like sailors pulling on a rope with a "heave ho" and "blow the man down." Then one's reserve force comes out to see what it is all about and gets in the act.

A human being can get rid of a frustration or an obsession by getting it out of his system. A favorite method used to be "chopping wood." Anxiety oozed out with the sweat in the glory of physical exercise. The housewife would "take it out" on the broom in a fury of sweeping.

It is naive to believe that a chemical formula is able to solve the emotional problems of the world. Among the dangers of all these drugs, the HIDDEN mental effects are the most serious. They cause corrosive processes in the psyche which go on unabated and actually contribute to the childishness of the user. One's problem is never solved by a contrived chemical mood. At long last, any frustration can be eliminated in the joy of creating.

Getting in tune with the universal rhythm that throbs in life would seem to be the necessary final step to complete a therapy. Peace of mind is what we are after!



The greatest thoughts are simply expressed, for their simplicity is evidence of their clarity.

—VALIDAVAR

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Go to Egypt with AMORC

A wonderfully enchanting tour of Egypt is now being planned for early 1969. Plenty of time to get ready. Time to save. Time to whet your appetite for an 8-day luxury cruise on the Nile with visits to Egypt's most famous attractions. Four days' exploring Cairo's fascinating surroundings. Plus—three days in France; three days in Greece.

Rosicrucian staff members will be along as guides and counselors.

Particulars will not be available until January 1968. Watch for further announcements, but put it on your calendar now for February or March of 1969.

The I. Q. Test

by MARGUERETTE GILMORE

*Advised to give up
—but I did not*

I HAD ALWAYS tried to write. I mean I had tried to put words together in ways that would be acceptable to editors and read by people with understanding, interest, and inspiration.

After I was left alone with two children to support, I decided to take some more college work to become a better writer. During one of the courses I was given an I.Q. (Intelligence Quotient) test. I recall very vividly the outcome of this.

According to the test, to be a successful writer one needs to have an I.Q. of around 130, I believe, and I fell somewhat short of this score. The psychology teacher who gave the test advised me to give up the idea of writing. Even though I was then making my living as a writer—holding down a full-time job, writing radio scripts for twelve Extension Specialists at the Oklahoma State Extension Service—and had sold about twenty-five free-lance articles, one of these to *Saturday Evening Post*—I let this test and this teacher's advice affect me!

I never gave up my chosen field but, after that, writing seemed to be more difficult. I wrote because I wanted to. I had trained myself to make my living doing writing jobs, and something inside me kept me plugging away at it. But after the test, I never felt I had any particular ability for writing. My self-image had diminished considerably.

Now some people may need to be taken down a peg or two, but I was lacking in self-confidence as it was. I needed a boost, not a blow.

But I recall the words of Bryant,

"Truth crushed to earth shall rise again."

It was several writing jobs and 50 free-lance articles later that I was awakened by an author's statement that we do not draw on just our *own* mental power—that we have access to Infinite Mind. Jesus said, ". . . the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." And I suddenly realized that all this time I had struggled along, trying to do the work alone, with the shadow of that I.Q. test hovering over me.

I am sure that many of the tests do show one his way—his aptitude. But aptitude is one thing, and trying to box the I.Q. into limits is another. The latter *can be* a serious mistake. I am sure now that the I.Q. changes as *we* change; that it grows with a more wholesome self-image, with greater self-confidence; that it is merely a reflection of what we use from the Infinite I.Q.

Now I am beginning my writing career all over. Since I am learning to use Infinite Intelligence, and since Infinite Intelligence has no limits, I am beginning to realize my intelligence has no limits, either.

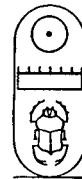
I tell myself, "I am the writer—God is the mental power behind me."

During those years when I wrote alone, with the results of that I.Q. test hampering me, I sold less free-lance articles and to smaller magazines than I had before. My regular jobs were more difficult and took more time to accomplish.

Now, with my new understanding, I am beginning again to be more fluent, to have more confidence. I am really beginning to use Infinite Intelligence.

So, whatever your chosen field, do not let some human-conceived test tie your hands and hamper your achievement. Remember that you, too, have access to Infinite Mind—that it is the Father within you who doeth the work. All you have to do is to become a good channel and consider your I.Q. perfect.

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What Is Mystical Philosophy?

by RUTH PHELPS
Rosicrucian Research Librarian



THE ESSENCE and aim of mystical philosophy is union with the Cosmic or the Divine not in some remote heaven at some future time but here and now. It is more than union with the Divine as opposed to the human or mundane; it is union with the Divine because it is the human and mundane as well as the Cosmic.

Mystics in many nations and eras have accomplished this goal by two means; first, conscious and deliberate realization of the divinity of man, and second, an equally conscious and deliberate realization of the divinity of the mundane world.

If we use *sacred* in the sense of being divine, then to the mystic there is no profane, only the sacred. That is, the profane exists only in the minds of those who do not realize the sacred both in themselves and outside themselves.

Man in a sense creates the world in which he lives by his own mental processes, by perception, by imagination, and by projection of his own ideas and

feelings of beauty, love, etc. The beauty of a scene is not in the scene but in the man; it is projected from the man to the scene. But the beauty must be there and realized in order to be projected.

Mystical union begins in the same way with man's realization of his own divinity, of his own feeling of divinity, and the projection of this divinity to the world around him. He creates the divine world order in which he lives. That is the first way in which man achieves the mystical experience.

The world is divine because it is part of the Cosmic; it is part of the All that is the Cosmic, and is divine regardless of man's projection of divinity to it. Conscious realization that the Divine is here and now and is essentially inherent in all that is constitutes the beginning of the second way of achieving union.

The leaf on the tree, the ear of wheat, the beetle, the earth, the man who plows, all these not only participate in the divine creation; they are divine because they are God. God is All and All is One.

The realization of this Oneness begins with the feeling of the divinity not *of* the leaf but *in* the leaf. Man assumes psychically the divinity in the creation and its creatures to attain mystical union.

The fullness of mystical union is in its double nature. The Divine is both felt inwardly and projected out to the world, and it is felt in the world and assumed inwardly.



GRAND SECRETARY OF FRANCE APPOINTED

Frater Serge Wahart was recently appointed Grand Secretary of AMORC of France by the Emperor, Ralph M. Lewis. The authorization was by Special Manifesto and Decree, the recommendation having been made by Raymond Bernard, Supreme Legate for Europe. Official installation of Frater Wahart will be at the Grand Lodge of France at Villeneuve-Saint-Georges under the direction and authority of the Supreme Legate. The Grand Secretary will assist Frater Bernard whose duties are extensive in his far-flung jurisdiction.

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Sleep Learning

by SAMUEL RITTENHOUSE

*Are its claims
truly effective?*

THE WHOLE *theory and practice* of sleep learning has been made more popular of late with numerous advertised courses and expensive recording devices by which it is supposed to be accomplished. Some claims for these sleep learning courses are preposterous. They cannot possibly accomplish all of the things professed for them. Those who are gullible enough to believe such claims and pay the large fees and buy the costly equipment, learn eventually that they are victims of misrepresentation.

First, let us relate what psychological laboratory experimentation has found in connection with memory retention in relation to sleep. A theory has been advanced that *forgetting* may progress slowly during sleep. In other words, it was theorized that one forgets more quickly during his waking state than while asleep. As early as 1925, two research scientists named Jenkins and Dalenbach began experimental tests. They sought evidence that, when sleep follows *at once* after learning, such would favor retention of the impressions had. The tests did prove, from the curves charted on the graphs, that recall was greater if one went to sleep immediately following a period of learning.

To check on the accuracy of this evidence, further tests were made with "those who spent intervals between learning and sleep in daytime activity." For example, the study of some matter in the morning and then becoming occupied with several hours of other activity before sleep was one of the specific tests. That which these persons retained of what they had learned was less than those who learned just before sleep. The scores were much higher after equal intervals of activity following the learning.

Another interesting result revealed by tests was that retention of learning

was high, as high after eight hours as it was after two hours of sleep. In other words, if one went to sleep following the learning, the *length* of time one slept would in no way affect the retention of what had been learned. The conclusion was that "forgetting is not so much a decay or deterioration of old impressions and associations as it is a matter of *interference*, inhibiting, and the obliteration of the old by the new."

It would appear that sleep immediately following learning consolidates the memory trace. In other words, it seems to arrest and preserve it. Conversely, activity by the crowding in of new impressions interferes with the retention process.

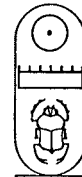
A further interesting test was based on the problem of one's partly learning a lesson in the morning and then completing it in the evening just before sleep. How would this compare in retention with one who learns partly in the *evening before sleep* and finishes a study in the morning? The results of this test were in favor of the evening-morning learning combination. If the learning were begun in the morning, the day's activities interfered with the memory trace; consequently, the total recall was less.

Tests with Students

The final conclusion, based on a large number of tests with college students, was that "sleep directly after learning delays the onset of forgetting which thereafter takes place." There is a great decline in retention if there are intervals of activity between learning and sleep.

All of this indicates that what can be transmitted to the subconscious mind without interference is retained there almost intact with little diminution. During the day, even that which we do not want to retain, which for example we have not studied or do not consider learning, may nevertheless make a strong impression on memory. Such extraneous thoughts and impressions constitute an interference to that ideation which we *do* wish to retain. Consequently, they cause what we wish to retain to deteriorate, that is, to become forgotten.

If we can reach directly into the subconscious with any impressions or ideas,



they will have greater force in being retained and therefore will be more useful to us. AMORC in its teachings, for many years, of course, has expounded upon the balancing of the objective and subconscious minds. It has used the illustration of the *scale* to explain this state of balance. When the objective side of this scale is weighed down—that is, is more active—the other side, the subconscious, is relatively less active. In reality, the subconscious is not less active but, rather, the objective phase dominates the consciousness when we are objective.

During sleep, the objective consciousness is less dominant. This is easily comprehensible. The receptor senses are almost completely dormant. We are not seeing, hearing, smelling in the usual way. At least, we are not focusing our attention, our consciousness, on the impressions from those senses. In such a state, as in hypnosis, ideas that are presented to the sleeping person can often more effectively reach the subconscious in their pure form. They are not interfered with or disturbed by the reasoning process.

