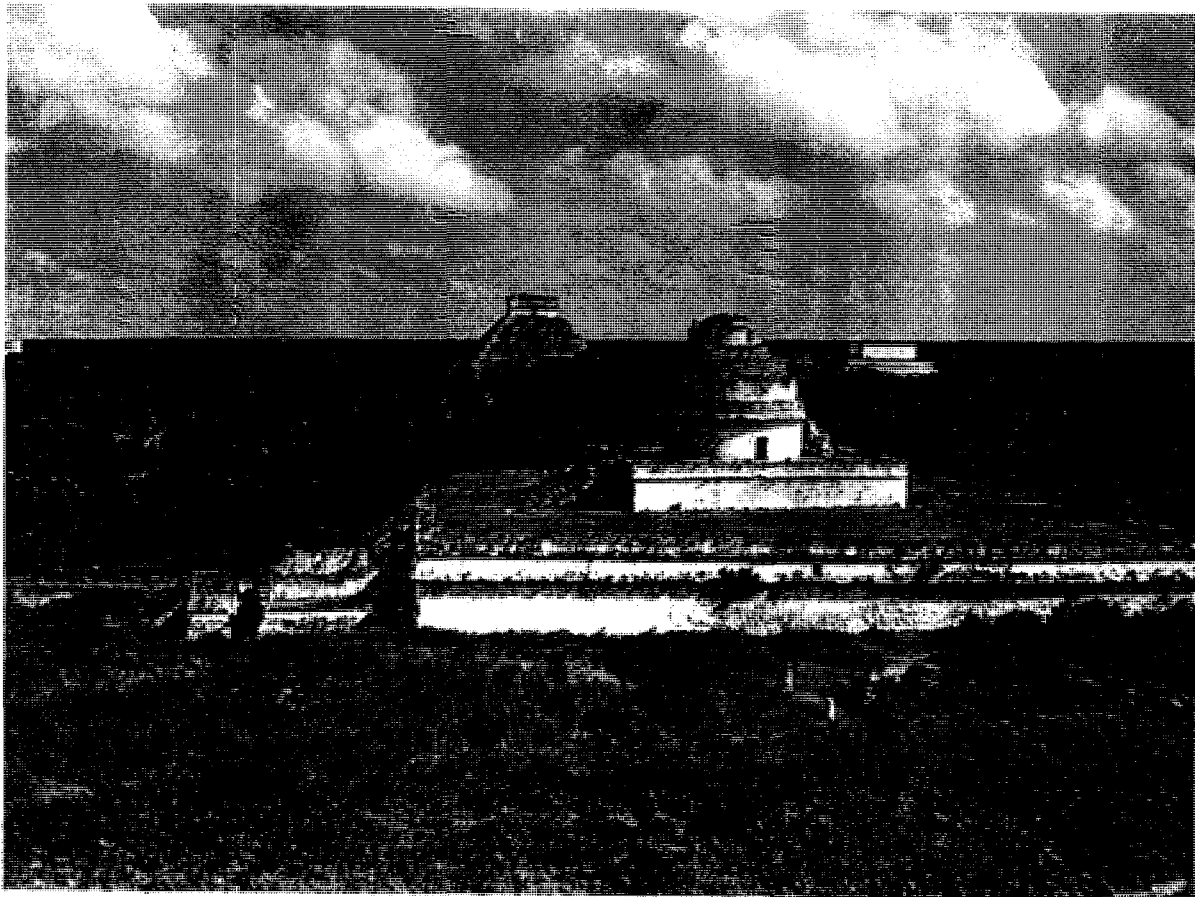


ROSICRUCIAN DIGEST

JULY 1966 • 35¢



Featuring:

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

▽ △ ▽

Beware of Cowards

They inflict harm by what
they do not do.

Education and the Future

Old truths must withstand
the scrutiny of reason.

▽ △ ▽

Next Month:

**Strange Bins
of Memory**

How
You
Can
Help . . .



Have you ever asked yourself how you can help the Order to grow? How to make it more familiar and understandable to people? Have you wished that you could convey the benefits and profound significance of the Rosicrucian teachings to others?

We all like to share the good that comes into our lives—the benefits of our experience. We instinctively spread good news. This is especially true of Rosicrucians. However, the result is sometimes disheartening. Other people do not always see things the way we do. Thus, unobtrusive persistence, good example, and variation in approach should be followed.

Persistence means carrying through with a plan in spite of early discouragements. Whether it involves the distribution of literature, the giving of a *Digest* subscription, speaking to someone, the loaning of a book, or an invitation to a Rosicrucian public event; continue these efforts as a matter of practice, regardless of immediate results. Let Rosicrucian extension be part of your life's habit patterns.

The most certain means of demonstrating the efficacy of a principle in life is *example*. Exemplify what you believe in: tolerance, integrity, understanding, justice, honor, beauty, order, courage, and all the rest. Virtuous living will attract more *bona fide*, interested persons than any other single unit of extension activity.

Variation is the spice of life, it is said. This follows in extension work as well. Use all the methods at your disposal, each one, in turn, rotating them as the months and years go by: A piece of literature today, a discussion tomorrow, an auto windshield sticker another time, and so on. Bring AMORC to the attention of others in as many different ways as possible.

Make this your goal: Ask for free literature. Order seals, auto windshield stickers, or copies of the *Rosicrucian Digest*. Use these to the fullest extent, and watch our Order grow! Write to the Extension Department, Rosicrucian Order, AMORC, San Jose, California 95114, U. S. A.

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Old When Egypt Was Young ---



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AKHNATON

The first to
declare but one
God



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SIR ISAAC NEWTON

Scientist,
philosopher,
master of
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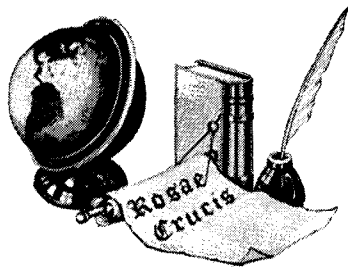
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, **The Mastery of Life**.

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July, 1966

No. 1

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DR. H. SPENCER LEWIS

Dr. H. Spencer Lewis was the First Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas. His transition occurred August 2, 1939. The twenty-seventh Annual Memorial Service for him will be held August 2, 1966. For particulars, see page 250.

THOUGHT OF THE MONTH

By THE IMPERATOR

MODERN METAPHYSICS

MANY WORTHY SUBJECTS acquire an opprobrium from misconceptions which have become associated with them. Their true and original meaning becomes obscured by the false ideas expounded in their name. That branch of philosophy known as *metaphysics* is one that has suffered this indignity.

The word metaphysics has been popularly attributed to Aristotle. Actually, however, according to ancient historians, Aristotle originated the organization of those subjects which metaphysics includes but *not* its name. It is related that the "first introduction of the term (metaphysics) was a mere accident." Aristotle called these subjects his "First Philosophy." In 70 B.C. in Rome, one Andronicus of Rhodes was collecting these writings of Aristotle. Apparently inadvertently he placed this First Philosophy *after* the treatise on physics. The subject of physics dealt with the physical world. Consequently, the subjects of metaphysics were then called "the treatise after the physical treatises," which is the literal meaning of the word metaphysics. Or more simply put, it means over and beyond the physical.

This distinction was to imply that metaphysics concerned itself more with abstract qualities than with a scientific observation and analyses of factual matters. But as it was termed "beyond the physical," it was construed by many early and later thinkers as meaning that which dealt with the *supernatural*. As a result, down through the centuries paralleling and often exceeding the true subjects of metaphysics have been many superstitions listed under its title.

In fact, many occult subjects actually having no relationship to true metaphysics are popularly expounded as such today. There are numerous persons who profess to be students of metaphysics who have no familiarity

with the original sphere of knowledge which it includes. When they speak of metaphysics in terms of these fantastic subjects, they alienate those persons who might otherwise be interested in it.

Among students of true metaphysics, it is considered as a *science of causes*. It is a study of first principles or, as one ancient has said, "pursuing a cause to its utmost generalized end." Still another definition of metaphysics which properly represents it is "a systematic study of the fundamental problems related to the ultimate nature of reality and human knowledge." Metaphysics is a speculation, not in regard to the particulars of our world, its kinds and species, but rather the attempt to find some first causes from which sprang the diversities of reality. It is also the attempt of the human mind to bring order out of the chaos of the separateness of phenomena.

To know the true beginnings and the unity of the cosmos, or reality, there must also be some order to human thought itself. Otherwise, we may be led astray by our thought, our perceptions and conceptions of the universe and our relationship to it. We must, therefore, know what thought is and how true or false are its representations, the ideas which it forms in our consciousness. To embrace this realm of inquiry, metaphysics falls into two divisions. The first is *ontology*, the second *epistemology*. Between these two realms "lie the fundamental principles of philosophy, ethics, logic, etc."

Ontology concerns the ultimate problems of Being and Reality. Simply put, what is Reality? What is the nature of true Being? What is the *real*? Is it the heterogeneous collection of things we ordinarily experience? Do all our perceptions that we know through our receptor senses fall into a kind of crazy quilt pattern or can they be reduced to some common substance or quality? In

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other words, what lies behind the phenomenal world, the one of sensation?

The ontology of metaphysics, in turn, is subdivided into various theories of Being. Each one of these has had its renowned and ardent supporters. Let us touch briefly upon these subdivisions. *Monism* is the conception that ultimate Being is *One*. It expounds that Being is a monad, a simple single substance or kind out of which has emerged the phenomenal world with all of its variations that we have come to know. There is then the question in Monism as to how this variation is accomplished. In other words, how does the *One* bring forth many? There have been various explanations of how the *One* was in fact inherently dual in its nature and that there was a flux, a movement internally that caused the various phenomena of matter and energy which are known to man.

Pluralism

Another of the subdivisions of ontology is known as *Pluralism*. This theory expounds that the first principle or ultimate Being is more than one. It contends, in general, that it consists of two attributes. Sometimes, it has been stated, there are many more attributes which in their combining and interaction create all the forms of the world. The early atomists, such as Empedocles and Democritus, held this latter view.

Empedocles said "there is no coming into being of aught that perishes, nor any end for it in baneful death, but only mingling and separation of what has been mingled." "When the elements have been mingled in the fashion of man, and come to the light of day, or in the fashion of the race of wild beasts or plants or birds, then men say that these came into being; and when they are separated they call that, as is the custom, woeful death."

Spinoza, the great philosopher, in his metaphysics said there is but one *infinite eternal substance*, and that he called God. God, however, Spinoza did not think of as being an anthropomorphic or personal being, but rather a kind of universal consciousness or mind. This infinite substance had an infinite number of attributes which were of its eternal essence. Only two of these infinite number of attributes

of which the substance consisted are known to man, declared Spinoza. These are *thought* and *extension* (matter). The modification of these attributes is what accounts for the modes or variations of the world, that is, the things which we experience.

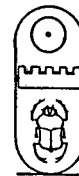
If there is a plurality, if ultimate Being is not a single substance, what then causes its attributes or parts to act or react upon each other? What is the factor that accounts for movement and change within Being? Various explanations have accounted for the motivating force underlying or inherent in Being since the time of the ancient Greeks. One traditional explanation has been the supernatural, that is, the belief in a Supreme Mind as embodied in a God or Deity.

The earliest teleological concept, or the belief in a *mind cause* underlying reality and uniting its elements to compose all things, was promulgated by Anaxagoras (500-428 B.C.). The elements were not just four in number, that is, air, earth, fire, and water, but also, he stated, the various qualities of them such as hot, cold, moist, dry, and the like. But detached from these, behind them, was *Nous* or mind which was self moved, "and which is the cause of motion in everything else."

Three Great Concepts

Theism, *deism*, and *pantheism* also play their part in ontology. Each in turn is made to account for the generation of being. *Theism* is the conception of a personal God as a creator detached from being, that which he brought into existence, and yet he continues to manipulate it by the exercise of his will. *Deism* is also the notion of a personal God who is the initial creator of all being. But unlike the theistic concept, it contends that after creation God completely detached Himself from all reality. He brought into existence the laws of the universe which thereafter inexorably governed the world.

Pantheism is the conception that a transcendental mind, universal and external, not only brought everything into existence, but as well continues to permeate all that exists. In other words, God is in everything; yet no accumulation or sum of things alone is God for



He is potential with even more than now exists.

There is also the doctrine of *necessity* included in the ontology of metaphysics. This contends that Being is and never had a beginning for something cannot come from nothing. By the *necessity* of what it is, Being cannot escape manifesting its various expressions. It *has to be*. Opposed to this conception is the doctrine of *tychism*. This expounds that "everything happens by chance." In other words, the expressions of Being, its manifestations, do not come about by the inevitable necessity of what it is but rather by the adventitious or chance coming together of the variations or attributes of Being.

There is, of course, also the problem of *permanency*. That is, *why* is Being eternal? Why can it not cease to be? The doctrine of necessity touched on above offers an argument for the permanency of Being in that nonbeing is paradoxical. Whatever exists, whatever is realized, would in itself be Being. Therefore, if there is something, no matter what its nature or what it is called, it, too, would be Being. Consequently, nonbeing is not possible. Parmenides, founder of the ancient Eleatic School of philosophy, was the first to expound the doctrine that nonbeing could not exist. ". . . and it is not possible for what is nothing to be."

The Science of Knowledge

As stated, *epistemology*, or the science of knowledge, is the other principal division of metaphysics. "Almost any department of knowledge can be traced to the metaphysical speculations." In this realm we enter the speculation of what knowledge is. It concerns the distinction between, for example, sensations as cold, hot, pain, and pleasure on the one hand, and our perceptions of colors, sounds, and forms on the other. It likewise considers differences between cognition, the knowing or the understanding of something as an analytical process, and the mere consciousness of external impressions.

This division of metaphysics likewise speculates as to whether the apprehension process actually conveys a true image of reality. When, for example, we *perceive* something, is it actually as

we experience it? Can man ever know the true nature of reality? What we perceive may be merely what our consciousness conjures up from the vibrations of the external world which impinge themselves upon our senses and the sensations which they in turn produce.

Metaphysics is far from a dead or obsolete system of thought having no place in the modern world of science and technology. It is true, of course, that the advance of science and instrumentation has made it possible to subject to empirical examination much natural phenomena whose nature was once but metaphysical speculation. In such instances, science has been able to demonstrate the cause and to prove by what is called *natural law* how certain phenomena occur. In doing so, science has often disproved many early false conceptions of metaphysics. Remarkably enough, however, it has likewise substantiated what were once only the conclusions of reason in metaphysics.

