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July 1967 • 40¢

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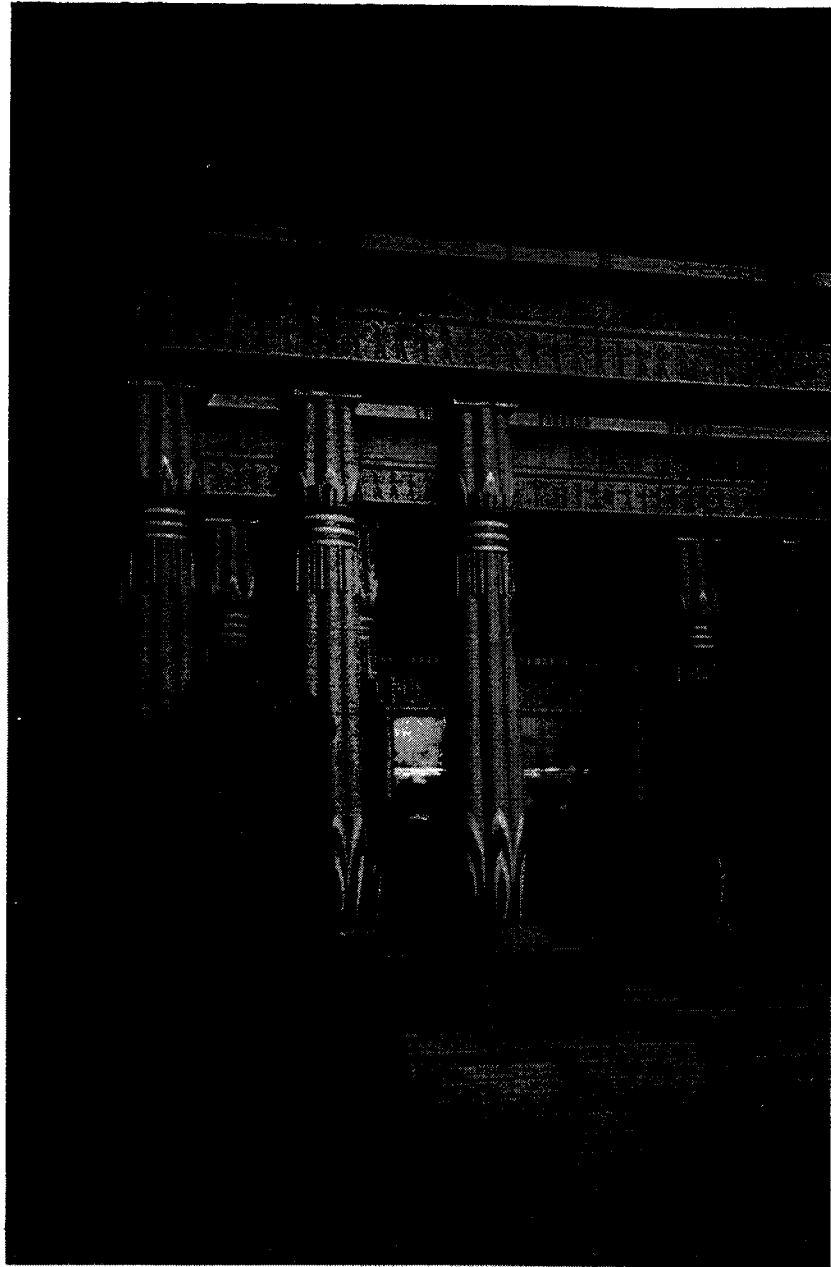
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EDITED BY FRANK GAYNOR

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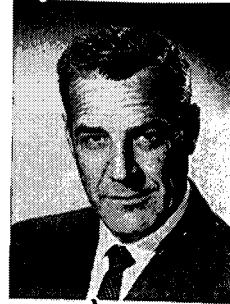
The bloom of a flower, its exquisite color and fragrance, we all know, follows its growth and fight for life. There is also a bloom of mankind. It is the exercise of the mind, a directing of the mental powers toward an understanding of the mysteries which have given self existence.

It is one thing to labor and strive instinctively to survive, and still another to find an inspirational reason for so doing. The distinction which man has, as a superior being, is not found in the fact that he lives, but that he has a mind by which he can find the answer to the ancient query, "Why am I here and from where did I come?"

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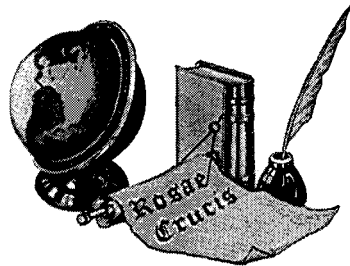


ROSICRUCIAN DIGEST

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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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July, 1967

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DR. H. SPENCER LEWIS

August 2 commemorates the anniversary of the transition of Dr. H. Spencer Lewis, eminent Imperator of the second cycle of the Rosicrucian Order, AMORC, in America. For details of the traditional commemorative service, see page 274.

MYSTICAL CHARACTER

IN DISCUSSING mystical character, I am not going to consider the nature of mystical consciousness. Actually, there is little that can be said about the mystical state, for it is wholly an individual one. Furthermore, true mysticism abhors explanations of itself. This is because such explanations are made up of the very particulars of the world which the mystic seeks to escape. In fact, mysticism has been referred to as "the flight from many to the one." One can teach the art of mysticism, but, in doing so, he is only helping the individual to establish a personal consciousness of the Absolute. Who can adequately define the content, the nature of the Absolute, so that it will be acceptable to everyone?

The objective of all real mystics has always been the same. This objective has been succinctly stated as "the immediate awareness of one's relation with God." It has also been defined as "the direct and immediate consciousness of the Divine presence." Thus, at first, the mystical aspirant may have little regard for this world and its affairs. The mystic's eventual illumination, however, causes him to respond to life quite differently and enthusiastically.

The modern mystic places particular emphasis upon his relations with his fellowmen and with the business of living. We may say that the modern conception of mysticism, as the Rosicrucian one, is not just to attain an isolated state of consciousness; rather, it is the desire to acquire an inspired and exalted guidance. We may use the phrase, "work and worship," to better explain what the modern mystic seeks. *Worship* refers to one's personal communion with the universal consciousness within him and *work*, in this instance, denotes the application of that experience to his mundane existence.

How is the mystical experience transferred to the real world? What is the

medium between the lofty consciousness, the *illumination* of mystical experience, and our objective state of every day? It is the personality which bridges these different forms of consciousness. But it may be asked, What is the personality? It is our awareness of *self* or our *ego*. It is the sum total of our response to the whole scale, to all the levels of consciousness within us. Our personality is our psychic impulse, what we feel, and what we believe to be the infinite power working in and through our being. It is also our reaction and our adjustment to our emotions and instincts.

Manifestation of Personality

Let us imagine our subjective and objective states of consciousness to be like a mirror. We shall further imagine that all the innate powers of our psychic being are like a great light focused on that mirror. Our personality, then, would be the reflection from that mirror. The relationship of the mirror to the light would determine the brilliance and quality of the reflection. So, too, the relationship of our forms of consciousness to each other determines the nature of our personality. This personality has a behavior. In other words, it manifests itself in various ways. It is not only our moods or feelings; it is also expression in thoughts and actions. These manifestations of personality we call *character*.

Character molding is not all due to our inner impulses. The mystical consciousness does not alone direct our behavior and our conduct. The personality, in shaping character, has strong influence from without. There are external factors, conditions outside ourselves, which react upon the personality and, in turn, help form character. Environment, generally, consists of our surroundings. It is the things we per-

ceive about us and how these things affect our whole organism—our minds as well as bodies. The mystically enlightened person must contend with these environmental factors, if his character is to reflect his enlightenment. Let us consider some of the more common influences of our environment.

One of the early factors in our learning, as a small child, was *mimicry*. A child is curious; it is an observer. It then seeks to imitate the activities of others. It will try, as we know from our own experience, to copy the actions of its parents and of other children. Older children, youths, and adults, as well, emulate the actions of others, particularly when it is satisfying to their ego to do so. The self ever strives to be dominant.

The Dominant Self

It is through this domination that the self preserves its own nature. But often, if the self is not mystically enlightened, the manner in which it asserts itself is wrong. The self admires power. It will emulate all examples of it. There are some individuals who have an arrogant and belligerent personality and character. Others may emulate the power that such persons exhibit by resorting to the abuse and disrespect of other people. There is nothing that gratifies the ego quite as much as being the focus of attention; consequently, some persons emulate the well-earned prestige or prominence of others. Unfortunately, many resort to deception to accomplish this end.

In environment, then, we see how *association* plays a very important part in the influencing of character. Often, it is the mystical insight alone which one has that gives the proper value to the experiences which he acquires. All that may seem best is not necessarily good, where the whole personality of man is considered. What may be offensive to the extensive mystical consciousness is never conceived as good by the mystic, regardless of how society generally may accept it. Therefore, the mystic does not evaluate his association in the objective sense only.

Any consideration of environmental influence on the mystical character must include the problems of family re-

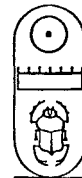
lationship. It is family relationships that provide the first opportunity for the transferring of the qualities of the personality to character. In childhood and early youth, one of the greatest factors to be derived from family relationships is the sense of *responsibility*. One having mystical insight—the enlightened person—realizes that responsibility begins with possessions. Only as we acquire possessions do we have the elements that make for responsibility. Possessions add to our stature as individuals. The more things we acquire in a material way, the greater the enlargement of the *objective* self. They keep us from having our interests confined to the limits of just our own physical person, at least.

Possessions cause an extension of the personality. We are obliged to show the possessions, the things we have acquired, certain attention. We care for them; we try to enlarge or refine them. We think of ways of utilizing them for our own interests. Further, certain possessions arouse our emotions in various ways. It is this consideration for things, be they animate or inanimate, that evokes a sense of values and of responsibility. Where there is no appreciation of value, there is no assumption of responsibility.

Sacrifice

Just having the possession of something is not sufficient. For the proper evaluation of the thing, whatever it is, there must be some sacrifice to acquire it. Now this is not merely a poetic adage. It is a mystical, psychological truism. There must be experienced some hurt in getting what we want. This hurt may be the forfeiting of some pleasure. It may be labor or the denial of something. Following this hurt, this aggravation, there then comes the reward of the final replacement—the acquisition of the new thing or condition. The possession thus is always assayed in terms of the personal price paid for it. A simple way to put it is: to have responsibility, there must be a price tag of some kind upon it, a price that we have paid for it.

There is much said today in respect to marital relationships. However, little reference is made to their mystical con-



tent. Mystical insight, through meditation and contemplation, is a later development, in most marriages. The character change resulting from mystical insight or illumination can greatly and beneficially influence the marriage relation. The first great change is that there is no single emphasis placed upon the spiritual, the physical, or the psychological nature of marriage.

Mystical Marriage

To the mystic, marriage is the blending of two soul personalities. It is the merging of two separate polarities. This brings about a true mystic union, a harmonious unity of opposites. Each party exchanges of himself to create a new and an *integrated* personality, the combination of both. Rosicrucian ritualism describes, most effectively, the mystical principle of marriage. It states: "In all the infinite plans of God, there is no greater law than the unity of duality; and in all earthly manifestations of that law, there is no more divine, noble, beautiful, and productive culmination of God's wisdom than the unity of two souls through unity of two human bodies." To the mystic, therefore, marriage is the physical counterpart of the spiritual union. In the spiritual union the soul is the bride, and the Divine Mind or God, the bridegroom. The awareness of this union is called the mystical marriage.

The modern mystic recognizes as well the *physical* basis of marriage as being conformity to natural law. It permits organic fulfillment in accordance with moral idealism and social stability. The modern mystic knows that celibacy is artificial. It is the retreat from reality to enforce an unnatural moral code. The modern mystic knows that enforced celibacy may dwarf the personality and ultimately the mystical character. The mystic knows that the psychological importance of marriage should be happiness. There should be a happiness arising out of the union that transcends the happiness of the single state. Consequently, the mystic looks upon divorce not as an evil; rather, he thinks it necessary whenever continued marriage would defeat the mystical and social order.

The mystical character takes a conceptual view of morals and ethics. The

mystically enlightened person acts with conviction upon these matters only after deliberation. His morals and ethics are not derived just from perceiving the conduct of others. They are not just a code that he habitually conforms to so as to be in line with conventions. First, a common distinction must be made between morals and ethics. Morals are usually a prescribed behavior or conduct, the result of so-called divine mandates. These mandates are conceived as divine rules which have become a religious tradition passed on down through the years.

Origen, early Christian father, said: "God is absolute goodness." He implied that just knowing God was sufficient to discover goodness in human affairs. On the other hand, ethics is right or wrong conduct in relation to social standards. In principle, ethics is concerned with the violation of man-made rules of conduct. The mystic understands that the only true good or right is the harmony of things and conditions in relation to oneself. That which satisfies is good, but it must not be restricted to a limited satisfaction. For analogy, a fine-flavored food may also be indigestible. An act that may bring satisfaction to one person's intellect may also bring despair to someone else. So what is good to us must be analyzed before it can be made a moral and ethical rule.

