

ROSICRUCIAN DIGEST

May 1967 • 40¢

Featuring:

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

▽ △ ▽

Is Venus Dead?

Earth's twin—a
region of mystery.

▽ △ ▽

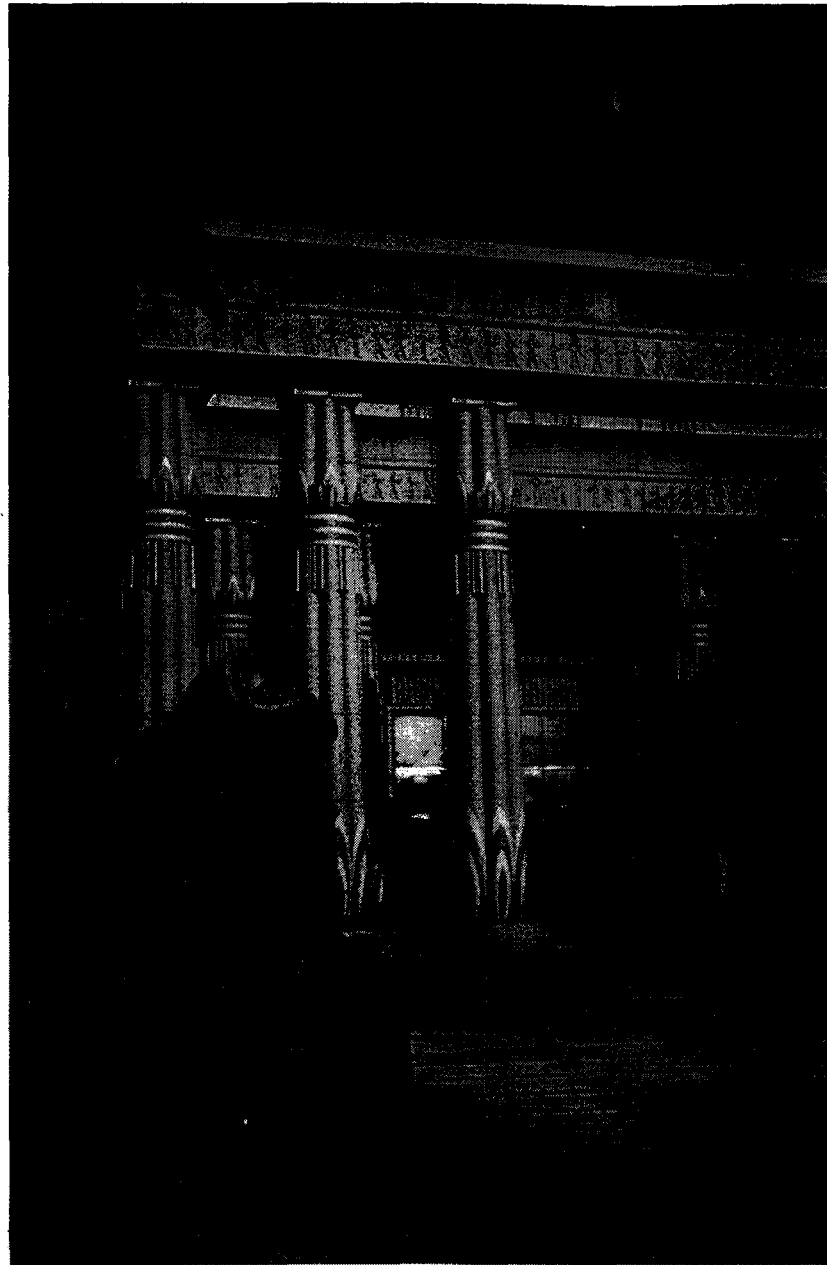
**The Purpose of
Suffering**

Chastening rod
of adversity.

▽ △ ▽

Next Month:

**The Disease
of Noise**



Man's Cosmic Mission

Each His Moment In Eternity!

HAS man a specific purpose on the earth plane? Is there an ordained mission for each human? Or does the future lie unmolded in the life, mind, and activity of each person? If we are to make a mission for ourselves, a useful existence out of life, what should be our guide? All that we desire or hope for may not be our true mission—or may not be equal to our capabilities.

We each stand poised between the past and the future. That interval of time is the *present*. It is our *Moment in Eternity*. It may be a time of achievement or a time of despair. Each moment, we are fulfilling the mission of our existence.

The Life of

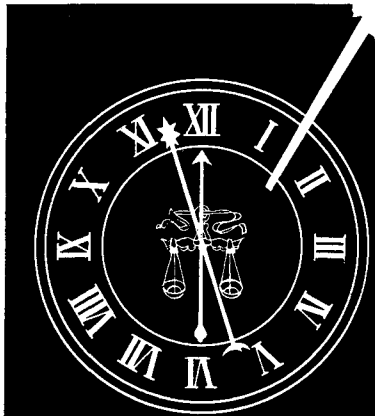
Harvey Spencer Lewis

The life of Harvey Spencer Lewis, Emperor of the Ancient, Mystical Order Rosae Crucis, is a fascinating struggle of a *mystic-philosopher* against the forces of materialism. It is not the por-



trayal of a retreat from life but a sincere attempt to order one's personal existence according to Cosmic principles.

In the life of this genius—for genius he truly was—events swung like a pendulum from high *triumph* to soul-searching *tribulations*.



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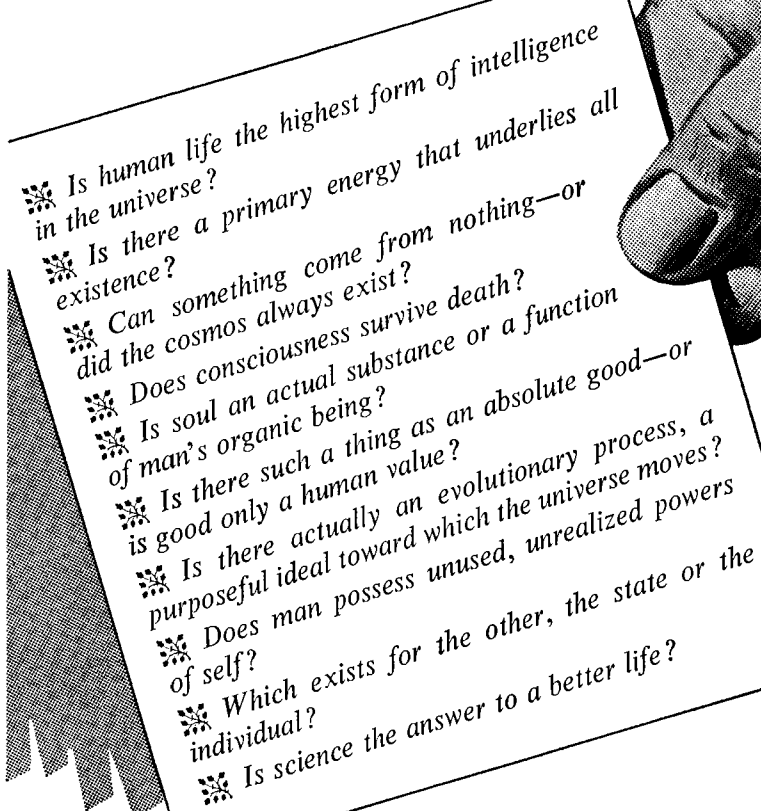
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*Have you wondered . . .
about these things?*

- 
- ❖ Is human life the highest form of intelligence in the universe?
 - ❖ Is there a primary energy that underlies all existence?
 - ❖ Can something come from nothing—or did the cosmos always exist?
 - ❖ Does consciousness survive death?
 - ❖ Is soul an actual substance or a function of man's organic being?
 - ❖ Is there such a thing as an absolute good—or is good only a human value?
 - ❖ Is there actually an evolutionary process, a purposeful ideal toward which the universe moves?
 - ❖ Does man possess unused, unrealized powers of self?
 - ❖ Which exists for the other, the state or the individual?
 - ❖ Is science the answer to a better life?

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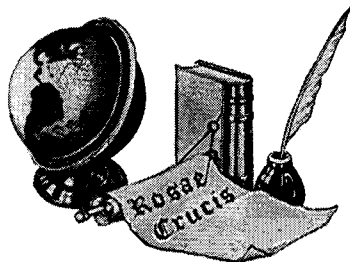
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COVERS THE WORLD



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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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CONTENTS

Rosicrucian Egyptian Museum	Cover
Mummy of Egyptian High Priest (Frontispiece)	163
Thought of the Month: Our Double Lives	164
Reflections on Light and Shadow	167
Cathedral Contacts: Source of Strength	169
Is Venus Dead?	171
Those Who Inspire	175
Medifocus: Kurt-Georg Kiesinger, Chancellor of West Germany	177
New Adventures for the Mind	178
A Purpose for Suffering?	181
Leisure Hours: Friends or Enemies?	183
Physical Weakness No Aid to Spirituality	185
Jealousy and Envy	188
The Incas, Part II	190
Modern X-Ray Reveals Secrets of A Mummy	194
Rosicrucian Activities Around the World	195
X-Ray Reveals Hidden Secret Amulet (Illustration)	197
Ancient Egypt Revived (Illustration)	198

Volume XLV

May, 1967

No. 5

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(Photo by AMORC)

MUMMY OF EGYPTIAN HIGH PRIEST

The above is an X-ray photograph of the mummy of a Kheri-Heb, or High Priest, by the name of Nesimin. The mummy is one of several in the new Rosicrucian Egyptian Museum. Nesimin was of the XXVI Dynasty (2600 years ago). His official duty was being "Chief over the Dancers of Mut"—the temple dancers. The unique X-ray photographs were done in the San Jose laboratory of Dr. Arvis Talley. (For further details see page 194 and also the photograph on page 197 of this issue.)

THOUGHT OF THE MONTH

By THE IMPERATOR

OUR DOUBLE LIVES

OUR CONSCIOUS existence is in two worlds. We vacillate between these two worlds constantly. They are at times independent of each other but most often are interrelated. These two worlds in which we consciously dwell may be designated as *realism* and *idealism*.

The world of realism is the one of perception. It is the phenomenal world of the receptor senses. It is the one that impresses itself upon us externally. Although it may not be actually as we realize it, yet it conveys to us a notion of a substance apart from us and equal to that reality which we attribute to ourselves. Another reason for conferring upon it the designation of reality is its *universality*. In other words, almost all that we perceive as being real, as having a material nature, is to some degree equally perceived by others in like manner. This, then, gives us the psychological confirmation that there is a world of reality—at least of some kind.

The companion world which our consciousness occupies is, as said, *idealism*. It is a conceptual reality. It is one of the mind. It is the abstract realm of ideas. To Plato, this world of ideas had as much and even more reality than which is objectively perceived. The basis for his postulation is that certain universal notions that men possess are *a priori*, that is, an inherent part of the human organism and its function. Therefore, they precede any experience derived through the senses.

We may put the subject in this manner. Does the notion of justice which all men have to a varying degree have the same reality, for instance, as a mountain which they perceive? If universality of an experience can be considered the test of reality, then a conception which all men have and which in its essence is the same is likewise real.

It is of interest and importance for us to know how the notions, the “realities” of the world of idealism, the so-called abstract one, influence our comprehension and identity of the world of reality. In fact, these two realms, realism and idealism, shape each other’s images.

The world of idealism may be divided into three general subdivisions. These are *moral*, *esthetic*, and *intellectual*. Each of these in turn confers a *quality*, a *value* upon externality, the reality that is conveyed to us perceptually.

The *moral division* identifies for us all that which is *good*. The good is whatever is pleasurable or satisfying to some aspect of the self. That which gratifies an appetite is consequently good. However, there is the intellectual good and what is also specifically defined as the moral good. The intellectual good is the one that appeases the rational mind. Knowledge that displaces doubt and fear and excites the intellect and imagination is of this kind. There is a gratifying sensation in *knowing*, which to many persons is the equivalent of any sensation provided by the organic desires.

What Is Good?

The moral good, in particular, is the value which is associated with human behavior. It is the extracting from life that conduct which is believed best and conforms to the particular ideals of living which one has established. These ideals are perhaps engendered by religious precepts or by one’s own judgment. In the latter case, we may say that the judgment is an intellectual good, a rational satisfaction which we transform into a moral one. In other words, we *think* that some function has a spiritual or moral quality and we, therefore, adopt it as such.

We are told that in substance Democritus (400?-357? B.C.) taught

"Well-being and cheerfulness are the ends to be sought above all. Their attainment is dependent not upon wealth and good fortune and other external circumstances, but upon the culmination of the resources of the soul, the treading of the middle path between excess and deficiency and the contemplation of noble things."

A deficiency of the notion of good, particularly in the intellectual and moral realms, diminishes the satisfaction that we can obtain from objective reality, from the world in which our physical being exists.

