

ROSIKRUCLAN DIGEST

June 1969 • 40¢

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Character**

**Freedom and its
responsibility**

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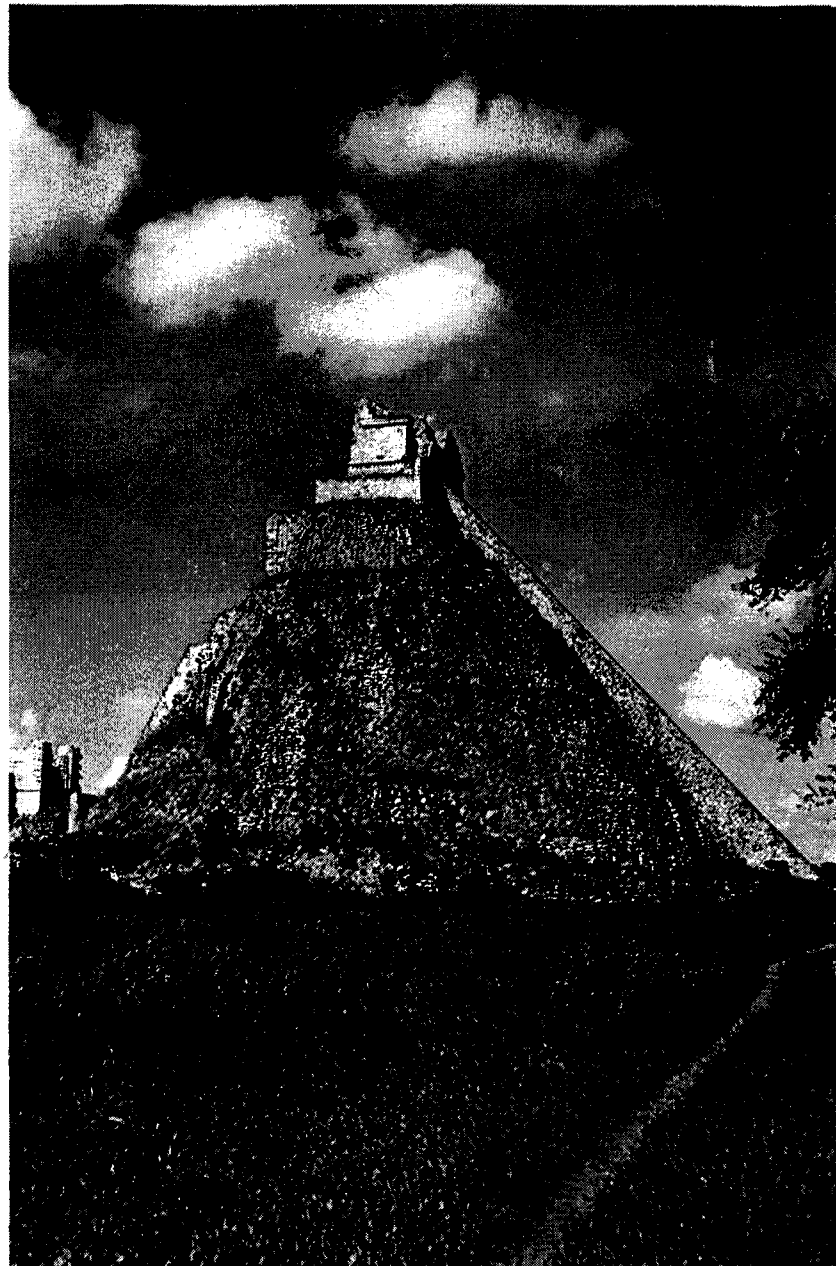
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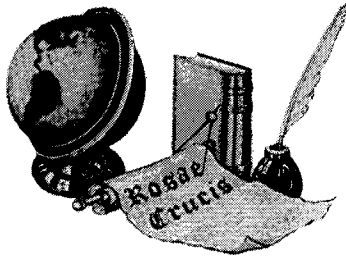
The ROSICRUCIANS (AMORC), San Jose, California 95114 (Not a religious organization)

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

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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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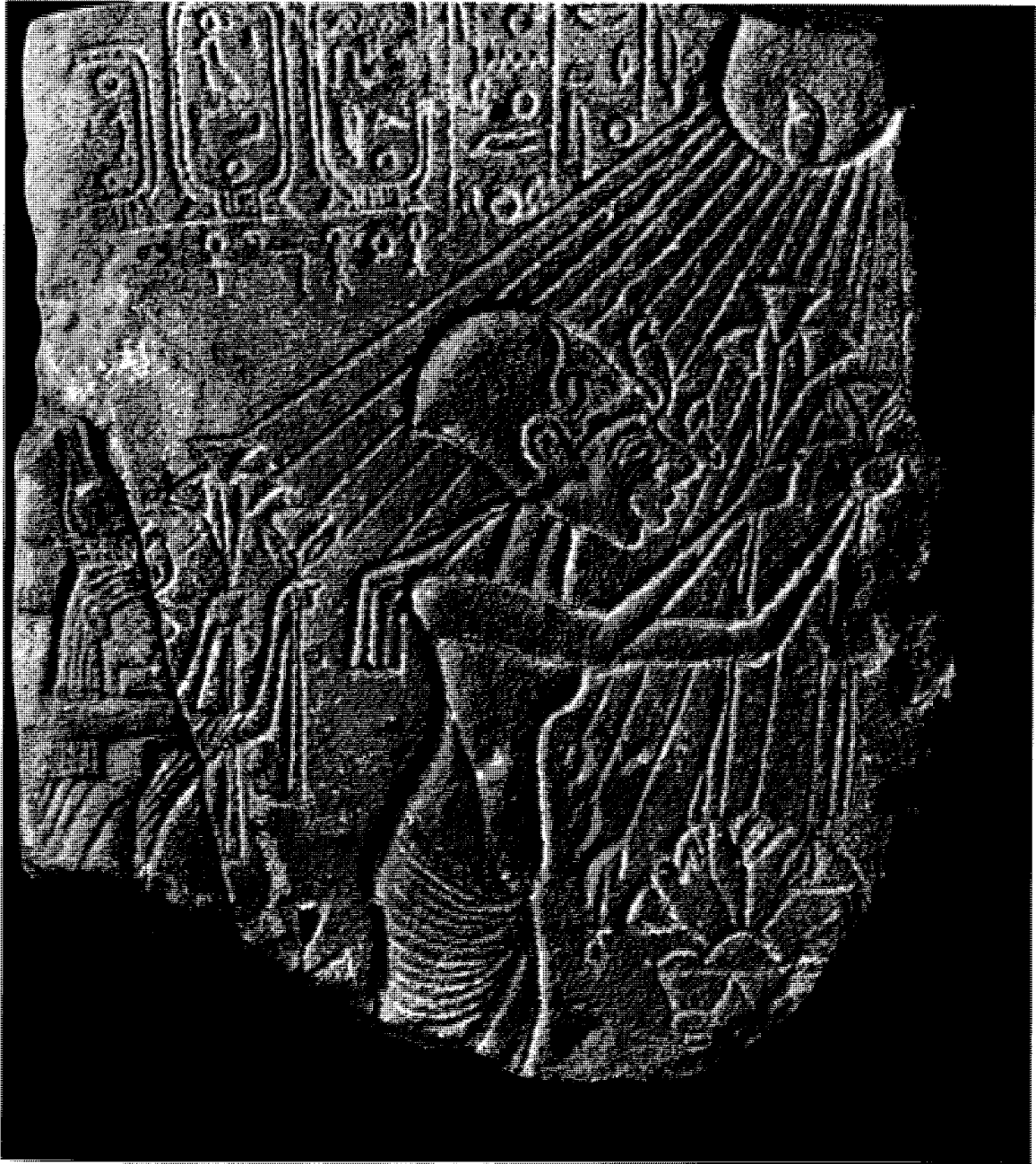
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(Photo by AMORC)

AKHNATON STELE

The Rosicrucian Egyptian Museum has just recently acquired some new antiquities of historical importance. One of several objects, all of which are authenticated, is the above incised bas-relief stele of the Pharaoh Akhnaton's making an offering of lotus flowers to Aton, the sole God. The sun, with its rays at the end of which are hands, is symbolic of Akhnaton's conception of the power of the single God — a revolutionary idea in his time (1375-1358 B.C.). At the left, a small figure of his wife *Nefertiti* is seen. The limestone stele is from Akhetaton, the Pharaoh's famed capital now known as Tell el-Amarna.

THOUGHT OF THE MONTH

By THE IMPERATOR

DEVELOPING A SENSE OF VALUE

SO FAR AS it lies within our power we each form our personal lives according to value. Every intentional act is in accordance with the estimation of some value. We accept or we reject what life proffers on determination of its value.

What is the ordinary understanding of the word *value*? In common usage, it is the importance that we attach to something. But what gives rise to this importance? In other words, why is a thing valuable to us? One way to look at it is to consider whether things have an essence or quality which compels our acceptance of them. If value is an inherent good in a thing, then such a thing would have a universal appeal to all men.

On the other hand, if men are drawn to that which seems good to them, it must be because *good* is part of man's nature. This leads to the question, What is this good which men seek in one form or another? Good is whatever gratifies or is pleasurable to any of the categories of our being. There is no difference in function between what is a physical good and that which is said to be a spiritual good. The only difference is in kind. The fundamental nature of the sensations of both the physical and spiritual good is the same. They both provide a feeling of pleasure.

Things that participate in and which act upon man's nature to arouse that sensation of pleasure, men call good. But if men did not experience pleasure and had no idea of good, there would then be no such thing as value. However, all things do not have value to men. It is because all things are not pleasing to all men. But there are some things which are of value to all men. It is because basically human nature is

the same. Certain kinds of stimuli acting upon man are in harmony with his being. Upon such things all men place a value. Thus, for example, what is essential to gratify the basic appetites, men declare to have a value of good.

False Values

There are also very definitely false values. In general, we can say that a false value is a misconceived good. We have said that a value is what is termed good. We have also said that good is what is experienced as pleasurable. How, then, it may be asked, can there be a false value or a misconceived good?

There are two general kinds of false values to which most of us are subject. One we may call transitory values. They are the things which bring us just a temporary pleasure. They have such a relationship or connection as will bring about a change of their effects upon us eventually. Consequently, their good of today becomes the opposite tomorrow. For analogy, a youth may find thrilling the lawless acts of his companions. He considers such as good because at the time they please him. He thinks of them as a permanent value. However, they are false values because their nature is subject to drastic change and eventually produces sorrow and pain.

The other kind of false values, we may call the wrongly approximate ones. They are those we wrongly conceive as contributing to some ideal of good which we have. Actually such are not even temporary values. In other words, they produce no immediate satisfaction or pleasure. For an analogy, there is the individual who places a value on the practice of banning books teaching the theory of evolution. He imagines that

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such a banning on his part is a contribution to the spiritual good of his religious faith.

What certainty is there in values? How do we know which ones really have merit? First, it is necessary to avoid a conflicting value. Value is what is good, but there are various kinds of good necessary for our well-being. There is that which satisfies the mental and psychic sides of man's nature as well as his physical. A mental pursuit that brings pleasure may conflict with some value to health. A physical pleasure which is overly indulged in may conflict with moral values.

Meritorious or worthy values are those which interrelate. They are ones that serve the whole man, not just part of him. There may be some things in life on which you place a greater value than others. It is, of course, proper to have a scale or hierarchy of values, but they should integrate with, not detract from, each other. Consider the error of the religious ascetic. He practices self-mortification—the punishment of the body. He thinks of the body as an obstruction to the spiritual side of his being. To him such a practice is a spiritual good. At the same time, however, he is denying those other values which nature demands for the harmony of his physical being. Likewise, the rank materialist who scoffs at the psychic potentialities of man is opposing the necessary values of his personality.

Making A Choice

We often hear the expression: *He has no sense of values*. Are we each certain that we have a true sense of values? In fact, what is actually meant by that term? It means to wrongly select a value of less importance than another. An individual selects something which may afford him a particular and immediate good. However, the period of that good, its duration, may be restricted and limited as a value in comparison with another. Let us use the following analogy to point out a poor sense of values. We shall say that a man receives a small legacy. He has a mortgage on his home which he is struggling to meet. This legacy would cancel the debt of the mortgage. However, instead, he uses the money of the legacy to purchase a car. From the car

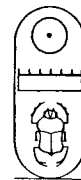
he receives an immediate but relatively short term of satisfaction. That is a poor sense of values.

To have a proper sense of values everyone should have a dominant central value in life. It should be some carefully reasoned end in life which he thinks is for his united welfare. All things which bring a satisfaction and which are adjudged of value in themselves must in some way contribute to the central supreme value. If anything has a value conferred upon it which detracts from this whole beneficial idea—this supreme value—it is wrong. It indicates a poor sense of values. In other words, nothing we experience must be evaluated entirely in and by itself. It must be adjudged in terms of its relationship to that central value which we have conceived for ourselves.

Incidental Values

The proper sense of values also requires an intelligent *self-discipline*. We are continually exposed to a variety of temptations. These are predominately sensuous appeals. Television, radio, newspapers, and periodicals, in their advertisements, are constantly tempting the lower emotions and appetites. They stress those things which afford creature comfort and the path of least resistance. This places an exaggerated importance or value upon such things. Such values are actually acquired at the sacrifice of other and more general values. They cause a person to lose sight of the principal purpose in life that he should have for himself. Each of these little sensuous values really contributes nothing to any other, and the individual by submitting to them builds in his life only a series of fleeting separate pleasures. Consequently, one must use a certain amount of forbearance. He must not let those incidental values infringe upon the central value of his life.

This brings us to the matter of conflict between personal and social values. Part of the rebellion we experience today against law and order and which is continually brought to our attention in the press is due to this conflict between personal and social values. Freedom and independence are constantly stressed and highly lauded as almost the highest end for man to attain in life. But there is a psychological danger in



this. It makes many persons excessively egocentric. Their principal interest is confined just to the self. This self-interest is limited to just that which includes the physical person, the "I." Obviously, the values such an individual establishes are restricted to this limited interest in self. On the other hand, we are all members of society, of the community, of the nation. We cannot exist completely free and independent. In fact, the very personal values we may want for ourselves are contingent upon the security which society will provide.

There are and must be *social values*. They are the values which are necessary for the preservation of society. When one insists on independence to the extent of selecting personal values as against necessary social ones, whether he realizes it or not, he is striking against his own welfare. One must sacrifice, or at least discipline, certain desired personal values so that he may support the social ones. This is a serious problem of our times. What causes the struggle between the major political ideologies of the different world states? It is the very disagreement they have between what shall constitute the paramount social values. In other words, what is to be considered the *summum bonum*, the highest good, for man's *collective* living?

