

ROSICRUCIAN DIGEST

April 1968 • 40¢

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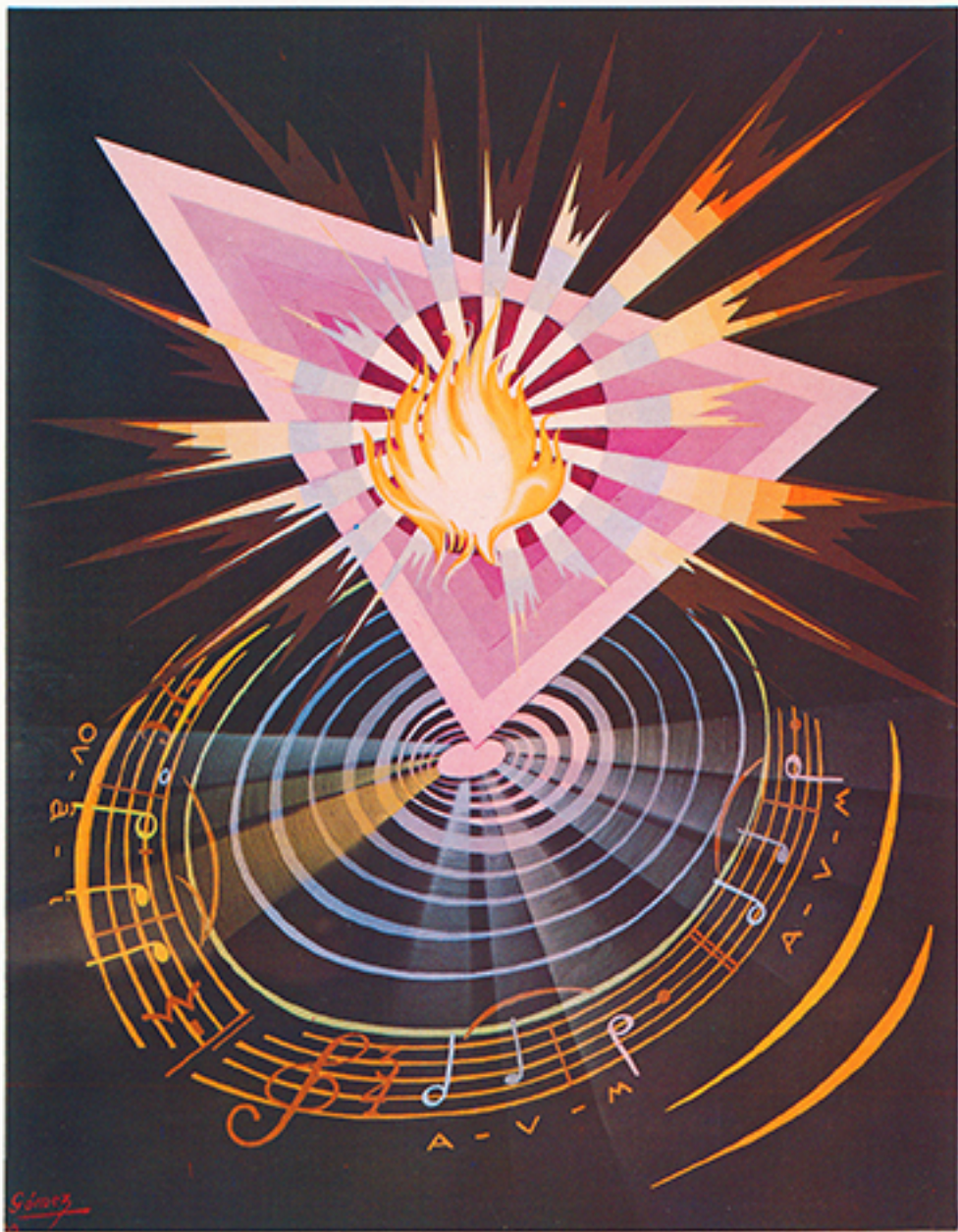
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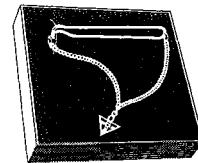
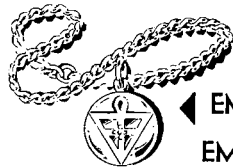


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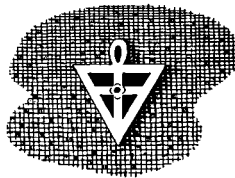
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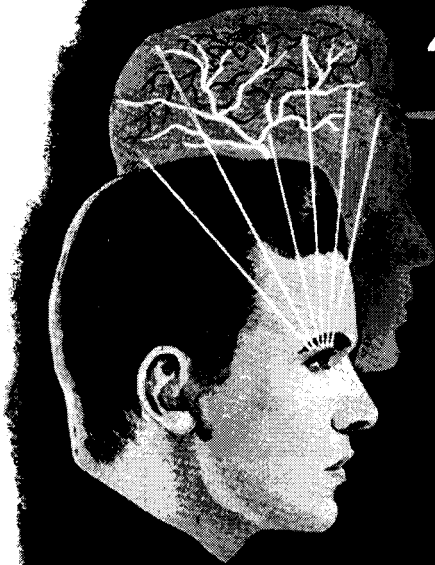


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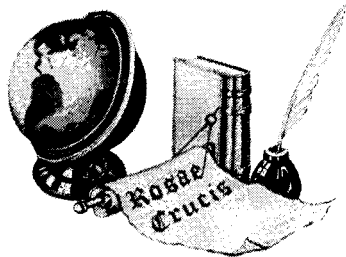
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ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
AMORC**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$4.00 (£1/13/6 sterling) per year. Single copies 40 cents (3/6 sterling).

Entered as Second-Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, California.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.



**OFFICIAL MAGAZINE OF THE
WORLDWIDE 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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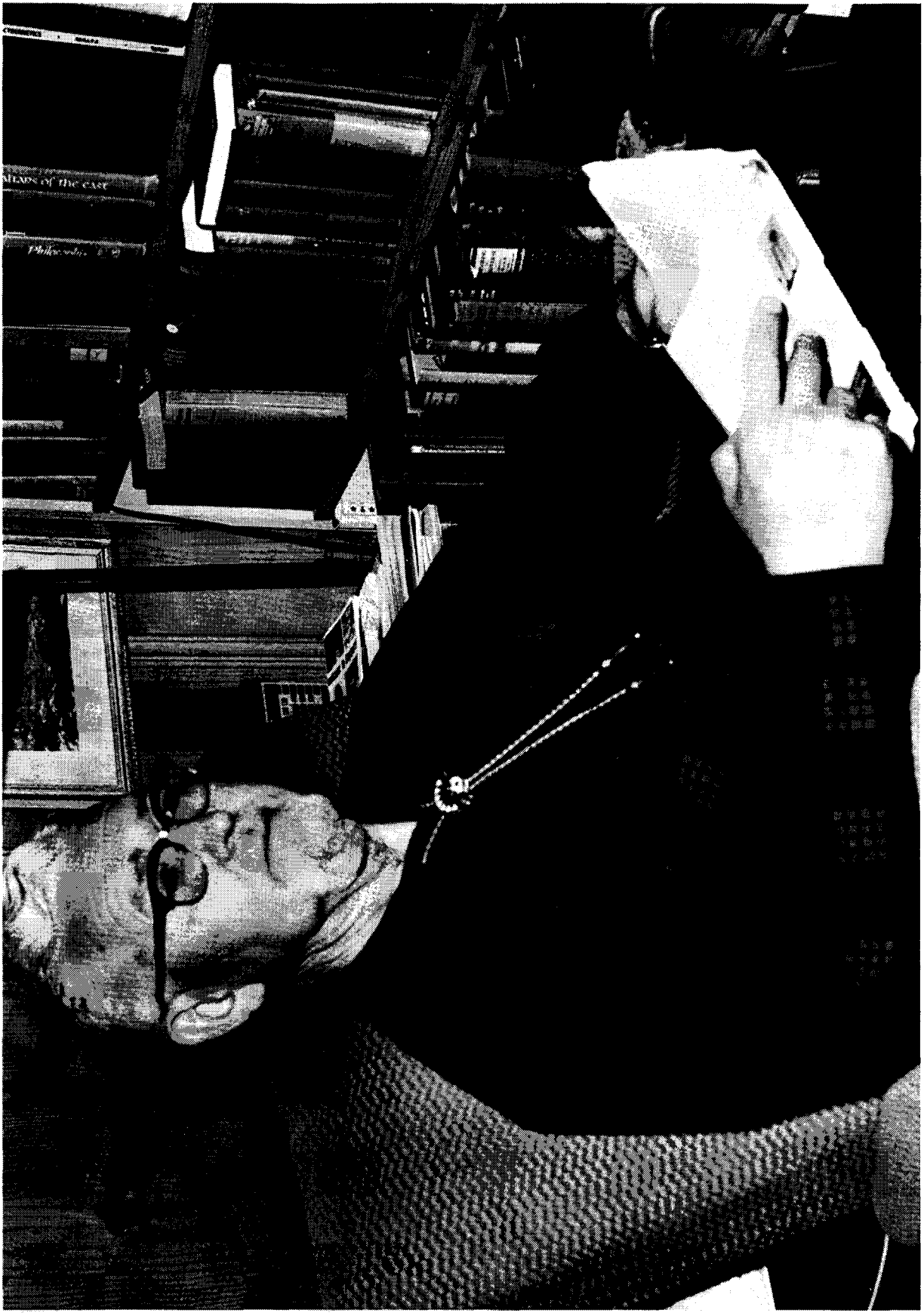
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SANCTUM MUSINGS

Rodman R. Clayson, Grand Master of AMORC for this jurisdiction, is shown relaxing in his home Sanctum study. It is here that he prepares many of his discourses for Lodges, Chapters, and Pronaoi of AMORC throughout the world. Grand Master Clayson and Mrs. Clayson recently returned from an extensive lecture tour of foreign Rosicrucian bodies of AMORC.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

WHAT DOES THE FUTURE HOLD?

PROGNOSTICATION has always had a tremendous appeal to men of every culture. Even primitive peoples have had their shamans, witch doctors, and medicine men who profess the power of prediction. Men can remember their personal past, and their history and traditions relate what occurred before their personal existence. But the future is personally the *great unknown*, the unrealized. Consequently, within its shrouds of obscurity may lie good or misfortune.

Man assumes that by a revelation of the future he may possibly thereby fortify himself against any potential adversity. Further, he may take advantage of whatever opportunities may be disclosed by prediction. Today, the attempt to penetrate the veil of the future continues to draw men and women to various systems which advocate such capabilities. However, the most reliable form of prognostication, though possibly limited in its extent of revelation, is a study of current trends, that is, specific *causes* from which definite effects will follow.

This kind of prediction is currently conducted in the realm of science in such fields as astronomy, physics, chemistry, and even medicine. For example, astronomy is able to predict an eclipse a considerable time in advance. Medicine is able to predict certain probable diseases which might occur to the individual by observing certain basic deficiencies in his nutrition. In the field of economy, predictions based on statistics as to certain economic trends are becoming more absolute and not a mere conjecture.

With the development of the science of meteorology through the facilities provided by instrumented satellites, predictions of hurricanes, tornadoes, and other weather conditions will be made with greater certainty.

As we then look at conditions as they prevail today, what seems to be the probable future that will follow from them economically and politically? First, what we observe as today's events may suggest causes of future events. Yet, they may not be so in fact. Consequently, such generalities must, at best, be reasonably *speculative*.

Again, throughout the world—speaking generally—productivity by the individual, notwithstanding automation, is going *down*. In other words, most people in the industrial countries, with the exception perhaps of the Japanese, have wage increases in a percentage greater than the unit of work produced. In part this has been due to the increased standard of living as less work hours per week. Consequently, the cost of living will continue to slowly rise in general. Automation will accelerate production but, until the cost of such machinery which is excessively high is reduced, one can expect very little in holding the line in commodity costs.

Taxes and the Welfare State

Taxes will continue high and go higher in most nations of the world for two obvious reasons which are apparent as *causes* now. This is due to increasing socialism and the welfare state. This is not said as any criticism of socialism but to cite a condition. First, an advanced nation today is one that is expected to display a humanitarian spirit toward every element of its society. It begins by providing the basic requirements for those citizens who cannot acquire these themselves. Subsequently, this psychology is developed to the point that the state is obliged to provide more and more for the individual in health, security, education, recreation, housing, and the like. The cost of these demands must be met by the taxpayer.

Second, the transitory political status in the world, the deterioration of cer-

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tain political ideals, and the rising of others are a constant threat to government. Whether such governments are worthy or unworthy in their commitments, they are nevertheless aware of the increasing necessity to arm themselves on a large scale. Therefore, most nations, even the so-called third- and fourth-rate nations, are becoming virtually armed camps. Modern armament is *costly*. Even if such armament is loaned or given by some wealthier nation for a purpose, ulterior or otherwise, the cost of the armed forces, the manpower required, constitute a tremendous expense. This, then, assures that at the moment it is not possible to find any reasonable grounds for the reduction of taxes internationally in the imminent future.