Sense of Righteousness

The mystic knows how to arrive at the determination of the morally proper act. He knows that man has an inherent sense of righteousness. This is to feel at ease physically, mentally, and emotionally. It is to have freedom from internal and external distractions. Without mystical insight, man is interpreting this impulse toward righteousness only organically. Goodness to him becomes only the physical pleasure or the intellectual satisfaction. With mystical insight, this satisfaction, this righteousness, is conceived as a moral sense. Consequently, man acquires a consciousness of obligation that extends to the very causes of his existence. It produces humility within him. It provides the desire to conform to powers beyond his own limited self. To do what seems to deviate from God and the Cosmic, or whatever one may conceive as a

supreme power, becomes offensive to the self. Such acts, then, seem to violate this all-embracing sense of righteousness.

There is a critical point in the problem of morality in connection with mystical character. It is the interpretation of the sense of righteousness in terms of good and evil. The mystic realizes that private conscience cannot be universally imposed as against all persons. Just what we think to be good, our private notion of it, if imposed against others, may do them great injustice. There is an objective side to the mystic's moral code. He conceives that whatever will contribute to efficient living is good. Such *goods*, he holds, then form a moral basis. By *efficient living*, the mystic means whatever contributes to the whole welfare of man. Such a code requires conduct that is conducive to both the mental and physical health and the well-being of a person. Such a code obviously strikes at prudishness and misconceived virtue.

This mystical morality takes into consideration social relations. It contends that all virtues must be put upon a utilitarian basis. It is wrong to steal, for example, because theft destroys personal security. Truth is virtue because lying is impractical. Lying destroys public and private confidence. Adultery is wrong because it may undermine health and because it strikes at the family which is the foundation of society. It is wrong to murder because that is theft of another's life. To take another's life is the misapplication of one's personal power. This concept of morality does not remove it from its lofty perch; it does, however, make morality more understandable to intelligent persons. It also brings morality into the scope of practical living and removes it from the sphere of the abstract.

To the mystic, ethics is but a subdivision of morality. It is the standard of conduct established to prevent the violation of recognized morals. To the mystic, morals are related to the essential welfare of man. Consequently, they do not drastically change. Ethics, however, may be altered by the circumstances of the age in which we live. Ethics will change with the liberalism

of thought; in fact, ethics is influenced by the enlightened moral sense. For example, it was once thought unethical to charge interest on a loan because it was a misconception of morality. To charge interest was considered to be taking advantage of a person's temporary financial embarrassment. However, it was always thought unethical to break a promise. It is because, in fact, a violation of a pledge constitutes a lie. It tends to break down the relationship of truth between people. It inculcates suspicion and mistrust and causes inharmonious. Such inharmonious is mystically immoral.

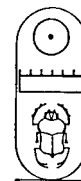
Virtue and Knowledge

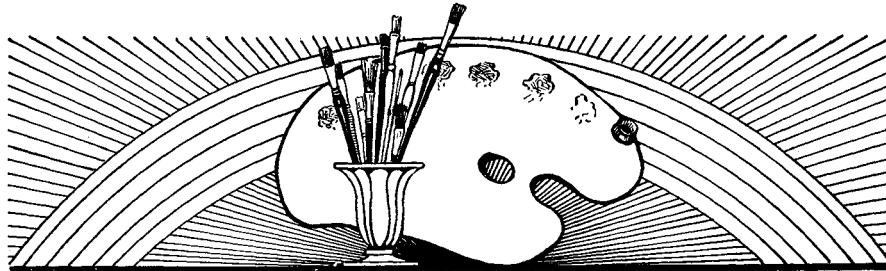
Can mystical character, such as we have sketched, be taught? Plato, in his *Dialogues*, has Socrates contend that virtue in itself is knowledge. He relates that virtue requires knowledge of the proper restraints on our habits and inclinations so that one can be virtuous. However, Socrates says that virtue cannot be taught. Since virtue arises from the individual's sense of what constitutes proper conduct, no man can truly learn it without that intimate experience. With this we must concur. The objectives or ends of mystical character, as well, cannot be taught. One can set up, as a code, certain acts and requirements of mystical character, but such do not have either the mystical or psychological effect to insure adherence to them.

For analogy, the criminal never does wrong from his point of view. He does what he experiences as right, what appears to him to have value, to be good for his own welfare. It is that which provides the only satisfaction which he is capable of experiencing at that time. His acts constitute a good to his limited consciousness. If basic morals are to persist, the mystic advocates making them more than a proscription, a series of do's and don't's. The mystic declares that morals should be related to conduct and to circumstances which the individual can *experience*. From those experiences he must come to realize why such constitute good.

Beginning in childhood, opportunities must be provided for the extension of self. This must consist of impersonal

(continued on page 271)





The Vanishing Arts

by DE WITT FARLEY

Creativity without discipline

IN RECENT YEARS, there has been a continuing decline in discipline. This is not peculiar to this age alone; rather, it has been a diminishing quality periodically throughout the ages. This lack of discipline is more pronounced now than in the past and will continue to be so because of the rapid speed of technological advances which broaden the scope of human activity.

As man advances technologically and automation displaces human activities, man is faced with a greater amount of free time—time that is a blessing if used constructively, but a curse, if not. By its very nature, a society built on automation is conducive to a laxity in physical and mental activities, and rightly so because mankind as a whole will only put forth the amount of effort that will afford it the necessities of life in keeping with its social strata.

By nature man is a creative being and, in order to lead a life that is harmonious with nature, he has to be creative. This act of creation that affords man a happy life does not have to be a great undertaking in any of the arts, but it can be almost any activity which he engages in. Even the duties of a scullery maid can be transformed into creative work.

In order to do truly creative work and derive the greatest benefit from it, the artist has to know the values of work and perseverance. If either, or both, of these essential ingredients are

lacking in the human makeup, a true artist is not to be found. Work and perseverance are to the making of an artist as heat is to the manufacturing of steel.

A portion of the recent trend in music, art, and literature can be traced to the lack of these essential ingredients. *En masse* man is bowing to the dictates of automation which affords him a greater amount of leisure time, and nothing truly constructive has come forth to fill the vacuum which leisure time has created. As his work becomes less demanding in a general nature, man finds himself becoming less prepared for creative work but still with the urge to create. The desire to create is very strong if given the proper nourishment at a tender age; however, the desire does not presuppose the ability.

If a man has the desire and not the ability, he may turn to substitutes. A painter may have the basic drive to want to paint, but, if he has not had both the formal and informal experiences, his efforts will be sterile as far as any truly great accomplishment is concerned; therefore, he satisfies this drive to create by turning out what we call abstractions. Any living being can do an abstraction, because such does not require skill, only chance.

When a painter creates an abstraction, he is satisfying a basic creative drive to the best of his ability with the least amount of discipline in painting. When discipline is scrapped in art, the

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product is inferior; as Michelangelo said, "If people knew how hard I have had to work to gain my mastery, it would not seem wonderful at all."

Music, like any other discipline, is also suffering due to our passive approach to rules. In the musical world, as in the world of the other arts, we find the artist wandering around in a luminous fog. He has the desire to create great music, but the return on his efforts only measure up to his past investments in this art. The average artist today has not had to fight the world unaided, whereby his very existence depended only on his physical and mental stamina. These hardships that are lacking to many of our present-day artists are what contributed to the greatness of most of the past great artists.

Today we find man turning out a product far inferior to his capabilities if he were so disciplined. Instead of trying to create a beautiful harmonious melody, he is satisfied with a bedlam of inharmonious notes that are repulsive to the uninitiated auditory receptacle. The pseudo composer, like the pseudo artist, is turning out any product that may find lodgment in the unartistic mind. These pseudo artists appeal to a peculiar type of mind that will applaud and promote anything that provides a course for it to follow.

We are turning to such devices as "adventure in sound," or any of the other high-sounding names to promote our genius, because we are too indolent to produce something that requires work. Recently I heard one "adventure in sound" that was nothing more than a steam locomotive approaching and departing. Such an act as this catches the

fancy of a disc jockey, and he promotes it all out of proportion! From this point on others of like talent or taste seize upon this adventure and make like contributions in the name of music.

Many people have been lulled into thinking that, in order to be modern and up to date, they have to possess everything new and follow every innovation or fad that hits the market. This is a fallacy *per se*, although what can be expected out of the herd, if the herder decides on a certain course?

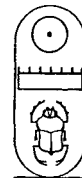
The mission of our schools and churches today cannot be overemphasized—to assist the home to lay a solid foundation upon which children may build a healthy character. If the foundation for a good life is not laid at an early age and with discipline, the odds against such being accomplished are very great. When any of these three builders of character ceases to serve its primary function, then the one it acts on will suffer. Our present dilemma arises from the fact that these three character builders are being replaced by a technological automated society that does not appear to recognize spiritual values.

Man is a spiritual being as well as a material being. If he places too much emphasis on the material at the expense of the spiritual, or vice versa, he will suffer, since a firm balance must be maintained. We are all familiar with the Scrooge-type of personality and the religious fanatic which exemplify both extremes. In order to appraise material values at their true worth, one must *first* develop his spiritual being, as only through spirituality can *true* wisdom and art be gained, leading to the greatness of a society.



A tree that it takes both arms to encircle grew from a tiny rootlet. A many-storied pagoda is built by placing one brick upon another brick. A journey of three thousand miles is begun by a single step.

—Lao-Tzu



America's First Peace Monument

by JOSEPHINE M. OPSAHL

WE TALK a great deal about peace today. The Indians of our land did something about it. They had a "Place of Peace" long before white men came here. It was the quarries in southwestern Minnesota where they dug the soft red stone used in making their pipes of peace.

Archeologists tell us that these quarries were not only the most sacred but the best known spot on the North American continent. All tribes knew at least their approximate location, for peace pipes made of Minnesota red catlinite have been found in burial mounds from coast to coast. The Great Plains tribes made personal pilgrimages to get the sacred rock but others, no doubt, bartered for it or for completed pipes with the tribes of the North.

Although only the deposits in Minnesota were worked for peace pipe material, pipestone or catlinite, as we now call it, has been found in Ohio, South Dakota, and Wisconsin as well. In Minnesota, the foot-thick layers, embedded between hard Sioux quartzite, were easily found along the bed of Pipestone Creek, particularly when the water level was low.

The scientists who probe into the earth's secrets tell us that thousands and thousands of years ago this region was the bottom of an inland sea. They say that pipestone was originally the muddy clay along the shoreline which later became covered with sand. As time passed, heat and chemical action hardened the clay into catlinite and the sand to quartzite. Then forces within the earth pushed these layers upward to approximately five or six feet of the surface. And wind and rain, cutting gullies through the prairie sod, exposed the red



rock which the Indians learned to prize so highly.

The red men particularly liked pipestone because it was durable, yet soft enough to be worked with their primitive tools. They used it to make personal ornaments, religious tablets, as well as many types of pipes.

But of all the articles they made from pipestone, they prized their peace pipes, or calumets as the French explorers called them, the most. They never entered into an important discussion, ended a war, or signed a treaty without solemnizing the occasion over a pipe of tobacco, smoked according to a complicated ritual.

Catlin Records

Henry Wadsworth Longfellow has woven many of the legends centering around these quarries into his greatly loved poem, *The Song of Hiawatha*. Although he never visited the place personally, he borrowed his material from records made by George Catlin, a nineteenth-century painter of Indian life, who is generally regarded as the first white visitor. At least, he was the first to leave a record describing his visit.

George Catlin, with an Indian guide, reached the quarries safely in 1836 by following the Minnesota River west-

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ward from Saint Anthony (now a part of Minneapolis), even though a Sioux war party had warned him that the area was too holy for white men to look at. After climbing around on the rocks and talking with the Indians who were quarrying rock, he filled his pockets with rock chips. He later sent some of them to a Boston geologist, who found the rocks to be a new mineral compound, which he promptly named *catlinite* to honor its finder.

In his record, George Catlin stated the Indians regarded the quarries as their *Garden of Eden*. Gitchi Manito, the Great Spirit, had created man here from a piece of the red rock in those long ago days when the world was new. His powerful hands had also made a woman. And from these two have descended all the people of the earth.

This now famous painter of early-day Indian life also described how the Great Spirit gave the peace pipe to his Indian Children. He called them together at the quarries because he was unhappy and displeased with their continual bickering and fighting. As he looked into their sullen faces, his hands shaped a chunk of the red rock into a pipe. He smoked it slowly, blowing great white curls over their heads as he turned to the North, to the West, to the South, and to the East.

He talked to the cowering Indians as a father would to disobedient children, reminding them that the red rock belonged to all—that it was their flesh. He warned them that the quarries were holy ground and that he would be angry if they used their war clubs or tomahawks near them. As he finished speaking, Gitchi Manito was caught up by a billowing cloud and carried skyward.

Shortly after George Catlin published his report, our government sent an exploring party of seven, headed by Joseph N. Nicollet, to look over the area. (Among them was John C. Fremont, who later became famous for his explorations of the West.) These men made a detailed map and wrote down facts which the Indians told.

Catlin's report also brought white settlers to the area. The Indians, however, did not give up their rights to the quar-

ries and surrounding lands without bloody battles. Finally, in 1858, our federal government secured title by a treaty at Traverse des Sioux.