Social values are continually going through a series of changes. They always have since the beginning of civilization. Sometimes these changes heighten the general welfare of mankind; at other times they depreciate it. Some of these radical changing social values which have occurred in recent years are well known to all of us. Examples are woman suffrage, shortening of the working day, child labor laws, and socialized medicine. Many social

values, however, are just born out of custom. They are merely habits of thinking and doing that a society or nation has gotten into. It is important that we realize that certain customs and traditions actually contribute nothing to value. Old customs which have gained an air of reverence merely because they are old can actually interfere with real essential values. There are many religious doctrines and political concepts that we adhere to as a tradition that are really obsolete today. Because they are so, they are valueless.

A test of value is whether it is pragmatic, that is, whether it is practical. You must see in a value a direct contribution to your whole personal welfare. It must add to that prime value you place upon your life and the society of which you are a part. If such is not apparent, it is not a value. Many persons attach sentiments to traditions. Sentiments are an emotional satisfaction. But such traditions based alone on sentiments may have no practical value. For example, there is the extreme patriot today who opposes all international relationships because of his nationalistic sentiments. Such are really *false* values.

In conclusion, I would like to refer to idealistic values. These are not, as one philosopher said, what *is*, but what *ought* to be. Conceive something that you think will add to the improvement of self and that of humanity. Make it bring pleasure to your intellectual and moral selves, but also make it a framework in which the everyday values can harmoniously fit. Spinoza said that we strive for and wish for a thing not because we deem it good, but rather we deem it good because we do strive and wish for it. Consequently, in the state of consciousness which we develop lie the strata of our values.



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Intuition, spiritual illumination, has to do with that part of our nature that is behind intellect but related to intellect and that must be raised into the realm of the conscious mind in order to serve us.

—RALPH WALDO TRINE

Sensing Danger

by CAROL ANDRÉN

The strong impulsion to act

THE MOVEMENT of a Victoria had an elegance not seen in any other carriage. The tall, rubbercovered rear wheels went *zing* in rhythm with the clip-clop of the horses; the silver adornments on blinders and breast collar of the shining black stallions glimmered . . . the ensemble was a pleasing picture.

Anders and Maria-Christina Severin were on their way to a ball to be held in the manor where Maria-Christina had grown up and which now belonged to her brother Otto. Leisurely, it was a half-hour's drive, but in that cold November evening Anders drove at a rather brisk pace. Twilight came early to Sweden, and he wished to arrive before darkness fell.

Maria-Christina was looking forward to meeting her family and old friends. Two years ago she had been a bride. This was the first ball after her marriage and the first time that she had left me, her one-year-old daughter, in somebody's care. The nurse, Betty, was a middle-aged woman who had been employed in mother's family for years. She was dependable and knew how to look after children.

"There it is," Maria-Christina said in excited anticipation as the garden and the white house came into view. They drove up through the entranceway, lined by tall trees bare of leaves. She looked to the right at the nut orchard, the triangle between the two entranceways which had nothing but hazelnut bushes. Each fall she and her sisters had been gathering nuts here. Nostalgic but happy memories occupied her mind.

As they entered the courtyard she saw only a couple of carriages and was pleased to be among the early guests. But there was another coach entering through the western gates, and one coming up behind them. It would be a big party—a memorable event!



Gentlemen in tails, ladies in evening gowns, flowers and decorations in the rooms . . . it was a picture never to be forgotten! It was the days of *La Belle Epoque*, those glorious years that World War I, alas, soon would obliterate.

After dinner the orchestra switched from chamber music to a Strauss waltz, and laughter filled the air as the guests filed into the ballroom. Maria-Christina loved to dance, and her vivacious mood matched the stimulating surroundings. Then, as if struck by lightning, abruptly she stopped in the middle of the waltz; murmuring an excuse, she left her partner standing. As soon as she saw her husband, she hurried over to him.

"Anders, we have to return home immediately," she told him.

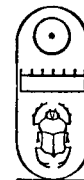
"Why so early, darling?" he said in surprise. "It is just nine o'clock. Don't you feel well?"

"I am fine, but there is something wrong at home. Our baby is in grave danger. I must get home to save her!"

Her brother Otto came up to them. Anders repeated the words to him.

"But you have known Betty for years. You know how highly mother thought of her. If you had left the baby with a young nurse . . . but with Betty you don't have to worry. I think you should stay overnight and not drive back in this darkness," Otto told them.

"No, no, no! I *must* get home now!" Turning to her husband she continued, "If you don't want to take me home,



then you, Otto, have one of the stable-boys drive me home *immediately*. Or I will drive myself."

They had never seen her so upset, so frantic.

Otto tried to calm her. "It is too bad that out here in the country the telephone service closes at nine."

Maria-Christina was so adamant in her decision that she heard nothing. She was already on her way to the cloakroom. Anders followed her, asking Otto to forgive their sudden departure.

"I shall give order for your coach," Otto called after him.

In the entrance hall they got their fur coats quickly. Maria-Christina rushed out; not waiting for the carriage to drive up she ran toward the stables, calling the names of the stableboys, telling them to hurry.

In the carriage she told her husband to drive as fast as he could. "Beat the horses," she ordered.

When he hesitated, she took the whip and lashed out at them. *She* who loved horses so much and never used a whip! Anders was bewildered. This was a side he had not before seen in his wife.

"Be careful, darling," Anders said, "we may have an accident. It is so dark. The coach lanterns don't give much light."

"You just hold on to the reins, there is no traffic." Once again she lashed out with the whip. "If we don't get home quick we will find our baby dead," Maria-Christina said, tears in her voice.

Finally, the horses, exhaling clouds of vapor, their necks covered with foamy sweat, in a spurt of speed reached their home.

Before the coach had stopped Maria-Christina jumped out, key in her hand. As soon as she had unlocked the door she ran upstairs and threw open the door to the bedroom.

Thick smoke engulfed her. She rushed to the window and opened it, then groped her way to the cradle.

Caroline was warm in her arms, asleep or unconscious but breathing.

Betty was asleep in the bed next to the cradle. Maria-Christina shook her, then slapped her cheeks hard and shouted, "Betty, get up, follow me," as she ran out the door and down to the main floor.

Maria-Christina had taken a training course at the Red Cross and knew how to take care of people who had inhaled smoke.

Electricity had not yet come to the country. Anders lit the logs in the open fireplace and the night was spent in the living room downstairs. Betty was crying and sobbing, she could not understand how she had shut the damper on the tile-stove too early, before the smoldering embers had turned to ashes.

As soon as the telephone service opened at seven in the morning, Anders called the family doctor, asking him to come out by the first train.

A few minutes past eight the physician was there to examine the baby and Betty.

"Mrs. Severin," he said, "if you had come home ten minutes later your daughter would not have survived. The nurse perhaps she is a strong woman but *not* the baby."

Father was profoundly shaken and could scarcely talk when the telephone rang. It was Otto calling to ask if his sister had been right in sensing a danger.

"Oh yes, Otto, your sister has some unknown power of sensing what is going to happen. It is it is *supernatural*," he said in awe, as he told Otto how they had found the baby and the nurse unconscious from carbon monoxide.

Holding Caroline in her arms Maria-Christina did not think her faculty was supernatural, but a mother's instinct or the power of the subconscious mind. She had had similar experiences, none of them so dramatic.

Mother did not live long enough to gain knowledge of the modern name for her gift—*extrasensory perception*.

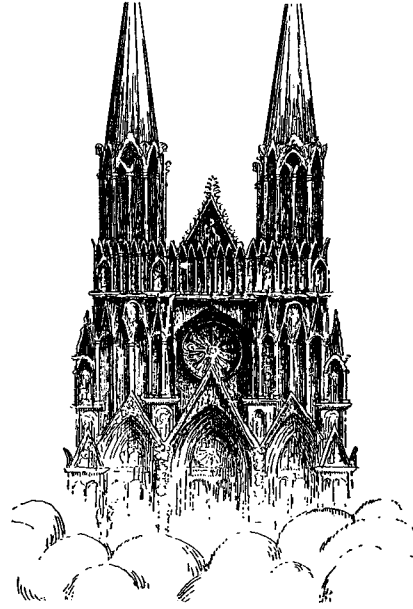


A FREQUENT question concerning re-incarnation is, "How can a past incarnation benefit us in this life if we cannot remember what experiences we had in a past life?"

If we basically accept as a theory the principle of many lives, which is the substance of reincarnation, this question is important. It must be constantly borne in mind that the whole scope of reincarnation, insofar as its whole meaning is concerned, is so far beyond the grasp of the finite human being that he can never in this present life understand all its implications. To do so would be the equivalent of having the absolute knowledge of God himself.

This does not mean, however, that it was not meant for man to meditate, concentrate, and even speculate upon the theories and questions which arise in his own mind. After all, it is through these processes that man has accumulated the degree and store of knowledge which is now his, even though it may be incomplete and not adequate for the solution of all human problems. One thing man can be sure of in his process of learning is that all knowledge is cumulative. By this is meant that all human knowledge, which can be ours either by reading or experience, gradually contributes to a concept of a whole system or series of thoughts.

What we know today is not so much an accumulation of isolated facts as it is a certain full content of knowledge that is the total of our own learning. We can select isolated facts from our storehouse of memory, but as a whole our behavior, our illusions, actions, and reactions are pretty much motivated by the totality of our knowledge and experience rather than by isolated events or by individually learned facts. We frequently refer to a person as "reflecting his environment." In speaking of a juvenile delinquent, we often excuse in our own minds the actions of a young person who was brought up in an environment that contributed to the very acts that he carried out, showing that it was not one thing but rather the whole accumulation of his knowledge and experience that made him what he is. So we, in a sense, are each a part of everything that we have ever contacted. Our



Cathedral Contacts

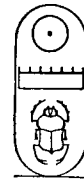
MEMORY AND PAST INCARNATIONS

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

individual characters are a composite of our lives to date.

Actually, it is very difficult to pick out many details of our past lives even if we go back only a few months. In this particular incarnation we have gone through many experiences. In retrospect, some of them were comparatively simple; they were the elementary processes, for example, of learning to read, to walk, and to talk. An adult cannot remember the detailed steps of those learning processes. Doubtless few of us can remember a time when we could not read, walk, or talk.

Consequently, these three important phases of our knowledge and experience, which in the civilized world are most essential to our existence, are conditions without which we were born but which we acquired through a somewhat tedious process in building up the habits that now make us able to read, walk, and talk. Yet the details are gone! The efforts of our parents, teachers, and



other adults who were around us are lost in memory. The results—the totality of the knowledge and experience—are what exist when we carry out any one of these functions.

There are other illustrations of the knowledge and experience of this lifetime which are equally as indefinite in our own minds. It is doubtful if any of us can recall many of the details of our elementary schooling. We vaguely remember that at one time we were in the first grade, and that eventually, if we finished elementary school, we passed through the sixth, eighth, or twelfth grades, but it is only the rather unusual events which stand out. For example, I cannot at the moment think of a single event related to the time when I was in the fourth grade in school. Through my own mind there flash two events—one when I was in the third grade, and one when I was in the fifth. Evidently the fourth grade was more or less an unimportant process in my life's thinking at the time. According to the curriculum of most schools, long division is taught in the fourth grade. This does not stand out in my mind, and yet I know something about long division because I can use it in simple mathematical processes at least.

These events relate back a good many years, but, even less remotely, can you remember exactly what you were doing a year ago today? Or, to make it closer, can you remember exactly what you were doing a month ago at this very moment? The chances are very much against your remembering the exact details unless some highly significant event occurred which so impressed itself upon your consciousness that it remained with you as a very specific and definite experience. Who has not had the experience of returning to his daily work from a vacation and, in a moment's reflection, recalling what he did at that time a week or two weeks ago? That is because recent pleasant memories are associated with immediate past events.

Memory in detail is elusive. It is frequently very hard for us to recall specific things, but, as already mentioned, memory in its composite state is an important part of our present behavior pattern. To repeat in another

way what was said above, our present behavior is a composite expression of our past knowledge and experience.

Now, if the past is so elusive in the span of an ordinary life, particularly insofar as it relates to memory of isolated events, is it any wonder that knowledge of specific events of past incarnations is even more elusive? Although we cannot remember specifically the details, problems, and experiences of learning the multiplication table or how we learned to read, walk, and talk, nevertheless, the fact that we did learn is extremely important to us today and is of the highest value because we are actually using the experience and knowledge gained, even though the process of gaining it may be very vague in our memories.

In other words, *what* we have experienced and learned is of more importance than our remembering in detail *how* we experienced and learned. In the same degree, memories of past incarnations are even more vague than memories of experiences in this lifetime, but they have formed a foundation upon which we have been potentially able to grasp that which is learned in this lifetime.

The past year in this life, or in any other life, is now secondary in importance. The present has its problems. We may have been actually punished or have experienced great difficulty in learning how to write and spell, but the fact that we can do it today, at least to a degree, makes unimportant those former events, now long past, but which at one time reared their heads as the most important problems of the present.

So it is today that our present is important. Our past we can draw upon as a whole. If we cannot pick out the isolated points of its experience, we nevertheless are using them, and therefore reincarnation has value. Whether or not we have specific memories of our past lives, we are nevertheless building upon them, building upon the foundation of the character, the knowledge, and the potentialities which were probably established through hard experience.

▼ ▼ ▼

(See Page 236)

Overriding the Physical Laws of Motion

by EDGAR WIRT, PH.D., F. R. C.

MAN and some animals, notably cats, are able to move their own bodies in ways that seem to transcend the elementary laws of physics. Such discipline of body motion appears among acrobats and tumblers, swimmers and divers, dancers—and cats.

Lift a cat by all four feet, upside down above some soft landing spot, and let go of him. Most likely he will land on his feet. His body will rotate in the direction his head was turned when you let go. If he has more than enough falling room, he will complete this rotation and arrest it before he lands, dropping straight the last part of the distance with feet spread for landing. If he has not enough falling room, he will land with legs and feet pulled in, to avoid contact before he finishes his twist—and he may want no more after that. A stroboscopic photograph of a cat falling this way—a composite of a number of rapid snapshots—shows the beginning of the twist and the stopping of the twist in mid-air, and a sinuous flexing of the cat's spine in the process.

Early astronauts were given their preliminary experience of weightlessness inside an airplane that followed the path of a shot. In a filmed record of one such brief experience was a small animal, apparently a cat, floating several inches above the floor of the plane. It twisted its head first one way then the other way and then continued all the way around a complete rotation, its body following the head.

According to the principles of motion in physics, an object that is falling free or floating cannot change its motion unless some other outside energy or momentum is applied to it. This pertains to rotation of an object as well as change of direction. According to the classical laws of motion, it takes outside energy

to start a mass rotating and other outside energy or friction to stop its rotation.