Both union labor and the nationalization of industry by a number of governments have added to the depressing of economy and will continue to do so. The basic grounds for the establishment of labor unions are *meritorious*. They have liberated the workman from having his labor unmercifully exploited by industry in the past. In many nations in past centuries, and even in the early part of this century, the workman was virtually an industrial slave. He received a pittance as remuneration for long hours of often gruelling labor. He was not able to leave such employment in order to seek better opportunities, for he was not able to establish financial reserves sufficient to support himself and family while searching.

Labor Union Demands

Today, in the major nations of the world, the workman has certainly been liberated from all unjust relations. But now the demands frequently made upon industry by many unions are as radical and as unjust as those once attributed by labor to industry. Often, in a crucial period, a nation has been striving to adjust its balance of payments so as to export, to sell more than its imports. Nevertheless, labor unions have, even when faced with such economic facts, proceeded to call a shipping, rail, or general transportation strike. This, then, temporarily paralyzed the nation. Often it was not able to recover the loss it incurred.

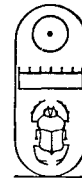
Possibly the individual union member was not aware of what the strike meant economically to the nation and ultimately to his own pocketbook.

Governments, too, by their *nationalization* of industries and of businesses, have often crippled them so that they have never been able to recover. This would mean that under the nationalization scheme such industries were unable to produce satisfactorily to compete on the world market. Such loss has resulted in increasing unemployment from which accrued other economic ills. Nationalization has often meant the establishment of government *bureaus* to supervise and manage some major industries as, for example, the production of steel. The appointed officials and perhaps many of their numerous and costly staff were not so trained nor so experienced in the management of the business as those they replaced or directed. As a result efficiency would fall off, productivity would be lowered, and costs would rise.

Dangers of Extreme Nationalism

In the Orient, one nation, in gaining its independence from a European power, became radical in its display of "New Freedom." It began the nationalization of all its major industries. It likewise ordered the dismissal of all foreign executives of large corporations within its national boundaries. Trained men, such as engineers, specialists, executives of many years' experience, had their services terminated. They were replaced by "nationals." These nationals were most often inexperienced, at least in the particular duties which they were called upon to perform. Within a few years the economy of the nation had deteriorated to the pitiful condition in which it now finds itself. This extremely *patriotic* nationalism has now been eased by that nation, and an attempt made to recall the former experts. But the ill economic effects linger on.

Politically, the world is going through a transition and a severe crisis. Almost everyone is aware of this. Relatively few, however, are aware of one of the basic causes. Furthermore, few will want to admit that cause when it is pointed out. Extreme *nationalism* is the cause of most of the political unrest. Nationalism is the making of an artifi-



cial personality of a people collectively and their geographical, social, and political idealism. These national personalities, or countries, in a crowded world, a world condensed by rapid transportation and communication, press in upon each other. Their insistence on being a nationalistic individual makes for lack of true world cooperation.

In the society of many of these nations, they speak of—in fact demand—freedom and equality for all individuals. But, as a *nation*, they insist on the full adherence to their particular national traditions, even if these are obsolete and limit the equality of other peoples, if not jeopardizing the peace of the world community.

Today there are more *independent* nations than ever in the world's history. Nationalism is highly intensified. Most of these small, new nations, technically having the right to draw a circle around themselves and in theory to isolate themselves, have established their economic doom in doing so.

There is no such thing as absolute freedom. Every human being has a dependence upon society in some manner. Consequently, unless a people are actually oppressed and have no freedom of speech or of person, or of opportunity to pursue their economic welfare and happiness, there is no logical, practical reason to become "a separate, independent nation."

Many of these new nations are but splinters from regions which were rich in natural resources. Now they have nothing except their independence—their right to become economically depressed and wave a separate flag. Several of these new *free* nations find themselves in such a quandary as to become potential tinderboxes for a war conflagration. They are compelled to aggression against a neighbor on one diplomatic pretense or another so that they can survive.

Nationalism, as we now see it in its

worst stages, is the final state before the ultimate, gradual decline and collapse. It is like a balloon rapidly inflating at first—before it bursts. As a consequence, for some time in the future wars will be with us. A great threat, the Sword of Damocles, hangs over us in the form of a nuclear catastrophe.

Approach of One World

In less than one century we have seen a great empire collapse. It had existed for centuries. That empire, notwithstanding its many mistakes, has left a fine cultural inheritance to the world. However, no nation today, no matter how powerful at the moment, can hold the single place as the world's greatest power for long. With the decline of nationalism, we will experience unification of the lesser powers into large economic, technical, and military blocs for survival. This is the sign of the ultimate approach of a *one world*.

Will the world know peace in the future? This depends upon the elimination or control of those factors which make for war. Society is a collection of individuals. Its consciousness cannot rise any higher than that of the individuals who comprise it—to paraphrase the thoughts of Dr. H. Spencer Lewis. If aggression which is necessary for dynamic action is not properly channeled by the self-discipline of the individual, mankind will always have that conflict called *war*. The transition that will make for a world of security, peace, and mutual understanding must begin with the individual.

Science, technology, and education *alone* are not sufficient as a guarantee of world peace. There must be a new *psychological approach* to a common *morality*, which men will accept not by compulsion or religious tradition but for its pragmatic value. That is, it must show how it will serve men, individually and collectively.

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OUR COVER

Cosmic Energy, symbolized in this painting in its varying vibratory states, is one of a series of mystical and allegorical paintings by the famed French artist, Nicomedes Gomez. Frater Gomez, who resides in Pau, France, is a member of AMORC of France. He has received numerous awards for his paintings in Europe. One of his large paintings, *Cathedral of the Soul*, is a permanent exhibit in the Art Gallery of the Rosicrucian Egyptian Museum in San Jose.



During most of the year Sable Island is covered with a rich, luxurious and nourishing vegetation. . . . Fresh water is there in abundance.

The Fabled Horses of Sable Island

by M. H. SARTY

SABLE ISLAND—famous for its wild horses and a species of sparrow, the Ipswich sparrow, found to nest nowhere else in the world, and infamous as the graveyard of hundreds of luckless ships wrecked upon its treacherous quicksand shoals—is situated in the Atlantic Ocean about eighty miles from the coast of mainland Nova Scotia.

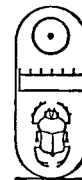
The island itself lies like a silver crescent of shimmering white sand, roughly twenty miles long and two miles wide, in a tumbling succession of treeless dunes, covered over most of its rumpled surface with luxuriant, waist-high vegetation and spangled with numerous freshwater lakes and ponds.

No human inhabitants call this outpost home save a handful of Department of Transport workers who man the beacons and weather stations as a guide to mariners. With the introduction of completely automatic equipment these men too will be withdrawn.

Lying as it does so close to the Gulf Stream, the island experiences an almost salubrious climate, and certainly one much milder than that found on mainland Nova Scotia. Indeed, Sable Island has the longest frost-free period

east of Vancouver, lasting about 204 days compared with Halifax's 152 and Yarmouth's 160. The lowest recorded temperature on the island is 0°F, the highest 80°F; the figures at Halifax are -21°F, and 99°F. Average snowfall is about 51 inches, compared with 96 at Sydney.

This then is the home of that famous herd of wild horses whose origin is still as much a mystery as the legendary buried treasure on Oak Island. There are many theories as to how these horses first came to this island, much speculation but few facts. However, recent research carried out in the Provincial Archives in Halifax gives three plausible and quite possible explanations. One credits their presence on Sable Island to the work of a Baron de Léry who was granted a charter from King Francis I of France to colonize Acadia. On one of his voyages from France in 1518 he put off on the islands some cattle and horses. Historians quite frequently refer to these animals and their progeny in their writings about the early French holdings in Canada. Another explanation is that these horses were placed there by the Portu-



guese as a part of their colonial expansion as early as 1582. And, of course, the third theory is that these animals swam ashore from ships wrecked and broken apart on the island's hidden sand-bars.

Whatever their origin, they and their ancestors have tenanted this island home for a possible 450 years and, interestingly enough, their closest relations would appear to be a strain of horses found only in Spain, Mexico and the Ukraine. This would seem to give at least some support to the speculation that they came to the island from wrecked Spanish galleons in that eventful period when Spanish *conquistadores* were battling Montezuma for the unmeasured treasures of the Incas.

Divided Into Herds

These little horses—they are not ponies—weigh on the average from 500 to 700 pounds, stand in excess of fourteen hands and like so many animals in their wild state are divided into groups or lesser herds with each group bossed by a handsome stallion. These groups function independently of each other, the rare communication being the raiding of other groups by a covetous stallion seeking to increase his harem.

The present strength of the herd is maintained at a fairly constant 300 horses with fluctuations upwards or downwards governed solely by natural factors.

Here on Sable Island we have an excellent example of how nature, unmolested . . . adapts its own to any particular environment. And, far from being stunted and dwarfed as many people believe, this herd contains some of the very finest specimens of horses.

Over the years many unfounded rumours of a so-called untenable situation of these animals have been circulated, mostly by journalists or uninformed officials 2,000 miles away in the nation's capital. All these rumours contained the same ingredient: a statement that these horses had cropped the sparse island vegetation and were standing on a fast disappearing spit of sand, in the gravest danger of extinction!

Quite the opposite is true. The droppings from the animals help fertilize the sandy soil, thereby growing more

grass and vegetation. It is a fact that during winter and early spring some of the older and weaker animals die but this is in keeping with the laws of nature, which impose a rigid control over the size of the herd. Otherwise they would soon overpopulate their island kingdom, starve, weaken and die.

During most of the year Sable Island is covered with a rich, luxurious and nourishing vegetation and in some places fat horses can be seen standing belly-deep in a sea of waving grass. Fresh water is there in abundance. The island is dotted with fresh water lakes and ponds containing excellent drinking water.

It is only natural that all these rumours should arouse public opinion to bring relief to these so-called suffering animals. Relief took several well-intentioned forms. Government aircraft were used to drop tons of baled hay on the island. Sensing intrusion on their domain, the doughty little stallions drove their harems of mares and foals to safety behind the sand dunes and returned to kick open and trample the bales until the hay was completely destroyed.

Seeking to protect the animals from the rough weather, workmen erected plank shelters and windbreaks, only to have them completely demolished by the suspicious stallions. In an effort to "improve" the herd young mainland stallions were liberated on the island but they were killed in savage combat with jealous native stallions.

Unsuccessful Removal

Attempts to reduce the herd by removing some of the horses were quite unsuccessful. Owing to the long shallow approaches, the captive animals had to be ferried in small open boats or barges to transports waiting beyond the shoals in deeper water. The wild and independent nature of these horses made such an operation unsuccessful. Indeed, many of these animals struggling for freedom so injured themselves that they had to be destroyed. The few that reached the mainland had various fates. Some became saddle ponies and children's pets; others . . . [were used in] drawing a wagon on hot and dusty city streets.

It is quite understandable that over the years horse traders cast covetous eyes at these magnificent stallions and many were the schemes outlined to capture and remove them from the island.

There came to Halifax a succession of prominent horsemen. Each arrived with a letter from his Member of Parliament authorizing him to take the horses but only "if they could get the consent of the Humane Society."

The Nova Scotia Society for the Prevention of Cruelty took the position that any attempt at forcible removal of these animals which caused unnecessary suffering or injury would lead to prosecution. The horsetraders . . . backed away from an operation which with this unexpected supervision would prove too costly.

In the spring of 1960 another attempt was made to "save these horses" and by some monumental error of judgment the horses on Sable Island were declared surplus and offered for sale by the Crown Assets Disposal Corporation: the reason being that the "government had other plans for the island and the horses must go." It was at this

turn of events that animal-lovers from all over this continent and as far away as the British Isles, led by the Nova Scotia Society for the Prevention of Cruelty, petitioned Prime Minister John Diefenbaker asking for a full investigation. Shortly thereafter, in a speech in the House of Commons on June 2, 1960, Mr. Diefenbaker announced that: "The horses of Sable Island and their progeny will not be removed but left there unmolested to roam wild and free as has been their custom for centuries." It is now an offence punishable by a fine of \$200, or two months in jail, or both, to "molest, interfere with, feed or otherwise have anything to do with the horses on Sable Island" without the written permission of the agent responsible for the administration of the island.

And so ends the story of this remarkable if mysterious herd of wild horses and man's . . . attempt to invade the stronghold of what is probably the last herd of truly wild horses in the western hemisphere.

Reprinted from *The Atlantic Advocate*, October 1967

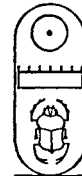


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Poverty and Hunger

by MECKE SWITKIN

*A lack in the
consciousness of abundance*

HOW DOES ERROR, false belief, creep into our daily life? And how do we become susceptible to negative thoughts? Do we embrace false beliefs and misuse natural laws under the influence and disguise of authority? These are basic questions the discerning student asks himself and attempts to answer in accord with the available facts.