Many years ago, AMORC in its teachings disclosed experiments it had conducted with children. It found, for example, that undesired habits could be broken by a parent more easily if he spoke softly to the sleeping child in a series of commands that certain of his acts be discontinued. It was found, not that the child remembered just what had been said to him when he awoke, but rather that in his conduct he showed himself disinclined to continue the offensive habit. In particular, when the child was ordered not to do the offending act, he would respond more readily after the sleep episode.

Further tests with adults who found it difficult to concentrate and study re-

vealed that they were greatly helped in learning by having the lesson repeated to them while they were on the borderline, that is, just going to sleep. In some instances, repetition while they were asleep assisted in overcoming their forgetfulness.

The person with poor powers of concentration cannot easily acquire impressions in study with sufficient forcefulness so as to retain them in memory. These persons are helped by learning just before going to sleep. There is then little subsequent interference to disturb the weak memory trace, and it is more easily retained in the subconscious. However, where one has never given thought to a subject previously, or where a subject is of a nature that would have been *beyond* his intelligence when he was awake, sleep learning *has not* been effective! Suppose that differential calculus, in mathematics, is too difficult for one to learn while he is awake—we shall say that he has an I.Q. not equal to learning the intricacies of this subject. No matter how much repetition of the lesson during sleep, the individual *does not comprehend* it any better.

We must remember that what reaches the subconscious externally must subsequently be released into the objective mind for recall and for comprehension. It is in this objective mind, with its intellectual power, that comprehension occurs. A person of low intelligence is not going to learn, is not going to understand, beyond his *normal* understanding through the use of the sleep instruction methods. It is in such claims (as this being possible) that many of these courses in sleep learning misrepresent. They imply that one may become an excellent student and *master* of subjects which, in his waking state, he *struggles* to understand.



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TAKING A VACATION?

Don't miss opportunities to share AMORC with others. Take with you an assortment of AMORC leaflets. If you need an extra supply, write today to the Rosicrucian Extension Department (AMORC), Rosicrucian Park, San Jose, California 95114.

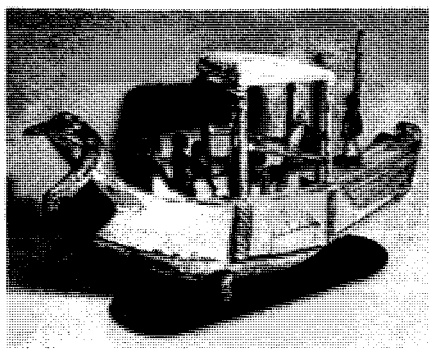
The Illustrious Thutmose III

by RODMAN R. CLAYSON
Grand Master

THE EIGHTEENTH DYNASTY is one of the most colorful and outstanding in the entire history of ancient Egypt. It produced personalities of distinction, such as Thutmose III, Amenhotep III, Hatshepsut, Akhnaton, and of course Tuthankhamen whose reign, while not very important historically, is of interest to the modern world. In this article, we are primarily concerned with Thutmose III, whose reign as Pharaoh spanned the period from 1490 to 1436 B.C. He has been referred to as Thutmose III, The Great. Some authorities have called him *The Magnificent*.

Prior to the beginning of the eighteenth dynasty, the Hyksos, so-called shepherd kings from lands to the north, had occupied Egypt and endeavored to maintain a stronghold in Lower Egypt at Avaris. A nationalist uprising by a prince of Thebes helped to make possible their exodus. This was Ahmose. When Ahmose succeeded to the throne in 1575, he drove the Hyksos from the country. The Hyksos, however, were a continued threat to Egypt, and, along the northern frontier, they were still strong enough to attempt to regain their lost conquest.

Amenhotep I, who succeeded Ahmose in 1550 B.C., was forced to fight more than one campaign against them. In 1528 B.C. Thutmose I succeeded to the throne, and in his fighting he was even more successful than Amenhotep. Because of his successful conquest to the north and south, Egypt was able to enjoy a certain amount of peace and began to build her economic state. At the end of his reign in 1510, Thutmose I associated his daughter, Hatshepsut, with him as coregent. Thutmose II succeeded Thutmose I, and Hatshepsut was coregent with him. Thutmose II reigned only a short time. Thutmose III, at the



KING'S FUNERARY BOAT

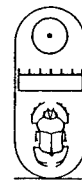
Model of a funerary boat of Thutmose III found in his tomb. Model is in wood covered with stucco and painted. The figure-head is a flying goose; a hawk envelops the stern. The king, wearing a blue crown, is seated under the canopy.

time, was only a boy, and Hatshepsut became the virtual ruler.

Hatshepsut is the dominating female figure in Egypt's long history. She was the stepmother and aunt of Thutmose III whom she managed to hold for many years in subjection while she reigned as a female Pharaoh. She considered herself Pharaoh, and conducted herself accordingly. On official occasions she wore the king's apron and put on the false male beard, and managed to keep her stepson in the shadows for at least eighteen years.

With her great force of character, Hatshepsut was, however, a woman of charm. She extended the country's trade to the south, and brought an advance to architecture and all forms of art. She had erected two obelisks in the great Temple of Amon at Karnak. She built her magnificent temple in the Valley of the Kings, and it is noted not only for its beauty but for the many inscriptions on the walls. This funerary temple is said to be an architectural jewel and, of course, is one of the finest and most dramatically sited of the ancient monuments of Thebes.

History records that her chief adviser and chancellor was Senmut. He encouraged her to carry out her many plans and sustained her quest for power. Senmut was quite possibly Hatshepsut's lover. She bestowed upon him endless honors. She caused several granite stat-



ues to be made of him. Of herself, Hatshepsut had statues, sphinxes, and wall reliefs made showing her in the conventional garb of the king.

Peace prevailed at this time throughout the country. During the time of Thutmose III and Hatshepsut, Egypt experienced an upward surge of fine creative art. The statues of Thutmose and Hatshepsut are masterpieces. In succeeding the throne, Thutmose III had technically been coregent with Hatshepsut. History records that he also gained the throne, at least in part, through "divine appointment." This came through a ceremonial in the Temple of Amon when the priests, in a processional and while carrying the image of the god Amon, stopped before Thutmose and refused to proceed further. Thus his succession to the throne was felt to be divinely ordained.

When Hatshepsut was no longer the queen serving as a Pharaoh, Thutmose III achieved the undisputed possession of the throne and banished Senmut. Thutmose III was about thirty years old when he became Pharaoh. Thutmose now found himself faced with a coalition of powerful princes to the north. The princes of Megiddo and Kadesh were looking for an opportunity to invade Egypt. Thutmose took action at once. He assembled his army and marched to attack the enemy before they were prepared. This was a highly successful campaign for Thutmose III. He proved to be a military genius, and the events of the campaign were extensively recorded on the walls of the Temple of Karnak and also engraved on leather rolls. The terms of surrender were not harsh. A certain amount of tribute was required, and a governor was placed in charge of the area.

Benign Ruler

Thutmose III carried out seventeen campaigns in all in Syria, Palestine, and Nubia. It is interesting to note that Syria and Palestine were forced to keep the peace and, under the benign rule of Thutmose III, reached a degree of prosperity. Egypt had now developed into a world power such as had never before been experienced. The Egyptian state had passed through a complete transformation. It must be said of Thutmose

III that he was not only an outstanding general but a statesman as well. It is recorded that as Pharaoh, Thutmose III was truly a man of high ideals and character. The instructions of Thutmose III to his vizier, Rekhmire, show his insistence on the impartiality of a judge, emphasizing the absolute necessity of treating all men alike and showing no favoritism to a friend or relative.

Thutmose III built extensively. He erected at least four obelisks, two of them at Karnak. He erected buildings in most of the larger cities, and created many sanctuaries, few of which survive today, unfortunately. He bestowed gifts upon the various priesthoods. The economy was excellent, the country had become rich.

Hall of Records

At Karnak, to the east of the tremendously colonnaded Temple of Amon, we pass through the sixth pylon of the Temple Complex, a pylon erected by Thutmose III, and find a many-roomed area. Here is the first Hall of Records. The figures on the walls tell of the exploits of Thutmose III. In this hall stand two square pillars of red granite which once supported a roof. The decoration on the pillars was sculptured in high relief. The figures are of heraldic plants of Upper and Lower Egypt. One pillar carries the representation of the lily which was the symbol of Upper Egypt, and the other pillar carries the papyrus representation which was the symbol of Lower Egypt.

The walls of the sanctuary are adorned with inscriptions about the military exploits of Thutmose III. Here, too, is his second Hall of Records, and within it stands a chapel built entirely of pink granite. Beyond this hall is his festival temple. Here in bas-relief is recorded an account of the plants and animals that Thutmose III brought back from Syria in the twenty-fifth year of his reign. The plants and also the animals were undoubtedly added to his temple gardens. That he loved beautiful gardens and cool placid pools there is no question; in fact, elements of his botanical gardens were carefully recorded on the walls of the Temple of Karnak.

Thutmose III built a beautiful temple and sanctuary on the west side of the

Nile in what is now known as Medinet Habu. His beautiful statues were executed by the best sculptors of the time; and, as one historian has written, these sculptures reflect the magnificent spirit of the man who was every inch a king.

An exciting discovery was made three years ago when excavations were being carried on between Hatshepsut's Temple and the eleventh-dynasty temple of Mentuhotep to the west, in the Valley of the Kings. Another temple of Thutmose III was found. The structure consisted in part of a Hathor Chapel, an inner sanctuary, and columns flanking a processional avenue. Inscriptions indicate that Thutmose named this temple "The Holy Horizon."

Early Mystery Schools

According to the traditional history of the Rosicrucian Order, AMORC, there were mystery schools in Egypt. It is believed that Ahmose I was the first Pharaoh to convene meetings for the secret society or school in his private chambers. Thutmose III organized the physical form of the brotherhood and outlined many of its precepts. In these schools a kind of philosophy was promulgated along with religion and mysticism. Birth, life, and death, and consideration of life after death were involved. Motion or vibrations such as the shaking of a sistrum symbolized, for instance, the universal or cosmic motion.

Egyptologist, Sir E. A. Wallis Budge, wrote: "It is impossible to doubt that there were mysteries in the Egyptian religion. . . . It is therefore absurd to expect to find in Egyptian papyri descriptions of the secrets. . . ." It must be construed that there was secret wisdom; and those who were in possession of such knowledge were under oath not to wrongly reveal it. Budge quotes a hieroglyph referring to this as reading, "Never let the ignorant person nor anyone whatsoever look upon it."