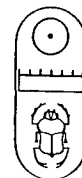
Yet the cat, as documented with photographs, starts and stops a rotation of its body without contact. A swimmer floating idly under water can perform the same maneuver, called a *barrel roll*. When the first Russian astronaut went out of his capsule alone into space, he was reported to have somersaulted in space. A diver can take off from a springboard with his head up, yet hit the water head down.

In a swan dive the forward rotation might have been incorporated in the initial jump, imparted from the springboard. Such an alternative explanation loses force in a jackknife dive, and especially a back jackknife. A more impeccable experiment (which some of you might try) would be for an expert diver to hang by his fingers motionless from a high board, to let go simply by releasing his fingers, and then to jackknife and hit the water head first.

An inanimate object would not perform that way. Imagine a big hinge (like a barn door hinge) falling free. Imagine that there is a mechanism within it that will automatically close the hinge and then reopen it. When the hinge closes, the two parts of it respond in proportion to their mass, compensating each other's momentum and change of position. When it opens again, just the reverse takes place and the parts are back in their original position. No rotation here; the inanimate follows strictly the laws of motion. Not so the diver, who in his jackknife also closes the *hinge* of his body, but reopens the hinge with the parts reversed or rotated!

"The Body Follows the Head"

With the cat, the swimmer, or the diver, the rotation is always in the direction that is initiated by the head. Tumblers and acrobats say simply and positively, "The body follows the head." If you want your body to do a flip or a handspring, though you power it mostly with your legs, you lead it with your head. What guides the head and the rest of the body is the image of what is to be done—not at all a visual or *picture* image, not as an observer might see it,



but a kinetic or *motion* image of the actual sequence of movements to be experienced by the performer.

When a diver pauses on the springboard before his dive, he is clearing this image—eliminating any distracting thoughts or sensations or tensions and perfecting the image to fill his consciousness completely. The image is a sort of realization, coupled with strong intent. It is a complete preview of precisely what he intends to do, from his

own subjective point of view just as he will experience it. Until he can clear this image, he does not *take off*.

Practice in any such performance, of course, is discipline in all aspects of it, but paramount is the discipline of the *image with intent*. It seems to be just this combination of image with intent that makes it possible to override the elementary physical laws of inanimate motion—and of who knows what other physical limitations?

Service

Evolve through service! To serve, one must become involved. We have an opportunity to evolve by involving ourselves in service at home, at work, in the community. When we are involved in work, which requires interpersonal relationship, we are given an excellent opportunity to find out our level of understanding and empathy. By involvement we place ourselves in the market place of life, in the proverbial battlefield. Each new experience, each new contact, tells us something of *ourselves*.

—BOB HALOWSKI, F. R. C.

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.

July: The personality for the month of July is Harold Wilson, Prime Minister of Great Britain.

The code word is EXPED.

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



September:

The personality for the month of September will be Signor Mariano Rumor, Premier of Italy.

The code word will be MAAT.

SIGNOR MARIANO RUMOR



HAROLD WILSON

The
Rosicrucian
Digest
June
1969

Three Eternal Truths

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

HUMAN BEINGS are tempted to think that, with the rapid changes taking place and the established value of things falling to lower values and lower degrees of worthiness and dependable foundations crumbling away, there is no one thing that is permanent and sure and worthy of being the solid rock upon which to cling for safety and security.

But there are things upon which *we* human beings can depend, and foundations upon which we can build not only for the present but for the eternal future. We can rest assured that as time changes and conditions vary and values of all kinds rise and fall, these foundations will remain adamant and eternally sure.

We are seekers for truth and pride ourselves that in our search we have contacted the thoughts and philosophies, the discoveries and speculations of the world's great thinkers. We are happy that we are banded together as an organization or a group of individuals for the purpose of exchanging ideas and thereby coming closer and closer to the great truths of life. We look upon these truths as the fundamental stones of a great foundation upon which civilization can build its structures and superstructures. We are sure that there are many great truths still unknown to us, and we never become weary of itemizing those that we now possess as fundamental principles in our lives.

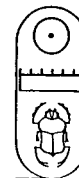
After years of search and study and many years of personal contact with this great quest for knowledge, I have gradually come to the conclusion that there are only three great truths constituting the entire foundation for the great rock of human knowledge as revealed by Divine Illumination. These three eternal truths are: God abides; man abides; and certain relationships between man and God abide. More than this we cannot be sure of.



Our search must center itself around the mysteries of that truth which includes the relationships between God and man, and man and God. Herein lies the foundation of material and spiritual values. Herein lies the entire field of cosmic law and human obedience to such law. Herein lie the powers that man can exert and the powers that God does exert. Here is the mystery of our being, the mystery of our coming and going.

It is in this field of study relating exclusively to the relationship of God and man that the Rosicrucians center their searching and inquiring minds. It, therefore, becomes a field of study, investigation, speculation, discovery, and ultimate revelation through experience. The knowledge we seek can come only through experience, which alone will reveal knowledge, and by reexperience of such knowledge we attain wisdom.

This great center field of an analytical study of the relationship existing between man and God has been turned at places into quagmires and beds of quicksand into which men have blindly ventured and have been lost. It has also been the bloodstained ground of religious battles and places of human persecution. It has been the site of monuments of intolerance erected by



the self-appointed interpreters of untrue interpretations. It is the valley of Armageddon where millions of souls will be lost or millions saved.

Beyond the Material

In our search for higher and eternal truths, we conceal their simpleness by our false belief that they are many and difficult to understand. We create artificial values whereby we may judge truths, and in doing so we use as a standard of valuation the material things of life.

Right now we are in the midst of a period when material values are losing their former stability and we are discovering that material things have no value in actuality, but merely in temporary reality. We will find that the great rocks and foundations of material life are but the quicksands of our imaginary creation. The things that we have tried to hold fast to as being worth while are now proving themselves to be worthless and of such a corruptible nature that, like the wooden beam that supports the walls of a home and is eaten by the termites, the outer form looks solid and dependable while the center is hollow and brittle and ready to crumble to dust.

The world's greatest materialists are learning the lesson, and even those who in the past have centered their faith and hope upon material things now frankly admit that they have been grossly misled and have been fools in their thinking. One of Europe's greatest economists, Sir Josiah Stamp, President of the London Midland and Scottish Railway, as well as Director of the Bank of England, once said to Bruce Barton in a conversation, "We used to talk about moral values and material values as though they were two different and contradictory things. The depression must have taught us that they were the same things, that without moral values there can be no material values. . . . There is only one basis of wealth, and that is character."

The foregoing words were not the words of a preacher or a mystic or a philosopher but of a hard-headed, cold, and deliberating economist who, with all of his materialistic tendencies, discovered what some of our philosophers have failed to discover and that is that

the spiritual values constitute the real wealth and power in our lives.

Among other eminent men who have made a life study of material values and who must have walked deeply into the quagmire of materialism in that center field of study and speculation to which I have referred is Roger Babson.

This man has become as familiar with the tendencies and trends of materialistic values as the biologist is with the unconscious processes of the living cell and as the pathologist is with the germs and their actions under the powerful scrutiny of his large microscope. He can feel the distant and unseen pulse of business as keenly as can the trained physician feel the pulse of the human heart. He knows what every action will bring as reaction in the business world. He knows the value of time and its investment, of money and its power, of business and its possibilities, of speculation and its dangers, and of all the material things that human minds can conceive and create.

Yet listen to what he says: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."

Great in Science

The scientific and materialistic world was shocked a few years ago by the sudden transition of one of its most high-powered and most critical scrutinizers of material laws, the eminent Charles P. Steinmetz, who was such a master of electricity and the other hidden secret powers of the material universe that he seemed to be almost equal with a God in creating and controlling artificial lighting. A distorted, crippled, and grossly unpleasant being to look at physically, one would have been inclined to believe that with his personal regret at God's gift to him of a crippled figure and with his close study of nature's material forces he would have been steeped so deeply in materialism that the spiritual values of life would have meant nothing to him.

Yet this man said, and it is recorded of him in permanent form, in answer

to a question as to what would be the next great field of research and revelation for the human mind, "I think the greatest discoveries will be made along spiritual lines. History clearly teaches that spiritual forces have been the greatest power in the development of men and nations. Yet we have been playing with them, merely, and have never seriously studied them as we have the physical forces. Someday people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

Think of an eminent scientist, with the ability to control nature's forces, casting all of this knowledge and power aside and raising the standard of spiritual values to the heights of supremacy!

Man and Money

It was by no coincidence of war or man-made conditions beyond our control that all of the world was rocked in its material value and that the great god of money was shaken from its high pedestal some years ago and thrown to the earth where those who had worshiped it in adoration with gaze upturned and with the great light of the heavens blinding them to the true picture before them, could now examine their god closely and see that it was made of that which was corruptible, that which was changeable, mortal, and the earth's grossest material. It was decreed in the cosmic laws and plans that man might be given the opportunity to sail in the heavens of material power and rise to the artificial heights of vainglorious worship in order that he might taste of the poison of material things and then drop to earth suddenly and be awakened from his dreams to true realities.

A New Generation

No government of any land, no ruler of any people, no political power of any class is responsible for the lessons being learned today, for God decreed and the Cosmic carried out the divine will. Out of the ashes of this international fire will rise not only a new realization in the hearts and minds of those who have

become old in their idolatry of material things, but there will rise a new generation of people who will cast the moneychangers out of the human temples and destroy the golden idols, replace them with spiritual things and characters of high morals and high ideals.

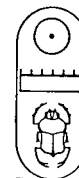
Even the rising generation is passing through the crucible and through the fire of transition. In preparation for its great awakening and first stage of evolution, the new generation is intolerant of old customs and habits of man-made morals and creeds, of age-old conventions and principles, and in the period of change they have thrown to the four winds that which we have considered their characters and moral fortitude.

But it is only part of the great change taking place, and already we see among the young people of the new generation the sign of restlessness. The sins that tempted them out of the high places of security into the valleys of evil and sorrow are no longer powerful in their ability to tempt and have already revealed their shallowness and their lack of ability to fascinate and enthrall.

Gradually the young people are realizing that in sin and evil there is an end to all pleasure and to the variety of life. They have tasted of the inside of the cup and have drunk to the very dregs to find that the bottom was too close to the top and that life was not a mystery that could be found within the cup but rather on the outside of it. Out of this discovery is rising a conviction that character counts, that goodness has its own inevitable rewards, and that purity of mind and soul will bring joy and peace as nothing else will.

The closer we study the lives of those now in high schools and colleges, the more we find that the abandonment of several years ago and the utter disregard of moral laws and principles of last year are being thrown into discard, and that now goodness of some degree and spiritual values of some kind are entering into their consideration. The boys and girls alike, even in their teens, have learned the lesson that we adults learned only late in life. The weak are being led onward, while the strong ones are being led upward.

(continued on page 233)



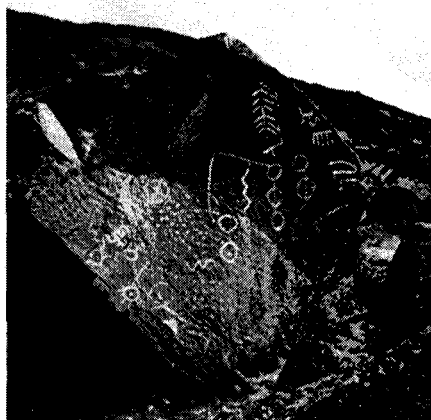
Primitive Rock Art

by DR. EARL H. SWANSON*

Petroglyphs and pictographs

PETROGLYPHS and pictographs are two kinds of aboriginal rock art found in Idaho. Petroglyphs are cut into a rock surface by hammering, pecking, and by chiseling, or rubbing. Pictographs are paintings made on rock surfaces with colors obtained from rock minerals and vegetable dyes mixed with grease and water. Both forms of rock art are sometimes incorrectly referred to as "rock writing." The designs embodied in petroglyphs and pictographs are not standardized and cannot be translated. They do not have a limited unit of sound and meaning attached to a unit of drawing or carving. In every case, the meanings attached to the paintings, or to the rock carvings, were individual and so broad in scope that they could be translated only by the person who put them there. Standard forms found over a geographic area must have a range of meanings. Therefore, the aboriginal rock art of Idaho cannot be compared to an alphabetic writing.

This rock art, most of which is prehistoric, is often associated with natural features of the landscape. Rock carvings or rock paintings are found along game trails, near fishing grounds, and in areas where collecting of wild plant foods was an important activity of prehistoric peoples. This suggests that the purpose of some of the paintings was magical. In this case, the painter hoped, by painting the animal he wished to hunt, to increase his chances of success. Sometimes, the rock art seems to be representational, depicting scenes of successful hunts, or of battles between groups of people. Sometimes, the purpose of these art forms cannot be determined and one may guess that they are occasionally ceremonial, having per-



haps a religious meaning, and sometimes they may have been done simply for fun.

In Idaho, petroglyphs are found primarily along the Snake River, and to the south and west of that river. Pictographs are found primarily north of the Snake River, but there are some notable exceptions where petroglyphs occur north and pictographs south of the Snake River. At least two localities are known where pictographs and petroglyphs occur together. The age of this work can only rarely be determined with any accuracy. Where paintings or carvings occur on top of one another, it is possible to work out a relative sequence of changing art forms. Occasionally, a carving or a painting is found in a geological or archaeological deposit that can be dated by the radiocarbon method. (As yet, no Idaho pictograph or petroglyph has been dated in this way.) More unusual still is the occasional find of a painting which represents an extinct animal. In other areas it has sometimes been possible to associate art style found on cliff faces with sculpture or paintings found in nearby archaeological sites. While a great many localities are known in Idaho, only a few have been studied in any detail, and this is one of the important areas of research which remains to be examined by competent scholars.

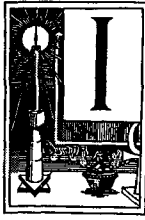
*The
Rosicrucian
Digest
June
1969*

*Director, Idaho State University Museum, Pocatello.

Reprinted from *Reference Series Number 250*, Idaho Historical Society, Boise

Know, With Feeling

by RODMAN R. CLAYSON
Grand Master Emeritus



IF YOU would *truly* achieve, know what you wish to accomplish with emotional feeling. Attitude, will, and determination are important factors in the life of every successful person. I am referring to a special kind of attitude, and this is not a matter in which simple faith is involved. I am referring to a special mental climate—one in which has been cultivated the proper atmosphere as well as attitude. A person should not allow himself to be limited by his immediate environment. The attitude and atmosphere to which I refer provide for the important factors involving belief, reason, utilization of knowledge, and will.

If one is to truly achieve, there must be provision for emotional involvement. When emotion is associated with will and reason, one may be attracted toward orbits of activity beyond one's immediate surroundings. Although we may say that we are finite, there is certainly no reason why we should not push toward infinite horizons if desired.