Early thinkers did not have the technical means of either proving or refuting most of what they arrived at by sheer reason and logic. What was thought to be logically self-evident was held by them to be true. From the pragmatic point of view it was true at that time. In other words, it gave satisfying answers to questions concerning mysteries of nature which could not at that time be refuted. The only unfortunate aspect of this method was that often there was no subsequent attempt to verify a rational conclusion by the process of observation and analysis, or what we call the scientific method.

Today many of the general divisions of metaphysics still remain. They are embraced by science. Ontology in its subject matter is not extinct. Cosmogony, with the elaborate science of astronomy, has replaced it or rather includes it. These sciences today are also trying to find out as did ontology if there is an ultimate substance, a *prima materia*, a basic energy underlying all the newly discovered sub-nuclear particles.

Theories of the universe abound in modern science. However, they are not founded exclusively on sheer abstrac-

tion but upon some thread of fact. Nevertheless, in their initial conception they are hypotheses. The same may be said with regard to epistemology. Its modern scientific counterparts are psychology, neurology, psychiatry, and their subdivisions.

The stimulus of science, that which inspires its inductive method, its exploration and investigation of the particulars of the phenomenal world, is the result of initial theoretical speculations about the *general*. To be more

specific, men still wonder, still conjecture; their imagination is still fired by the mysteries of the universe. Their rationalizations are the *metaphysics* of today. But such generalities are no longer the finality, they are only the incentive to further empirical inquiry by a demonstrable science.

If ever the provocative thought of which metaphysics consists were to expire, then science as we know it would lose its idealism, the dreams which it seeks to convert into reality.



BITS OF INFORMATION

Words are often confused and accepted as meaning the same thing, when actually they have different meanings or applications.

Arcane means mysterious or secret and may be used in reference to anything. It is most often applied to the mysteries or hidden teachings.

Esoteric refers to that which is inner and enigmatic. Specifically, it means knowledge or teachings which are revered and kept private because of their special nature. Esoteric does not necessarily refer to the supernatural, transcendent, or occult, for scientific knowledge may be esoteric. Such teachings may be shared with those who are qualified, but they may not be profaned by improper and promiscuous use.

Occult is used of knowledge of natural phenomena, but knowledge not usually available. It is obtained and used only by use of certain extraordinary powers or means. Such fields of knowledge as astrology, alchemy, and magic are said to be occult.

Metaphysical knowledge relates to man and the universe in their nonmaterial aspects, as in ontology and cosmology. It is transcendent knowledge in a sense but is not necessarily occult or esoteric.



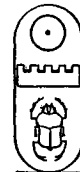
SWEDISH ROSICRUCIAN BOOK

We are happy to announce that the Grand Lodge of Sweden has published another book of the Rosicrucian Library. As usual, the book is beautifully printed and bound and, of course, is in the Swedish language.

This latest publication is the book *Sanctuary of Self* by Ralph M. Lewis (Ur Djupet Av Ditt Inre). The price in Sweden is Kr. 26.00 (\$5.07).

The book may be ordered direct, postpaid, from the Grand Lodge of Sweden, AMORC, Box 30, Skelderviken, Sweden.

Those who read Swedish or wish to give a copy to a Swedish friend will be well pleased with this book.



MARGERY LESTER LEIGHTON, F. R. C.

The Artist's Role Today

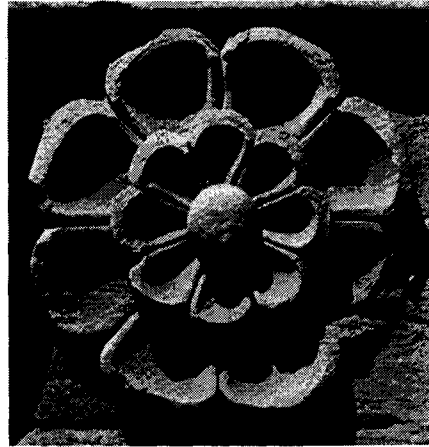
Individual excellence

THAT "man is made in the image of God" must refer to his potential to create. From the beginning of recorded history, he seems to have had the *urge to create*. One wonders if the artist who created the cave drawings of Altamira was motivated by the same incentives as the artist of today. Perhaps. But today, his role may be compounded by a responsibility which the artist of 20,000 years ago accepted involuntarily and instinctively.

The incredible grace and strength of the drawing in such sites as the Altamira caves would not be ours to learn by and enjoy today had not the artist of 20,000 years ago given the best that he was capable of giving. The magnificent temples, structures, paintings, mosaics, sculpture, artifacts, the treasures that remain to remind us of greatness of the past, could not have lasted for these many centuries had not the conception and execution been the ultimate of which the artists were capable of creating in those eras.

As we gaze in wonderment at the unbelievable skill of those artists of the past, one wonders what monumental treasures of today will be left to be unearthed centuries from now. Will they give some indication of a measure of advancement? We have a responsibility to strive for excellence. To forget "that the true wages of art are in the work itself" is to rob the individual of a satisfaction unequalled in life and it may possibly have an effect upon the evidences of our present civilization for future historians and archeologists.

There is a tendency toward expediency in many fields of creative endeavor today. This may be due to causes inherent in our modern, complex society. The stress on commercialism and the planned obsolescence in our



current economy probably contribute to this tendency. Even in the field of home building, a person looking for a home and aware of quality will look for something constructed several decades ago when the workmanship that went into it was given more thought and consideration than is evidenced today. We are all aware that planned obsolescence is a part of our economy, but everyone complains when workmanship does not come up to his expectations.

Evolution on this planet is comparatively slow at best and even seems to slip backward from time to time. The world has always had its problems. Hunger, strife, and war have been the lot of every age. It has been one of the functions of the artists of every age to weave into the tapestry of history the threads of man's story. Statesmen and politicians may have shaped and made history and it may be good or bad; it may be true or false since the point of view of the conquered and the conqueror may differ; still, it is the artist, sculptor, painter, musician, writer, architect, and builder who leave evidence of this history. The evidence should, in any case, be the best possible that the artist is able to leave.

It is 1966, and the world in which we live is still torn by hunger, strife, and war. There is a difference today, however. Science has advanced in the past fifty years at an accelerating rate quite out of proportion to man's ability to adjust. With all the technological ad-

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vances, mankind's inner spiritual development seems by comparison to have slowed considerably. Everyone senses an apparent moral decline. It seems to be history repeating itself, but this time it would not be the rise or decline of a civilization, but the rise or fall of civilization itself.

We waver on a razor's edge between utter destruction or advancement undreamed of. Every faction blames the others for the situation in which it finds itself; however, the fault seems neither totally on one side nor the other. It is a collective failing of mankind. Everyone is expounding what he believes to be a solution to the problems facing the world. We are caught between opposing stands, that of the practical mind who *knows* from experience that force must be met with force and that of the idealistic visionary who *knows* that slaughter of our fellow man will mend none of the ills of the world.

There is doubt whether the answers will come from one stand or the other; from different or opposing ideologies; political views or religions. The answer has to come through the individual and must come from within the hearts and minds of each and every human being on this planet. So, along with the threat

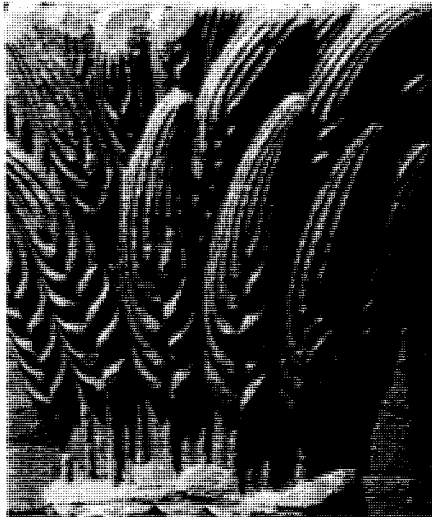
of modern warfare and some of the prevalent attitudes regarding expediency in work, one wonders if art will be able to record adequately the true events of our times. There is only one answer from the point of view of the artist: he can only continue doing what he is doing and endeavor to do it to the best of his ability. This, at least, would be a contribution toward more excellence, if not for society, then for the individual himself where improvement in society must begin.

With regard to responsibility of the artist: It is more privilege than duty. Who else but the creative person can escape into his ivory tower of creative endeavor and find contentment and happiness while the world outside is in turmoil? He is an escapist, necessarily, in order to survive. The sensitivity of the artist is double-edged. His world is "more-so" in every sense.

The truly sensitive person feels more deeply the so-called negative aspects of life and suffers more acutely. He has more empathy for all living things. It is fortunate for him that he has the ability to escape. However, the advantages and rewards of being vitally alive and keenly aware are illimitable. This sensitivity can open channels for a greater flow of creative energy. It can make one perceptive of things otherwise missed in life. This kind of person also recognizes the value of a sense of humor.

It is a fortunate individual who has learned the value of living the moment at hand to the fullest. To give one's best to the endeavor at hand is to live in the eternal *now*. To finish work in the shortest possible time with concern only for remuneration or recognition is tantamount to living one's life in the future.

▽ △ ▽



Details from the entrance arch at Eleusis, ancient mystery school in Greece.

(Photos by AMORC)

It is through Art, and through Art only, that we can realize our perfection; through Art and Art only that we can shield ourselves from the sordid perils of actual existence. —OSCAR WILDE





IN MEMORIAM

Many founders of religions or what we term fathers of philosophical systems have inadvertently arrested the minds of their followers. The thoughts which they expounded were perhaps illuminating and in advance of their times. However, the subsequent adherents or devotees in a display of loyalty and devotion made the teachings of their exponent a dogmatic creed. In other words, they refused to alter, modify, or augment their original teachings even when new knowledge passed such by. In this practice, then, they actually did a disservice to their Master or founder.

Dr. H. Spencer Lewis, who re-established the Rosicrucian Order, AMORC, for its second cycle, continuously inveighed against such inhibiting of the minds of Rosicrucians. The teachings which he was authorized to introduce laid down certain basic precepts which in themselves encouraged investigation and further elaboration. A renowned axiom of Dr. Lewis, which represents his opposition to any traditional dogmatism, is the following:

“No business, no movement, no activity on the part of men or a group of men can become any greater than the *thinking* minds and *consciousness* of the people who are back of the movement.”

Perhaps this axiom, *put into practice* by him, was one of his greatest contributions to the Rosicrucian movement of this cycle.

Dr. H. Spencer Lewis, first Imperator of the second cycle of AMORC, passed through transition at 3:15 p.m., on Wednesday, August 2, 1939. His cremated earthly remains are interred in the *Akhnaton Shrine* in Rosicrucian Park, San Jose, California. It has been the custom of the Order to hold a brief memorial ceremony in this shrine each year on the anniversary of his transition. This ceremony will again be held on Tuesday, August 2, at 4:15 p.m., *Pacific Daylight Saving Time*. All members adjacent to San Jose are invited to be present. Those who cannot attend this ceremony are asked, if possible, to hold a minute of silent tribute either at a corresponding hour for their locality, or at any other convenient time during the day.

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SINCE THE FOUNDATION of human progress is laid in education, the future can be no more purposeful than the legacy of knowledge one generation leaves to the next. Each generation is entrusted with the key to the future and the responsibility to provide educational environments where creative thought can flourish. But in addition to the more obvious charge of increasing human knowledge, education is equally obligated to constantly re-evaluate tradition and, for the total good of posterity, disentangle itself from antiquated dogmas.

Adventurous technology presents far fewer educational problems than the hesitant humanities, for technology is always eager for purposeful advancement. Technological education, unencumbered with sentiment and guided by the firm hand of reason, continually supplies mankind with improved techniques for altering physical environment and waging war. But too often, rather than exploring modes of effective living, tolerance, and all roads to peace, philosophical education is forced to trudge wearily along narrow paths well marked by ancient tradition and heavily guarded by the rigid walls of theological propriety.

Modern technology has so far outdistanced philosophical interpretation and moral control that even in infancy atomic physics presents the ominous spectre of self-inflicted human extinction. The question confronting humanity asks how long education can be allowed to regard ontology, philosophy, and altruism as unimportant pursuits of the intellectual few.

Philosophers and mystics for many centuries have known that thought and behavioral patterns acquired in youth form the basis for adult motivation. All thoughtful people are now progressively aware that social, theological, and moral concepts acquired through indoctrination in the formative years of mental immaturity not only participate in the conduct of later life but, once acquired, such concepts can only be corrected or altered in the adult with the greatest difficulty.

Attempting to correct or alter unsatisfactory human behavior resulting from improper education is the constant business of legalists, religionists,

ROBERT K. NEWELL

Education and the Future

*The firm hand of reason
and improved techniques
present a challenge*

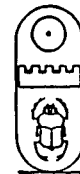
and militarists. However, physical enforcement of political law provides nothing more corrective or permanent than temporary control of the human failings resulting from education's failure to create virtue. Nor does the historical view of religious ethics and proselytism always present crusades toward more purposeful human relationships.

Supernaturalism is often guilty of completely circumventing altruism by presenting human virtue as a temporary inconvenience to be amply rewarded by transcendental compensation. When human virtue is equated with storing treasures in heaven and no longer wears the aspect of altruism, self-seeking religious instruction and ethical education simply promote sanctimonious intolerance and bigoted conduct on a grander scale.

Correct Faults at Source

The compounded failings of education tragically are left to the corrective devices of the military and the unpredictable forces of mass insanity. If humanity invested but a small fraction of the effort so willingly lavished on military antidotes to analyze and correct educational faults at their source, mankind would make a firm advance on the road to lasting peace. Philosophical and ethical education alone can teach men to live effectively through reason and behave by choice in the orderly manner that legalists, religionists, and militarists seek to establish through fear and reprisal.

As mankind apprehensively surveys the future and ponders the wisest course for education to follow, he can ill afford indulgence in the delusion



that more elaborate facilities and intensified curriculum in themselves constitute pedagogical progress. No progress can ever be recorded if education is allowed to teach mass conformity and *what* to think rather than developing individual potential by teaching *how* to think. Educational environments left unguarded can easily be captured and transformed into explosive climates of political and religious opinion.

Education for True Freedom

When education forms human intellect into stagnant pools of ideological conformity and destroys inherent capacity for self-generated thought, analytical appraisal, and tolerant communication, the resulting social complex provides fertility in which propagandists can sow and harvest prejudice at will and ultimately exercise complete control over the collectivized mind. True freedom can exist only where introspection has first been sufficiently developed to successfully resist all attempts at mass motivation.