Since metaphysics is a scientific approach to man's inner being and his relationship to God, it follows that the solutions to man's problems, in part at least, are dependent on the research and inquiry he makes into the spiritual aspects of life. Spiritual research must be founded on persistent questioning like any other scientific discipline, if the truth is to be discerned. Harmony and the abundant life are certainly demonstrable goals justifying such endeavors. The above questions, therefore, are not merely academic inquiries but applicable and significant to the kind of living we all desire.

For instance: Why is there hunger and poverty in the world? Let us dissect the anatomy of these erroneous beliefs and determine if they are, scientifically speaking, causes or effects. Perhaps a classical example may illustrate the point.

Thomas R. Malthus was an English economist of high repute, who lived in the period 1766-1834. With a novel observation he greatly influenced modern thought in the field of economics. He taught that population tends to increase faster than the means of subsistence, and that *poverty is inevitable*. His only solution was to lower the birth rate. How prophetic! And how familiar is the tune today!

What happened in the ensuing years? The famous Malthusian Doctrine was born on the wings of human opinion.



It gathered many adherents and was embraced by countless scholars who promulgated the doctrine to succeeding generations of students. Higher institutions of learning throughout the world taught this new concept. An acceptable principle in economics had arrived, and the Malthusian Doctrine became virtually a law unto itself.

Today, after many years, this outmoded economic theory continues to operate indirectly and to influence modern thought and action—this, despite the fact that the theory was never proved as law and actually was empirical and unscientific in its conclusions. Unfortunately, the results of this type of morbidity are still with us: Nations flex their military muscles at any cost to preserve their means of subsistence; the holocaust of war remains a nightmare, and the financial analyst becomes the fluctuating barometer of supply and demand. The real source of supply thus becomes misinterpreted through the fears and ignorance of misguidance. Ernest Holmes said: "Mental depression can produce physical and financial depression. The psychology of economic cycles proves this. In the midst of plenty, humanity *lives in want because of fear.*"

To the metaphysical student, the whole business of limitation as practiced in our society is unsound, not only morally but scientifically. Principle provides unlimited ideas that create unlimited supply. The operation of cause and effect is demonstrable. This is true because this is the law, not human opinion. It follows, therefore, that with an infinite creative source there is

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enough food supply to go around for everyone always—that there is plenty of room for us all.

Yet today, prophets of gloom continue their dire predictions. Veiled with the fears, anxieties, and ignorance of yesterday, they view the booming world population with alarm. The multitudes that inhabit the vast areas of India and China, for example, face inevitable starvation, according to present concepts of economics. It is still stylish to contemplate economic depressions. And Malthus' image and obsolete doctrine flash with a diabolical vigor across world consciousness!

Now, where might be the real cause for the hunger and poverty that surround us? Certainly it is not to be found in the spiritual inadequacy of the Malthusian Doctrine with its limited thought and erroneous beliefs stemming from ignorance of mental laws. Supply meets demand. This law is the most important principle of economics we need to learn to respect—and to utilize for our daily sustenance.

Prosperity

In some countries a relative degree of prosperity abounds in spite of a booming population; poverty and starvation were not inevitable manifestations for them. They destroy the illusions of Malthus through an enlightened consciousness. Creativity, expectancy, and technological advances reversed bondage to freedom. Knowledge gave them power to fulfill their wants and progressive thought rewarded them with abundance, thus providing ample proof that the Law of Mind operates and is both cause and effect.

It is apparent, therefore, that the negation of good in any form is an effect of mental paralysis. Individually and collectively, we are hypnotized; negative world consciousness prevails too often. The bondage to human opinion that Malthus and his followers perpetuated unwittingly was the wrong use of a natural law. Today we recognize the effects in the destitute people everywhere. How subtle and insidious was the seed planted in the mental soil of the unwary! This may be the case history of error penetrating our life while the false beliefs of hunger and

poverty become the human experiences of the impoverished.

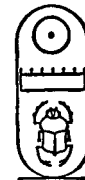
It appears that the human race has suffered long and perhaps needlessly. It is time, at least, that a new approach to our inherited dilemmas be faithfully and vigorously explored. It is certain that we want to eliminate the evils that plague mankind. But how many really *disbelieve* in hunger and poverty? Jesus said: “. . . as thou hast believed, so be it done unto thee. . . .” The immutable law of cause and effect is thus spiritually discerned, but it operates today negatively. Our salvation must lie, then, in unfoldment and realization of the truth.

The scientific application of the law for good is of paramount importance. The utilization of this most powerful tool is at our disposal! Why is it not used more effectively? Is the concept of spiritual abundance too radical for us to accept? Yet Moses had concrete problems of supply which were met thousands of years ago. The hungry were fed, the law was invoked. Moses said “. . . , That is the bread which the LORD hath given you to eat.” It was the invisible power of faith and conviction that supplied the manna for those wandering Israelites in the wilderness.

It is toward the Invisible then that we turn to eradicate error and false belief, as the famous French chemist Louis Pasteur did. He turned his scientific thought toward the invisible mi-



Can the world be blamed when people starve? It offers man abundant sources of food for his needs.



crobe. He saved countless lives by uprooting conventional beliefs; gazing into the unseen corners of the universe, he unveiled antiseptis.

To the metaphysician, First Cause lies in the mental and spiritual aspects of our lives—man must think his way out of his discordant states, regardless how naïve or impractical this may appear. Nearly everyone speaks of being *practical*; yet we attach hunger, poverty, and fear to ourselves. How truly *impractical!* If we listen solely to the pragmatist with his pessimistic view of world population, it is likely we shall compound our errors. The government warehouses supplying the needy may one day be depleted. Where will tomorrow's manna then come from?

The natural laws operating in the universe must also function in our mental life, creatively supplying the material needs of growing populations. There is no need to appease the skeptics by accepting the traditional and sabotaging the consciousness of abundance—the real source of unlimited supply. Law supersedes opinion, dispelling the tenacious errors imposed on us by impressive authorities in the realm of

economics and in other fields. Alertness is the key—regardless of the plausible arguments presented by the phantom (adversary).

Today the needy and destitute receive a measure of supply from temporary expediences. This is humane, commendable, and necessary to meet the physical aspects of the emergency. However, if we stop *there* we are victims of suggestive world thinking—false beliefs in various disguises. The permanent solution of any problem must be resolved on the mental and spiritual plane—the universe being mental in nature.

This concept has had a preponderance of scientific support, particularly during the past hundred years: Our thoughts create the things we experience. Scientific prayer, a positive belief in good, is the most potent antidote for error. We need not search the stars; Heaven is close by. But Ernest Holmes warned: "If we refuse to create a consciousness of abundance we must expect to remain impoverished. We cannot gather roses from thorns nor pick apples from fig trees. The Law of Cause and Effect is never violated."



DUES RECEIPTS

Dues Receipts for Rosicrucian members are not returned separately by first-class surface or air mail unless the member provides postage for same.

The receipts are returned with the next mailing of monographs by *surface post*. The monographs are mailed twice monthly, and if a mailing has just been dispatched the receipts are held for the next mailing two weeks later. This is done because the dues allowance does not permit the expenditure of separate first-class postage or air mail for mailing receipts.

If you wish Dues Receipts returned immediately, *kindly send postage* for surface or air mail. Those residing outside the United States should obtain from their Post Office *transferable postal coupons* in the exact amount of the postage—either surface or air. If your receipt is to be returned by surface mail, please learn how much time it takes for it to reach you from AMORC and allow a few days extra for the recording of the dues and preparation of the receipt.

RECORDING DEPARTMENT
Rosicrucian Order, AMORC
Rosicrucian Park
San Jose, CA 95114, U.S.A.

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The Window of Understanding

by LOANNE MILLER

ONE DAY, while looking at the backyard through my dining room window, a small object lying in the grass caught my attention. It appeared to be a small animal—in fact, I was sure it was an animal. However, after moving a little closer to get a better look, I discovered the object was only a piece of crumpled paper that had blown upon the grass. At that time I noticed a flaw in the windowglass which had never before been obvious. Looking at the object through the flawed glass distorted my view enough to lead me to believe in the existence of something which actually had no existence in the form I perceived.

Thinking further, I compared the window of the dining room to my “window of understanding”—the understanding of life and the experiences of which it consists.

We can move along with seeming little difficulty in perception and under-

standing—then suddenly we seem to hit a *flaw*, and something which should be quite clear is distorted.

Suddenly and with no warning, our vision of perception is lacking and our understanding of the situation is blurred to the point that the solution which we seek seems impossible. Try as we may, the obstacle looms between us and clarity. More effort put into concentrating upon the situation has no effect toward clarification so long as we continue to view the situation through the flaw. Or worse, the solution is based on a viewpoint which is distorted. Eventually, if we move a little and see the facts from another angle, the perception clears and the problem can be solved.

Always beware of the possibility of flaws creeping into your understanding. They are difficult to recognize and appear so suddenly one is taken unawares.

When confronted with a situation or problem, work around it from various angles. Only in this way can you feel assured that the decision is correct. At the same time realize that others may occasionally be viewing a situation through *their* flaw, and be patient with *their* understanding. Give them a chance to discover their error and correct their view.

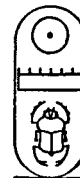


YEAR-END STATISTICS

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

Total number of pieces of incoming mail	576,619
Total number of pieces of outgoing mail	2,882,507
Individually dictated correspondence	101,500
Staff payroll	\$817,387
Taxes, utilities, maintenance, and insurance	\$107,544
Printing costs (not including books)	\$302,135
Envelopes, office supplies, and stationery	\$ 66,483
Postage for the year	\$274,092

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



SO THEY HAVE SAID

YES, HE SAID; the lawlessness of which you speak too easily steals in.

Yes, I replied, in the form of amusement; and at first sight it appears harmless.

Why, yes, he said, and there is no harm; were it not that little by little this spirit of license, finding a home, imperceptibly penetrates into manners and customs; whence, issuing with greater force, it invades contracts between man and man, and from contracts goes on to laws and constitutions, in utter recklessness, ending at last, Socrates, by an overthrow of all rights, private as well as public.

Is that true? I said.

That is my belief, he replied.

Then, as I was saying, our youth should be trained from the first in a stricter system, for if amusements become lawless, and the youths themselves become lawless, they can never grow up into well-conducted and virtuous citizens.

—PLATO'S *Republic*, BOOK IV



Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

May: The personality for the month of May is Cevdet Sunay, President of Turkey.

The code word is SCALE.

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



MOHAMMAD REZA PAHLAVI

July: The personality for the month of July will be Mohammad Reza Pahlavi, Shah of Iran.

The code word will be POLL.



CEVDET SUNAY

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Artists and the Last Supper

by RAYMOND SCHUESSLER

FROM the very beginning of Christian art the momentous theme of the Last Supper, next to the Crucifixion, has presented the greatest challenge to artists. The scene has intrigued artists for over a thousand years. A painter can hardly choose a more difficult composition than the dramatic arrangement of thirteen figures around a table at the moment when Christ reveals His betrayer.

We may be familiar with the most famous paintings of the Last Supper, but there have been more bad paintings of this scene alone than any other in the history of religious art. Those that have succeeded, however, have become immortal as supreme works of art. To take all the diversity of the figures and portray their character as revealed in the Bible, and then show the divine essence of Jesus and the cruel but sly perfidy of Judas, an artist needed not only great talent, but great faith and inspiration.

There have been a great many interpretations of the scene. Many used just Christ and His disciples. But others, such as Veronese, used twenty-three, and Zuccaro used forty-five figures. Some put dogs and partridges into the scene; some had the kitchen door open showing the help and servants; others had a woman spinning in the corner.

It is interesting to note how the artists of different ages place emphasis on the two dramatic moments of the meeting. Some stress the point at which Christ says that one of the disciples will betray Him. Others point up the blessing and breaking bread and the offering of wine.

The first painting of the Last Supper is shrouded in mystery. There is in the Vatican a crude painting taken from the catacombs representing twelve persons in a semicircle, with something like dishes and plates before them. But it is hard to prove whether this was our



Saviour and His Apostles, or merely a feast instituted by the early Christians called a *love feast*. It is assumed by art historians to be the latter.

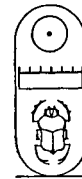
Some Byzantine pictures of the twelfth and thirteenth centuries show Christ breaking bread, but none can be classified absolutely as the Last Supper. Even further back, we can see on the deacon's robe preserved in the sacristy of the Vatican (A.D. 795) something of the sacrament which may be the most ancient in existence. We also have a bas-relief dated 1163 which shows Christ and the Apostles, but it cannot be pinpointed as a Last Supper.