To achieve, one must know what he is doing. There can be no guesswork. Decide on a specific goal. Crystallize your thinking. With zeal, dedicate yourself to the task. Have supreme confidence. Your burning desire must be sincere. Do what you do unselfishly. The potentials in your immediate world can be expanded. One must adjust to changing conditions. One adjusts by weighing various factors carefully, by being selective, by choosing, rejecting, acting with conscientious discrimination. You always have a choice.

Accept challenges. Without challenge one may be fearful of any risk. Never

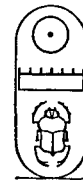
entertain a climate of defeat. Be purposeful. Believe in what you do. Have courage. Do not turn away in fear or anxiety. There should be a feeling of conviction. Without emotion, an intellectual approach is not enough. If you would do, you must know. Those who know and believe strongly may realize that there is an association with the Cosmos. To know, to be sure, to believe strongly, is a state of mind, but it is associated with inherent powers. This provides the means to live meaningfully within the deeper order of the Cosmos. To know, to believe, thus removes the effect or result from the realm of coincidence or accident. There is every reason for us to believe that what we will to do sincerely and unselfishly has a meaning within a greater all-embracing order. In order to know, belief can be an important element in one's life. It will color and give strength to one's experiences and objectives.

Sometimes people use affirmations to help them reach their goal. The use of affirmations was a practice that was the vogue some years ago. An affirmation is simply the repeating of a statement that may or may not be based on reality and fact. There is nothing creative in a repetitious affirmation. You are not emotionally involved, for one thing. For another, you are not thinking strongly enough about your objective.

Strength and Health

Most of us are familiar with instances where a person was seriously ill and the doctor said that there was nothing more that professional medicine could do. Then the patient takes a turn for the better and eventually recovers. That person had decided that he or she wanted more than anything else in the world to get well and live a full life. This might be referred to as *the will to live*.

If you are in ill-health and have abided by all of the proper health rules and proper diet, and are doing what is normally right in addition to abiding by the advice of your physician, you can very likely experience improvement in most cases if within yourself you strongly know with feeling you are regaining strength and health, particu-



larly if you emotionally manifest something more than simple faith.

Then there is the case of the unemployed man who was desperately in need of work. He knew his qualifications and capabilities. He knew someone must be in need of the service he had to offer. He contacted innumerable firms, and as he systematically conducted his search he found the business that gave him a splendid gainful position.

The above are matters of record. If you are seeking a particular position or job and are qualified and have had interviews with the proper officials of the business, know and feel strongly that you will acquire the position. Believe in yourself and what you can do. Do what you do with confidence. There must be a feeling of certainty. In your mind's eye have a picture of the final reality. Put feeling and emotion into it. Never think in terms of possible failure. There must be no doubts. Above all, don't place your trust in a simple kind of faith.

In my opinion, realization of the achievement of your desire is a little more than thinking "positively." Achievement cannot be expected to come easily by merely being passive. Action is required, and the various attributes of the mental attitude should include: know with feeling, believe intensely, assert your will and also your convictions. Hope is never enough. To like to or want to is not enough. Honest faith and belief in yourself are important. Determine that you will successfully surmount every obstacle. If you do little or nothing, and your desires are weak and halfhearted, conditions will not improve.

To achieve and accomplish, it is necessary to sit down in the quiet of your home and think and decide upon your objective and all that is involved. Be

definite about what it is that you wish to attain. Someone has quite properly said, "plan your life and live your plan." In living your plan, you will be confronted with many challenges. This must be expected. Adversities will occur, and some of these are necessary to help you prepare for and produce the means which will enhance the possibility of accomplishment and provide new impetus to spur you onward toward your objective. According to the intensity of your feeling, just so will be the joy of your achievement.

One's goal or objective must, of course, be within one's real ability. Achievement does not come about through accident. It is realized because of attitude and preparedness. It is helpful to have a solid sense of values, and this derives largely from knowledge and experience. Life must be lived actively and with purpose and aspiration. Time must be allowed for inspiration. In striving to attain an objective or ideal, power will flow through you only when you have the emotional feeling, will, and determination to do something about it. What we gain is very much the result of our own efforts. Fortune favors those who prepare for opportunities. We must have courage and resolution which are fired with confidence. It is a truism that when you have the necessary will to do, you will have the necessary power to do.

Little is gained without labor. There must be self-control, patience, confidence, reasonability, and the discernment of perception if achievement is to be realized. In potential within you is the power to bring about that which you desire. Mind, attitude, mood, thought will combine with the necessary strength which will come from within yourself. The cultivation of these aspects will help you to know, with feeling, what you desire to achieve.

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twenty-second edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 40 cents (3/6 sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95114, U. S. A. (Members only)

*The
Rosicrucian
Digest
June
1969*

Spiritual Dilemmas

by MECKE SWITKIN

*A higher level of consciousness
in human affairs*

HISTORY MAY very well record the present era as the age of assault, for we have been witnesses literally to an attack upon virtually all of our houses. At times it appears that the traditional pillars of society were crumbling—objects of violent abuse; few have escaped the plight of physical, moral, and spiritual decrepitude.

Obviously, the reverence for what was once considered the essential ingredients of wholesome existence has been altered. The former bulwarks of a sheltered spiritual life apparently no longer can meet the inexorable demands of a rapidly changing, enlightened world. In this respect, there is confirmation from many reputable sources.

Arnold Toynbee, famous British historian, recently wrote in the *London Observer*: "Mankind's present sickness is spiritual, and therefore it seems likely that the malady can be healed only at the spiritual level. It can hardly be a sheer accident that the present breakdown in human relations has coincided in date with mankind's loss of faith in traditional religion."

New definitions and more *livingness* for old symbols urgently confront us, and while these perennial aspects of God and church remain vigorously entrenched in human consciousness, their relationship and meaning have been irretrievably altered. However, the confusion of our transition period cannot conceal the light of progressive truth forever. The *law* fulfilling our creative life is inviolate, operating essentially for the good of mankind.

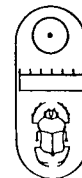
The traditional concept of God has suddenly been hurtled from its orthodox orbit into an atomic space age of complexities. It would appear that there is need for a more stable, spiritually guided control system—one that will supplant the obsolete with the vigor and



energizing influence of an inspiring truth. A demonstrable God experience here and now has become the vociferous and immediate demand of our times. The fundamental goal is in sight. Is this ideal attainable? Let us consider the essentials necessary to accomplish this fuller, creative life of abundance we all desire, and to which we are the rightful heirs, according to universal laws and the wisdom of the ages.

The Master said: "I come to give you more life" and "All that I have is thine." Do we need more confirmation? The promise can be fulfilled only by the law of our acceptance. Standing before the altar, begging for our personal welfare to an anthropomorphic god, is the unanswered prayer of ignorance, spiritually and scientifically speaking.

However, it is sheer wishful thinking for us to expect the world events to change in the direction of the desired goal without employing a basic principle or a positive force that will reverse the present trend toward apathy and negation of good. The level of human consciousness must be *raised* if we are to witness beneficial effects in society. This brings us to the crux of the whole problem. We must know ourselves—our true nature—and identify this Self with God Consciousness—a power greater than our personal ego—and recognize



this invisible *power* through an enlightened sense of spiritual rebirth.

The *modus operandi* to this end may be found in the sincere desires of meditation or scientific prayer—the human instruments that change our thoughts and experiences.

To accomplish this goal, many of the dogmas of religious precedence must be re-examined The pagan gods of superstition still haunt our conditioned minds. We cling to false images with habitual tenacity. God is not idolatry. He is Truth. He is Reality behind the things we see and experience through our senses. Therefore, God must be realized in our everyday life in order to have meaning—fulfilling the restless urgings of each of us.

Spiritual Intuition

Here, individual knowledge plays a deciding role. For only step by step, patiently but inevitably, do we ascend the mountaintop, progressing to higher levels of spiritual attainment. The mental or intellectual approach is the necessary primary school whence we study, learn, inquire, and meditate upon the causation and the things unseen that perfume affect our lives. Then as consciousness, awareness, expands, we no longer see as through a glass darkly, but we glimpse real values through an emerging spiritual intuition. Now we have begun to embrace God through experience. And now we have gained a true sense of religion, no matter how small, that fulfills human needs, bringing a measure of peace and surcease from sorrow and strife to those fortunate few who have chosen the spiritual path.

Experience proves, however, that this will not be attained primarily by church attendance, ecclesiastical rituals, or imposing edifices of worship, although these serve and cater to the yearnings of many. For the Orientals taught ages ago that the finger pointing toward God should not be mistaken for the Truth.

While Toynbee refers to our present malady as spiritual, it is most interesting to note how another highly competent investigator in the medical field substantially arrives at a similar conclusion.

Dr. Carl Jung, eminent psychoanalyst, clinically confirmed the importance of God Consciousness in human affairs. He stated: "I should like to call attention to the following facts: During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients Among all my patients in the second-half of life—that is to say over thirty-five—there has not been ONE whose problem in the last resort was not that of finding a religious outlook on life. . . ."

"It seems to me that, side by side with the decline of religious life, the neuroses grow noticeably more frequent.

"The patient is looking for something that will take possession of him and give meaning and form to the confusion of his neurotic mind. Is the doctor equal to the task? To begin with he will probably hand over the patient to the clergyman or the philosopher, or abandon him to that perplexity which is the special note of our day."

Here is unequivocal evidence that our present dilemmas are the repetitions of a phantom adversary—false belief.

Dr. Jung offers some interesting conclusions: "Human thought," he says, "cannot conceive any system or final truth that will give the patient what he needs in order to live: that is faith, hope, love, and insight."

Our True Nature

Now, when we take the clinical approach of the psychoanalyst and carry it further into the realm of metaphysics, we are able to arrive at a practical solution to at least some of our fundamental problems, in spite of the skeptics. This is possible because, as Troward has pointed out, our redemption lies in getting at the root of fear in general, not in its specific aspects. And fear can be eliminated, in degree, by humanity, primarily through the scientific application of laws. In this instance they are mental and spiritual in nature. The metaphysical approach leads us therefore to the denial of a dual power—good and evil.

Thus we return to the Father's house, and the truth back of the Prodigal Son's plight becomes a realistic lesson in our

daily life. Because, as we return to our true nature, we realize that First Cause—God, or Love—is the ONLY Power. Fear is an inverted concept. Hence the consciousness of God, the power of love within us, is the sustaining law that releases us from fear. And once having severed the root cause—a false belief in dual power—freedom is demonstrated.

If the period of transition is confusing and even violent, it also spells hope, for the poignancy of a new birth, a fuller awareness, is replete with the good that must eventually flow from a higher level of consciousness. Since man lives and moves and has his true being through an invisible nature that is omnipotent, then we might reasonably conclude that only through the grace of God comes our salvation.

Man must come to the full realization that he cannot sit on both sides of the spiritual fence in comfort. Nor can he afford to become like a metaphysical ostrich—with head buried in the sands of impractical, abstruse speculations. This is becoming more self-evident with the current events. It is becoming more urgent to pursue and explore the spir-

itual truths of life or linger amidst the discordant false beliefs resulting in war, poverty, and disease.

The traumatic disturbances throughout the world are clearly the symptoms of spiritual hunger: lost faiths, disillusioned hopes, and separated ideals. It is apparent that a healing must be effected. But to cure our ills it is axiomatic that we go to the cause—realizing our true identity. And each one must answer the pertinent questions alone, within his own consciousness:

Are we essentially children of God, or the impoverished orphans of the ghetto? Are we the rightful heirs of a dignified life based on freedom from want, or are we slaves in bondage to traditional concepts?

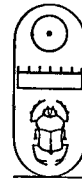
There is an untapped power of universal good within us, manifesting precisely as the law of cause and effect in our lives. Material expedencies are necessary often in order to allay fear and improve conditions, but the real solution to our crises and dilemmas remains deeply imbedded in “the secret place of the most high”—the demonstrable kingdom within us.



DISPLAY OF WATERCOLORS

States Air Force. After the war he opened a studio in San Francisco where he spent many years painting combat airplane scenes inspired by his war experiences. Shown here is one of his fine watercolors entitled *Farmer Brown Goes to Town*.

Currently on display in the Rosicrucian Art Gallery are watercolors by Alfred Owles, formerly of Nottingham, England. It was at the Nottingham Academy of Fine Arts that he received his formal art training. In World War I he served in the United



Twin Souls

by SAMUEL RITTENHOUSE, F. R. C.

THE NATURAL phenomenon of twins is one that has evoked considerable superstitious belief through the ages. The beliefs associated with the relationship of twins are often the result of primitive reasoning. In homeopathic or sympathetic magic, there is the belief that those things which have similar properties have an invisible bond or nexus existing between them. The psychological factor is that the *similarity* in the primitive mind becomes in itself a reality. It is conceived to have as much existence as the actual things which resemble each other. For example, a carefully drawn symbol of the sun is thought, by some aborigines, to have the inherent properties of the sun. Because of the striking physical resemblance of twins, it has been imagined by those who conform to the above type of reasoning that they have parallel personalities and interchangeable psychic selves.

From the biological point of view, it must be recognized that there are two types of human twins. Many twins are *bioovular*, that is, of two separate eggs. A considerable number of twins are *uniovular*, or derived from one egg. Man is the only animal known to produce both kinds of twins. The litters produced by animals are the result of several eggs' maturing together. According to statistics compiled by the British Government, 1 out of every 100 births is twins, 1 in 10,000 is triplets, and 1 in 1,000,000 is quadruplets. It has been established that "twins are more frequently of like sex than of unlike sex." One-egg twins are rarely of unlike sex. The division of the one egg transmits the similarity to the sex as well. Joined twins "are always of the same sex." This implies that they are one-egg twins and the fission was incomplete.

Research suggests that findings seem to disclose that uniovular (one-egg)

twins show a symmetry of finger patterns. In uniovular twins heredity characteristics are said to have a considerable resemblance. In other words, inherent characteristics as traits in one-egg twins are remarkably alike. In two-egg twins the resemblance is "no greater than between brothers and sisters of separate births." Further, pairs of related sex are on the average more closely alike. From all this we have the statistical facts that twins of a single egg are frequently of the same sex, resemble each other more closely, and show similar inherited characteristics.

The one-egg twins would have psychic centers, psychic faculties, and sympathetic nervous systems which would be closely attuned. The same life-force intelligence or consciousness of the single egg would be transmitted to the organism of each. The same physical characteristics and the same intangible consciousness of the egg would become, in other words, part of the mental, physical, and psychic beings of both twins. What man terms *soul* is his response to the psychic and emotional aspect of his being. He relates to soul the intuitive and intangible sensitivity of the stream of consciousness of his whole being. The Cosmic Mind that permeates him, and of which he becomes conscious to various degrees, determines man's *soul personality*.