Until humanity regards each new individual as a personality with a vital intellectual potential to be developed, education can do little to encourage the surrender of cherished beliefs even when such sacrifice is clearly demanded by the relentless advance of lucidity and reason. New generations must be allowed to follow reason; build upon former truths that can withstand the constant scrutiny of progress; and, rather than constantly attempting to justify and maintain the illusory intellectual sanctuaries of tradition, confidently place their hope in new revelation.

Supernatural religious education has long enjoyed stature as the champion of social and moral justice and even now is looked upon by many educators as the lamp of virtue that will ultimately guide humanity through these troubled times. But even if all men were disciplined in one faith and possessed of equal conviction, the supernatural theology on which religious education thrives can never provide an adequate fulcrum for moral leverage to raise human ethics and cope with the swifter moving technical sciences.

In attempting to advance ethics by first laying hold of youthful imagination, young converts are presented with theological impressions and conceptions of heavenly reward to be harvested through proper earthly conduct. However, as the convert matures and acquired knowledge begins to outweigh youthful imagination in mental processes, the subtle winds of reason gradually erode the spiritual foundations upon which he has been trained to rely. Unfortunately, even in adolescence, the convert is forced to make an intellectual choice between reason, with spiritual disenchantment, or foregoing reason entirely, further disciplining himself to believe in the infallibility of blind faith.

If our generation articulately selects educational data that seem to support the distortions of inherited dogma rather than pursuing an educational aim of creating a wellspring of human thought, the future will extend little promise for humanity. For when theocratic and political despots enjoy the unquestioning support of carefully nurtured climates of opinion, mankind can only seek to improve his situation by rethatching wheatless straw in vain attempts to recover one last kernel of superficial dogma that might have some slight bearing on intensified human problems. There is little hope that philosophical education under such conditions can ever overtake and control the swifter moving technical sciences and allow individuals to become fully aware of their true potential while living together in tolerant harmony.

The real enemy of education and human enlightenment is indoctrination that destroys free thought. Children must be taught from infancy to place confidence in the rational approach to all matters. Education can then increase self-knowledge and cement conceptions of altruistic responsibilities toward contemporary and future generations. Educational progress will no longer be impeded by attempts to ignore or suppress discovery in favor of long standing sentiment or antiquated dogma. The foundations of knowledge upon which the immature mind builds will progressively strengthen as theory

continually adjusts to new discovery, and human motivation will follow superior courses as increased knowledge provides greater wisdom.

As coinhabitants of the planet earth, mankind has common interests one of which is the preservation and improve-

ment of his species. Human progress depends entirely upon education. And humanity can leave no more significant legacy to the future than open inquisitive minds seeking the full and effective life through morality and ethics, inextricably bonded to reason.



Medifocus

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

August: The personality for the month of August is Mao Tse-Tung, Leader of the Chinese Communist party.

The code word is VICT.

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



ALEKSEI N. KOSYGIN

October:

The personality for the month of October will be Aleksei N. Kosygin, Premier of Russia.

The code word will be NAT.

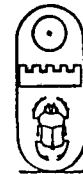


MAO TSE-TUNG

IN APPRECIATION

Mrs. H. Spencer Lewis passed through transition on Wednesday, May 4, 1966. The family wishes to express appreciation for the many cards, letters, telegrams, cables, and other expressions of condolence received from Rosicrucian members and friends throughout the world. We regret that it is not possible to acknowledge separately each of the many hundreds of communications. Therefore, we thank you for your words of sympathy in this way at this time.

RALPH M. LEWIS
Imperator



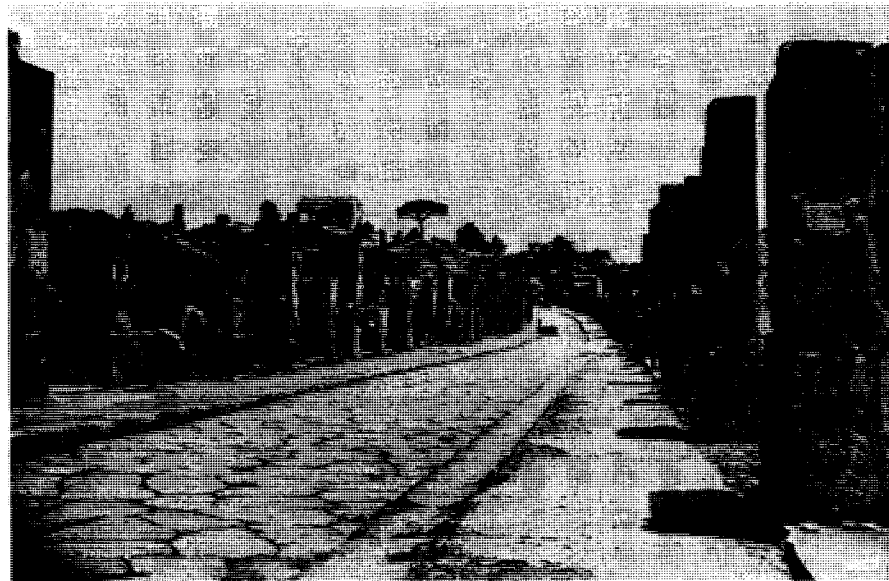
Lose A City and Gain A Ruin

Since the beginning, men have gravitated toward cities—lured by the excitement, commerce, and motion of town life. And from these cities, civilizations have radiated outward, made their imprint on history, and then mysteriously “died” away. Why cities bloom and decay has intrigued scientists, geologists, archeologists—and philosophers. The answers aren’t always romantic.

The cities of the past were plagued with many of the same problems that beset the modern metropolis. Overcrowding, traffic congestion, slums and neighborhood blight, high crime rates, decline of business, inadequate water supply were some of the obstacles our ancestors also had to deal with.

The problem of mass shelter and evacuation is of major concern to us today as we live in the ominous shadow of thermonuclear war. In the distant past, another city, Pompeii, lived in the shadow of a live volcano. Vesuvius erupted in A.D. 63, causing some damage. Nero generously rebuilt the city but no one made any provision for a recurrence of the tragedy. No shelters were built, no mass exit plan was formulated. The city prospered, commerce and trade abounded—and never mind the rumbling warnings through the years. On a morning in A.D. 79, Vesuvius again erupted and the molten lava and fiery ash rained down on the helpless populace for three days. No one knew what to do. Panic reigned as people trampled each other to get out. The safest place was outside but people perversely went indoors and were trapped. Had cool heads prevailed, the entire population could have been safely evacuated and Pompeii could have been rebuilt. As it happened, however, the city and practically all its inhabitants were buried under the debris, and the glorious metropolis of Pompeii was obliterated for centuries.

If our modern planners can learn one thing from the past, it is that cities are not necessarily eternal. Without forethought and community action, it is possible to lose a city and gain a ruin. We are living through the exciting era of an Urban Revolution in the making—with its progress, its problems, its human predicaments, and its almost unbelievable future.



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ROAD TO POMPEII

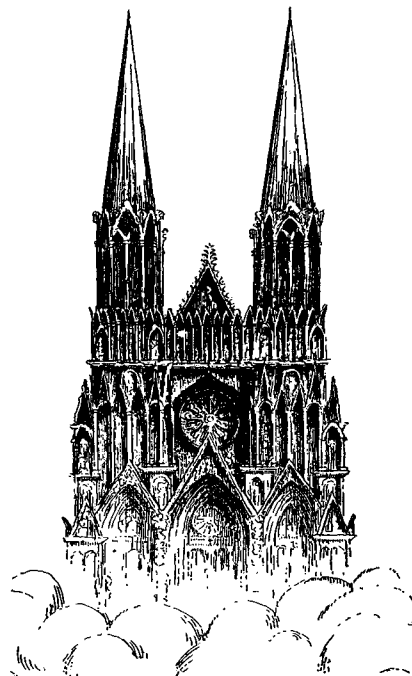
THROUGHOUT THE HISTORY of human thought there has been no final agreement as to whether the environment or the personality is the predominating factor in life. This question has been ever present in the minds of philosophers and students of psychology. Mystical philosophy also considers the factor of the soul-personality that incarnates to express itself as an individual human being. This soul-personality is a part of the life essence that is carried forward from one incarnation to another. It forms the basis of our character and is, as well, the basis of certain emotional responses. We as human beings are not only a physical set of reflexes and a composite of certain physical equipment; we are also, within ourselves, the composite of the soul-personality that is related to and a part of the universal life force.

Life is more than either the physical apparatus with which we are equipped at birth or the environment into which we are born. Life has a purpose. It is a means by which the soul, with its personality, the real part of us, can evolve and become conscious of its existence and its place in the scheme of things.

It is easy for society to blame the errors of men upon environment. It is conceivably true that environment does play a tremendous part in the development of the behavior and character of an individual. If an individual lives in the midst of poverty and need, contacting associations that are criminal, he may develop habits which tend to make him take up a life of crime. However, we know that other individuals also live in such circumstances and yet become good citizens.

Life today must be a balance between heredity, environment, and the soul-personality with its impulses and its subtle memories that have an impact on consciousness. All these factors together create the character of the individuality at this particular moment in this particular earthly expression. We must consider life as a complex combination of many factors that enter into the total content of human character. We cannot isolate any one factor and say that it alone causes the individual to behave as he does.

When an individual blames environ-



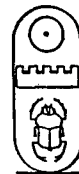
Cathedral Contacts

PERSONALITY AND ENVIRONMENT

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

ment entirely for all the defects of human character, he is only trying to assure himself that he is not responsible for his trouble, even though actually the deficiency or weakness may be within the thinking of the individual. To project one's weakness into environment is simply to pass on the blame which must be acknowledged by each individual.

The question arises as to whether or not we can change environment and thereby solve our problems. There was a time when, if problems seemed insurmountable, a person could leave the place where he lived and go somewhere else. Probably everyone who has ever lived has wished he could go somewhere else and start again. However, those who moved away from existing circumstances did not free themselves of all the problems pressing upon them. Many found that they had merely continued their problems in



another form or were faced with a set of new ones. Change in environment does not change the individual. We may go a thousand miles from where we are at the moment yet each of us continues to be the same person.

It is true that an individual may be helped with a new outlook and new circumstances. A different point of view may contribute to the development of a new slant on life, but actually we each continue to be the same person with the same likes or dislikes, the same prejudices, opinions, or convictions. What constitutes a person's inner self, his true character, is so much a part of him that environment will usually not produce a radical change. At least, environment cannot change our behavior pattern and character merely as a result of a move to another environment.

It is necessary for the individual to realize that constructive change begins within the self. We have to look at the world differently if we are going to be different. The individual who is dissatisfied with his place in life must begin mentally to create a different point of view which will become a part of his mental outlook and make it possible for him to conceive of life from a different viewpoint, thus creating a different environment for himself. That is why we study; that is why we attempt to learn. We should be trying to

find a means of expression that will help us to reorient our point of view, our mental and inner self, and this will result in bringing about harmony in our environment.

Such searching does not mean that we are not free upon occasion to change our environment. Furthermore, environment can help us. We can intelligently utilize different circumstances that may lie outside of us, but we must remember that to change environment and nothing else does not change us. We as individuals continue the same. Constructive growth, constructive evolution must begin within. Environment can impede or aid personal evolution, but the real task of being "you" is something that has to be accomplished inside yourself.



The Cathedral of the Soul

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



IT'S CONVENTION TIME!

Just a few short weeks away the Grand Lodge will be host to the 51st Annual Rosicrucian Convention on its beautiful grounds in San Jose, California. The program this year will feature lectures, demonstrations, rituals, and special events that center about Rosicrucian philosophy. Members may view the exterior of the magnificent new Rosicrucian Egyptian Museum to be opened this fall.

The Convention is the highlight of the 1966 Rosicrucian Year. For this one occasion, the staff and facilities at Rosicrucian Park are groomed for the special services that are provided for members who attend. Class masters provide periods of instruction for members in each grade of study. Tours are made of the administrative facilities. Interviews are set with members of the staff. Rare books and historical documents are put on display. Original dramas and mystical settings are prepared for maximum enjoyment and appreciation of the members. Festivities are in order as members gather together, dine together, and dance together.

This one grand event lasts six days—August 7-12. Register in advance. Make hotel reservations now. For registration forms, see the January issue of the *Rosicrucian Digest* or write for additional copies of the forms. We hope to see you here!

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HISTORICALLY, Egypt must be considered the pioneer in the science of medicine. This becomes evident from the discoveries and interpretations of archeologists. In the ancient world, Egypt's physicians commanded great respect for their knowledge of anatomy and surgery. In later times, the Greeks frankly said that they gained some of their scientific knowledge from the Egyptians and the Babylonians.

Two documents which have been extant for many years are: *The Edwin Smith Surgical Papyrus*, and *The Ebers Medical Papyrus*. The Smith manuscript apparently originated during the time of the Old Kingdom. In both the Smith and Ebers manuscripts, attention is given to the functions of the heart. It is pointed out how the heart "speaks" in various parts of the body. The statement, "measuring for the heart," probably did not refer to a pulse count so much as an impression of the patient's condition by the physician observing the rapid or slow beat of the heart.

It is doubtful that they had a concept of the circulation of the blood. They did, however, have a recognition of the organic relation of the heart to the various parts of the body and also a recognition that the heart might be the source of life. Even though some Egyptian medical documents describe home remedies based on the use of herbs and sympathetic magic, the fact still remains that their physicians were shrewd observers of the functions of the physical body.

The Smith manuscript deals largely with broken bones. The doctor, in describing each break, indicates the proper treatment and whether it can be dealt with successfully. There is very little reference to magic in this papyrus. On the other hand, there is considerable reference to manual treatment, medication, rest, and diet. The Egyptian doctor was a careful observer of physical symptoms. In one translation, we note how the physician maintained a scientific unemotional state of mind, and indicated that the difficulty of one of his patients was attributed to physical causes and not the result of the work of a demon or divine force.

