

ROSICRUCIAN DIGEST

June 1967 • 40¢

Featuring:

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



**The Disease
of Noise**

**Its serious effects and
methods of control.**



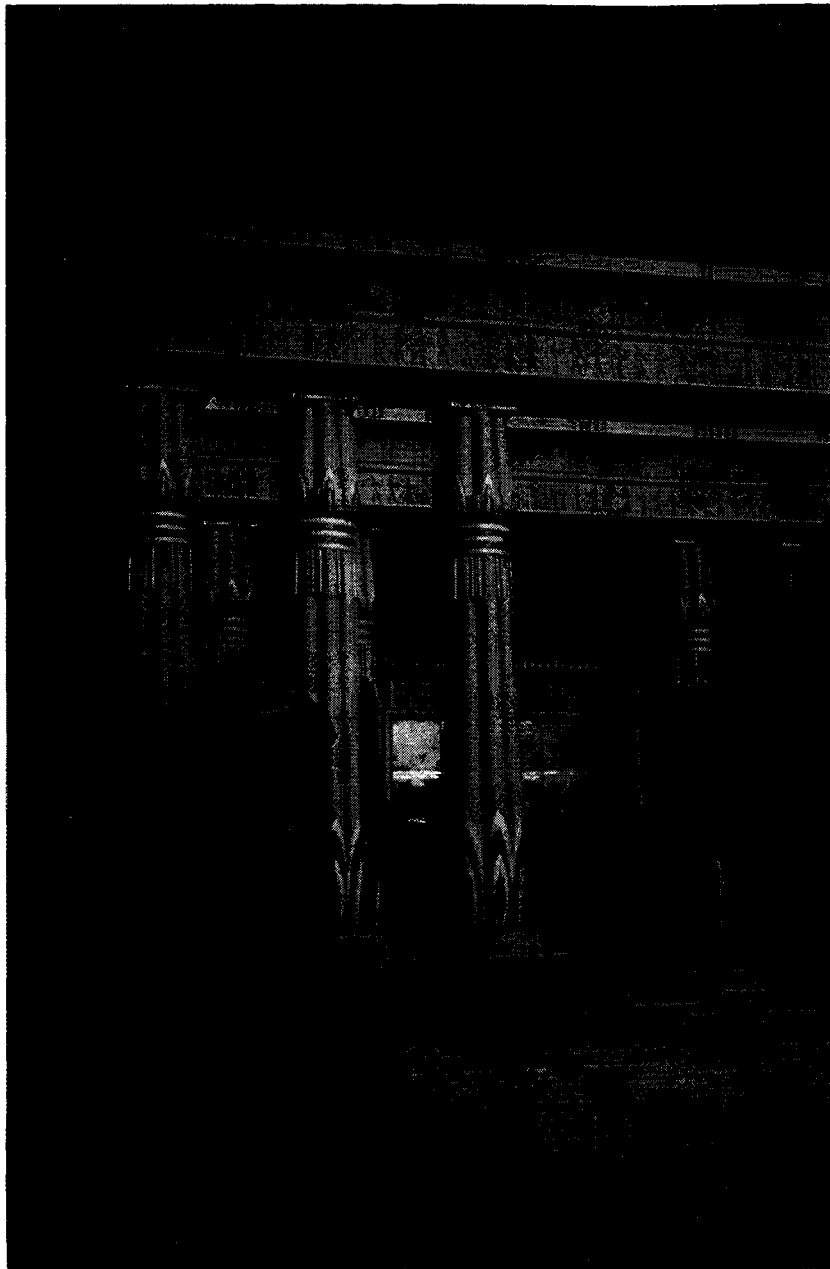
Theory of Ghosts

Illusion or fact?



Next Month:

**A Reappraisal of
Retirement**



CRUX ANSATA

Egyptian Cross of Life

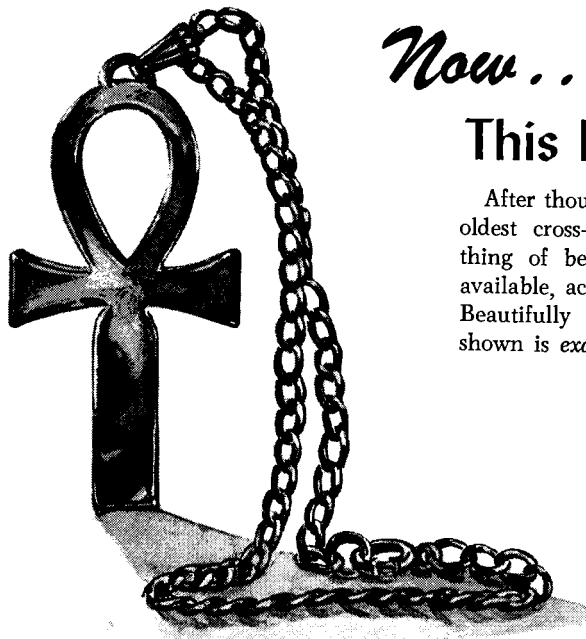
THE first to profess a belief in Immortality were the ancient Egyptians. The first to devise a cross as a symbol depicting this eternal life and moral values were the ancient Egyptians. This looped cross—the *ankh*, or crux ansata—was one of the most sacred symbols of ancient Egypt. It was always worn by pharaohs. Ancient statues show them holding this *cross of life*.



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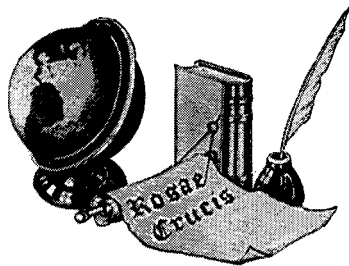
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COVERS THE WORLD



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

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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No. 6

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Rosicrucian Egyptian Museum and corner on Naglee Ave.

YOUTH AND SCIENCE

(Photo by AMORC)

The phenomenal world of science has captured the minds of youth of this generation in an unprecedented manner. Above are children standing before the Rosicrucian Planetarium and Science Museum announcement of its activities. Several thousand school children visit the Rosicrucian Museum annually.

THOUGHT OF THE MONTH

By THE EMPEROR

THE NATURE OF EGO

FROM THE POINT of academic psychology the concept of the ego varies with almost each particular school of thought. Since the subject is abstract, at least hypothetical, that is, something not so tangible as can be placed under a microscope, it can only be theorized from human behavior. There is such an interchange between the terms *soul*, *mind*, *ego*, *psyche*, etc., that it becomes difficult at times to distinguish one from the other in the explanations given by some of the classical and contemporary psychologists.

For example, Carl Jung refers to mind, and we here just generalize, as that process that concerns mental functions as reason, will, imagination, memory, and sense perception. On the other hand, he regards what man terms soul as "the internal personality." It is the way in which one responds, or the behavior in regard to one's internal psychic processes. Jung says "the character one displays to his unconscious—this internal attitude I term soul." In other words, there are two primary sets of stimuli—one from without and one from within. The more subtle one, the *psychic processes*, coming from the deeper levels of the consciousness, or the *unconscious* as Jung terms it, causes that personality response, or inner character, which is regarded as soul.

As for the *ego*, Jung says that it is the "subject of consciousness." May we substitute for ego the word *self*, the you, in its relationship to externality on the one hand, and the inner whole, or psychic self, on the other hand, the consciousness being the medium by which this ego, or self, has realization? Jung says "the consciousness is the function or activity which maintains the relation of psychic content with the ego."

There are interesting diagrams in which Jung illustrates his concept of the ego. First, a circle is drawn to rep-

resent the whole, the complete psychic organization. This circle is intersected by a heavy line. In the center of this line is a small circle in which the word *ego* appears. It is made the central point. Then the upper part of the large circle has a dotted line across its lower half with the word *consciousness* in it. The lower half of the large circle has another dotted line across it, and in this area is the word *unconscious*. However, the unconscious area is made much larger than that of the conscious. This indicates that the realm of the unconscious, or the psychic processes, is far vaster in its relation to the ego than is the conscious sphere.

Impressions of the Unconscious

Jung relates, "all that is sensed is the objective; all that is not sensed is of the unconscious." The unconscious constitutes a tremendous reservoir of impressions of which we are not ordinarily aware. Of course, at times these reach into the conscious level and are sensed by the ego in various ways.

In another diagram Jung further subdivides the sphere of the unconscious. Immediately below the conscious realm is that which he designates as the sphere of *personal unconsciousness*. This consists of latent impressions, the result of childhood experiences, early associations, etc., which come to mind at times and have a direct influence on us.

Behind this sphere of the personal unconsciousness is still another which Jung terms the *collective unconscious*. This consists of acquired impressions by the whole human species, as it has evolved through eons of time. It is not an individual accumulation but the collective acquisition by all mankind in its upward struggle for survival. Of course, in this sphere, we are told, lie many repressed motivations.

Again Jung tells us there are two kinds of psychic functions, one is the

conscious, and the other the unconscious. Between them lies the third, the pre-conscious, which mediates both. May we construe this as being the self, which endeavors to adjust to both of those spheres so as to bring about reconciliation? But often an imbalance occurs.

Ego, Superego, and Id

Freud's views of the ego contrast with those of Jung. We might say that Freud has subdivided the ego into three functions. However, he refers to the *psychic organization*, or nature of man, as being divided into *ego*, *superego*, and the *id*. If we interpret Freud rightly, each of these strives for dominance of the conscious being. The *ego* represents our relation to our environment, to the world around us. The *id* governs our drives and instincts. The *superego* directs our ideals and expresses the moral prohibitions. These three basic functions of the psychic are said to form "the psychic dynamics with an interchange of energies."

From the foregoing it would seem that Freud has made the *id* the most primitive of our psychic organization. It contains the drives and instincts which are necessary for the very existence of the physical being, such as sex, protection, and survival. We may say it is the very basic requisite of the biological nature of the organism, that which is necessary for the life cycle.

The *ego* is, if we may use the word "self" again, the conscious evaluation by self of its environment. It is the analysis and selection of that which we *feel* and *think* is necessary to fulfill, to satisfy the drives of the *id*. For analogy, the impulse of self-preservation is the function of the *id*, but the ways and means by which we attempt to realize this preservation constitute the decisions made by the *ego* in relation to its environment.

The *superego* is a kind of higher judgment with regard to the behavior of the ego. It tends, by its ideals and its moral content, to say what the ego shall or shall not do in the fulfilling of its function. Freud tells us that the *superego* represents both the moral restrictions and stimulations toward perfection. Consequently, the *superego* may often oppose the primitive drives of the

id. As primarily serving a biological function, the *id* is not concerned with the moral effects of its objectives or its relation to environmental factors. For further analogy, the sex appetite, a function of the *id*, does not concern itself with the conventional restrictions imposed by society, which are a product of the *superego*. Thus the *superego* is often working against the "id's reservoir of impulses." Freud calls this reservoir of the *id* "a kettle of boiling energies."

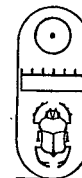
The drives of the *id* "stimulate the ego." Sex, hunger, survival in its various forms which are of the *id*, constantly compel the ego, the objective conscious self you may call it, to seek out and extract from, or transform the environment so as to meet such demands. We might give ourselves, our ego, entirely over to such impulses of the *id*, if it were not for the *superego* which we have fashioned and which the word *conscience* will help us to better understand. To use a phrase of Freud, "the poor ego is caught between two fires." If the two fires, that of the *id* and of the *superego*, are too strong, the ego "develops a kind of protection which appears as neurotic behavior."

Realization

The Rosicrucian conception of ego may be summed up in the word *self*. It is the consciousness of the inner psychic impulses, emotions, and drives by whatever varying names academic psychology may choose to call them for the moment. It is *also* that personal realization one has as standing against, or separate from, all other reality which is realized. Rosicrucians contend, however, that this self arises out of the state of consciousness, but it is really not consciousness, rather a *function* of it.

We have a consciousness of external stimuli through our senses which causes us to realize the world around us. But we are also conscious of having this function of perception. In other words, there is a deeper sense of consciousness that sets apart from it that awareness we have of the world. It is this realization that *we are a conscious being* that constitutes self.

The fact that we are able to perceive such qualities as cold, heat, or dimen-



sion does not engender the idea of self. But that we are conscious of the fact that we are able to have such perceptions, that is, an awareness of the mechanism of our mental processes as apart from their actual function, is self—more simply put, that *we know that we are conscious*. In that knowing exists that ego or notion of self.

From the mystical aspect of this subject, this faculty of consciousness which is able to realize its own order of func-

tion is of the very vital life force which, in turn, is of the universal consciousness which man designates as cosmic soul, etc. In fact, it is quite difficult to separate the phenomenon of self from what is ordinarily considered as soul. If one thinks of self just as the state of inner personality, as existing apart from any realization of the world, then he is also contiguous to those characteristic ideas which religion and mystical philosophy term soul.