But even then, there was no peace. One of the tribes comprising the Sioux Nation claimed that inasmuch as they had not been represented or included in the treaty, the others had no right to sell this jointly-owned land. Their grumblings were not stopped until another treaty was made and our government agreed to set aside 640 acres of the land just north of the present city of Pipestone as a special Indian Reserve. These claims were not completely settled until 1928 when the tribe was paid additional money.

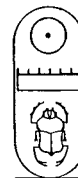
National Monument

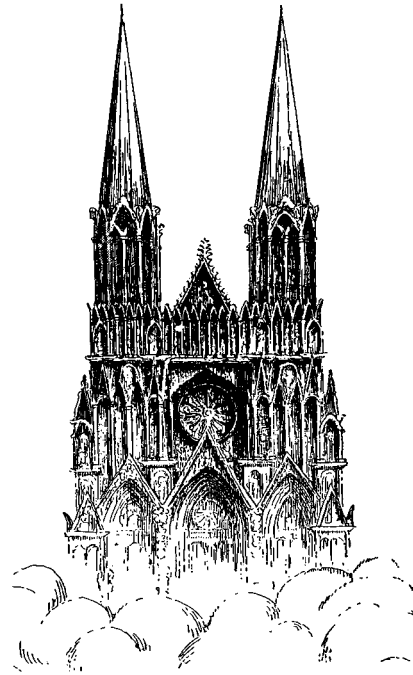
Because these quarries were so important to the first inhabitants of our land, Congress in 1937 set aside 115.8 acres of the southern portion of the reservation as the Pipestone National Monument; and a few years later, they increased the area to 282 acres.

As this law also gave our American Indians the sole right to quarry and use pipestone, it is not unusual to see a number of them working there, much as their ancestors did, particularly in late summer when the water level of Pipestone Creek is low.

Today, the Indians use the soft red rock to make bookends, desk sets, pipes, and other souvenirs, many of which are sold at the Park Service Station.

This corner of the earth's surface where even enemy Indian tribes always met peacefully now holds all the features the Indians held sacred. Visitors not only see the quarries themselves, but Pipestone Creek, Winnewissa Falls, Leaping Rock, and the Three Sister boulders before which some quarriers still lay their gifts of flowers, food, and tobacco. Visitors also may walk along the marked nature trail which circles the most interesting features of the Park to see the native grasses and shrubs used by our country's first inhabitants. And as they look up at the red bluffs outlined against the blue prairie sky, they are, no doubt, filled with the same awe which inspired the red men to hold the place sacred.





Cathedral Contacts

OUR EMOTIONAL RESPONSE

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

SOME YEARS AGO it was believed that the control or, as it was sometimes called, the sublimation of emotions, had a tendency to store up psychological problems for the individual. This premise was based upon the concept that emotions which were so controlled by the individual were like a reservoir of the mind accumulating the emotional responses that had not been expressed and were inclined to affect the individual insofar as his mental and even physical health was concerned by expressing through other channels. It was believed, for example, that in individuals who suffered insomnia and dreams which caused them considerable anguish there was a causal relationship between these conditions and the controlling of emotional response.

The idea has certain merit, and I believe that those who have studied psychosomatic medicine are still of the belief that emotions which are controlled within to the extent that they are not expressed—that is, suppressed responses—can accumulate trouble for

the individual who goes through life, as it were, keeping his emotions entirely within himself. To a certain degree, the suppression of emotions is similar to the placing of a restriction upon the flow of a liquid or a gas.

If a rubber hose into which water is forced does not have an outlet, the hose will expand until it eventually breaks. So it is believed and reasonably proven that to store up all our emotional responses under pressure will force them to break through eventually to some extent, and these breakthroughs will be in terms of symptoms of mental or physical discomfort or imbalance. Therefore, the emotional life of an individual, if it is to be normal, should be that of the individual who permits his emotions to be expressed.

This does not mean that all of us should live entirely a life based upon emotional response without any control by reason, but rather we should use reasonable judgment and not believe as was common in the last century that no emotional response should be shown. At one time it was considered an indication of poor upbringing, or a lack of cultural background, to express in any degree at all one's emotions. Joshua Liebman in his book, *Peace of Mind*, probably did a great deal to popularize the concept that emotions can have and should have normal expression, like any other human expression, provided they be kept sufficiently under control so as not to interfere with the rights and privileges of other individuals.

There is also a modern point of view based upon the concept that emotions should not be suppressed at all, that each of us is completely a free agent to let his emotions run rampant, regardless of the effects upon his environment or upon anyone else. Even those who do not go so far as to believe that they should express their emotions extensively have, to a degree, gained a concept which is more or less popular today: that emotions are an external rather than an internal matter. For example, fear is frequently assigned to the condition that causes the emotional response, rather than to the response itself.

Many individuals today, even in this period that is considered to be a highly evolved state of civilization, live in fear

of physical harm, fear of insecurity, fear of problems that will happen tomorrow, or fear of imaginary ailments and conditions that may never be. They are permitting an emotional response to conditions that are projected outside themselves into their environment. The emotion of fear is to protect us in case we are subjected to bodily harm or injury. It is an emotional response to a condition closely related to the instinct of self-preservation, but today man has a tendency to project this condition outside himself and find fear in external rather than internal conditions.

The same tendency to this external projection is found in all other emotions, such as anger, enjoyment, and grief. Many individuals find those conditions outside of them that cause anger and imagine that the external condition is the state of anger itself. Or, they look outside themselves for humor and enjoyment, seeking perpetually to be entertained, rather than realizing that the emotional response to enjoyment is the response of self. The same applies even to grief. Many individuals experience grief, not so much for the loss of a loved one, or a condition of pity, but rather for a condition within themselves—feeling sorry for themselves and assigning the cause of their feeling to an external situation.

All emotions were made to be useful to man and to cause him to express himself, but the assignment of emotions to external conditions has more or less developed in our own thinking. A child might walk up to a lion and try to pet it without any indication of fear, because the child has not related its emotional responses to the external world.

We need to keep, express, and control emotions. There is no reason to deny our emotional life. It is as much a pattern of existence as is any other phase of life. To have emotions is to express them. There is no reason to completely sublimate emotional expression. A man is not weak because he shows fear when there is justly something to fear; neither is he showing a sign of subservience if he expresses anger against an unjustified act, nor are the emotions that result in smiles and laughter any signs of weakness if we are gaining enjoyment. Grief is a true expression of a loss that is felt deeply within the being.

Therefore, the experiencing of emotions is a part of the whole of life. Emotions are a part of the pattern of living, and we should experience them, but, like all other things, we must learn a degree of self-control. Emotions are to be experienced and to be learned from, like any other experience, be it mental or physical. They are not necessarily to be controlled, except to the extent where they will interfere with someone else.

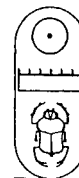
The Cosmic plan of life is an overall concept of living through various stages which we call evolvment—evolvment of the species and evolvment of the individual. There is evolvment within the physical growth and within the spiritual or psychic concepts. In this overall scope of living, which is the experience that is now ours, the emotions are comparable to the spice which is added to our food. Much of the world's discoveries were brought about by men seeking to escape from the ordinary and the routine. Expeditions were planned, for example, to bring spices from the Orient for the palates of those who ate in medieval Europe. Spice added something special to the ordinary. It made life worth living. It added a degree of wholesomeness and enjoyableness to an otherwise routine process.

And so the emotions are the spice of our spiritual and mental existence. If we could not smile, if we could not express a degree of anger against a wrong, or even if fear and grief were denied us, life would be far less meaningful than it is when we express these emotions intelligently and learn how they fit into the total pattern of human existence.



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.





Mosquito Fish

by KENNETH V. HARROLD, F. R. C.

Survival in pollution

THE COLUMBIA ENCYCLOPEDIA, 1941, under the heading of fish, has this to say: “. . . Besides furnishing food for man and other animals, fish are a source of oil, glue, isinglass, ornaments, and fertilizers. In recent decades the science of propagating fish in artificial environments has been developed to such a state that it has often been possible to restock with fish waters depleted by unrestricted fishing, industrial pollution, etc. . . . Hatcheries, however, can hardly keep up the supply of fish artificially without considerable regulation at the source of destructive forces.”

Today, 26 years later, the problem of pollution has not improved—in fact, it has worsened! Fish are dying in large numbers in certain areas due to man-made poisons being dumped as waste into our waterways.

Mr. Jerry Nezat of California may have an answer to the problem insofar as the fish are concerned.

Pasteur's discoveries led to a method of destroying disease-producing bacteria. Serums and vaccines, containing antibodies or producing antibodies, were de-

veloped to prevent and combat specific infections which attacked the human body. Banting and Best discovered insulin, and today injectable extracts are prepared from the pancreas of farm animals and used to replace a deficiency of insulin in humans. Fleming discovered penicillin accidentally. Jerry Nezat unexpectedly discovered something about mosquito fish.

Five years ago Nezat was in the tropical fish business in Pasadena, Texas. He started out by breeding fish as a hobby, but the hobby got a little out of hand one day when he realized that he had forty fifteen-gallon tanks filled to capacity with fish. In addition, he had a 500-gallon vinyl children's swimming pool in which he had placed several hundred fish consisting of green and black mollies and mosquito fish. The fish in this pool were caught in nearby ditches, the waters of which were polluted by sewers and drains filled with chemical wastes.

The inevitable happened. The fish from the ditches developed mouth fungus and tail infection. In order to de-

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stroy the fish and clean out the pool, one gallon of chlorine bleach and one gallon of detergent were poured into the water. Hours later, it was learned that, while hundreds of fish had died, there was one species that survived in large numbers, and that was the mosquito fish!

The mosquito fish (*Heterandria formosa*) is the smallest life-bearing vertebrate known. It is about one inch long. Its brood may number two hundred but the mother fish is so small and her young so large that delivery of a single brood is spread over a period of up to three weeks.

Resistance to Chemicals

The survivors of the pool were placed in clear water for observation. Nezat was now intrigued. By selection of good quality fish, and through repeated applications of chlorine in measured and increasing amounts, he developed a strain of mosquito fish with greatly increased resistance to chlorine. Later experiments showed that the resistance of the mosquito fish to chemicals could vary over a wide range according to the individual fish and that it was strengthened by gradual exposure to increasing concentration of the chemical. There is also in this species an unusual resistance to temperature changes. In shallow ditches and the climatic conditions of Texas, these fish survive temperature changes of 40 degrees Fahrenheit within twenty-four hours, which is often fatal to other fish.

The process for breeding the highly-resistant fish was carried out as follows: Fish were allowed to reproduce in a fifteen-gallon tank to nearly the maximum of population density. Then chlorine solution was added in measured amounts, which caused the fish to die at different times according to their individual resistance. After a period of from 2 to 6 hours, and when only 10% remained alive, the survivors were then transferred to a fresh water tank and allowed to reproduce naturally. After a period of about eight weeks, the population was approximately equal to the original number. This process was repeated five times and a generation of about one hundred fish was obtained in this manner. They and their offspring were used for experimentation.

Then a novel idea was conceived. What would happen if the resistance-producing element in the mosquito fish were injected into other fish or even into animals? There was the danger of incompatibility or at least of minor or major irritations at the site of injection. In what part of the fish would this element be in greatest concentration? Would an injection of the resistance-producing factor into organisms of other fish and higher vertebrates induce a similar resistance in the host organism? Would it increase vitality, the life span, or have any effect upon disease?

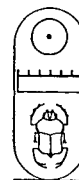
Not knowing what the resistance-producing factor of the mosquito fish was, tissues taken from various organs of the fish were directly injected in the host organism. What seemed to produce best results, however, were obtained by injecting live embryos, in controlled amounts, immediately after removal from the mother fish. For example, with embryos no irritation was noted in dogs at the site of injection.

But why use embryos? Organisms could be expected to have more tolerance for embryo cells than for cells of other parts of the adult fish. In other words, embryo cells have a better chance of being accepted, and also have a greater multiplication rate—assuming, of course, that embryo blood cells survive the injection.

Results of Experiments

Approximately fifteen hundred experiments were carried out on black and green mollies, and over one thousand on a variety of other fish which included Siamese fighting fish, catfish, Australian pearl fish—using embryos of mosquito fish whose resistance to certain chemicals had been strengthened through regeneration. The following are some of the general observations which were noted in the injected fish:

The colour, appearance, and activity of the fish were substantially improved. The skin texture took on a younger appearance. Older fish that would not breed were caused to breed again and reproduce. In younger breeding fish the number of offspring was considerably larger than normal. The growth rate of the offspring of injected fish was in-



creased. They grew faster but not larger. Increased life span was noted in older fish, observed over a period of one year.

Hundreds of experiments by injection of embryos were performed with hamsters, cats, dogs, horses, rats, etc., and rather startling remissions occurred in a variety of diseases and illnesses to which dogs are susceptible; but much further work on a rigid scientific basis needs to be done before a critical assess-

ment can be made. This is true also of the fish experiments. Yet there is a germ of an idea here that could, under proper guidance and investigative procedures, be productive in providing an answer to the problem of fish dying by the thousands in our polluted streams and rivers, and of animal and perhaps even human life being aided through stimulation of cellular forces to resist and combat disease and to revive failing energies.