Experiencing Beauty

The *second* important subdivision of the world of idealism is the esthetic, that is, that which we conceive to be *beautiful*. No one will deny that the beautiful has a reality to him. Each individual can identify the self with something which is beautiful, that which he experiences to be such beauty. The esthetic value, like good, is never detached. It is always identified with an abstract idea or with a precept. In other words, beauty does not stand alone, it cannot be experienced without participating in something. An ideal, for example, may be beautiful because it is related to a moral good, or a sunset is beautiful because it provides visual harmony and pleasing sensation.

There is a psychological relationship between beauty and good. We speak of auditory and visual beauty, a beautiful scene or a beautiful musical composition. They are beautiful because they provide a stimulating or an exciting sensation through the visual and auditory senses. We have noted that experiences may likewise be beautiful in terms of the intellectual and moral values of man. They are beautiful because their quality of goodness provides a gratification, a condition of well-being. That which is never accepted as having any quality of good is never declared to be beautiful.

The other senses, as the olfactory and taste, have equivalent terms in meaning to the word *beautiful*, as *fragrant* and *delicious*, for example. They are also the good of those senses.

Have we not all attributed esthetic qualities to the world and thereby given

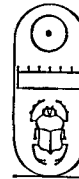
them a reality for all practical purposes? Are not the particulars of our personal lives, the things and events we encounter, divided by us into the beautiful and the ugly, with a hierarchy of variation between the two extremes? Would not life, objectively, lose much of its reality to us if it were devoid of the esthetic quality or if there were no such distinction as beauty?

We all desire the beautiful because of its good quality, the gratification which it provides. Certain beauty, however, is of a lower order. It is that which is related to the good, or pleasure attributed to the sensual nature of man. The more extensive esthetic sense and the broader value of beauty are related to feeling, to the emotions. That which engenders peace, calm, compassion, and a sense of unity with all being constitutes an exalted kind of beauty. It not only transcends the gratifying of the appetites, but even that beauty associated with sheer intellectual good or noble ideals and aspirations. The poet's world of reality is far more extensive than the one of the individual who experiences beauty only in those things which provide a satisfaction for his organic desires.

The Intellect

The *third* great subdivision of our world of idealism is the *intellectual*. The imagination, as a function of mind, establishes images which at the moment may have no concrete nature to our perceptual faculties. In creating them in mind we are, however, making them a *potential* part of external reality. They are something that *can be*. The imagination and the intellect set apart, out of what they visualize in the world of objective experiences, certain particulars or conditions to become a possible reality. The intellectual converts the unknown into the *known*. The mind, in its deductive reasoning, may assume a thing or a condition in the world of which man has, as yet, no empirical knowledge.

The discoveries of science and the subsequent tangible realities emerging—that which is perceived *now*—have often first arisen out of a motivation provided only by pure abstraction and speculation. Mathematics, for example, has



projected the probability of distant stars, of eclipses, and of numerous other phenomena which came to be experienced as fact at a later time.

A particular quality of the intellectual subdivision of the world of idealism is the *true*. What is true is a unique reality to us. It is *the* reality. It sets apart all else of our objective world from that which may be conjecture or appears to be illusionary. All that we perceive does not immediately provide for its acceptance as reality, even if it is of the phenomenal world.

The mind cannot always establish an acceptable image for the impressions which it receives. It may not be able to define them to its satisfaction. Nor can the mind always accept ideas which are communicated to it by other minds. For something to appear indubitable, it must have the positive quality of one of our receptor senses if it is a precept. It must also not be possible of being

disqualified by another sense. For example, what we perceive as being round to our touch must also appear as such to our sight, if it is to convey the confirming notion of truth. An idea communicated to us by another must fit into our personal pattern of logic to be *true*, that is, to be real to us. If we remove what seems true to our experience, our external world of reality shrinks.

These qualities of *good*, *beautiful*, and *true* or the moral, esthetic, and intellectual notions of our world of idealism are a part of the psychic nature of man. We have added mechanical devices to greatly extend the power of our physical senses so as to enlarge our perception of reality. But the cultivation of the world of idealism can extend reality to us to an even far greater degree. In fact, our whole world of technology and science is dependent upon this development of our world of idealism for its incentive.



The 1967 Summer Study Program

at ROSE-CROIX UNIVERSITY



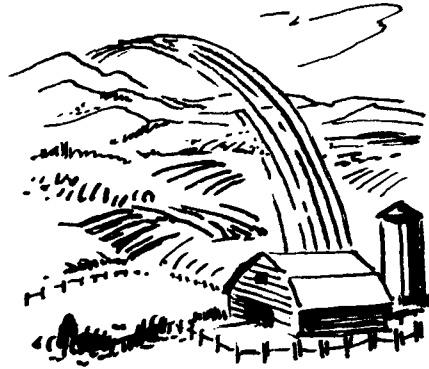
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*The
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May
1967*

Reflections on Light and Shadow

by ALICE STICKLES

Contrasts in Life



THE ARTIST arranged his pens and ink on his desk, after spreading out a large sheet of drawing paper. With a pencil he sketched the outlines of figures he had in mind. Next, he went over the lines with ink to bring out the details, sometimes using bold strokes of his pen, and sometimes blacking out whole areas with a brush. For lighter feathery effects he stippled in fine dots of black.

As I watched, I thought, "He is superimposing dark over light. . . . On second thought, black can be superimposed over white on paper, but darkness cannot be used to obliterate light. This process is not addition. It is subtraction. He is subtracting from the white by covering it with black to give the picture the semblance of balance."

It is simple as that. Light is positive and darkness is negative, and it requires both light and the absence of light in various degrees to create what the artist has in mind. Take away either of them, take away contrast, and there is no picture—only a sheet of untouched paper and a bottle of ink.

The Marble Statue

A sculptor placed a block of marble on a pedestal and, after consulting his sketches, he began to chisel away the stone until a life-sized head emerged. The chips and fragments of marble fell to the floor.

Again I soliloquized, as I watched: "The block of marble represents the positive elements of the creation, and the fragments are the negative—the discarded, the sacrificial—which are as essential as the part retained. If every chip, fragment, or grain of marble could

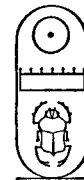
be reassembled, we would have the same statue *reversed*. It would be the same block of marble with a hollow figure inside. The *empty* statue would be just as much a work of art as the *solid* head on the pedestal. Isn't it obvious that the part thrown away is as much a part of the creation as the part left for men to see and admire?

Could it be, I pondered, that the world as we know it, the sun, moon, and stars, represents the false, the imitation, the reflection or shadow of its counterpart in the true Cosmic or *un-created* universe? Do all of our strivings and unrest come from the *instinctive knowledge* that we are like the Prodigal Son who yearned to go home to his father? Are we being pulled by never-ending discontent back to our particular niche or vacancy in the matrix of the Divine Universe?

Elegant Banquet

The admirers of the artist and the sculptor gave a banquet in their honor. The room was elegantly furnished and decorated. The tables glistened with silver and crystal and were adorned with beautiful floral arrangements. The guests were gay, and the conversation and toasts scintillated with wit and sophistication. The master of ceremonies was exercising his best talents in repartee, and soft orchestral music was playing in the background.

I was enjoying the glamorous festivity, when something in the background caught my attention. At that instant,



a waiter flung open a door to the kitchen, and I saw a woman scooping something from a bowl into a garbage can and a busboy carrying a tray stacked with dirty dishes. The rest of the bustling kitchen scene was easy to imagine—and hard to forget!

Weren't these commonplace activities in the kitchen a most essential part of the banquet? To all appearances, the business of preparing and serving the food and cleaning up afterward was a somewhat revolting complement to the festivities in the banquet hall—something to be ignored and forgotten like the chips thrown away by the sculptor.

Perhaps the banquet is not on the white side of the ledger, as it appears to be, I mused. Maybe it represents only the glorified achievement of the hour to be nothing but a memory tomorrow. What about the revelation in the kitchen? Which had the most permanent value? Were the bones and crusts and rinds thrown into the garbage can the end results of the occasion?

In imagination, I took another trip of exploration into the background of the activity. I saw a farmer shading his eyes from the sunlight that beat down on a field of wheat, . . . truck gardeners bending their backs over rows of vegetables . . . There were cowhands driving steers into the fattening pens behind the beet sugar processing plant, . . . a shrimp boat pointing her bow out to sea and into the fading sunset . . . , orchardists who had nursed young trees to maturity with a trickle of water from an irrigation ditch . . . , vineyardists who had used century-old skills to preserve the juice of their grapes The thought led on to sugar, and coffee, and spices from far-off lands—all involved in the great economic structure of the world.

The magnificence of the spectacle was staggering. Beside it, the picture of one little banquet was as insignificant as the light of a match upon a minor detail of a great panoramic painting. It was all a matter of viewpoint as the relativists would say.

To Give and Take

Relativist and *relativism* are two words, derived, no doubt, from Einstein's Theory of Relativity, that are popularly associated with the concept of attitudes and human relations. They give us a kind of Twentieth-Century philosophy of adapting ourselves to an expanding, changing world. Relationships change, viewpoints change, science and religion change, people and personalities change, and with every change there are adjustments to be made. Any person or institution that refuses to adjust becomes crystallized, and, like Lot's wife, turns to salt and is washed away in the next flood.

It is our business, says the relativist, to give a little, take a little, and adjust to this constant flux by exercising our faculty of *discrimination*, going along with whatever contributes constructively to the welfare and progress of the human race, and avoiding those forces which push and pull and pressure us toward unworthy objectives.

The relativist knows that it takes the contrast of light and shadow to produce a picture. It takes marble minus the sacrificial grains and chips to create an exquisite piece of statuary. It also requires a group of people in a festive mood and in a glamorous setting to make a banquet, but wholly dependent upon other services performed by the kitchen help, the farmer, the meat producer, and all those other unlauded heroes who keep us out of the caves and jungles!

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semi-annually. See the *February* issue for a complete listing—the next listing will be in *August*.



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

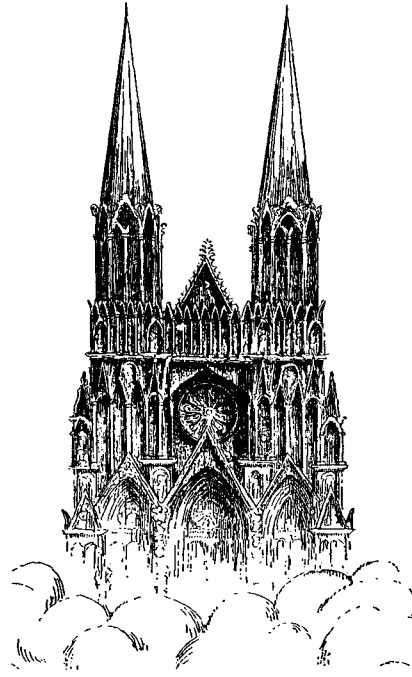
*The
Rosicrucian
Digest
May
1967*

THE ANCIENT psalmist wrote, "I will lift up mine eyes unto the hills from whence cometh my help." While this statement is familiar and believed to be inspirational to many people living today, it is also considered to be somewhat naive. The average person familiar with the achievements of the present century will be more apt to believe that his strength comes from knowledge and from the material achievements that are a part of our modern civilization.

To seek strength today, the average person would think first in terms of the physical body, that is, the proper food and medical care that make it possible for him to be physically strong and thereby better able to face the needs and demands of his environment. He might think next in terms of economics, that is, the possession or the plan for the accumulation of such material wealth that would give him the satisfaction of being able to stand upon his own resources, thereby creating the feeling of strength and the ability to cope with the multitude of problems that are a part of the environment of each of us today. In the third place, the individual might also think in terms of mentality, which would be concerned with the possession and accumulation of knowledge that would give him self-confidence and strength.

But in this materialistic age in which we live—the Twentieth Century of which its citizens are so proud—even the concept of knowledge would be influenced by the materialistic philosophy that underlies the thinking of the majority of human beings today. The knowledge to which the average person aspires as a source of strength would be the knowledge that might help that individual to cope with the physical problems of his own body and the material problems of his environment, and to relate them in such a way that he would derive benefit and pleasure as a result of the degree to which he controlled his physical condition and his environment.

The philosophy of today, regardless of how it may claim to aspire to old-fashioned ideas of virtue, is nevertheless principally concerned with the competitive position of man with other men and of man with his environment.



Cathedral Contacts

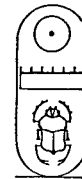
SOURCE OF STRENGTH

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

The strength man seeks today is that which he uses to fit himself into this complicated environment and to reap personal benefit from the degree of adjustment he achieves.

That knowledge is a factor no one will deny. Upon this point both the materialist and the idealist will be in agreement. Tremendous sums of money are spent today in the educational systems that are designed to educate our youth to be the future adult population of the various countries of the world. The purpose of the acquisition of knowledge, as upheld by our educational systems, is to equip man to live better, but the concept of better living is, as I have already pointed out, the concept by which man gains dominance over not only his environment but even over other men.