The utterance of the spoken word was extremely important to the ancient

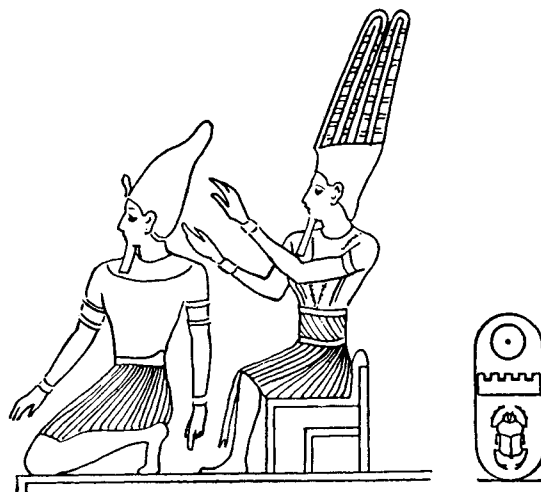
RODMAN R. CLAYSON, Grand Master

Egyptian Medicine

Egyptians; and the spoken word became involved in incantations which were used in magical practices for the sick. Such practices were used for the bites of scorpions and serpents. A professor of medicine of a university in Cairo has recently written, in reference to therapeutic healers, that magic was the child of man's ideas about his place in the cosmos. While there were persons that might be referred to as magicians who endeavored to bring about a certain amount of healing, there were trained specialized physicians, dentists, veterinarians, oculists. Depending upon their particular field, the specialists had a knowledge of general medicine, gynecology, bone surgery, eye complaints.

The Ebers Papyrus deals largely with the heart, and states, "There are vessels in it which go to every member." This meant every part of the body.

Modern researchers have come across a great number of prescriptions used by the ancient Egyptian physicians. Prescriptions were recommended for such



afflictions as respiratory distress, internal maladies which could be recognized from outward symptoms, hemorrhages, digestive and gastric disorders, constipation. Castor oil was prescribed for the latter. Appropriate dressings were used for wounds. They prescribed for headaches, difficulties with the eyes, dental troubles. Their dentists knew how to "fill" teeth. They were acquainted with disorders of the gums. For coughs, milk and honey were prescribed. Today, there are general practitioners who prescribe the same remedy.

A "Necessary Art"

In the Smith Papyrus, forty-eight "cases" are described, including those having to do with dislocation of the jaw, bruises to the vertebrae, fracture of the clavicle, ribs, nose, and skull. It is known that splints were prescribed for broken limbs. There were countless herbs, draughts, fomentations, ointments, liniments suitable as applications for the disease under treatment. Frater James C. French, curator of the Rosicrucian Egyptian Museum, has written: "Mineral drugs were used, among them one that cannot be identified today. It produced anesthesia so as to make operations possible without suffering." With all of this, we actually have very little preserved for us of the knowledge of the physicians of ancient Egypt. The work of a physician was called an art and, in fact, they stated that medicine was "a necessary art."

Learning in specialized fields was a secret thing. The secrecy of learning seems to have been general. This was true of medicine just as it was with the scribes. Writing was a *secret* science, and a scribe was a very important person as well as recorder. Many physicians also bore the title of *scribe*.

Although there may be many reasons why so little has been preserved for us on the subject of the practice of medicine in Ancient Egypt, the fact must not be overlooked that much of what was learned was oral teaching; therefore, the physicians may have had an even greater knowledge of the physical body and its disorders than perhaps was thought at one time. We now know that they knew about the arteries and how to count the pulse. They knew the relationship of the heart to the lungs.

They knew what to do about fractures and bone setting. They used scalpels, forceps, and scissors.

For distress of one kind or another, hot baths or mud baths were prescribed. They had knowledge of sutures and cauterizing. They had the means for treating tumors, abscesses, hernia; and, what is rather surprising, it is now known that they realized the relationship between the nervous system and the voluntary movements of the physical body. They were able to localize a condition of paralysis, depending on the situation of a nerve lesion. A physician was not permitted to deviate from his medical training. Ancient papyri tell us how the physicians used kindness and gentleness in dealing with their patients. There are accounts of detailed clinical examinations. Contrary to what was thought at one time, some of their drugs are no longer considered to be ridiculous.

The ancient Egyptians were great believers in cleanliness and good health. Herodotus of the fifth century B.C. wrote that the ancient Egyptians "were perhaps the healthiest people in the world." Personal hygiene seemed to have reached a high degree of perfection. We usually think of the ancient Greeks as having provided games to help maintain the health of their youth, but long before their time the Egyptians had prescribed games for the same purpose. We are told that they were careful about washing, about their baths, and the taking of purgatives. The homes of the ancient Egyptians provided bathrooms, bathtubs, and commodes.

Imhotep

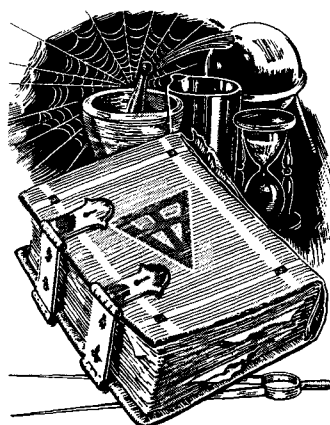
The linen industry was very important in early Egypt. Linen was used not only for clothing and bedding but also for medical dressings, bandages and, of course, in large quantities for the wrapping of mummies. It is interesting to learn that the ancient Egyptians had "sanatoria" within the complex of various temples for convalescing patients. Imhotep, the architect for the terraced pyramid of the Pharaoh Zoser, eventually became venerated as a god of healing. He was worshiped in the late period, and there was a chapel dedicated to him at Sakkara, which

became a sanatorium. In his time he is said to have brought about miraculous healings, and he was renowned not only among the Egyptians but also among the Greeks.

Medicines and drugs were sacred, and their knowledge was limited to the specially trained physician. Many physicians were temple priests. As a matter of fact, most temple priests practiced medicine and healing. The priest physicians of two temples in particular had acquired a high reputation for healing: one was the Temple of Denderah just north of Thebes, and the other was

the Temple of Hatshepsut at Thebes. Ancient Egypt's medicine was practiced by learned physicians, and it is apparent that the practice of medicine and the consideration of medical science occupied the best minds.

Physicians received their remuneration from the state. There apparently was not only a department of public health, but also a medical association which developed methods of treatment. There is little doubt that the practice of the principles of the ancient Egyptian physicians constituted the foundation of the modern art of medicine.



SECRET SYMBOLS OF
THE ROSICRUCIANS

To Conceal . . .
Or Reveal??

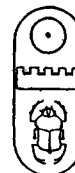
Among the rare and treasured volumes in the Rosicrucian archives is the large and magnificently illustrated folio entitled *Secret Symbols of the Rosicrucians*. Few copies of this volume are available today, yet its contents have intrigued every student who has had the opportunity to search through its illuminating pages.

Symbolism was a most useful language to early mystics. It was used to conceal as much as to reveal, depending upon the readiness of a student to receive its message. The search

for hidden meanings in symbolism is as fascinating a study as can be pursued by students of mysticism.

In a special discourse, the substance of the above-mentioned book has been reduced to twenty pages of concentrated reading matter. The discourse is enhanced by the presence of interpretative study helps and scale drawings of the detailed illustrations in the original book. We feel that the discourse does an excellent job of presenting the book in a concise and meaningful manner. This is a work we know you will enjoy. Copies of the discourse are now available through the Rosicrucian Supply Bureau, San Jose, California 95114. Ask for:

SECRET SYMBOLS OF THE ROSICRUCIANS.....\$1.00 (7/3 sterling) postpaid.



FRANÇOIS PASQUALINI

Beware of Cowards

*They inflict harm by
what they do not do*

MOST PEOPLE feel safe with cowards. "If the man hasn't any *courage*," they reason, "he can't work up the nerve to do any harm." This is precisely where they err, for a coward can inflict more harm through what he *does not* do than through his actions.

Some time ago, a jet fighter pilot from the United States Air Base at Chambley, France, ran into engine trouble and crash-landed near the village of Saint Marcel, about 25 miles from Metz. Had the three French farmers who spotted the blazing plane in a neighboring field been cowards, they would just have stood back and watched the injured pilot burn to death, fearing they might blow up with the jet if they got close enough to help him out of the twisted cockpit. But they happened to be brave men. They rushed to his rescue, and by the time the plane did blow up they had dragged him to safety.

At Neuvic d'Ussel, a small town in central France, a circus caravan came in late one night, set up the big top in a hurry, and started the performance without feeding the cats first. As the young German tamer tried to get one of his lions to climb on a stool, the hungry animal roared furiously and leaped at him, throwing him to the ground and sinking his fangs into his flesh. Fortunately, some of the spectators were not cowards. Instead of growing panicky, they grabbed some planks and started poking at the lion with them. As the beast reluctantly backed away, the wounded tamer was picked up and rushed off to a hospital for emergency treatment.

Had some coward among the audience yelled and run for the exit when the lion attacked the tamer, he would

probably have started a panic. The ensuing stampede might well have prevented the courageous rescuers from reaching the cage in time to save the tamer's life.

Paradoxically, cowards often reach executive positions, not in spite of the fact that they are cowards, but *because* of it. This may sound impossible on first thought, for it has always been stressed that the main quality of an executive should be his willingness to take on responsibilities. But it is a fact that, although many executives do possess that basic quality, many others manage to attain high rank through their very lack of courage. The explanation is quite simple.

When a coward gets his first job, he is so afraid of making mistakes and getting reprimanded that he takes extra pains to avoid this kind of unpleasantness. As a result, his work is always as perfect as it can be; he never takes initiatives that might backfire, and his record stands out as a model of errorless performance. In addition, a coward is usually a "yes-man," which cannot fail to flatter his direct supervisor's ego. Over the years, this combination of "assets" is bound to make a favorable impression on his hierarchy, and when a promotion turns up, he gets it.

Cowards and Business Losses

I know what I am talking about, for I have seen high-ranking cowards at work. I have witnessed many instances in which this wrong way of promoting personnel has caused businesses to lose not only important sums of money, but also customers and prospects. In fact, I once worked for an organization whose entire personnel consisted of cowards—from the bottom to the top. The only bold individuals who ever strayed into that jungle of cowardice either collapsed under the tricky burden of other employees' responsibilities saddled onto them or resigned in disgust.

Although few organizations can compare with that particular one, most businesses employ a large proportion of cowards, simply because men with fortitude are so hard to find. Another reason may lie in the fact that some of the cowards already "in the saddle" do

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not favor the hiring of bold newcomers, fearing the latter may either outrun them in the race to the top, or take "dangerous" initiatives that might later boomerang on the promotion chances of those who hired them.

Yet there is a percentage of real men among the executives of most firms; but the unavoidable existence of the other kind has been recognized everywhere, even in the United States, where former President Eisenhower's famous admonition, "Live dangerously," seems to be observed by only a thin minority.

In Perrin Stryker's book, *The Men from the Boys*, he makes a clear-cut distinction between what is called "a competent manager" and "the man who has reached full executive stature." The former euphemism may not always amount to my blunt counterpart *coward*, but for practical purposes it boils down to pretty much the same thing, since the comparison between that category of men and those with "full executive stature" leaves no doubt of the latter's superiority as far as the basic trait of true leadership—courage—is concerned.

Efficient Cowards

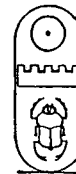
The trouble with cowards, from the standpoint of how harmful they can be in a business organization, is that their nefarious influence on the firm's affairs is not apparent to anyone but themselves, for it is the result of *not doing* certain things that only *they* know they should have done to increase corporate earnings or avoid an untraceable loss. By *not doing* these things, which no one else is aware that they could have done, they take no risks and never get the occasional blame that goes with an ill-fated initiative. Everything seems to run smoothly *according to plan*, and the stockholders never know that they could have cashed bigger dividends if the respected Mr. Coward had not been so "efficient."

In the long run, and depending upon the number of cowards employed by a particular firm, this invisible sabotage often constitutes the true reason behind the sudden collapse of a seemingly sound business. In fact, this collapse may be accelerated by another factor arising from the presence of cowards

in executive positions. I mean the *laissez-faire* attitude adopted by fearless men in lower échelons when they realize that they are being led by men who are less qualified to hold such positions than are they themselves.

Another peculiar effect of cowardice on business lies in the tremendous loss of time caused by what colloquial French describes as "opening the umbrella" (*ouvrir le parapluie*). The origin of this expression can be traced to the fact that the French equivalent for "sticking one's neck out" is *se mouiller*, which means "to get wet." When a coward on the bottom rung of a big organization's ladder *opens the umbrella*, he goes to his direct supervisor with a minor problem and asks for instructions, instead of deciding what should be done himself. In other words, he tries to get the man on the next rung to take on the responsibility for whatever nonroutine move is required to solve the problem. Now, if the next man is also a coward, he in turn tries to shift the responsibility onto the man on the next rung, and this may go on for several rungs, until the last coward in the hierarchy contacts the first man who is not one. The latter then approves the move, and the decision starts traveling back down the ladder through the various intermediate cowards. By the time it reaches the bottom one, who can now safely go to work on it, valuable minutes or hours have been lost. The bigger the organization, the greater the amount of time lost in this fashion. Add up this waste of time to the waste of money in the earlier-mentioned avoidance of profitable initiatives, and you will realize how costly cowardice can prove to business concerns.

Yet it can be even costlier in private life, both to the cowards themselves and to those who come into contact with them, but happiness and life itself, rather than money, are the criteria here. In terms of *happiness*, the coward is the man whose chronic fear prevents him from providing his wife or family with that feeling of protection and security without which there can be no true harmony. In terms of *life*, it is those who panic in catastrophes that cause the greatest loss of life.





SANCTUM MUSINGS



WHAT ARE THE KNIGHTS TEMPLARS?

authority. Small bands of pilgrims, for years before the Crusades, had made their way to Palestine for the purpose of visiting the holy shrines. In their devotion and primitive belief, they conceived that such visits would endow them with a spiritual sanction, assuring them special blessings in the next world.

The countries through which they journeyed, mostly on foot and at great sacrifice, were rugged and away from the cities, where little law and order prevailed. As a consequence, these pilgrims suffered assault, robbery, and loss of life by roaming bands who preyed upon them. These tales reached Western Europe and Christendom and became the incentive for the Crusades.

During the twelfth and thirteenth centuries, every generation raised at least one great army of Crusaders. Besides these huge armies, sometimes numbering as many as three hundred thousand, there were "small bands of pilgrims or soldiers of the Cross." For approximately two hundred years there was an almost continuous stream of kings, princes, nobles, knights, ecclesiasts, and common people from England, France, Germany, Spain, and Italy pouring into Asia Minor. Ostensibly, these migrations were for religious purposes, drawing, as we have said, many adventurers whose motive was exploitation. Murderers and thieves journeyed to the Holy Land and robbed, pillaged, and raped as they went.