THE FIRST HOSPITALS In Ancient Egypt and Babylonia, an ill person who did not quickly recover was taken by his relatives and exposed in the Public Square. There, any passerby who had recovered from a similar illness was expected to advise the patient's relatives as to curative measures. Herodotus tells us, by quoting Strabo, that these public exposures constituted the first "Hospitals" recorded in history. The time was between 5000 and 1750 B.C. The same custom was followed in Greece at a later date.

The remedies passed on in this way were inscribed on the pillars of the temples, for example, the Temple of Aesculapius in Greece. Thus were born the *syndrome*, the names of diseases, and the modes of treatment. These inscribed pillars were the first "medical records."

—MATILDA BRAUN, R.N., F.R.C.



ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, August 17, 1967

8:00 p.m. (your time)

Thursday, November 16, 1967

8:00 p.m. (your time)

*The
Rosicrucian
Digest
June
1967*

Successful Supervision

by STANLEY SPEARS

The need for superior vision

THE FOUR FUNDAMENTAL principles of successful supervision are: *responsibility, communication, self-interest, and integration*. These principles are so interwoven that they cannot be separated in operation, but, for the purpose of clarity, we shall examine them one by one in this study. Authority and responsibility go hand in hand; you cannot have one without the other. The supervisor must first of all be a responsible person, which requires maturity of judgment and emotional control. No man is qualified to control others unless he has first learned to control himself. A supervisor has responsibility in these four directions: to the organization, to the supervisor himself, to the employees under his control, and to higher management.

A mature person is one who can accept conditions for what they are, not what he might like them to be. He is able to evaluate people in their present actuality without losing sight of their future potentiality. In the last analysis, supervision is a person-to-person communication which requires a flexible mind capable of adjusting to various personalities and conditions.

The machines may produce goods, but it still requires human hands and minds to operate the machinery. Automation has worked wonders to reduce manual operations, but it can never eliminate man himself. We must acquire the necessary skills to handle men and women who operate the machines if we are to obtain maximum efficiency and productivity in our organization.

Responsibility might also be defined as the ability to respond to any given situation in a well-poised and balanced manner. A good supervisor must be able to converse with people who are under great emotional stress and strain,



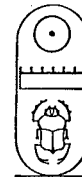
without himself getting emotionally involved. The supervisor must be able to get close enough to see clearly all the factors, without his getting so involved that he will lose his own detached attitude which alone can furnish the proper perspective. The supervisor must care about the people concerned, but he must not share their emotional disturbance and anxiety.

People are problems. When the supervisor can understand people, he can comprehend the problem and be able to work out a solution. Unless the supervisor first understands himself, he cannot possibly understand other people. We always see things through our own eyes and, if our eyes are blinded with our own ignorance and prejudice, we cannot see others as they actually manifest.

Sincerity is the keynote of a good supervisor; employees often sense a deceiver without being able to put their distrust into words. The heart has a wisdom all its own which the mind often never knows.

To Communicate

When a supervisor has developed a full understanding of his responsibility in all of these fields, he has gone a long way toward achieving his second skill: *communication*. By understanding and accepting his responsibility to himself and others and showing a genuine concern for his associates, he has opened the door to better communication. By demonstrating self-respect, he earns the respect of others. By expressing self-confidence, he encourages confidence



from his subordinates. By being able to communicate his ideas and attitudes to them, he stimulates their communication toward him; thus a full creative cycle is established.

Communication is a two-way street: there must be an outgoing and an incoming. Cooperation is absolutely essential. Communication requires something worthwhile to transmit; good communication must have correct information and be of concern to the communicants. We all know that Nature abhors a vacuum, and human nature is no exception. If we do not receive good information, our overactive minds have a way of conjuring up all sorts of rumors and idle talk.

The supervisor must be able to anticipate any changes of concern to the employees and see that they receive the right information at the right time, in the right manner. This is where higher management often errs; they fail to transmit the information at the right time through the correct channels. People fear what they do not understand and, if rumors sweep through an organization, it is usually the fault of the higher echelon because they have not transmitted the right data in the proper manner.

A Pipeline Not A Bottleneck

Higher management often believes that communication of value must originate from top echelons and neglects the vital data which could and should come from those men and women operating the machines and coping with the problems and conditions in the shops and offices. The employees must feel they have a line open, so they can transmit not only their grievances but their suggestions for improvement, and that such will be received with full consideration. The supervisor is the man in the middle, and he must be able to turn in both directions; he must be a pipeline not a bottleneck.

Communication can be accomplished by the printed or spoken word, by an attitude of concern and sympathy. One general rule for any supervisor is that *criticism* must always be given *privately* and commendation shown publicly. The supervisor who is constantly aware of his position and shows his au-

thority bluntly, quickly loses the dignity of his position and arouses silent rebellion in the ranks. In other words, the subordinate must not always be made to feel "subordinate," or insubordination will quickly manifest.

A supervisor cannot always grant the requests made by his associates, but he can show that he has made an honest effort, or he can explain why such action is not possible. Doors often have to be closed, but they do not have to be slammed. When the supervisor has established good communication with the regular employees, a genuine climate of mutual trust and respect is constantly maintained.

Importance of Self-Esteem

The third principle of successful supervision is enlightened *self-interest*. An employee may think he is working for a company, but in reality he is working for *himself*. If the supervisor is able to make it clear to each employee that it is in his own best interest to follow a certain line of conduct, the worker will be quick to get the message. This does not necessarily imply the threat of suspension or discharge; this should be left as a last resort. The positive approach is much better.

The employee should be shown how he can best advance his own self-interest by working in a certain manner, in training himself for a higher position, by conducting himself so he can get cooperation from others, etc. Vocational counseling and on-the-job training are only two methods of encouraging and developing this natural and normal *self-interest*. No one likes to *get lost* in a huge organization. *Team effort* and *company spirit* must become more than bywords; they must be translated into actual attitudes which have reality to all employees. You would be surprised to know how many workers who profess to have worked for a certain company have actually been working *against* it for years in their inner attitudes and outer lack of productivity.

In these days of automation and increasing emphasis placed on machines, many industrial employees get the feeling they are not so important to the company as the machinery. Machines may need oil to lubricate, but human

beings need self-esteem to keep them operating properly. This self-esteem can be promoted and maintained by a good supervisor who appreciates the dignity of man.

You cannot count on an employee who feels he does not count to the company. Any competent instructor can furnish knowledge of how to operate a machine in a routine manner, but motivation is a much more sensitive factor in productivity. Impulsion is much better than compulsion. Everybody appreciates appreciation, and it is much sweeter to the receiver when he knows it is well earned. Most people are eager to reach up to a higher skill, but very few are willing to step down to some task they consider inferior to their ability.

This idea of combining knowledge with motivation carries us naturally to our final principle: *integration*. Webster defines it as follows: "Coordination and relation of the total processes of perception, interpretation, and reaction insuring a normal, effective life," and "Harmonious coordination of behavior and personality with one's environment."

When the supervisor has achieved his personal integration, he can help others under his control to do the same. He is able to understand and explain how the efforts of various people are integrated to carry out the functions of his particular department. Each employee can evaluate his own place in the over-all operation and understand his own contribution to the total effort. He does not feel "fenced in" but finds new avenues of advancement in various directions within the organization.

Using these four principles, one can establish a climate of cooperation, harmony, and goodwill in his own department. Each man respects himself and others; jealousy is eliminated because each person knows he has room to grow and advance.

When we examine the word "Supervision" we discover that it might be defined as the ability to see more clearly—*superior vision*. And that is what the successful supervisor must do; he must see the whole picture more clearly and be able to comprehend and relate it to all his employees. With supervision must also come supercontrol and superdiscipline. By setting proper examples, the supervisor can demonstrate the desirability for each employee to develop these same qualities and thereby make his task far more successful and effective. People are more apt to believe what they see demonstrated than what they hear stated.

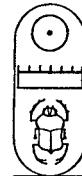
Why not take the time now to ascertain if you are using these fundamental principles in your own work? It does not matter whether you are supervising one hundred or just one—yourself. Use of these basic principles will pay dividends in your life, anywhere, anytime. Many people are living drab and dull lives because they have closed various channels of communication. Without new impulses and impacts from other people, we tend to dry up and wither in mind, soul, and body. Each new day should be a new discovery—and the greatest discovery you will ever make is *yourself*. Tomorrow is an extension of today—there is only the eternal now. Whatever you want from life you can purchase, if you are willing to pay the price!



MYRON FLOREN HERE TO DELIGHT CONVENTION

For members attending the 1967 Rosicrucian International Convention at Rosicrucian Park there will be special entertainment by the noted accordionist, Myron Floren of the Lawrence Welk Show.

Remember the dates: July 9-14



Theory of Ghosts

by SAMUEL RITTENHOUSE

Illusion or fact?

THIS is a subject which is integrated with the religious beliefs of some and consequently can become quite controversial. Since most religions are founded on faith, a discussion which may tend to cast a shadow of doubt upon a particular faith may seem offensive to some. However, those professing an open mind and a desire for truth, we are certain, will consider the subject as being dispassionately presented here.

There is commonly an interchange between the words *spirit* and *ghost*; actually, there is a specific distinction between the two. Originally, the word *spirit* came from the same etymological source as *breath* and *breathing*. With the ancient Greeks and Romans, *pneuma* or *breath* contained the vital force, the very consciousness that gave self-awareness to the individual. In fact, breath and soul were thought to be synonymous. This conception is quite comprehensible, because with death breathing ceased, and with it those qualities that make for life and personality. Therefore, the intangible, invisible characteristics of man's nature, the other aspects of his assumed duality, were related to breath and were subsequently termed *spirit*.

With the passing of time, spirit came to represent a higher order of manifestation, as the essence or personality of the gods or a divine efficacy. The word *ghost*, on the other hand, in the vulgar sense had reference only to the disembodied spirit of man. The ghost did not always necessarily mean the soul of the individual, but rather the psychic body or counterpart of the physical one and detached from it.

In psychological terminology and in the realm of psychic research, ghosts are referred to as *apparitions*. Com-

monly, such apparitions are thought to represent the spirit of a departed person. It is assumed that such apparitions are capable of becoming objective to the extent of affecting the receptor senses; in other words, they can become visible, heard, or felt.

Since time immemorial, individuals and groups of persons have related experiencing apparitions or phantoms. Such reports, however, do not necessarily constitute evidence of their existence. There have been, throughout history, many examples of mass deceptions upon the part of people—deceptions which were later disclosed by serious and unemotional investigations. At one time, all insane persons were believed to be possessed of devils or demons. In the Middle Ages persons testified that others were lycanthropes, that is, werewolves, and that they had seen them being transformed from human to beast. Only careful investigation revealed that hysteria and ignorance accounted for such false testimony.

Aspects of Deception

The superstitious person who has strong convictions about ghosts can easily be deceived by the illusions, for example, of bad lighting. He will not attempt to investigate what seems to confirm his superstitions. The manner in which the light of the moon may pass through the foliage of trees in a forest will cause shadows to form on the ground so as to give rise to many weird shapes. What has been reported as the ghosts of old men, women, and monsters have often been found to be but shadows of brush, trees, or rocks highlighted by the light of the moon.

There is hardly a person who has not, upon awakening at night, been startled by what seemed to be a figure standing or seated in the corner of his room or framed against a door or window. By courageously advancing to the apparition, it would be found to be the result of clothes lying across a chair or an object of furniture casting a shadow so as to suggest a form to the imagination.

As an example of these illusions accounting for many "experiences" with ghosts, there is the classical account by Sir Walter Scott. Byron, the famous

poet, had just recently passed through transition. According to Sir Walter Scott, he awoke to see what appeared to be a very clear apparition of Byron standing and facing him. The vividness and close resemblance to the recently deceased Byron was remarkable. Sir Walter relates that he willed himself to approach the phantom. He then discovered that it was an illusion caused by "certain plaids and a cloak hanging in the hall at Abbotsford."

Hallucinations

What boy, who has had to walk alone along a road passing a cemetery at night, has not seen "white things" fluttering or "dark things" darting among the tombstones? Courageous investigation would reveal newspapers blowing about or the moving boughs of a tree causing a shadow to intermittently fall upon a white tombstone. The fear he had of the cemetery, a fear rooted in the belief that ghosts were there, would make the lad susceptible to the illusions and to the hallucinations.

The seeing of ghosts is often the result of hallucinations which may be caused pathologically. A morbid condition of the brain, of the nervous system, and certain emotional disorders may cause the hallucination of perceiving something which has reality to the unfortunate person only. Such an individual obviously cannot be convinced that he *alone* had the experience, because it was as *real to him* as anything else he perceived. Many of the so-called theophanic or religious experiences of seeing saints and angels are definitely pathological in nature.