Everyone aspires to be the best, the greatest, and to attain the highest level of material achievement. Such knowl-



edge and educational aims are dealing with the development of self-consciousness. They emphasize the importance of the individual, but only insofar as that individual gains contentment and satisfaction from what he does or what he accomplishes. Actually, the limitation of a civilization such as exists today to a material philosophy limits that civilization and its potentialities to the material with which it is dealing. Even in the case of the individual human being, the consciousness of self is a lower level than would be the attainment of a consciousness of the Cosmic.

I will not attempt to define terms technically, but let it be understood that the Cosmic is an all-inclusive term used here to mean the forces of the universe in their entirety. Regardless of what may be our belief as to their source, there are forces operating that cause the universe to continue to exist, as well as to have been brought into existence in the first place. The laws of gravity, the light that reaches us from the sun, and all other physical phenomena are part of the Cosmic. When man can deal with a concept of Cosmic Consciousness in contrast to mere self-consciousness, regardless of his basic philosophy, it is only logical that he is expanding his position in reference to the entire scope of creation.

A very fundamental analysis will assure us that *self* consciousness is inferior to a Cosmic Consciousness. The question is, When I talk in such idealistic terminology, is it out of date? Has man advanced to the point where he no longer needs to lean on ideals and can exist entirely upon the basis of a materialistic philosophy?

A brief analysis, however, can raise two questions. What can self do? What can the Cosmic do? It is a mark of wisdom for an individual to realize his limitations, and surely anyone, regardless of basic philosophy, can realize that the self is inferior to the Cosmic, because the self is only a segment of the Cosmic. Therefore, upon which should

we depend—the self and its interpretation or the Cosmic and a gradual realization of a universal concept that will go far beyond the concept of self?

Man need not forsake modern technological advancements. He need not give up the discoveries of modern science, nor the applications that have been made of his discoveries, to realize that a true source of strength must come from without him. The ancient who looked up to the hills and saw them looming larger than himself realized that strength must come from without, and, in that respect, man has not changed. Strength, its source, must be from outside man. It must enter his own consciousness by man's being voluntarily able to raise his own consciousness to a level where he can also be conscious of the Cosmic.

Fundamentally, this is the application of a simple principle of realizing that material, with all its values and possibilities, is transitory, because it will eventually cease to exist, having fulfilled its purpose. But man has within him a part of the Cosmic that will continue to exist when his material body no longer functions. This is because energy will not cease to exist. It only changes in its manifestation. Therefore, man should look for his strength to a source that will still endure when his physical attributes and possessions no longer have meaning, value, or importance.



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.



Is Venus Dead?

by GASTON BURRIDGE

*Earth's twin—a
region of mystery*

THE PLANET VENUS, often called Earth's twin, has always been a region of mystery. Enveloped in a pith ball of thick, never-lifting clouds, this number two out-from-the-sun body hangs in our solar system's family circle a bright spangle of controversy. Today, differences of opinion concerning Venus dart and glint upon many pages of scientific journals in an array of colors surpassing any in its already iridescent history. Why is this? Mostly because, I think, the oil of fact and the water of speculation have difficulty mixing. Eventually, the water will evaporate and we shall have the oil remaining. But as long as the emulsion lasts the bright arrows will continue to spark.

As earthman's knowledge expands, his techniques grow in sophistication and the fact-oil increases. This is because all matter in the universe, whether in our solar system or in some other star's, seems to obey the same physical laws; proves it is composed of the same elemental essence and is guided by identical forces subjected to like restrictions. Therefore, we find that measurements properly taken on earth will be valid elsewhere in the universe if gauged by the same standards.

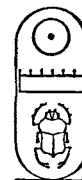
Does some of this fact-oil concern Venus? What have we learned about our sister planet? First, Venus closely matches Earth in size, Venus being 7,700 miles in diameter, Earth, 7,927 miles. How dense—how closely packed—are the materials of Venus compared to those of Earth? Using water as a basis, Venus' materials are four and nine-tenth times heavier than an equal volume of water—Earth's substance is



five and a half times heavier. This indicates that Venus may be composed of about the same essence as Earth. Perhaps Venus lacks quite so many of the heavier materials like iron, gold, platinum, uranium, etc., or maybe it possesses a larger percentage of silicon than Earth. If you weigh 100 pounds on Earth, you will tip the same scales, with the same weight, at about eighty-six pounds on Venus.

Venus travels around our sun just as Earth does. Venus's year totals a few hours less than 225 of our days. Earth's year clocks a few hours more than 365 days. Venus whirls 67,270,000 miles out from the sun. Earth circles a little more than 93,000,000 miles. Earth's day spins 24 hours long. How long is a day on Venus? That has been a bone of contention picked over, gnawed upon, buried, and dug up so many times one hesitates to name a figure—even guess one. However, latest quotes say Venus rotates on its axis once in 247 of our days—and in *opposite* direction—backward from Earth—in *retrograde*, it is called.

Does Venus have a smooth or a bumpy surface? For many years our Twin was thought to be a flat-surfaced sphere, but radar techniques carried out at the California Institute of Technology's Goldstone tracking facility by Ronald L. Carpenter and Richard Goldstein, and at Cornell University's big radio telescope at Arecibo, Puerto Rico, by Gordon H. Pettengill and Rolf B. Dyce, reveal that the Venus surface is bumpy—like Earth's—though not in the



same directions. These scientific teams discovered some humps of Venus comparable to our Rocky Mountains. These extend about 2400 miles in a north-south direction. They were named the "Alpha Mountains" by the scientists. Another range, even more extensive, but running in an east-west direction, whose details are not yet fully established, have been named the "Beta Mountains."

Ashen Light

Of course, Venus has an atmosphere. Because the ingredients of that atmosphere build such a good screen is one reason why we cannot be sure about many other matters concerning the planet. Earth has a deep atmosphere too, but Earth's atmosphere "clears up" during many of its daylight hours. That allows one to "see through" it—either looking out or looking in—which is not the case with the Venusian atmosphere. Its atmosphere remains "cloudy" most of the time—perhaps *all* of the time—though even this point holds its share of controversy too. Some observers claim to have seen markings like a wheel on the Venusian surface and have made drawings of them. Could they be outlines of mountain ranges?

The Venusian atmosphere contains a phenomenon called the *Ashen Light*, sometimes, "La Lumière Cendrée." This light has caused a good deal of speculation regarding its nature and what causes it to "shine." The brilliance seems to be a *glint*, an aura-like luminescence, a "muffled sparkle" which shows on the dark side of the planet—the side opposite the sun. Many astronomers think it is the reflection of all the light in the heavens. Other speculations say it may be *phosphorescence* because Venus is so close to the sun, "earth-shine," or the reflection from a Venusian moon close to the planet's surface and as yet undetected because of the planet's thick cloud cover.

The matter of a possible moon, as far as astronomers of today are concerned, rests firmly in the negative. No present-day observer has seen anything there making him suspicious that Venus has a moon. However, Jean Dominique Cassini (1625-1712), an astronomer who discovered four of Saturn's moons, firmly believed he had observed a small

satellite to the east of Venus, the morning of August 18, 1686. Again, the noted optical expert of his time, James Short (1710-1768), also observed a point of light at a distance of about ten seconds of arc from Venus. He described well what he saw and reported he held it under observation for a considerable time—but he saw it only the one time. Another observer, M. Montaigne, reported he saw, several times, between the third and eleventh of May, 1761, a small crescent-shaped object close to Venus which appeared to act as a satellite should.

To be seen at all at such a distance, an object would need be of considerable size or very bright. Were these observations illusions, mistakes of tired eyes? Does the Venusian atmosphere expand and contract—perhaps open in spots a few hours? If we let speculation have a free hand, were these men seeing artificial satellites orbited by intelligences more than 300 years ahead of us? All of this brings us to the question almost everyone has in the back of his mind: Does Venus support life? Is that life as we know life? Has that life grown an intelligent creature—as we know man?

Life Based on Carbon

So many points crowd in on us here, each clamoring to be heard, each important, that one hardly knows where to begin. It should be stated at the outset that controversy lies thick here—even today—despite all that Mariner II has radioed back to earth. First, perhaps we should realize that what man *is* looking for, always has been looking for, is *life as he knows it*—life forms based on the element carbon and its more than two million compounds already known. Man rejects the idea of any life *not* based on carbon. None such *naturally* occur on Earth, in plants or animals, from lowest to highest.

Such a type of life has a framework of limits within which it must exist. One such limit is temperature. Life, we know, ceases activity, roughly, between 212 degrees F. (boiling point of water) and 32 degrees F. (freezing point of water). Water forms the medium within which *life* on earth exists. Thus, when Mariner II sent messages that tempera-

tures on Venus were at least 800 degrees F., it was concluded that life, as mankind knows it, was impossible there. This made Venus a *dead* planet, and a dead planet cannot claim nearly so much interest as a live one. But *is* Venus dead? Does it support life as we may know it, or not? Newest scientific findings indicate science needs to look again before giving up Venus. And today science *is* looking. Following are some of its new findings.

Astronomy has several means of measurement. One is named *astronomical unit*—A.U. One A.U. equals the mean distance between the Sun and the Earth, or 92.9 million miles. Earth spins as number three planet farthest away from our Sun. Planet Mercury rates the number one place at .387 of A.U. Venus holds number two place at .723 of an A.U.

Number one planet, Mercury, supports no appreciable atmosphere; therefore, its surface heat readings are not too difficult for our astronomers to determine. The temperature of the Mercurian surface in full sunlight measures close to 660 degrees F.

Because Mercury revolves so much closer to the Sun than Venus, it receives three and one-half times *more* solar radiation per unit of planetary surface than does Venus. Therefore, when Mariner II sent back word that the Venusian temperature was 800 degrees F., some astronomers, both here and in Russia, found it hard to believe when compared to Mercury.

Like a Greenhouse

Proponents of Mariner II's findings suggested the Venusian atmosphere acts "like a greenhouse," an effect which absorbs the long heat waves of the solar radiation quickly, but does not let them *out* fast. Our own atmosphere works somewhat this way. But, by comparative figures of Earth's surface temperature, in accordance with its distance from the sun and its type of atmosphere, the reported 800-degree Venusian temperature still did not agree—greenhouse effect and all. Data, if it be correct, must be usable in *all* instances where applicable. It must square with other squares, comparatively. Thus, the 800-degree temperature reported by Mariner II remains in question. Not that the

reading may be incorrect, but that its interpretation may be.

Some other recent and interesting findings have been assembled by Dr. John Strong, eminent astrophysicist of Johns Hopkins University. These findings resulted from apparatus attached to a telescope hoisted sixteen miles above Earth's surface by balloons. These results are believed within five percent accurate. They show the presence of water vapor in the Venusian atmosphere. The amounts correspond closely to comparable levels in Earth's atmosphere. Additional results of a second project by Dr. Strong showed that the upper clouds of the Venusian atmosphere, like those of Earth, contain ice crystals.

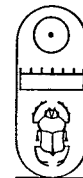
Oxygen and Nitrogen

Professor V. K. Prokofiev, of the Crimean Astrophysical Observatory of Russia, and Dr. N. Kozysev, of the Jilkovo Observatory, Leningrad, found more exciting results. These scientists investigated the *ashen light* of Venus's atmosphere. They discovered a "dense flow of electrical solar particles there, at times strong enough to allow spectroscopic study. These studies revealed the presence of both atomic oxygen and nitrogen. Professor Prokofiev suggests it is possible that the oxygen found in Venus's atmosphere is being made, as on Earth, as a result of the life function of plants."

Professor V. A. Firsoff, Fellow of the British Royal Astronomical Society, commented on these findings, stating that, if verified, the discoveries of the Russians would mean the Venusian surface temperature would only be about *six* degrees *higher* than that of Earth!

Thus, the burial clothes for life on Venus should not be laid out just yet. However, words of caution might well be extended. They are that even if plant life proves present on Venus, that does not necessarily indicate that *animal* life will also be found there. And if animal life proves to be present on the Venusian surface, it does *not* necessarily follow that an intelligent creature comparable to man is there or ever will be, unless *transplanetized* from elsewhere.

All this is because earthman proves to be a tremendously complicated entity



which has adapted itself to a rather narrow set of chemical combinations. These chemical combinations are possibly present on Venus, and likely on other planets, too, but probably not in the same quantities or proportions. The lesser gravitational pull of Venus alone would allow its life to develop in an entirely different manner than Earth's. Temperatures, humidity, terrain, atmospheric pressure, length of day and night, wind velocity, surface minerals, rainfall, bodies of water present, and many other physical items would all have a marked effect on "the shape of things to come" out of the Venusian environment, even if it should follow a form of life based on carbon, like Earth life. But if Venusian life were based on the silicon atom, what then? We cannot even guess what physical form it might embody!