Of the Same Vibratory Rate

Each egg has its specific vibratory rate of impulse. It conveys hereditary qualities and the Cosmic Intelligence of the life force. If it is divided in such manner so that from its fission there are born two human twins, then their psychic centers and autonomic and cerebrospinal nervous systems will be of the same general vibratory rate as if they were almost the same organism.

All the cells of an organism cause it, collectively, to have a specific vibratory rate. Each cell adds its particular vibratory rate to the millions of others and thus each of us, in the collective sense, has a specific frequency of vibrations. Applying this phenomenon to uniovular twins, we would find them harmoniously in accord in many reactions and responses to their environment. To make this more clear, we may use the analogy of two tuning forks which are

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tuned to the same pitch or rate of vibration. When one is struck a blow, they will both vibrate in resonance, even though the one not struck may be removed from the other by several inches or feet.

There are many cases on record where such "identical twins," or those of one egg, though separated by many miles, have evidenced a sympathetic response to some emotional shock of their twin. An identical twin has often felt the sorrow, hatred, and fear of his twin brother or sister long before being acquainted with the causes of such emotions by normal means of communication. There is also evidence of similar likes and dislikes between such twins, though in minor tastes the similarity is not so pronounced.

It is in order, therefore, to say that the soul personalities of these one-egg twins are very closely attuned. They are, however, not identical. Environment and associations play a considerable part in the evolvment of the soul personality. What we read, with whom we associate, what we do, are important factors and influences in our having realization and understanding of the extensive part of self, that is, the Cosmic Intelligence of our being which we call *soul*. Thus, there can be that

difference between identical twins, the result of their interpretation of values, and the circumstances to which they may be exposed separately.

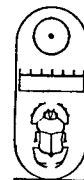
It is unfounded superstition to believe that, when one twin passes through transition, the living twin is thereafter dominated by the departed soul personality. In the instance of transition of one such identical twin, the other may have to go for some time through an emotional and psychic adjustment. There will result a kind of emotional fission as though part of his self were unresponsive or even unconscious. This will be due to the fact that when both twins were living they sympathetically responded to some degree to the finer, the subtler, impressions of each other's beings. With the severance by death, one twin—the living one—is then responsive wholly to his or her own emotional and psychic nature. This radical change may make itself manifest in the behavior of the individual and sudden apparent differences in the personality. Others who observe these changes, including the surviving twin, may imagine that it is a positive influence being exerted by the deceased soul personality. Rather, however, it is a negative or noninfluential effect that is being realized by the surviving twin.



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Choice and Character

by DR. W. H. CLARK, F. R. C.

Member of the
Rose-Croix University Faculty

Freedom and its responsibility

WHAT WE are today as individuals is the result of choices we have made in the past. The choices we make today will determine what we will be tomorrow in terms of character, personality, capabilities, and maturity. In other words, all our skills and the totality of our life structure are based upon decisions that we have made. Since we are agents of free choice, what we make of ourselves in terms of self-realization and of value to human society is contingent upon the decisions we make from day to day in the regular routine of this most challenging and exciting enterprise of living.

The measure of our freedom is the measure of our responsibility. At this point the question may well be asked: "Free and responsible for what?" The choice we make of an answer to this question will determine the total worth of our freedom. Freedom implies responsibility, whether it be physical, political, social, or moral freedom. In his major philosophical work, *Being and Nothingness*, Jean-Paul Sartre makes some very interesting and significant statements on the subject of freedom and the responsibility that it involves. While speaking in reference to the situation in which he finds himself, he says: "... the situation is mine because it is the image of my free choice of myself, and everything which it represents to me is mine in that this represents me and symbolizes me." Then Mr. Sartre goes on to say that he is responsible for everything except his very responsibility.

While we may not be free to choose whether or not we are free, it is quite possible that in one sense we may have a choice even in this important matter. For example, if we abuse our privilege



of freedom or neglect this native endowment, and if we allow the will to be weakened and made ineffective through lack of proper use, an enslaving force will eventually take over the control of our personalities and we lose the ability to carry out decisions. With the loss of that ability goes freedom itself. So it may be concluded that we are not only free to choose our course of action, but we are also free in a significant sense *not* to be free if we so choose.

We now consider certain evidences given in support of the thesis that man is an agent of free choice. The question of freedom is an old one that has been discussed pro and con for centuries. Those who deny that man has this freedom often base their arguments upon the principle of cause and effect. They assert that every event must have a cause; therefore, even when one chooses to act in a certain manner, his choice has already been determined for him by certain objective factors over which he had no control and of which he may not have been aware. Spinoza, for example, contended that the reason men think they are free is due to the fact that they are ignorant of the real factors which determine their choices. Apparently such argument commits the logical fallacy known as *argumentum*

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ad ignorantiam and would fall into the same class or category as the argument which would assert that there are living creatures on the planet Mars, since no one has yet proven that there are no creatures living there.

The manner in which we use language is sometimes both interesting and confusing. The one who argues that man is free in the choices he makes is not necessarily denying the scientific principle of cause and effect. In fact, he believes in it. The problem with those who deny that man is a free agent yet claim to believe in the principle of cause and effect is occasioned by overlooking the important fact that the one who is making the choice is himself at least one of the determining factors in his decision.

Praise and Blame

Most of us (including those who deny that we are agents of free choice as well as those who hold the opposite view) act upon the very obvious assumption that we do have such freedom. We seem to accept without question the Kantian thesis which asserts that the sense of oughtness implicates decisional potentiality. Every time we say of someone, "He ought not to have done that," or say, "He ought to have performed the act," we mean that the person in question need not to have acted as he did, but that he could and ought to have done otherwise. This philosophy of freedom in choice is involved in all our acts of praise as well as in acts of blame or censure. If man is not an agent of free choice, then all words of praise and all words of condemnation have no meaning whatsoever.

There appears to be within each of us an innate awareness of freedom in choice when we deliberate over alternative courses of action which lie out before us. And we obviously assume such freedom when we evaluate and pass judgment upon our own actions or the actions of others. While this sense of freedom, which we experience most every day, does not prove that man has freedom in choice with the certainty by which one may demonstrate a mathematical equation or a logical argument form, yet within the deep recesses of the mystical heart one may grasp intu-

itively the realization of his own freedom.

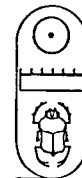
An interesting and illuminating exercise would be for us to sit down and reflect upon the question of how certain choices we have made in the past have shaped our lives and brought us to the various places we now occupy. Through the perspective of years, perhaps, we would be able to see how decisions made in the past—even decisions we may have considered trivial at the time we made them—have influenced the formation of friendships, our present occupations, the establishment of our homes, experiences in success and failure, and so on. Even so, we cannot see nor fully comprehend the creativity and far-reaching implications of a choice at the time it is made.

Not only do choices construct and mold character, but they also reflect character. Man's significant choices indicate where he is going and at the same time reveal what he is. Behind every important decision that anyone makes are certain fundamental concepts and basic assumptions.

Noble Decisions

Throughout human history great and noble decisions have been made on the assumption that a man's ideals and principles are far more important than any position he may occupy among men involving titles and rank. This concept has been given expression within the context of religious, political, business, and social life. Speaking from the point of view of a religious man, one said: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Another felt that he faced the issue of choosing within a political situation, and he declared: "I would rather be right than President." Noble businessmen, while involved in important transactions of business, have said: "I would rather be honest than rich." Many courageous youths in moments of the stress and strain of life have chosen to be honest and faithful to their convictions rather than to be popular with the crowd.

The choices we make from day to day determine the extent and tempo of maturity in character. This brings into focus certain elements of a wise choice, for only through the practice of wise



and constructive decisions are we able to achieve a genuine mastery of life. The first element of a wise choice is that of worthy purpose. Anything one may possess can be either an asset or a liability. Which it will be depends upon the character of the possessor. Power, knowledge, skill, influence, talent, beauty, or freedom must be accompanied by a high quality of character in order to be useful.

Judgment and Conscience

The second element of a wise choice is that it must be one that is made in the light of one's best judgment and with a good conscience. We often hear the question: "Is conscience a safe guide?" Of course our answer to this question will depend upon the definition of conscience. For the purpose of this study the term *conscience* is used in reference to that innate urge within man which prods and admonishes him to follow the highest and noblest path made known to him. It is not the function of conscience to tell one what is the right, or the highest and noblest way. Knowledge of the true way comes through reason, experience, meditation, and inner discipline. The only function of conscience is to urge us to do the right and good, the knowledge of which is made available through these other means.

The above definition of conscience and the explanation that has been given of its function account for the fact that one may be able to do certain things today with a clear conscience, which he could not do in good conscience at some future time because of new insights gained through subsequent experiences during the meantime. The view we have taken of conscience also explains why different persons can act in opposition to each other, and each with a good conscience. They are able to do so because of the different levels of understanding they have attained in their varied backgrounds and experiences as separate individuals. As one gains new knowledge concerning the rightness and wrongness of certain acts, the added knowledge does not alter the nature or character of conscience itself. The increased understanding only provides a new and more enlightened direction for the function of conscience.

The third element of a wise choice is that of time. Many great and good choices have been made, but they were deprived of all value because they came too late to produce the needed result. A great lesson taught by Jesus the Christ emphasized the importance of making timely decisions. Everyone who is conversant with the Christian Bible knows about the parable of the Ten Virgins. This parable is too well known to require relating the story in detail at this point. It may be recalled, however, that there were ten virgins who wished to attend a certain marriage feast. Five of them were wise and five were foolish.

Careful observation of the distinction between the wise and foolish virgins is quite revealing. The choices they made were the same in content. They all chose to attend the wedding feast. In that they were alike. All of them, the foolish as well as the wise, chose to have oil in their vessels when needed. What made the difference? It was not the content of their choices. Only the element of time made the difference. The important point of this parable is that many good intentions and preferences fail to materialize into wise and genuine decisions simply because they are made too late.

Exercising Our Power of Choice

Indecision or failure to exercise our power of choice leads to frustration and failure in those larger and more worthwhile enterprises of life. This same principle applies to the ordinary processes of everyday life. If one is driving down the highway and is coming to a fork in the road and he approaches that division of traffic without deciding which way he will take until he reaches the dividing point, he is in trouble.

Man is constantly confronted by the problem of making choices, and there is always a negative aspect involved in each decision-making situation. When he chooses certain things, he automatically rejects others. For example, consider the case of one who is faced with the choice of how he will spend a certain afternoon. Let us suppose that he is about to decide whether he will spend that afternoon taking a long stroll through the forest or spend it in reading a book that has been on his desk for

(continued on page 234)

The Romance of the Mystic Queen

by RAUL BRAUN, F. R. C.
Editor of *El Rosacruz*

PART II

The Encounter

SINCE HE was very young, Akhnaton was outstanding for certain rare peculiarities in his personality which would remain intact during all his life. His mother, who placed on him all her hopes—hopes which she believed were also Egypt's—fostered the development of that temperament, and this was what influenced the revolutionary measures which the young Pharaoh took during his brief reign. The child was determined, serious-minded, very intelligent, and markedly introspective. The only male of a large family, he was since his birth the favorite, especially of Tiy, his mother. Physically, he was lanky, markedly lacking in physical vigor, of delicate features, long-necked, had dreamy eyes, a profound look, smooth complexion, and hands with fine, long fingers.

"You have no idea of how much it would please me if he were impetuous, aggressive, bold, and combative," Amenhotep III, his father, told Tiy, his mother, one day.

"And what for?" she asked alarmed, scandalized, and apprehensive with terror at the sole thought that that dreamer she cultivated with so much love could have the rudeness of a soldier, as his father desired.

"Simply so that he will be capable of defending the Empire, which he will inherit one of these days," the sovereign indicated severely. "What Egypt is today is the result of the decided actions of several generations of courageous men . . . and only courageous men will be able to maintain that greatness."

"My son shall not spill blood!" she almost screamed with anguish.

"His lack of energy will cause it to



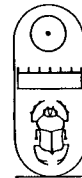
AKHNATON—The unusual style of this work of art is indisputable proof of the freedom which the pharaoh granted the artist for the conception of his creations. It was not a matter of making him look as the ruler wished, but rather as the sculptor himself saw him and felt him to be. That freedom of expression has left us as heritage the indisputably beautiful bust which speaks of Nefertiti's extraordinary beauty.

flow in rivers!" he indicated sententiously.

"By Aton, be quiet!"

Was it that he, the father, had completely neglected the education of his son? Was it that the mother had taken advantage of this, and he let her do as she pleased? Whichever of these two reasons it may have been—seen in terms of what happened later—we are still led to the same conclusion: the young prince, predestined, was born to be what he was and nothing else.

Notwithstanding his mystical inclinations, and besides caring for and domesticating the spiritual aspect of her son, Tiy intelligently gave to wise men, chosen from among the high priests, the responsibility of educating the young heir apparent in the sciences and arts of the time. And under their care, the young man acquired an outstanding mastery of mathematics, knew much of astronomy, learned the history of his ancestors, and spoke several languages with rare ability; he was outstanding for his overpowering personality and his extraordinary ability to express himself; he mastered the art of hieroglyphic writing and learned all the mysteries of religion; he sang the



hymns composed in praise of the deities and wrote verses; he was concerned about art and struggled so that statuary would represent reality as the sculptor felt it—with freedom, not under pressure and threat—and that is why during his reign Egyptian art acquired a unique, well-defined personality, as it had never had before and never quite managed to recapture after his death. After a very short while, his spirit became imbued with a strange mysticism, especially after having attended the mystery school founded by one of his glorious ancestors, Thutmose III*.

All this occurred during the first years of his life. The rare phenomenon of acquiring so much esoteric wisdom in so short a time reveals even more the undeniably special conditions of this human being, predestined to fulfill an astonishing destiny.

* * * * *

He was ten and she was eight when, seemingly, their first encounter took place. They were married almost immediately.

It is known that the religious revolution which Akhnaton unchained caused the priests' hate to be expressed in the insane compulsion to almost completely erase from Egyptian history the name and deeds of the life of this great mystic. When he died, they engaged wholeheartedly in the thankless task of destroying his accomplishments and reestablishing the idolatry which Akhnaton pushed aside when he established monotheism—that beautiful spiritual expression of the sole God, registered in that era for the first time in the history of mankind. That destructive task is what, regardless of our wish, forces us to walk blindly in search of the most outstanding occurrences of his portentous existence.

Who was his wife? Fortunately, there is absolute certainty of her name: Nefertiti. Where did she come from? For this question there is no precise answer. Nevertheless, investigators have named as her birthplace the land of Mitanni. It is thought that she had

another name, Tadukhipa, and that she was the daughter of Dushratta, monarch of Mitanni. This is what Sir Flinders Petrie states in his *History of Egypt*, while Arthur E. P. Wiegall, who was Chief Inspector of the Department of Antiquities of Upper Egypt at the British Museum, in his book *Life and Times of Akhnaton*, insists that since the features of her face were typically Egyptian she had to be born in the land of the Nile.