A Break with Tradition

As far as we can prove, the very first painting of the Last Supper was probably painted by Giotto, a Florentine painter, architect, and sculptor, around 1306 in the refectory of the convent of Santa Croce at Florence. His work made a break with tradition in that he portrayed complete freedom. It was astonishing at that time to have John actually lean upon Christ and have five of the disciples with their backs to the viewers. His painting probably set a precedent in the arrangement of the table and figures.

Andrea del Castagno, born in 1390 of Italian shepherd parents, is best remembered for ushering in the dramatic phase of Florentine painting with his vigorous fresco of the Last Supper in which each character is cast in a heroic role.

Ghirlandajo painted his *Last Supper* around 1480 in Florence; it covers the back wall of a chapel. Judas, isolated from the rest of the group, seems to be defending himself before Peter who sits



beside Christ and speaks to Him while John lies on His breast. The artist is in love with detail and he paints birds and trees as explicitly as the features of the characters.

The most famous painting and truly the greatest was Leonardo da Vinci's version painted in 1494-1497 in the refectory of Santa Maria della Grazie, Milan. Leonardo, the "miracle of nature," attacked the problem with great skill. He searched the city for models and made hundreds of sketches of faces and costumes. He depicts the moment following Christ's prediction, "One of you will betray me." In his notebook he wrote how he tackled the problem:

"One of the apostles who was drinking set down his glass and suddenly turned his head toward the speaker. Another twists his fingers, knits his brows, and leans toward his neighbor who spreads out his hands and opens his mouth in amazement. Another whispers in his neighbor's ear; another upsets a glass on the table. Another rests his hands and watches the rest; another blows out his cheeks; and another bends forward shading his eyes with his hands."

Triangular Pattern

Grouped three by three in triangular patterns, the Apostles do not have their names written underneath (as was done by Ghirlandajo and del Castagno) but are clearly recognizable by their facial traits, corresponding to the description in the Scriptures—Jude expresses consternation; Simon, painful anxiety. All have a depth of character never reached before. Christ is silhouetted against the sky in the center; Judas (Leonardo was the only painter to put him on Christ's right) is totally immersed in shadow. Christ's simple gesture expresses forgiveness.

Leonardo tried to break the formality of the line of heads naturally and without disturbing the simplicity of the scene. He also solved the problem of Judas by not making him too prominent. Nor did he make him too evil.

It is not proper to portray Judas as an evil, degenerate criminal—how could he have become an Apostle in the first place if he were, and how could he have

had enough conscience to hang himself after the betrayal?

Painted only fifteen years after Ghirlandajo's detail-filled mural, Da Vinci's work rejects all minor descriptive detail. Unadorned, it carries the full weight of religious and human meaning. It does not amaze us with greatness but satisfies us with its perfection. Leonardo worked four years on the painting. It was famous before it was finished, and on the day it was shown a holiday was declared.

Renaissance Paintings

Most early Renaissance paintings were done directly in wet plaster on the walls of churches and monasteries. This method required speed, which resulted in broad, flowing figures, and a certain monument effect. On the other hand, the medium of oil on canvas or wood used in Venice and the North encouraged a more careful handling of surface and texture, resulting in realism of detail.

Although the defective oil Da Vinci chose faded rapidly . . . although part of the painting was destroyed in 1652 when a door was cut through the wall and further decay set in when the refectory was made into a stable (against Napoleon's orders) and greatly damaged by dragoons in 1796 . . . although the refectory was flooded for fifteen days in 1800 . . . Leonardo's Last Supper remains the supreme image. After he finished his masterpiece there was no need to paint another. But continue to paint, artists did.

Raphael, beloved artist of the Renaissance, painted three versions of the Last Supper. The second was his best, a fresco on the wall of the Loggia in the Vatican painted sometime around 1510. He has the disciples seated on all sides of a square table, while those seen from behind are turning their heads so as to show their faces. His last attempt was a drawing, never painted, now in possession of the Queen of England. This was a masterpiece full of deep melancholy which would have rivaled Da Vinci's if finished.

In 1564, Titian finished his Last Supper and sent it to Philip II of Spain. The masterpiece was hung in the great dining hall of the Royal Palace—after

the top of the canvas had been cut to make it fit the wall!

Titian painted thirteen life-size figures surrounding a table in a vast hall. He put in many small common details such as a dog under the table gnawing a bone and a partridge drinking out of a shallow bowl, which many regard as irreverent. Others have explained the dog's eating the bone as signifying the meal was over. Perhaps the most irreverent handling of the sacred scene was by Albani who had one of the Apostles peeping into the wine pitcher with a disappointed look.

Historically, it is probably a fault to represent Christ and His Apostles as seated instead of reclining around the table. In olden times a *triclinium* or couch was used at all social meals. The custom of sitting was sometimes but rarely in vogue among the Jews. But more important, when the Passover was first instituted the Jews ate it standing, but afterwards it was important that they should eat it in an attitude of repose, such as lying upon couches to indicate the security and freedom which the Israelites enjoyed after their freedom from Egypt. It seems the fact was unknown to the earlier artist, or disregarded.

In the scene by Stradano, all the figures do recline on couches, which is historically correct, but in the background is a vulgar kitchen where cooking is being done, and under the rather handsome Judas is a demon with horns, tail, and hoofs. Clement VIII had commented when other Suppers included the Devil: "It does not please me for the Devil to be so familiar with Jesus Christ."

Those paintings which show Judas holding the purse as a symbol of his treachery for thirty pieces of silver, are a mistake. Judas always carried the purse openly, for he was the steward or purse bearer of the party. And since the money bag is also the attribute of St. Matthew, the taxgatherer, it is important not to confuse him with the traitor and thief.

Tintoretto painted the Last Supper at the end of his life between 1591 and 1594 in the San Giorgio Maggiore, Venice. His mural illustrates the great change in the conception of the theme that took place in the late 1500's. Tintoretto was the first to conceive the Last Supper as a night scene. He used a supernatural light to illuminate the event.

The activities of servants, angels, and bystanders distract us from the main actors in the drama. In one corner of the room an old woman is spinning. This probably refers to an earlier tradition that the Last Supper was eaten in the house of Mary, the mother of Mark. Christ has risen to distribute bread and wine; supernatural light radiating from Him mingles with natural lamplight.

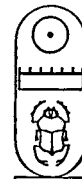
Peter Paul Rubens, for whom the religious orders of Antwerp celebrated 700 masses for the repose of his soul, painted his scene between 1620-1635. A single circular movement unites his composition. Judas looks directly out of the picture at the viewer.

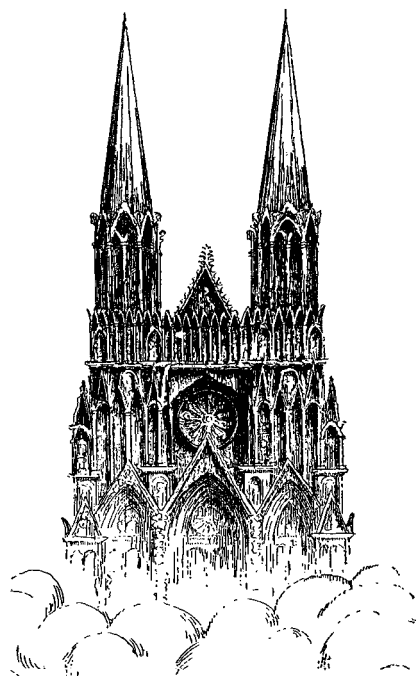
Salvador Dali

The most famous modern interpretation is that of Salvador Dali in his *The Sacrament of The Last Supper* which hangs in the Chester Dale Collection of the National Gallery of Art in Washington, D. C.—striking proof that this historic subject will never lose its appeal for the artist.

In Spain, Dali designed it along classical lines. He floated the whole scene in space to denote spirituality. Above the table floats a segment of the dodecahedron, the twelve-sided figure that Pythagoras, the Greek philosopher, said was the symbol of the universe. He centered his theme upon *The Sacrament of the Last Supper* instead of merely "The Last Supper" as all the others designed it.

The end is not yet, and certainly there will be many more versions in the years to come of this most challenging of Biblical scenes.





Cathedral Contacts

THE LIMITATION OF PLEASURE

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

THE PLEASURE-PAIN principle was at one time quite popular in psychological thought. This concept meant that in everything we do there is a tendency toward pleasure and to get away from pain. Even today, there is no doubt a great deal of truth in the pleasure-pain concept. Every individual, to a certain degree, strives to find pleasure. We avoid all pain that is possible, only enduring pain as a rule when it is for the purpose of achieving an end which will be pleasurable. This is even true when that pain is vicarious, even though we might not so state the truth in this way.

Pleasure as a natural goal is a concept quite easy to prove within itself but difficult to prove as being the final and ultimate motivation of all life. It was the great American psychologist and philosopher, William James, who in his classic *Principles of Psychology* first gave serious contradiction to the

concept that man behaved only as a means of achieving pleasure and avoiding pain. In considerable detail he outlines other motivations that are not directly, or even indirectly, associated with either pleasure or pain.

The motivation for living lies deeper than the feelings that accompany the physiological system. Pleasure and pain, in the accepted use of the terms, apply purely to the reaction of the physical body. We experience pleasure and pain through our physical senses; therefore, it should be concluded that in the ordinary sense, or within the usually accepted definition of the terms, pleasure and pain are physical phenomena.

It is therefore logical that, as far as the physical body is concerned, we will not cause pain if we can avoid it, and we will participate in pleasure when the opportunity arises. Reason dominating human action will modify the extent to which we will participate in pleasure or avoid pain.

Man has a choice of going either of two ways. These ways are exemplified by the swinging of a pendulum. There are two extremes, and in thought and action we are always somewhere between the two extremes. We balance one way or the other, depending upon the circumstances, but extremes are always precarious. The pendulum pauses only on the extreme side of the swing long enough to move back. To hold it there artificially would only defy natural laws and cause the meaning of the movement to have no purpose.

Extremes are to be avoided as a permanent condition. No one can find satisfaction in physical pleasure as a permanent thing, and of course no one would want to suffer continuous pain; and yet the extremes of some thinking have accentuated both of these. Certain ascetics have believed that the voluntary production of pain is the key to spiritual growth, while those of the extreme pleasure-seeking school of thought have believed that pleasure is the sole end of existence. That neither of the proponents of these policies have found complete satisfaction in life is proof of their error.

We must, however, concede that insofar as the physical body is concerned

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it is not wrong for man to share in certain types of pleasure. In other words, *pleasure* in itself is *not* a sin. It is only through the *misuse* or the possible overemphasis of pleasure, particularly when it involves others who may be caused pain, that the pleasure-seeking process becomes a sinful act. Within the world of physical phenomena, the seeking of pleasure and the avoidance of pain become an endless spiral.

Pleasure, however, being on a physical level, does not have the permanence that we imagine exists. All of us have had the experience of anticipating a pleasure which was not as pleasurable in actuality as it was in anticipation. We have looked forward to certain events, a meal at a favorite restaurant, a trip, an evening at the theater, and many other things, but, by basing our anticipation upon some pleasure that we have experienced or that we believe someone else has experienced, we have been disappointed.

Pleasure, if sought entirely in the physical world, must be continually augmented until its true aim and purpose is lost in the complications of attaining it. The limitation of pleasure is therefore due to the wrong point of view in assigning values. If physical pleasure becomes so desirable that it becomes the most important thing in life for an individual, then all effort directed toward its achievement loses sight of the forms of pleasure that may be at hand and are passed by.

Most of what has been said here has to do with pleasure derived through the physical senses. Are there other pleasures? Logically there are, for we know that some of the happiest people in the world have been those who have been deprived of, or to whom there have not been available, most of the means with which we normally associate the concept of pleasure. People isolated, insofar as a place to live is concerned, or limited by lack of physical possessions, have found great happiness and peace of mind in the pleasures which would ordinarily be considered comparatively simple and almost unassociated with the luxuries normally related to pleasure.

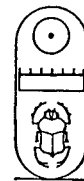
The simple and healthful expressions of the normal emotions of the human being are our most enjoyable and satis-

fying physical pleasures. In the same sense, there are pleasures in a psychic or immaterial sense. The man or woman who finds true value in intangible things, in principles, ideals, and concepts having no relation to the changeability of the physical world, finds an enduring pleasure. Such pleasure underlies and sustains an individual in spite of the physical inconveniences or even pain that may be a part of his daily living.

As has already been stated, physical pleasures diminish with use. We constantly have to buoy them up with the addition of gadgets or various actions that tend to sustain them. A part of such pleasure is lost in actuality after one's anticipation is ended. Insofar as the psychic world is concerned, the exact opposite is true. Anticipation can only be a minor inkling of the true sensations to come; and the pleasure that comes from the realization of ultimate values from the paths that lead—through concentration, meditation, and proper use of reason—to God and the Absolute are constantly evolving paths of pleasure-producing effects that the mind of physical man cannot duplicate even in his wildest and most far-stretched imagination.