The past is gone—the future still to come. Today is here. From early sunrise till late sunset this day is ours.

—OKEDAK O. EDET



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.

August: The personality for the month of August is Franz Jonas, President of Austria.

The code word is GRANT.

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



KING FAISAL ABDEL
AZIZ AL SAUD

October:
The personality for the month of October will be Faisal Abdel Aziz al Saud, Ruler and Prime Minister of Saudi Arabia.

The code word will be EXPED.



FRANZ JONAS

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Utilizing Psychic Power

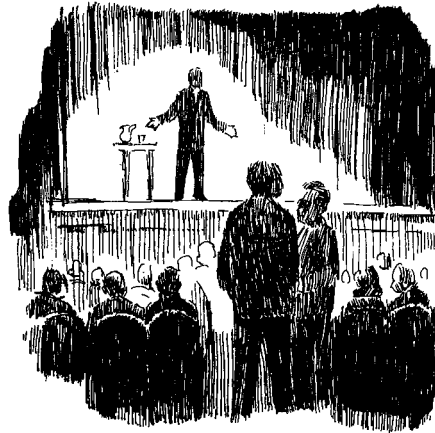
by EDWARD BULLER

THE AVERAGE CITIZEN, most probably including yourself, is possessed of a rather considerable measure of both ESP and psychic competency. Both are perfectly normal and natural components of his physical makeup as a member of the family of *Homo sapiens*. Properly employed, they can be as useful and natural parts of his life as his hands or eyes or the senses of touch and sight.

Unfortunately, most of us, it appears, have been trained from birth to deny our psychic component. The usual teachings of our culture cast an aura of mystery, heavily tinged with positive evil, about abilities and skills that are actually no more esoteric or abnormal than the sense of smell or the ability to keep one's balance.

Somehow or other most of us have become imbued with the notion that goetic theurgy or the principles and practices of Black Magic or *demonic* occultism are necessary ingredients of the use of ESP or psychic powers. Nothing could be further from the truth, of course.

The professors of such a belief constitute one of the two major schools of opposition to the recognition of psychic phenomena and extrasensory perception. At bottom their opposition is based upon an undeniable fact: It is that ESP and psychic powers must not be abused any more than should physical strength or the ability to taste delicious food. The gourmand can eat himself to physical impotence or death. The "muscle man" who fails to take due care in the employment of his strength runs the risk of crippling, even of killing others. These are both *abuses* of perfectly natural factors which, when properly employed, are both beneficial and necessary to human life.

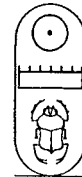


It is absolutely essential to break the semantic lock which chains all ESP to the black arts. To do so, it is only necessary to open both eyes and mind to the simple, everyday realities of the world we live in.

Watch as a mother *reads* the mind of her baby. Remember the *hunch* that sent you back to put out the forgotten cigarette which, otherwise, might have set fire to your home, and the day you saw your husband coming up the walk and *knew* instantly that he had had a promotion at the plant. Count, if you can, the times when your prayers or those of persons dear to you were *answered*. Feel once again the union of holy exaltation which has knit you to other members of your congregation during a Christmas or Easter service.

Do not dismiss these things as coincidence, accident, or chance. Do not make the mistake of torturing both fact and logic in search of a "natural" or "scientific" explanation of such genuinely normal and natural phenomena. If you do, you will be playing right into the hands of the second major group of enemies of psychic phenomena and extrasensory perception. These are the people who say simply, "Prove that these things are *not* coincidental or natural."

It is a specious argument, and a very plausible one. It is next to impossible to prove that any particular incident, happening, or occurrence *could not possibly* be a coincidence! No matter how



many safeguards are set up or how carefully the evidence is evaluated, there is always that one chance in ten million to rejoice *doubting Thomas*. It is largely how you look at it. The happening *may* be an accident or a coincidence as many as ten times out of every ten thousand. To me, this does not invalidate the other nine thousand nine hundred and ninety as evidence of ESP; to the doubter, it does!

Indeed, this attitude is so rampant in our day and so militantly intolerant that most defenders of psychic phenomena will learn to use protective coloration of one sort or other. They will say, "I have some pretty good hunches," instead of, "I can frequently predict future happenings or events. Framed the first way, their ability appears as a reasonable statement precisely because they have made a semantic concession to "coincidence." However, the second statement would be much more accurate.

Good Luck or Psychic Ability

There are literally millions of people who constantly *utilize* their psychic and ESP faculties without daring to *analyze* them. Indeed, because of the unfavorable light in which these natural phenomena are still being regarded today, those people will most often vehemently deny that they possess any such powers. At best they might admit to "good luck" or "lucky hunches."

Let us take a rational look at our present-day society. Any successful salesman *has* to use empathy, telepathy, and, to some extent, thought or will projection. The best of them will admit that he has no fixed formula for selling, or that, if he does, it is merely a starting point. "I don't know," one outstanding salesman has often told me, "I just seem to know when the customer is ready for the close and how to get the pen in his hand." This man would undoubtedly be shocked if told he was psychic!

Similarly, it is psychic sensitivity and ability which makes a good teacher so much more effective than even the best of written texts or motion picture reels. Only by ESP can the teacher establish that wonderful rapport at "deep level" with the student which is the heart and climax of the teaching craft.

The Mood of An Audience

The effective lecturer and public speaker, whether he be a politician, an educator, or an entertainer, has to have similar abilities. The speaker must *read* not one mind, but many minds at one and the same time. He must know the collective mood of the units which compose his audience. Not only this, but he must also *know* or sense any change in this mood even before it becomes a major change. The speaker plays his audience as a great musical conductor leads his orchestra. He could never do it without the empathy which depends upon telepathic contact.

He must also be able to project his own emotions, desires, and conclusions to the members of the audience. Radical as it may sound, this *cannot* be done by words alone. Anyone who thinks it can should experiment by having a stirring speech read or memorized by a doubting speaker or a clumsy, awkward person. There is a simple experiment along this line which anyone can try. Just tell a few of the jokes that made you laugh uproariously when delivered by a master comedian. Note how they lose much of their impact in the mouth of even as "gifted" an amateur as yourself!

It cannot be denied that there is a major portion of psychic power in the really influential speaker. Sometimes, unfortunately, it may be distorted and used for selfish or destructive purposes, but more often it is channeled into constructive and altruistic avenues, as exemplified by outstanding figures of the past and present.

It is worth noticing, too, that the ability to broadcast to an audience is apparently also dependent upon the use of psychic powers. Roosevelt lost none of his ascendancy over his hearers because he spoke to them over the radio and at a distance of hundreds or thousands of miles. Physical proximity was not necessary in this case or in many others that can easily be called to mind.

In some cases, not even the spoken word is necessary for the *broadcast* of a powerful personality. In this connection, it is easy to recall the visits of hundreds of thousands of the Indian people to receive the mystic emanation of power from Gandhi during the latter

years of his life. The crowds merely sat and looked at the slight, white-garbed figure in their midst.

No doubt, this was the more readily possible in the East where most people are taught to recognize and accept psychic and ESP manifestations as natural phenomena. Nevertheless, similar things have taken place in our Western culture. Remember how Napoleon—and other generals—could inspire whole armies by merely showing themselves on a hilltop or riding along the line. Not all generals could do this—only those who had something to project and the ability to project it!

Salesmen, teachers, politicians, and public speakers must all develop their innate ability to use these powers in order to excel in their professions. So, to some degree, must the leaders in every field, job, sport, way, and walk of life.

Intangible Quality

How readily we recognize that the leader must possess some intangible quality to inspire, gain respect, and be of service and value to the men and women who are led. We recognize it as an *intangible* because, as long as we avoid any reference to the psychic, there are really no other terms by which it may be defined.

In the same way, the conditions created in the followers by true leadership have to be vaguely and inaccurately defined under our present way of looking at things. The best words we agree to use for these are as indefinite as *élan*, *morale*, or *spirit*.

Consider also the countless isolated examples of ESP and psychic phenomena which are experienced each year by perfectly normal people in the natural course of their daily lives. Any reader of this magazine, or for that matter of his local newspaper, will be able to call many instances to mind.

I refer, of course, to cases of warnings of danger to the recipient or his loved ones, of deathbed visits to parents or children, and to experiences of a type familiar even to those who most loudly deny their validity.

It becomes impossible not to believe that ESP and psychic powers are utilized daily by hundreds of thousands of

people who are quite unaware of what they are experiencing or doing.

In Constant Use

Think of the attunement which almost invariably exists between a mother and her babe, or of the authority which this same mother *wields* in relation to her whole family! Think of the “healing power” possessed by so many of the beloved old-time medical practitioners!

None of these things seemed unusual or frightening to the persons involved. Today no one considers a popular teacher as a witch or an Eddie Cantor as a wizard. It is precisely because psychic and ESP manifestations on the level at which I have been discussing them are *the most natural and normal things in the world*. They are no more abnormal or frightening than the ability to pass a football with accuracy or to bake a superlative chocolate cake. Exactly like these abilities, they are useful, helpful, and natural to the human race.

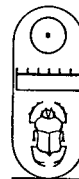
It is my belief that these phenomena should be studied at much greater depth and intensity, purely from the viewpoint of their utility to the human race. It is no use to try to “prove the existence” of ESP to those who have already rendered a definitive negative verdict. Instead, we should concentrate on using these powers as simple, rational parts of our daily life. We should learn not to just brush away a strong *hunch* as silly or false, but to give it a rational investigation so that it may be of value to us.

There should be intelligent studies of the ability and the technique of projecting a mood, emotion, or idea from mind to mind. It would certainly be invaluable in helping the unhappy or disturbed. It could also change many lives, and our whole society would be transformed for the better.

Let the successful gardener study his “green thumb.” Currently there is much evidence to believe it is, at least partly, the result of a psychic projection of love to the growing things which he tends.

There will be alarmists to cry out that a rational study and recognition of these phenomena will unleash a regular Pandora’s box of demons and would-be Evangelists. All the real evidence points to an opposite conclusion.

(continued on page 267)



Success in Life

by ARNOLD CILOS

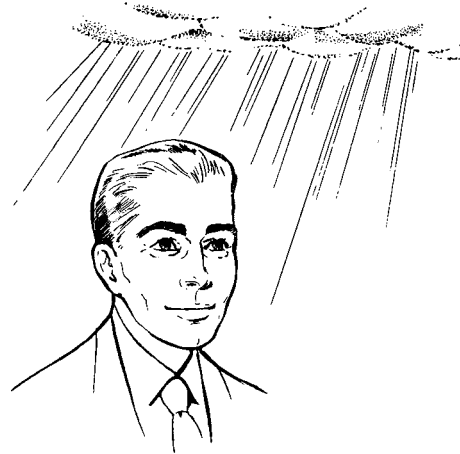
*You are more successful
than you think*

WHAT is success? More often than not, the average human being thinks of success as having achieved a high goal in life and associates it with great wealth and prosperity. This is one of the reasons why the majority of dissatisfied people labor under the delusion that they are failures in life. Because they have not accumulated great wealth or discovered new continents, they constantly drop silent suggestions to their subconscious mind that they are failures. As a result, sooner or later these suggestions take effect, and, of course, those people really begin to believe that they are failures, even though they are not.

The truth of the matter is that most normal healthy human beings are actually quite successful but do not realize it! They continuously succeed in countless little everyday affairs, but because of their erroneous conception of success through their blown-up illusion of great accomplishment, they keep themselves successfully and diligently miserable.

This pessimistic attitude appeared prevalent even among worldwide successful luminaries. The biographies of some of these great men and women sometimes reveal periods of negativity and great dissatisfaction. Even upon questioning, some revealed that they did not feel too successful at all. According to Leo Tolstoi's biography, he died a very unhappy man. So did Napoleon. Nevertheless, today we consider them the great makers of history.

Humble though some of these men were, it appears that their conception of success differed little from what we have been taught about it in our age. It seems that part of this doubting seed is implanted in us during our formative years. In school we were introduced to countless successful people in historical literature and, at some time or other,



we were pounded with the idea that we must make a success of our lives, or else live to regret it. Most of us are familiar with the Lincoln story, that he walked miles to school, and that he accomplished this and that. At that time, all these little stories had us wanting to be presidents and generals, and while it may be true that they helped to awaken initiative and ambition within us, it also left us with another legacy—the fear of failure.

Even though at times we do admit to ourselves by word of mouth or thought that these fears are baseless, we often need an extreme amount of convincing, far beyond the point of reasonable doubt, before we manage to change our minds. For example, as a very small child, I was bitten by a mad dog, and thereafter, every time I heard a dog bark, it would send chills up and down my spine, and I would scurry for the nearest tree or place of safety. The process of getting rid of deep-seated fears and doubts is a laborious and difficult one.