Why search in darkness? Why try to define the indefinable? Why try to solve what has no solution? One thing is incontestable: that her name was Nefertiti (it does not matter who named her), that she was very beautiful and married Akhnaton when he had not yet reached ten years of age and in this way joined forever her life to that of this personage—the most extraordinary and discussed of his time.

He was eleven years old when he was crowned King of Egypt. The ceremony was carried out in Hermonthis and was presided over by a high priest of the Sun, brother of Tiy, the queen mother. In the solemn quietude of the temple, on the occasion of this extraordinary happening, the titles which were the new Pharaoh's due were made publicly known:

"Mighty Bull, Lofty of Plumes, Favorite of the Two Goddesses, Great in kingship at Karnak, Golden Horus, Wearer of diadems in the Southern Heliopolis, King of Upper and Lower Egypt, High priest of Ra-Horakhti of the Two Horizons rejoicing in his horizon in his name 'Shu-which-is-in-the-Disk'; Nefer-kheperura, Ua-en-ra; Son of Ra; Amenhotep, Divine Ruler of Thebes, Great in duration, Living forever, Beloved of Amon-Ra, Lord of Heaven, Ruler of Eternity."

Not only Egypt rendered homage and tribute to the new Pharaoh when he ascended to the throne; the kings of the East and the North, the majority of whom reigned over peoples beyond the dilated Egyptian frontiers, did likewise. The territorial extension and power of Egypt of that time, considered the world's most powerful nation, were the reasons that moved those kings to render homage to the new Pharaoh, a child still.

*Thutmose III was the one who organized the physical form of the secret brotherhood under whose charge was the mystery school which was the true and remote origin of the Rosicrucian Order.

Upon his shoulders—and also upon his wife's weak ones—rested, from that moment on, all of the enormous weight of governing a nation whose frontiers lost themselves in faraway distances.

The queen mother continued counseling him; but even without her counsel he would not have been perturbed by the tremendous responsibility. It could be said that he did not give it any great importance. From that time on, moved by his mother who in that way was fulfilling the promise made to Aton when she begged him so much to give her a son, he began neglecting the work of the State almost at the beginning of his reign, refusing to pay attention to the wise counsels of the royal advisers.

"And why have you decided to do that?" asked Nefertiti after he, as was his habit, talked to her about his immediate projects. "Can you imagine what a blow it will deal to the priesthood?"

"Nobody will oppose my idea."

"You are but one against many."

"This will be the first step toward the restoration of the cult to Aton," he continued, ignoring the wise warning of the tender girl-queen. "I shall build a temple in Thebes so that all the people may worship Him."

Historians say that this was apparently Akhnaton's first important official act at the beginning of his reign.

Nefertiti did not dare insist again. Knowing that her position as wife limited her life and pursuits to labors completely alien to matters of State, she only dared, in that occasion—as in others after—to communicate to her husband the fears which she felt over the religious measures which he was prepared to implant, by his own will, without consulting anybody, completely

ignoring the priests' influence and undeniable power of which they boasted.

"Thebes will not remain Egypt's capital for much longer," he told her while they both ecstatically gazed at the sky's immensity. "This land is in need of a capital which has not been polluted by idolatry, a capital that is clean of sin, where there is no place to be inhabited by what men have contaminated."

Nefertiti was deeply impressed by what he told her. She noticed certain unknown intonations in his voice; she saw his face illumined and his eyes brighter and deeper than usual.

"When will you begin to give material form to your idea?" she hardly dared ask.

"Very soon. There is no time to waste. Time flows without ceasing and I cannot waste it, for I shall need much of it to give to Aton all the reverence that He deserves. I am," he said after a brief pause, with a solemn and strange tone, "the Son of Aton. Yes! The Son of Aton!"

He did not delay in making his intentions public. When he was sixteen years old, he forbade by royal decree the worship of the traditional gods of Egypt and imposed as the sole one the cult of Aton—the "Living God," the Sun whose rays, like paternal hands, descended daily from the sky to protect the people of Egypt.

He had the new capital city built and named it Akhetaton—we know its ruins today as *Tell el-Amarna*.

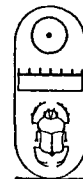
That famous decree which installed the new religion had a solemn statement: "*This is my oath of truth which it is my desire to pronounce and of which I will not say: It is false, eternally, forever.*"

ROSIKRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



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The Initiatory Drama

by DR. GERTRUDE SPENCER, F. R. C.

Conclusion and summary

Part IV*

Initiatory Patterns in Higher Religion

NOW WE CONSIDER our fifth and last type of initiation.

As we proceed from Hinduism to Indo-Tibetan Tantrism, Yoga, and Alchemy, the old initiatory pattern is continued, but at the same time re-evaluated. Nevertheless, the basic concept of death to the profane condition and rebirth into a higher mode of being stands universally firm. Buddha himself claims to show his disciples methods which will produce from the body of the flesh another body, formed from a spiritual substance. All esoteric disciplines such as Yoga, Alchemy, and others strive to obtain this divine body which is absolutely spiritual.

Going back in history we find that in very primitive cultures the main function of public cults was to ensure the sanctification of communal life and the survival of society. Puberty rites became the occasion for complete regeneration of the community, as well as of the whole Cosmos.

Personal Religious Experience

Later, we see the need for a personal religious experience emerging, and in the Hellenistic period of classic Greece we observe a break between the religious elite and the religion of the state.

When we come to the Rites of Demeter in the Eleusinian Mysteries, we realize that some time in history an old agricultural ritual must have been charged with new religious values. Suddenly, the mystery no longer referred



to the fertility of the soil and the prosperity of the community, but to the spiritual destiny of each candidate.

As in India, an old archaic pattern was taken over and utilized for various spiritual ends such as union with the Deity, the gaining of immortality, and the achievement of a Nirvana-like state. Under the guise of the agricultural myth where the goddess Demeter lost her daughter Persephone to the God of the Underworld and went looking for her, instruction of the highest calibre was given. Reconstructing the ritual from various fragments of information supplied by Clement of Alexandria, Hippolytus, Walter Otto and others, there is evidence that during the first degree of the Major Mysteries, the Hierophant addressed the candidates thus:

"The soul of man in the realms of Light is as beautiful in form as the goddess Persephone. When the hour of its birth amongst men approaches, it is suddenly snatched into realms of darkness, as was the fair goddess when her abductor carried her to the infernal regions. What men call birth, to the soul is death—a living death of imprisonment in a dark cave, beset by horrible sounds and frightening visions. Men call it life, but to the soul it is a veritable Hades. With only fleeting memories of its happy hours in the realm of Light, in the midst of torment, the soul is at times permitted visions of the Everlasting Mother from whose arms it was so rudely snatched".

The candidate was told that into the living death of his earthly existence Higher Beings come from time to time (like Demeter looking for Persephone),

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*This is the last of a four-part series. See March, April, May *Rosicrucian Digests* for Part I, Part II, and Part III.

in an effort to restore the soul to its lost heritage. If the candidate heeds those messengers, his soul will be shown the way out of darkness and find itself once more amongst the gods.

The Eleusinian Mysteries impressed upon the candidate that life on earth was nothing but an incarnation of the soul, like the descent of the goddess Persephone into Hades. By understanding those principles, combined with purification and preparation, the candidate would be helped to rise to a new awareness of the immortality and the state of being he was to encounter after his physical death. This mystical experience was the commencement of a new life on a higher level of understanding.

In late antiquity, philosophers such as Proclus, Olympiodorus, and other Neoplatonists saw the Mysteries as designed to help the candidate to quicker realization of the successive stages every human soul must pass in its ascent to God. Not realized, as in most men, the journey takes much longer and becomes unnecessarily difficult. The Neoplatonists saw the Mystery Initiations as a psychodrama through which the soul could free itself from matter, attain regeneration, and be reborn into its true domain. Later on, we find the Gnostics carrying this image of the human soul, blinded and ignorant of its true nature, into our own era.

When we look at Christianity, we recognize in the story of Jesus a psychodrama demonstrating a series of necessary initiatory experiences, crowned by the final and triumphant one. Esoterically speaking, each Christian disciple, by following in the steps of the Master, also attempts this series of initiations in the course of his spiritual life.

And here we recognize a drastic change in religious practice. The Christian mystery of spiritual transmutation and renewal of the world was open to all, and was to be proclaimed from the housetops. It was no longer confined to a select group of students. Although initiatory motifs could still be traced in the rites of Baptism, Confirmation, Holy Communion, and so forth, spiritual regeneration previously obtained through initiation was now obtained through the Christian sacraments and an end

was put to the old Mysteries and Initiatory rites.

We realize that initiatory motifs are not the creation of any particular civilization or culture, but archetypal structures which are part of man's growing awareness of his specific mode of being. Having been removed from religion, we must expect them to make their appearance elsewhere. And indeed they do.

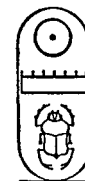
When observing certain folk customs connected with seasonal festivals and masquerades, games, entrance rites into student groups and certain artisan guilds, we clearly recognize traces of initiatory motifs. However, there are two avenues in which the archetypal structure of initiatory motifs found unchanged expression: *alchemy* and *literary themes*.

Initiation Motifs in Alchemy

Carl Jung wrote a very interesting paper called "The Visions of Zosimus", in which the relationship between initiatory practices and alchemical proceedings becomes obvious. The true alchemist of the Middle Ages retained the meaning of initiatory torture, death, and resurrection as applied to his spiritual unfoldment. Since he believed in the unity of creation and saw all things composed of the same divine essence obeying the same law, he tried to apply the principles of transmutation to the mineral kingdom in the same way he applied them to his own nature. First, the mineral had to die; second, it had to be reduced to prime matter; and third, it was to be reborn in its new nature. Gold was not only the perfect metal, but also symbolized divine purity and perfection.

Motifs in Literary Themes

And finally we come to *literary themes*. From the twelfth century onward we find a number of initiatory motifs appearing in literature, particularly well portrayed in the role of King Arthur and Percival. In the Grail Castle, Percival spends a night in the Chapel in which lies a dead King. The ordeals of the heroes have the familiar theme of crossing a bridge that sinks under water or is guarded by lions and monsters. After the successful quest comes the great reward. In the story of King Arthur the heroes cure the King's



mysterious malady, thereby regenerating the "Waste Land".

The hidden allegory in the plays of Shakespeare reveals the same theme, namely the ordeals of the hero and the quest for a higher existence.

That this type of literature enjoyed such success is most significant. Initiatory themes had now started to find expression in man's imagination, which, like dreams, is a most important avenue of expression of the psyche. There seems little doubt that initiatory themes—even if camouflaged in fairy tales, mythology and literature—are the expression of a psychodrama which answers a deep and fundamental need in the psychic activity of man.

Having traced the various interpretations and developments of the fundamental initiatory theme through history and various cultures, let us now briefly review our findings:

Fundamental Theme Reviewed

The theme is as follows: Man's psyche descends from the top of the Cosmic Mount (or the Garden of Eden) into physical matter, symbolized by the body of a monster, or by the womb of Mother Earth. It becomes reduced in awareness of itself and undergoes a type of death, as symbolized by the capture of Persephone by the King of the Underworld, the dead King in the Chapel of the Grail Castle, and so on.

In the tomb of matter, Man's higher self eventually starts to find expression and undergoes a period of development and growth until it is ready to fight the monster symbolizing his physical nature, or to go on the journey of the quest of Self.

In the process it has to overcome the obstacles placed in its way by the lower nature, which in turn fights for its life and tries to maintain dominance. If the hero is successful in his journey, he eventually kills the monster or overcomes the obstacles, which means that the lower nature dies a symbolic death in the process of transmutation. This death is strongly emphasised in the initiatory rites of more primitive cultures, often rather isolated from the general theme.

The new mode of existence may be symbolized by a new birth, resurrec-

tion, the revival of the King, the finding of the Grail, of a treasure, the gaining of immortality, or the union with the hero's Lady. At this point man has ascended the Cosmic Mountain again and completed the cycle. He has taken a large step in evolution because he has learned to conquer hell and earth, and to transmute and integrate his experiences into a higher existence.

The initiatory theme outlines the process of evolution and the eventual destiny of man on a grand scale, and does not indicate that the person has to, or is able to, complete this cycle of complete integration in one life span. Initiation only points to the goal and is said to facilitate the journey, the eventual achievement being seen sometimes in the future after many battles and many trials of mankind as a whole, and of the individual.

Summary

To summarize we can say that the initiatory theme is a psychodrama which portrays the development of a higher level of consciousness, which eventually returns man to a higher state than the primordial perfection and unity he enjoyed before the so-called *fall*.

This theme represents an archetypal structure, the expression of which seems imperative to the life of the human psyche. Taken out of religion, in our desacralized world of science and rational intellect, it finds expression in other areas of human experience, appealing in a strangely attractive way to our imagination.

Modern and primitive man alike has listened with intense pleasure to fairy tales and to the story of heroes—a pleasure which has been strangely susceptible to indefinite repetition. The theme never grows stale. On the contrary, it continuously renews itself in the imagination of man.

Every great myth, every great fairy tale, most great drama, and all epic poetry, is concerned with the symbol of the *hero* who undergoes some initiatory experience. In interpreting the scenario we must understand the setting to be symbolic of our whole personality, and the characters to portray the various aspects of it.

Jung has stressed the fact that individuation is accomplished through a series of ordeals of an initiatory type. Although initiatory themes have retreated into the unconscious mind of modern man, he is affected by them just as much as he ever was. Initiatory messages and symbols have a transforming effect and can consciously be used as such. The nostalgia for an initiatory renewal which suddenly emerges from the depth of modern, non-religious man is highly significant.

Let us conclude with two sayings by Carl Jung. In his *Collected Works*, Volume 9, we find this comment: "The fact that man speaks of rebirth, and that there is such a conception at all, means that a psychic state which is

so described, also exists . . .". And in the *Psychology of the Unconscious* he says: "The effect of the unconscious images has something of fate in it. Perhaps—who knows—these eternal images may be the reality of what is called fate".

References:

- Eliade M.: *Birth and Rebirth*, Harvill Press, London, 1961; *Mephistopheles and the Androgyne*, Sheed & Ward, New York, 1965; *The Myth of the Eternal Return*, Routledge, London, 1954
- Elkin A. P.: *Aboriginal Men of High Degree*, Australasian Publishing Company, Sydney, 1946
- Jung C. G.: *Collected Works*, Vol. 9, "Concerning Rebirth"; *Collected Works*, Vol. 7, "The Psychology of the Unconscious"

THREE ETERNAL TRUTHS

(continued from page 215)

Character is being remade, spiritual truths revealed, and new values placed upon life.