True, there has been no such life basis found *naturally* on Earth. Also true, present biological teachings appear to preclude silicon as a life basis. However, Professor of Chemistry, Alan G. MacDiarmid, University of Pennsylvania, has developed a strain of bacteria which has been fed *only* a silicon compound for several years! This would represent many, many generations. These experiments indicate to Professor MacDiarmid that a silicon-based life is possible—though probably *not* on Earth, outside of laboratory conditions, because of the high oxygen content of our atmosphere.

It should be borne in mind, too, that basic research on the element silicon trails about a hundred years behind such basic research on carbon. Professor MacDiarmid and associates have re-

searched silicon in some of its basic phases. As a result they have been able to prepare, *for the first time ever*, silicon compounds that are *structurally* the exact counterparts of like carbon compounds. Such results evidence that much new information awaits further research, especially toward possible silicon life bases.

The element, silicon, makes up one quarter of Earth's crust—mostly combined with oxygen, as silicon dioxide—sand. Because Venus appears to have less mass per unit of volume than Earth, it may be that even a greater proportion of silicon is present there.

The MacDiarmid research teams suggest that if silicon-based life already exists in the universe, it originated on a planet having a different composition from Earth's and a small oxygen content in its atmosphere. The "life" also will probably be greatly different from anything we know, comparable to our life *only* in "being born, growing, carrying out metabolic functions and dying." From much that has been learned about Venus, it might fit into the limits of a silicon-based life.

Could not a silicon-based life or a carbon-based life on Venus develop "intelligence"? Earthman believes he possesses intelligence. But, as yet, he does not know *what* intelligence may be, *how* he comes by it, or *if* he makes anywhere near full use of that portion he claims.

Is Venus *Dead*? Let us not reach this conclusion yet! There are more facts to be considered, more knowledge to be gained. From day to day, we never know what new discoveries may reveal.

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**The
Rosicrucian
Digest
May
1967**

Those Who Inspire

by MARGARET M. SCARIANO



SOMETIMES, when the household sleeps, I lie awake remembering, and the phrase that often comes to mind in the peace of night is: "Love never faileth; but now abideth faith, hope, love, these three; but the greatest of these is love." (I Cor. 13:8, 13)

I think of my childhood where the grey walls of Montana State Prison cast their shadows ominously but could not disturb a delightful childhood, because of love.

A round, attractive woman, with hazel eyes that snap and flash, brightened what could have been a somber, restricted life. She is my mother.

Aloof from pettiness but warm as a down quilt, she guided her four children from toddlers through their teens into an adult world. Although twelve years of our childhood were spent at the prison where father was warden, it never dampened our spirits. With her love mother instilled in us *happiness*, for she herself seemed happy and content as a wife and a mother. There was never any question in our minds who was first—my father or the four of us—each of us was a favorite. If mother had any desires to express herself as a woman, she did it within her home—corn, golden and crisp, popping in the shaker; molasses taffy and fudge, rich and creamy; the aroma of cinnamon rolls, rising on the stove, as we rushed in from the Saturday afternoon movie; homemade doll clothes, games, and her voice, low and gentle, as she read *Black Beauty* in front of the fireplace.

When we reached the *joining age*, she was at our side to see that we met our *obligations* as members of girl or boy scouts, youth programs, church and school organizations. She volunteered to

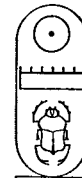
serve on boards and committees to help further young people's groups. Very early in life we learned that you get out of something what you put into it. Mother always gave of herself, completely.

During a girls' club election, I lost the race for president. Storming into the house, I slammed my books on the kitchen table. "I lost to Jane, Mom, and I know I'd make a better president. I'm certainly going to give her a rough time."

Mother was sympathetic over my loss, but firm in her convictions. "You are not only being a poor loser," she said, "but you are not meeting your obligations as a member! It is your duty when you belong to an organization to support the officers elected."

As teen-agers, our home was open to our friends. Now, that I have children in their teens, I wonder how she managed to have so much vitality and enthusiasm. Her parties for us were always wonderfully planned with food, decorations, and original ideas. When I think back, I cannot ever remember hearing her complain about being tired or bored. She enjoyed young people and believed in them. *Morals* were not so publicly preoccupied with sex, but more with basic truths like honor, tolerance, respect, trustworthiness, loyalty.

My sister worked at a soda fountain one summer. When the newness had worn off her job, she became critical



of her employer's business and products. Mother was quick to point out to my sister and the rest of us, "When you are employed, your employer wants your skill, your ability, and your loyalty. Part of your salary is for loyalty." It made sense to us then, and it still does.

When my brother came home from a dance two hours later than expected, a neighbor sneered. "Young people today have no sense of responsibility."

Mother accepted my brother's story that someone had siphoned the gas from his tank. Perhaps Mother was naive, but I think she was wise. She believed her children would do the right thing and behave as trustworthy citizens. All of us tried to justify her trust in us. To break faith with her confidence would be like denouncing Santa Claus to a four-year-old.

When I was fifteen years old and, I thought, clever and wise, I used to become critical when Mother would remark, "The girls are coming over for lunch today." Imagine—mother's friends—the *girls* at forty years old! Now, I've reached *the girls'* age and wonder where my cleverness and wisdom of youth have disappeared. Young people do not seem to have the perspective to appreciate the wisdom and kindness of maturity!

Mother never discouraged us in our dreams or hopes. One summer I decided I had to do something. I would sell ironing board covers door-to-door. It was during the depression years and anything was hard to sell, but she did not say "Impossible—you cannot do it." She knew how I felt—restless and anxious to try my wings in an adult venture. Mother's greatest trait is *empathy*. She is able to place herself in another's shoes and understand and feel his problems or joys.

During the Second World War, I lived at home while my husband was overseas. It was a lonesome, hard period—almost like the adolescence stage with depressions and tears and feverish hopes—waiting, always waiting. Mother, with understanding, shared my burden of loneliness. Together we read poetry, wept, shopped and laughed, entertained other war widows, and waited.

Eight years later it was necessary for me to find work to support my three sons. Mother was at my side, reassuring me that I could be both mother and wage earner, and when the clouds of bitterness and unhappiness threatened to obliterate my purpose, she said, "Adversity builds character, Margaret." Smiling through her tears, she continued, "Happiness comes from within one's self, and, though you have had an unfortunate experience, you have an obligation to be happy for your children's sake. I know how you feel, but dear—don't look back; look up! Lift up your eyes unto the Light!"

Today mother's children live in different parts of the United States, but the neighborhood children drop in to have milk and cookies with her, and mother's valentine list is longer than a third grader's—each card handpicked for her little friends.

Home is a short word, but each letter in the word has a significance for me that began as a child and carries into my daily adult living

H appiness
O bligation
M orals
E mpathy

Although twelve hundred miles separate us, not a day goes by that I am not reminded of her with love. Mother symbolizes *home*.



**The
Rosicrucian
Digest
May
1967**

Experience is not what happens to a man. It is what a man does with what happens to him.

—ALDOUS HUXLEY

Strange Prophecy

IN 1898, a young author named Morgan Robertson wrote a book entitled *Futility**. It was about a huge unsinkable ocean liner. Filled with the cream of wealthy European society, the ship was wrecked and sunk when it struck an iceberg on a transatlantic trip one April night.

In 1912, a ship very much like the one in Robertson's novel was actually built in England. The real ship, like Robertson's, was also said to be unsinkable. Both were about 800 feet long, both weighed about 70,000 tons, both had a capacity for approximately 3000 passengers, and both had too few lifeboats for the number of passengers carried. The real boat, like Robertson's, struck an iceberg in April and sank, while carrying a cargo of wealthy passengers.

The final curiosity? Robertson had named his ship *The Titan*. The real ship was called *The Titanic*!

—ANTHONY JOSEPH

**The Wreck of the Titan or, Futility*



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.

June: The personality for the month of June is Kurt-Georg Kiesinger, Chancellor of West Germany.

The code word is NAT.

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



FRANZ JONAS

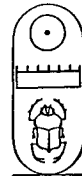
August:

The personality for the month of August will be Franz Jonas, President of Austria.

The code word will be GRANT.



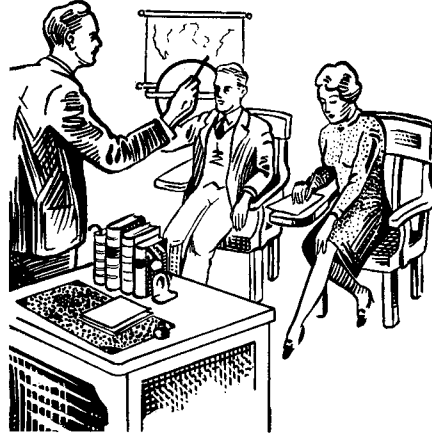
KURT-GEORG KIESINGER



New Adventures for the Mind

by MARY BRANCH

*Should thought processes retire
with industrial retirement?*



THE WORLD is facing a problem not only in "population explosion," but in helping the adult citizen to find peace and harmony within himself as well as to adjust to a new existence in the era of increased leisure. The adult population is increasing at an alarming rate, especially people at the age of retirement. There are seventeen and a half million people over the age of sixty-five living in the United States alone, and the figure continues to increase and is expected to double itself by the year 2000.

With the advent of more leisure time, many of these men and women will be finding themselves engulfed in problems which they are not equipped to handle. The retirement age now being about sixty, leisure hours will pile up, and the need for education, to meet the demands of these people, will increase. Many educators feel the answer lies within additional adult education, but the right time and place for it will have to be made available to the aged and aging before enough elderly people can be reached.

Men and women today who attain the age of sixty-five are expected to live many years longer. Improved physical-hygiene training, research in gerontology, and an improved level of health in general have brought this about, so that the retiree of today often lives a much longer life in retirement than a few generations ago.

The productive capacity of the individual has been multiplied many times with the development of automa-

tion and adds to the problem of the aging population. With earlier enforced retirement and the extension of life expectancy, the situation becomes explosive. A large percentage of society is geared to the *go-go* pace which scorns a passive and nonfunctional role in a leisure time. Few individuals escape the drive for a competitive and achieving existence, and their very being seems motivated to greater accomplishments. They feel a sense of guilt over inactivity—they lived in an age of personal involvement in the simple act of survival.

Creativity

There is no understandable reason why thought processes should be placed in retirement along with industrial retirement. Long after the body fails to function vigorously, thought processes continue. The result is that people like George Bernard Shaw are found doing their most creative work, and having their most effective insights continue, long after they have passed the retirement age. Michelangelo became chief architect of St. Peter's late in life and continued his work into his eighty-ninth year. Although physically aged, he drew upon a lifetime experience and passed his genius on for posterity.

The rocking chair is no longer the essence of seniority and the role of the aged is no longer accepted as an inevitable process of maturity, relegated to obscurity, or worse, to the "rest home." So, it is evident that some solution must be given.

The outstanding need is to educate these people who have reached the age

*The
Rosicrucian
Digest
May
1967*

of fifty and beyond to find a new occupation or broadening of their horizons. Educators are beginning to recognize some ways in which adult education can contribute to the solution of some of the problems confronting many of today's and tomorrow's aging men and women. Many of these people were content with their busy lives; then suddenly their families were grown, and retirement was forced upon them; from this transition a time of unrest can evolve.

Adjustment to Retirement

It has been proven that men and women with basic education can make the better adjustment to retirement and that minds can be reached at any age. Anna Mary Robertson Moses (Grandma Moses) learned to paint in her late seventies. Education can free minds which have long been rutted into single areas of interest and allow individuals to reactivate the various thought processes, which were neglected through economic necessity.

Special classes for the aged who have had limited schooling can present a new concept toward a longer period of healthful living. Education also furnishes the retiree with an increased competence and security in understanding cultural uses of leisure time, as well as it equips him to handle problems in legal and medical questions which might arise.

Many men and women are discovering adult education. They enroll in classes for various reasons: some to relieve the sense of guilt over inactivity; some to learn the basic rudiments of reading, writing, and arithmetic; and many to learn citizenship and a new language.

There are many, both private and public, adult education groups in Europe which provide a wide variety of classes during the evenings, daytime, and weekends. Denmark has Folk high schools which are located in former estates or large farm houses converted for school use. Their settings are quiet, peaceful surroundings of the Danish countryside. Food and lodging is shared by teacher and adult student, and garden chores as well as leisure hours offer a time of discussion. Here, the approach of the teachers is not of handing

down learning, rather, a mutual discovering of truths.

In the United States, thousands of men and women receive high school diplomas each year. Los Angeles Unified School District gives over 2700 diplomas to adults each year.

After putting his ten children through school, while working as a handyman, a seventy-two-year-old man returned to school to receive his high school diploma. An aged woman from Yugoslavia, who had to go to work at the age of seven and never had the opportunity to attend school, enrolled in adult classes to learn how to read and write. Another man, after retirement from the business world, returned to adult evening classes to receive his Ph.D. in Psychology.