The devout law-abiding Moslems whose culture far exceeded that of Europe at the time were shocked by the conduct of these "Christians." It was to be expected that they would protect their families and property from these religious marauders. They, in turn,

THE KNIGHTS TEMPLARS were an outgrowth of the Crusades of the Middle Ages. As is generally known, the Crusades were a series of military expeditions to Syria and Palestine, the latter being called the *Holy Land*. Such Crusades consisted of hordes of "devout and adventurous kings and knights," as well as ecclesiasts, soldiers, and simple peasants. Their motive was to liberate or reclaim the Holy Land, the birthplace of the Christ, from what they referred to as the "infidel Turks."

At this particular period, Christianity meant the Roman Catholic Church; there were no other Christian sects. All other faiths and beliefs were non-Christian; consequently, according to the prevailing illiberalism of the time, they were pagan and their followers infidels. In the literal sense, a *pagan* is one who does not recognize the God of revelation. A pagan, however, is not necessarily an atheist. But in the opinion of the Christians of that era—and of many now—a devout person who may conceive God in the pantheistic sense, or as a universal consciousness, is nevertheless a pagan. Most certainly, all non-Christians were thought to be such.

It seemed irreverent and a sacrilege to Christians that places related to the birth and times of Christ should be under the domination of non-Christian

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killed the pilgrims or drove them off. Undoubtedly, many innocent pilgrims lost their lives because of the reputation established by the conduct of some of their number. The non-Christian peoples of the Near and the Middle East could not distinguish between those pilgrims having noble purposes, on the one hand, and those whose objectives were perverse, on the other.

The First Crusade

Being aware of this situation, Pope Urban II, in 1095, at Clarendon, France, exhorted the people to begin the first great Crusade. He called upon the knights and the feudal barons to cease their warfare against each other and to succor the Christians who were living in the East. "Enter upon the road to the Holy Sepulcher; wrest the land from the wicked race and subject it to yourselves." It is related that when the Pope was finished, the vast crowds listening exclaimed almost as one: "It is the Will of God!" This phrase subsequently became the rallying cry of the motley masses that comprised the Crusade armies. They were convinced that they were under the direct will of God and that brutality, murder, rape, and pillaging in the Eastern lands were all justified by their mission.

It was impossible for these thousands to take sufficient food with them for the journey, for the journey lasted several months and was made under trying conditions. Consequently, they were obliged to live off the lands they invaded. Many innocent peoples of the East, non-Christians, were killed, their cattle seized, and their homes ransacked to provide sustenance for the Crusaders who moved in upon them like a swarm of devouring locusts. The retaliation was swift, of course, and severe. Great numbers of Crusaders were slaughtered by the Hungarians who rose to protect themselves against the depredation of the hordes in their passage through their country.

The spirit of avarice took advantage of the circumstances. Many of the Crusaders sought passage by sea to Palestine and to Syria, to avoid the longer journey made entirely by land. Wealthy merchants of the prosperous cities of Venice and Genoa contrived to give the Crusaders "free" passage to

Syria and Palestine. However, from these pilgrims they exacted the obligation of exclusive trading concessions in any city that the Crusaders might succeed in conquering. This would permit these Western merchants to have trading centers in Eastern cities and to obtain the excellent products of their craftsmen. The jewelry, pottery, silks, spices, furniture, and needlework of the East excelled anything produced in Western Europe at the time.

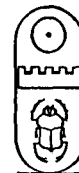
Out of the Crusades there came into existence many curious religious and military orders. Two of the most important of these were the Hospitalers and the Templars. These orders "combined two dominant interests of the age, the monk and the soldier." During the first Crusade there was formed from out of a monastic association the order known as the Hospitalers. Their objective was to succor the poor and sick among the pilgrims journeying to the East.

Emblem, Maltese Cross

Later, the Order admitted knights as well as monks and subsequently became a military order. The monks wore a cross on their robes, and swords were suspended from their girdles. They would fight when required, though devoting themselves principally to succoring the afflicted pilgrims. They had received generous gifts of land in the countries of the West. They also built and controlled fortified monasteries in the Holy Land. In the thirteenth century, when Syria principally was evacuated by the Christians, they moved their headquarters to the Island of Rhodes and later to Malta. The Order still exists, its emblem being the Maltese Cross.

The other order was called the Knights Templars, "or Poor Knights of Christ and of the Temple of Solomon." This Order was not founded for the purpose of therapeutic aid. It was, from its inception, a *military order*. Its founders were a Burgundian knight named Hugues de Payens, and Geoffroi de Saint-Omer, a knight from France.

In the early part of the twelfth century, they undertook the protection of pilgrims flocking to Jerusalem. They really sought to be an armed escort for such groups. They were subsequently



joined by six other knights. This number formed themselves into "a religious community." They took a solemn oath to the Patriarch of Jerusalem, in which they vowed they would guard public roads and forsake worldly chivalry; their oath included the pledge to live in chastity, abstinence, and poverty.

The function of the Templars captured the imagination not only of the lowly freemen but of those high in secular authority and within the church. Baldwin I, King of Jerusalem, handed over a part of his royal palace to this Order of warrior-monks. The palace was adjacent to the Mosque of Al-Aksa, the so-called Temple of Solomon. Because of this location they acquired the name *Knights Templars* (Knights of the Temple). They wore no uniforms nor any distinctive habit at first, but dressed in their customary clothing. Eventually they wore white robes with the double red crosses upon them. The first act to draw universal attention to them was their effort to redeem excommunicated knights.

Many knights had violated their high calling of chivalry while on expeditions to the Holy Land and had been excommunicated by the church. These the Templars sought to redeem and to have enter their Order. They likewise undertook to "prevent rogues, murderers, perjurers, and adventurers from exploiting the Holy Land."

One act at an early date brought them into conflict with the ecclesiastics. They sought to grant freedom to their number from excommunication by parish priests and bishops.

The executive head of the Order was called the "Master of the Temple at Jerusalem." Later, he was Grand Master of the Order in Cyprus. The authority of this Grand Master was considerable; however, it was not absolute. He was required to consult the majority of the Templars on such matters as, for example, waging war. Over many years the Templars waged war against "the infidels." The so-called infidels were principally the Saracens, the Moslems who, in themselves, were a devout people but fierce in the support of their faith. Often the Templars, though displaying great valor, were slaughtered in these cam-

paigns, as in the battle of October 18, 1244.

The Templars, as an order, grew extremely wealthy. Great estates had been bequeathed to them and gifts had been made by royalty. This wealth and its consequent power had their effect upon them. There was at times such an authoritative display by the Templars as constituted arrogance. Nevertheless, they continued by various means to align themselves, as individuals in particular, with the ruling families of Europe. "One Grand Master was godfather to a daughter of Louis IX." "Another was godfather to a child of Philip IV." Their influence was felt within the circles of the prelate, for the Templars were summoned to participate in the exclusive church councils such as the Lateran Council of 1215.

Bankers and Financiers

A curious function, quite distinct from their avowed purpose but which was indicative of their power, was that the Templars became the great financiers and bankers of the time. It is related that their Paris Temple was the center of the world money market. In this bank, popes and kings alike deposited their money. The Templars successfully entered into foreign exchange of monies with the East. This was perhaps the first of such enterprises for Europe. They charged no interest on loans, for usury was prohibited—declared immoral by church and crown. Rental fees, above the usual charges for rent on mortgages, constituted a kind of interest which was tolerated.

History relates that the Templars reached the acme of their power just before their ruin. In effect, they had become "a church within a church." A quarrel eventually resulted with Pope Boniface VIII. On August 10, 1303, the King sided with the head of the Templars against the Pope. This same King Philip eventually betrayed the Templars. He had suffered great financial loss and was unable to recover his resources. He conceived that the suppression of the Knights Templars would be of advantage to him; so he planned to unite all the orders under his authority.

First it was necessary, he believed, to discredit the Templars. This he

sought to accomplish by claiming that the Order was *heretical* and *immoral*. He sent spies into the Order who perjured themselves, it is related, to falsely reveal the rites, oaths, and ceremonies as being of a nature defiling Christianity. The public at large knew the Templars had secret rites, but they actually did not know their true nature. There were unfounded rumors that the rites and ceremonies were salacious and blasphemous. Consequently, the statements of the spies and perjurers of King Philip seemed to confirm these tales.

The Pope was not inclined to believe and act upon the accounts brought to his attention through the machinations of Philip. The King then cunningly brought his fabricated complaints before the Inquisition which at that time prevailed in France. This Inquisition had the power to act without consulting the Pope. As a result, the Grand Inquisitor demanded the arrest of the Templars. On September 14, 1307, Philip directed that the members of the Templars be seized.

Jacques de Molay

On June 6, 1306, Jacques de Molay, Grand Master of the Templars from Cyprus, was consulting Pope Clement V about "the prospects of another Crusade." He took the occasion to refer to the charges that had been made against the Templars and then departed. All during the time of the incriminations against them, the Templars had made no defense. Six months later, Jacques de Molay, with sixty of his brethren, was seized in Paris and forced to confess. They were first tortured by the royal officials. Subsequently, the latter turned them over to the church inquisitors for further torture. Most of these Templars were old men and died from the inhuman cruelty inflicted upon them by these representatives of the church. The confessions wrung from them were false; they had been made to confess acts of irreverence and heresy. The Grand Master was obliged to write a letter in which he admitted acts against the church.

The Pope eventually sanctioned the acts of the inquisitors, and ordered the arrest of the Templars throughout Christendom. Perhaps he was dubious

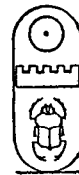
of the actions taken, for he later established a new Inquisition to *reconsider* the charges against the Templars. Believing that they were to receive a fair trial, the Templars withdrew their former confessions which had been made under compulsion. They were, however, greatly deceived! The retraction of their confessions was punishable by death by fire, a punishment which many were obliged to suffer.

On March 14, 1314, Jacques de Molay, Grand Master, and another were brought to a scaffold "erected in front of Notre Dame." They were then supposed to further confess before the assembled papal legates and the people. Instead, they withdrew their confessions and sought to make a defense of the Templars to the vast crowds watching the proceedings. They proclaimed the innocence of the Order. They were immediately ordered *burned*. They were thus executed in that manner with the approval of the Roman Church.

What had the Templars accomplished? Many attributed to them the stemming of the spread of Islamic power into Europe. This they may have helped to accomplish, but it is a moot question as to whether the spread of Islamic culture into Europe would have been detrimental to it. Generally, it is conceded by historians that civilization would have been advanced by centuries if the wisdom in the possession of the Moslems *had* been allowed to spread in Europe at that early time. It took several centuries for knowledge in Europe to equal and surpass that possessed by the Moslems at that time. The Islamic people were the preservers of the early knowledge of the Greeks and of the Egyptians.

Perhaps their greatest achievement was the encouraging of virtue among the valorous and the strong. Many of the knights had acquired much learning in the Eastern countries during the Crusades. They discovered that in the East there was a civilization of higher order than was to be found in the cruder society of the Christian West.

Many Templars were *secretly initiated* into the mystery schools of the East, wherein the wisdom of the past was revealed to them. Though a Christian Order, the Templars were independent of the church to the extent



that it did not dominate their thinking. Many became Templars because, within the sphere of influence and the protection of the Order, they could study and pursue knowledge that they dared not, as individuals, study outside of such a circle. The liberal-minded were given a kind of asylum within the Order of the Knights Templars. It was these studies, these intellectual pursuits and mystical rituals, that perhaps gave credence to the rumors that the Templars were heretics.

Tradition relates that many knights had *Crossed the Threshold* of the Rosicrucian Order and that those in esoteric schools had affiliated with it. A number of the knights dared to inquire into realms of knowledge which their adventures into Eastern countries had made possible. It was a knowledge which lay outside the restricted bounds of inquiry of the Church.—X

Buddha's Four Noble Truths

THE PITH of the Buddha's teachings is the Four Noble Truths. They are: 1) Life is suffering; 2) The cause of suffering is desire; 3) To end suffering, end desire; 4) The way to end desire is outlined in the Eightfold Path.

Here are the steps in the Eightfold Path, with short remarks. It is important to remember that the path, like a pie, can be sliced in many ways.

Perfect (complete) vision: This is the undeveloped awareness which at least sees its own incompleteness, being the awareness of suffering and the possibility of its end.

Perfect (complete) consideration: Having recognized suffering and the way out of it, one decides to seek enlightenment, liberation, awareness.

Perfect (complete) speech: One who is on the path suits his speech to the new direction in thought. This means words that are noninjurious, truthful, and kind.

Perfect (complete) ordering of action: One's outward activities need also to be put into harmony with the new direction. Practice of self-control strengthens the mind, making way for higher disciplines.

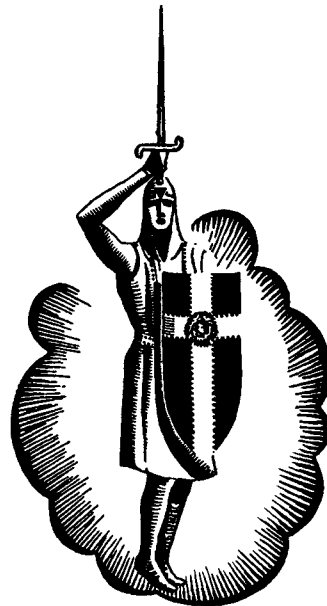
Perfect (complete) means of livelihood: The occupation at which the seeker works cannot directly or indirectly go contrary to the spiritual interest, i.e., doing injury to others, distracting others from seeking enlightenment.

Perfect (complete) effort: The seeker must be determined to persevere and to progress along the path; otherwise obstacles will be difficult to overcome.

Perfect (complete) recollection: This means cultivating calmness, mindfulness, that is, complete attention on what one is experiencing and doing, instead of mind-wandering, day-dreaming, etc.

Perfect (complete) contemplation: Control of the mind through concentration and expansion of awareness.

—MICHAEL RYAN



REMEMBER THE DAYS when you were young and called upon to make a little speech before an audience in your home parlor, on the platform at Sunday School, or at some picnic? Do you remember the first few attempts at expressing yourself in words and actions? You were probably self-conscious—the blood rushed to your cheeks and your nervous system seemed to quiver; your memory stuttered in its recollections and your tongue stuttered in its speech! These are the symptoms of *self-consciousness* or *stage fright*. Men and women of all ages have suffered from this malady at different times in their lives.

Faculty members of public speaking departments try to tell us how to overcome and master this sensation of self-consciousness. Yet, it is not a thing that should be cast out of the consciousness of the mind and body; it is not a thing to be eliminated and destroyed. It is something that should be controlled and directed into its proper channels.