Alcoholism and drugs may cause such a disassociation of the subconscious mind that the images seen, felt, or heard have absolute reality to the afflicted person. This disassociation can, likewise, occur during sleep. When one awakens from a sound sleep, he may not at first be able to distinguish between lingering dream impressions and what he objectively perceives or hears. A temporary hallucinatory state may be established wherein there is an intermingling of the dream impressions and those externally experienced. A nightmare may carry its emotional effects over to the waking state, so that in a darkened room one has the hallucination of seeing

objects where none exists--or of hearing them.

Psychic Projections

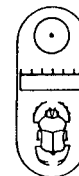
There are what is known as *apparitions of the living*. This phenomenon has often been verified by persons in good health and not those given to superstitions. This experience consists, for example, of seeing the phantom of a *known person*, even in broad daylight, walking by or entering a house or room in a most natural manner. In fact, at the time the observer may not even think of it as being an apparition but only discover that it is so later.

Individuals have seen a living relative walk along a hallway and close a door exiting into the street. Later, the observer would question the relative, saying that he had not heard him enter the house but saw him leave. The relative would reply that he had not been in the house at the time but, in fact, had been some distance away with other persons. Subsequent verification did prove that such was the case.

The records of psychical research societies are replete with such cases of apparitions of the living which they term *bilocation*. These apparitions are apparently what mysticism calls *psychic projection*. The consciousness of the individual, the psychic self, is projected in such a manner that it can objectively affect the senses of another or others so that they perceive the image of the individual. This is not a supernatural phenomenon but rather a *supernormal* one.

Let us look at the matter from a wholly logical and practical point of view. If it be assumed that mental telepathy consists of the transference of an energy, of electromagnetic waves, which can establish, by activating certain areas of the brain of another, impressions that compose words, why then cannot such waves induce visual images as well?

Let us put the subject in this way. If an effusion of such a mysterious mental energy can create words in the consciousness of another, then it should be able to produce visual images in a person with hyperesthetic tendencies as well. Suppose one unconsciously relives mentally the experience of walking down a familiar hall of a relative's



home and leaving from the front door. Instead of his thoughts creating a word picture in the mind of a sensitive person, there would, instead, be the mental, visual form of *the act*—perhaps that momentary detachment of the conscious state from the subconscious of the receiver, so that he would experience the image as if he were actually, objectively observing it.

We *know* that detachment in cases of high fever, alcoholism, and the use of drugs makes it impossible for the afflicted person to distinguish between reality and hallucination. Is it not probable that, in the transference of thought under certain conditions, this detachment may occur so that the reception has every appearance of reality?

Telepathic Communications

The apparitions of dying persons have been noted, and the circumstances of the death verified that which was observed. A case reported states that a woman saw an apparition of her brother seriously wounded and dying while mounted on a cavalry horse. She was greatly distressed by the experience. Other relatives tried to reassure her by explaining that the distant brother was, in fact, in the infantry and had never been in the cavalry, and that therefore her experience was a mere hallucination without fact.

Subsequently, it was revealed, however, that there had been a mutiny in the infantry battalion in which the brother had been serving. He and others, unknown to the family, had recently been transferred to the cavalry, and he had been shot and killed while serving in that capacity. The event occurred on the day and comparative time that the sister saw the apparition.

These kinds of apparitions are best explained on the premise of being telepathic communications. It has been found that this phenomenon occurs at times when a great crisis or emergency confronts the sender. The tremendous emotional impetus of the event seems to provide the stimulus for the transmission of the energy or force. It usually occurs where there is a strong emotional bond between the receiver and sender.

The dominant question here is: does the personality of the departed, the self-

consciousness, survive death? Further, does it acquire the power of telekinesis, that is, the ability to move the material objects and to materialize itself so as to be perceived by the senses of mortals? For belief in the spirits of the dead re-appearing, one must have two definite concepts:

(a) The belief in the immortality of self, the survival of the personality after death. (It must be thought that the soul and self, or personality, are synonymous.) For such a conception as this, the soul must be thought to be anthropomorphic, that is, that it assumes the form and personality of the living person. It also must be believed that the self, or personality, has no direct dependence upon the physical organism, that it is but a kind of substance which the body, as a shell, contains and which death releases. All students of mysticism and philosophy will not accept such a view in its entirety, however.

(b) The belief that the self, or soul, manifests itself at will in such material substances or forces as to be seen, heard, or felt by mortals.

Those who do not subscribe to such a belief have nevertheless experienced strange psychic phenomena, but they will not concede that such was actually the apparition of a departed person. These dissidents will take the position that if these phenomena were a natural function of the disembodied personality, then the experience should *not* be a *rare* one, because millions of people, by the bond of love for those who have departed, would, it would seem, be able to experience the personality of the deceased brother, wife, mother, son, etc. Certainly, they may argue, a far greater proportion of persons would have the experience of seeing the apparition of the departed than the relatively few who profess to having done so.

It may further be argued that if the soul is *functional* and not substantive, then the personality of the deceased could not materialize itself after death. In other words, presuming that the vital life force has within it a cosmic or universal intelligence which directs its functioning in an organism, this life force, when infused in matter, gives rise to the individual consciousness. The organism gradually develops, until it acquires the state of becoming aware

of itself. It acquires a self-consciousness. This, in turn, has become so highly developed in men that they refer to it as the *inner self* or *soul*. Soul is, then, a manifestation, but a *function* rather than a substance or thing which has been implanted within the individual. The essence of the soul, one of its two causes—the vital life force—is part of the whole spectrum of cosmic energy.

Further presuming, at death this vital essence of life departs. The energy of matter and that which causes life are then returned to the universal forces of which they are a part. The individual personality, which is the result of the composite of these two, disappears just as musical notes, for analogy, cease when the fingers no longer play upon the strings of the lyre. We repeat, the cosmic forces which brought the soul personality into expression are *never* cosmically lost, *but the result of their unity* ceases to be as man knows it, when death occurs. Now, this conception is held by many mystics and metaphysical thinkers, and such persons could not indulge belief in apparitions of the dead any more than they could think of music continuing as detached from the instrument and the player.

Further, if souls are deposited in bodies as detached substances and after death are liberated again to be detached substances and to manifest to the living, *why* then do they not do so before birth? Or, is the soul after death, after residence in the body, quite unlike that which entered the body at birth? This question is a matter of doctrine and philosophy which most believers in ghosts do not attempt to answer.

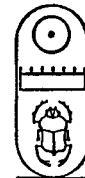
Psychical research, admitting that there is much yet that is unsolved mystery in the realm of the psychic, has found that *hallucination* plays the most prominent part in "seeing ghosts." Persons emotionally disturbed and grieved by the loss of a loved one can often project from their own subconscious an image of the loved one into their conscious mind, and it is so detached as to have the realism of being objectively experienced. Even other persons can be induced through mass suggestion or hypnotic influence to imagine that they, too, experience the phantom.

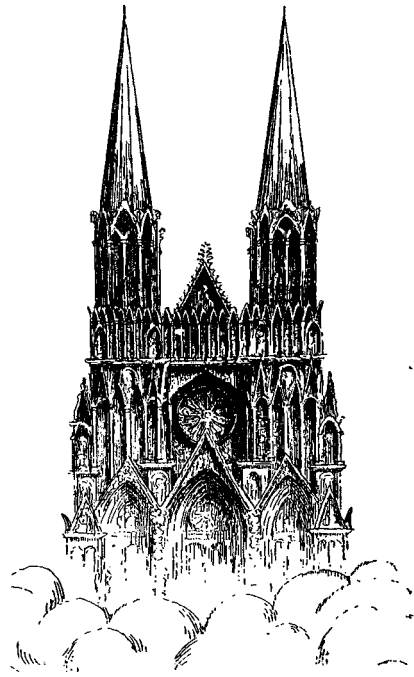
These comments are in no way intended as being conclusive in relation to this subject, but rather they present current theories, doctrines, and viewpoints *pro* and *con*.



INFLUENCES THAT CONFRONT YOU In our social sphere, in whatever walk of life we may be, we confront many agencies of influence—the principal ones being religion, politics, and the conventions. We should either unite with them or avoid them, but never aggressively oppose them, if we desire social happiness, unless our liberty or personal welfare is at stake. If an existing religion is not in accord with your personal convictions, ignore it. Do not set yourself up as a reformer, unless, we repeat, your personal life and freedom are jeopardized. If the conventions of society seem unreasonable to you, work through the properly established channels to bring about a transformation.

Do not become an independent, conspicuous crusader. Many persons have perpetual social headaches because they are continually, of their own volition, running their heads against a stone wall in *someone else's* front yard. Be neighborly, but do not become your neighbor's judge and self-appointed adviser.





Cathedral Contacts

THE CURSE OF BIGOTRY

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

THERE HAVE always been problems which result from the fact that human beings live together in the same environment. These problems may become noticeable in terms of the economic, political, social, or religious circumstances of the particular time or era. Basically, the problems that have led to disagreements, to the flaunting of the growth of culture or the thriving of those influences that make for man's betterment, have usually been based not upon the broad interpretation of the knowledge that men had available, but rather upon the opinions that individuals have held, regardless of the arguments or principles that could have been used in opposition to these opinions.

In all the problems that face the world and its inhabitants today, whether their nature be political, social, economic, or religious, most of them could be solved if it were not for the fact that many human beings—and, unfortunately, many who are in authority and

exercise power—were also individuals who are intolerant.

Bigotry—that state exemplified by the individual who obstinately or intolerantly is devoted to his own fundamental belief, opinion, or association—is the principal factor which in the course of all history has restricted the growth of a civilization and a type of society that would promote peace, culture, and the well-being of man.

The idea of a perfect society certainly is not one that is unknown to the human race. Centuries ago, Plato, in his *Republic*, outlined what was to him certain ideal conditions for human beings to live together in peace, happiness, and prosperity. Many other idealistic writings have accumulated, describing a type of society that would be ideal. Another, written in the Sixteenth Century, was *Utopia*, by Sir Thomas More, and in modern times there have been numerous individuals and groups who have advanced theories for the development of an ideal society. None of these is necessarily the ultimate description of a perfect society. In other words, by referring to Plato's *Republic* or Sir Thomas More's *Utopia*, I do not imply that either of them would be the ideal system by which men should live today. They do, however, show that man is capable of conceiving of an ideal society. He is capable of grasping its constructive features and is capable of planning that men could live and reason together in harmony and peace.

If such an ideal were completely unknown to man, then it might be questionable whether or not the ideal would be worth seeking. In other words, if men at no time in their history had ever conceived of an ideal society, then we would have to develop concepts of such an ideal before we could presume that men would aspire to such a concept. But, for centuries, men have had such ideals upon which they could draw and upon which they could base principles that would lead to a good society.

It is, of course, difficult to define what would constitute a good or ideal society, but I believe few would disagree with the basic principle that a good society is one in which the individual is able to develop his potentialities and achieve the highest state of development possible for a human being so long as his

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actions did not conflict with the equal privileges that other members of society should also share. The problems that exist in the world today are basically those which come about because some individuals will not tolerate the ideas and concepts of others. From this idea of toleration on the part of man probably have evolved the meanings that are given to the words *intolerance* and *bigotry*, which exemplify those states of thought that refuse to make room for the beliefs of anyone else.

Reference to *Utopia* reminds me that I recently saw a motion picture based upon certain parts of the life of Sir Thomas More. In that story is a good example of bigotry, as practiced through the policies of a nation during the Sixteenth Century.

Sir Thomas More refused to support the King of England when he wished to separate the English Church from Roman control. I am not going to attempt to argue who was right and who was wrong, but it seems extreme to us today to think that, because Sir Thomas More stood by his convictions, he was executed. That is an extreme penalty for the courage of one's convictions. On the other hand, it is also a clear example of bigotry, because the ruling forces of the time refused to tolerate not only an individual's active adherence to what he wanted to support and establish, but they would not even tolerate another person's maintaining his convictions.

Today, there are many conflicts in the world. There are conflicts between nations, between ideologies, between the citizens of nations. There are groups who protest one action and another group who protest another. In the daily news there are frequent reports of these movements of protest and refusal to recognize certain principles which seem to be accepted by the majority. We may not agree with some of these groups.

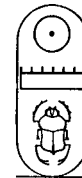
There are social groups today that I am very distinctly in opposition to, as far as the principles which they hold are concerned, but I cannot see why I should—or anyone else should—claim that these individuals should be condemned, or that they should be prosecuted. They need not in any way be deprived of their liberty and their right to express their opinions, provided that

they, too, do not become bigoted or do not practice intolerance to the extent of not recognizing that there are other ideas than their own existent in the world today.