Learning expands new horizons—opens doors to a broader scope of contentment—fulfills the drive for creative activity which this group of people nourished during all the years they reared a family. A widow doomed to loneliness said, "Before I began a class in Creative Writing I found myself too exhausted to trim my roses; now I go to sleep at night with a poem or story begging to be written, and each day begins with a new vigor to achieve."

Day Classes

The problem now is to reach the thousands who are not attending adult classes. Their hesitance comes from many reasons. Housewives, senior citizens, the unemployed, and the handicapped are inclined to accept educational opportunities if they are offered at the right time and near their familiar surroundings. Older people are more alert during the daytime and are more inclined to accept day classes. They are used to being occupied during the daylight hours and are reluctant to go out at night. Many of them do not drive a car or are afraid to do so after dark.

Day centers and day branch classes for adults are on the increase in large metropolitan areas, but more are needed. Public schools should not have to bear the burden alone. By reason of its having professionally trained personnel, the school department is in an excellent position to render services as an educational institution. It can act as a springboard for adult classes, offer its

facilities, and serve as a guide in its educational experience. But more help should come from the educational industrial groups, churches, social organizations, and business firms.

Adult learners bring to the classroom a great breadth of experience and diversity of demands. The challenge to rescue these thousands of worthy in-

dividuals and offer them security in retirement lies with every individual, for, as man continues to advance into the technologically mechanized world, more and more social improvement will be necessary. The answer lies in education which will elevate its perspectives toward a true peace within each individual and toward each other.



BITS OF INFORMATION

THE WORDS **COSMIC**, **ASTRAL**, and **PSYCHIC** are sometimes used as synonyms; however, there are distinctions in their meanings.

Cosmic means the universe as a harmonious relation of natural and spiritual laws. It is the Divine, infinite intelligence permeating everything, or the totality of laws and phenomena which manifests in man and nature.

Astral is derived from Latin *astrum* meaning star and refers to the region of the stars. In renaissance cosmology, the three realms were terrestrial, astral, and eternal, although other names were also used. Metaphorically, the word *astral* means the spiritual or psychic, because the spiritual corresponds to the astral or middle of the three realms.

Psychic refers to higher rate vibrations or energies; that is, in the spectrum or keyboard of all vibrations, the higher ones are termed psychic.



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Plan to attend! Make travel and room reservations as soon as possible. Refer to the March issue of the *Rosicrucian Digest* for an advance registration form. Set your holidays for this wonderful week at Rosicrucian Park: **JULY 9-14!**

**The
Rosicrucian
Digest
May
1967**

A Purpose For Suffering?

by LESLIE N. SCHULTZ, F. R. C.

*Chastening rod
of adversity*

EVER SINCE MAN has been a conscious being, one of the paramount questions on his lips has been, "Why must there be suffering? Isn't there some way we could live out our lives without being compelled to endure pain, hardship, and all manner of agonies, both physical and mental?"

In his primitive mind, he conceived the idea that his troubles came as a result of the displeasure of capricious gods whom he had unwittingly offended. So he devised all kinds of ways to placate these angry deities. He offered sacrifices and oblations; he imposed heavy tasks of penance upon himself; he even mutilated his body and, in many other ways, tried to re-establish himself in the favor of these fickle beings. Such practices are still prevalent in our so-called *enlightened* civilization. Millions of people today are convinced that their suffering is God's way of punishing them for their wrongdoing, even though their conduct seems to be blameless.

As the processes of his evolving mind advanced, man realized that his attempts to propitiate the gods were not enough. He must find ways to help himself. He discovered that certain plants, when prepared in a particular way, would alleviate his physical ailments. Inquiring minds, inspired not so much by the question, "Why?" as by the question, "How to deal with it?" dared to delve ever deeper into the secrets of Nature. Thus was evolved the modern science of medicine.

More and more thinking people today are accepting as truth the postulation that all suffering, all inharmony of whatever nature it may be, is the direct result of the infringement of some nat-

ural or Cosmic law. These thinkers are convinced that, as we learn to understand and cooperate more fully with these laws, we shall not only be gradually and permanently released from the necessity to suffer, but we shall also become more vital, more alive, and more complete.

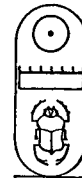
As we contemplate these ideas, we find ourselves wondering what would be the plight of man if he had not been given the capacity to suffer. Might he not be a dumb and senseless creature, without the capacity to enjoy, to appreciate, or to understand? Might not his very existence become unbearably dull?

As we proceed further in our contemplation, a new light bursts suddenly upon our consciousness. Rather than being a punishment meted out by a vengeful God, might not suffering be the means chosen by a wise and merciful Father to goad His sluggish, indolent children forward that they may continually strive for something better? For always there is the promise of the bliss which awaits those who finally overcome.

Universal Laws

In both the Old and the New Testaments of the Christian Bible occurs the statement, "I have said, Ye *are* gods; and all of you *are* children of the Most High." What a challenge! To think that even the least of us has within him such great potentiality. It is a concept too staggering for most people even to consider. Yet there it is for all to read who will. But before we could possibly fill such a sublime destiny, we must learn to understand these universal laws; and to understand them, we must experience them. May not this, then, be the "why" of the whole evolutionary process?

Every form of life has grown from a tiny seed. Let us take for analogy a tree of the forest. The little shoot pushes its way up through the clods of earth, which, to it, must seem almost insurmountable obstacles on its journey through the darkness. Inborn within it is the instinctive knowing that, somewhere, there is a condition called *light*, and it knows only that it must find it. If it had self-consciousness, that first experience of sunlight would be a ter-



rific revelation to it. Think of it! A brand new world full of sights and sounds it never dreamed existed before! But this is only the beginning of its growth.

In some ways our evolution parallels that of the tree. Only our growth is much slower than the mighty oak's. None of us can know how many thousands of years we have been growing through one physical body after another, unaware of any world, save that which we could perceive through our physical senses!

When we have been told by those who have gone before us of a world of light and beauty beyond the comprehension of the physical senses, we have either not believed it at all or have accepted it as a dream of a "heaven" in a far-off future to be attained only after death. When we do break through into this new world of light, everything is so new, so different, that we say we have attained *Cosmic Consciousness*. But, like the little sapling, our real growth has only begun.

This analogy is far from perfect. For we are much more than trees. But the old axiom, "As above, so below. As below, so above," applies here; as the seedling has its clods of earth through which it must push its way up to reach the light, so have we our adversities which often seem like insurmountable obstacles. If we think these obstacles cannot be overcome, we do not grow. Yet, inherent within every living organism, whether plant, animal, or human, is the divine urge to unfold, to

become. And that becoming means the perfect, or complete, manifestation of the nature implanted as a pattern in the seed or germ of that living organism.

But there are still only a very few who can accept this truth. The race, as a whole, still clings to its hatreds, its fears, its jealousies, and its prejudices, not willing to accept the possibility that it might be these rather than bacteria, natural elements, chance, or other persons that are the underlying causes of its miseries.

What, then, is the key that will unlock the true understanding for the whole human race? All the great avatars—those who have come as Cosmic Teachers and Wayshowers—have reiterated the same thing: That only as man learns the true meaning of love can he inherit the "kingdom of heaven," which is harmony and peace and an understanding of the hidden laws of Nature.

How could man be given this understanding when his ruling passion is to destroy whatever stands in the way of his personal desires? When his consciousness is finally awakened to the realization that only as he desires the same good for all others that he desires for himself and thereby attain his own *highest* good, then the passion to take or destroy will be transmuted into the passion to cooperate, to build, to become. Then, its purpose fulfilled at last, suffering will be no more, and the Golden Age, foretold by the sages and prophets, will be an actuality.



SOMETHING FOR EVERYBODY

One of the nicest kinds of gifts is one that allows *personal selection*. This is easily accomplished by giving a *Rosicrucian Gift Certificate* for birthdays, Christmas, or any special occasion. A *Rosicrucian Gift Coupon* is just as valuable to the *nonmember* as to the member. You just give a *free* catalog with the Certificate and let the individual choose any book or other item he wishes within the value of the Certificate. You can purchase a Gift Certificate for any amount you desire—and thereby make someone happy.

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**The
Rosicrucian
Digest
May
1967**

Leisure Hours: Friends or Enemies?

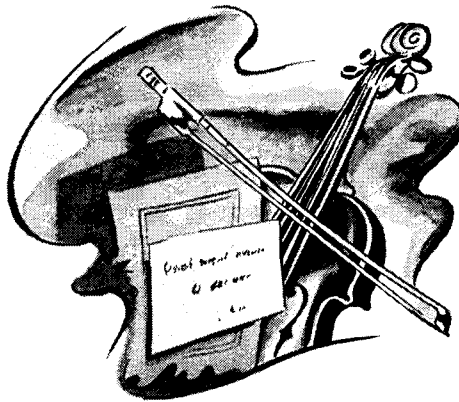
by MONIQUE LEDUC

IN RECENT YEARS, much has been said and written by psychologists, sociologists, and doctors about a problem with which they are increasingly concerned, i.e., leisure time and its use. The ever-increasing efficiency of machines and of automation in industry, business, and even in the home, has reduced the number of work hours per week, theoretically leaving a growing number of free hours in our schedules.

Granted that, for those of you who are pursuing advanced studies, or, as young adults, are getting established in your careers or your family life, these leisure hours seem non-existent . . . in fact, 24 hours a day seems insufficient to cope with all there is to do. But, let us take a long-range view of the problem and agree with experts that sooner or later you (and many others) will enjoy bonus hours which are neither occupied by your career, nor by daily chores.

These hours can represent a plus quantity, or can become a handicap. If they are allowed to go to waste, empty and aimless, without fulfilling your creative and intellectual potential, they can become enemies. We are even told that they can lead to such boredom, such discontent with life, that they become the source of mental and physical ill-health.

Because of a dawning realization of this danger, hobbies have been widely encouraged, and the "do-it-yourself" craze has become big business. Extension courses for adults, recreation centers, arts and crafts studios, all seek to fill leisure hours with activities which will bring personal satisfaction and fulfillment to participants, a sense of accomplishment which can also heighten the country's cultural level.

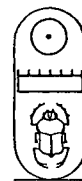


It is quite logical that these leisure hours should again be concerned with cultural values which were partially abandoned for technical and scientific progress . . . this same progress which has now given us leisure time.

For some, and they may be fairly numerous, music is the answer to well-filled leisure hours, for it offers both an active and a passive participation.

The passive participation, that of the listener, may be preferred by some. They will attend numerous concerts, join record clubs and groups interested in electronic media for sound reproduction. They may become experts in Hi-fi, stereo, magnetic tapes, hard-to-find recordings, radio FM. In truth, they will be music collectors, just as others are stamp or coin collectors. Yet, their role will not be entirely sedentary or solitary. Discussions, an ever-increasing awareness, and a sharpened judgment will be needed, and will be shared with others. These leisure hours spent with music will produce vast audiences for concerts, audiences with well-defined tastes, intelligent and mature standards, and sensitive "ears."

Others may prefer a more active role in music. They will seek personal expression through vocal or instrumental music. At first, the challenge will consist mainly of learning the ABC of the musical language in order to learn to read music. The playing or singing of a few notes, a simple melody will be the first victory—and a very rewarding one. But dexterity and proficiency will grow, and various pieces from the different periods of the history of music



will invite investigation and reveal ever new and rich vistas.

Soon one will be able to join others in choral groups or chamber music ensembles; making music together is fascinating and immensely engrossing. It is a joyous experience . . . and the leisure hours fly by! And how much deeper is one's understanding of what performers achieve after having made the attempt personally!

Naturally, one is not forced to choose exclusively either the active or the passive participation in music. One can mix the two in ever-varying proportions.

In any case the results are guaranteed: once music has become one's hobby, it remains a companion throughout life. Not only are the leisure hours pleasurable filled, but this partnership with music affects all the other hours as well because of the heightened sensitivity and the perception of beauty thus acquired, because also of the personal fulfilment which becomes the source of courage and optimism in tackling all other activities.

(Reprinted with permission from *Jeunesse Musicales Chronicle*, April 1965 issue.)

Music is one language that requires no interpretation.

—ELEANOR ROOSEVELT

Rosicrucian Egyptian Museum *New Guide Book*

THIS handsome new booklet contains a visual and descriptive tour through several of the galleries of the splendid new Rosicrucian Egyptian Museum. Some of the illustrations are in attractive *natural color*.