The Biblical injunction "But seek ye first the kingdom of God, . . ." is a guide to man, implying that if he will seek first the ultimate realities of the universe all other knowledge will be added to him. It is not wrong to try to understand our environment, but to place value upon it is to leave a gap in life's experience that can in no other way be filled. To seek first the meaning of the Absolute, the personal realization of God, is the path leading not only toward true pleasure, but to the means of understanding everything else.

In the broadest sense, then, the pleasure-pain principle does exist. Through both his spiritual and physical being, man strives to find peace, to find knowledge, and to enjoy his proper relationship in the Cosmic. If he places his values where real value exists, the whole experience will be elevated; it will raise him to a level of such understanding and experience that will be a perpetual pleasure and that will endure because it is unencumbered by any physical limitation. (see overleaf)



The Cathedral of the Soul

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attainments are designated when cosmic benefits of a specific nature may be received.

Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing five cents to cover mailing.



AUSTRIAN GRAND MASTER PASSES

Emanuel (Many) Cihlar, who was Grand Master of AMORC in Austria prior to World War II, passed through transition in Vienna November 30, 1967. After the war Frater Cihlar was again active in the affairs of the Rosicrucian Order throughout Europe though in ill-health due to long service on the Russian front in the Austrian Army. He was the author of many mystical works including *Mystics at Prayer*, which has been published in several languages having a worldwide circulation.



MEET WITH ROSICRUCIANS . . .

During the spring months there will be several opportunities for members to meet in the stimulating atmosphere of a Rosicrucian Conclave. In most instances a Grand Lodge representative will be on hand. These are occasions for direct participation in Rosicrucian work—in lectures, forums, films, classes, and rituals. For complete information, write to the persons listed below.

ENGLAND, NOTTINGHAM: May 25-26. Midlands and Northern Conclave. The Supreme Grand Lodge will be represented by Raymond Bernard, Supreme Legate for Europe. Contact: Conclave Secretary, Miss Ruth Burnett, 72 Main Street, Sutton Bonington, Loughborough, Leics., England.

FLORIDA, MIAMI: April 27-28 (dates to be confirmed). Miami Chapter, AMORC. Contact: J. W. R. Bryan, 121 N. W. 39th Avenue, Miami, Florida 33126.

ILLINOIS, CHICAGO: May 3-4-5. Nefertiti Lodge, AMORC. Grand Lodge will be represented by Erwin Watermeyer, Director of AMORC's Technical Department. Contact: Conclave Secretary, Roberta M. Byrne, Nefertiti Lodge, AMORC, 2539 N. Kedzie Blvd., Chicago, Illinois.

MISSOURI, KANSAS CITY: April 27-28. Kansas City Chapter, AMORC. Contact: Conclave Chairman, Miss Elsa Krauss, P.O. Box 11372, Kansas City, Missouri 64112.

NEW YORK, BUFFALO: May 5 (date to be confirmed). Rama Chapter, AMORC. Contact: Louis J. Olivero, 740 - 19th Street, Niagara Falls, New York 14301.

OHIO, YOUNGSTOWN: May 18-19. Pennsylvania-Ohio Regional Conclave. Grand Lodge will be represented by Erwin Watermeyer, Director of AMORC's Technical Department. Contact: Conclave Chairman, Jack L. Glass, 635 Poland Ave., Struthers, Ohio 44471.

PENNSYLVANIA, ALLENTOWN: April 28. Allentown Chapter, AMORC. Contact: Conclave Chairman, O. D. Huffstutler, 513 N. 22nd Street, Allentown, Pennsylvania 18104.

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Why Leap Year?

by OTTO WOLFGANG

LEAP YEARS are necessary because they are a mathematical requirement. The extra dividend of one day which Father Time pays us in 1968 is an ingenious device of the astronomers to keep our years in step with the sun and the seasons. As an extra dividend, it means a billion-dollar bonus to American wage earners—one additional day's pay in 1968 as compared with 1967.

Fact and fable are strangely mingled in the history of Leap Year. What would seem to be fable is revealed as fact, and what has long been accepted as historical fact is often discovered to have no real basis.

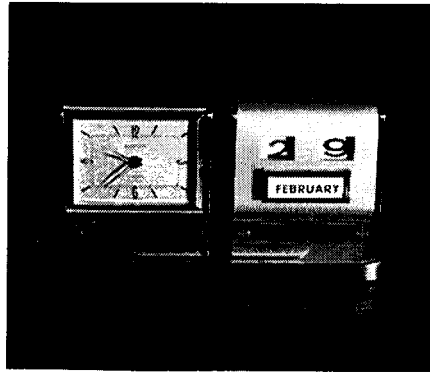
For an example of a Leap Year legend, which would ordinarily be dismissed as pure fancy, take the time-honored tradition whereby maidens may make their own proposals of marriage during Leap Year. Most of us will be surprised to find that this privilege is based on actual legislation enacted in at least four different countries several hundred years ago. According to ancient legend, it was started by St. Patrick, the missionary, in Ireland during the early part of the fifth century.

It became the *law of the land* in 1288. In that year there was an act passed by the Scottish Parliament in which:

"it is statut and ordaint that for ilk years known as lepe yeare, ilk mayden ladie, of baith high and lowe estait, shall hae libertie to bespeke ye man she likes."

A few years later a similar law was passed in France. Then in the fifteenth century, just before Columbus sailed for America, the tradition was legalized in Italy by the governments of Genoa and Florence. In England the custom had become part of the common law by 1600, when the legal books defined it thus:

"As oft as lepe yeare doth return ye ladies have ye privuleg of making love



to ye men, which they doe either by wordes or by lookes, as to them seemeth proper."

The Scottish law had a neat little enforcement clause to make sure the men took it seriously. It provided that:

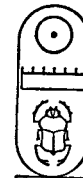
"gif he refuses to tak her to bee his wife, he shall be mulct in the sum of ane hundredity pundis, or less as his estait may bee, exceptt and alwais gif he can mak it appeare that he is betrothit to another woman, then he shall be free."

In old England, a man who refused a Leap Year proposal had to pay a silk gown as a forfeit.

Why do we have Leap Year, with its extra day? Who started it? How necessary is it? Why was the extra day jammed into February?

The reason for Leap Year is found in the astronomical length of the year. A year is the time it takes the earth to circle the sun—and the astronomers have worked this out as approximately 365 days, 5 hours, 48 minutes, and 46 seconds. So we have a calendar with 365 days in ordinary years and every four years we add a "leap day," which picks up the extra fraction and keeps our calendar in step with the seasons. (This still is not quite exact enough, so we omit leap day in "century years" three times in four centuries; the year 1600 was a Leap Year; the years 1700, 1800, and 1900 were *not* Leap Years; the year 2000 will again be a Leap Year.)

Founder of Leap Year was Julius Caesar, who is the grandpapa of the calendar we now use. He got the idea



from the Egyptian astronomers, who had long before suggested the insertion of an extra day every four years but had been unable to get the Egyptian people to adopt it. Julius put it into his calendar in 45 B.C., but it was so much of a novelty and so poorly understood by the Roman authorities that for a generation they mistakenly made every third year a Leap Year instead of every fourth. Eventually they got on the right track.

There is no agreement among historians as to which were the Leap Years in the first half-century of the Julian calendar. Some hold that 45 B.C. was the first Leap Year in history; others place it in 44 or 42 B.C.

Caesar's rule of one year in every four worked all right for a thousand years or so. Then its little error began to accumulate. Then along came Hollywood.

John of Hollywood

Not Hollywood, the movie capital of the world, but John of Hollywood, a Scotch monk who lived in Paris in the middle of the thirteenth century. He made a sensational discovery. He showed that the Julian calendar was currently seven days behind the real date calculated according to the sun. He pointed out that Julius Caesar's Leap-Year rule was at fault. He started a propaganda campaign to correct it, but it was not until three centuries later that his campaign bore fruit. Then it was Pope Gregory XIII who fixed things up, dropping ten days out of the year and amending the Leap-Year rule so that the same difficulty would not occur again.

Many people have wondered why Caesar inserted his quadrennial leap day in February. The explanation is fairly simple. The Roman year in ancient times started on March 1, as indicated by the fact that we still call several of our months by Roman number-words—September meaning "seventh month"; October, "eighth month"; November, "ninth month"; and December, "tenth month." February was the last month of the old Roman year; leap day was just tagged onto the end of the year.

February 29 has been a *curiosity* among the dates of our years. It is the

birthday of nearly 100,000 living Americans, who are thus placed in the odd position of having an authentic birthday only once in four years. The common law provides that they be entitled to observe February 28 as their natal date in non-Leap Years, this procedure being based on a royal proclamation made by Henry III in the year 1236.

In the ecclesiastical calendar, February 29 has its own saint—an English holy man named Oswald who died on February 29, 992.

Rossini, the musical composer, was born February 29, 1792. Seventy-two years later he celebrated what he called his eighteenth birthday with a festival, where he declared his intention of turning over a new leaf and disregarding "the frivolities of youth and the indiscretions of a teen-ager." Rossini, of course, was wrong about its being his eighteenth birthday, for the year 1800 was not a Leap Year, so the festival celebration occurred on what was really his seventeenth.

Gilbert and Sullivan made the same mistake in *Pirates of Penzance*, where the plot revolves around a pirate's apprentice who was born on leap day. The authors did not realize that 1900 would not be a Leap Year, and therefore their calculations were not quite accurate.

Observances

Descendants of Christopher Columbus long observed February 29 as a special day of thanksgiving. Their distinguished ancestor had one of the most dangerous adventures on that day, in 1504. He was wintering in a sheltered bay on the island of Jamaica; the natives had grown hostile and were withholding supplies that he urgently needed, until on leap day he ingeniously worked upon their superstitions by predicting an eclipse.

In England and Holland, leap day is quite generally observed as a festive occasion. Topsy-turvy parties are the custom, with the girls acting as hosts and escorts, and taking the lead in party games and contests. Society groups in New York City still observe the day with a Leap Year Assembly, a fashionable subscription dance which goes back to colonial times; the formalities are

arranged in reverse—the stag line is composed entirely of girls who take the men to dinner, supply them with floral bouquets, and cut in for the general dancing.

One of the little known facts about Leap Year is its connection with playing cards. Historians say that playing cards, as we know them today, are probably a direct development of small one-week Egyptian card calendars, which originally were combined into a pack of fifty-two, to make a complete calendar for one year. The fifty-third card, now the joker, was provided to take care of the odd 365th day of the year, and it also represented the 366th of Leap Year.

Calendar of the Future

What of Leap Year in the calendar of the future? Leap Year, 1968, may be the last time we shall see a 29-day February. We are getting ready for a revision of our old calendar. The World Calendar, now contemplated by the United Nations, will shift leap day from the old February 29 to the middle of the year. It will be called “W” or June 31, an international holiday.

Under the new calendar, February will have thirty days, and will at last be put back on a more equitable basis with the other months of the year. The calendar will divide the year into identical quarters of ninety-one days each—plus an extra day at the end of the year to be called World’sday, December “W” or 31. In this equal-quarter plan, every three months will be alike; people will memorize the quarterly calendar just as they now memorize the multiplication table. Each quarter will start on Sunday.

Calendar reform is definitely on the march. The proposal that presents the most logical workable and satisfactory solution is the World Calendar—primarily because it involves a minimum of changes in the present system. As

Secretary-General Trygve Lie said to the United Nations:

“Since the World Calendar is perpetual, all years would be identical except for the supplementary day in Leap Years.

“Its method of dividing the year into four equal and identical quarters makes it possible to use the quarter as a unit of subdivision, which is very convenient for certain aspects of everyday life.

“With the existence of this calendar, statistical surveys, budgetary estimates, financial operations and plans for economic and social organization may be drawn up in much simpler fashion. Comparisons between any two periods may be drawn with simpler calculations and fixed formulas.

“Furthermore, periodic events, such as the convening of a Parliament, can be permanently fixed as to both the date and the weekday.

“The stability of the calendar also makes it possible to contemplate the stabilization of festivals which are at present movable.

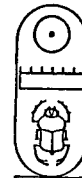
“It must be noted that this reform would, to a great extent, meet the need of improving the measurement of time from the economic and social point of view.”

The simplicity of the revision would make its adoption very easy. As a matter of fact, the only changes that would be necessary would be the addition of two days to February and one to April, and the dropping of one day each from March, May, and August. As it is proposed that the World Calendar would not be adopted until Sunday, January 1, which coincides with our present calendar, the transition would offer no difficulties. A good many people at the United Nations hope that a new calendar will be adopted and installed by next Leap Year.



Even the severed branch grows again, and the sunken moon returns:
wise men who ponder this are not troubled in adversity.

—BHARTRHARI





THE ANCIENT WISDOM

by ALICE STICKLES, F. R. C.