Many examples have existed of individuals who have worked or lived together in reasonable peace and harmony and still had different ideas or different opinions. If we have to conceive of an ideal society as a place where everybody will agree, then there will never be an ideal society, because each human being is different to some extent from any other human being. Each individual human soul has to evolve in accordance with the Cosmic plan, and its individuality will always be distinctive. There are many individuals with whom I will always be in disagreement, because they will probably hold to their opinions and convictions and I, no doubt, will hold to mine, but I do not condemn them; neither do I ask them to change their opinions to mine, provided they give me the same privilege of holding to my opinions.

To a certain extent the democracies of the Western world in the last century have illustrated to a degree that people can live together with a reasonable degree of harmony and still hold different opinions. In this country, we have citizens from many different backgrounds, and yet the country has, in spite of many crises, still hung together and continued as a united nation when faced with problems that affected the welfare of all. The curse of bigotry is that which interferes with this freedom of thought of the individual. True freedom must recognize the value of all thoughts of all individuals and must function in a manner that will permit a society to let its citizens have free expression, while at the same time that society improves and its individual components are permitted to evolve.

As individuals, we can contribute to the elimination of the curse of bigotry by consciously, and by our own will-power, practicing tolerance. This does not mean that we have to give up our own rights, opinions, or convictions, but that we will recognize that others also have the same rights and that we will be slow to condemn the opinions and beliefs of other individuals and ask, in turn, that we be granted the same



right. To eliminate the curse of bigotry would be one of the most far-reaching steps that man could ever make in the course of his evolvement from an *animal*-like creature to what we hope to be at some time, a *divine*-like creature.



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.



**CONSTITUTIONAL
GUARANTEES**

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

Medifocus

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

July: The personality for the month of July is Balthazar J. Vorster, Prime Minister of South Africa.

The code word is SCALE.

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



FRANÇOIS DUVALIER

September:

The personality for the month of September will be François Duvalier, President of Haiti.

The code word will be ANKH.



BALTHAZAR J. VORSTER

**The
Rosicrucian
Digest
June
1967**

The Caterpillar's Story

by MERLE A. ALLISON, F.R.C.

*Mysteries of life in
your own back yard*

THE GREATEST mystery stories of the Ages have been written by Mother Nature who, for reasons of her own, has left man to find the answers for himself. Sir Arthur Conan Doyle once wrote that the safest place to hide a treasure was in plain sight. This is certainly what Mother Nature did when she hid the secret of resurrection or rebirth in the body of the lowly little caterpillar. And, although we may search the stars and the galaxies with every means available to science, we will still find that some of the greatest mystical laws and cosmic principles are hidden in our own back yards.

Here in plain sight, once we know where to look, is enacted a drama of life, transition, and rebirth—the metamorphosis of the caterpillar into a butterfly, Nature's living symbol to even the most skeptical that there is no death, only a transition from one state of existence into a higher plane of consciousness.

Wrapped up in the body of the lowly caterpillar is an unexplained power, a phenomenon beyond the explanation of man—the power of rebirth, or resurrection. Or could we say that the butterfly is, in truth, the caterpillar reincarnated?

Of course, if we are looking for some spectacular phenomenon to pop up like some strange specter out of a preconceived fourth-dimensional time tract, claiming it has returned from a ghostly world, we may suffer some disappointment and disillusionment, but if we want facts that present a true phenomenon which even our greatest scientific minds cannot begin to explain, even with their fourth-dimensional equations and their quantum theories, and if we have an innate feeling of

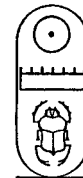


oneness with all things, we might find some truly astonishing things where we least expect to find them.

As we watch our little caterpillar crawling among the grasses, a new conception of its whole pattern of existence seems to reveal itself to us. It knows hunger, reacts to warmth and cold, and expresses fear and caution as it recoils from the outstretched human hand to crawl into the more familiar grasses that offer it security and food. Its basic reactions are not much different from those of the human. How many times have we turned away from the unknown to the safety of those concepts and environments with which we are familiar?

For a moment, let us imagine ourselves in the caterpillar's world. It is conscious only of its own physical needs, comforts, or discomforts. If it sees, its range of vision could scarcely extend more than a few feet ahead. Its world is dirt, rocks, and foliage. Its senses carry it blindly toward that which it needs for food. Its one overpowering drive is an insatiable appetite. Beyond this limited scope of consciousness, nothing else exists for the caterpillar.

If, for one brief moment, we could through some miracle communicate



with the caterpillar and tell it that one day soon it would grow wings and fly through the air in a world of sunshine and beautiful flowers—never again to return crawling through the dirt, over rocks, and through weeds and grass; that beyond these things over its head was a completely different world—a world it had never seen, and that into this new world it would soon fly, a glorious winged creature of the upper atmosphere, can you imagine what the caterpillar's remark might be? "You are out of your mind!" A remark that would not be much different from one made by the average person today. He would then go on eating, utterly unimpressed and completely unaware of the magnificent transformation that nature had planned to take place soon in its life.

If man were to analyze his own scale of consciousness, he might be surprised to discover in it a great parallel to that of the caterpillar.

Our universe seems to be a vast eternity stretching into endless infinity. But what is beyond this span of darkness; this infinite sea of stars, planets, and solar systems? Another world, possibly another dimension wherein we may, after our last and *final* transition from this earth plane, be wrapped up in some magnificent cosmic condition that finds its counterpart in the lower world, like the caterpillar's chrysalis, and wherein we, too, will be transformed into a higher being to take on the wings of an entirely new consciousness in a world which we have never dared to dream might exist? Or will we bury our heads in the darkness of our miniature universe like an ostrich and claim this is impossible simply because, like the caterpillar whose vision does not extend above the grasses, we are not capable of seeing beyond the stars?

Man has not yet reached a point in his evolution where he can claim he knows the answers for everything. He can be guided only by those things he

has been given to be guided by. The Cosmic, in many ways, manifests the law "As above, so below" and, through this law, attempts to give man an insight into its function and to help him understand that the laws which manifest in the higher regions also have their counterparts in the lower regions. The caterpillar is completely incapable of knowing it will become a butterfly. The butterfly, in turn, never remembers it was ever a caterpillar. Yet the two are one, separated only by the phenomenon that took place in the chrysalis, but the life span of the caterpillar and the butterfly was never broken, only changed. There was no death, only transition. Here we see a great law manifested.

The caterpillar emerges as a winged beauty of the upper world. Would God do less for man who is supposedly made in His own image? Does this seem so impossible? Is it any more reasonable to believe that the Cosmic, in its great omniscient wisdom, would conceive in its plan of evolution a law of transformation that is more of a seeming miracle for a caterpillar than for man who is supposed to possess the divine qualities of immortality?

Perhaps we can see in the caterpillar's chrysalis a symbol of our own transitional state in the Cosmic, this period of rest between incarnations—a sort of a Cosmic Chrysalis wherein we remain in a state of suspended consciousness awaiting reincarnation, while the Cosmic impresses upon the soul personality those changes necessary for its adjustment to a new body and a new set of environmental conditions, so that it may return to earth again in a more evolved state of consciousness. Then, at the time of the last transition, when the soul personality would have transcended all earthly bonds, it, like the butterfly, would emerge from its cosmic chrysalis to spread its wings in glorious freedom in a sublime world beyond the stars and the reaches of our very finite and earthbound imagination.

The Disease of Noise

by OTTO WOLFGANG

*Its serious effects and
methods of control*

CIVILIZATION, like an adolescent with an unbraced drum, is becoming noisier as it grows, and, if it does not stop raising the decibels, it may well jar us out of our wits. Our industrial and urban cacophony of hammer, rivet, turbine, brake, horn, steam, and jet; a blatant serenade of dong, dingle, screech, and honk, a tintinnabulation, a pitapatation, a deranged sonata, may, since city noises must inevitably grow greater, make the man of the future deaf, as Thomas Edison predicted.

Noise is an unnecessary discomfort in our age. Medical opinion warns that noise can impair our work efficiency, concentration, digestion, and peace of mind.

What is noise? Noise is a pressure vibration set up in the air by a vibrating object. The air carries these pressure vibrations to the eardrum which, in turn, vibrates in response to the pressure variations. Too rapid a vibration can be damaging to our health. Measuring noise in degrees called decibels, Dr. E. Lawrence Smith, famous neurologist, determined that noise at a level of 60 decibels or more had a decided effect in ruining digestion.

Decibels are easier to understand by comparison than by definition. The rustle of leaves in a gentle breeze ruffles 18 decibels. A whisper five feet away incites 25 decibels. An ordinary conversation averages 40 decibels. Normal voices in a business office, 50. That loud radio next door probably agitated 65 decibels or more. An automobile horn, blasted at you from ten feet, jumps the count to 120, enough to hurt your ear and raise your blood pressure. Pain will definitely follow exposure to 140 decibels, and mechanical damage occurs at a level of 160.

Occupational deafness caused by consistent buildup of damage from prolonged exposure to noise is becoming more and more common. Records of the State Industrial Compensation Agencies show increasing deafness among road builders, foundrymen, and printers. In the shipbuilding and boilermaker industries it has been estimated that over half the workers have impaired hearing.

"Noise costs money," the American Medical Association says, "and noise reduction pays substantial dividends."

Excessive noise in business cuts down production and efficiency, costing American business some \$4,000,000 a day. Says a medical report: "Loud noise is an annoyance which requires extra effort to concentrate on the part of the person hearing it, with resultant increase in muscular tone, general metabolism, and oxygen consumption. This extra effort leads to fatigue and less efficiency. In some precision-type jobs this can mean a reduced daily production of over 50 per cent."

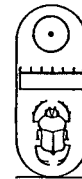
When the offices of one life insurance company were sound-proofed, hundreds of dollars a day were saved in heightened efficiency, fewer errors, and reduced absenteeism. More important than mere inefficiency is the fact that nervous fatigue is responsible for four-fifths of all industrial accidents.

Noise has a serious effect even on visual tasks. A visual demonstration test was performed 8 per cent slower where the subjects were exposed to intermittent bursts of noise in a small plant than when it was done in a quiet room.

Why does noise have such a profound effect on the human body? We asked Dr. Shirley W. Wynne of the Acoustical Society of America.

"When we hear a loud noise," says Dr. Wynne, "especially one that is intermittent like the screeching of automobile brakes, our heart action becomes irregular, our blood pressure increases, our muscles tense for action. In brief, we are undergoing the fear reaction which arises to fight these damages. We can discipline ourselves to a certain extent and do, but the fact remains that our unconscious reaction to noise continues in spite of our conscious indifference to it."

(continued overleaf)



We never completely adjust our physical, mental, or nervous mechanism to noise. No matter how familiar a repeated sound becomes, it never passes unheard. Even when we are asleep, we hear sounds entering our bedrooms, for these register on our minds and cause unnecessary mental activity. During the war, a soldier, who got so accustomed to artillery fire at three o'clock every morning, slept right through the barrage. One morning, the guns were still and the battlefield hung in funeral silence. Promptly at three o'clock the soldier awoke and shouted, "What was that?"

Noise can actually kill. At the Pennsylvania State College "silent sound" killed a mosquito, a caterpillar, and a mouse. Dr. Hallowell Davis, Director of Research at the Central Institute for the Deaf in St. Louis, said that it is possible that ultrasonic sound could burst a blood vessel in the brain without warning or pain. Eardrums have been shattered by sound. At the Navy's airfield in Arcata, California, a battery of sonic sirens not only converted fog into rain but nauseated the personnel.

Of course, these are extreme cases, yet constant noise can have psychic and physical ill effects. All experts agree that a sudden loud noise causes about the same reaction in a person as does a great fright. If the reaction is severe enough, it may be followed by shock, depression, and a loss of vitality. And shock is often more dangerous than many body injuries.

Brain specialist, Dr. Foster Kennedy, has shown that noise has a definite and detrimental effect on the mind. In experiments at Bellevue Hospital in New York, he discovered that bursting a blown-up paper bag raised the pressure in the brain of a nearby patient higher than morphine and nitroglycerin, the two most powerful known drugs for raising brain pressure.

Not only loud noises, but continuing noises, even little ones, can create a great nervous strain in most persons. The Chinese, many centuries ago, used a constant noise like the ticking of a clock to drive prisoners, in otherwise quiet cells, out of their minds.

There has been a steadily rising incidence of mental diseases in all civilized countries in recent years. It is not an

exaggeration to say that quite a few cases of insanity are caused by nervous systems that cannot adjust themselves to the constant bombardment of noises. Persons with emotional unbalances, or who are forced to carry heavier mental loads than they are capable of, are pushed more rapidly into insanity by noise.