There are short, descriptive, and fascinating accounts such as the methods of embalming and other customs of ancient Egypt. The booklet is the *latest edition* and it is also available to thousands of visitors to the Rosicrucian Egyptian Museum each month. In this booklet you are brought into intimate contact with the beliefs, arts, crafts, and handiwork of a vast civilization of the past. Postpaid, \$1.00 (7/3 sterling). Send order and remittance to:

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*The
Rosicrucian
Digest
May
1967*

Physical Weakness No Aid to Spirituality

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

IT SEEMS LOGICAL to believe that normal health and soundness of body are vital to any form of development that makes man more nearly approach the ideal that God had in mind when He created him.

It is undoubtedly true that God created man in His spiritual likeness. But it is also true that God had in mind, and created, the greatest of all miracles when He created the physical body to surround and clothe the spiritual being within. "Wonderfully and fearfully" are we made in the physical sense, and the laws of God, as expressed by nature, have provided for every essential for maintaining normality in every physical body that is not abused.

The manner in which blood rushes to a wound, accompanied by other chemical agencies which coagulate at the wound and close it to prevent the entrance of foreign matter and the unnecessary loss of blood, while other elements start a process of creating new tissue to heal the wound, is but one of the many complicated and marvelous systems used by nature under the direction of the Divine Mind to preserve the normal condition of the body and keep it at a high standard of usefulness.

To believe that the physical body should be weakened in its existing standard or broken down in its relatively important place in the scheme of things is to belittle these wonderful processes of reconstruction and to deny the omnipotent wisdom of the Creator.

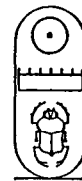
But we find in much of the modern occult and mystical literature of today the inference and often the direct statement that, until the seeker for light and illumination breaks down the vitality and physical prowess of the body, spiritual development and advancement are impossible!



This is expressed in one form by those who insist that the seeker and the student should eat only a vegetarian diet and ignore meat in any form, because meat adds too much strength to the physical body, while vegetables will just sufficiently nourish the body to a degree necessary for the maintenance of life. We find the same idea expressed by others who state that long periods of fasting and even of physical suffering for the want of food will give the spiritual part of man a greater opportunity to function. . . .

It is true that the more the spiritual side of our nature develops, or in other words the more developed we become—mystics in the true meaning of this word—the more sensitive we become to impressions from both the Cosmic and mundane worlds. Such supersensitiveness becomes a vital factor in our daily lives and has a considerable bearing upon our poise and peace of mind.

Of course, the effect will manifest itself in a greater sensitiveness of the physical mind and physical body to objective impressions, and we find the truly developed mystic crying in agony at the suffering of mankind and the evils of the world one moment, and the next moment revelling in the greatest of joy and happiness over the good and beautiful things of life. Because, the truly developed mystic lives as no one



else lives! His life is full! And every moment of consciousness is charged with the vibrations of the fullness of life. Sad at times and extremely joyous at other times, quiet and receptive one moment, enthusiastic and active the next. This, truly, is living!

To say that such spiritual development with the attendant changes in the consciousness of the physical body is disharmony or that spiritual illumination and development bring disharmony to the physical body is to wrongly state a fact or falsely misstate a law. Only when the physical body and the objective mind, as related organizations, are functioning in harmony can a person be truly sensitive to the impressions of the physical world.

God gave us eyes with which to see and ears with which to hear, a sensitive nervous system with which to feel, and highly developed organs with which to smell and taste. They were given to us and are maintained within our bodies for the purpose of acquainting us with those vibratory emanations which the physical world casts upon our environment. The shutting off of one of these avenues of physical reception constitutes a breaking down of the standard of normality which God ordained for man.

Abundant Life

The more healthy and normal the physical body and its attributes, the more completely is man receptive to all the vibrations of life; and, is it illogical to believe that the inner man, the psychic self, will function more completely and more naturally if the outer man is normal and sound?

Our experience with the true Rosicrucian work has been that the physical body of our advanced and advancing students has become more and more normal and vital, as the various centers of spiritual attunement have been awakened and the psychic self more fully developed. In this regard our work has been a grand testimonial to the fact that spiritual growth leads to more abundant life, physically and mentally, and that one is not independent of the other.

Please note that throughout the paragraphs of this article reference is made to *normality of health* and soundness of

body. This does not mean overeating or undereating. It does not mean building up a strong muscular body such as the muscular automatons that we see on the stage performing feats of physical prowess, nor does it mean reducing the physical body to an ethereal sylphlike form to which nothing need be added but wings to make it leave the earth and float in the clouds. Nor do we refer to any of the many fanatical and extreme methods of eating, drinking, exercising, sleeping, and thinking.

Balanced Living

When we carry our search for truth to such an extreme that we sacrifice the essentials of normal living and become fanatics in study and practice, then we weaken the normal standard of the physical body; and, when we carry our desire for physical perfection to such an extreme that we sacrifice the development of our intellect and our spiritual unfoldment, then we weaken our spiritual relationship with the Cosmic and become more of a beast than the one who has cultivated his spiritual nature but neglected his physical body.

Saneness in all things is the fundamental law of life with the Rosicrucians. If, individually, the student finds that the eating of meat enriches his blood too greatly and that a vegetarian diet for occasional periods is more consistent with the chemical processes of his body, then he is indeed wrong to ignore this fact and, as a matter of principle, refuse to become a periodic vegetarian. Or, if the individual student finds that, because of the nature of his physical activities during the day and the resulting effect upon the digestion of his food, he should occasionally fast for a few days, then he would be foolish to ignore this fact because of its resemblance to principles set forth by certain systems of living.

But because one finds these things true in one's own case is not sufficient warrant for the sudden determination to become a reformer and preach and advocate that everyone else should do these things. Science has not yet found any one diet that is adaptable to and beneficial for every human being, nor has the mind of man ever been able to conceive of one formula of thinking

or one line of mental action that is comprehensible and applicable to and for all mankind. We must pursue our individual paths and our individual modes to meet our individual requirements in eating, resting, thinking, and doing. This calls for tolerance on the part of those who analyze their own requirements.

AMORC emphasizes in every grade of its course of study and with every example possible of illustration and application the law of saneness. Even in regard to therapeutics, the teachings of AMORC are distinctive for their human broadness and liberal tolerance. While the AMORC does teach many methods for the prevention of most diseases and the maintenance of normal health and also gives each member a true system for the restoration of harmony and health in the body by removing the cause of inharmony in most cases, it does not lean so heavily toward the other dependable and worthy means used by various systems of therapeutics.

Christian Science, as a religion and as a philosophical system, has done a wonderful work in this world by educating the awakening masses to the danger of needless medical drugging and has also pointed out very clearly the benefit of thinking properly in regard to health and disease; but the Rosicrucians hold that not all principles which are true in a general way are true specifically in every way. Because the overuse and occasional misuse of medicine is found injurious is no reason to condemn the entire practice of medicine as a therapeutic system. And because the mind of man is capable of controlling and directing some of the functionings of the human body at any time, or all of them at some times, is

no reason to believe that by the use of the mind and its powers everything in and about the physical body can always be controlled by the mind.

The Rosicrucians thoroughly believe and understand the principle that "if thou hast a thorn in thine side, pluck it out!" and if there is a splinter in the finger or a gallstone in the gall sac, each of these should be removed by proper physical processes, as any foreign matter would be removed from any part of an organism of any kind. Mind alone will not do it, and the greatest Master of all Masters used both physical and mental processes in performing his miracles.

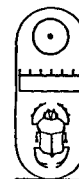
We are, indeed, happy that we find in our work such beautiful consistency, such saneness and such tolerance. To be a true Rosicrucian is to be healthy, normal, spiritual, divine, strong in physical abilities, rational in mental processes, magnetic in personality, cultured in the ethical laws and principles, religious in the universal mind, tolerant in our thoughts, considerate in our desires, willing and unselfish in our ability to do, and, with all, laughing, crying, smiling and weeping, seeing and knowing, and always sympathetic with understanding. The blessings of the world are our privileges, and we attract to ourselves that which we would share the most, namely, the material as well as the spiritual riches of the Universe.

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



ROSICRUCIAN CONCLAVE IN RHODE ISLAND

Pawtucket, Rhode Island: Roger Williams Chapter, AMORC—June 4—noon till 8:00 p.m. All AMORC members invited to attend. Contact Norman DeBlois, Conclave Chairman, 121 South Street, Plainville, Massachusetts 02762.



Jealousy and Envy

by VADA RUTHERFORD

The twin saboteurs

THE TWIN EMOTIONS, jealousy and envy, are among the most ignoble to be found in the human character. Moreover, since there is but a fine shade of difference in the meaning of these words, they are often used interchangeably and erroneously. The word *Jealousy*, when properly employed, refers to intangible considerations, i.e., friendship, affection, love, loyalty, and is, therefore, the more subtle and dangerous of the two. *Envy*, on the other hand, is supposed to convey a tangible, physical connotation. One is jealous of a beloved's attentions, or the devotion of a dear friend, while one envies the material achievements and assets of another individual. Hence, we may say that "she is jealous of my beautiful rose garden," when we really mean that she is envious.

Jealousy and envy, if permitted to affect our personal and social relationships, can only bring misery and havoc into our lives. Truly, they are the twin saboteurs of the soul, warping the personality and character of their host, so that he, in turn, will evoke a similar reaction from those whose lives touch his.

Jealousy is, undoubtedly, the most vicious of the twins, since this virulent emotion attacks and destroys our hard-won reputation and prestige, and this tragic destruction is often irreparable. Jealousy, you see, is not content to remain negative and static. Rather, it must act in a positive and malefic way to sabotage the happiness of another. Thus, the seeds of doubt and suspicion are sown, innuendoes and half-truths are broadcast, which reach their target at last, producing psychological devastation. Good has been supplanted by evil, love by hatred, happiness by desolation. Jealousy, the efficient saboteur, has won.

There are instances, of course, when the entertainment of jealous doubts, especially by lovers, can be understood and even condoned, inasmuch as they are often predicated upon definite and sufficient provocation. We all despise the faithless lover and feel compassion for his forsaken victim. It is only when the rejected one attacks his or her successor—who may be blameless—and embarks upon a campaign of ruthless calumny, that our sympathy leaves us.

The operations of envy, the more passive and less malignant of the twins, can be outlined in a few words. This negative, unsettling emotion, harbored in the heart of its host, produces chagrin and unhappiness, but is restrained by its very nature from committing more extensive sabotage. Jealousy may succeed in stealing away your love, but envy finds it difficult to steal away your home.

Covetousness

We are exhorted in the Decalogue as follows: "Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, . . . or any *thing* that is thy neighbour's." Inasmuch as the word "covet" is synonymous with "desire," it is clear that our active desire for the assets and attributes of others is one of mankind's cardinal errors.

The twin saboteurs are working around the clock, positively and passively, attempting to shatter your tranquillity. How can you combat these insidious attacks? You cannot, obviously, control the behavior of others, although you can influence and modify their reactions by making certain that your own conduct is not provocative. For example, let us proceed on the theory that you have achieved a gratifying success in your chosen field, and, being human, your elation is boundless. You must, at this point, restrain your exuberance, especially in the company of your competitors, lest you become pompous and bombastic. Remember that a loser is understandably irritated by the *blatant* triumph of a winner.

Now, let us examine the other side of the coin by assuming that you, defeated by a colleague, are denied your dearest wish. After scrutinizing your heart and mind, you may find one of

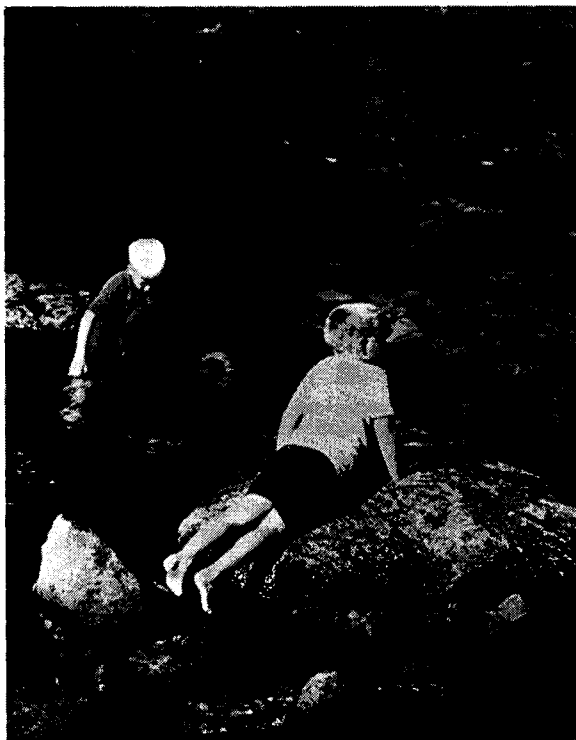
the twin saboteurs lurking there. If jealousy is the culprit, how can you negate its manifestations? By analyzing the basic factors which produced your rival's victory. It is very probable that he perfected the required technique of his particular craft by exerting his best, most conscientious efforts over a period of months, maybe years.