IT is impossible to study metaphysical teachings or explore esoteric doctrines without seeing references to the ancient or arcane Wisdom. The very reference implies that there were ancient people or wise men who were more enlightened than we are and who lived in accordance with a divine blueprint for mankind. While the word *arcane* means secret or hidden, this is not entirely true, for the ancient wisdom is not dead or lost, but is visible and available to those ready to attune with it and seek its revelations. It is mystical, divine, cosmic. At the present time there are thousands, perhaps millions, of people who are inquiring about this ancient Wisdom. They are seeking it and finding in it a foundation for their mental and spiritual concepts.

The ancient Wisdom concerns certain immutable natural laws. They are not deep, mysterious, or confounding but simple, self-evident, and clear to those who will take the time to observe them carefully. It is only the half-truths that are muddled or confusing.

Self-Realization. Let us examine a few of these universal laws by beginning with the simplest of all. It is this: The very first reality which confronts a man with his first breath is his own existence. Before he is fully conscious of his own identity, he raises a howl for recognition from the world into which he has been born. He does not examine his own existence or analyze or argue about it. He knows but one thing! "I am." It will be some time before he comes to understand that

there are a lot more *I Am's* in the world besides his own. His *I Am* comes first. After the first cry, *I Want* will be his theme song for a long time, until the time that his better emotions begin to motivate his demands.

Law and Order. Consciousness of one's own *self* is the first law of nature. Then comes the consciousness of other people, the earth, the sun, and stars. Thus man lives in two worlds at once—the world of his own being and the world of phenomena outside of himself.

While man first thought of the outside world as an extension of himself and having a personal relation to him, the next step was that he realize the overwhelming truth that he was an extension of something outside of himself of far greater intelligence and power. Thus came the concept of Deity which was in control of all the forces of nature. Ancient man observed the changing seasons, the movement of sun and planets, the cycles of birth and death, and he discovered that there were order and system in the processes of nature, never failing, never forgetting to function. This all-powerful, ever-present, all-knowing Being, the operator of the infinitely large and complex "chock-works" of the universe, must have a name and an identity. Dozens of different names have been bestowed upon the Supreme Intelligence, expressing awe and admiration and worshipful devotion, but the shortest name we know is simply God.

Eternal Change. Another thing observed by ancient man was that nothing

*The
Rosicrucian
Digest
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in the universe remained the same very long. There was *constant motion* and constant change, the building up of conditions or manifestations followed by a period of tearing down. Nature was persistently separating or uniting various elements or forces to create new forms or new conditions. The people who resisted these changes too stubbornly eventually were destroyed themselves. This reluctance to adjust to new trends and new ideas is described in the story of Lot's wife. So reluctant was she to leave her home that she paused to look back and was crystallized into a statue of salt which would dissolve and be washed away in the next rainfall. The moral of this is that we don't have to go along with every passing whim and fad; neither should we resist change to the point of becoming crystallized.

Cause and Effect—Karma. Another great immutable law observed by man was the *law of Cause and Effect*. A man's status in each lifetime is governed by this law. Nothing *just happens*. There is always a reason *why* it happened. If man or natural forces cause something to happen, it produces results or takes effect upon someone or something else in either the present or at some time in the future.

In human affairs, this law is called the law of Karma by the Oriental philosophies. Its purpose and logical application have recently been recognized by thinkers in the Western world. The Master Jesus was trying to teach the workings of the law of Cause and Effect when he admonished his followers ". . . whatsoever ye would that men should do to you, do ye even so to them. . . ." And ". . . whatsoever a man soweth, that shall he also reap." This law was the essence of his teachings. The law of Cause and Effect is self-evident and self-operating, not as a punishment or reward for man's transgressions or his accomplishments but as a method of self-instruction through his own experiences, either pleasant or unpleasant.

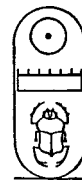
Also, in parable he stressed that if a man sowed wheat, wheat would grow in his fields, but if he scattered weed seeds in his garden, weeds would be his harvest. If he short-changed his fellow men in one life span through greed and

selfishness, he would suffer the same treatment from others at some time.

Relativity. The principle of Relativity or Comparison is another proposition that does not have to be proved. All it requires is some intelligent observation. According to this law, nothing stands alone, complete, absolute, or independent, except the Universal Presence itself. No single thing or idea is comprehensible except by comparison to something else. *Light* has no meaning except by comparison to darkness. *Right* implies a comparison to left. A man is *tall* only as related to a short man. *Bad* by one standard might be good by another. A woman might be *beautiful* in one man's eyes and ugly in the eyes of another. There are no fixed ideals, no status of perfection to be sought or reached, for one man's *heaven* might be stagnation and defeat to another. There are only individual ideals to seek, and when they are attained they become stepping-stones to new objectives of a more refined nature and a higher value.

Law of Rhythm. Action and reaction are the operative mechanics of rhythm. It is concerned with the cycles of manifestation, for it gives rise to pulsations, beats, vibrations, or frequencies of energy in the physical world about us. The rise and ebb of the tide; the beating of a heart; the periodicity of night and day; the accented and unaccented beats in music—these are but a few examples of the law of Rhythm in action. There is not a particle of matter in the whole universe that is not in a whirling frenzy of activity, with every particle gyrating according to its own specific law of rhythm. The shortest frequency with which we are familiar is in the heart of the atom. The longest on this globe is in the rise and fall of continents. Their wavelength or pulse is too long to have any perceptible meaning to anyone but the geologists and anthropologists. Whether long or short, or somewhere in the middle octaves of the cosmic keyboard of frequencies, they are all operating in accordance with the same natural law.

Doctrine of Reincarnation. Closely associated with the law of Rhythm and the law of Cause and Effect is the doctrine of *reincarnation*. The wise men



of the Far East were not so quick to forget their divine heritage as were men of the Western hemisphere. They remembered that, as sons of God, His eternal essence was the living, conscious part of man's being. Man's soul was eternal—of God and belonging to God. The soul had been sent to occupy a succession of bodies down through the ages and to experience physical existence through a long period of evolution on this planet, and until the *souls* of men could return to the Father's House in full realization of their oneness with their divine counterpart. This is the doctrine of reincarnation.

The succession of lives in and out of physical bodies fulfills the law of rhythm or periodicity. The Oriental mystic thinks no more of shedding his wornout body at the end of each lifetime than he does of the tree's shedding its leaves in the autumn and living in the dormant state until its rebirth in the Spring. He thinks of his life between incarnations in the cosmic or psychic world as the most *real* part of his life cycle, and of his life in a physical body much like the schoolboy thinks of the years he must spend in classrooms learning his lessons.

Law of Polarity. The law of polarity is too well understood in scientific circles to justify much analysis, except to say that as the law of attraction and repulsion it was understood by the ancients when they devised the Greek cross as a symbol of this law. This cross consists of one horizontal line symbolizing the negative, magnetic force (feminine), bisected by the vertical, positive, electronic (masculine) line.

These two elements in motion were depicted by the swastika, or Greek cross, with short lines at right angles to the arms. If these short lines or extensions were toward the right of the arm, it symbolized centrifugal force; if toward the left, the force indicated was centripetal. These two forces, rotating in opposite directions, could work together in harmony like the gears in a mechanical contrivance. That illustrates the statement that *unlike attract each other, while like repel each other.*

The ancients observed that these two forces in exact balance kept the moon

from flying off into outer space because of the earth's centrifugal force caused by spinning on its axis or from plunging downward to earth because of her gravity or centripetal force.

On the surface of the earth, the rays of the sun are positive, while the magnetic currents of the earth are negative. The result is *life* in all its myriad aspects.

Symbols and Allegories. The more we search the remains of lost civilizations, the more we are tempted to believe that the people of the past were fully aware of their relation to the Master Architect of the Universe. Then, after eons of time and after becoming engulfed in the lower octaves of corporeal existence, they had gradually forgotten their former estate and the universal principles which had been common knowledge to them.

This forgetting, this downward path of devolution, is told in the Christian Bible in the symbolic story of the downfall of mankind through their symbolic parents, Adam and Eve. The same symbolic forgetting or leaving the Father's house is related in another allegory, the story of the Prodigal Son. At the present stage in world progress or evolution, mankind has reached the point just about where the wayward boy took stock of his degraded status and decided to retrace his steps to the home of his father. And because mankind has decided to *reach up*, there is a whole hierarchy of cosmic principles or entities ready and waiting to *reach down* to assist the Prodigal in his endeavors.

In all ages there have been a few who *remembered* their rightful status, their divine origin, and who attempted to keep this memory alive and to help their fellowmen in their return to the Father's house. Among the most outstanding of these were Mohammed, Mithras, Buddha, Zoroaster, Akhnaton, Moses, and the Master Jesus. These great leaders and hundreds of others were followed by their disciples and adherents who devoted their lives to spreading the Truth, the ancient or arcane Wisdom, in the form of the great philosophies such as the doctrines of the Greek sages, the esoteric teachings of the Far East, and our present-day schools of advanced learning.

What Value Confession

by SAMUEL RITTENHOUSE

CONFESSIO*N* can be either oral or written. It can be a brief, spontaneous recital or an elaborate, analytical declaration made to a single individual or to a group; or it can constitute a general avowal not particularly directed toward any human. Why does the individual voluntarily confess? What is the motive behind it? A confession is prompted by a psychological aggravation, the result of a mental conflict. Knowledge which the individual has concerning his own relationship, his conduct, or the conduct of others is experienced as being in conflict with his own moral sense. The subject of the confession is, therefore, foreign to the psychic self of the individual. It tends to produce anxiety and mental distress by its contrary nature. Relief appears only to be had by a confession, by an avowal of sin.

From this it can be seen that the motivating factor of confession is the individual's conception of sin. Unless the individual is conscious that he has violated his accepted religious, moral, or social creed, he has nothing to confess. The wrong or evil conduct must be a personal conviction. It must be an intentional abuse of what the individual has morally subscribed to as good. A code, religious, moral, or ethical, which is not in accord with the moral or spiritual self of the individual, will not give rise to a desire on his part to confess its violation.

To be considered an evil or sin, the deed must constitute, first, an offense against the self. The moral precepts underlying the compulsion of confession may be associated with an external counterpart, as a religious or moral system, but they must have become an integral part of the self-consciousness of the individual. The realization of wrongdoing thus becomes a psychic disturbance. If this distress did not occur, the individual would never resort

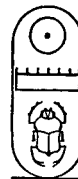
to confession. In fact, the confession is a form of purging, the ridding oneself of a distraction, so that, psychically and emotionally, purity of thought and, most of all, *peace of mind* may be restored. In almost all religions, including those of the non-Christian sects and of the mystery schools of antiquity, the rite of lustration or purification was always related to confession.

Fear, of course, plays an important part in the instigation of a confession. The individual seeks a remission of his sins to avoid the prescribed punishment of his religion. Almost all religions ascribe to the Deity, and often to his supreme temporal representative, the faculty of perceiving man's sins directly, whether he confesses them or not. Consequently, the devotee believes he cannot successfully conceal them. As a result, he confesses them, not to acquaint his god with his evil acts, but to show that he wishes to expiate them. To the sinner who fears, a failure to confess is held to be a further indulgence of his wrongdoing; it is a compounding of it, incurring a heavier penalty.

In Form of Creed or Prayer

The confession may assume the form of a creed to which the individual subscribes. Thus, for example, the individual declares that he believes himself to be of such a nature, being incomplete and imperfect, and praying for light and for divine intervention. The form of many prayers is in itself a confession, concluding with the appeal for absolution of sins.

Psychologically, the individual can derive a satisfaction from his confession only if it is made to an authority that can grant forgiveness or help him to attain it. The authority must be external and can be approached outwardly or through the medium of self. The mere reciting of evil acts committed does not provide a psychic or emotional relief, unless the sins are absolved or, from the confession, there arises some means of atoning for them. The principle here involved is that the individual believes that he has impaired his own spiritual nature or his faith by his evil conduct. Restitution must be made by him personally or through an



intermediary that will restore the original state within him.

To explain this, we may use the analogy of a man who finally discards a large quantity of refuse from his own home because it has offended his sense of orderliness and cleanliness. Though this refuse is no longer present, having been discarded, the home is not quite restored to normal. The refuse has left stains upon the floor and walls. These he must remove so that the house will assume its original cleanliness. Thus a contriteness is not enough in confession. The individual wants security as well, the conviction of the restoration of his original moral and spiritual status. This is attained in accordance with the rites and dogmas of the faith of the individual. As one of the fathers of the early Christian church said, "The soul is healed by confession and declaration of sins, with sorrow and the prayer of the church."

In the Rituals of Antiquity

Confession has been popularized by Christianity as a fundamental rite of the various Christian sects. However, confession has appeared in the rituals and customs of those people of antiquity who preceded Christianity. There is no Babylonian or Assyrian word for confession, but there is evidence of the idea. It is indicated that the individual acknowledged before a deity an offense against religion, justice, or morals.