The second wife of Thutmose III bore him a son. This was Amenhotep II. Father and son shared the throne for a short time just prior to the death of Thutmose III. Along with the affairs of the state Amenhotep II carried on

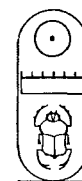
his father's work in the society or brotherhood.

The Syrian princes now sought to return to their old evil ways. Having inherited some of his father's military genius, Amenhotep II took care of this situation in one campaign. Like his predecessors, Thutmose III had provided for his last resting place, a rock tomb in the lonely Valley of the Kings where his father lay in a tomb, and where Hatshepsut had excavated for herself a tomb under the direction of Senmut. The sarcophagus and mummy of Thutmose III are now preserved in the Egyptian Museum in Cairo.

Rakhmire, the vizier of Thutmose III, referred to his king as "The god by whose guidance men lived." Egyptian poets, at the time of his death, referred to him as "His Majesty, the King Thutmose, true of voice, ascended to heaven and joined the sun's disk." Another records: "Splendor is in valor, in might, and in triumph. He mounted to heaven; he joined the sun." Of Thutmose III it is also recorded: "He . . . united himself with the sun, and mingled with him who had created him."

On official state documents each Pharaoh placed the imprint of his particular cartouche. Naturally, Thutmose III Pharaoh had his own cartouche and, as was customary, the cartouche of the Pharaoh appeared on the underside of a clay scarab, a representation, of course, of the sacred beetle. Thutmose III not only placed the seal of his cartouche on state documents but also on the decrees of his mystery school or council. His cartouche, in time, became the seal of this Order "in testimony of the great work of our teacher to be forever a mark of honor and loyalty." His cartouche, as the official seal of the Rosicrucian Brotherhood, regularly appears on the pages of this magazine.

That Thutmose III was one of the most illustrious personalities of his time, there is no question. Many Egyptologists say that Thutmose III should be honored as one of the most significant Pharaohs ever to appear on the throne in ancient Egypt.



Imagination

by J. DUANE FREEMAN, F. R. C.

THIS is an invitation. You are the invited guest. Will you join me for a few minutes of peaceful interlude in the verdant land of imagination? In this land there is freedom from the inhibitions of daily life. Here one can soar to heights never before attained. Scenes beyond verbal description can be visualized. Castles may be built under which, at a later date, foundations can be placed.

The cost of this journey is low. The price is simply your attention. There is no need to spend hours fighting traffic on the overcrowded highways of life to reach the point of embarkation. Just sit back peacefully in your chair and let your mind see, on the screen of realization, those places and events which are described on the page before you.

On this journey we will build no castles, rather our trip is made for the purpose of casting aside the cares, trials, and tribulations of this day. So, untie the bonds linking you to the pressures of the hour, release the cord holding you to the present, and use your imagination as a springboard into the all-enfolding land of Peace.

As our trip begins, there is no cry of "All aboard," nor is there a sign "Fasten your seat belts." Instead, just a smooth instantaneous transition from the present to our destination, as we mentally turn back the pages of time thousands of years.

Here is the land of our forefathers, our forefathers far removed. It is untrodden, as yet, even by them. As we look, we see stretched out before us, to the limit of our perception, a fertile valley. There are trees of all kinds, some laden with ripened fruit, others majestically lifting their boughs towards the sky as though in prayer. There are browns and reds and yellows seeming to blend like a great chord on an organ. Underfoot is the green sward adding its note to make the melody complete. Silver streams com-

ing from nowhere rush on as though seeking eternity.

As we look, we feel it is good. This is our land, for we are its creator. Everything we have ever wished for is here. It is our land by decree of our forebears who passed on to us the right of imagination.

Our vision is almost unlimited. We can see great distances, and everywhere we look there is beauty—beauty which thrills our being. Far off in that direction is a mighty waterfall, whose rising spray reflects the sun in a triple rainbow. As we watch, its colors fade and intensify as though the water itself were alive and breathing.

We turn and find that this distant horizon is the place of vast forests. Greens of all hues move in slow undulating motion. A dark green one moment, then lighter, then almost brown, then bluish. And as we watch, we realize we are looking at nature, in a rhythm of ecstasy, joyfully thanking its creator for the gift of life.

And now, we gaze upon a series of great mountains, whose towering peaks sweep the sky. These mountains reflect the rays from the orb of light, slowly descending behind its topmost spires. We stare spellbound as the ever-changing light carries to our eyes an almost unlimited range of colors. Are the mountains Alabaster, Jade, Marble?

And alongside the foot of these mountains is a valley filled with purple blooms which move in the early twilight breeze like the gentle waves of a placid sea. Miles and miles of purple stretch even to the horizon, where the earth drops away and only the sky remains.

And the sky, gradually darkening with the retreat of the lamp of the sun, begins to bring from its treasury of jewels small dim spots of light. And as the sky further darkens, these brighten, and more and more sparkling gems appear. Soon there are so many, and they seem so near, we have but to reach up and pluck a handful.

Now, the stars dim; the sky lightens; the chain of mountains is dimly visible. Round about, everything seems unreal, for nature is immersed in a bath of silver particles that swim and

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dance in the atmosphere. We look behind us to discover the cause, and we see the crest of the queen of night slowly rising over the great bank of falling water, which looks like molten silver pouring forth from the ladle of the moon.

And as the moon continues to rise and the light increases, we look upon a single pure white lily growing from the soil at our feet. Strange that this lily should have been there all the time and only now would come to our attention. Perhaps our search for beauty had been for that which is complex and only now are we in the mood to appreciate simplicity.

Simplicity? To our minds come the words written in the Book of Books, "Consider the lilies of the field, how they grow: they toil not neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." And we feel as though we have been lifted to great heights from where we can see the problems of life and their solutions.

From our vantage point we look out. Before us are two buildings. One reaching many stories upward with several entrances. We enter. Within the lower lobby, fastened securely to the wall, is a directory. We know whom we have come to advise with, and we look for that name upon the list. To our amazement we find 27 persons' names which are the same as the one we seek. Each is located within, and each on a different floor. We are puzzled. Which is the one we would see? Our difficulty results from the fact that we had forgotten to learn the initials of the one we seek. This means a strenuous effort on our part, as we must visit each one until we have reached the individual who has the answer to our problem.

The second building is simpler in design. It is two floors in height. There is one main entrance, and immediately inside is someone who can instantly direct us to him whose assistance would solve our problem.

As our minds ponder the analogy, we come to realize that a complex problem results from the failure to procure all

the available facts and data before seeking the solution. In the many-storied building, it was necessary for us to expend much effort and face much frustration before reaching our objective. We had failed, beforehand, to get just one simple item. While, in the second building, we had learned before entering the *what, where, why,* and *how* of our problem. Thus, the solution was simple.

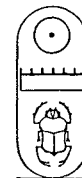
Simple? Again our eyes turn toward the single pure white lily growing from the soil at our feet and we feel a tingling glow creeping over our being. A warm comforting feeling encircles us as we seem to drift off into nothingness.

Slowly, very slowly, we once again become conscious of our surroundings. The trip has ended. We have returned from the land of imagination. We note that nothing has changed. Everything around us is placed as before. Yet, *THERE IS* a difference, a difference which is within ourselves. Where before the cares of the day had brought despair and frustration, now there is inspiration and peace, giving us the strength to go forth and successfully challenge the mures of life.

The gateway to the land of imagination is ever open to us. A visit may be made at any time. Such a visit, however, should not be used as an escape from the realities of life. Nor should it become a playground of fantastic impossibilities. Rather, a trip to this land should have a specific purpose, such as our present one, which was a means of relaxation, or it can be used to devise an improvement on an existing object.

In this latter case, complete knowledge of all known facts and data should be the basis or springboard for the trip. Then, during the visit, the imagination can be the searchlight which will search out and discover, and then, through practical application, bring into being usable improvements.

Thus, your guide for this trip leaves you with the confidence that you will make full use of your faculty of imagination. Because of this, something will be added to your daily living that will be a benefit and a blessing to all mankind.



ANCIENT BELIEF IN INHABITED WORLDS

In our modern space age science hopes to determine whether stellar bodies support life and whether intelligence equal to or exceeding that of humans exists elsewhere in the Cosmos. Actually, in doing so science will be either confirming or denying what ancients affirmed centuries ago.

As early as the 5th century B.C., Anaxagoras, Greek philosopher, declared a belief in the plurality of worlds. Of them he said, "that men have been

formed in them, and other animals that have life, and that these men have inhabited cities and cultivated fields as with us; and that the earth brings forth for them many things of all kinds of which they gather the best together into their dwellings, and use them. This much have I said with regard to separating off to show that it will not be only with us that things are separated off, but elsewhere, too."



BITS OF INFORMATION

ROSICRUCIANS DISTINGUISH between imaging, imagination, visualizing, and fantasy.

Imaging is creating a pictorial image in the mind, to make mental pictures. Fantasy, imagination, and visualizing all use imaging, but they go further than simple imaging.

Imagination is creating things by bringing together unrelated elements and building them into something concrete and definite in the mind. It includes imaging, but imaging need not be a form of imagination.

Visualization consists of painting an image on the screen of the consciousness. Mystically this is for the purpose of achieving something desired.

Fantasy is undirected imagination. Imagination implies purposeful organization whether conscious or not. Fantasy is without purpose except satisfaction or pleasure.



A HOST OF DIGNITARIES AT NEFERTITI CONCLAVE

The Nefertiti Conclave at Chicago wishes to announce as special guests for its conclave on May 5, 6, and 7: Grand Councilors Joseph J. Weed, William H. Snyder, George Fenzke, Harold P. Stevens, and Harry L. Gubbins; Inspector General Dr. Lonnie C. Edwards; Joel Disher, Editor Emeritus of the *Rosicrucian Digest*, and Erwin Watermeyer, Director of AMORC's Technical Department.

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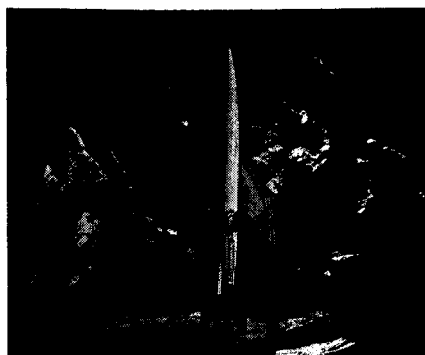
Why Explore Space?

by DR. VIKRAM SARABHAI

WHAT URGES MAN to explore space, the vast and seemingly boundless region which extends beyond 20 to 30 kilometres from the surface of the earth? In answering this question, it is usual to identify four regions of space. We have firstly the earth bound space which constitutes our immediate environment encapsulating a small domain in the solar system. It comprises the region in which the influence of the earth's magnetic field extends, and since the upper atmosphere largely consists of charged atoms, molecules, and electrons which are affected by the magnetic field, the material environment is also quite distinctive in this region.