When a young girl is self-conscious or embarrassed in certain circumstances, it is a healthy, normal, and certainly a commendable sign. We do not like to see a young woman who is too bold or brazen and not at all self-conscious. Nor do we like to see a man—no matter how powerful he is mentally, financially, and socially—who is not conscious of the social amenities and niceties of life. We like to see a man who may be as strong mentally, as fearless physically, and as powerful diplomatically, as most people believe Napoleon was. Nevertheless, we like to see such a strong and powerful man show self-restraint when he finds himself in the presence of ladies and gentlemen. We do not like to see him strut his majesty and exhibit his physical prowess and mental domination under such circumstances. He should

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.

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



Self-Consciousness

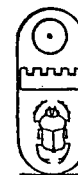
be self-conscious or, in other words, conscious of the real self.

Now being self-conscious does not mean that a person should be controlled by an inferiority complex or that such a person should be a wallflower or extremely timid or constantly embarrassed.

Awareness of Strength and Weakness

Self-consciousness simply means the awareness of one's own abilities, one's own strength and weakness, and one's own distinct character. Of course, the person who is mentally undeveloped, or who is mentally unequipped or unprepared to meet the emergencies of life, is extremely self-conscious under most circumstances.

When an opportunity in the business or social world is offered to such a person, his self-consciousness, or consciousness of self, arises and seems to say to him, "No, do not accept it, you will not be able to fulfill the obligations. You are not qualified to fill or accept such an opportunity." This represents an extreme degree of self-consciousness, and is both



harmful and ridiculous. On the other hand, the person who is cautious and truly aware of the real self will accept things with a graciousness and willingness and yet explain that he does not want to create the impression that he is all-powerful and so qualified that he can perform any miracle in the business or social world or meet any obstacle or opportunity that may come before him.

To be truly self-conscious is to be conscious of both the spiritual and divine and the mental and physical constitutions of the human being. Physically one may be unqualified to meet many emergencies, but at the same time such a person can be mentally qualified and prepared to meet any emergency or any condition. It is by awakening the consciousness within us, and awakening the realization of the majesty of the power of the inner mind, that we can make ourselves impressive to others and at the same time add strength to our mental and physical abilities.

The one who is fearful and timid because of a belief in his physical or mental weaknesses, hesitates under many circumstances and is lost in the

process of hesitation. On the other hand, the person who is fearless because he has a realization of his conscious abilities and conscious powers, is not necessarily bold and brazen but he is not reserved. He is ready to accept any normal natural challenge and to do his best. By that attitude he attracts to himself unknown powers and develops within himself the dormant abilities that enable him to do masterful things.

You can develop this self-consciousness to a degree that you can feel within you the *power* of the mind and the source of divine and spiritual wisdom that will give you full confidence in yourself. This development will awaken and quicken into action such mental and physical powers as may be dormant. Consciousness of the self creates and begets, attracts and builds up self-confidence. The highest development of the self-consciousness is the same thing as the highest degree of self-confidence. So we see that self-consciousness should not be destroyed; it should be controlled and directed. The Rosicrucians explain this process to those who wish to know about it.

Rosicrucian Digest, December 1938



Throughout May and part of June, Watercolor Paintings by outdoor painter Harold Gretzner were on display in the Rosicrucian Art Gallery. His charming *Early Start* appears opposite.

A native of Baltimore, Maryland, Mr. Gretzner received his art education at the Washington School of Art, Washington, D.C., and at the College of Arts and Crafts in Oakland, California. Professionally, he is an artist lithographer.

THE IMPORTANCE OF communication in today's world can hardly be overestimated. In one survey, which included adults in a number of different occupations, it was found that 70 percent of the subject's day was spent in verbal communication. In another survey, this time among scientists, it was found that two-thirds of the day's time was consumed by communication. One communications expert goes so far as to say that top administrators do practically nothing but communicate all day long.

In the art of communication, it is apparent that young people are not preparing themselves adequately. A recent survey by Northwestern University revealed that one of the most frequent complaints made by the one hundred fifty firms contacted was that newly hired college graduates lacked the ability to speak and write well.

The importance of skill in communication is well known in the field of psychotherapy. The neurotic, most experts agree, is not able to express the conflict within him. Because the forces struggling inside have no labels, the higher mental processes are not able to serve in solving the problem. Consequently, one of the important aims of psychotherapy is to teach the patient to express his emotions verbally.

The educational importance of discussing ideas is summed up by Richard M. Brandt, Ed.D.: "An interesting talk often stimulates new thoughts but unless it is followed by full opportunity for discussion most of these thoughts remain half-formed and produce little permanent change in the listener. The dormitory bull-session often has a more lasting effect than the classroom lecture." ("Self: Missing Link for Understanding Behavior," *Mental Hygiene*, Vol. 41, pp. 24-33)

Dr. Kurt Goldstein points out that words are used to "jell" thoughts, and that neither thinking nor speaking can come to full development alone. "My thought becomes infinitely more real to me as soon as another shares it," Goethe remarks. Thoreau observed that once he had learned the name of something, his knowledge of it became more distinct; he was able to communicate about this object, and his knowledge of it grew by communication.

MADLINE ANGELL

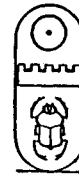
Can You Communicate?

Essential in human relationship

What are some of the obstacles to good communication? Lack of understanding is a big obstacle and one factor behind it is faulty listening. Dr. Carl Rogers points out that there can be no understanding unless one pays attention. Yet the unfortunate truth is that few of us are very good listeners. We are too busy thinking up an argument or deciding what we will contribute to the conversation. Or else we listen with such a closed mind that the message has no chance of getting through to us.

At a recent gathering of 55 delegates of Yemeni tribesmen for the purpose of settling a three-year civil war, an Arab newsman remarked that it was like a dialogue of the deaf, for both sides talked but neither listened.

In the matter of settling strikes, psychologists have discovered that one big



obstacle may be a lack of common understanding regarding words basic to the dispute. For example, in one such controversy, from 70 to 80 percent of the words used in the disputed contract were not understood by the people involved in settling the strike!

There can be no adequate communication where necessary information is lacking. Bernhard Berenson tells of a case where two men were arguing violently over Goethe's work and at last discovered that neither of them had ever read a word of Goethe.

Lack of motivation may be an obstacle to communication. Parents should be certain to reward children, by full attention and by expressions of approval, when children make contributions to the conversation. The child who finds his efforts to communicate ignored or ridiculed may easily slip into a habit of speaking only when he cannot avoid doing so.

Translation—Another Obstacle

Translation, of course, presents obstacles to effective communication. During Khrushchev's visit to America, we were all painfully aware of such difficulties. There was, for instance, the time when a question was asked by an American reporter as to when the Russians expected to send a man to the moon. The word "send" was translated as "throw," and Khrushchev was angered by the idea that anyone should think the Russians intended to "throw" a man to the moon.

A noisy environment is another obstacle to effective communication. Dr. Alfred Larr of the University of California at Los Angeles believes that many of us in our modern noisy world are much more dependent upon lip reading than we realize.

Sometimes words are used defensively, either in a Machiavellian effort to deceive the listener, or in an attempt to cover up our true feelings about something. In such cases, of course, real communication is lacking.

The person who thinks he knows all the answers is a poor communicator, since he can never learn from another unless he changes his attitude. Communication is a two-way proposition, and the wise person is open to receive

as well as willing to give. Even when dealing with children, we should be willing to learn. The freshness of perception that children have, and their originality, can teach us much if we listen with an open mind.

What can we do to improve our own ability in the art of verbal communication?

Improve Listening Habits

Research shows that we can improve our listening habits. Looking at the other person while he is talking helps us to understand his meaning, because we can observe his facial expression and gestures, as well as lip-read if necessary. If elaboration is desired, repeating the speaker's terminal phrase has been found to be exceedingly effective. Keeping an open mind until he has finished what he has to say is essential if we are really to get his message. We talk at the rate of 125-200 words a minute; we think at the rate of 250 to 500. Instead of letting our minds wander, we can use this difference in rate in a mental summary of what the speaker has said and an anticipation of what he may say next.

Since knowledge and experience are both important in communication, we should continue in our quest for more knowledge, and we should review the experiences of each day in order to be sure we have correctly interpreted them. We should also classify our experiences and search for ties of association so that these experiences will come readily to mind at any time they might prove useful.

It is a good idea to increase what Dr. William V. Haney calls "inference-awareness." We should form the habit of making a distinction between what we actually perceive and what we infer concerning our perceptions. If I see my neighbor drive home in a different car, I may infer that he has traded cars. If I go around telling people this and learn later that he borrowed a car from the garage while his own was being repaired, I will feel foolish and will hopefully be more careful next time in separating observation and inference.

Learning what to leave out is part of the skill of retaining listener interest. Unimportant details detract from the impact value of the story or message.

Repetition can also be deadly. King Charles II is reported to have thoroughly enjoyed telling about his past experiences. His courtiers formed the habit of stealing out of the room, one by one, whenever Charles started in on one of his favorite tales. A friend said he found it odd that a man who had such a memory for each small detail of his experience could fail to remember having told the story to the same people the day before.

Listen to Yourself

It pays to try to improve your speaking voice. If you can listen to yourself on a tape recorder, this will help. You may be surprised to discover speech mannerisms which are distracting your listeners. Whether or not you have access to a tape recorder, you should form the habit of listening to yourself, not only for tone, pitch, and rhythm, but also in order to edit what you say.

Showing your listener that you are aware of him as an individual will help to put him into a receptive frame of mind. This is a particularly useful device when you are trying to get him to change his mind about something. Before stating your viewpoint, summarize his viewpoint. Dr. Carl Rogers discovered that when each speaker had to rephrase the ideas and feelings of the preceding speakers, arguments were greatly reduced. The theory behind the results seems to be that when we have had a fair hearing on our

viewpoint, we are then ready to listen to the other person with an open mind.

Even the ancients were aware of the value of getting the listener into an agreeable frame of mind. Pliny wrote that since we are partial to our own discoveries, we are very willing to agree with an argument that we have thought through for ourselves. "The orator, therefore," says Pliny, "should so adapt himself to his audience as to throw out something which every one of them, in turn, may receive and approve as agreeable to his own particular view."

Edison and Helen Keller

Finally, there is the value of having something worth saying. Edison once told Helen Keller that he thought it would not be worthwhile to invent a device to enable deaf people to hear because people seldom said anything worth listening to.

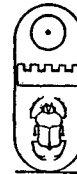
Being well read, having a wide range of interest, an alert, questioning mind, a large circle of acquaintances and friends, and an eagerness for new experience—all these are helpful in supplying us with subjects for discussion.

Of course, when one is really desperate for the limelight, it might be possible to follow the example of Thomas Carlyle, the famous historian, who once monopolized the entire conversation during a dinner party, in spite of the fact that there were famous people present who could have made very interesting contributions. Carlyle's subject was the virtue of silence!



AN ANCIENT PROPHECY The ancient Greek philosopher, Empedocles (455? - 395 B.C.), amazingly prophesied the achievements of man which have since either been attained by science or are a matter of present experimentation.

"And thou shalt learn all the drugs that are a defense against ills or old age, since for thee alone shall I accomplish all this. Thou shalt arrest the violence of the weariless winds that arise and sweep the earth, laying waste the corn fields with their breath; and again, when thou so desirest, thou shalt bring their blast back again with a rush. Thou shalt cause for men a seasonable draught. Thou shalt produce streams that feed the trees as they pour down from the sky. Thou shalt bring back from Hades the life of a dead man."



DEAN LIPTON

Strange Rocks for Industry

*Pillars for a
technological age*

WITHOUT A DOZEN or so strange metals, modern industry would slow to a grinding halt. Stainless steel would still be the dream of a visionary inventor searching desperately for an ounce of chromium. The vast aluminum industry would have to wait for the discovery of the first deposit of bauxite in the clays of Georgia or Arkansas. Without the lightness and strength of titanium, supersonic jets would just be the outlandish ravings of a science fiction writer.

Some of these metals go by such tongue-twisting names as ytterbium, erbium, or thulium. Others like selenium are a deadly poison that can kill a man with the speed of strychnine. A few like rare-earth chlorides can be bought for as little as forty cents a pound. A number of them make gold or platinum seem like base metals. Gold priced at thirty-five dollars an ounce is a puny bargain compared with erbium which sells at eleven hundred twenty dollars an ounce, or thulium oxide for just under four thousand dollars. Sometimes an unusual element like germanium or columbium is so rare that it is found only in the smallest quantities anywhere in the world. Magnesium, on the other hand, is as plentiful as the salty sea water from which it is taken.

The one thing they have in common is the twentieth century. It took the urgent necessities of World War II to show us the desperate need that we have for them. But Henry Ford made the discovery first—about fifty years ago.

He had just finished manufacturing his Model K which was then the fastest and most durable automobile being produced in the United States. Like the

proud father of a talented youngster, Ford took the Model K to the races at Palm Beach. He expected an easy win. However, the Model K didn't even come close. While it outdistanced other American makes, the winner was a car produced by a French manufacturer.

Ford was even more chagrined when he found that the main reason for this was a metal he had never heard of before. He immediately obtained a supply of vanadium, imported a metallurgist from England who knew about the stuff, and began producing steel alloyed with vanadium. This new alloy had three times the tensile strength of ordinary steel and revolutionized not only the manufacture of automobiles in the United States but nearly everything else made of steel that requires strength and durability.

Steel is not the only thing that has been changed by these weird outcroppings of nature. There are few industries from those producing ordinary kitchenware to the manufacturers of atomic reactors which have not felt their impact. A drop or two of lithium will draw off the impurities when copper and bronze castings are being manufactured. Lithium makes possible the production of television picture tubes, air conditioning units, and the H-bomb. Because zirconium doesn't rust and is resistant to heat, it is a *must* for lining jet engines and atomic reactors.

Some of these metals have qualities which would have been beyond the wildest dreams of the alchemists of the Middle Ages. One of them is cesium which was used by scientists at the Massachusetts Institute of Technology to invent a clock so precise that it will lose less than a second of time in the next two thousand years. Among its many scientific uses will be the testing of the late Albert Einstein's theory of relativity.

These metals also help to conserve the rapidly falling supply of the more common metals. A pinch of the poisonous selenium in a television set eliminates the need for a half-a-pound of copper and seven-and-a-half pounds of steel. As little as two per cent beryllium in an alloy of steel or copper prevents corrosion and prolongs the life of the

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metal almost indefinitely. Cobalt or vanadium, molybdenum or columbium will for many years prolong the life of nearly any metal alloyed with one of them. Even more important is the fact that many machines or products could not be produced without them.