So, looking at the word *success* in a wider perspective, we find that from the moment of birth we are constantly fighting disease and destruction of some kind or other in our ceaseless effort to be. Had we not had a reasonable amount of success, we would not be here today! As we grew older, we were confronted with different, greater obstacles. By trial, error, and much guidance, we continued to learn and expand

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both physically and mentally. After adulthood came a job, a family, and a house, with all the responsibilities that they involve. After all these experiences, how can anyone say that we are cowards or failures? Simple objective reasoning will discover that it takes plenty of fortitude to merely live in this confused world of ours where disease, poverty, wars, and misunderstanding seem to be the order of the day.

Now, let us look at the words *success* and *failure* objectively. When one takes a course of action, as the building of a rocket, and he either succeeds or fails to launch it, the result, as we are accustomed to thinking, is either one of the two: failure or success. Whether he fails or succeeds in launching the rocket, you will note that the result is obtained within a period of time. If he succeeds or fails to launch the rocket at six o'clock, the results are obtained at that precise moment, and not before, nor later. The moment he gets the results, the failure or success becomes past history. Results are obtained at a given time and are usually of certain duration. There is no such thing as a *continuous* failure nor a success lasting *forever*! A failure or success can be turned into its opposite at the very next moment. If we failed yesterday, we can succeed or fail again today. Why, then, should we be overly concerned over this morning's failures when they can be turned into success in the afternoon?

Sometimes, I believe, the real conscientious person is too critical with himself. This brings an axiom to mind, coined by Dr. Arnold Krumheller, a German mystic, in regard to a situation: "If something can be done about it, why worry?" and "If something can't be done about it, why worry?"

Realistically speaking, we know that success is of normal interest to most of us—but it is not everything. Perhaps we are placing too much value on materiality and our status in life. I have seen many men destroy their physical beings in their climb to success. Some extremely successful men have died of ulcers, heart attacks, and nervous tension of some form or other. They were successful all right, but they neglected their most precious possession—their health and their well-being. If there is

one thing that our educational system should stress, over anything else, it is our health, for it is the *true* foundation of *real* success.

For the past twenty-five years, I have been observing the booming book market on how to make a million dollars, how to do this, and how to do that. Much has been written about success, happiness, and love.

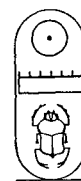
Faithful in Action

While it may be true that these books offer many constructive and helpful suggestions, the hundreds of volumes written may be explained in just a few words, mainly, "Do the best you can!" And this applies to everything that is conducive to happiness and the evolution of mankind. That is all there really is to it, and there is nothing complicated about it! Success is really nothing more than being faithful in action. While it is true that many times we cannot always do what we want, and often we may not succeed in doing all that we like in one lifetime, why, then, mar or perhaps lessen the countless other little successes we have achieved throughout life by brooding and chastising ourselves unjustly?

Generally speaking, success may be summarized as follows: the encompassment of the sum total of all our earthly activities, both large and small. Its nature is as varied as the stars in the heavens. If we still insist on looking at success and failure in the vein that it is thought of today, we must keep in mind that success and failure manifest at a specific time, and both are subject to change and reversal at the next moment.

We succeed and fail at many things during our life on earth, and while it is not a pleasant nor comforting feeling to fail, neither is it shameful nor does it warrant continued self-punishment. Remember, it is only through failure that one can *truly* appreciate success.

Let us do our best! If we succeed, it is good. If we fail momentarily, it becomes valuable experience for our next attempt, either in this lifetime or in the next. In the interim, let us enjoy all that life has to offer, not forgetting all the other little successes that too often we take for granted!



ONE MINUTE ESSAY

FAITH

Is it sufficient that man just have faith? Faith is a form of confidence, but it is confidence founded just upon belief. We have faith in the implied reality of some person or thing. Faith, however, should never supplant or be a substitute for actual knowledge. Whenever it is in our power to know, to personally experience, that is what we should do first.

Many persons prefer blind faith to the reality of truth. It is because truth may contradict what they want to believe. Faith should be an incentive to knowledge, never an obstacle to it. If we cannot learn of something by personal experience, we may form an opinion about it or a belief. Such beliefs

may be so convincing as to cause us to have faith in them. This faith, however, should encourage us to confirm by actual knowledge what we believe, or to reject it as false. When we just rest upon faith alone in our thinking, we are closing the door to possible actual knowledge.

At one time men *believed* the world was flat, and they had faith in those who made such claims. It took exploration by those who challenged the faith to prove the belief wrong. We have faith in a Supreme Being, or God. That is not sufficient for mystics, for they seek to have the personal conviction that there is a transcendent power in the Cosmos.



An exhibition of paintings by the West Coast Watercolor Society was held in the Rosicrucian Art Gallery from May 3 to June 12. Membership in the society is limited to fifty nationally known artists and was organized to further the art of painting in the transparent aquarelle medium.

Among the watercolors displayed was Hubert Buel's *San Francisco Corner* shown above.

*The
Rosicrucian
Digest
July
1967*

Unto the Least of These

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

IT HAS BEEN my pleasure ever since I have had the privilege of serving our organization as an executive to make one very definite appeal to our members every few years. Such an appeal I make with that full degree of urgency and sincerity which I have used in no other appeal or form of request. I cannot think of anything else connected with the material or spiritual welfare of our organization and certainly nothing connected with my own personal affairs which would prompt me under any circumstances to make so strong an appeal to our members.

I presume that every human being has some emotional weakness or some joyous and unselfish desire, and most certainly every mystic has some ambition which is close to his heart and to which he would give his all, unselfishly and unhesitatingly.

You may be sure that in the position I occupy of chief executive of our Order, I find hundreds of opportunities each week for efficiently rendering service to others and bringing joy into the hearts of many. I need not look beyond the horizon of my desk with its piles of letters daily to find many channels and many methods for indulging in the service of human helpfulness and the joy of doing something for others. Every employee here at the Grand Lodge who comes in contact in any way with the heavy correspondence daily passing through this institution is aware of the source of our great happiness, for it lies in the many letters expressing appreciation for unusual service rendered by the Welfare Department as an organized system, or for help given by the individual officers at the Grand Lodge in a direct and unique manner. The joy of doing is the great vitalizing sunshine that fills every hour of our daily lives.

But beyond all this there is still another joy for me that, strange to say,

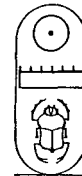


seldom presents itself through the correspondence from our members. For years I have found it to be not only a personal joy or even a real service that is deeply and profoundly appreciated by those who are benefited through it, but also one that I have found is beautifully and magnificently recognized by the Cosmic as something close to the heart and soul of the universal consciousness. In hundreds of instances I have noted with what promptness, what precedence over other forms of service, the Cosmic notes this particular form of helpfulness and loses no time in showing its approval and appreciation. This is because the service I refer to, the helpfulness I am suggesting, is fundamentally a divine principle of human association; and since it involves the least of these human beings, it is the most essential.

Have You A Vacancy?

I refer to the wonderful service of giving motherless, homeless, underprivileged children a fair opportunity in life. I refer especially to orphan children who are in the protection of some institution or impersonal home and lacking the human, soulful, interesting sympathy and understanding of a mother and a father.

Therefore, once more, as in various periods of the past, I appeal to our



members who have no children at home, or who have only one or two, to search their hearts, delve deeply into the consciousness of their souls, to see if they cannot find a place therein for one little child.

Is your heart so filled with the joys of life and with the pleasures, the happiness, the bounties, and the blessings that there is no room to add one more life, one more smile, one more joy? Is your time so filled with activities for yourself and for others, who are capable of taking good care of their own interests, that you cannot find room for just a little more time, a little more thought, a little more interest for one who is already incapable of doing for himself? Is every nook and corner of your home so filled with beautiful furniture, attractive novelties, fancy decorations, costly fittings, many books, art work, and whatnots that there is not a little space left for the tiniest body and the patter of little feet? Could you not find room somewhere for a little crib, a little chair, a little wardrobe, and a few toys? Is your table so laden with dishes and so set for places where friends and guests, where neighbors and congenial companions assemble to compliment you on the excellency of your hospitality, that there is not room for one more little plate in blue with its pictures of animals and flowers, and one more spoon, and one more cup?

Are your hands so busy with the routine of personal affairs and the pleasures of the home that they have no time to spare from reading, writing, the playing of games, or the sewing of pretty things for yourself and that there is no time left for caring for the clothing of a little child, the bathing of its body, and reading to it from picture books? Are you so busy at your office making money and doing the big things of business for the big men and big women of the world, building your own reputation, your own fame and success, that you have no time to spare for the idle chatter of a little child whose every question opens a new book to a world of knowledge and whose little walks with you in the evening or on Sunday would be like an angel leading you by the hand on the Path to a new kingdom? Have you so many pets in your home, so many birds and dogs, so many

automobiles and pleasures that there is no place among these things for the time required to enjoy the company, love, friendship, loyalty, admiration, devotion, and faith of a child?

Have you, as a woman, ever experienced the divine joy of a babe in your arms, looking up into your eyes with implicit confidence and trust while it reaches its chubby little hands to pat your cheek and say, "Mamma"? Have you, as a man, ever experienced the thrill and the new and glorious interest in life of having a little smiling face meet you at the door when you came home at night? Have you ever had a little child place its confidence in you, worship you as a source of unlimited knowledge and a master of all things in life? Have any of you ever indulged in and enjoyed the wonderful pleasures of watching a little life evolve under the modeling touch of your nature and the creative power of your mind and intellect?

I plead, therefore, that if your home is childless or if there is room for one more child in your home that this month, this period of the year, which is critical to many children of tender ages, you go to some public institution, some orphan asylum, and secure a little child and adopt it as your own. If you have thought there was any joy in securing a new car, a new home, a new piece of property, or some other thing that you have believed would fill a vacancy in your life or contribute to your happiness, you will find that none of them, large, expensive, rare, and unusual as they may be, will give you the joy of possessing and having as your very own "the least of these."

A Fair Approach

There are a few practical suggestions that I will add here. Try to secure a child who is between one and two years of age so that it will be past the critical age of feeding and need not require a mother's nursing. Have a physician examine the child for soundness of health. Above everything else, demand to know something about each of the parents and about the habits of them so that you may be guided in correcting any tendencies that you may not wish to have the child develop through inheritance.

Be sure also to have the precise date of the child's birth even to the hour if it is possible. It is also important to fulfill the legal requirements of adoption.

Do not allow yourself to be biased or prejudiced because the child was born out of wedlock, for when all other things are equal, the natural child, as the French call it, or the love child, as Ella Wheeler Wilcox called it, is very often an affectionate, parent-loving, attractive, and brilliant child in a mental and spiritual sense. Remember that the soul which enters the body of a child has never yet shown any prejudice or any discretion as to whether or not the physical body of that child was born in wedlock, and if the Divine Consciousness of God is willing and ready to enter such a body, certainly you have no right and no reason to show any preference. Again, such a child may be the least of the children among others because of its worldly condemnation; and for that reason, your love for it and your protection will burst open wide the gates of heaven in joyful appreciation.

Put yourself in the place of a little child who has not asked to come into this world, who knows nothing of the bitterness and sorrows or possible joys and happiness, but who is, nevertheless, so situated that its opportunities in life are few, because it has no parents, no love, no sympathetic understanding, no guiding, no genuine welcome, no home

influence, and no equal standing with the millions of others with whom it will have to match its natural abilities in the future. You may be the one who can remove all of these handicaps at an expense that would not equal, perhaps, what you spend on other pleasures of the flesh and mind, and yours will be a greater reward in happiness.

And remember also that the child that comes into your midst by entering your home and your heart may be the incarnation of someone who has achieved great things in the past and whose incarnation this time was purposely started in a manner that might bring greater opportunities to achieve in the future. And it may be no coincidence and no trick of the law of chance that will direct your mind and your footsteps toward the presence of some *old soul*, some great master, some brilliant musician, famous artist, skillful inventor, or wonderful philosopher. Therefore, on behalf of these, I implore my brothers and sisters throughout the world to search their hearts and see if there is no room for a little child this summer and ever after.

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.

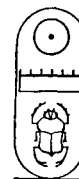


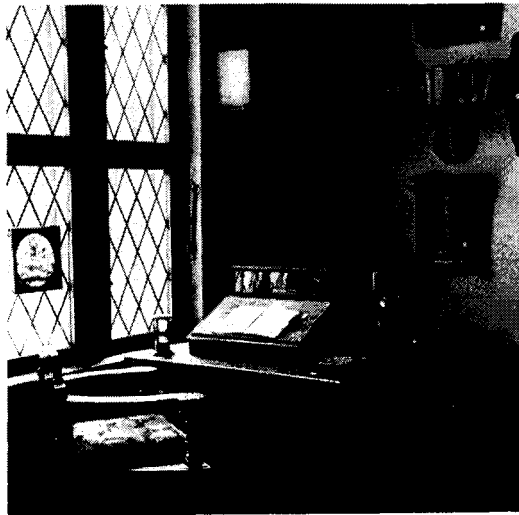
LONDON CELEBRATES A ROSICRUCIAN CONCLAVE

All active members of AMORC are invited to attend the London Conclave, sponsored by the Francis Bacon Chapter, on September 16-17, at Cafe Royal Regent Street. The Emperor, Ralph M. Lewis, is expected to be there for a portion of the events, in order to give members a message of special importance in these critical times.