At first we thought that earplugs would alleviate the problem. But noise, we have since learned, does not have to be heard to be destructive. Dr. D. E. Wheeler says that even if workers wear plugs religiously, there is little evidence that they will reduce fatigue or help employees to do their work better.

Dr. David E. Goldman of the Naval Medical Research Institute at Bethesda, Maryland, says that the vibration of such noisy tools as power drills may also produce degenerative changes in human bone tissue as well as a palsy-like trembling.

How shall we control this blatant scourge?

Recently, at the Industrial Noise Conference in Buffalo, periodic hearing tests for workers in noisy areas were recommended. It was also suggested that all industries survey plants for noise problems and take steps to protect the worker.

"The best way to reduce the general noise level," says Western Electric Engineer Wentworth D. Boynton, "is to make each machine as quiet as possible. For instance, we know many bearings can be quieted and chain drives can be replaced with a V-belt."

Many machines can be devocalized with simple rubber padding, springs, or enclosures. For instance, some automobile makers have put an air hammer inside a padded cabinet which does not start until the worker closes the door from the outside.

W. P. Greene, Professor of Mechanical Engineering at the Illinois Institute of Technology, after extensive experiment, maintains that, "Any engine, automobile, locomotive, or power plant can be quieter. Proper diagnosing and design can muffle at least 50 percent of the noise without affecting power or efficiency."

Trees, shrubbery, and grass around the factory are suggested as possible

(continued on page 236)

How Much Sleep Do We Need?

by DR. R. T. WILKINSON



ANIMALS, small babies, and the occasional adult often give the impression of waking up only when they have to; most adult humans, however, seem to be moving towards a policy of sleeping as little as possible. Clearly, for each one of us there must be an optimal amount of sleep; less will impair our powers of survival and advancement, more will reduce unnecessarily the time we have to do these things.

The question of how much this is becomes increasingly important with the growing potential of our civilisation for good or evil. Yet, despite the importance of this question, it is probably true to say that up to 30 years ago not only could we not answer it, we could see no research tools which might eventually enable us to do so. Since then, however, there have been important developments which have changed the picture; in particular new forms and techniques of neurophysiological measurement have emerged and, secondly, experimental psychology has developed better methods of evaluating human performance and behaviour.

Studies, for example, of body and eye movements, of sensory thresholds and, above all, of the electrical potentials of the brain during sleep, encourage us to think that we may be able to assess with useful accuracy the depth or quality of sleep.

In carefully controlled experiments also the amount of sleep has been varied to find the effects of lack of sleep upon performance and upon physiological changes in the body, especially those which accompany the effort to maintain normal behaviour and working standards in spite of sleep deprivation.

These and other advances are still at an early stage of development but the fact that studies of this nature multiply yearly suggests that before long we

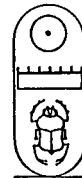
shall have at our disposal the means to a new and more scientific approach to the question of how much sleep we need.

As we pause on the frontier of this advance, however, it may be salutary to assess the state of our present knowledge of this question, if only to appreciate fully how very little we really know about it at present, and the importance of learning more.

There must be few questions on which responsible opinion is so utterly divided. There are some who think we can leave the body to regulate these matters for itself. "The answer is easy," says one authority. "With the right amount of sleep you should wake up fresh and alert five minutes before the alarm rings." If he is right, many people must be undersleeping, including myself.

However, we must remember that some people have a greater inertia than others. This is not meant rudely; they switch on slowly, but also they are reluctant to switch off; they are alert at bedtime, and sleepy when it is time to get up, and this may have nothing to do with how fatigued their bodies are, or how much sleep they must take to dissipate it.

Indeed, this may beg a question. From animals we get the impression that it is satiation rather than fatigue which promotes sleep; many of them appear to wake mainly to satisfy their bodily needs; during the rest of the time they return to the negative state of sleep. This may be true for adult humans also, but with the important difference that their needs are often so complex and long-term in nature that they can never be completely satisfied. That may mean



that other factors, habit, choice, and fatigue must enter to play the major part in deciding how much sleep shall be taken.

Habits can change, however, and choice can be influenced by external pressures in ways which may lead to periods of sleep bearing little relation to the state of fatigue of the body and the real need for rest.

Trend Toward Less Sleep

Other people feel sure that the current trend is toward too little sleep. To quote one medical opinion: "Thousands of people drift through life suffering from the effects of too little sleep; the reason is not that they can't sleep but that they just don't." One can sympathise with this impression; like advancing colonists, we do seem to be grasping ever more of the land of sleep for our waking needs, pushing the boundary back and reaching, apparently, for a point in our evolution where we will sleep no more.

This, in itself, of course, need not be a bad thing; what could be disastrous, however, and what these people fear, is that we should press too quickly towards this goal, sacrificing sleep only to gain more time in which to jeopardise our civilisation by actions and decisions made weak by fatigue and neurosis.

To complete the picture, there are those who believe that most people are persuaded to sleep too much. Dr. H. Roberts, writing in *Everyman in Health*, asserts: "It may safely be affirmed that, just as the majority eat too much, so the majority sleep too much." One can see the point of this also; it would be a pity to retard our development by holding back those people who are gifted enough to work and play well with less than the average amount of sleep, if indeed it does them no harm.

If one of the trends of evolution is that more of the life span is to be spent in gainful waking activity, then surely these people are in the van of this advance; if they can be efficiently active for longer than their fellows, then, in a truly Darwinian sense, they and their children will be more likely to survive. We should not persuade them to sleep more than they do unless we are sure that they need to.

And, of course, we are not sure. Not only are we unable to give a formula for individual sleep requirement, we cannot even give confident averages for the different age groups. This is because we have no substantial scientific evidence to draw from and opinions based on clinical evidence present a picture which is too contradictory to be a dependable guide.

We have already seen how general statements can differ; a few examples will suffice to show that this applies also to quantitative assessments of the amount of sleep we need. If I go to my local public library for information, this is what I find: *Stedman's Medical Dictionary* gives an average of 8 hours for men and 9 for women. From the *Family Doctor* come these statements: 'Men and women rank equally in sleep need. Most of us are content with 7 hours or less.' And elsewhere: 'Most folk need between 7 and 8 hours.' The *Good Housekeeping Encyclopaedia of Family Health* advises the conventional round figure of 8 hours.

The Very Young

Confidence in the value of clinical assessment is further shaken when we turn to the one field which is well documented scientifically—the sleep needed by the very young. Babies in the first few weeks of life appear to wake only to satisfy their basic needs of food, warmth, and evacuation; here it may be reasonable to take the observed amount of sleep as a true index of the sleep required.

For many years an official American publication on infant care advised that the week-old child should sleep for 20 to 22 hours out of the 24; by 6 months this should reduce to around 16 hours. Now three studies have been made of the actual hours slept by children in the first 6 months of life and all return a figure less than this; the last, a particularly thorough examination in 1953, showed that a group of infants in their third week averaged only about 15 hours' sleep a day and that by 6 months this figure had fallen to around 14.

In spite of this research the earlier idea still persisted; in 1956 the *Good Housekeeping Encyclopaedia of Family Health* assured its readers that 'a baby

sleeps for about 22 in every 24 hours,' and *Black's Medical Dictionary* (1958) still gives a figure of 20 hours for the first year of life. Clearly we have some cause to doubt these statements made, presumably, on the basis of clinical experience; would similar assessments of adult sleep requirements fare any better if we had scientific evidence to check them against?

Let us see what evidence there is, first, on how much sleep we actually take. This appears to fall with age up to 20 in this way: 13 hours at 2 years, 11½ at 5, just under 10 hours at 10 years and about 8½ hours between the ages of 15 and 20. These, of course, are averages and individuals may exceed or fall below them by as much as 2 hours.

Beyond 20 years we know little; in one experiment it was possible to compare people in their twenties with others between 48 and 55. Surprisingly the older group slept more, admitting an average of 8 hours compared with 7.4 hours for the younger people. This may of course have been the result of upbringing and habit formation. It does not bear out the idea that we sleep less as we grow older, but perhaps this does not happen until after retiring age; again we have no comprehensive figures.

Sleep and Well-Being

We have noted before, however, that the sleep actually taken by adults may not represent their real needs. What do we know of these? If a general sense of well-being is any guide to adequate sleep, a relevant experiment is one in America where college students were asked to rate 'how good they felt' and then say how much sleep they had the night before.

The happiest group were not the average people taking about 7.3 hours' sleep but those with over 8 hours, followed by those with more than 9; those sleeping less than 6 hours were the most miserable. This suggests that most people undersleep; but, of course, it may just be that unhappy people are the type to sleep less; there need be no causal relation.

Another direct approach is to get people to vary their sleep and observe the

result. There have been small-scale attempts to do this. One investigator reduced her sleep by half for three nights and found she worked better! Two others curtailed their sleep regularly to find that although they worked as well this may have cost them more in terms of energy expenditure. Yet another could find no effect on one subject of going for a week with sleep reduced by half.

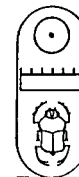
In the Arctic

A novel approach has been to examine the sleep of men in the Arctic where for half the year there is either continuous daylight or continuous darkness. Thus removed from the pressures of normal life and the discipline of the 24-hour cycle of day and night, these men, when allowed to sleep freely, still averaged, again with wide individual variation, just under 8 hours' sleep a day.

But now the sleep was taken in a series of distributed spells, rather like that of animals such as the cat or rabbit whose senses make them independent of light and darkness. This may suggest that we also might benefit from breaking up our daily sleep, for has not artificial light made us less dependent on the same diurnal cycle of light and darkness? Perhaps, to start, we might take an afternoon nap at the expense of a shorter period at night.

Indirect evidence on the amount of sleep we need comes from studies of what happens when we do without it. At first sight these suggest that we do not need as much as we take. It has been difficult to show any effect on performance of as little as one night's loss of sleep and even after three days awake we can expect normal efficiency in a man making responsible decisions in a job which he finds really absorbing and exciting. Furthermore, when at last he is allowed to sleep he will probably wake after some 12 hours and show only a small after-effect.

These laboratory observations are borne out by examples in everyday life. The recent spate of marathon walks, chess contests, darts matches, and dancing tournaments show how people can maintain physical effort with very little



sleep over periods of more than a week. It seems clear that the human body is equipped to override the need for sleep in order to meet emergencies of quite long duration with faculties unimpaired. However, this reversibility of the effect of loss of sleep in face of urgent and absorbing demands may be the greatest source of danger.

People may think they are more efficient than they really are. I remember talking to a man who was playing a vital and interesting part in a rather difficult and prolonged exercise: his opportunities for sleep over five days were few and he said: "When I find myself making a silly mistake I know it is time to knock off for a little sleep." But, of course, this is too late. We cannot afford to have keymen await the warning of mistakes before they take rest; too much depends on their decisions these days.

Again, there is some suggestion that maintaining normal performance in spite of insufficient sleep may cost the body more in terms of effort. Could such a drain of resources accumulate over perhaps months of undersleeping

and culminate in a sudden breakdown with irrevocable errors in judgment?

These are questions to which research to date has given no answer; understandably, for we cannot expect answers to come easily without considerable research effort. The effect of partial or complete loss of sleep, for example, cannot be assessed by a half-hour test on one man. A sufficiently large sample of subjects must be doing what approaches closely to a normal day's work.

As with heat studies we need to "acclimatise" the subject to the experimental situation, to the lack of sleep itself, and to the tests themselves if they differ from normal work. In other words the experiment should be spread over periods of months, not days. No experimental studies so far have met all those requirements, probably because they demand more resources than space-conscious communities will provide for a problem as mundane as the optimum ratio of rest and activity in humans.

(Courtesy: B.B.C.)

(Reprinted with permission: June 21, 1964 issue of *Bhavan's Journal*)



DO YOU READ FRENCH?

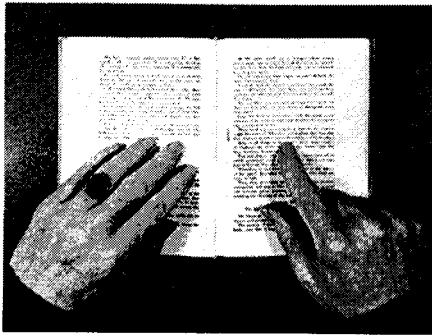
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Digest
June
1967*



RODMAN R. CLAYSON
Grand Master

The Written Word

*Benefits for the reader
and the writer*

WE COMMUNICATE primarily through the written and spoken word, but how well do we communicate? Take, for example, a book. What the author has to say may be very important to us. The author's task is to communicate what he has to impart as clearly and completely as possible. If he succeeds in this, he has communicated well. If he fails, he has not communicated well; he has, as a matter of fact, failed to reach us. In the written and spoken word, failure to communicate can cause misunderstanding; and in our world today there is already too much misunderstanding.