Beyond it we have the second region which is interplanetary space bound to the sun. This is largely dominated by an extremely rarefied and continually expanding gas from the outer corona of our sun. Such rarefied gas, in this case composed of charged particles, mostly electrons and protons, is called 'plasma.' Earth bound space is contained in plasma flowing from the sun, a 'solar wind' as it is called. This provides a new medium to carry solar influences to the earth and to the other planets. Largely on account of this wind, the tails of comets always point away from the sun. For the same reason, the earth's magnetic field is blown out in the form of a tail.

Beyond the solar system at a distance from the sun about 40 to 50 times that separating the sun and the earth, we have interstellar space in our galaxy, which is our third region. Here too we have a very rarefied medium of neutral and charged constituents of matter separating the inspace stars. Astronomers talk of yet another space beyond our galaxy where there are countless other

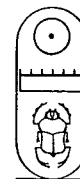


galaxies and strange bodies. Extra galactic space is the fourth region.

Many people suppose that there is the absence of the imaginative and intuitive element in the pursuit of science in contrast to philosophical, literary, or artistic endeavour. This surely is a fallacy. What distinguishes the scientist is his compelling urge to test his concepts in terms of observations. He is ready to let his castle crumble to dust on the results of experiments. As long as man was tied to the solid earth, all he could observe of the outside environment was through information gathered from radiations which could penetrate the atmosphere and the magnetic field of the earth. He had access to only a few windows in the vast spectrum of electromagnetic radiations.

Optical and radio astronomy provided the base for our early concepts of the solar system and of the Universe. He had moreover information derived from low energy charged particles which could approach the earth near the Poles and formed beautiful auroral displays. He could also study the more energetic cosmic rays created in the galaxy thought as yet imperfectly understood mechanisms, and sometimes those coming from the sun. From these a complex edifice was built of theories of cosmology, of galactic and stellar structure, of matter and fields in interstellar and interplanetary space, and, much closer to us, of the configuration of the earth's magnetic field and of phenomenon in the terrestrial atmosphere.

Research with rockets which make excursions into space, or with satellites which remain in orbit around



bodies such as the earth, the moon, or the sun, free us from the severe constraints imposed on our ability to make direct observations relevant to these theories. New results of the last few years have already confirmed several theories and concepts derived earlier. They have also demolished many others.

The Great Universe

Some of the fundamental problems which concern scientists today are no different from those that have excited man's curiosity from earliest times. We would like to understand the creation of the Universe, the solar system, the stars, and the planets, the origin of life itself, and the seemingly mysterious influences through which the sun affects the course of human existence on earth. Space research is related to all these.

As technology progresses, providing new capabilities for space exploration, it is possible to reach out from observations in earth bound space to the moon and the planets in interplanetary space. The study of the solar wind in which the earth swims, and of the particles and fields carried with it, probably acting as trigger for many occurrences on the earth, are some of the immediate objectives of space research.

Another, which concerns the study of planets, is of interest to geophysicists as well as to biologists. The earth has a molten core with magnetic field and a wide range of chemical elements and compounds in its interior and in the atmosphere. These environmental factors, along with them connected with the mass of the planet and its distance from the sun which controls its temperature, are presumably related to the existence of life on earth.

But one of the most truly remarkable aspects of life as we know it is that its basic building block, whether in a blade of grass or in a microbe or in a man or in a giraffe in all cases is the wonderful substance called DNA. This type of life can survive only within a certain range of environmental conditions. We would like to know whether other planets have environmental conditions which would permit life based on the DNA molecule. Or is it possible to have other forms of life

which are based not on carbon, hydrogen, oxygen and nitrogen but other combinations of elements including iron, as is conceivable in Mars. At this stage we run into speculation, but scientists will not rest till they confirm these through observations.

It may well be that there is no other planet in our solar system which can sustain life, but then there are hundreds of millions of stars like our sun which can have their own planetary systems. At the present time many implicitly carry a conviction that life is unique on earth. If and when this proves to be wrong, I would like to suggest that a very fundamental transformation will occur in the way man looks at life and nature.

Superior Faculties of Man

There is an active debate in the world today on the value of space exploration in the context of the many immediate problems of human existence. Why does man wish to go to the moon when he has sophisticated instruments, including television cameras, which can be sent in spacecraft under command and can communicate information from millions of miles? It is because nothing that has been developed with the most sophisticated technology so far approaches anywhere near the capability of man who possesses the facility of receiving information simultaneously from a number of channels and to synthesise it to create an image of the environment as a whole.

Let us note here that our present-day computers and systems for analysis operate only serially, i.e., taking one bit of information after another. It is unlikely that man will restrain his urge to see, to feel, and to listen for himself if he can possibly accomplish all these. I do not expect that the debate on the merit or otherwise of putting man into space would ever be settled. But if we are to rely on historical experience, man will surely push ahead with adventures of this type backed by motives which will inevitably be mixed.

In India the immediate goals of our space research are modest. We do not expect to send a man to the moon or put elephants, white, pink, or black, into orbit round the earth. Our objective

is to understand primarily the region of the atmosphere from forty to about two hundred kilometres above the surface where balloons will not reach and satellites cannot operate for any length of time because of the drag of the atmosphere. This region of the atmosphere which is studied with sounding is crucial to understanding the processes by which solar influences ultimately penetrate to the lower atmosphere where weather changes occur.

Aeronomy is a word which was coined not so long ago to describe the sciences including meteorology related to the earth-bound space. Study of aeronomy is of great practical application, particularly to a country, such as India, where much of the gross national product is dependent on rainfed agriculture.

Special consideration is now being given to the peaceful uses of outer space of particular significance to developing countries. A most exciting prospect within our reach in the next few years is the establishment of what is known as a synchronous satellite over the Indian Ocean. It would keep constantly under observation the vast area of the Indian Ocean which has

as yet very few observing points from which we can derive information of great importance to meteorology and long-range weather forecasting.

An equally exciting development is a synchronous direct broadcast-television-satellite which would make available a most powerful means of mass communication to reach about two thousand million people in an economically depressed region of the world. Physical and financial inputs are of course necessary for their economic and social uplift, but surely an essential ingredient for success is the ability to communicate with the widely dispersed population in the region for improving agricultural productivity and permitting programmes of population control.

Space research also confers an invaluable, though intangible, advantage through the spread of advanced technologies which are related to economic development and security. These technologies should materially assist developing countries, such as India, to leap forward from their present status.

Reprinted from *Bhavan's Journal*, September 11, 1966 issue.

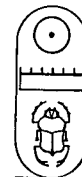


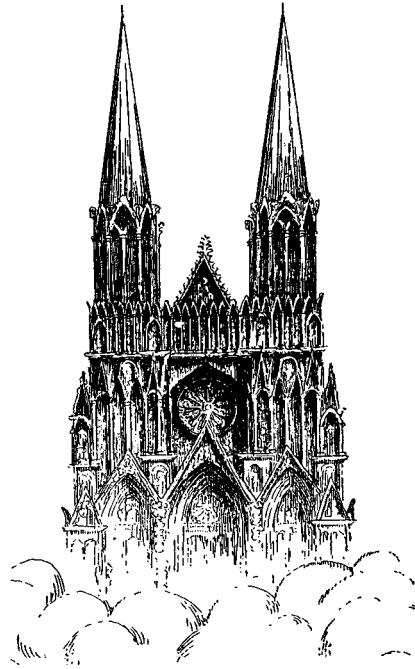
A VISIT TO ROSICRUCIAN PARK

A new plane of consciousness . . .

On July 9, Rosicrucian members will be everywhere evident in San Jose as they arrive by car, train, or plane for the opening of the 1967 International Convention. This auspicious event will be highlighted by a series of presentations on mystical principles, with demonstrations and exercises to heighten their impact on the consciousness of each member attending. Rosicrucian officers and instructors are already preparing a program that can be appreciated only by those who will witness it firsthand.

To enjoy your membership to the fullest, make plans to be at Rosicrucian Park during an International Convention or Summer Study term. The results are lasting and memorable in each member's life. Come join with us in Rosicrucian fellowship!





Cathedral Contacts

THE TIME IN OUR LIVES

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

TIME IS GENERALLY agreed to be a measurement of the duration of man's consciousness. It is an artificial measurement, just as are all the other measurements that man utilizes for his convenience in coping with the physical world in which he finds himself. Just as yards, feet, and inches, as well as meters, centimeters, and millimeters have been agreed upon by man as units of linear measurement, so has *time* been agreed upon to measure the period of our consciousness from now to some point in the past, or from now to some point in the future.

The only difference between time and other forms of measurement is that it has continuity for the same reason that consciousness has continuity. Because we are existent beings suspended, as it were, in this particular point of space in a vast universe, our suspension therein will be measured in terms of the total human awareness of that particular point at which we live, function, and

exist. We can only measure that existence in terms of our realization of its passing. As existence continues, and we pick out events to indicate our awareness of the conscious state, we time existence to the movement of the physical universe in which we find ourselves resident.

It is most convenient that we divide the manifestation of certain movements of the solar system into units. Day and night, for example, are obvious periods of measuring our total awareness of our existence. We change our habit patterns because of the conditions of day and night, and we find that the rotation of the earth being the basis for day and night fits into even larger cycles of months, years, and centuries. Within our own environment, the part that is day and the part that is night further divide easily into hours, minutes, and seconds.

Time, to man, appears to be a great continuity constantly existing beyond and outside him. Man does not control time. In fact, it appears many times that he is controlled by it, particularly if he permits himself to be a slave to it. In doing so, man forgets that time is no more than the duration of his own consciousness, and that when human consciousness no longer exists—if that time will come—there will be no standards for measuring that which no longer is, and time, as an independent entity, will be useless and nonexistent. The yardstick, the foot ruler would have little value to the individual who had no consciousness, neither would his watch or calendar, which are means of measuring what he calls time.