This will continue until these young people, reaching adulthood, will constitute the new generation in a few years. To their hands will come the duty, the work, the labor of rebuilding nations, rebuilding our business principles, our home lives, and rebuilding our spiritual existence here on earth. Into their hearts and minds will come the inspirations and the urges from cosmic decrees to recreate life upon a new basis.

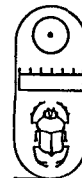
We, who are the losers today as adults, will have to retire and remould our thoughts while looking upon the stage of life and seeing our offspring, the rising generation, daring to do that which we dare not do. They have dared to find whether the material things of life really held the power that we had claimed for them. They have seen us struggle and save, labor and stint, accumulate and sacrifice in order that we might place with our dependents these same material things that they are now finding worthless, deceiving, shallow, and easily discredited in the light of truth. They have dared to discuss freely and analyze those things that we looked upon as taboo or improper, unconventional or mysterious. . . . They

have dared to do what we did not dare to do, and they will dare to accomplish in the future what we have hesitated to do.

Character will become the standard of personal evaluation. Gold will become the footstool beneath their feet, and physical and material power will be but as simple weapons in their hands compared to the spiritual power they will create and mature within their beings.

Three eternal truths will constitute the triangle that will represent the emblem of their lives—the three truths that you and I must prove to ourselves now through our studies and our efforts to recreate our lives. Again, I say, these truths are the eternal truths which constitute the foundation of all existence—namely: God abides; man abides; and the relationships between God and man abide.

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.



CHOICE AND CHARACTER

(continued from page 226)

several days and is one he is very interested in reading. When he decides to do one of these two things, he has at the same time chosen not to do the other because he cannot do both. Or consider a physician who decides that he will specialize in some particular area of his profession. When he chooses to specialize in one field, he automatically chooses not to specialize in another, for he has neither the time nor the energy for both specialties.

In this article we have emphasized the freedom we all have in making choices, and we have also observed how such choices as we make mould the over-all structure of our personalities. As we choose, so do we build. When a builder erects some great edifice, the choice he makes of the materials which go into the structure will determine the strength, beauty, and utility of the building. So it is in the more serious and responsible enterprise of building a life, for as we choose from day to day among the multiplicity and variety of life and character-building materials, we are saying in the most pragmatic terms what kind of persons we are going to be.

Today, many of us are concerned—and deeply so—about decisions that are being made in Washington and other great capitals of the world; but by far the most important decisions being

made so far as you and I are concerned are the ones we ourselves make. These are the ones for which we are most responsible, and they are infinitely potent in terms of consequences.

A few years ago we heard about a certain sign that appeared somewhere in Oklahoma along an unpaved highway. It was during the winter months, when the ground was wet and muddy, and the road was marked by numerous and deep ruts. The sign read: "Choose well your set of ruts, because you are going to be in them for a long time." This is the way we find life. The choices we make where moral and spiritual issues are involved tend to perpetuate our responses and deepen those qualities of character which will give direction to our future decisions.

While it is true that one has freedom in the choices he makes, he is not free to choose the consequences his choices will have on his personality and character. Choice has to do with the very heart of the process of maturity and the enrichment of human personality. This fact reminds us of a very sobering sequence often observed in the processes of life involving choice and character:

*Choose a thought, and initiate an act.
Initiate an act, and create a habit.
Create a habit, and mold a character.
Mold a character, and build a life.
Build a life, and shape a destiny.*



ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, August 21, 1969
8:00 p m. (your time)

Thursday, November 20, 1969
8:00 p m. (your time)

*The
Rosicrucian
Digest
June
1969*

Rosicrucian Activities

*Around the
World*



FRATER Raymond Bernard, Grand Master of the French-speaking countries, has just returned from a journey to several African countries including the Republics of Dahomey and of the Ivory Coast. While there he not only had the opportunity to officiate at several Lodges and Chapters but also took part in dedicating new buildings acquired by some of these bodies. Frater Bernard was well received by the President of the Republic of the Ivory Coast and certain of its cabinet ministers. He was accompanied by Frater Emmanuel David, noted patron of the arts.



We regret to announce the passing of the Emperor's aunt, Mrs. Thomas Sargent, affectionately known to many of us as his Aunt Lilly. She led a remarkable life, traveling and living in various parts of the world. In her time she was an accomplished actress and was featured in the original Ziegfeld Follies. We take this opportunity to pay our respects and to offer our sympathies to the Emperor and Mrs. Lewis.



The beautiful and inspiring Ninth Temple Degree Initiation was performed recently in the AMORC Temple at Bognor Regis, Sussex, England. Members from various parts of England participated in this impressive ceremony.



To supplement the Lodge Building Fund, Oakland Lodge of California has almost completed the third mile of its "Mile of Pennies" project. The pennies do add up—about sixteen pennies make a foot. As a result, a substantial amount already has been added to the Lodge's Building Fund.



In recognition of his many services to local and civic organizations, Mr. Myron Kirshner of Uniontown, Pennsylvania, was presented the Rosicrucian Humanist Award. Mr. Kirshner is a member of the pharmaceutical profession and has been outstanding in his humanitarian contributions to his community. The presentation was made in the auditorium of the Uniontown Jewish Community Center and in cooperation with the First Pennsylvania Lodge, AMORC, at Wilkinsburg.

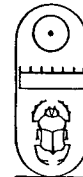
Shown above from left to right: Soror Elizabeth Hess, Pittsburgh Extension Committee Chairman; Frater Frank Cunimondo, Deputy Master, First Pennsylvania Lodge; Mr. Kirshner; and Soror Jane Volkin, Lodge Secretary.



For some three years now we have been publishing on our inside back cover a series of science articles under the generic title of *Brave New Era*. This series also appears in *El Rosacruz* in Spanish and *O Rosacruz* in Portuguese.

These articles have been well received by our readers who, in many ways, have expressed their appreciation. Recently, one of those articles—the one published in our January 1969 issue—was reproduced and distributed by the educational authorities of a school district of San Jose, California, because it was found to be of great interest for those high-school students taking a special course dealing with the dangers involved in the use of drugs.

The author of this series, Alexander E. Braun, is a member of the AMORC Editorial Staff of *El Rosacruz* in the Spanish-American Editorial Department.



It was a pleasure to welcome Soror Jessie Ellis of Sydney, Australia, who paid a visit to Rosicrucian Park recently while en route to Great Britain. Bringing greetings from the Sydney Lodge of which she is an active member, she spent a busy afternoon touring the Park and meeting with several staff members.



Frater R. A. Bartlett of Benacook, New Hampshire, has devised a unique way of stimulating interest in AMORC. On the rear license plate of his automobile, he has affixed the initials AMORC.



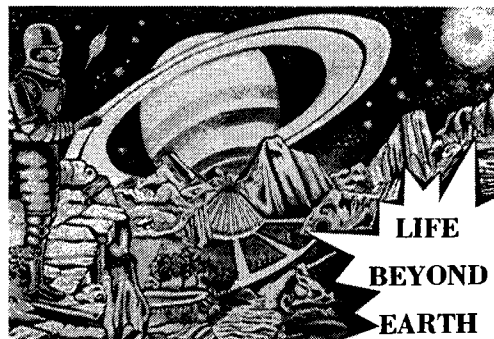
The Cathedral of the Soul

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

WILL SPACE TRAVELERS FIND CIVILIZATIONS BEYOND OUR OWN?

Do other planets have trees, mountains, and lakes like ours? Are there people there who resemble the life forms of earth? Certainly one of the most intriguing speculations of our day concerns the probable nature of our neighbors in space.

What will be the philosophical and theological consequences of interplanetary travel — when man finds other worlds and peoples in the vast universe beyond?



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These challenging questions have been met with striking clarity in a special manuscript entitled "Life Beyond Earth," which is yours if you subscribe —or resubscribe—to the *Rosicrucian Digest* for six months, at the usual rate of \$2.20 (18/6 sterling).*



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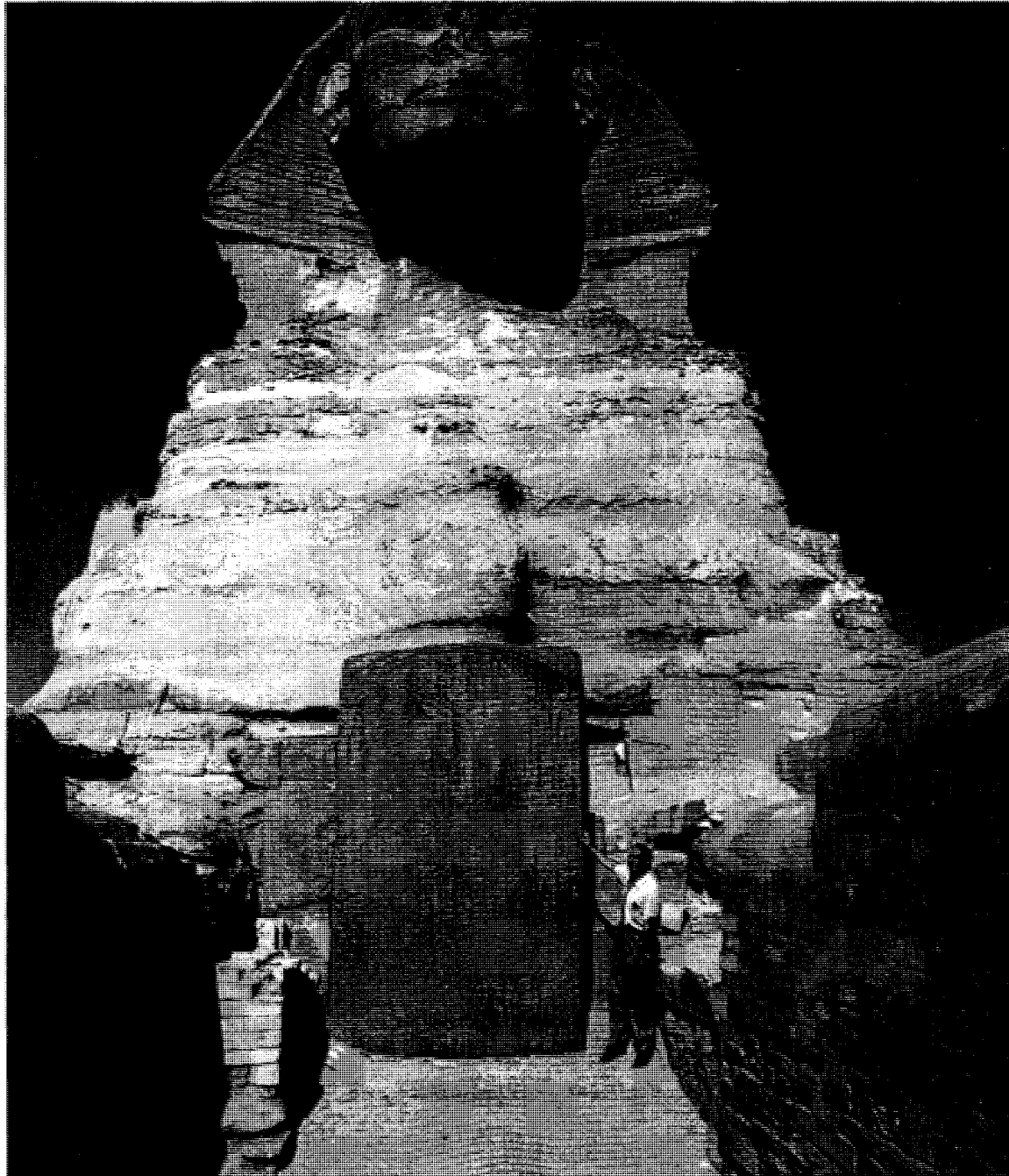
*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

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FLORENCE, THE CITY BEAUTIFUL →

Opposite is a view of Florence, Italy, 104 miles northwest of Rome. Most of the ancient bridges crossing the adjacent river were destroyed in World War II. One, the Ponte Vecchio was spared. It is lined with the shops of goldsmiths, silversmiths, and jewelers. The most remarkable building is the cathedral of Santa Maria del Fiore begun in the year 1296. Florence is renowned for its streets of splendid medieval and Renaissance palaces and mansions.

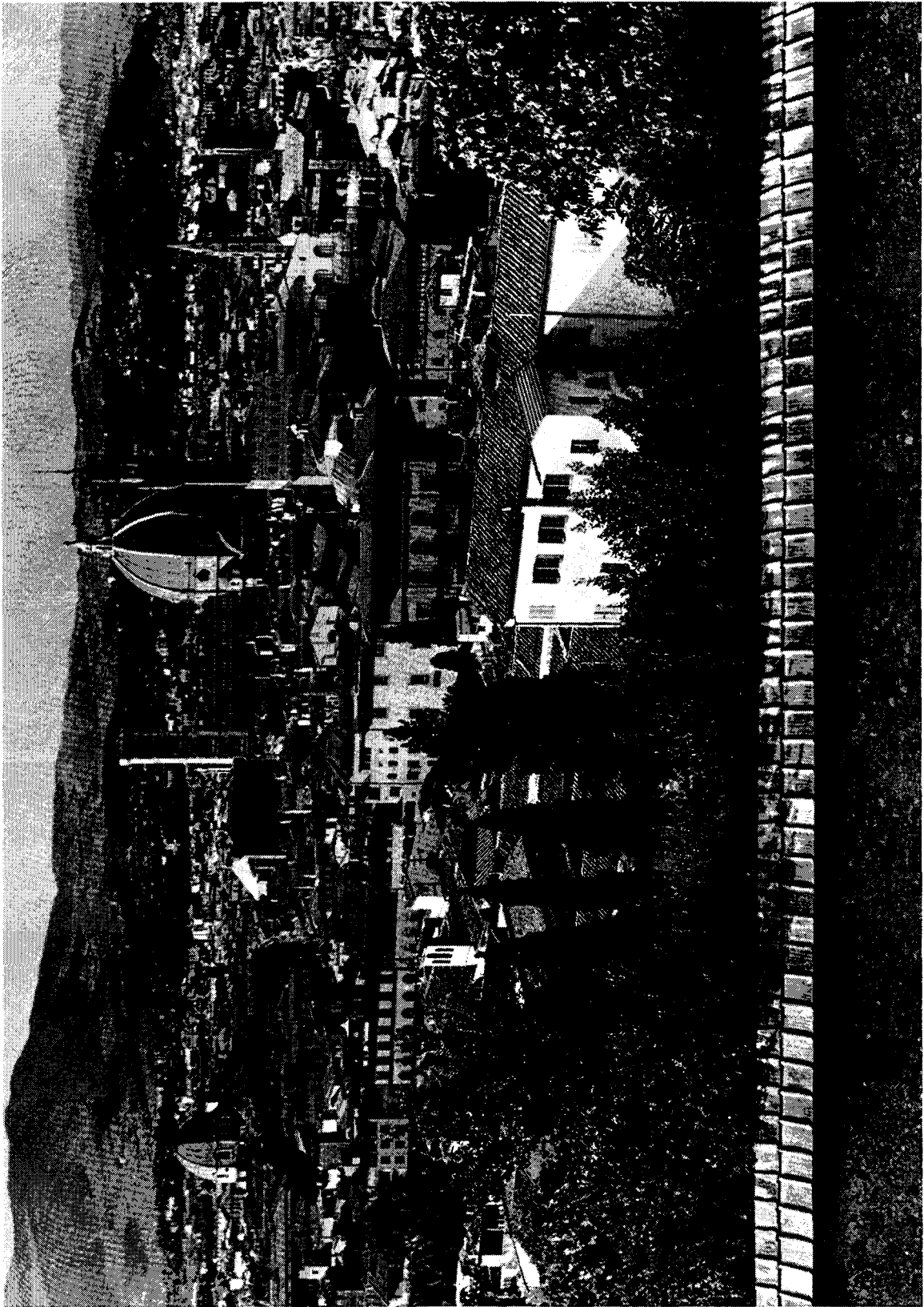
(Photo by AMORC)