There is a trend at this time, however, which is proving to be of much help to many people. Creative writing and public speaking classes are now more prevalent than ever before. This is a healthy sign, for it indicates that people are anxious to communicate, to better express themselves. In the United States, especially, we find an unusual growth in classes for this purpose in our adult centers of education. Except for the excellent creative writing class at Rose-Croix University each year and a few other instances of such high-level classes elsewhere, most people interested in the subject of writing subscribe to correspondence courses. All of this is good, for in human communication a person needs to be clearly understood, and the person writing must say what he means.

The first thing a student learns in one of these courses of instruction is that, before one can begin to write an article, he must have something to say—there must be an important point to be conveyed. Thousands of people who have

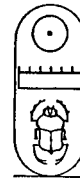
subscribed to classes in writing have done so not with the idea in mind of becoming authors, but rather to learn how to more clearly express themselves.

That there is a need for this kind of communication, there is no question. Most people need to learn to clearly and briefly explain what they have in mind once they have formulated their thoughts. In this day of *instant this* and *instant that* the time has passed for lengthy, written articles. The day of the 10,000-word article is about gone. Thoughts on a given subject must now be said in fewer words than, let us say, twenty years ago.

Very few writers can hold the attention of their readers for more than an hour. For instance, those who endeavor to keep up with the application of scientific knowledge and the news of the day wish to receive this information in capsule form, written in as few words as possible.

It is assumed that an article is normally expected to convey information. To do this successfully, the writer must, in words, help his reader to create the proper state of mind to be receptive to his presentation. The author of an article must be discriminating in his choice of words, be very definitive and, as a rule, provide reference for his source material. The nominal length of a written article makes it possible for the reader to more readily remember points which have been advanced. The longer the article, the less will be remembered.

The author of an article should in the beginning convey the subject or topic to be discussed and something about its significant relationship to the reader. This is not quite the same as the



journalism of newspaper reporters who are required in the opening paragraph of any given article to state the who, what, when, and where of the subject about which he is writing. Authors, as a rule, are more concerned with *who*, *what*, and *why*.

In an article there should be one main theme. All the subsidiary interesting points should be related to it. There should not be exhaustive wordy detail. The tools of a writer are the colorful as well as definitive words. These should weave an acceptable pattern in the mind and consciousness of the reader. Continual repetition should be avoided at all cost. Ideas should be related. Sentences should not be long and involved.

For the greatest success, there should be an emotional relationship established between the writer and his reader. This helps the reader to think along with the author—with what the author has written. There are some writers who are so accomplished that they have refined their words to the point where many of their sentences verge on poetic prose. Readers are particularly receptive to this kind of writing.

Holding Attention

An author should be able to capture the attention of his readers in the first fifty words; this is the time to establish the foundation for his theme. Readers must know immediately what the writer is talking about, or their attention will begin to stray. Once the writer has captured the attention of his reader, he should be able to carry the interest of the reader for the remainder of the article. Every written article has a point which the author desires to make. This point should not be revealed too early. Lead the reader to the point; make him anxious for it. Build up to it, much as the author of detective fiction does in solving his mystery.

The beginning and the ending of a written article are extremely important; in fact, they are usually more important than the middle. If the subject is to be properly conveyed, the author must keep in mind that it is his choice of words and the way he uses them, as they appear in print, that will be remembered. Before the author is satisfied with the article which he plans to submit for publishing, he must go over and

over the drafts to make sure that his words express exactly what he means to say. This is extremely important in this day and age particularly, in order that there may be complete understanding in human communication.

Getting Ideas

Where does one get ideas for subject material? The person who travels considerably, especially in foreign countries, learns to understand the customs and culture of other peoples, and how they live. An author carries a notebook for recording impressions, thoughts which come to him, items which at some time he may be able to use in an article or story.

The professional writer or author travels extensively. He has already absorbed the cultural interests in museums, the ballet, and concerts; therefore, he proceeds to see other facets of society. He goes to the waterfront of a shipping port; he stops in the poor man's bazaars; he talks with stevedores and bootblacks; he visits poverty-stricken areas. These things may not elate him—in fact, he may become depressed—but he is exploring; he is gathering a wealth of material. The professional writer goes to the theater, to nightclubs. He studies people wherever he finds them.

Without participation, he witnesses demonstrations for one cause or another. He goes to criminal courts and watches and listens to the trials and hears the stories of the unfortunate victims. He goes to hear lectures in which he has no particular interest other than to get material for a future article or book. He does these things in an effort to study people and to learn what causes them to do the things they do. He is always an interested spectator and listener. His inquiry is an adventure in which he is not necessarily a participant.

He forms new opinions and adopts new convictions such as he never could have had without his inquiry, his adventure, his travel. All this provides the professional writer with material for an article, a story, or a book. Of course, he does not use all the information he has gained from the various things he has seen, heard, and witnessed. He utilizes only those few items that

have a bearing on the subject of his story or article. He does not accept the negative unfortunate circumstances that he has witnessed as a way of life to be adopted by himself. He has seen these things as an observer, not as a participant.

Now, not everyone is destined to be a professional writer, and not everyone has the opportunity to travel extensively, but one can, in a great many ways, widen his scope of inquiry. Writ-

ing is an excellent means for one to use his creative ability. The mind is stimulated, and this has the side effect of helping to improve and further develop the personality. It gives new confidence; it provides poise; and it certainly opens doors to other avenues of creative activity in addition to human communication. If you would be an author, live your life as if it were an autobiography to which you are proud to give your signature.



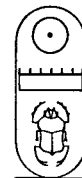
I long to accomplish a great and noble task, but it is my chief duty to accomplish tasks as though they were great and noble. The world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.

—HELEN KELLER



During April, the Rosicrucian Art Gallery presented the works of the famous German artist, Fred Fredden Goldberg. Mr. Goldberg is now living in San Francisco and is Director of the Fredden's Gallerie and School of Art and teacher of many distinguished artists.

Among the many beautiful and appealing oil paintings on display was this one entitled *Mother—Look*.



Steering Your Course of Life

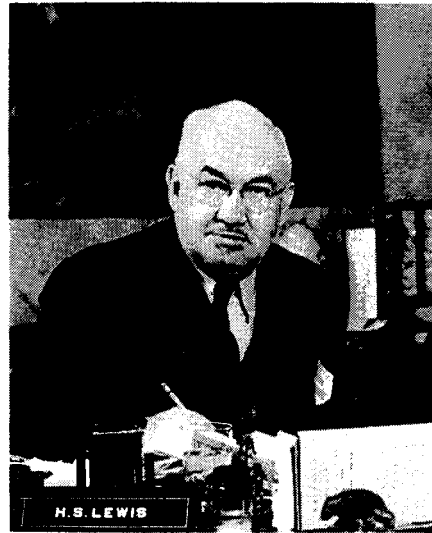
by DR. H. SPENCER LEWIS, F.R.C.

I WANT to report a very interesting talk with a captain of a large trans-oceanic steamship. I may not recall all of the technical language which he used, and, therefore, I hope that all those more familiar with navigation and nautical terminology than I am will not judge the value of these remarks by the absence of correct terms.

I asked the captain what was the most important aid used by him in steering his course across the vast Pacific ocean, where for many weeks there is nothing to be seen but the sky joining the horizon of that great expanse of water, with perhaps an occasional ship to be sighted at a great distance. I knew, of course, that the position of the sun and of certain stars was exceedingly helpful, if not the most helpful in a general way, and that the highly developed and efficient compass of modern times was also an important aid.

He replied that I might well eliminate the sun and the stars from consideration and even the compass as a valuable aid, unless I included many other things of almost equal importance. This astonished me, as it will probably astonish you. In explanation, he said, "If the sky is very dark and overcast at night and the stars are invisible and there are no lights to be seen on the horizon, then surely we can expect little or no aid from the heavens in either determining our position at sea or directing our course.

"We must depend upon the compass for directions but this is not the only factor which must be given serious consideration. We must see by the compass that our ship is pointed in the right direction, and we may feel from every calculation that we are moving in the right direction, but, nevertheless, that is no indication of a safe journey and



no guarantee that we will reach the port which we desire to reach."

Then the captain further explained that starting out across the ocean with a predetermined port in mind and keeping the ship ever moving in that direction is not the big problem, nor is it even the most important consideration. No matter how much we may desire to reach port or point, or how carefully we will steer our ship in the right direction, the fact that our ship is moving in a line that seems to be toward the eventual port is no guarantee that we shall reach the port or any place in safety.

The captain called attention to the obvious fact that if a railroad engine started from its roundhouse or from its first great station in the proper direction, and if there were no switches to take it off the main line to a siding and the train were kept moving constantly on the track, it would seem that there would be no question as to the train's eventually reaching its destination, wherever that might be.

Surely the purpose of the track is to keep the train moving very positively to the right point. Therefore, it would seem that the engineer operating such a train would have little or nothing to worry about. But such is not the case. Even if the route of the train is not

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varied by the opening of any switches that would take the train to the right or the left, there are other factors to be considered which might prevent it from ever reaching its destination or any place with safety. Upon a little thought, this becomes so obvious that we are not surprised at the many safeguards which railroads have instituted to prevent accidents.

Crossing An Ocean

Then the captain explained that, although the ocean steamship has no track to travel as does the railroad train, it nevertheless has a more or less definite path across the ocean for each of its journeys; as each of the steamships traveling regularly across either the Atlantic or the Pacific ocean, or any other ocean, has a very definite path to which it tries to adhere closely.

I mentioned the interesting fact that at some periods of the year the Atlantic is traveled from New York to England by a large number of ships following very definite routes, and yet one sees only a few of the others during a passage. Each ship remains in its path, and each ship knows in which path the other ships are moving. But sticking to these paths, even though they are well marked on huge maps which the captain has before him on the bridge of his boat, is no guarantee that the ship will reach its destination in safety.

The captain pointed out that it is the variations in the daily affairs of life at sea that constitute the great problem. Storms can suddenly arise and cause the ship to fight for its privilege of journeying in the right direction. Also, sudden fogs or banks of fog might not only delay the progress of the boat but cause it to lose its way if it were not for other aids which help to determine its position and movement. The captain spoke of high winds and other conditions which are constantly changing and are always more or less new and unexpected but must be anticipated and very definite preparations must always be made for them.

He told me that within an hour a bank of fog might envelop the ship and leave it in a position where it could depend only upon its compass for determining its course or direction, but

even this would not safeguard the ship. If it were not for information and knowledge that the captain and his officers obtain from other ships as to the extent of the fog, the nature of the fog, and the condition of weather in other areas of the ocean through which the ship must eventually pass, the captain would not be able to tell what to do when in the fog or what to do at any hour of the day in anticipation of unexpected conditions.

He must expect changing conditions and know how to take advantage of them, how to protect himself and his ship against them, and how to cooperate with the manifestations of nature. Without this knowledge of how nature is manifesting—this deep understanding of nature's laws—and his being prepared to understand the predicaments that might suddenly arise, he would be at a loss to preserve the course and to save his ship.

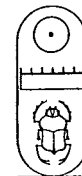
"I must expect almost anything, be able to understand and interpret it, and adjust myself to it," said the captain. "This is the art and science of navigation. My compass and my ability through instruments to perceive the sun and stars and determine my exact location is only a small part of my system of guiding the ship and protecting the lives of the people who are with me on the vast open spaces of the ocean."

A Definite Goal

From this conversation, I realized what the science of navigation included and how important it is that a captain be well versed in a knowledge of nature's laws—nature's unexpected manifestations and nature's tests and trials.

I even thought of the human beings on this earth who are captains of their own individual ships and are trying to steer their course of life toward some well-defined goal or port where they expect to realize the fullness of their journey.

Nearly every human being has some definite port in mind or some goal toward which he is steering his personal ship. Those who are going through life aimlessly and without any port in mind need be given no consideration at this time, for they have many other lessons to learn and would not benefit by any-



thing that the captain said to me or that I might say to them. Unless each has a course for his ship and a goal toward which he is journeying, he is not truly a captain; and, therefore, to him the wisdom and knowledge that a captain possesses would mean nothing. To become captain of one's ship and prepare to steer it toward a proper goal, there must be a chart made and a port or haven selected as the end of one's journey.

But for the majority, the sea of life is like the open spaces of the ocean. The goal set by most of us is no more visible than the distant port on the Atlantic or the Pacific Coast. Nor are the storms of the sea, the fogs of winter, and the other changing conditions of ocean travel any more tempestuous, discouraging, and filled with serious problems than are the tribulations of our journey through life. What preparation does the average individual have for steering his course as positively, as definitely, and safely as does the well-prepared captain for bringing his ship safely into the distant port?