In Babylonia, the concept of sin was principally a violation of the prescribed ritualism. There has been found, inscribed in cuneiform, the Sumerian confession: "Uncleanliness has come against me; and to judge my cause—to decide my decision, have I fallen down before thee." In connection with Sumerian rites of purification is found the phrase *pit pi* which means "opening of the mouth." It appeared that a requirement of cleanliness was the speaking of the truth, a cleansing of thought.

In Egypt, there were no formal ritualistic requirements for confession. However, in effect confession is very much in evidence in the liturgies of ancient Egypt. The *Book of the Dead*, a collection of ancient liturgies, reveals a number of them. The ancient Egyptian had a highly developed sense of

wrong conduct. The virtue of right conduct was set forth in numerous places. The *Book of the Dead* declares that Ka, the soul, was to be weighed in judgment after death. In the great judgment hall of the next world, Osiris and forty-two gods presided in judging the worth of the soul of the deceased. Ka, as the heart and soul combined, was placed in the tray of a scale. In the opposite tray, weighed against it, was Maat or truth, symbolized by a feather.

Declaration of Innocence

The Egyptian anticipated such an ordeal of judgment after death and prepared for it by avowing what constitutes a *negative* form of confession. This negative confession is really a declaration of his rectitude or innocence instead of an admission of guilt. For example, we have this ancient affirmation from an old papyrus: "I did not speak lies, I did not make falsehood in the place of truth, I was not deaf to truthful words, I did not diminish the grain-measure, I was not avaricious, my heart devoured not (coveted not?)."

In the Hebrew language there are definite words for the meaning of sin and of confession. A number of actual confessions appear in the Book of Genesis. In Chapter 32, Verse 10, Jacob confesses his unworthiness: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; . . ." In Genesis, Chapter 42, Verse 21, Jacob's sons confessed their guilt: "And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

A further example of these Hebraic confessions is found in Psalms, Chapter 51, Verses 2 and 3: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me."

Roman Catholicism has made the rite of confession an integral and necessary part of its faith. The doctrinal viewpoint has come through a process of evolution amounting to a refinement. At the sessions of the Council of Trent,

during the middle of the sixteenth century, the canons with respect to confession and the absolution of sins were finally established.

Session XIV brought forth the declaration that confession, in fact, consists of three elements: contrition, confession, and penance. Chapter I of the same session holds that the sacraments of penance are a necessity and an institution. It is not sufficient for one to have been baptized a Christian. It is necessary that, as a sinner, he make the sacramental confession to be worthy to repent and to ask for absolution of his sins.

Chapter IV defines contriteness, that is, the cessation of sins when we realize our guilt, as being of two kinds, namely, imperfect contriteness and perfect contriteness, the former being repentance based upon fear of everlasting punishment. An individual confesses, in such an instance, only to avoid the consequence of his acts. On the other hand, perfect contriteness is a full realization that the act is a sin against God, accompanied by a personal dislike of immorality regardless of whether or not it incurs punishment. The confessional sacrament, the church professes, changes imperfect contriteness to perfect. The church, it implies, brings about the desire in the individual to expiate his sins through the sacrament.

The church declares, of its sacramental confession, that it is "by divine right necessary and established." Perhaps Clement of Rome expressed the principle upon which the church bases its necessary divine right, when he said, "It is better for a man to confess his sins than to harden his heart."

A great controversy has centered about the theory of the absolution of man's sins by any institution or any representative thereof. A churchman has said, in defense of the church's practices, that a criminal must be rid of his criminal tendencies and those implements by which he can harm others before he can be admitted to the peaceful society of the state. Then, likewise, he contends, must a sinner be prepared to enjoy spiritual society. Through absolution, the inward sins of heart must be put away.

The priests or clergy are called the instruments of the church. It is claimed that, as individuals, they do not absolve the mortal sins of him who confesses. They are but a channel for God. They prepare the individual for a proper state of contriteness, for a consciousness of his sin against God; they further acquaint him with the nature of penance and thus create the condition from which there follows, by necessity, from the goodness of God, divine forgiveness. In fact, in one advertisement *published* in a newspaper by a Catholic fraternal organization, the father-confessor is tritely referred to as "a private wire to God." One of the church's fathers referred to the confessor as "animae carus" or soul's friend.

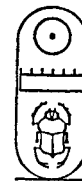
The Mystic's Conception

From the point of view of the real mystic, absolution of sins through the medium of another mortal is not necessary. The mystic acknowledges the necessity of confession on the part of each individual, the confession being the purging of that which is in conflict with one's moral precepts and a necessary requisite for peace of mind.

Our moral code, our spiritual principles, are an integral part of self. We cannot find satisfaction in that which we realize abases self, namely, sin or what we conceive to be sin. By confessing, we formalize our evils. In other words, we weed them out and set them apart from what we consider to be good conduct. By prayer, by direct communion with the God of our Hearts, we acquire that wisdom and that strength by which to prevent a recurrence of that which we acknowledge as sin.

However, the real mystic knows that contriteness is not enough, nor is penance. Neither one of these will completely remove the consequences of certain sins which, in themselves, may be contrary to natural and cosmic laws. We must at times suffer punishment for our evil deeds. Our acts and thoughts are causative. If they have set into operation natural laws as causes, we must eventually expect to experience the effects of such causes, known mystically as *karma*. God's laws are immu-

(continued on page 151)



Biological Timing

by CHARLES E. WADE

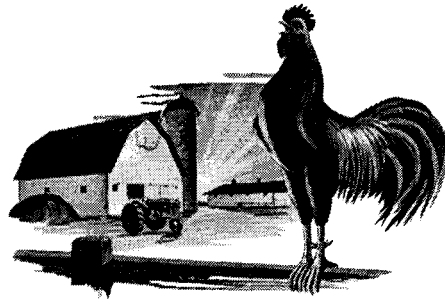
OUR SCIENTISTS have discovered we have a natural timing that regulates the functions of our bodies. This biological mechanism adjusts itself to our regular daily life. How many times has something inside of you sent a message to your brain that it was time to eat, although you had not seen a clock for hours? The same thing occurs at night: this natural timing slows down your heart, lowers your body temperature, and slows down your respiration when you are sleeping. A man who changes from a day shift to one at night cannot adjust his sleeping or eating habits for several days, as the change in routine upsets his biological timing mechanism.

When the clocks are pushed ahead for daylight-saving time in the spring, you will notice you find it hard to wake up for several mornings, although your clock tells you it is time to do so. Also, at night, you do not feel tired when the clock indicates it is time to retire, as it takes time for your built-in clock to regulate itself to the sudden change.

Even the animals seem to sense the time of day. I know of a dog, which, after the children had gone to school, lay around until about three o'clock in the afternoon; then he arose, went to the door, and waited for the children to return home. Also, a man I knew had a dog that would go to the front door about ten minutes before its master was due home from business. At the zoo, when it is feeding time, the animals—lions, tigers, and others—become restless and begin to howl for their food.

Many farmers object to changing their clocks because the animals on their farms cannot adjust themselves to it. For example, a cow seems to expect to be milked according to her inside timing and not according to an Act of Congress.

I was visiting the New York Aquarium where they have an electric eel in a large tank. Above the tank was a large neon tube which spelled "Electric Eel." Once every two hours, on the



hour, an attendant would don a pair of long rubber gauntlets and shove his hands into the tank, teasing the eel by rubbing him. The eel responded in the only way he knew—by discharging his batteries at his tormentor. The electric current passed up two heavy copper rods to the neon sign which lit up. Before the man came, the eel just lazed around the bottom of the tank, but a short time before the exhibition was due he became restless and swam back and forth. His biological timer seemed to warn him of what was going to happen.

Lowell Thomas, in an article published in the *Reader's Digest*, stated how exhausted he felt after a very long jet trip. His doctor told him that it was caused by the sudden change in time when covering so many time zones and that it had upset his biological timing mechanism. Mr. Thomas was advised to rest at least twenty-four hours after a long jet plane trip so his inner mechanism could have time to become adjusted to the change in routine.

I was recently conversing with a friend who makes jet flights across the United States to Chicago, San Francisco, and many other cities in the West. He told me he had noticed that it was hard to become adjusted to the time changes. He was tired before it was time to go to bed and awoke before it was time to get up in the morning. He also found it difficult to adjust his eating habits to time in the West.

When I am occupied with some chore outside or in the house where I cannot see a clock, I automatically seem to stop what I am doing at about four o'clock. Often, on retiring at night, I will fix a certain time to get up the following morning and usually wake within five or ten minutes of the set time and often right on the dot.

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You can set your inner timing to wake you up, and you will find yourself lying in bed waiting for the alarm clock to go off. Your inner clock reaches you first. An interesting experiment is to think deeply what time it is; then look at the clock to see if your inner clock is on time. Just exactly how this biological clock works and what actuates it is as yet unknown, but our scientists are trying hard to find out.

Do plants also have natural inner timing or calendars? Crocuses and tulips start pushing up through the soil in March, regardless of weather conditions; extreme cold or snow have little effect upon their determination to

bloom. I raise four o'clocks and, in the fall, dig them up to store for the winter. The four o'clock is a native of warmer climates and would freeze to death if left out up North. All winter the corms lie dormant in their box in my cellar where the temperature is always the same, but in March a change takes place. Little sprouts similar to those on potatoes begin to appear—something has awakened them from their sleep although they are still where they were all winter and the temperature outside is still freezing. In their natural environment they would be pushing up through the soil. They must have something “built in” which tells them it is time to sprout.



WHAT VALUE CONFESSION

(continued from page 149)

table and apply to all men equally. Only by counter acts—causes which we set into motion by deeds of righteousness—can we mitigate the adverse ones which we have established.

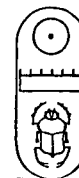
A man may find psychological consolation in thinking that a mere rite has absolved the consequences of a hurt which he may have brought to others.

Mystically, however, such forgiveness only robs him of the real determination to sacrifice to attain the good which will correct his nature and strengthen it. Easy forgiveness cultivates negligence. Man in measure must experience the consequence of his wrong deeds or at least suffer by his own efforts to right them.



Let's Get Together in July!

Many experiences come and go, only to be lost in the dust bin of forgetfulness! But one experience you will always hold with joy is the fraternal gathering at the Annual Rosicrucian Convention, at Rosicrucian Park, San Jose, California, July 7 through 12. For truly, there's something for everyone Lectures Demonstrations Experiments Rituals Classes And in 1968 are also exciting additional features! Register now. Refer to your February issue of the *Rosicrucian Digest*. Write to the Convention Secretary, AMORC, San Jose, California 95114, U.S.A.



Nature Provides for Our Needs

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

I WOULD like to call attention to some of the natural methods which the ancients of all lands discovered to be valuable contributions to our physical needs—not our needs for sustenance, but for health, vitality, strength, and the prevention and cure of diseases.

We hear so much about the marvelous cures that the Indian medicine men made through the use of nature's own remedies, as well as through psychological or mystical processes, and we read of similar cures made through natural methods by the Chinese, the ancient inhabitants of Tibet, the mystics of India, the wise men of Egypt, and the miracle workers of other lands. Therefore, we often feel that more information regarding these things might make us better acquainted with many of nature's wonderful lessons.

As an illustration of one of these very unusual or rather uncommon benedictions from nature, I wish to refer briefly to a spring of peculiar water that is not popularly known in America, but which has an interesting history. This spring is located in the Berkshire Hills at Lebanon Springs in New York State. The Indians knew of it, and it was famous with them for many centuries, according to their ancient traditions. Among their peculiar rites and records, it is claimed that the weak, the sick, the diseased, and those especially suffering from unknown diseases or evil possessions, came to this spring, remained awhile, and went away again in perfect health.

It was in 1756 that a Captain James Hitchcock, an English officer who was stationed at Hartford, Connecticut, learned of the spring through some Indians whom he had befriended. They conducted him across the mountains to this spring, because his health had begun to fail. He seemed to have some disease which herbs and medicine did



not affect, and which the Indians believed was connected with the spirit of some evil being that could be washed away by the waters of the spring.

May I be permitted to say that these ideas held by the Indians of an evil spirit's holding a person in disease, and of water's washing away the evil influence, seemed crude expressions of what the Indians really thought. It has been my privilege to be the personal acquaintance of a number of Indian medicine men in the past and to have been the student of many of the Indian medicine men's processes and beliefs as part of my long researches and study of matters relating to early mystical teachings. I must say that the common expressions of the American Indian's beliefs are simply statements that the Indians gave to the white men, and not the true beliefs that the Indians held in their own hearts. Of course, I am speaking only of the educated Indians who were mystics of the first order and real students of human psychology.

It is possible that the average uneducated Indian was told the same story as the average white man. When the educated Indian or the Indian medicine man or miracle worker spoke of evil influences, and possessions or obsessions, he was not speaking of spiritual beings, or creatures that took hold of another person, as was believed by those who followed the witchcraft doctrines. He

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was speaking of impersonal influences of an etheric nature, and the nearest I can come to interpreting his explanation is to say that he believed in spiritual vibrations which entered the human body at certain times and set up certain causes of disease; these vibrations had to be removed by other methods than the use of medicines.