Space Travel and Automation

Such metals as these can be credited in no small part with the incredible possibilities for both space travel and automation. The alchemical wonders of cesium do not stop with a clock. Dr. Ernest Stuhlinger, a German scientist, has a theory which he thinks may solve the difficult fuel problem that any space flight to even the closest planet would involve. He would use a series of twenty large mirrors to capture the hot rays of the sun. The heat would be concentrated on boilers, and the steam from the boilers would cause turbo-generators to produce electricity. Then the electricity would vaporize the cesium which would in turn cause giant bursts of electrons to hurtle the ship forward.

If you think that this perpetual motion machine is fantastic, just remember that Dr. Stuhlinger works at the United States Redstone Arsenal at Huntsville, Alabama, and that he gets his government pay check regularly.

These rare rocks from beneath the surface of the earth have changed the face of industry, aided the physical sciences in remarkable ways, and given new visions to the possibilities of space flight. And when applied to medicine they perform healing miracles. Zirconium, useful in the building of nuclear reactors because of its resistance to heat, has another unusual quality. The fluids of the human body will not corrode it. Furthermore, human tissue grows to it without decaying. Because of these factors, it is replacing other metals for cranial plates and bone screws. A phosphate made from zirconium is being used for the treatment of stomach ulcers, and an ointment for poison ivy is prepared from zirconium carbonate. The poisonous bite of selenium can kill a man within a few hours, but it is an essential ingredient in manufacturing cortisone.

Metals and Medicine

Some of these metals make possible a bomb capable of laying waste to a hundred square miles. At least one of them has been made into a bomb of a vastly different sort. The cobalt bomb is used to bombard cancer cells. A cobalt bomb used by the City of Hope, famous medical center in southern California, has the power of two million, five hundred thousand X-ray volts. Lithium is a must in the manufacture of certain kinds of steel, but it is also essential to the production of synthetic Vitamin A and antihistamine drugs.

Any new invention or piece of industrial research could create a need for a new metal which is at this moment worthless rock. Most of the industry's strange dirt were known to geologists long before they became metallurgical necessities. There was a time lapse of sixty-three years between the discovery and use of lithium. A scientist first stumbled on titanium in 1789, but it was not used extensively until World War II. Zirconium was discovered in 1789. So was uranium. That seems to have been a big year for discovery just as the last two decades have been for development.

But, if you have decided that this is your big year to strike it rich and retire on a big find of thulium oxide, which sells for exactly one hundred and twelve times the price of gold, you might do well to consider the obstacles in your path. After a careful look, it is possible that you would decide to stick to the tried methods of prospecting for gold or silver.

Even a novice learns quickly the difference between the glitter of fool's gold and the real thing. But this is almost never true of many of the newer metals. Some of them combine with so many other ores in their natural state that their isolation short of chemical analysis becomes impossible. Some have no distinctive color. There are others that are so light and unstable that they combine easily with gases which make accurate detection difficult. With few exceptions, they are seldom found in placer deposits, but small quantities are diffused among tons of rock.

(continued on page 276)





Rosicrucian Activities

*Around the
World*

ON MONDAY MORNING, July 18, Rose-Croix University will begin its 1966 Summer term. On the faculty this year will be many familiar faces and one or two new ones. New to most students are Dr. John Bradley of British Columbia and Soror Dorothy Welker of San Leandro, California, who will teach Life Sciences and Sculpture respectively. Dr. Bradley will cover life science fields such as Rosicrucian Healing, The Wonder of Life, and Marvels of Heredity.

We also welcome back these instructors: Fratres Erwin Watermeyer (Sound and Symbolical Systems); George Lea (Man's Psychic Structure); Dr. A. A. Taliaferro (Religions and Initiation); Harold Venske (Nature of Spirit Energy); Dr. W. H. Clark (Reason and Philosophy); Harry Kelleem (Drama); Dr. Sanfeliz Rea (Rosicrucian Healing—Spanish); Mario Salas (Nature of Spirit Energy—Spanish); and Sorores Julia Crawford (Art); Dr. Martha Pingel (Human Behavior, Hermetic Philosophy, and Human Relations); Louise Vernon (Writing); Ruth Phelps (Semantics); Katherine Williams (Voice and Music Therapy).

Dean of Rose-Croix University for 1966 will be Frater Gerald A. Bailey, of New Brunswick, Canada.



Frater Werner Kron of the Board of Directors of the Grand Lodge of AMORC of Germany recently visited the birthplace of the eminent Rosicrucian, Paracelsus, near Zurich. He states that in front of the house there is a little monument with a brass plaque and a rosebush. El Moria Chapter of AMORC in Zurich will conduct its Fall Pyramid Ceremony at this site, and all German Rosicrucians will be invited to

participate. It is indeed an historic event.



Thursday, April 14, 1966, 5:30 p.m., was a momentous occasion to the members of Triangle Chapter, AMORC, in Dallas, Texas. A groundbreaking ceremony for their new temple was held at its excellent location in that city. Mrs. J. W. Armstrong, Triangle Chapter Master, sent the good news to Grand Lodge. They expect to complete their beautiful new temple by the end of this year or the beginning of 1967.



On April 1, 1966, Robert Daniels, director of the Commonwealth Office in Bognor Regis, was married to Maria Akerib. Maria served as a Colombe in São Paulo, Brazil, has traveled widely, and is fluent in several languages. She will certainly be an asset to Robert and to the Order in their joint efforts to serve our growing membership in the Commonwealth Area.



Cultural activities seem to go along with Rosicrucian teachings. The members of the Jeanne Guesdon Chapter in Paris made several visits to museum exhibits on the Egyptians, Incas, Aztecs, Mayas, and other subjects. There is nothing like learning and enjoying it!



The Eleventh Annual Homecoming Day of the Oakland Lodge on May 22 again attracted people from all parts of Central California. Imperator Ralph M. Lewis and Soror Margaret McGowan of AMORC's Department of Instruction were guest speakers. The Imperator's subject was "Attaining Mastership," following which he answered questions placed in a box by the members. The day's activities also included a mystical drama and the Sixth Degree Initiation,

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as well as lunch, and a banquet in the evening.

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Mr. Harvey Miles was honored with a dinner by AMORC members, friends, and staff members of the Grand Lodge. Mr. Rettberg was Master of Ceremonies, and the large group—82 in all—had a happy evening on April 22, at the Los Gatos Elk's Club.

▽ △ ▽

Early notice of conclaves in the Southern Hemisphere is herewith given.

October 7 through 10: Southern Cross Chapter, AMORC, Johannesburg, Transvaal, South Africa. Here members will find delight and education in the devotion of time and program to mysticism and metaphysics.

October 22, 23: Wellington Chapter, AMORC, Wellington, New Zealand, will host an all-New Zealand Conclave of Rosicrucians. The two-day event will feature special experiments, demonstrations, lectures, films, and rituals.

▽ △ ▽

The Grand Lodge of AMORC Brazil announces the availability of two more books in the Portuguese language. The new editions are *The Rosicrucian Manual* and *Self Mastery and Fate with the Cycles of Life*, beautifully bound.

Also, *The Sanctuary of Self* has been added recently to the Grand Lodge of

AMORC of Sweden's list of books published for Swedish members.

▽ △ ▽



Left, Soror E. M. Withers, Greenmeadows, Hawkes Bay, New Zealand. Right, Mr. Mr. Reginald Williams, Napier, New Zealand, recent recipient of the AMORC Humanist Award.

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EUROPEAN INTERNATIONAL CONVENTION

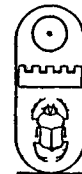
FRIDAY, SATURDAY, SUNDAY, SEPTEMBER 2, 3, 4, 1966

CAFE ROYAL, PICCADILLY, LONDON, W. 1, ENGLAND

The great European International AMORC Convention, which will convene this year in London, is biennial and was held in Paris in 1964. The Supreme Secretary, Arthur C. Piepenbrink, will be in attendance along with many of the highest Rosicrucian dignitaries of Europe.

It is important to you and to the Convention Committee that your plans to attend begin now. The Convention Chairman is Mr. H. J. Rolph, 36 Penberth Road, Catford, London, S.E. 6.

For further information, write to the Convention Secretary: Mrs. A. D. Bayford, 61 St. Stephens Road, London, E. 6.



STRANGE ROCKS FOR INDUSTRY

(continued from page 273)

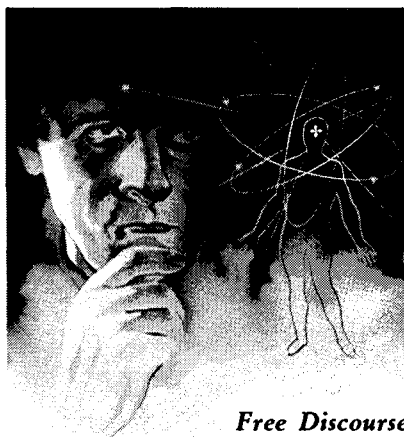
These facts are recognized among both miners and smelters. A dispersion of valuable minerals in a copper or zinc mine can be too small to have any real worth. Instead, it creates a nuisance which compels the smelters to penalize the miners for their existence. In slightly larger amounts, they may still have no practical value to the miner, but the

smelter may realize enough to pay for his extra costs and even make a profit.

But then you could be the lucky one—the deposit you strike might fulfill all the requirements for a successful mining operation. After all, a few years ago uranium was only a geological curiosity but look at it now!



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TOMORROW IS YOURS

What tomorrow, next week, or the years ahead will bring to you in the way of happiness, success, and material goods is largely up to you. *Your mind is creative.* Through proper application, you can in your mind's eye visualize a desired goal and through such visualization actually bring this goal into manifestation. Learn to focus this power! Learn the basic steps of bringing into your life the things you want.

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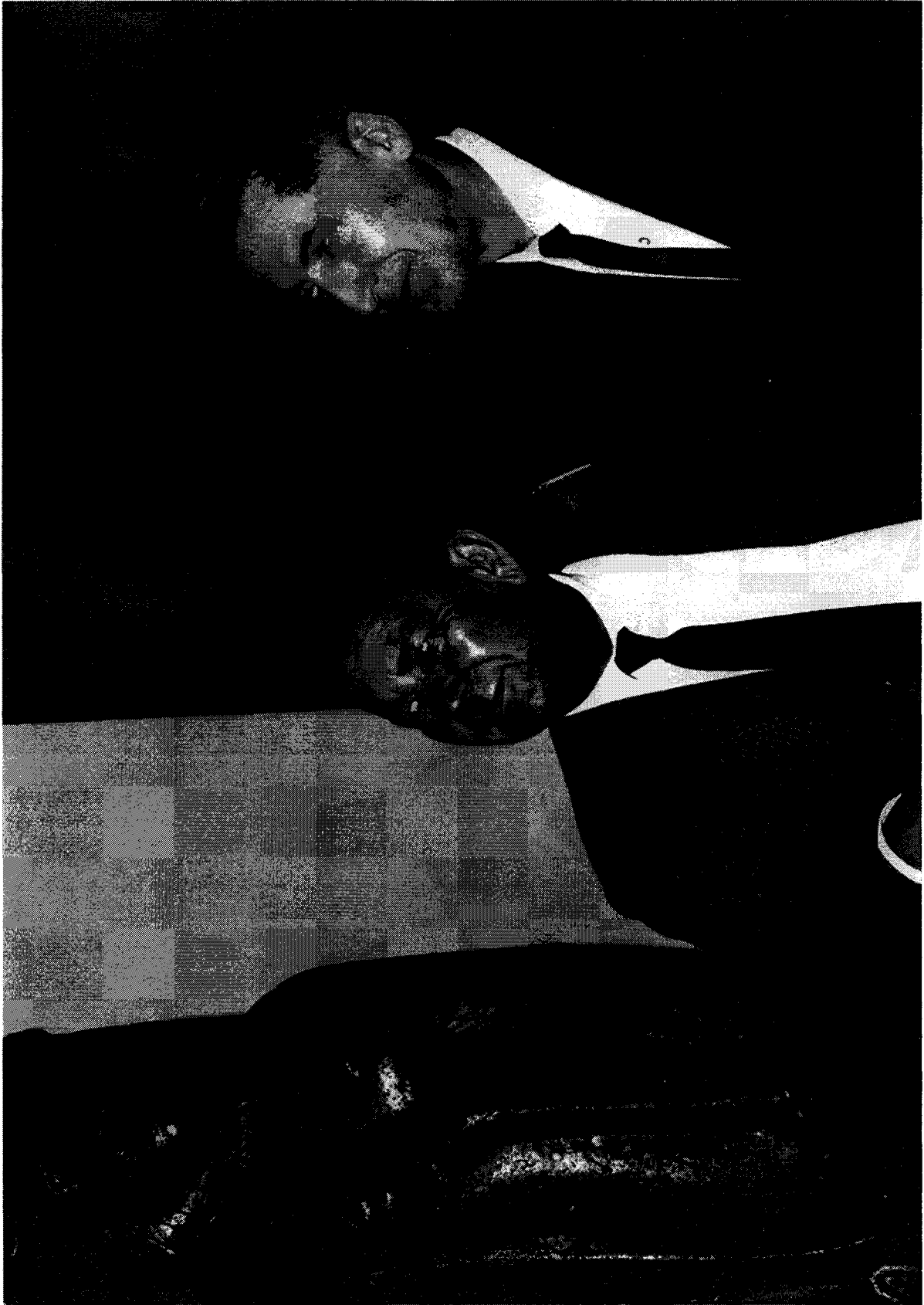
*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