It is true that we have schools for mental training that enable us to read and write and to see and understand. But *what* do we see? And of what we see, *what* do we understand? And how little do we know of the space that lies between our present position and the distant port toward which our ship is directed? We may have worked out a map like a navigator's chart that shows a path across the sea of life; and it may be that we have placed our ship in that path and look forward to keeping it there and eventually reaching the port.

It may be through some academic training in college or university that we have been given upon our graduation that magic device of wisdom—the ability to think, reason, and analyze, constituting the magnetic compass that will tell us when we are on our course or off from it. This compass may indicate when we are reasonable, safe, and sound in our thinking and doing, and it may tell us how to exercise our individual faculties in observing and analyzing the ordinary things of life. However, what aid and what magical instrument of mentality or consciousness have we to enable us to see in the fogs, to observe things in the immediate darkness of

night, and to anticipate and understand not only the unexpected, the unknown, but the sure storms and tempests that await our journey?

As I think about the letters and comments that come to me from thousands of our members in all parts of the world, telling of their increasing abilities to anticipate and meet the emergencies of life, and to keep their ships steadily in the right course in weathering the storms, I realize more and more the importance of the studies that are included in the work of the Rosicrucian system of human development.

The knowledge given to our members through our lessons and magazine articles constitutes that compass and that book of life's landmarks which are like the compass and the nautical almanac used by the captain as an aid in applying his understanding and wisdom for the protection of his ship.

Helping Oneself

I receive letters from persons who have not had this training, telling me that their ship of life has floundered or become lost in the fogs and storms of their earthly course. Like a captain who might be able to consult the sun and the stars and his compass and determine that he is at a certain latitude and longitude of the high seas, these persons are able to tell just where they are in their progress from the beginning to the end, but, unlike the captain, they do not know which way to move to avoid the storm that has beset them or how to get out of the darkness that surrounds them. They do not know how to move out of the fog that has encompassed them, or how to weather the strifes and terrific battles that are threatening to wreck their ships and blind them on their course.

Such persons are the real seekers who demand our help and who must be saved from that ignorance which is a curse in the lives of men and women. Nothing that they have learned in the average college or university helps them in their predicament. The greatest aid they have is that which was created out of similar experiences of life through which they have come to know the laws of nature and the mysteries of the universe.

However, after these persons have had the benefit of the training and education of our organization—and similar organizations—they are fearless in their anticipation of the unexpected events of life and, therefore, calm and rational in the face of the unexpected; and also they are prepared to properly interpret and understand the occurrences of life. They see each event in its true form, in its correct relationship to other events, and they are able to analyze the conditions in a constructive manner.

They come to learn, too, whether the fog that surrounds them is deep or merely a passing bank that will move on and again permit the sun with all of its enlightenment to bathe them and guide them. They will come, too, to know whether the storm that tears around them is increasing or decreasing and whether it is filled with dire horrors or will be of short duration. They know, too, whether beyond the immediate horizon of their present observation there lies calm and open water which may be traversed safely and joyously. They know whether the superstitious beliefs of the ignorant ones around them are to be given credence or to be cast aside.

An individual's understanding of life and its problems, and his preparation

to meet emergencies, fortify him and enable him to steer his ship aright; and it also gives him that calmness and poise, that assurance and peace, that passeth all understanding. It dominates all situations and brings safety and success to the daily actions.

This preparedness is not to be found in the great college or academic courses, nor even in the fundamental principles of our educational systems. It comes only from a broader and yet a more intimate viewpoint of life and all its principles, laws, and the great *Logos* itself that unites man with the universal manifestations in every department of worldly existence. It is for this reason that the members of such an organization as the Rosicrucian Order are able to find greater success and happiness in living. They learn how to overcome life's problems and adjust themselves to the situations that might otherwise leave them floundering, discouraged, and unable to direct their course with safety and sureness.

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.



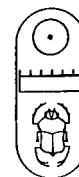
WHERE ARE YOU LOOKING?

Aristotle in 330 A.C. set down some curious observations regarding the effects of thought on mankind. The great philosopher declared that, barring physical defects, he could watch a man walking and tell whether that man's thoughts were about the future, the past, or the present.

He went on to say that he had noted that young men habitually look upward; their thoughts are in the future. Middle-aged men look straight ahead; their thoughts are in the present. Old men look downward; their thoughts are in the past. . . .

He further asserted that the direction of one's gaze determined the orientation on that person's thoughts. If a man looks steadily upward, he will tend to think of the future. If he looks straight ahead, he will be concerned with the present. If he allows his gaze to rest on the ground, his thoughts will wander back along the path of memory.

from Las Vegas Pronaos' Bulletin, "*Desert Light*."





A meeting of Essenes as dramatized in the AMORC film, *Well of Faith*.

New Light on Unknown Years?

by ERNEST E. BARR

The Essenes and the Dead Sea Scrolls

THE FOUR evangelists, who have recorded the life and teachings of Jesus for us, leave very little information on the early development and education of Christ.

The scripture story starts with the birth of Jesus in a stable at Bethlehem; it skips from there to twelve years later, when Jesus is found lecturing to the learned doctors in the temple; and after that nothing whatsoever is said of His activities until He embarks on His teaching mission as a mature adult.

But where was Jesus during all these unrecorded years? Where did he receive His formal education?

To such questions the scriptures supply at best vague clues. But some new information, recently recovered from the Dead Sea Scrolls, promises to furnish us with a few interesting answers.

Josephus, the noted Hebrew historian, who lived during the first century A.D., tells us that during his own lifetime there existed three major Jewish sects; the Pharisees, the Sadducees, and the Essenes.

"The Pharisees were the most numerous, the Sadducees the most powerful, and the Essenes the most devout." This is the way that Max Dimont sums it up in *Jews, God and History*.

The Pharisees were the learned, law-oriented traditionalists of the time. It was with them that Jesus so often clashed in the tales recorded in the gospels. Politically they represented the middle-of-the-road; and their religious

beliefs included the teachings that man possessed an immortal soul, which lived on after his body had died.

During His formative years, Jesus would certainly have received at least some instruction under the Pharisees at the temple; and there is evidence that He was greatly influenced by at least one of them, if indeed He was not his disciple.

Hillel the Elder, perhaps the most renowned of the Pharisee prophets, died around the year 10 A.D.; and a comment on his teachings in the Jewish Pirke Aboth shows us how closely he and Jesus concurred.

"How much worldly wisdom is embodied in his wonderful stroke of genius to transform the positive but utopian dictum, 'Love thy neighbor as you would thyself,' into the negative but realizable, 'Do not unto others what is distasteful to you.'"

In the teachings of Hillel, this was "the whole law"; and so it was also in the teachings of Jesus.

The God of the Jews was essentially a monotheistic concept.

The God of the Christians, in contrast to this, was a Triune God; a God which consisted of Father, Son, and Holy Ghost, all blended into an indivisible One.

The Sadducees

The Sadducees, in contrast to the Pharisees, were the extreme right-wingers politically. Politics and not religion was their principal interest.

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"They did not believe in immortality or resurrection, and they denied a hereafter," according to Dimont.

The third sect which complemented this . . . trio of first century Judaism was the Essenes; and Pliny, Philo, and Josephus have written much on the manners and customs of the Essenes.

This sect represented the extreme left-wing of Judaism; and its members lived together in close communities.

It is this sect on which the recently discovered Dead Sea Scrolls shed light; and it was this sect with which Jesus most likely had some close affiliation.

The parallels between the teachings of the Essenes and the teachings of Jesus as given in the gospels are too close and too numerous to be explained away as coincidence.

Information contained in the newly-discovered manuscripts appears to document this idea and sheds some light on why the Essenes are not mentioned in the New Testament.

The Dead Sea Scrolls were first discovered in caves situated in hills along the east shore of the Dead Sea, at a place called Qumran.

One half mile from there, archaeologists have excavated an old building, buried in the sand, which is known as the Khirbet Qumran ruins. This edifice appears to have once served as a monastery for some first century religious sect; if indeed it was not their central headquarters.

Sacred Manuscripts

Professor E. L. Sukenik, the head of the department of archaeology at the Hebrew University, puts forth an interesting theory to explain the presence of the scrolls in the caves.

The old manuscripts of a synagogue are considered sacred, and must not be destroyed; and they are therefore stored in a special room for that purpose, known as a Genizah. Sukenik speculates that the caves served as a Genizah for the synagogue of the monastery.

Among the documents found in the caves near the ruins were many copies of classical books of the Bible; but there were also many other scrolls, hitherto unknown to Biblical scholars. One of the most important of these is the

Manual of Discipline for the sect to which the scrolls belonged.

This document agrees in essence with information given to us about the Essenes by Josephus, Philo, and Pliny; but it also goes far beyond that and sheds interesting light on many former mysteries.

The Sons of Zadok

The owners of these scrolls never refer to themselves as Essenes; but prefer to call themselves "the sons of Zadok." Says one fragment of a scroll: "When David had forgotten the Law, it was rediscovered by Zadok." Scholars feel that this was the same Zadok who anointed Solomon in the Bible.

Josephus relates that the Essenes were extremely adept in the art of healing; and many historians have long believed that the Greek word *Essaioi* concealed a common Semitic word meaning physician.

Dr. H. Spencer Lewis, in his book on *The Mystical Life of Jesus* expresses the same idea; and he goes on to state that the Essenes were a local lodge or branch of the Great White Brotherhood, a mystical fraternity which dates back to Amenhotep IV, and perhaps even Thutmose III of Egypt.

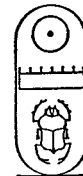
In Greece, Lewis tells us, their members were referred to as *Therapeuti*.

Both the Great White Brotherhood that Lewis tells of, and the secret sect referred to in the scrolls, wore as a part of their garb a white linen tunic; and it is for this and other reasons that they and the Essenes were assumed to be one.

It is interesting to note that Dr. Lewis' book was written in 1929, long before the Dead Sea Scrolls were even heard of; and yet much of what he tells of is backed up by the information in these documents.

Through his Rosicrucian Order, Lewis claimed to have access to the Essene records, and other secret archives which have been preserved by the various mystery schools. The Dead Sea find would seem to back up this claim.

Baptismal washing was a central cornerstone common to both the Christians and the Essenes; and Dimont sug-



gests that John the Baptist, who baptized Jesus, was probably an Essene, "since he preached and baptized in the vicinity where the Essenes had their largest and most influential community and monastery."

This custom was also a ritual of the sect which wrote the scrolls.

A second teaching which the Christians and the Essenes had in common was their unwillingness to swear oaths.

There are many other points of concurrence between the teachings of the Essenes and the teachings of Christ.

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BITS OF INFORMATION

AN ANALOGY is a comparison of two things which are in some ways similar. Often this is done in order to explain the lesser known. The comparison of the universe to a clock or an organism is an analogy; it is meant to explain the nature and function of the universe.

An **allegory** uses symbolic figures, actions, and objects in order to represent moral truths or some element of human experience.

A **parable** is a brief story used to illustrate spiritual or moral principles.

All three are modes of verbal symbolizing. They represent one truth in terms of something else. The *Divine Comedy* of Dante is a well-known allegory. Parables are found in sacred literature such as *The Upanishads* and the Bible.



ARE YOU "MR.," "MISS," OR "MRS.?"

When we receive a letter signed, "A. J. Smith," are we to assume that the writer is a man, or a woman? Or, if it is from a woman, is she a *Miss* or a *Mrs.*? In either of these cases we are obliged to make a search of our files just because the member failed to make the proper indication. This is a loss of time in replying promptly to the correspondence.

Also, even if the sex is indicated, we may yet be perplexed! For example, if the name were "Lucy Jones," there remains the question, is "Lucy Jones" a *Miss* or a *Mrs.*? Again, we must consume time referring to the files.

Please, always use the proper title. If you are a Soror, then please use *Miss* or *Mrs.* If you are a Frater, write your first name out, as "*James Brown*" rather than "J. Brown." Writing your name in this way may seem to be a minor matter, yet it is a major thing to us in time and delay.

Fraternally,
Director, Department of Instruction

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Rosicrucian Activities

*Around the
World*

ON APRIL 30, the Emperor, Ralph M. Lewis, and Soror Gladys Lewis visited Mexico City, Mexico. While there, the Emperor dedicated the new Temple building of Quetzalcoatl Lodge. Hundreds attended the dedication ceremonies and came from all parts of Mexico and also from the United States.

On May 6, Frater Lewis spoke to several hundred members at New York City Lodge before returning to San Jose.

▽ △ ▽

Congratulations are extended to the new Pronaos now established in Toledo, Ohio. At an organizational meeting in the Commodore Perry Hotel on March 2, the following officers were elected: Master, Anna Pearson; Secretary, Frederica Monroe; Guardian, Harold Mitchell.