Time, however, as we recognize it, will continue to exist while man exists. Although we acknowledge time to be no more than the duration of consciousness, we must acknowledge its effect on us and the fact that its acceptance causes us to be influenced by it and affects our environment. We cannot use all there is of time. In other words, we cannot use it up, so to speak; neither can we waste it. It continues to go on. We cannot speed it up. We cannot slow it down. The only way that time can be used is by utilizing that which time measures—that is, the duration of consciousness. By making consciousness a

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dynamic and a useful process, and devoting consciousness to the study of ourselves, our universe, our environment, and our fellowman, we are using that which time only measures.

If I am bored, time seems to drag. Actually, it is because my consciousness is not being used constructively that I interpret time in that way. When I devote myself to purposeful existence, when I work not merely to pass time but to accomplish something for my own self-satisfaction, or to create or do something for my fellowman, I am using time well. I am using consciousness, and the consciousness measured by what we call time will move rapidly.

When time moves slowly, we wish there were less of it, but when we look back and we see wasted periods of our life, we will see that the periods that seem to be those when time moved slowly were the ones that now look to us to have moved the fastest, because they were not occupied with the constructive phases of consciousness. Since man does not generally employ all the periods of his consciousness to the best of his ability, he should not bewail the fact that there is not enough time. Rather, he should improve wisdom and virtue by the utilization of the conscious moments that are his. "Badly

thou employest the little time thou hast, dare not therefore to complain that more is not given thee."

This quote from *Unto Thee I Grant* points out that time and life are given to man to utilize. We should not pay attention to the tape measure and forget what is being measured; neither should we pay attention to time and not to the consciousness which should be evolved and improved, and which is measured only by the medium of time.

The direction of consciousness to the awareness of the soul and the inner self will provide a reward in wisdom and the fulfillment of man's destiny.



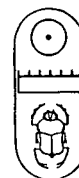
The Cathedral of the Soul

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



LET OTHERS KNOW

We all enjoy sharing an amusing story or incident with others or telling them of an excellent place to dine or where to spend a weekend—why not pass along an interesting article which you have read in your *Rosicrucian Digest* and which you found inspiring or timely? Lend your *Rosicrucian Digest* to another to read, particularly if the issue contains some word or thought which may be of benefit to him. You not only spread the worthy doctrine of AMORC but you do the friend or acquaintance a definite favor.



Rhythm

by
W. J. ALBERSHEIM, Sc.D., E.E., F.R.C.

*Its beneficent and
transmuting influence*

THE word *rhythm*, like many other key words of art and philosophy, is of Greek origin. Its literal meaning is "measured motion" or "regular repetition." This definition is similar to but not quite identical with that of *vibration*, a concept most important to mysticism as well as science, because most vital and physical energy of the universe is manifested and transmitted in vibratory form.

Vibration is the interplay between two forms of energy; the "potential" energy of tension and the "kinetic" energy of motion. Examples of mechanical vibrations are the pendulum and balance wheel that regulate our clocks and watches. In electrical oscillations, tension is represented by the electrical charge of condensers, and motion by the current flow through inductance coils.

Vibrations are generated by external forces, like the gravitational pull of moon and sun on the water rotating with the earth, that causes the alternation of flood and ebb tides. If the application of external force alternates in unison with the vibratory rate, mighty resonance effects can be achieved by modest impulses. Strong bridges have been ruptured by the goose step of marching soldiers and by repeated gusts of wind, and the walls of Jericho are said to have been shattered by resonance with the trumpets of Israel.

Living beings, plants, animals, and humans, are pervaded by cosmic vibrations and generate vibrations of their own. They become aware of repetitive changes by experiencing the sensation of *rhythm*.

Rhythmical changes have a great influence on mankind; an influence that is beneficial, if we recognize and utilize it instead of fighting it. The important rhythms fall into three classes:



First, all beings living on this earth are subject to cosmic influences, of which the most important is the daily cycle generated by the rotation of the earth on its axis beneath the sun's rays. This brings about the alternation of light and dark, warmth and cold, wakefulness and sleep, feeding and digesting.

The inclination of the earth's axis relative to its yearly orbit around the sun brings us the seasonal rhythm: reawakening of nature in spring, with exuberance, growth, and fertility; scorching summer heat; harvest and colorful decay in the fall; and death-like sleep in the cold, dark wintertime. Modern technique enables us to soften and perturb these rhythms by air conditioning and by travel from tropic to tropic. Even the daily cycle can be fought and even reversed by illumination and by rapid east-west travel. However, in the long run we cannot run counter to the natural rhythms, without suffering in vitality and health.

There are other, less evident cosmic cycles. It is claimed that the moon's period influences not only the tides of sea and atmosphere and the growth of plants but the bodies and minds of mankind. Words such as the *menstrual cycle*, *moonstruck*, and *lunatic*, prove this ancient belief. Next in importance is the weekly cycle; the names of the weekdays are those of planetary deities that were believed to rule the phases of this cycle. There is no need to elaborate on these matters, because they are discussed in detail in the book *Self-Mastery and Fate with the Cycles of Life*, by Dr. H. Spencer Lewis, former

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Imperator of the Rosicrucian Order, AMORC.

Second, all human beings share rhythms related to their physical constitution, such as heartbeat and breathing. Their exact timing varies with age, health, sex, and body build. The hearts of children, sick and old people beat faster than those of adults and trained athletes. Physical and mental exertion raises the pulse to feed more freshly aerated blood to the body. Ordinarily, the pulse rate is regulated subconsciously and automatically. However, trained mystics can quiet and slow down their heartbeat in meditation, to reduce disturbance by external or internal stimuli.

Respiration vitalizes the blood by periodic intake of fresh air with its charge of oxygen and other life-giving essences. Our breathing is under dual control. When we pay attention to it, inhaling and exhaling are subject to our will to considerable extent. We can hold our breath or puff it out violently, if we wish. But in order to relieve us of such continuous conscious effort, our subconscious usually takes over, so that normal breathing becomes nearly automatic.

Deep Breathing

Like the pulse rate, the breathing rate adjusts itself to our state of age, health, wakefulness, and exertion. Unfortunately, most of us form bad breathing habits: Our breath is rapid and shallow, with ill effect on the lungs and general vitality. By conditioning ourselves to breathe deeply and slowly, we prolong our lives and increase our effectiveness.

Over and above this hygienic slowing down, the breathing rate may be drastically reduced in mystical exercises. By simultaneous reduction of breathing and pulse rate, Yogis can willfully reach a state of suspended animation similar to that of hibernating animals. Such drastic inhibition of natural body rhythms should *not* be undertaken without *proper* instruction and guidance.

Third, there are man-made rhythms of individual or group activity. Rhythmical motion in itself exhilarates and vitalizes us. Even very small babies respond to rhythmical rocking and to

the rhythmical sound of simple songs. They learn conscious command of their limbs by rhythmical games such as "patty cake." Walking, at first a difficult art, becomes a semiautomatic rhythmical habit pattern. The speed and stride of our gait remains under conscious control, but the complex sequence of muscular contractions required for each step is turned over to the subconscious. The more rhythmical our walk, the less tiring and the more enjoyable.

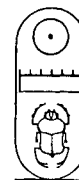
Relieving Strain

Rhythm eases all strenuous efforts of individuals and groups. The *Song of the Volga Boatman* and rhythmical exclamations such as "Alley-Oop" exemplify the harnessing of labor gangs into concerted exertion. Even transient action by individuals is best prepared and timed by rhythmical body motion. Boxers and tennis players weave and sway to be ready for instant attack and defense. Similar swaying relieves the strain of prolonged mental effort. Jewish and Moslem students of Holy Writ sway back and forth or sideways, as they recite prayers and scripture verses. Hindu Yogis use the rhythmical repetition of sacred formulas called *Mantras* to induce deep meditation or religious trance.

The rhythmical urge of mankind is most strongly expressed by music. From primitive tom-tom beats, music has developed to use tuned percussion, wind, and stringed instruments. But whether primitive or sophisticated, rhythmical music has always stirred mankind to action—to walk, to run, to fight, to dance, or to sexual and religious frenzy.

The beat of music points out both the similarities and the distinctions between the related concepts of vibration and rhythm. One may call this interrelation paradoxical because it combines the opposite concepts of continuity and change. It also explains our craving for rhythm.

In the chaotic turmoil of the universe our minds long for havens of rest and constancy, for law and order. However, complete absence of change is equivalent to death and unbearable within the realm of time and space. As mentioned before, the living universe is filled with vibrations of manifold rates. A single vibration rate, such as a single pitch



of tone or a single color of spectral light, combines uniformity with motion: it exemplifies regularity in alternation.

Up to a point we are satisfied with the pure blue of a cloudless sky or with a single limpid flute tone. Eventually, however, we become impatient; the pure tone becomes—monotonous! This is where rhythm comes in. By rhythmically interrupting and repeating a tone, we superimpose another, slower modulating vibration rate on the original one. We give in to the need for change, but the change itself is regular.

Rhythmical repetition of a single sound suffices for the primitive drum-beat of tribal war dances. The more sophisticated ears and minds of civilized races added changes in the pitch and duration of the repeated notes. Thus, melody was born. Ultimately, western choral and orchestral music superimposed several usually interrelated tone sequences and created chords and counterpoint. It is the privilege of creative musicians to combine multiple vibrations into new rhythmic groupings.

Whenever the imagination of a composer outstrips the understanding of the community, his work is condemned as ugly, noisy, chaotic. Often, a succeeding generation rises to a level of discern-

ment that sees rich new beauty and stimulation in the previously derided work. Brahms, Beethoven, and even Mozart, who to our ears exemplifies pellucid beauty, are examples. Perhaps composers like Bartok who baffle most of us, will be clear and beautiful to a future generation.

Noise and chaos are the impression and the definition of many *uncorrelated* simultaneous vibrations. Even if there exists a law of correlation between such vibrations, they are sensed as noise if the correlation is not recognized and understood.

Consider now an Infinite Mind that creates the physical universe by generating an infinite number of vibrations. The Creator establishes and knows the interrelation of all of them; to Him they are one perfect rhythm to which galaxies, atoms, and living beings dance in harmony. Our finite minds may snatch a bit of beauty and order here and there, but ever again we are overwhelmed by seeming chaos, ugliness, evil, and destruction.

Only by adopting the "Viewpoint of Eternity," by identifying ourselves with the Creator, can we reach the peace that transmutes ugliness into harmony and chaos into rhythm..