Among other events, there will be dramas and rituals that pictorially depict mystical truths. Forums and lectures by Rosicrucian leaders from the United Kingdom and the Continent will be of great interest.

Mingling with other members—conversing on subjects close to your heart—is always one of the most satisfying experiences of a Rosicrucian Conclave. Write at once for full particulars to: Miss M. A. Iles, 29 Bycroft Road, Southall, Middlesex, England.





SANCTUM MUSINGS



IS THERE ABSOLUTE TRUTH?

purposes, is *red*, regardless of its actual causal nature and its relation to light waves and to the structure of our eyes.

Reality, in this regard, is not to be limited to the impressions received by our peripheral senses. Our thoughts, coming as the consequence of reasoning and judgment, may likewise have this quality of reality to us. The numerals *two and two* seem to me to add to four. The syllogism, "No finite being is exempt from error; all men are finite beings; therefore, no man is exempt from error," also seems to be *real* to me. It has the quality of existence, of being. It is not tangible; it is, in fact, abstract. Yet it has a definiteness that, to my reason, has a kind of substance; it is equal, in my acceptance of it as an experience, to that which I see, hear, or feel.

It is obvious, then, that the significance which I confer upon truth is the equivalent of that which is real to me. When we say with conviction to another that such and such is true, do we not mean by this that it is real? It has an actual existence to us. It is positive. It has a being or nature corresponding to the idea associated with it. Succinctly, then, *truth is what is real*. Of course, we mean by this what appears as real to us.

From the very outstart of the analysis, we have qualified the word *reality*. We have conceded that reality is contingent upon the categories, the qualities, of the human senses and the individual interpretation of them. Man cannot know reality as it may be, if he does not directly experience its nature. Its impulses act upon his sense organs and produce sensations. There may be, and undoubtedly is, a vast difference between the sensation and its primary cause.

If we assume this premise, then reality to us must change with our sense

BEFORE one may entertain any notions as to the kinds of truth, such as absolute, relative, and the like, an acceptable definition of truth should be made. Perhaps no word is more bandied about than truth, with most of those using it having no real conception of its meaning.

Truth may be identified with *reality*. However, this must not be construed to mean just that which has substance of an external or material nature. Rather, we use here the word *reality* to mean *existence*, that which is real being, that which we assume exists or has, if you prefer the word, *actuality*.

Immediately someone may query, Is there independent reality? Do things have a nature as we perceive them? Reality as experienced by the human consciousness is conditioned, as Kant explained, by the categories of our senses. We know and have demonstrated to ourselves, by the scientific means at our disposal, that many so-called realities are but notions and have no exact archetype beyond our minds.

For the purpose of defining truth, it will suffice to say that reality is that which has a kind of existence to us. It is that which we accept and act upon as having a specific kind of nature. Thus we say that something is *red*; others may perceive it as red also and thereby confirm our sense experience. Its reality to us, then, for all practical

impressions and our interpretation of them. As we extend the power of our receptor organs, such as sight and hearing, by means of powerful instruments of detection and magnification, what once was conceived as the *real* will no longer seem so. Our *knowledge* of reality will thus, as it has in the past, constantly change. Likewise will truth change, since we have identified it with a varying reality. As any student of history knows, our truths are *relative*. What once was accepted as real, factual, and true, as in the Middle Ages, is no longer such.

What are so-called "absolute truths"? They are presumed to be those points of knowledge or realities that remain unchanged. They are eternal, about which there can be no doubt; they are not capable of being refuted. There is knowledge now which each of us might bring forth and say that such conforms to the nature of absolute truth. Actually, however, such is only relative to our limited capacity at the moment to see its varying nature. For something to be absolute, it would need to have a permanent quality, to stand apart from the universal flux of existence. It would need to be eternally inert, neither adding to nor diminishing its characteristics. Such realities would be contrary to all we think at present to be mass and energy or as the laws of same.

Even God is not absolute! This may evoke protestation and invite challenge. We think, however, that a moment's reflection will bring agreement with the statement. The very definitions of God,

as had by any collection of people, will disclose that they entertain no *absolute* notion of God. As individuals, those people have an idea of God, but there is no agreement on the realities of His nature. Furthermore, there is no absolute agreement among human beings that there is a God. We may call that section of men who disbelieve *atheists*. Nevertheless, the fact that all men do not believe, regardless of the nature of belief, proves that the belief is not absolute.

The notion of reality is not of a general nature. It is always an idea of something; it is specific. Everything we hold to be real has to us concrete, specific nature or qualities. Therefore, it will not suffice to say that the notion of the existence of reality is universal and, consequently, absolute. No one has a notion of reality without an associated idea of its content or consistency. What, in fact, does reality mean to you? If you have no meaning for it, it does not exist to you. If you have a meaning, it will not have universal acceptance. There will be others who will disagree with you. Therefore, "your reality" will not be an absolute one.

The fact that there are no *absolute truths* should not alarm anyone. For the practical purpose of living, what seems constant and real to us, and therefore an apparent truth, is sufficient. For the time being, within the limits of our understanding, whether they be for a day or a lifetime, such truths have the validity of being absolute to us, if not so in actuality.--X



UTILIZING PSYCHIC POWER

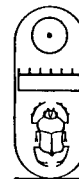
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Positive, healthy thought is invariably stronger than the negative and unhealthy. Even under hypnotism, the normal man or woman cannot be dominated to do what is unnatural or evil for him or her. The leader who would stir evil within others is only effective with those who are already of his own kind.

In any case, most of us *are already* using our ESP and psychic senses just as we use our physical senses. The only

difference is that we study one set of senses with a view to their improvement and rational utility—the other set, we neglect. We even try to deny that they exist at all!

It does not seem to me that this is the proper course for *Homo sapiens*. We should employ, rationally and normally, *all* of the faculties that God has given us. We need studies and discussions of these phenomena. We need primers and texts. We need to learn to *utilize*.



A Reappraisal of Retirement

by SIR GEORGE TREVELYAN

"Old men ought to be explorers..."

RETIREMENT and aging in our time present quite a fresh challenge. We live in an age when society is changing at a tremendous pace. We are faced with the likelihood of automation, the certainty of increased leisure, and the prospect of a dozen years of longer life through the advances in medical skill—an opportunity unique in history. Till now life has broadly consisted of two stages: first, nurture and training, and second, work until worn out and discarded. Now is added a third stage, which should be the crown of life—fulfillment and enjoyment. Do we know how to make use of this gift and reward? It is a challenge to new adventure, calling for a most positive attitude of mind.

The prospect of retirement fills many people with alarm and dread. Those in society who have been fortunate to have responsibility, position, and the means for enjoyment and appreciation of life have the special task of thinking and taking a lead in this problem. It is becoming one of the major fields of adult education in its very broadest sense and, as this is the work with which I am concerned, I am particularly interested in its implications.

Our declining years must be seen now as a release into new freedom for creative opportunity. There was a very amusing article in *Punch* a little while ago on "Mediatrics." *Geriatrics* is the science and the technique of facing old age. *Mediatrics* is the facing of middle age, and the writer offers the very simple and sensible approach. Our danger is that we look back nostalgically to what we were when we were young men. We were great cricketers, great mountaineers, could walk 40 miles in the day, play five sets of tennis, and so



forth. We are tempted to try to emulate our old feats. We are then liable to overstrain ourselves in living up to our own picture of ourselves when we were young.

It is quite a different thing if we have the gay courage to let all that go. We are no longer young, but we can enter new fields. If you were a "rugger" player but never played cricket, it is perfectly valid for you in later middle age to take up cricket. You will then, of course, take it up gently. You will not attempt to sprint as you would have done when you were young and will not take it hardly if you are run out or miss a catch. But if you go back to cricket at which you were a master in the old days, you will then endeavour perpetually to emulate your picture of yourself and will indubitably overstrain yourself.

It needs wisdom as a mountaineer to saunter along paths instead of tackling the crags. The right attitude of mind is that of exploration into new fields in which nobody expects you to make great achievements and in which you are not in competition with your younger self.

The poet Thomas S. Eliot wrote:

*Old men ought to be explorers.
Here and there does not matter,
We must be still and still moving
Into another intensity
For a further union, a deeper
communion*

This is a mysterious thought. To be explorers we must learn both to be still and yet to be moving into deeper com-

munion. Old age presents an opportunity of release into new fields of creativity which were not ours before. But chiefly we must realise that new worlds can open up if we can learn to look within ourselves. This is the great mystery which so many miss. Our age is so concerned with outward-looking values and our necessary stress on intellectual and technological training that it tends to kill the imaginative faculties. That rich inner world atrophies and the true human being in us dies. The precious creative sensitivity gets stifled in so many young people and, therefore, cannot flower in more mature years. This we must recover. It is the chief task of adult education and it is endless.

Reaction to Advancing Age

Yet so many go into the final phase of life with anxiety. Others, while still geared to fine activity and responsibility, prefer to give the matter no consideration. Others feel that the problem is merely one of finding diversion and amusement for declining years. Some are lucky and are quite clear what they will do with retirement. Some have only a melancholy regret as expressed in the famous Harrow song:

*Forty years on growing older and older
Shorter in wind as in memory long
Feeble of foot and rheumatic of shoulder
What will it help you that once you
were strong.*

This is a tragic attitude but all too common in our time. Reassessment of retirement means first and foremost that we recognise it as a step forward into a new freedom earned by long years of work. Do we deserve this freedom? Have we qualified to use it? We are offered the possibility of entering deeply into fields of interest and experience beyond what is open to younger men.

Earlier civilizations such as that of the Greeks had a right attitude to old age. There was a true respect and honour to the old man by the young because he had something which they could not possibly have—not only a richness of experience and wisdom but a release of certain faculties and a depth of perception and understanding which is only possible in older age.

We make the mistake nowadays of identifying ourselves with our bodies. We are not our bodies. Our true self, the "I" in you and me, is an eternal spiritual being. I repeat, the real thing in you which is *Man* is an eternal being who has taken on to himself a body, the instrument by means of which he can live in this density which we call the physical. In other words, we live *through* our bodies; we are not our bodies and this living through the body is a very interesting process.

There is a stage when the ego has worked fully into the body. We call it coming-of-age and, in that time between 21 and 35, we are at the height of our physical form and the fullest strength of our intellect. We can master the world. The world is wholly open to the man of 25 and, broadly speaking, up to 35, identification with full physical powers is complete. It is clear, however, that after the peak is passed at 35, we enter another 7-year cycle in which the physical faculties may begin to decline, though by 42 we often enter our field of full responsibility. Life falls strangely into these 7-year cycles.

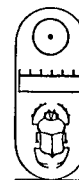
Greater Understanding

After that there will be the increasing decline of the physical powers but with a release of deeper understanding and the potentiality of wisdom. Not that we shall all achieve that wisdom! Yet it can be achieved because the eternal spirit in man does not die with the fading energies but extends out into faculties of further perception to grasp the wholeness of life.

I am not belittling the obvious restrictions and inconveniences of the process of physical aging. The fading powers present the challenge to achieve the right attitude of acceptance, an understanding of the paradox of simultaneous limitation and release.

At the end comes Death. There is a kind of conspiracy in our age to hush up the great fact of death, a tacit understanding that the subject should not be discussed. Yet we shall never get a true understanding of the third phase of life until we face it and discover for ourselves the great truth that all life is eternal and every stage is a preparation for a further step into wider freedom.

(continued overleaf)



We are all parts of one stupendous living whole. Nature works as an organic unity. In all processes of nature, life is seen working first into form and then being released and transformed into something finer and higher. This is obvious if you look with imagination into the plant world. It is a major clue to the secret workings of nature for those of you who turn to your gardens as one of the occupations for leisure hours. The secret is that the petal of the flower is nothing other than the leaf transformed. The plant pours its energy into the creation of splendid leaf form, but after lifting this a certain distance from the earth the energy appears to decline, the leaf form reduces, and then the miracle happens. The leaf transforms into the glory of the coloured corolla. You need to develop the power of looking at the plant with artistic vision to detect this creative change.

Transformation

There is no death in nature but only metamorphosis and transformation, the discarding of one form to take on another more etherealised.

Another obvious example is the butterfly. First the decorative caterpillar appears. He then wraps himself up in a cocoon and turns himself into a grub. If he thought that was the end he would be very disappointed and would believe he had been a failure. He would remember what a splendid fellow he had been with the energy of a caterpillar going along rapidly with wonderful colours all down his back and then, alas, he has become nothing but a sludgy bit of grub. He does not realise that into him is pouring from outside a formative force which then transforms him so that he breaks out into the full miracle of the butterfly. This is the most wonderful example of metamorphosis.

The deeper we think, the more do we see that nature in all its diversity is all *one* in her working. Since you can exclude nothing in nature, you must include man in the same pattern. The caterpillar in us, with all its energy, develops in the youthful stage. Old age can be seen as the declining time leading to metamorphosis. In other words, the eternal being in man is released and transformed into a wider consciousness.

We are here called on to take a great step in our thinking. There is in nature no death but metamorphosis. Man is part of nature.