Were you equally energetic and dedicated? Undoubtedly, your adversary labored patiently and long, as he pursued and won his objective. Did you, too, apply yourself zealously and tirelessly? Or, did you expect the prize to fall, like a ripe plum, into your eager, demanding hands? Thus, thoughtful reflection will alleviate, or, perhaps, erase your chagrin and bitterness.

However, we must admit, despite the foregoing analysis, that many unquali-

fied persons reach the topmost pinnacle of success. These unaccountable advances are difficult to understand and accept. We are forced to conclude that such accomplishments are predicated on sheer luck or the favor of important people. Moreover, some unworthy ones attain eminence by the mere process of being born. Here, society is to blame. We should not accord recognition and applause to these inept aspirants whose *sole* claim to distinction is based upon birth and position.

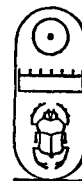
Although the twin saboteurs of the soul, jealousy and envy, are deeply rooted in human nature and will continue to menace our mental health, we can, through self-understanding and self-discipline, mitigate and eliminate their adverse repercussions.



PHOTOGRAPHY EXHIBITION

During March, members of San Jose Light and Shadow Camera Club held an exhibition of photography in the Rosicrucian Art Gallery. Many fine photographs were displayed, including this photograph by V. E. Broadbent. In addition to the regular display, slide shows in color were also presented.

Since 1952 the Club has held annual exhibitions at Rosicrucian Park. Ten of these have been international in scope.



The Incas

by RAUL BRAUN, F. R. C.

PART II

Culture

One of the most outstanding accomplishments of the Empire of the Incas was its extraordinary network of roads, the undisputed expression of an advanced knowledge of engineering and mathematics. The most famous of these highways is the one that used to link Quito (in Ecuador) with Chile, going by way of Cuzco: thousands of kilometers crossing the terrain's irregularities, going up and down mountains and across rivers. One of the most important characteristics of this mode of transportation was the quality of the four-cable suspension bridges, with retaining pylons on each bank of the river they spanned.

This highway also puts in evidence the Incas' practical sense, since it was constructed with the largest possible number of straight sections, possibly with the idea of shortening distances, thus allowing a saving of time for the messengers who constantly traveled it on official missions for imperial consolidation. It also made easier the movement of troops. Alongside this highway was a series of inns to provide places of rest for the travelers.

The Inca's administration of justice was implacable. Since the Inca was given a divine origin, transgression of the law was a sin. This prevented the judges from altering the law's tenor, or from judging in jurisprudence if a transgression of the law was found. Laws favored the nobility and privileged ones; thus avoiding the application of a punishment that might hurt the ruler's prestige.

This legislative system existed also in the army, which was under an iron discipline. The uniform of the military chiefs was very picturesque and eye-catching, with helmets decorated with feathers of brilliant colors among which yellow, red, and blue predominated. The weapons of the soldiers consisted

of the spear and of a kind of axe. The army of the Inca was the weapon of conquest which did the most to make the Empire greater.

On some occasions, the emperor himself would head the military actions and in others he would assign them to his generals. Nevertheless, sometimes diplomatic action proved more successful than the force of arms. An account of this is shown by the results obtained by the Inca's special envoys, on their trips for peace and territorial enlargement. The leaders of the other tribes, dazzled by the civilizing power which emanated from Cuzco, usually accepted happily the offer to become a part of the Imperial Hierarchy and joined their people to the destiny of the great nation.

After the submission, however, always fearing a possible future rebellion which such pacific and productive conquests were likely to unleash, the Incas would establish military outposts in those sections so pacifically annexed to the Empire.

Arts and Sciences

The Incas were outstanding in the arts and sciences. Though inferior to the Mayans and Aztecs in astronomical investigations, this did not prevent them from carrying on advanced studies in that field, from which they developed norms and systems that they applied successfully to agriculture. It is also known that they had knowledge of the existence of some planets—at least Mercury, Venus, and Saturn—that they studied the Moon and its phases, eclipses, etc., and drew maps and used measures that they applied to their daily activities and needs.

In the field of medicine and surgery, they had knowledge shaped by picturesque customs. Their medical science was empirical, with practices of magic; because of this, the "doctors" belonged to a caste of privileged beings who guarded their knowledge as secret, passing it from father to son.

The most important curative treatments were carried out by means of herbs, among which was the coca plant, from which they obtained cocaine—a kind of universal panacea because of its multiple applications—together with balsam and vegetable resin, sarsaparilla,

cactus, yucca, etc. When these medicines and others did not cure the malady, magical incantations were put into practice. For this, the witch doctors contributed their exorcisms and other magical arts.

Trephining the skull was the most common form of surgery. Seemingly, the practitioner would remove a section of the cranial cavity, an operation which could be repeated several times, as shown by some of the skulls that have been found. Amputations and other forms of surgery were also practiced for the treatment of wounds, for which the patient was "anesthetized" with cocaine.

In Cuzco, to end epidemics certain special ceremonies, called *situa*, were performed during the annual feasts of purification. Prayers were made and maize bread eaten; a member of the royal family participated in the very complicated programme which, in a symbolic manner, threw the "evil-propagating entities" into the river.

Following the cultural line of this wonderful people, we find their concept of beauty expressed in their fantastic architecture. Ruins show the magnificent quality of their constructions, though they do not tell us about the technique used for such ends. The fitting together of the stones, as seen on the photograph (Part I), shows a system of cutting and assemblage that is both complicated and difficult to execute, though common to almost all their constructions for a still undetermined motive. It has been suggested that this was to provide their constructions with more solidity and resistance to earthquake tremors, frequent in that region, but this is only another theory among many. The doors of the buildings were, in general, trapezoidal in shape. Water was channeled for the collective use of those residing in the area.

Inca art is extraordinary, as it may be perceived from the pottery and tapestries which have come down to us. The design and shape of the cups and utensils reflect an astonishing realism, proof of an artistic sensibility highly refined toward the conception of shape, something which is hard to find in the artifacts of many of the ancient

peoples. The paintings of scenes, animals, fruits, and men and women show grace and movement even in immobility of the shape.

The textile industry, which seems to have been centred at Paracas, exhibits the symmetrical fantasy of a portentous combination of colors, with human and animal figures, mythological beings, and scenes of undeniable eloquence.

The Incas expressed art through music and dance, the latter being closely associated to religious ritual. Dances were accompanied by music played on instruments such as the *quena*, tambourines, drums, small bells, etc.

Poetry was united to drama and song, and in that manner the people expressed many emotions. We have, to prove this, *Ollantay*, an Inca drama of a fascinating contemporary theme, which theatricalizes aspects of their daily lives, with the appearance of a character representing the governing Inca.

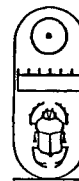
Religion

The Incas maintained their divine origin, and were thus enveloped in a mantle of unreality before the eyes of their subjects; however, everything that existed in the land of the Incas had—according to them—a divine origin. To begin with, we know of their concept of the soul. Man had a soul, of course, but so did maize and plants and rocks, and all other things, no matter how insignificant. Perhaps it was a collective soul, a kind of total and perfect cosmic unity.

Witchcraft had a preponderant place in the religious feeling of the Inca people, and the "miracles" of the witch doctor were considered, in principle, a God-given faculty.

The Incas respected the beliefs of the peoples whom they conquered and would accept their idols; though, as time went by, they would have the Sun recognized by them as the most important deity. The famous Inca, Pachacutec, imposed, however, another deity, which he baptized with the name of Viracocha. But the Sun continued being a very important part of the family of gods.

It is almost impossible to define the true religious feeling of that human



conglomerate, since the mixture of races, customs, and beliefs made them believe in several superhuman entities, most of them unknown.

Supreme Being

Inca mythology is assigned two so-called celestial beings: *Con*, who was considered the Supreme Being, Creator of the world and giver of life to men, and who, furious because men had given in to all the vices, turned them into black shaggy beasts and made the earth barren, leaving only the waters intact; Pachamac, his son, beloved by the tribe of the Tahuantinsuyus, forgave the sinners, gave them back their human shape, and made the earth fertile again.

The religious rituals of the Incas had all the complications and implications found in the beliefs of the peoples of antiquity.

The so-called *Virgins of the Sun* were considered to be married to the deity; chaste and pure, they were dedicated to that deity's service. The high priest (generally the Inca's brother or uncle) was invested, to put it that way, with "pontifical" powers over the totality of the clergy: He presided over the religious ceremonies in which the whole hierarchy participated and elevated members to the highest ranks of the priesthood who, in turn, would raise those of lower category. The high priest was also the arbiter of religious conflict, including the ones arising from the rituals. At his death, innumerable funeral ceremonies were held, and he was embalmed and buried with great pomp.

When the Spaniards conquered Peru, they were astonished to discover that the religion of the Incas had several points in common with the Catholic faith. The most significant of these was obtaining forgiveness for sins through a confession. Confessors were carefully chosen and submitted to an examination that would make evident their knowledge in matters of religion. Sins were the same as in any other time: lying, not fulfilling the religious duties, theft, murder, adultery, etc. Sinners were also obliged to confess sins "of thought" that they had committed—in other words, the *intention* to steal or to kill, of desiring the woman of another,

bad thoughts about the Inca, etc. Penitence for forgiveness was more the imposition of punishment, rather than any other method of expiation.

The native of the Empire searched for God through sacrifice, believing that in that manner he defeated the evil spirits that tormented him. This custom, nevertheless, was more prevalent among the higher classes. The Inca nation practiced human sacrifice, especially on those occasions in which a favor of great importance was asked of God, such as requesting that He give the Inca back his health. Victims were usually children, or a choice was made from among the *Virgins of the Sun*, and Uhle says that he has found remains of them that clearly show traces of a violent death.

Various Beliefs

Another curious fact is that the people and the nobility had different religious concepts. There was a religion for the masses and another for the privileged; however, the roads which both groups would choose to get closer to God were similar, so it could be said that their worship was analogous. Fear of the Supreme Being led to superstition, so every unusual happening was believed to be an omen, whether it happened in real life or in dreams.

To defend himself against the dangers which always lurked waiting for him, to ask a favor from God, or to annul a conjuration, the native—and probably the Inca himself—would pray to minor deities, each of which, according to the belief of the one doing the praying, "specialized" in a certain type of favor. Many times they would go for assistance to the witch doctor, who they believed knew the best systems and procedures of intercession with the divine powers. Thus, the witch doctors were specialists in "scaring demons," besides making the cures already mentioned. Bewitchments and enchantments also played a very important role in the religious concept of the native.

The Inca and his people believed in heaven and in the existence of a universal power which resided in the stars. They also believed that man would go there after his death, his spirit uniting with the All, existing in the immensity

of space. Even with this consoling conviction, they feared the Beyond, for man—as we well know—has always feared the unknown.

The complications derived from so many beliefs imperfectly alloyed into one and subject to the “divine” dictates of the Inca, as it may be logically surmised, augmented disquietude. It could almost be said that the native believed in so many things that, in the end, he believed in nothing. He would search his inner being painstakingly, in quest of calm and hope, and would be confused by the multiplicity of deities. There are those who affirm—and I agree with the idea in part—that each inhabitant of the Empire who, because of some reason or other, asked God a special favor or fell into the hands of the witch doctor, seeking the same end, or even prayed to his own god—that personal god which he himself had created and had living in his heart—would be left discontented in the end.

It is very hard for the historian to disentangle the mystery which envelops the religion of ancient peoples who have left no written history of that aspect of their lives. It is also hard to affirm that all the people believed in the “national god,” the only god whose name and superhuman conditions appear in the bas-reliefs or clay tablets of those empires of antiquity that have left us some written history.

When that god, to whom the native prayed, did not come to his assistance,

solve his problems, or grant him what he requested, it was logical that he would cease believing in him. It is not strange that he would appeal to that god because he knew that he had granted something to someone else; but when his own request went unheard, the supplicant must have been resentful of the partiality shown by that divine entity. In his unending and desperate quest, disorientated, without having anyone to lead him to the “true God,” he would end by creating his own god. Generally, that personal god, which he kept very secret, was kinder and listened to his requests. It was like some kind of inner god; it was, in essence, his own inner being in direct contact with the cosmic forces that permeate everything. It was, truly, the God of his Heart.

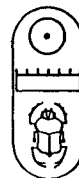
We do not mean to say with this that such a thing must have happened to the native of the land of the Incas. It is a supposition derived from the undeniable spiritual anxiety of that people, which existed throughout their whole history, about which we do not have any written record as yet, whatever the language of the writing may have been.

Perhaps the stones of Cuzco and Machu Picchu may talk to us about it, in a language we as yet do not understand. Let us not lose the hope of understanding that language some time in the future.