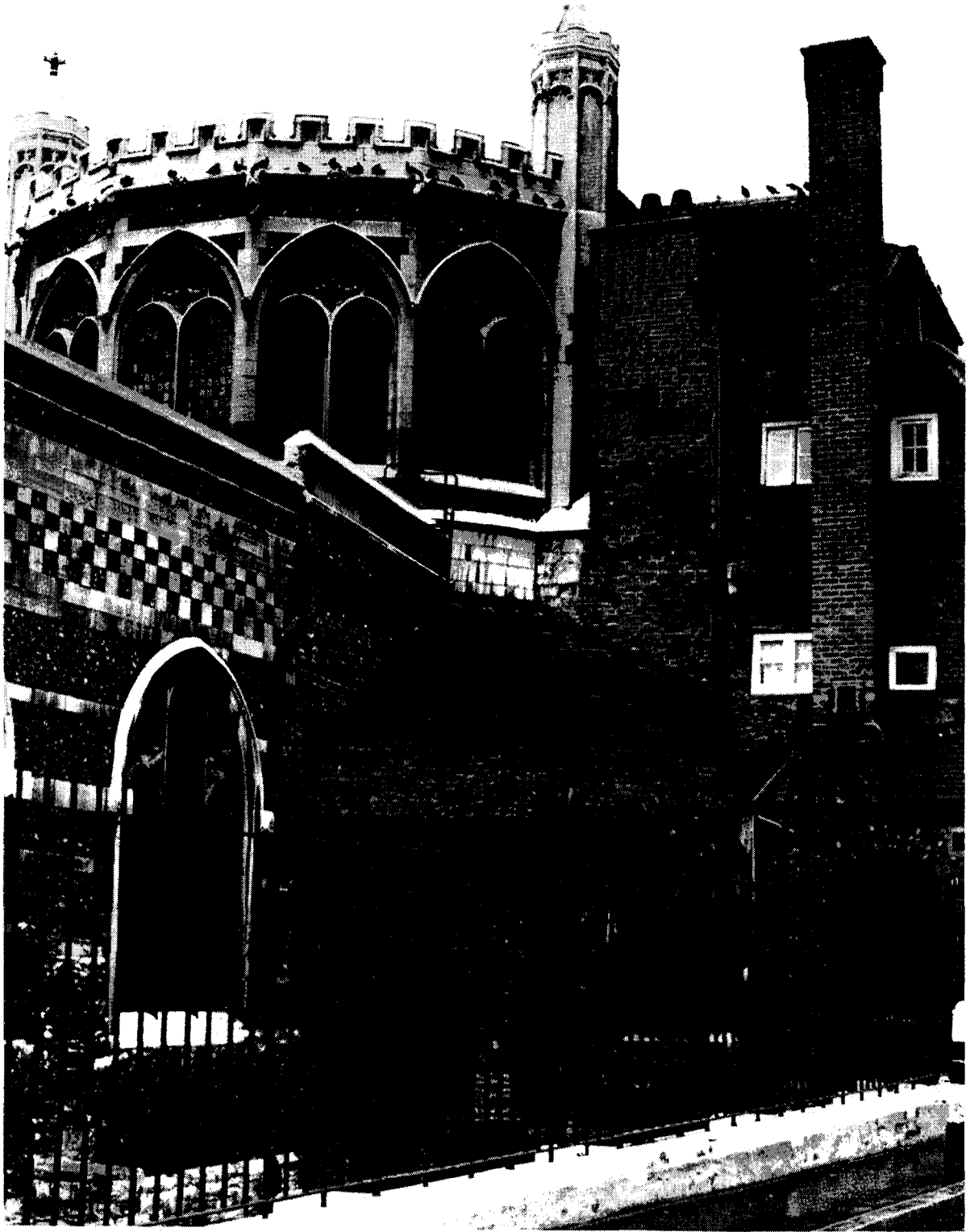
EGYPTOLOGIST VISITS ROSICRUCIAN MUSEUM

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Mr. Labib Habachi, noted Egyptologist, is shown with James C. French, Curator of the Rosicrucian Egyptian Museum in San Jose, viewing a statue of Sekhmet, Egyptian cat goddess in one of the museum galleries. Mr. Habachi is associated with the Oriental Institute of Chicago, which is gathering further information on the Theban Necropolis in Luxor, Egypt. Years ago, Mr. Habachi kindly accompanied the Rosicrucian Camera Expedition in filming ancient sites in the Upper Nile Valley.

(Photo by AMORC)





(Photo by AMORC)

A PLACE OF LEGEND

St. Bartholomew's Church, London, England, founded in the 12th century. Legends abound of subterranean passageways leading to other structures in the city and once used for secret meetings of "Free Thinkers." One legend relates that such a passageway was used by the statesman-philosopher and Rosicrucian, Sir Francis Bacon



Supernatural!

The World of Mysterious Phenomena

WHAT are the strange journeys of the soul? Who speaks the words you hear within? Are the visions you glimpse, and which lift you to the heights, pranks of the mind or are they momentary glimpses into a world of phenomena of which man is yet in ignorance? Is there an intelligence which manifests in an extraordinary manner or can all unusual experiences be explained by natural law and order?

The word SUPERNATURAL rings throughout the world today as it has for centuries. But in this age an impartial investigation and a serious study of the unusual can be had. What greater fascination is there than that of the unknown? What greater enjoyment can be had than an inquiry into the mysterious? The greatest minds of all ages have put themselves to this task of investigation. Some oppose and contradict each other, but their findings constitute a wealth of knowledge.

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WE ARE HERE—WHY?**

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(The truth about Cosmic Consciousness)**

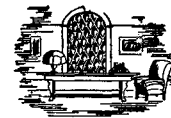
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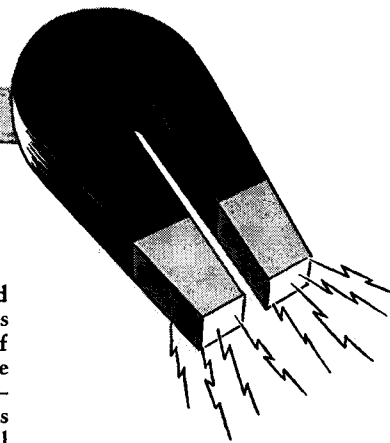
The PASSION of MATTER!

The Cosmic Influence of Magnetism

AS ABOVE SO BELOW. Like repels like and attracts unlike. Myriads of minute particles dance in frenzy about each other on the point of a pin. Overhead, whirling stars race through the infinite reaches of space to find their affinity—drawn by an irresistible attraction. What is this invisible field—this aura—which surrounds all things, causing them to embrace one moment and perhaps repel each other the next? It is a passion which grips the atom and the star alike—but to serve what Cosmic purpose?

In the study of this energy—*magnetic force*—we learn the secret of polarity. We come to understand the orderly procession within the universe. Moreover, we find that the same laws account for our mutual attraction and the subtle influence which things have upon us. Just as the course of ships depends upon terrestrial magnetism, so, too, does the path of our lives depend upon *mystical magnetism*.

By means of *simple home experiments*, you can explore this fascinating phenomenon of magnetism. You can learn the useful fundamental laws



of this realm of nature which has intrigued scientists and philosophers for centuries.

Demonstrate to yourself how magnetism is introduced into objects—and the ways it can be destroyed. Make your own compass; investigate the relationship of polarity to the magnetic poles of the earth.

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BRAVE NEW ERA

There has been a great deal of excitement in scientific circles over experiments presently being carried out with especially developed compounds based on the RNA molecule for memory stimulation purposes.

Science has known for a number of years that the brain stores every sensory impression that it registers during its entire life span. All of these impressions remain as fresh as ever for as long as the brain functions, but they stay within reach of the conscious mind only as long as they are continuously used. In other words, the less use that is made of some particular sensory impression, the more that impression is pushed into the background until, finally, it is transferred to the brain's "attic." This is why we forget. However, the impressions themselves remain intact; they are only out of the reach of the conscious mind.

The new compounds with which scientists are now experimenting have improved an animal's powers of recollection so significantly that testing is being carried out with human volunteers. It is still too early to say exactly what the outcome of these experiments with human guinea pigs will be.

As with every new thing—particularly within the scientific world—there are many discussions and outright battles regarding what in essence memory is. There are several sides to this, each with equally distinguished (and loud) champions. Some scientists argue that the key to memory lies in the brain's chemical nature; others that the electrical nature of that organ accounts for the mystery of recollection; still others are convinced that memory is the result of the electrical nature of the brain, which, in turn, is a result of its chemical characteristics.

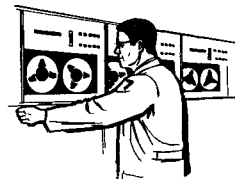
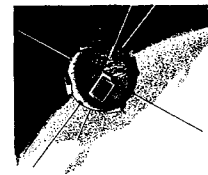
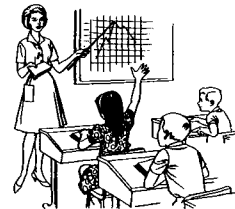
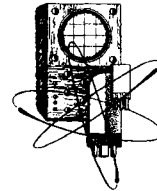
The results of these ventures into the physics of the mind can only be hinted

at. However, it may well be possible that the age-old dream of countless generations of students may someday come true: the learning pill. This pill would stimulate the activity of the brain in such a manner, that anyone taking it would in time acquire an eidetic memory, or what is commonly known as a "photographic memory." A person possessing this type of memory is capable of merely glancing at a page and days or even weeks later writing out almost word for word the contents of what he had only scanned briefly.

Another possibility looms in perhaps the not-so-distant future: the *Encephaloteach*, a device capable of sending stimuli directly to the brain, bypassing all other sensory organs. The result of a session with this machine would be the instantaneous, painless acquisition of information. "Memory tapes," each reel containing data on subjects such as biology, physics, history, etc., could be played on the Encephaloteach, and electrodes on the students' heads would convey the information directly to their brain much in the same way as a commercial copier is able to record several tapes from one master recording. After class, the students would remove the electrodes exactly as one takes off a hat and then go on to their next class.

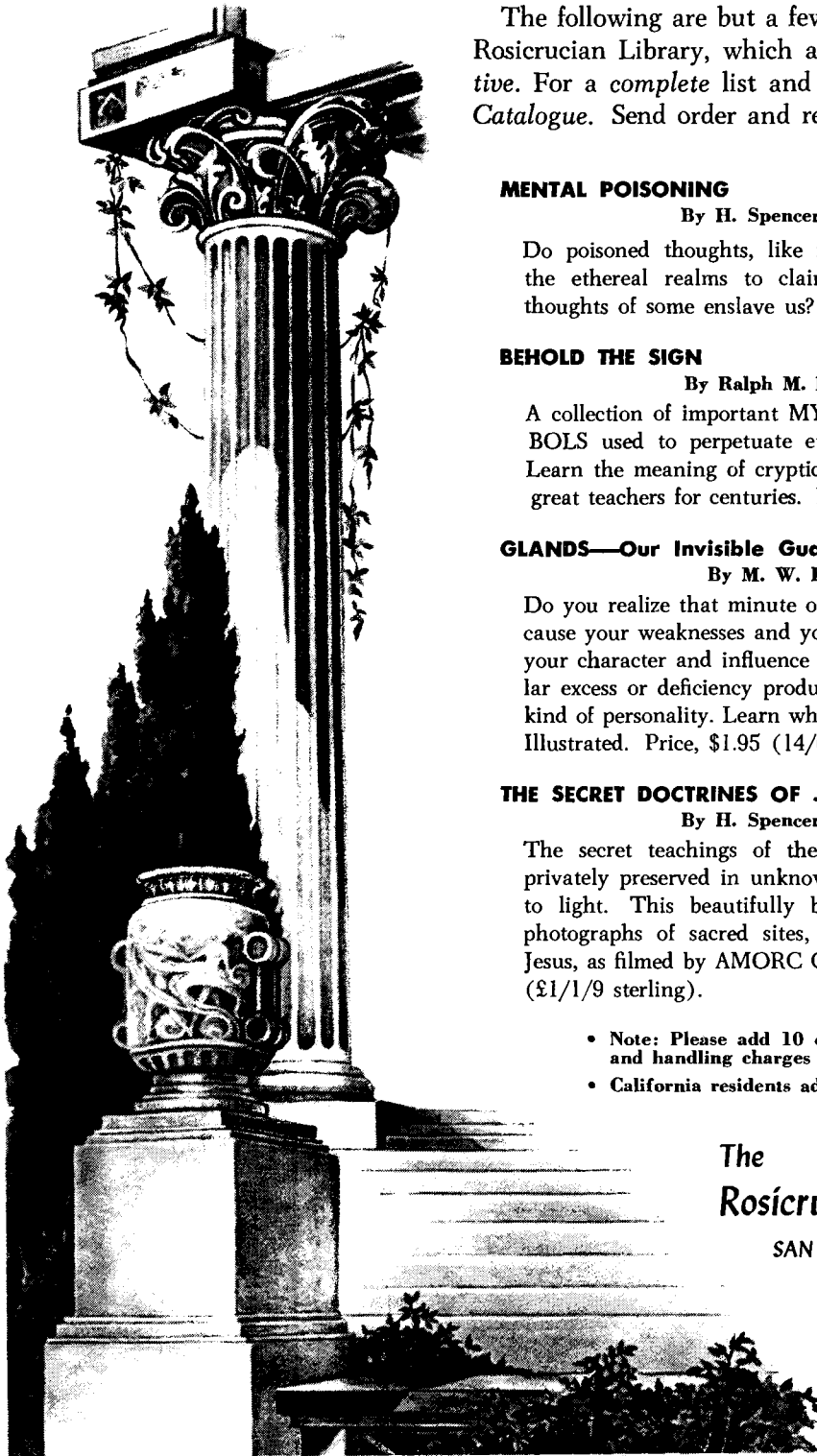
Farfetched? Perhaps. But remember that not too many years ago people refused to believe in the coming of things like space travel, bloodless surgery, death-rays, and atomic energy. All that was required to prove them wrong was the passing of time.

This and other fledgling projects hold incalculable promise and are definite steps in man's long climb on the way to knowing himself. Although the pinnacle is not in sight yet, it still may be said that never has so much ground been covered as during this, our brave new era.—AEB



Adventures In Reading

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



MENTAL POISONING

By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Price, \$2.15 (15/9 sterling).

BEHOLD THE SIGN

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

A collection of important MYSTICAL and OCCULT SYMBOLS used to perpetuate eternal truths. Fully illustrated. Learn the meaning of cryptic signs used by the avatars and great teachers for centuries. Price, \$1.70 (12/9 sterling).

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By M. W. Kapp, M. D.

Do you realize that minute organic substances—glands—often cause your weaknesses and your strong points? They fashion your character and influence your personality. Each glandular excess or deficiency produces a glandular type—a distinct kind of personality. Learn what your glandular personality is. Illustrated. Price, \$1.95 (14/6 sterling).

THE SECRET DOCTRINES OF JESUS

By H. Spencer Lewis, Ph. D.

The secret teachings of the Master Jesus, for many ages privately preserved in unknown archives, are herein brought to light. This beautifully bound book is illustrated with photographs of sacred sites, including the garden tomb of Jesus, as filmed by AMORC Camera Expedition. Price, \$2.95 (£1/1/9 sterling).

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