YEAR-END STATISTICS

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here will be meaningful and helpful in bringing about a better understanding of the administrative functions of the Order.

Total number of pieces of incoming mail	445,311
Total number of pieces of outgoing mail	2,650,926
Individually dictated correspondence	107,445
Staff payroll	\$781,943
Taxes, utilities, maintenance, and insurance	\$149,626
Printing costs (not including books)	\$315,153
Envelopes, office supplies, and stationery	\$ 65,109
Postage for the year	\$247,625

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

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Living in the Clouds

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

THOSE WHO cannot comprehend the true aim and purpose of mystical and spiritual study are prone to state that persons thus inclined are given to "living in the clouds." It is generally meant to be a derogatory comment, or at least an intimation of fanatical tendencies. It always implies an attitude that is not universally normal, and more or less impractical in these modern times.

In truth, the student of spiritual values, and the seeker after that form of esoteric knowledge which reveals the higher principles of life, is not one who is given to abstract thinking and impractical living. He may at times dwell in the clouds in his spiritual thoughts, and he may very often lift his consciousness to a higher realm or to a plane greatly beyond the material things of this life. But such an individual keenly realizes the fact that man is here on this earth for some very definite purpose. He realizes that since his consciousness was projected from a divine spiritual source to be enclosed in a physical form on the material world, there is some very definite mission in life for him and that this mission can be fulfilled only by meeting its conditions and carrying out the worldly duties and obligations.

The real mystic is not one who bases his explorations into the spiritual world upon the false premise of a negation of worldly conditions and material interests. The mystic is ever a seeker for mastership, and this mastership includes a conquering of the worldly problems, as well as a masterful comprehension of spiritual truths. He realizes, therefore, that the spiritual unfoldment and the higher glories of life are to be attained by rising step by step from this earthly plane to the planes that may lie before him, and that this attainment must be brought about

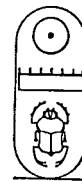


through the mastering of the natural obstacles or limitations surrounding it.

It is only the idle dreamer and the one unfamiliar with the fundamental truths who believes that he may lift himself arbitrarily and wilfully out of and beyond the specific environment here on earth in which God and the cosmic principles have placed him. The mystic does not look upon the incident of his birth as an incident of chance, but rather of law, order, and system. He does not consider that all earthly experiences are secondary, but rather that they are primary. He does not attempt to deceive himself with the philosophy that the ultimate end of life is the annihilation of worldly experiences and worldly efforts. Since some Divine Law or principle has ordained his earthly incarnation, and since there is some very definite purpose to be carried out by this incarnation, he ever seeks to find the why and wherefore of earthly existence and the specific work which has been allotted to him or planned for him as the medium of his personal evolution.

From Earthly to the Spiritual

The true mystic believes that man evolves from the primitive and fundamental activities of earthly existence to the higher and more perfect conditions of spiritual unfoldment. He recognizes



in the trials and tribulations of earthly life the contest between good and evil, light and darkness, and the challenge to his own fortitude. He becomes convinced that the law of the survival of the fittest is not solely the mechanism of earthly life, but a principle of the evolution of the inner self and the personality.

As the ancient philosophical mystics believed in the smoothing of the cubic stone and the rounding of its edges in order that it might be a more perfect stone, so the mystic believes that the grosser elements of his worldly nature and the rougher edges of his personality must be eliminated in order that the pure gold of his consciousness and ego may rise to the sublime heights which he keeps in mind as the goal of his existence. But he does not allow his vision to dwell exclusively upon an ethereal and intangible portal, nor does he allow all of his thinking and acting to be influenced by any fanatical dream or hope of a Nirvana in which he may live as a being suspended above and beyond all worldly duties and obligations.

A mystic is as keenly interested in the laws and principles of the atomic and molecular structure of matter as he is in the spiritual integrity of the divine source of life. He is just as practical in his application of nature's worldly laws as in the application of the spiritual principles. His dreams are equally divided between the physical accomplishments here on earth and the spiritual attainments of the future. He keeps his feet solidly on the earth, and on the rock of this material existence, while permitting his consciousness at times to soar into greater heights of the life beyond.

He does not anticipate nor hope for any indefinite period in the future when all productiveness and all crea-

tion of his material consciousness will be brought to an end, and his usefulness in the great scheme of things on earth will be terminated by an ethereal spiritual existence of no value to God or man. He anticipates, rather, that his attainment here will lead him into a spiritual school of more profound unfoldment wherein he will be prepared for another opportunity to make greater victories and to accomplish even a more extensive campaign of unfoldment and contribution to man's development, and that this will be repeated from time to time until all men and all beings here on earth will have reached that degree of perfection when material existence will no longer be necessary.

But while a mystic hopes for that inevitable result for all beings, he rejoices in the opportunity of living among men, of being a friend to men, and of working out the great cycles of evolution which God has decreed. His ambition is to serve and labor in the vineyard rather than to rest at eventide and to find eternal peace without accomplishments or responsibilities. This is what constitutes the true nature of the mystic, and of the seeker of illumination and wisdom and spiritual light. These ideals should be those of every Rosicrucian for such is the purpose of the brotherhood, and such has been the spirit which has animated all of its founders and leaders throughout the centuries who have brought power, happiness, contentment, and inner joy to its leaders and followers of all times.

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

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OUR NEW COVER

Natural photographic view of the peristyle of the Rosicrucian Egyptian Museum. The columns, of the papyrus type, are approached through rows of ram-sphinxes.

Courage

by J. BUCHANAN, F. R. C.

IN HIS ESSAY on *Courage*, J. M. Barrie wrote: "There is nothing else worth speaking about to undergraduates or graduates, or white-haired men and women. It is the lovely virtue; the rib of himself that God sent down to his children."

How true this is and how necessary is it for everyone to have a good stock of courage. The form and quality of this courage is as varied as the flowers in the garden.

When a person, on the impulse jumps into water to rescue someone in difficulties, this act is quite different in its quality of courage from the one in which the would-be rescuer has to overcome his own dread of drowning before plunging into the water. A more sustained form of courage is that so often displayed by people trying to keep going whilst suffering from a lingering and painful illness and yet maintaining a cheerful disposition and uttering words of encouragement to those around them.

A high order of courage is also shown by one holding on to an opinion or belief which he considers right despite the jeers and ridicule of his friends and associates. Again there is the person who, having been reared and indoctrinated with fear if he does not follow a particular line of conduct or belief, will suffer dreadful consequences; yet he has the courage to strike out into new fields of thought and action. Only those who have experienced such indoctrination can know what an agonizing and crucifying ordeal this can be, and how many painful struggles must be endured before one finally breaks free from the restricting shackles. From an old ballad we read:

*Fight on my men
I am hurt, but I am not slain,
I'll lye me down and bleed awhile,
And then I'll rise and fight again.*

How ill-fitted is the casual observer to classify and assess the courage of any act. For instance, this point might be illustrated by the case of a person being challenged to a duel. He might accept the challenge because he is courageous, or because he lacks the courage to face the scorn of his associates if he refuses. On the other hand, he may refuse to fight because he disapproves of this way of settling an argument, and he has the courage to face up to being dubbed a coward.

Inner Conflict

From this we realize that the only person truly qualified to assess the degree of courage involved, or lack of it, is the one whose courage is in question. That person alone knows the tremendous inner conflict required to overcome the overwhelming forces of fear, despair, and even vanity, which threaten to swamp and silence the inner voice of conscience.

Here is what a well-known French writer, Charles Baudouin, has to say on the subject: "Courage consists not so much in equality to the problem before us, but rather is courage shown by one who is not equal to it by a miracle of energy. We need courage in proportion as we are *not* fitted bodily or mentally for the action we have to perform. Courage is the measure of the disproportion between us and our task."

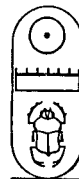
The journey which lies ahead of us will be filled with incidents which will truly test our courage and perseverance in all its many aspects. We should therefore develop that capacity for courage which will enable us to destroy those phantom fears that haunt and ravage the lives of so many humans.

Ralph Waldo Emerson has this sound advice to give doubting, hesitant, ones.

*They conquer who believe they can.
Do thou the thing you fear and the
death of fear is certain.*

This, too, is something well worth remembering and also well worth applying in our daily lives.

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ONE MINUTE ESSAY

MEDITATION

MEDITATION is a word commonly used but often confused with other words quite different in their meaning. Persons use the word *meditation* when actually they mean concentration or contemplation. The wrong interchange of these words can cause one to fail to have success in his meditation.

We shall begin by explaining what meditation is not. We must distinguish between concentration and meditation. *Concentration* is the focusing of one's attention upon some stimuli coming to him through his receptor senses. You are concentrating when you are focusing your faculty of hearing upon words. If you are reading, you are focusing your consciousness upon impressions coming to you through your sense of sight.

We can compare our consciousness to a great searchlight which is focused on a particular object and causes it to stand out more distinctly than anything else. We change our focus of consciousness, or concentration, from one kind of stimuli, or series of vibrations, to another which our senses can perceive. Concentration is thus the use of our objective consciousness. It is principally concerned with the external world and the vibrations which register upon our sense faculties.

Contemplation is really a subjective aspect of concentration. It is the inverting or turning of our consciousness inward to go over in memory, or by reasoning, impressions stored there. Meditation, however, differs from both these uses of consciousness. In fact, in the true mystical, as well as the psychological sense, it is not the focusing of consciousness upon any particular stimuli or impression. Rather, meditation is the transformation of consciousness. It is the change of consciousness from one level to another.

Our consciousness is like a stream of various depths. Perhaps it would be more understandable to say that it is like a piano keyboard, with its various octaves. The objective consciousness is the lowest octave. The subjective is the next highest. Above them are many other octaves or levels which psychology has grouped under one general heading called "subconscious."

One who truly meditates seeks to experience reality upon one of these higher levels of consciousness. His is a passive attitude. He does not presume to know which impressions he will receive. He waits for them to come and to be transformed into objectively realized images.



OAKLAND LODGE TWELFTH ANNUAL HOMECOMING DAY

April 9, 1967

All active members are cordially invited to attend this full-day program which includes a banquet. Honored guest will be the Imperator, Ralph M. Lewis.

The Madison Street Temple, 15th at Madison Street, Oakland, California, is the location for this event. For further information, please contact Mrs. Alene Simonich, Chairman, 789 Villa Avenue, San Jose, California 95126.