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Modern X-Ray Reveals Secrets of A Mummy

A HIGH PRIEST of an Egyptian Temple of two thousand years ago, who was in charge of secret ritual dances had the secrets of his inner being revealed by the X-ray photographs of modern science. James C. French, Curator of the new Rosicrucian Egyptian Museum, had the mummy of Nesimin, High Priest of the Temple of Karnak, subjected to X-ray examination. Royal mummies and those of the priesthood frequently had amulets, jewels, or religious medallions placed in the embalmed body, said Mr. French.

It was for this reason that the mummy of the High Priest was subjected to X-ray examination in the laboratory of Dr. H. Arvis Talley. Through the examination the mummy was kept in its ancient cedar sarcophagus because of its frailty. The X-ray plates exposed a fractured skull and certain other injuries believed to have occurred, according to Dr. Talley, subsequent to the ancient embalming process.

A small faience or glass amulet was revealed by the X-ray in the pelvic region. It was lying between the outer, ornamental linen wrappings and the bituminous coating covering the ancient body.

The technical examination of the plates revealed other interesting facts. The depth and squareness of the mandible (the lower jaw bone) "suggests a fairly young person (35-45 years of age). The teeth which are capable of being seen (upper and lower incisors) appear well calcified." The biting edge of the upper left incisors appears to be worn in a concave manner, as though some object had been held between the teeth or excessive chewing had produced wear in this local area. "There seems to be a break through the tissues

of the neck. This is probably due to careless handling of the mummy after it was exhumed." "The muscles of the thighs and legs are seemingly well developed and well preserved. The various muscle bundles can be rather easily identified.

"One additional abnormal finding is noted in the head. It seems the nasion (nasal bone and bridge of the nose) has been removed, almost to the glabella, although the nasal septum is intact. The skin and covering of the nose may still be present." In the process of embalming, the brain was removed through the nostrils, a common custom by means of a special instrument, this, perhaps, accounting for the anatomical deformity of the nose.

Because of the High Priest's sacerdotal station, the covering of the mummy is quite elaborate. Covering the head is a mask of linen covered with plaster and gold. The eyelids are painted blue, following a very old convention by which blue was used for hair of men and animals.

The cedar sarcophagus (coffin) of the mummy is inscribed with hieroglyphics, with some of the translations reading:

Osiris, Presider over the Westerners, Great God of Abydos, in the midst of (?); Anubis, Lord of Tojeser; may they grant funerary offerings of bread, beer, beef, and fowl, incense, cool water, wine, milk, all good and pure things, ointment, and clothing for the Ka of Osiris.

The King's descendant, Chief over the Dancers of Mut.

The above is an appeal to the various gods that these offerings be made available to the deceased in the afterlife and to his Ka, that is, the personality or self.

The X-ray plates for the entire length of the mummy, not just those shown in this *Rosicrucian Digest* issue, have been placed on exhibit in their proper anatomical order just above the mummy in the Rosicrucian Museum. The spectacular exhibit attracts the attention of the thousands of visitors weekly to the Museum.

Rosicrucian Activities

Around the World

FRATER ROLAND E. VIGO, who for the past two years was Administrative Director of the AMORC Australasia Office in Auckland, New Zealand, has now returned to Melbourne. Before departing for Australia, Frater Vigo paid a visit to Rosicrucian Park.

Various activities which were previously handled by the former Australasia Office have now been incorporated into the new AMORC Commonwealth Office in Bognor Regis, England.

This was Frater Vigo's first visit to California and, while here, he also enjoyed the varied contrasts in scenery and climate for which California is noted.

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Jeanne Guesdon Chapter of Paris has now become a Lodge. Named after Mlle. Jeanne Guesdon, cofounder of the present cycle of the Grand Lodge in France and the first Grand Master of AMORC in that country, the Chapter had one of the largest memberships of any subordinate body.

The present incumbent Grand Master in France is Frater Raymond Bernard, who is also Supreme Legate of the Rosicrucian Order for Europe.

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When the famous hospital ship *SS Hope* left Philadelphia last year on another world tour, three large paintings sailed with it. A member of the Senior High School faculty of Vineland, New Jersey, Frater Charles W. Haddock made and contributed them. The three paintings hang approximately ten feet apart and are placed as a group in the dental area. Frater and Soror Haddock were feted at a reception the day before the ship sailed.

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The work of the Rosicrucian Order is spreading in various parts of the world. Members of the Sinai Pronaos

of Tel Aviv, Israel, who have a knowledge of both English and Hebrew, are lending their assistance voluntarily in the translation of Rosicrucian literature into the Hebrew language. This is no small undertaking, but, as Frater U. Ben Rehav, Secretary of the Pronaos, states, "We hope through this to reach a new public, eagerly awaiting such opportunity." Members and friends of the Pronaos recently enjoyed the AMORC film, *Well of Faith*, which was actually filmed in the Holy Land.

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The Johannes Kelpius Lodge, AMORC, of Boston, Massachusetts, will celebrate its 50th anniversary this year. This is the oldest continuous AMORC subordinate body in the United States and was chartered originally as the Marie L. Clements Lodge, in July 1917, by Dr. H. Spencer Lewis. The original charter hangs on the library wall of the Lodge, as one of its most cherished and prized possessions.

During the past year, the Lodge has moved into new quarters, with the necessary remodeling being done by the members. On one Sunday each month there is "open house" with a program including a public lecture, discussion period, film, and refreshments. As a result, there has been an influx of new members.

It is felt that the progress shown in the Johannes Kelpius Lodge is just the beginning of a reawakening interest in AMORC in the New England area.

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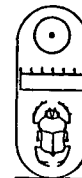
It is interesting to learn that there has been established in Beirut, Lebanon, a Middle East AMORC initiatory team which will confer the full AMORC initiations in that area, as similar teams do in other parts of the world. The Master of the Initiatory Team is Frater Fouad Rizk and the Deputy Master is Frater Chavarche Kalindjian.

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Television Station KAUZ, Wichita Falls, Texas, is now presenting, for the third time, the complete AMORC film series.

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Frater Jean-Claude Penetier of France, winner of the First Prize of "Le Concours International de Musique de Montreal," paid a surprise visit to Mount Royal Chapter in Montreal,



Canada, on February 24. The 25-year-old French pianist was just then beginning a concert tour of several cities in the United States.

Following the Chapter Convocation, Frater Pennetier entertained the members present with a brief recital.

Mount Royal Chapter is looking forward to seeing Frater Pennetier next year when he will again be in Montreal as soloist with the Montreal Symphony Orchestra.



An interesting and enlightening series of evening lectures have just concluded at Rose-Croix University by Frater Erwin W. Watermeyer, Director of AMORC's Technical Department and member of the University faculty.

Twenty lectures were included in this fall and winter series and dealt with "The Psychology and Mysticism of Musical Sounds." Assisting Frater Watermeyer during his classes were Frater Harry Kellem and Soror Louise Vernon, also faculty members. Sorores Josephine Curtis and Michelle Ziebel assisted with registrations.

Because of the interest shown in this subject, it was necessary to hold classes on two separate evenings each week.



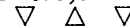
It is a pleasure to announce that the Pronaoi in Paramaribo, Suriname; Nsukka in Nigeria; and the Latin-American Pronaos in Callao, Peru; have recently achieved Chapter status.

The officers and members of these subordinate bodies are to be commended in bringing such progress to their former Pronaoi.



AMORC members planning to visit the International and Universal World Exposition of 1967 in Montreal, Quebec, Canada, April 28 to October 27, are invited to visit the Mount Royal Chapter and to attend convocations which are held first and third Thursdays and last Friday of each month.

It is suggested that French-speaking members contact Frater Jean Leduc—phone number 271-1890; English-speaking members may contact Frater Claude Tatham (671-4095).



Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment, or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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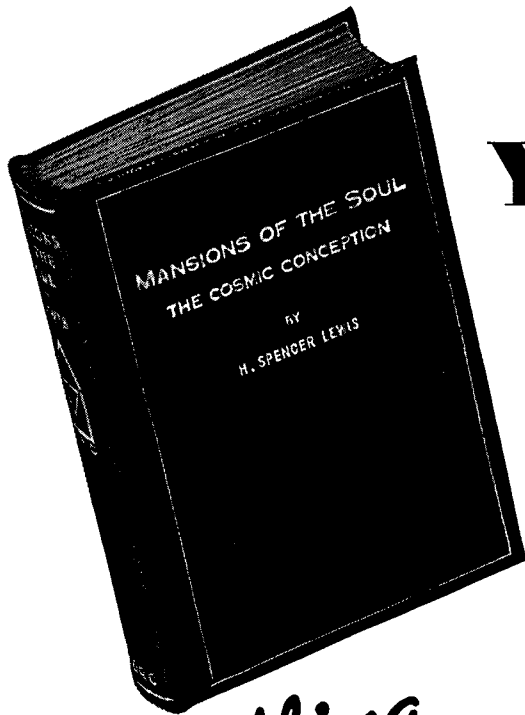
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(Photo by AMORC)

X-RAY REVEALS HIDDEN SECRET AMULET

The small white disc-like object, shown in the above X-ray plate of the mummy Nesimin, is most probably a metallic amulet. It is in the mid-sagittal plane of the body, slightly above the pelvic region. Ancient Egyptian Royalty and High Priests had such amulets placed in the embalmed body or in its wrappings. The amulet shown appears to be outside of the body. The faint horizontal lines appearing in the plate are the edges of the linen cloth wrappings.



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BRAVE NEW ERA

Research branching from investigations into the results of solar flares on the Earth has uncovered something that had been suspected by scientists as far back as the mid 1930's: that the amount and polarity of the atmosphere's electrical charge have a marked effect on living things.

When the Sun experiences these solar flares, or titanic eruptions, tremendous blasts of electrons and protons are hurled into space. After about a day's journey to cross the 93,000,000 miles separating the Earth from the Sun, many of these particles are trapped by our planet's magnetic field and accelerated to great speeds; their courses are altered as they follow the planetary magnetic field's lines of force, and they penetrate into the atmosphere at high latitudes.

These high-speed particles, besides being the cause behind auroral displays, can also produce what is known as a geomagnetic storm—a condition capable of momentarily distorting the planetary magnetic field to such an extent that compass needles shift away from the magnetic north, communications are disrupted, and in some cases even voltages high enough to blow the safety fuses are induced along telegraph wires.

After the completion of statistical studies carried out by different scientific groups, a significant correlation was found between the incidence of mental illness cases and these alterations in our planet's magnetic field. It is now believed that when this field is highly distorted—as in a geomagnetic storm—it has a marked effect on the body's electricity, which is constantly being generated within the central nervous system.

Electrostatic potentials exist on every living thing, and can be measured in a laboratory. On the human body, for instance, these potentials rarely exceed 40 thousandths of a volt, with the highest concentrations on the skull, between the shoulders, at the base of the spine, and lesser voltages distributed on the body much in the manner of magnetic lines of force.

All nerve impulses in our bodies are of an electrochemical nature. Our brain's activity is known to depend upon a normal current flow, and it has been suggested that this neural current may be influenced by variations in the different force fields and ion accumulations all around us.

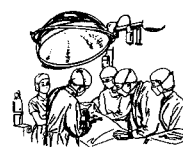
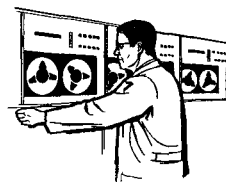
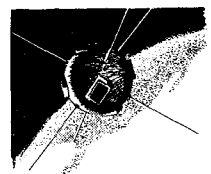
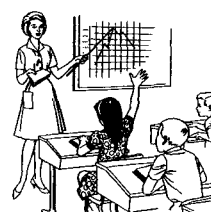
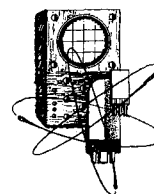
The ions in the air are molecules of air having positive or negative charges. They may be generated by cosmic rays, electrical storms, friction caused by blowing dust or sand, and radioactive materials. The emission of ultraviolet radiation, another major source of ions, is known to increase tremendously during solar flare activity.

How does all this affect us? The experts are as yet unsure, but several avenues of investigation are being pursued and already some answers are being obtained. It is known that atmospheric ions are capable of affecting heart and respiratory rates, blood pressure, and even basal metabolism. Abnormal ion concentrations have resulted in dizziness, depression, nausea, and fatigue.

Positive ions seem to have a detrimental effect on the body, while negative ions appear to be beneficial. The latter often produce a feeling of well-being, and are responsible for the "fresh" feeling in the air, moments before a rain-storm.

Negative ion generators are now in common use in some hospitals to aid in the reduction—and in some cases to the neutralization—of pain associated with various injuries, especially severe burns. Burns seem to heal faster in the presence of a high concentration of negative ions, a fact which brings with it a corresponding reduction in local infections and the need for several skin grafts.

Whether this new research into the relationship of man and the multitudinous forces that surround him will yield the ambitious results hoped for by many experimenters, remains yet to be seen; as of now, it is but another of the bright promises offered by our brave new era.—AEB



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