We have got death wholly wrong in our age. In a true sense there is no death. What there is, is the casting off of outer worn-out sheaths such as the cocoon or the leaf and the re-forming of the eternal being of life on a higher plane or higher vibration symbolised by the butterfly or the corolla. Modern knowledge both scientific and spiritual is bringing us a picture of what this transition, commonly called death, really is. The inner being of man is released into a plane of wider consciousness and of greater creativity. He finds himself part of a field of light and living being. A stupendous picture is opening up to our thinking, and many people are realising what this transition of discarding the body really means.

The passage which we call *death* is indeed a release of the *ego* of man into wider consciousness and enhanced perception on a higher plane, a different dimension. It is not difficult for us to grasp this, because we all know now that matter is nothing but a manifestation of a slow vibration and that the faster vibrations can pass through it on higher frequencies. Television and wireless waves are passing now through our very bodies. These different planes of vibration are all moving through each other and we must grasp the concept that higher consciousness can exist on higher frequencies. It is into such a higher dimension that the eternal timeless being of man moves when he discards his worn-out body.

Preparation on This Plane

Now we begin to see that the soul which moves on to a higher plane will be better able to understand what is happening to it and to enter creatively into this formative world of imagination and wider understanding, if it has prepared itself rightly on this plane. It carries with it, into a higher plane, that which it has experienced and made creative in its thinking and its living on the earthly plane.

If a person has spent his entire life geared to nothing but the material, has given no thought to the creative being

within himself, has handled nothing of the arts, and has given no thinking to the deeper realities or to the wholeness of life, he will be ill-equipped for the expansion of consciousness that is to come. If he is absolutely convinced that death means extinction, he will awaken in bewilderment. It is like moving on from school to university, but taking this step without any preparation whatever. If we believe that these last 10 years are simply the end, we are liable to get discouraged and bored, feeling that it is not worthwhile troubling to develop new activities.

We must learn to see these so-called "declining years" as an enthralling phase of life offering a wonderful opportunity. Freed from the binding responsibilities of business or other fields of work, we enter a period when we are called on to take hold of ourselves and develop our imaginative and creative faculties, realising that every talent will serve us in good turn when we are finally released into wider consciousness and still greater freedom through the discarding of the old and worn-out body. Of course, this tired body may be a nuisance, but the real "you" does not age.

You may begin to paint, to study architecture or music, to widen your vision by reading, or to enjoy travel or a thousand other pursuits, but all this is not to be seen merely as a way of diverting yourself in your declining years and a staving off of boredom. It is a preparation for a step of such interest

and such excitement that your whole soul will be strengthened by what you have managed to master. A new enthusiasm will inevitably follow if our attitude towards death can be changed, if we can rid ourselves of false thinking and realise the marvel of what release into a world of light really means. If we could do this, the whole attitude towards retirement would be changed. It would become the greatest field for adult education, giving us the chance to think deeply and prepare ourselves for the next stage. The time is all too short for what has to be done. We realise that, as the body declines, the eternal being of man is progressively released into extended understanding, until, at last, the final shackles are cast off, and he can go ahead.

It is a majestic picture, and our entire attitude to what we do with ourselves and others during these last years will alter as this vision permeates our thinking. I quote one great artist, William Etty, who lived an exuberant life of enjoyment of the physical world. As he died, his last words were: "Glorious, glorious this death!" He suddenly had a vision . . . into the creative world of light and freedom which he was about to enter. What a tragedy that we go on into it without knowledge, grumbling about losing our faculties in the physical world. This is the real picture that I think is coming and which I believe in our age is going to fire with new zeal the entire attitude towards re-assessment of retirement.



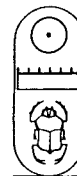
MYSTICAL CHARACTER

(continued from page 247)

activities which include the welfare of others. The satisfaction derived from such activities must be found to be mutual. This is not only mystically but psychologically sound. Care and responsibility for others is an excellent example. The care of children and of pets is a concrete instance. It brings man in touch with the relative helplessness of other living things. Such

care arouses the instinctive sense of protection.

As Immanuel Kant said: "Nothing can possibly be conceived, in the world or even out of it, which can be called good without qualification, except a good will." In other words, as you are mystically enlightened, so will your character be, and so will it manifest in your conduct and relations to others.



Which Way Lies Sanity?

by DR. S. RADHAKRISHNAN

THE WORLD HAS suffered not so much from our love of wealth or possessions as from the appetite for power. To regulate human activities, to protect mutual rights and enlarge opportunities for human fulfillment, the political arrangement of representative democracy was devised. To be successful, it requires responsible leaders who will strive with vision and imagination to preserve the freedom which has been won by the courage and sacrifice of thousands of devoted men and women and not let it be lost by the selfish indifference or interference of a few. Our leaders should lead the people instead of being led by them. We must educate them not to conform to the moods of the moment or the passions of the hour. We must train them to appreciate the preciousness as well as the precariousness of the democratic freedoms we possess.

Our democracy detests the enslavement of the soul. The human being should not be crushed by the organisation, power should not be wielded by a small group, policy should not dictate hatred of others, and the intimate emotional life of men should not be transformed into the life of the robots.

We love our country because we love truth and justice. It is not a question of my country right or wrong. It is a question of making our country measure up to the finest image we have of her.

Our society demands our loyalty and devotion since it provides us with certain liberties and helps us to realise the supreme ends of life. . . . To achieve these objects, to produce free creative personalities, we have to put an end to starvation, malnutrition, epidemics, illiteracy, social inequalities and industrial backwardness. Nothing is so important to man as man. The results of our democracy should be seen in our villages, farms and factories, schools



and hospitals. The day cannot now be far off when democracies the world over will give the highest priority to education, health, housing and care for the young, the old and the helpless.

Even if we improve the conditions of life, we cannot neglect the inner life of man. Man himself has to be changed. His chief enemy is his own unruly nature, the dark pent-up forces in him. We have been developing desires and starving purposes. Love, which is the heart's compassion, is becoming rare in this world. It must grow wider in extent and deeper in perception.

Peace is in the hearts of all men of goodwill. We need peace within and without to solve our problems. If the values of civilisation are to endure, we must come to terms with our close neighbours and work for world fellowship.

The grave emotional concern of thinking men today is over the present state of the world. If deep uneasiness disturbs us when we look out on the world, it only shows that a great change must come. We are trembling on its verge. Whether it is a leap forward to unmeasured prosperity or a plunge backward to barbarism depends on us, on what we make of the spectacular achievements of science and technology. We have enough material explosives which can put an end to life on earth.

Let us work for just and peaceful settlements, wherever possible, and non-proliferation of nuclear weapons as an essential preliminary for complete disarmament. That way lies sanity.

(Reprinted from *Bhavan's Journal*, February 13, 1966 issue.)

Attainment

*Reaching our
goals in life*

THE FIRST PRACTICAL step toward attainment is the establishment of an ideal. It must be a sound ideal—one that is in accord with reason and the laws of nature. An ideal which violates common sense, the laws of nature, or the decency of society is false, and the road one travels to reach it is filled with the inevitable pitfalls of disgrace, misfortune, and disillusionment. The man or woman whose ideal is to live for today only finds life slowly becoming drab, dull, and sordid, for the lack of change becomes irritating. The newness of living wears off after youth has waned. Life's commonplace functions, which were at first thrilling surprises, become routine.

The mind of man must create new worlds to be conquered, new fields of human endeavor to be explored. The fundamental joy of life is expectancy, and the highest is realization. Nothing pleases like building mental pictures and finally realizing them as realities—dreams that have come true through our own efforts. Nothing brings as much happiness to the soul of a man or woman as the satisfaction of looking upon his or her own handiwork well done. When the mind has established its ideal, that ideal draws us forward like a magnet. Each day that we approach it brings us added pleasure; but the line to that ideal must be straight, and the straight line between us and our fondest hopes and desires is *knowledge*.

Do You Face These Problems?

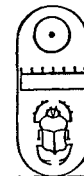
Thousands, yes, millions, have failed to reach their goals, to attain their ideals in life, because of detours, wrong starts, mistakes, costly errors. Others have finally reached their goals too late in life to enjoy them.

Look back over your life today. If you were to live it again, would you do many of the things you have done?

Certainly not! Then why wait until tomorrow arrives to reveal to you the mistakes that you are making today? You can be shown how to avoid these things that would hinder you.

Have you a faulty memory? Are some of the finest experiences of your life lost to you forever behind the closed doors of forgetfulness? The improvement of memory is a simple process, but it might as well be complex if you do not know it. Are you forever promising yourself to stop that or begin this, and yet seem to lack the necessary will to enforce your wishes? Are you subject to the dictatorial influence and domination of others, held down by the arrogance and self-interest of those around you? These conditions of life can be overcome. You can think, read, and write—these are the simple requirements. The Rosicrucians have taught thousands how to adapt them to their lives and their problems.

Do you actually know what your latent talents or slumbering abilities are? Do you act only according to suggestions made by those around you, and do you let the affairs of the day suggest the things you should do? Do you know how to awaken the creative forces of your mind, to arouse the dormant intuitive ideas within you?





IN MEMORIAM

What is the test of the worth of a man? The first requirement is the adopting of a standard of value, be it wealth, power, fame, character, or the love and admiration had for the person. Many of these values are evanescent, they pass with the departure from this life of the personality to whom they are related.

The greatest worth of a man is found in the continuation of the value of love and respect for him. If he has so lived that by his achievements he has won both the love and admiration of his contemporaries, these attributes of his personality will live long after him. His name and his deeds are communicated to others who may not have known him personally, but he comes to live in their consciousness as one of life's worthy, noble humans.

To Dr. H. Spencer Lewis may be attributed such a distinction. By his writings, lectures, and personal services he won the deep affection, admiration, and respect of many thousands of Rosicrucians and nonmembers as well. They recognized in him a true self-sacrificing humanitarian. They saw in him, too, a man of destiny, one who influenced the minds of many persons toward a better understanding of the demands of life. That he had such recognition was further emphasized by the animosity, the jealousy directed toward him by a few individuals who, in their selfish interests, thought of him as a rival for the eminence they sought and failed to attain.

Dr. H. Spencer Lewis, first Emperor of the second cycle of the Rosicrucian Order, AMORC, passed through transition at 3:15 p.m., Wednesday, August 2, 1939. In accordance with custom, a simple memorial service is held each year in the Akhnaton Shrine in Rosicrucian Park where his earthly remains are interred. Therefore, on Wednesday, August 2, at 4:15 p.m. (the hour difference is caused by the change to Pacific Daylight Saving Time), this memorial service will again be held.

All Rosicrucian members living in the vicinity of Rosicrucian Park are eligible to attend this simple memorial service. Rosicrucian members living elsewhere are asked to hold a moment of silent tribute at a time in their area corresponding to the above hour, if it is convenient.

*The
Rosicrucian
Digest
July
1967*



Rosicrucian Activities

*Around the
World*

A BEAUTIFUL permanent Rosicrucian Temple has now been dedicated at the Commonwealth Administration offices of the Order in Bognor Regis, Sussex, England. The Dedication took place on Saturday, April 29. Frater Raymond Bernard, AMORC Supreme Legate for Europe, officiated. Addresses were given by the Grand Councilor of London, Frater W. C. Bailey, and the Inspector General for Midlands and Northern England, Soror E. Rosa Hards. Several hundred members attended from throughout Great Britain.

The beautifully designed facilities, reception room, and auxiliary chambers were all constructed under the capable direction of the Director of the Commonwealth Administration office, Frater Robert Daniels. Contributions from Rosicrucian members throughout Great Britain helped make this new and permanent Temple of the Order in England possible.

The Temple is open to all active members for meditation from 9:30 a.m. to 4:30 p.m. Monday through Friday. Monthly convocations will be held on the fourth Saturday of each month at 6:15 p.m. The address is: Rosicrucian Order, AMORC, Queensway House, Queensway, Bognor Regis, Sussex.



A Commemorative Convocation for the 50th Anniversary of Johannes Kelpius Lodge in Boston, Massachusetts, will be held Sunday, July 30, 7:00 p.m., at 13 Clevefont Avenue, Allston, Massachusetts. All Rosicrucians are invited to attend. Grand Councilor Joseph J. Weed will address the Convocation, and following there will be a Ritual Drama especially written for this occasion, incorporating the various aspects in the history of Johannes Kelpius Lodge.



In recognition of her dedication to living a useful life, the Rosicrucian Humanist Award was presented to Mrs. Eartha White of Jacksonville, Florida. The story of her successful endeavors is an amazing record of service and achievement for the community and for those less fortunate. She says, "I live by John 15:7, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' That is a contract with God. I try to fulfill my side of the contract. He fulfills His."

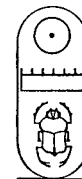
Shown presenting the Award to Mrs. White is Soror Syriender Williams of Jacksonville. Mrs. Grayce Bateman is on the right.



Erwin Watermeyer, director of AMORC's Technical Department, returned May 22 from a lecture tour that included conclaves in Chicago, Kansas City, and Denver, as well as a guest appearance in Wichita.

Frater Watermeyer reports excellent preparations and attendance everywhere he went, and in turn, the reports that followed him to San Jose indicate a most happy and appreciative response to the various discourses, forums, and demonstrations presented in the conclave programs.