▽ △ ▽

Visiting Rosicrucian Park in April were Frater John C. Taussig and his wife from Hobart, Tasmania, Australia. They are on an extended tour of the United States and other parts of the world, including a visit to Expo '67 in Montreal. Besides being a newspaper representative, Frater Taussig is immediate past master of the Hobart Pronaos.

▽ △ ▽

It was a pleasure recently to welcome members of the Saratoga Branch of the National League of American Pen Women to Rosicrucian Park. Their regular meeting was held in the Rose-Croix Science Building, followed by a program including a tour of the new Museum, a lecture on the Order, and the film, *Domain of Destiny*.

A letter of appreciation has been received, stating: "It was really a wonderful day. . . . I am sure we shall all come back to Rosicrucian Park many times."

▽ △ ▽



Because of outstanding service to his community, Frater Almon Nisbett of Charlestown, Nevis, West Indies, was honoured by Her Majesty, Queen Elizabeth, by being made a member of the Most Excellent Order of the British Empire. We join in our congratulations to Frater Nisbett on receiving this high honour.

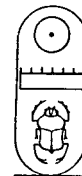
Shown above is His Excellency, the Governor Fred A. Phillips, C.V.O., presenting the award in a ceremony at Government House in Basseterre, St. Kitts.

▽ △ ▽

From Frater Leonard Lloyd, Balclava, Australia, comes word that his wife, beloved Soror Margaret, has passed through transition. Soror Lloyd was well known in Rosicrucian circles throughout Australia and the United Kingdom and was a devoted member of Harmony Chapter in Melbourne for many years.

▽ △ ▽

Members planning to visit the Charles Dana Dean Chapter (AMORC), while in Winnipeg to attend the 1967 Pan-American Games, please contact Frater Ron Wickers (phone number 832-0979) instead of Frater Eric Hammerstead, as previously announced.



DISEASE OF NOISE

(continued from page 220)

means of reducing the noises that otherwise may reach residential sections.

Heartening advances in the battle against unnecessary noise have accrued from the use of more sound-absorbing material in factories, offices, stores, and homes. Telephone and radio engineers have developed techniques which can show others how to cope with unwanted sound.

Everyone can help. In each community there probably are one or more

groups working for noise abatement. They may be the Health Department, the Police Department, the Chamber of Commerce, or the local newspaper. To a large extent they depend on the citizens to tell them where there is excessive and useless noise and what noises are irritating. These organizations, with everyone's cooperation, can correct the situation so that we all can have healthier surroundings.



THE THIRD EYE

Has Man Psychic Sight?

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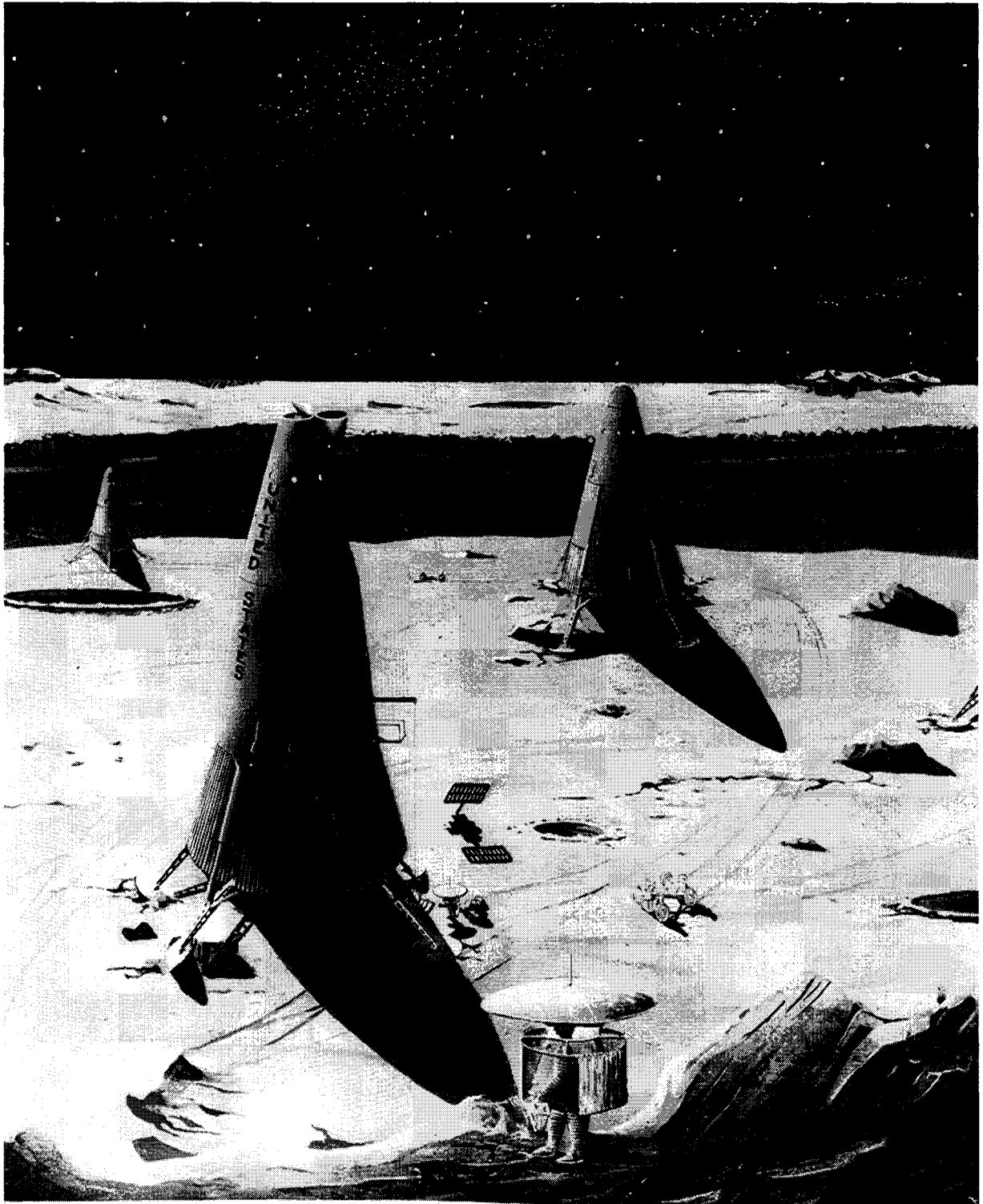
*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

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JUNGLES CONCEAL ANCIENT CULTURE

The heavy tropical vegetation of Central and South American countries periodically reveals to probing archaeologists artifacts of civilizations long forgotten. Here is a mammoth granite head of a statue recently discovered deep in the jungles of Colombia. The culture to which it belongs has at this time not yet been authoritatively determined.





BASE CAMP FOR LUNAR EXPLORERS

Spaceships of a proposed 12-man expedition for overland exploration of the moon serve as a base camp at their landing site in a large crater. It is near dawn, after a long lunar night in which four astronauts have made a 500-mile journey on *moon mobiles* like the one at lower right; now they are ready for the return flight to Earth. "Moon man" in foreground wears a metallic umbrella and *shower curtain* for protection from solar radiation

(Photo by Aerojet-General Corporation)



COME WITH ME ON AN . . .

Adventure *into the* Mental World

¶ There is a lure to tales about men embarking on journeys to strange lands, or their setting out in search of places whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers, working their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky

bottom of an inlet in search of pirate loot aboard a galleon now embedded in the sands of the sea. But none of these speculations challenges the imagination, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown — the mental world.

SOME MYSTICAL ADVENTURES

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies to be conquered, to be mastered, much more than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or the frozen Arctic.

THE READERS' RESEARCH ACADEMY offers to you a supplementary series of enticing and instructive lectures entitled, "Some Mystical Adventures." They are concerned with such questions as the strange influences which are cast over human life and what lies behind the veil of the commonplace. You may obtain two of these most interesting lectures each month for the cost of only \$1.00 per month. Just write to the Readers' Research Academy, state that you would like to receive these lectures, and enclose a remittance of \$1.00 (7/3 sterling) for one month, or include payments for as many months as you wish. You may discontinue at will. These lectures will bring the mental world to your fireside with all of its fascination. ADDRESS:

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BRAVE NEW ERA

Only lately have biologists bestowed the mantle of scientific respectability to another folklore common to every race of man since the very dawn of consciousness: that there are certain factors that influence the life cycles of living things—the Moon, for example.

Experiments made throughout the world, and, in particular, those carried out by biologist Frank A. Brown, of Northwestern University, have uncovered evidence that would seem to reveal that all living beings, from unicellular levels all the way to the most complex organisms, respond in one way or another to certain rhythms or cycles. In some instances these cycles last less than twenty-four hours and sometimes more, but never exactly one day, precluding the possibility that the results may be merely a response to the change of day into night. It has been ascertained that organisms are responsive to the Moon's phases and minute alterations of the Earth's magnetic and electrostatic fields.

These "biological clocks," so delicately tuned to these cycles, can be severely thrown out of equilibrium by several things, such as artificially-induced magnetic fields, or more commonly, by today's means of rapid travel which allow a person to cross different time zones in a matter of hours. Before, these imbalances corrected themselves almost unnoticeably due to the slower modes of travel; but today, because of greater speeds and with the coming of supersonic transports, imbalances are and will become much more noticeable.

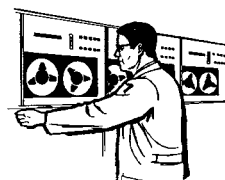
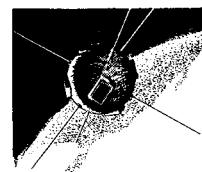
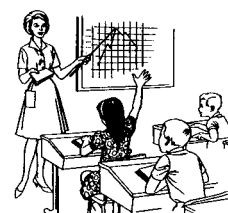
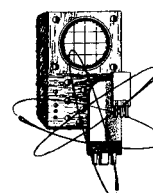
The importance of this research cannot be underestimated, for if a man, who has several university degrees, is unable to work a series of arithmetic problems easily solved by any third grader—after having crossed several time zones in the shortest possible time; then should a statesman, on a vital mission halfway around the world, have to make decisions only a few hours after his arrival, while his organism is still disoriented? These decisions might shape the future world. Will the pilots of the future, gigantic supersonic transports be able to cope adequately with and develop a resistance

to the internal imbalance caused by such rapid alterations in the rhythm of their cycles? These and others are some of the questions for which answers are being sought.

Studies are now in progress to determine what would happen to an organism, if it were to be placed beyond the range of these cycles that have regulated the rhythm of life since it first appeared on Earth—as in deep space, for example. Dr. Brown has suggested, among other things, putting a potato in an orbit around the Sun. This "Spudnik" would be an invaluable tool for this field of study, since a potato absorbs oxygen and gives out carbon dioxide, and not only has a daily, but also a monthly cycle. If this potato were to be placed beyond the control of these cycles that affect all life on Earth, and survived, then probably man would have one thing less to worry about when he leaves his planet. However, if the potato died due to a lack of guidance in its cycles, then before any long-range journeys can be attempted—as to Mars, for instance—the problem of how to provide these cycles artificially will have to be solved first.

Other studies, branching off from this field, have shown that these biologic rhythms can be used to diagnose rapidly certain ailments, like Cushing's disease and filariasis; also, certain mental disorders such as schizophrenia and manic-depressive psychoses show a definite relationship to these cycles which are, in turn, affected by variations in the phases of the Moon and different fields of a magnetic nature. As a result of some of these studies, doctors are now careful not only of the types of medications they prescribe for their patients, but of *when* they are administered, since, depending on the particular cycle through which the patient's organism may be going, the effect of different medications—histamines and antihistamines, for example—can vary tremendously.

So it is that by using knowledge as old as mankind itself and applying it to a vertiginously-developing technology, lofty new levels of achievement are being attained in this, our brave new era.—AEB



Adventures In Reading



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

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

A single span of life is but a *conscious interlude*. Here is a book which tells how to make the most of this interval of life. Here is an invitation to inquire into startling new concepts. Diagrams; illustrations; nearly 400 pages. Price, \$3.75 (£1/7/3 sterling).

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SELF MASTERY AND FATE WITH THE CYCLES OF LIFE

By H. Spencer Lewis, Ph. D.

This book reveals how we may take advantage of certain periods for success, happiness, and health. It points out those periods which are favorable or unfavorable for certain activities. Charts; diagrams. Price, \$2.95 (£1/1/3 sterling).

WHAT TO EAT—AND WHEN

By Stanley K. Clark, M. D., C. M., F. R. C.

Are you overweight, allergic, or suffering from indigestion? Dr. Clark, a noted specialist on stomach disorders, gives the effects of mind on digestion. Food charts; sample menus. Price, \$2.30 (16/9 sterling).

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