We see in this a primitive form of a scientific understanding of the real psychic nature of many diseases. The idea that fire or water could change vibrations or remove the evil influence is likewise a primitive form of an old scientific belief that fire and water are universal solvents. This takes us into the realm of alchemy as associated with the early phases of the study of medicine and therapeutic methods, and it is not my intention to go into this matter at the present time.

However, to go on with my story, the friendly Indians certainly performed a very friendly act when they led Captain Hitchcock to this old spring. The Captain's health began to improve in a manner that convinced him that the waters of the spring were responsible, and he began an investigation to determine who owned the spring and how its waters might be used to help many others who were unaware of this wonderful natural blessing. He found that the spring was owned by a Charles Goodrich, and that it could be leased. Hitchcock's plan was to protect it from becoming contaminated in any way and to preserve it for the future, if such a thing were possible.

Humanitarian Purpose

It is a notable incident in the records that were preserved that the spring was leased to Hitchcock on December 19, 1778, and the wording of the lease clearly shows the humanitarian purpose which Hitchcock had in mind, and which Goodrich recognized, for the lease reads that the spring was turned over to Hitchcock for the period of his natural life, and the consideration was "the love of God, the public good, as well as benevolence toward the said Hitchcock."

In a few years, the fame of the spring spread throughout the communities of the white men, and an increasing num-

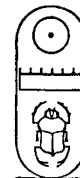
ber of visitors came to it to drink and to bathe. Most of these were cured of various physical conditions in such an unusual manner and so completely that the spring was called a miracle worker, and eventually it was known as "the blessed water—the wine of God." This is the name given to it in an ancient chronicle.

Early Rosicrucians

During the days of the first Rosicrucian organization with its headquarters in Philadelphia, the efficacy of this spring was known and its benefits told to many of the prominent men of governmental affairs who came in contact with the Rosicrucians. Persons went from Philadelphia, and even from Baltimore and other Eastern cities, to New York State to be benefited by this wonderful spring, and a treasured register of the visitors to the spring contains the autographs of John Quincy Adams, the Marquis de Lafayette, Martin Van Buren, Daniel Webster, Joseph Bonaparte, the ex-King of Spain, De Witt Clinton, Charles Francis Adam, Henry Wadsworth Longfellow, George Peabody, Albert and Roscoe Conklin, and many others of historic fame.

The spring bubbles up from the bottom of a rock basin about twelve feet in diameter and nine feet deep and at the present time (1929) yields an endless stream of about 500 gallons a minute or approximately 720,000 gallons a day. Scientific investigation has shown that the depth from which the water flows through numberless purifying strata to the surface of the earth is indicated by the fact that its volume is unaffected by surface conditions. In other words, it is not decreased by drought or increased by rainfall. Many eminent scientists, chemists, and experts connected with experimental laboratories have investigated the spring from time to time. They find that the water has an unvarying temperature of 78° the year round.

Professor von Oefle, who is probably the leading authority in America on mineral waters, says that the origin of the Lebanon spring was volcanic, which accounts for its even temperature of 78°. The many scientific analyses made of the water reveal that it has a very



distinctive nature, resembling very closely the springs of Gastein and Wildbad in Europe. It is believed that the water has some radioactivity because of its contacts with certain elements deep in the earth.

According to those who have gone there and been benefited by the waters of the spring, it would appear that those who receive the utmost benefit are those who suffer from any abnormal condition of the kidneys and bladder. The water seemed to have an unusual effect upon broken-down tissues in these organs, and upon gouty and rheumatic affections, or upon most skin conditions.

The Rosicrucians have always held that the waters of this spring and similar springs contain mineral elements necessary to establish a harmonic chemical composition in the human body, when such elements become deficient through improper eating, the destructive processes of germs, or the subnormal functioning of certain organs in the body. The most important of such minerals produces a solution of rare ingredients in which nitrogen and helium often predominate, thereby giving the radio-

activity in the water that greatly aids in curing certain diseases.

If any of our members are touring through New York State, I would suggest that they make a visit to the Berkshires at Lebanon Springs, and enjoy this water for a few days, and likewise enjoy the many stories and interesting incidents told about its past and present accomplishments. I hope, however, that our members will not write to me or the organization asking for more details about the spring, or about how to get there or who owns it now, or how they may get samples, for we are not attempting to advertise or promote any commercial activities in connection with this spring. We merely speak of it as an interesting illustration of nature's ways of contributing to our needs in disease as well as in health.

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.



Mr. John Bohrer, one of the most distinguished portrait painters in the Western United States, presented a fine exhibition of landscapes and portraits in the Rosicrucian Art Gallery during March.

A particular feature of the exhibition was several portraits of children including *Elizabeth* shown here.

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Rosicrucian Activities

*Around the
World*



ROSICRUCIANS from Texas, Oklahoma, Louisiana, New Mexico, and Arizona attended the 1968 Annual Southwest Rosicrucian Conclave sponsored by the Triangle Chapter of AMORC on the weekend of February 24 and 25. The Conclave was held in the spacious Temple building of the Triangle Chapter of Dallas. The Vice-President and Supreme Treasurer, Frater Cecil A. Poole, accompanied by Mrs. Poole, was the official speaker. The two-day program included addresses by the Grand Councilor Camp Ezell of Beeville, Texas, Dr. A. A. Taliaferro of Dallas, Texas, and Dr. W. H. Clark of Plainview, Texas. The program also included the Ninth Degree Initiation conducted by the ritualistic team of the Amenhotep Lodge of Oklahoma City, and a Ritual Drama written by Mary Lou Watkins and directed by Inspector General William D. Elliot.

A banquet for all members in attendance of the Conclave together with their families and friends was held in the social room of the Lodge on Saturday evening, February 24. The excellent program of this Conclave was thoroughly enjoyed by members from a large area, and the Triangle Chapter will again be glad to welcome members from the Southwest to their Conclave next year.

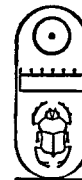
Upon the recommendation of the Officers of the Supreme Grand Lodge, Frater Edward Russell has been appointed to the office of Grand Lodge Chaplain. Frater Russell served as Master of the Michael Maier Lodge in Seattle, Washington, and later as Inspector General for the Seattle area. In addition to his Grand Lodge Chaplain duties, he supervises the weekend functions of the Rosicrucian Egyptian Museum at Rosicrucian Park.

At the Fourth Annual Conclave of the Port-of-Spain Chapter, AMORC, of Trinidad, Mr. C. F. Clunes was presented the Rosicrucian Humanist Award in recognition of his outstanding humanitarian work. Shown from left to right are Frater Eric Gairy, Premier of Grenada, who made the presentation; Frater W. V. Wiltshire, Chairman of the Chapter's Board of Trustees; Mr. C. F. Clunes; and Soror V. Roy, Secretary of the Board of Trustees.

The Grand Lodge of AMORC of France is making extensive additions and improvements to its beautiful grounds. They are structurally joining two buildings, adding to their already large facilities. They have also recently issued their version of the booklet, "Who and What Are the Rosicrucians," which photographically reproduces the handsome domain of the Grand Lodge of AMORC of France.

The Grand Lodge of AMORC of Brazil, located at Curitiba, has just submitted to the Imperator architectural plans for the construction of a planetarium for astronomical studies. The planetarium, above the surface of the ground, will appear as a pyramid. Beneath the surface will be the assembly halls, the general lecture and demonstration room, and ancillary chambers. This will be a handsome addition to the beautiful grounds of the Grand Lodge of AMORC of Brazil.

Word has been received from Harmony Chapter, AMORC, in Melbourne, Australia, that Soror Olive Cox has passed through transition. Through her



untiring efforts she was largely responsible for the formation of Harmony Chapter and worked unceasingly for its growth and development in the years following. Soror Cox will be greatly missed in Melbourne, but her fine record of service will ever remain an inspiring example of one dedicated to the high principles of AMORC.

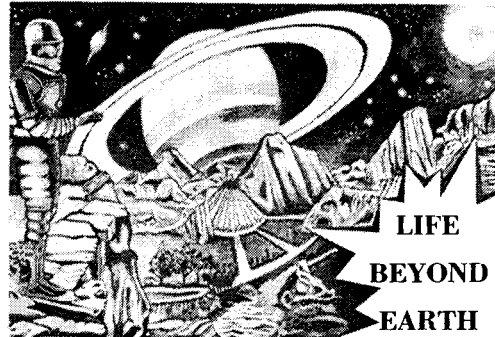
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The San Antonio Chapter (AMORC) of San Antonio, Texas, welcomes members of the Rosicrucian Order attending Hemisfair '68 to visit them in this historical Alamo City starting April 6 and extending through October 6. Chapter House will be open each Friday from 7:30 to 10:30 p.m. Transportation will be available. For information call 732-0456, 824-8933, 822-9102, or 828-0648.

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JAPANESE CONFERENCE →

Imperator Ralph M. Lewis and Grand Treasurer Chris. R. Warnken recently journeyed to Japan on business for AMORC. They conferred with the above representatives of the Rosicrucian Order in Tokyo. Seated: Dr. Naoharu Fuji, Imperator Lewis, Mr. Ukio Yorioka. Standing: Mr. Walter Arnold and Mr. Arnold Wolvertson.

(Photo by AMORC)





GOD OR CHIEFTAIN?

This megalithic head is one of eleven colossal heads disinterred in the malarial swamps of La Venta on the Gulf of Campeche in Mexico. This and other monuments are the work of Olmec artisans. The Olmec civilization attained a high state of cultural development nearly a thousand years before the Mayas of Yucatan.

(Photo by AMORC)

Meditation Moods

Meditation is the personal discovery of *self*. It is an adventure beyond the everyday objective level of consciousness. Every great accomplishment in the life of an individual had its origin in the *silent inner voice* of meditation.

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In this book the author, Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, A.M.O.R.C., brings to you the results of his years of experience with the practical aspects of mysticism. The book contains over 350 pages (23 complete chapters); it is beautifully and well bound, printed in large type. The price, \$3.10 (£1/6/0 sterling) per copy.

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BRAVE NEW ERA

It would now seem that eugenicists were right after all, when they stated that there is such a thing as a "born criminal." Even though for many years sociologists have assured us that all criminals are a result of their environment, and not of their genetic make-up, recent research by a pair of Scottish doctors seems to point to the contrary—at least in regard to some of the hard-core cases of criminality.

Dr. William Price and Dr. Peter Whatmore have been working with chromosomes, the vital elements of the transmission of hereditary characteristics. In their work with sex-determining chromosomes, the two scientists have discovered what they believe to be significant factors which back this theory.

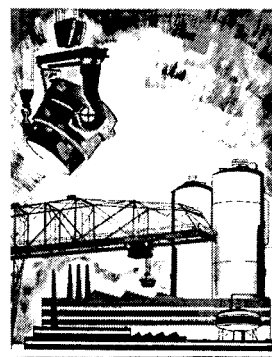
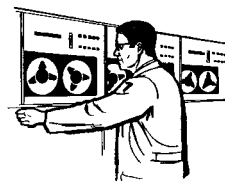
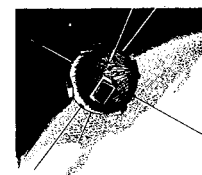
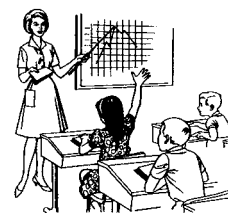
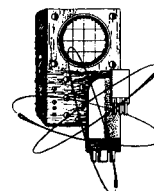
A child's sex is determined by the contribution of the chromosomes from both parents. The mother always passes an "X" or female chromosome, while the father can add either another "X" chromosome or a "Y" chromosome. If he adds another "X," the child will be a female; if it is a "Y," it will be a male. Thus, a person with an "XX" heredity is a girl, and one with an "XY" is a male.

It has been discovered that sometimes a person inherits an extra sex chromosome. If it is an extra "X" chromosome,

the result is an "XXY" individual, which is a male with a tendency to breast development and infertility. Once in a while, an "XYY" individual is produced. An "XYY" individual, having an extra male chromosome, according to the study carried out by the two researchers, tends to be unstable, irresponsible, unaffectionate, and intolerant of frustration. This person rarely if ever makes any solid plans for the future, is unimaginative and persistent.

It is believed, as a result of these new investigations, that through an inexpensive and simple blood test it will be possible to determine at birth, or even before, whether someone has this "XYY" factor, which would make him a potentially dangerous individual who might be antagonistic toward society and culminate in criminality. This would allow that person to receive help from early childhood, in this way perhaps offsetting his inborn tendencies.

Though the importance of environment as the origin of many of the forces that mould individuals into criminals cannot be underrated, this new discovery has opened new vistas that will be extremely useful in the struggle to eliminate one of the ugliest flaws of our society, keeping it from permanently marring 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.

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