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1967*

You and Environment

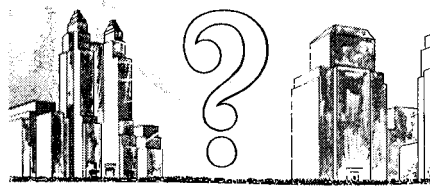
Do you make your world or does the world make you?

ENVIRONMENT teaches us a great lesson. It reveals that there are two courses for us to follow in life: One is negative, limited, even dangerous; the other is positive, unlimited, masterful. We can either be acted upon, which is the negative course, or do the acting, which is the positive course. The blades of grass in your lawn are examples of things which are acted upon.

They have no choice of surroundings. They cannot avoid the sun's scorching rays or the chilling frosts, or seek the cooling waters of a nearby stream. They are reared in an environment in which they have no choice and over which they have no control. They are at the mercy of the elements, and if they flourish, there is no assurance that a changing fate may not the next day or month rob them of the strength it gave them. Any gardener or nurseryman would hesitate to predict the eventual fate of a lawn exposed to the changing moods of the elements without the guiding intelligence of man.

Millions of humans are like the simple blades of grass. Humanity springs up in every corner of the earth and in every extreme of environment. Men struggle for existence in the blistering sun of the tropics, the paralyzing cold of the polar circles, on top of mountains and on the rolling plains. But it is to be deplored that most of them permit themselves to be acted upon by their environment, and that they consequently bear its mark. It not only affects their physique and the color and texture of their skin, eyes, and hair, but even their thinking and mode of living. As the eminent writer, John Hodgdon Bradley, said: "The fabric of human life has been woven on earthly looms."

Many are successful only because their surroundings, like a rich soil alive



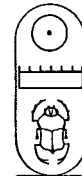
with potential gestation, bear fruit without their efforts. But unfortunate are the many who are planted in a sterile environment which, like a poor soil wanting in fertility, brings forth an everyday monotonous existence, lacking in the beauty and splendor of a radiantly happy life.

Humans that are left to the mercy of environment bring about strange effects in society and civilization. To again quote Mr. Bradley: "The works and thought of the Montanan are not those of the Mississippian. Their outlooks on life are different, largely because nature has given metals to the one and denied them to the other." But men and women *need not be denied by nature* because of where they were born, for they *can* bring into their province the things they need and desire, or wish to comprehend.

You can shake off the shackles of old habits, the association and influence of people around you with limited minds, biased opinions, and outworn ideas. Therefore, why push against a stone wall? Why try to change clay into marble? You can, if you but know the simple secret, take your present environment and make it produce rich returns, for everything has its purpose when you learn the cosmic plan.

Unemployment—of Man or Mind

From time to time the world faces a great economic and social crisis. Why? Because there will have been too much concern over the employment of man and too little concern over the employment of his mind. What will the thousands who will be in line in front of the gates of mills, factories, and doors of large corporations, be waiting for? For employment? Yes, eventually. But first they are dependent upon some individual or group of individuals employing their minds, their inner creative faculties, to set into motion the



business, the demands, which will give these thousands work.

Man must employ his mind before he can employ his hands or his trade. Every worthwhile act is preceded by thought and the exercise of the mental faculties. Thousands tomorrow, if they learn to employ the innate faculties of

their minds, will not find their hands or feet idle. They will not be subject to the whims and fancies of those few who do think, plan, and control the destiny of our present civilization.

Just what do you really think is the purpose of life, and are you living according to that purpose?



Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this, that every existence is an aim.—MAZZINI



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 Dr. Yousef Zaeyen, Premier of Syria.

The code word is EXPED.

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



July:

The personality for the month of July will be Balthazar J. Vorster, Prime Minister of South Africa.

The code word will be SCALE.



BALTHAZAR J. VORSTER

DR. YOUSEF ZAEYEN

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SALT WATER LAGOON—One of forty beautiful watercolors on display in the new Rosicrucian Art Gallery during February. These watercolors are the work of Mr. Nat Levy of San Francisco. Mr. Levy studied at the Mark Hopkins Art Institute and has painted in Europe, Alaska, and the Far East.

Blessing of Spring

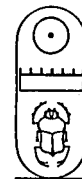
How dear to my heart is the Spring season—when all the dreams we have been dreaming have another chance to come true; when all of nature is re-born to experience again the joy of growth. . . . Not all the songs of all the birds nor all the bright blossoms of bursted bud on fruit trees have found their way through the chilly nights and not-quite-summer days, . . . still Spring is caressingly near. Hopefully, we look ahead to balmy afternoons and magic evenings.

Not long from now, the warm spring

rains will rest lightly on the new leaves, green with tender, fresh beauty, and millions of drops of dew will be caught in the sunlight to reflect a fantasy of emeralds and rubies rivaling the splendor of Solomon's jewels. . . . Hope will spring forth from jaded hearts . . . eyes will behold the truth of Love Everlasting . . . and Souls will be blessed again with the hope that only re-birth can bring forth.

Such is the Blessing of Spring . . . and it is as near as your heart.

—VIOLA M. KURTZ, F. R. C.



Rosicrucian Activities Around the World

APPROXIMATELY SEVENTY members of the French Grand Lodge, under direction of Frater Raymond Bernard, the Supreme Legate for Europe, recently journeyed to Israel. It was a memorable event. The members of the French Grand Lodge joined with the Israeli members in Convocation both at Tel-Aviv and Haifa. It was the first such joint gathering of the pronaoi in Israel with a large group of Rosicrucians from Europe.

The events resulted in considerable publicity. The Supreme Legate, Frater Bernard, was interviewed by newspapers, and good coverage was given in the Israeli press regarding the Rosicrucian Order, AMORC. Further, there was a radio interview with Frater Bernard in connection with the purposes and activities of AMORC. To quote the words of Frater Bernard: "I think that never the word 'AMORC' will have been so much printed and heard in this country." He was referring to Israel.

The cooperation between the Israel bodies was due to the excellent planning on the part of both the Israeli members and officers and the Grand Lodge of France. Instrumental in most of these arrangements were the Inspectors General for the southern and northern areas of Israel, Fratres A. W. Cohn (Tel-Aviv) and Jacob Liebermann (Haifa).



A successful tour to Egypt was sponsored by the Grand Lodge of Germany. A special ceremony was held by these members with government permission in the Great Pyramid of Cheops. To the music of *Secreto Eterno*, the members filed up the Grand Gallery to the King's Chamber. In the King's Chamber, three burning candles were placed upon the side of the great sarcophagus and in-

cense ignited. Then Grand Master Kron read a text of initiation.

The initiation was performed with the sarcophagus as one of the principal points in the ceremony. After completion of the age-old traditional ceremony, each candidate had conferred upon him the title, *Knight of the Rosy Cross*. The beautiful ceremony closed with the intonation of vowel sounds familiar to all members.

As the members departed down the Grand Gallery to the outer world, they were accompanied by appropriate music. Outside again, the members proceeded to the northwest corner of the Pyramid of Cheops. There, each member who had participated in the initiation ceremony signed two scrolls; one is being retained by Grand Master Kron and the other will be forwarded to the Supreme Grand Lodge in San Jose for its archives.



Grand Master, Rodman R. Clayson, and Soror Clayson represented the Grand Lodge at the Southeastern States Conclave in Atlanta, Georgia, in February. Also contributing to the success of the Conclave were Frater William Snyder, Grand Councilor for the Southeastern States, and the officers and members of the Atlanta Chapter and the Miami Chapter of Florida. Those attending came from twenty states and Canada; in addition to Frater Snyder, two Grand Councilors and six Inspectors General were also present.



M. Henri Jaquet, Master of Tell el Amarna Pronaos, La Chaux-de-Fonds, Switzerland, honorary President of the city of Le Locle and secretary of United Towns Organisation, is sponsoring and furthering the ideals of this Organisation. These ideals include the eradication of war by creating goodwill and friendship between all men regardless of race, nationality, or creed; eliminating underdevelopment throughout the world by helping all underprivileged cities, thereby creating a true brotherhood of mankind.



In Newcastle, Australia, the AMORC subordinate body, which for many years has been the Newcastle Pronaos, is now a *Chapter*. Instituted in 1953, the offi-

cers and members of this Pronaos have worked enthusiastically throughout the years, and their efforts have culminated in the gratifying reward of qualifying for Chapter status. We know that members everywhere join us in extending congratulations to the new Chapter Master, Frater R. H. Bull, and the other officers and members of the Newcastle Chapter.



The members of Vancouver Lodge, AMORC, have been busily engaged endeavoring to have the *Rosicrucian Digests* bound in book form, and they are now happy to report that, as a result of finances provided by the recent Fun Fair, twenty-four years of *Digests* are now at the binders. This means that, except for three years still incomplete, all the *Rosicrucian Digests* from the very first issue up to 1966 will be complete and bound. Good work!



All Fratres and Sorores attending the 1967 Pan-American Games in Winnipeg, Manitoba, Canada, July 22 to August 7, are invited by the Charles Dana Dean Chapter (AMORC) to join them for Convocation. Details may be obtained by contacting the following members by phone on arrival: (Spanish speaking) Frater Henry Schwarz, number 582-4375; (English speaking) Frater Eric Hammerstead, number 942-3638.

Convocations are held second and fourth Thursdays of each month.



On February 8, the Sunrise Chapter of Long Island, New York, held its annual "getting acquainted" evening for members who joined the Order during the past year. During the evening a short talk on the "purpose of a subordinate body association" was given by the Master, Frater H. P. Tanner. This was followed by a showing of the new Rosicrucian film, *Mystical Art of Japan*.



Frater Ikot Alfred Ekanem, of Nigeria, became chief of an African tribe in investiture ceremonies at Indiana University at Bloomington, where he is a student. The investiture, which in Nigeria usually last two weeks, was cut

to an hour and a half, so it could be held in Indiana, enabling other people to see African culture in action. During the colorful ceremony in the Fine Arts Building auditorium, with sixteen students from Africa also present, a narrator explained each step of the ritual, which featured dancing to the beat of drums, the robing, and the crowning. When a fan, a symbol of peace, was presented, the throng of onlookers gave a standing ovation and councilmen chanted, "Long live the Chief!"

Frater Ekanem will be chief of the Ikot Ebelspo-Oniong tribe which dwells in a region near Eket, a city of south-eastern Nigeria. He was trained as a child to lead the tribe someday. He pointed out that a chief is not a ruler in his tribe, but rather more of an adviser, and explained "I am sure the tribe hopes I will bring them new ideas from America." He said he believes that all men are striving for the same thing, "peace of mind."