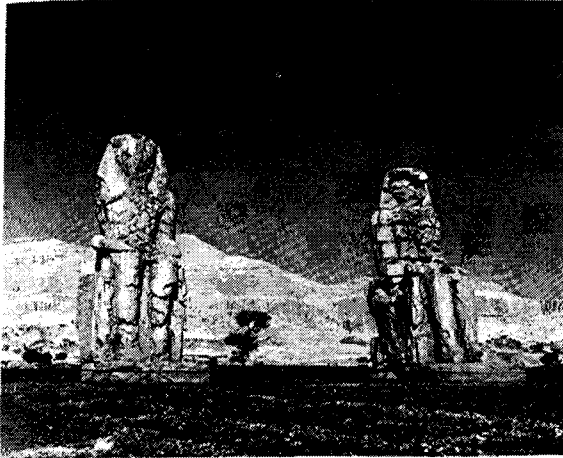


(Photo by AMORC)

INSCRIPTION OF AN ANCIENT DREAM

Imperator Ralph M. Lewis points to a great stele against the breast of the Sphinx. This records that Thutmose IV, son of Amenhotep II, while on a hunting expedition in the desert near the pyramids of Gizeh rested from the noon sun in the shadow of the Sphinx whose image was nearly completely covered by the sands of the centuries. He dreamt that the Sphinx who then represented the sun-god appeared to him and beseeched him to clear away the sands. He was told in the dream that if he would do so he would then be the next Pharaoh, for he had not been considered for such. He removed the sands and *did* become Pharaoh. This stele or tablet was made by the priests of the temple from an architrave and placed in its present position centuries ago.

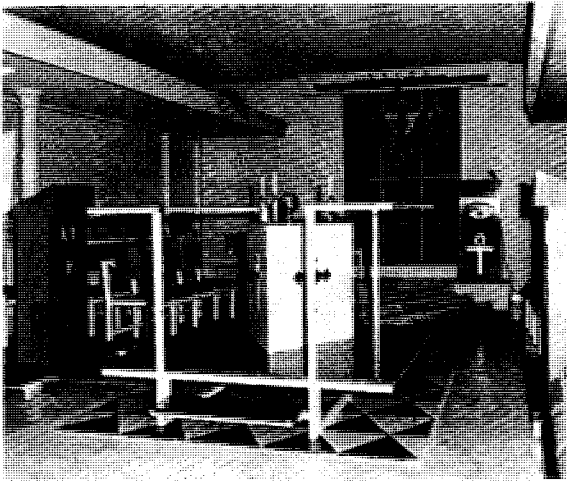




First Annual Trip to Egypt

The magnificent tours of the past are now being repeated on an annual basis, with the first tour scheduled to leave New York March 2, 1970.

These fabulous journeys into the past feature an initiation in the King's Chamber of the Great Pyramid, a stopover in Paris to see Rosicrucian and historical monuments there, a visit to the ruins of Greece's ancient culture, and a luxurious boat ride up the Nile.

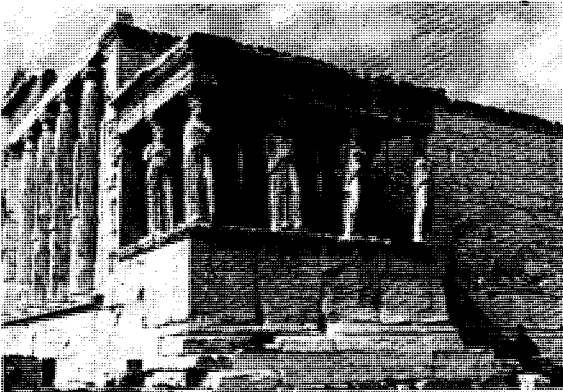


Group Limited

Under the new arrangement, only one tour group of thirty members will be included annually. Others will be put on a waiting list and be automatically included in the next annual tour.

Reservations for next year's tour should be made as early as possible, as it is on a *first come, first served* basis.

For full brochure and reservation forms, write: Rosicrucian Egyptian Tour, AMORC, San Jose, California 95114, U. S. A.



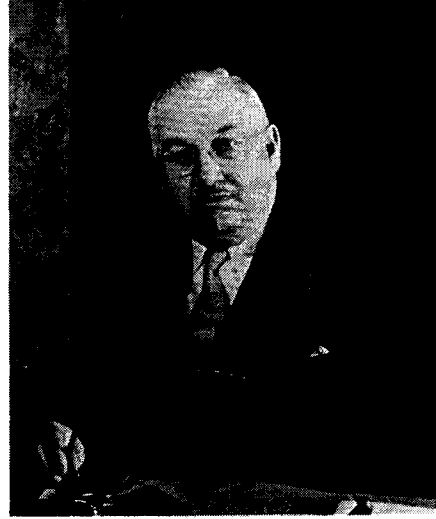
Rosicrucian Tour Leaders

The tours are hosted by staff members of AMORC, and your company is made up of fellow Rosicrucian members. During this three-week adventure, you will have close contact with Rosicrucian leaders and you will participate in several Rosicrucian ceremonies.

The Rosicrucian Order, AMORC, in announcing this tour is cooperating in good faith with the airline and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a ten-dollar fee per tour member to cover the clerical and printing costs involved in presenting this information to members.

THE GENIUS OF AN AGE

The life story of
DR. H. SPENCER LEWIS, F. R. C.



Dr. H. Spencer Lewis, F. R. C.
First Emperor, Rosicrucian Order, AMORC, 1883-1939
Author, Lecturer, Painter, Philosopher, World Traveler

This authoritative biography of a modern, mystic, entrusted to reestablish a new cycle of the Rosicrucian Order was written by his son, Ralph M. Lewis, who worked closely with him. It reveals not only his genius and mastery of philosophy, but the loving personality of a husband and father.

The book tells of the tests, trials, the initiations, and the illumination of the first Emperor of the Rosicrucian Order, AMORC, in this present cycle. The author consulted many living friends of Dr. Lewis' and conducted exhaustive research to produce an accurate as well as fascinating and interesting biography.

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BRAVE NEW ERA

The absence of natural light may be reducing the life span of civilized man, impairing his health, and even inviting conditions leading to serious diseases.

The average city dweller spends ninety percent or more of his life indoors and in vehicles, glass windows filtering off the greater part of the ultraviolet end of the spectrum. Most artificial illumination does not replace these lost radiations.

Some time ago, N. M. Dantsig, D. N. Lazarev, and M. K. Sokolov, Russian scientists, arrived at the conclusion that if human skin goes unexposed to solar radiation—direct or scattered—for long periods of time, the physiological equilibrium of the human system is disturbed, resulting in vitamin D deficiency, aggravation of chronic diseases, functional disorders of the nervous system, and a general weakening of the body's defenses.

Dr. John Ott, the director of the Environmental Health and Light Research Center in Florida, says that this spectrum deficiency goes beyond this. He reported in *The Optometric Weekly*: "We are just beginning to find that light entering the eyes, in addition to vision stimulates activity in both the pituitary and pineal glands and possible other areas of the mid-brain region that control the endocrine system and the production of hormones."

Dr. Ott was able to observe in himself the results of restricting sunlight intake. Some years ago he had retired to Florida, hoping that sun-soaking would help his legs, which were badly crippled by arthritis. He got no result until he accidentally broke his sunglasses. A few days of sunbathing without them improved his condition so drastically that he was able to throw away his cane. Dr. Ott later discovered that his old sunglasses filtered out almost all ultraviolet rays from the light reaching his eyes.

Many of Dr. Ott's conclusions have been arrived at as a result of carefully carried out experiments through which he has been able to gauge the effects which artificial light alone can have on living cells. In the year 1968, for example, he was able to report to the International Photobiology Conference that

experiments with white rats showed that under full-spectrum lighting normal litters were produced, while under regular restricted-spectrum lighting, there were only half as many litters with a poor survival rate of the young. Egg production in poultry seems to be similarly affected.

Experiments carried out by several other investigators have revealed, among other things, that when any part of natural sunlight's spectral energy is prevented from entering the eyes of many insects, abnormal growth may result. It has also been proven that the reproductive ability of birds, reptiles, amphibians, fish, and mammals can be altered by the use of light with the complete sunlight spectrum or only parts of it. The pineal gland, for example, which is connected by nerves to the eyes, seems to be triggered by light accepted by the eyes, and it influences the sex glands.

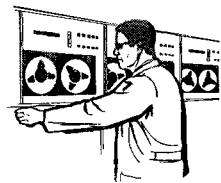
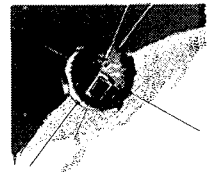
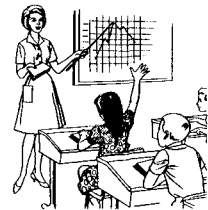
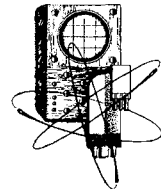
In a paper published by the Building Research Institute of the United States, Dr. J. D. Hardy stated that shutting off even a small degree of natural light may also result in the acceleration of the aging process.

Of course, this spectrum deficiency is not one which can be corrected through the use of those sun lamps designed to obtain a tan indoors, since these give off peak energy in the *shorter-wavelength* ultraviolet and can produce severe burning and injury, while it is the *longer-wavelength* of ultraviolet of normal sunlight which seems to be beneficial. Naturally, since most of us cannot carry our work outdoors with us, it would seem that there is nothing we can do about all this.

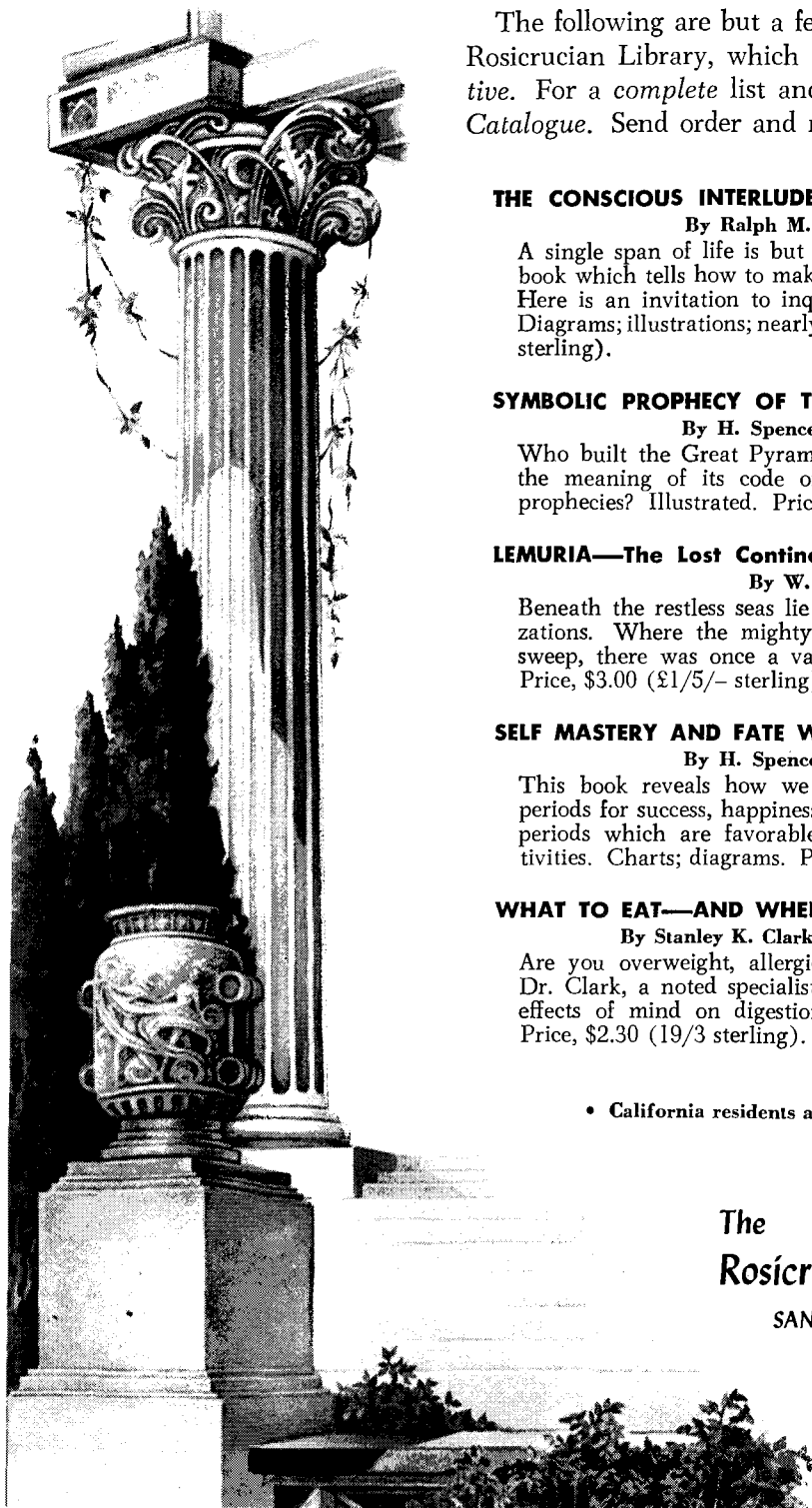
Not so.

There are presently several companies manufacturing full-spectrum fluorescent tubes which have been tested in the laboratory and the factory with positively encouraging and benefic results.

Thus, if we cannot go to the great outdoors as much as we should, at least we can bring that part of it we need the most indoors with us—certainly one of the many paradoxical requirements we have to meet in this, our brave new era.—AEB



Adventures In Reading



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