Frater Watermeyer's itinerary covered Nefertiti Lodge's 27th Annual Conclave (Chicago), Kansas City Chapter's mid-America Conclave, Rocky Mountain Chapter's Conclave (Denver), and Wichita Pronaos' convocation.



Thirty paintings by Frater Robert B. Bindloss, Treasurer of the Board of Trustees of the John Dalton Chapter of Manchester, England, were exhibited in the Central Library of Manchester in May. A wide range of subjects is covered in these high-quality paintings, and many enjoyed the showing.



En route to Sweden from Australia, after an absence of eight years, Frater Goran Nilsson stopped for a few days in San Jose to visit Rosicrucian Park. Frater Nilsson brought greetings from the officers and members of Sydney Lodge of which he is a member. While in San Jose, he was the guest of Frater and Soror Hedin.

The Brethren In White

Are there mortals, clothed in a spiritual radiance and armed with a divine insight, who guide our destinies? Are there selfless beings known as the Great White Brotherhood who safeguard the race against itself? No more beautiful tale woven on the loom of fact exists today. Read the inspiring, enthralling discourse entitled "The Brethren in White."



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MASTER EMERITUS

Frater E. L. L. Turnbull, Master Emeritus of the London Initiatory Team of AMORC, is shown humbly accepting honors bestowed upon him at a London banquet of Rosicrucians and friends. Appreciation was expressed for the years of service which Frater Turnbull gave in directing the beautiful, traditional Rosicrucian Initiation rituals.

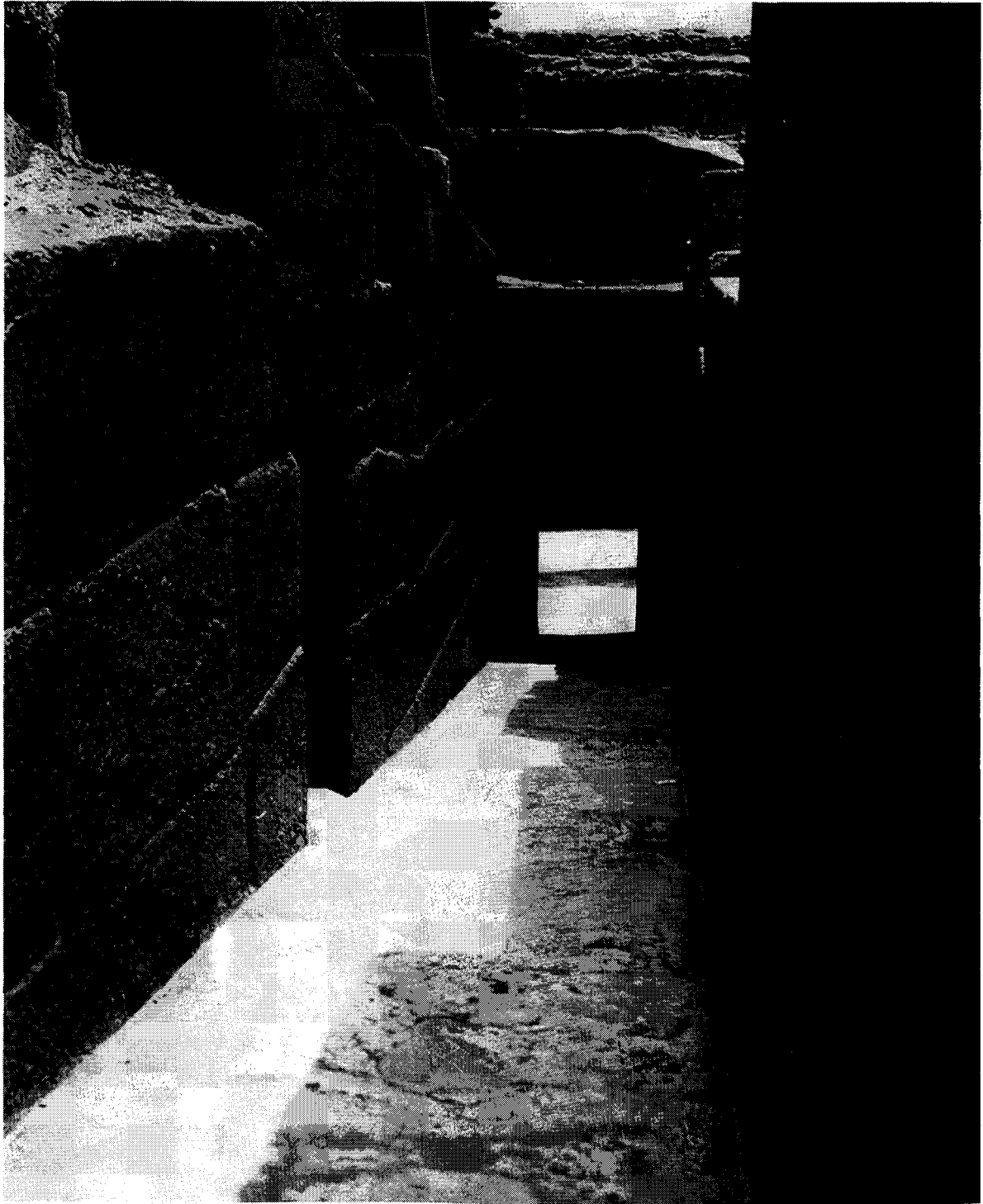


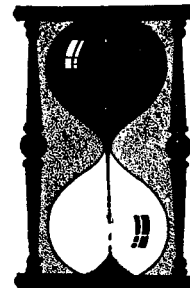
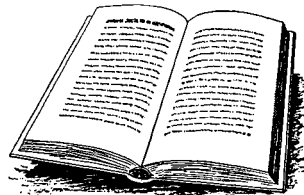
Photo by AMORC)

TEMPLE OF THE SPHINX

Actually this ancient temple, erected approximately 5,000 years ago, was ritualistically related to the Pyramid of Khephren, the second largest of the pyramids at Gizeh. It was first excavated in 1863. In the passageways are niches which probably once held mummies. Its popular name is derived from the fact that it is just southeast of the Great Sphinx.

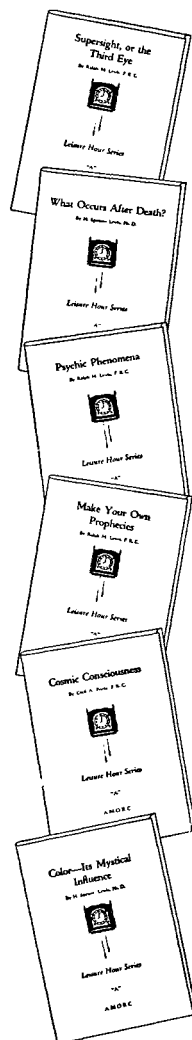
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SUPERSIGHT, OR THE THIRD EYE

ARE the tales about a third eye true? Did ancient man, like the legendary Cyclops, have another eye in the center of his forehead? Is the pineal gland a remnant of this organ? Are man's psychic sensitivity and inner perception dependent upon the development of this third eye?

WHAT OCCURS AFTER DEATH?

DOES the soul remain conscious of its surroundings after death? Is a tie established between the loved ones who remain on earth and the one who departed? What sensations are experienced as the soul passes from the body? Here is a mystical and scientific treatment of this great phenomenon that will fascinate you.

PSYCHIC PHENOMENA

IN ALL the strange experiences which are called psychic, what is fact—and what is fancy? Learn the basic psychological principles underlying crystal gazing, automatic writing, and different kinds of fortunetelling. Discern the true from the false. Be your own investigator.

MAKE YOUR OWN PROPHECIES

WHAT lies beyond the veil of the present? How can you anticipate and prepare—for the future? Learn how to see the future develop logically and intelligently out of the present—out of the things happening today in and around you.

COSMIC CONSCIOUSNESS

THERE is a superconsciousness. It is an attunement with the Infinite Mind. Learn how man may sense and know the order of this universe of which he is a part. Make your life conform to the Cosmic plan. Learn the nature and way of developing Cosmic Consciousness.

COLOR—ITS MYSTICAL INFLUENCE

HOW does color affect your life? What colors irritate—or are harmonious? How can we mentally attune with colors? How are the harmonious complements of colors accomplished? What is the mystical law of color attraction?

THE ROSICRUCIAN SUPPLY BUREAU

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BRAVE NEW ERA

Ever since the genetic code was broken, some two years ago, the advances carried out in the relatively new field of genetics have been nothing short of fabulous. New discoveries about how each cell is able to carry a full set of instructions on how to build itself and the whole code which is strung along a thread of deoxyribonucleic acid (DNA), have permitted scientists to engage in research which forecasts a truly new and revolutionary era in medicine and biology—an era in which a couple, before marriage, will know of their genetic defects and will have them corrected then. If they both have normal genes and an abnormal child is conceived, genetic corrections will be possible on the child, before or immediately after birth.

Researchers with DNA also promise a new use of viruses. As early as 1909 it was shown that a virus could induce cancer, which is a form of genetic change. Today some 30 different viruses are known to be carcinogenic, and although no virus has ever been found in a human cancer, there are good reasons to believe that they may be the cause of some cancers. Scientists are now experimenting with viruses, using them as carriers for substances able to cause genetic changes; conceivably, a gene for mental retardation, for example, could be replaced by one for high intelligence in some not-so-far-away time.

Another facet of this new research would permit the development of new breeds of animals, without the costly, time-consuming and sometimes hit-or-miss process of cross-breeding. A scientist has even suggested a man with a highly developed mind, and a great chlorophyll patch on his back, who would not have to interrupt his great thoughts for the mundane task of eating since he could produce the food he requires, inside his body like a plant, by the process of photosynthesis. This rather fanciful prediction could be brought about by what scientists call "genetic engineering," and though it is agreed by all that it is still a long way off, it is nevertheless emphatically defended as something well within the realms of possibility. Experiments already carried out have resulted

in the duplication of an individual frog, from the genetic code of the nucleus of one of its cells. The nucleus from a frog's egg was removed and replaced by the nucleus from a cell of the frog to be "copied," and the egg grew into a healthy tadpole, which became the exact, though younger, twin of the donor frog, produced perhaps from the genetic code contained in an intestine cell of the original frog.

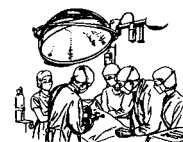
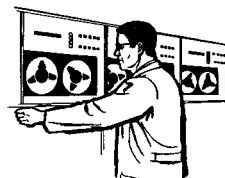
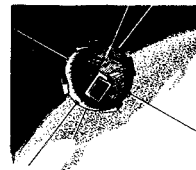
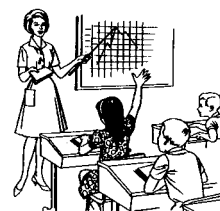
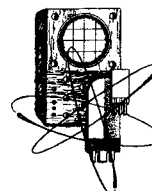
There is no reason why, according to one scientist, this could not be done now with a man. Original and brilliant minds like that of Albert Einstein, for instance, would not need to be lost, since as many reproductions of it as are wanted could be made, each resulting individual being a twin brother of the original.

There are, of course, other benefits that would arise from a more thorough control of genetics. A glimpse into these possibilities is given by the fact that genes could be made to sprout again and replace diseased organs, or lost extremities, like certain reptiles are able to do.

The ultimate, of course, would be the creation of life, for once the mechanism of life is understood, its reproduction should be relatively easy. The creation of life is anticipated to come before the end of this decade, and once it is accomplished, it has been predicted that the creation of organisms as complex as man could be attained less than a century later.

The arguments *pro* and *con* this new frontier now being opened by science are endless. Some say that this is knowledge which, applied, will produce infinite good, while others see it with a potential for infinite evil. Like all the other things developed by man, it would be dual in nature, and its results would be a reflection of the intentions of the users. It is well to remember that atomic energy can be used to help and cure mankind, as well as to destroy it.

Though the future of this fledgling new quest of man's mind appears both promising and threatening at the same time, it is a certainty that its course will be decided, either way, during the course of this, our brave new era.—AEB



Adventures In Reading

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

MENTAL POISONING

By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Price, \$2.25 (16/6 sterling).

BEHOLD THE SIGN

By Ralph M. Lewis, F. R. C.

A collection of important MYSTICAL and OCCULT SYMBOLS used to perpetuate eternal truths. Fully illustrated. Learn the meaning of cryptic signs used by the avatars and great teachers for centuries. Price, \$1.95 (14/- sterling).

GLANDS—Our Invisible Guardians

By M. W. Kapp, M. D.

Do you realize that minute organic substances—glands—often cause your weaknesses and your strong points? They fashion your character and influence your personality. Each glandular excess or deficiency produces a glandular type—a distinct kind of personality. Learn what your glandular personality is. Illustrated. Price, \$2.15 (15/6 sterling).

THE SECRET DOCTRINES OF JESUS

By H. Spencer Lewis, Ph. D.

The secret teachings of the Master Jesus, for many ages privately preserved in unknown archives, are herein brought to light. This beautifully bound book is illustrated with photographs of sacred sites, including the garden tomb of Jesus, as filmed by AMORC Camera Expedition. Price, \$3.00 (£1/2/- sterling).

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