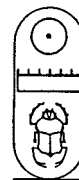
Movie films of the event were sent to the tribe's council. Three national television networks also covered the ceremony. Frater Ekanem is studying to become a doctor and will return to Nigeria afterwards.



For many years members of the Darwin Pronaos, Darwin, Australia, have sponsored, at certain seasons of the year, entertainment for prisoners. The most recent presentation was a variety concert, including the pantomime, *Sleeping Beauty*. Among those participating in this splendid production were some of the best-known entertainers of the city, among which were Rosicrucians Edith Cook, Producer, David Scobie, Robyn Stegar, Duke and Edith Alley, and Max Tite, the latter being a recipient of the Rosicrucian Humanist Award in 1961.



Recent visitors to Rosicrucian Park were Frater Hans Gartner, Jr., and Soror Gartner, of Akron, Ohio. Frater Gartner is Inspector General for the Akron area. While at Rosicrucian Park, they met with officers and members, toured the new Egyptian Museum, and attended a Convocation in the Supreme Temple.



The members of St. Christopher Chapter of Kingston, Jamaica, are happy to announce that a site on which to build a temple has been purchased. The acquisition of a suitable site has long been the aim of the Chapter.

▽ △ ▽

Soror Alice Williams who for many years was a member of the English Editorial Staff at Rosicrucian Park has returned to Texas and will now be live near several members of her family. Though her many friends at the Park were sorry to see her go, their best wishes follow her.

The Mystery of Numbers

0
2
4
6
8

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result is always an even number. Add any two odd numbers; the sum is always an even number. Multiply any two odd numbers; the result is always odd; likewise, adding any odd number to an even one will produce odd-numbered sums

1
3
5
7
9

What Do They Mean?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping to wrest from numbers their hidden values.

The great philosopher, Pythagoras, expounded (569 B.C.) many esoteric ideas about the function and value of numbers. The Kabbala and the ancient Hebrews teach about numbers and the Power of the Deity. What is the mystical use and meaning of each of them?

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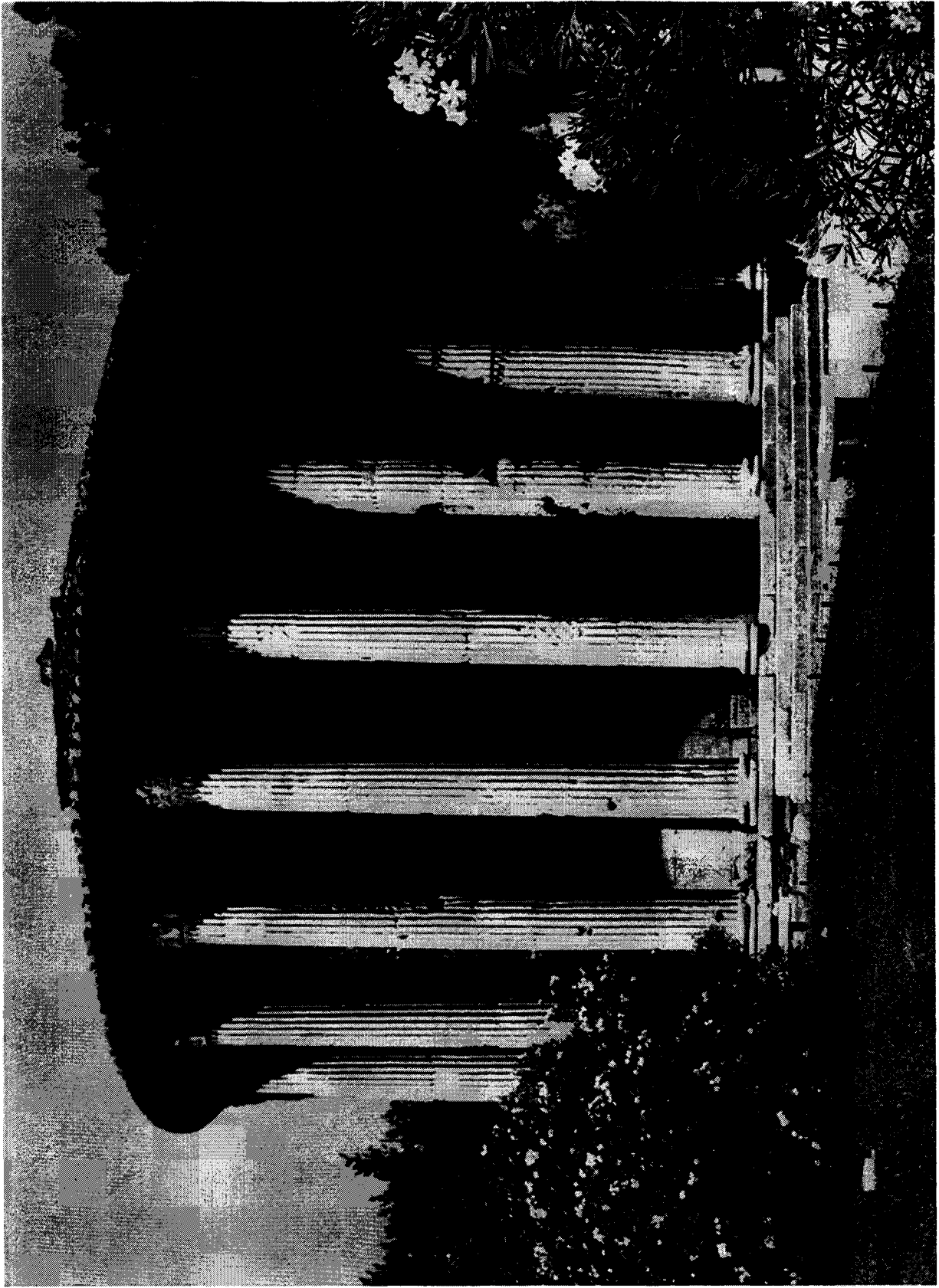
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THE ROUND TEMPLE

In Tivoli, Italy, stands this small and picturesque round temple having Corinthian columns. The roof, part of the ancient entablature, and some columns have disappeared. The whole edifice is of solid marble. One theory is that this was a temple of Vesta, goddess of the sacred fire of the hearth.

(Photo by AMORC)

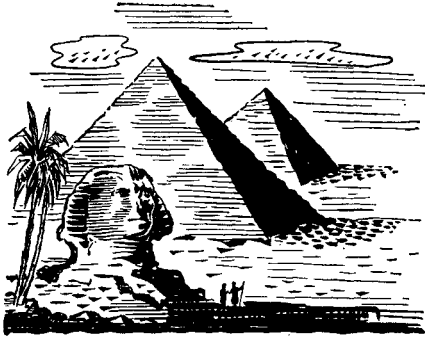




(Photo by AMORC)

CURACAO DANCERS

These dancers in Curaçao, Netherlands Antilles, demonstrate their natural love of music in this dance step, the *Tunba*. Other popular dances are the *Curaçao Waltz* and the *Danza*.



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BRAVE NEW ERA

Among the many problems confronting the world's ever-increasing population today are food shortages that threaten to develop into worldwide hunger, and a possible water shortage.

Much has been said about the experiments and tests presently underway—some of which already have met with moderate success—of desalinization plants designed to render sea water suitable for consumption; but these processes, at least for now, are extremely expensive, and usually those parts of the world that cannot afford expensive projects are the ones most in need of them.

However, it has been discovered that in many cases those areas in direst need of water are usually not as bad off as they would seem to be. A good case in point is the Sahara.

As a result of explorations leading to the discovery of oil and moderate hydrogeologic prospecting, it has been learned that the rock formations underneath some areas hold huge quantities of water, in some instances under great pressure which, in many of the barren areas of this desert, could support human settlements, pasturage for livestock, and even productive agriculture.

The unusual facet of this discovery is that this water might well be called "fossil water," since some of the samples that have been analyzed through special dating processes are believed to be older than 25,000 years! Most of this water was stored during the time when the Sahara was a tropical region with very heavy rainfall, great rivers, and lush vegetation. As late as 8,000 years ago, crop production in this area still continued, even though the climate had already begun to change. Today, the only areas in the world that are less populated than the Sahara are the polar regions. Thus, some of this water now beginning to be reclaimed has been down there since prehistoric times.

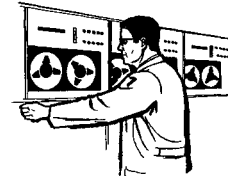
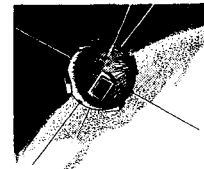
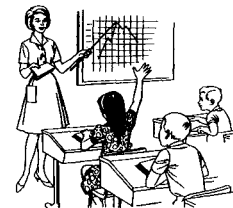
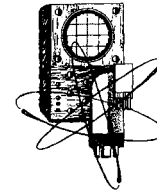
Investigations have shown that the periods when it rained most heavily in the

Sahara coincided with the time when the obliquity (the angle between the Earth's orbit and the plane of the Equator) of the Earth's orbit around the Sun was large; the eccentricity of the orbit (its departure from the circular) was at a maximum; and perihelion (the point in the orbit at which a planet is closest to the Sun) happened at a time of year when it moderated the winter and summer climate of the Sahara.

This was during the so-called *interglacial* periods—the time between the major glaciations when the great continental ice sheets retreated a bit. They corresponded with the heavy rainfalls in the Sahara for periods of time totaling about 140,000 years, which was during the span covered by the Pleistocene epoch. Here came the principal contributions to the underground water reserves presently under study for widespread use.

Present-day technology would allow great expanses of the Sahara to bloom, but the problems that have to be solved first are of the kind with which technology cannot always cope peaceably—political. Since the deposits of water underneath the sand recognize no national boundaries, the use and conservation of these vast, though limited, underground water resources have to be considered by all the nations in that area of the Sahara—with equal benefits for those involved. Already it seems that there is a willingness on the part of those countries to come to some sort of an understanding which would allow all of them to profit by the use of these water deposits under that great desert.

It is almost a certainty that ours will be the generation to make the age-old dream come true: to make the deserts bloom and to witness the first great harvest from what was once one of the most barren and desolate spots on our planet. Without a doubt, this would be one of the most significant accomplishments of our brave new era.—AEB



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