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October 1968 • 40¢

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- *Science*
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**Memory—An Aid
to Success**

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**Habit and
Personal
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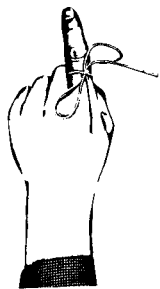
**A forceful and
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Next Month:

Peace of Mind





Time to remind you

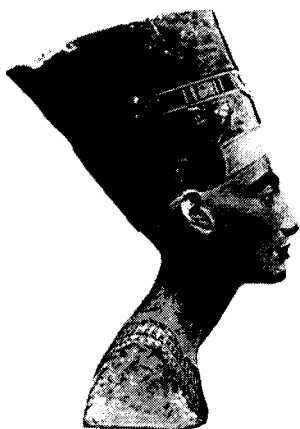
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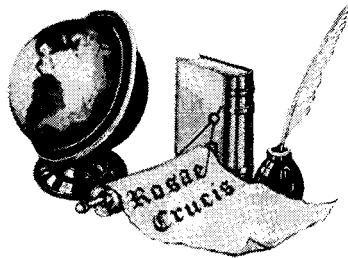
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
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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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CONTENTS

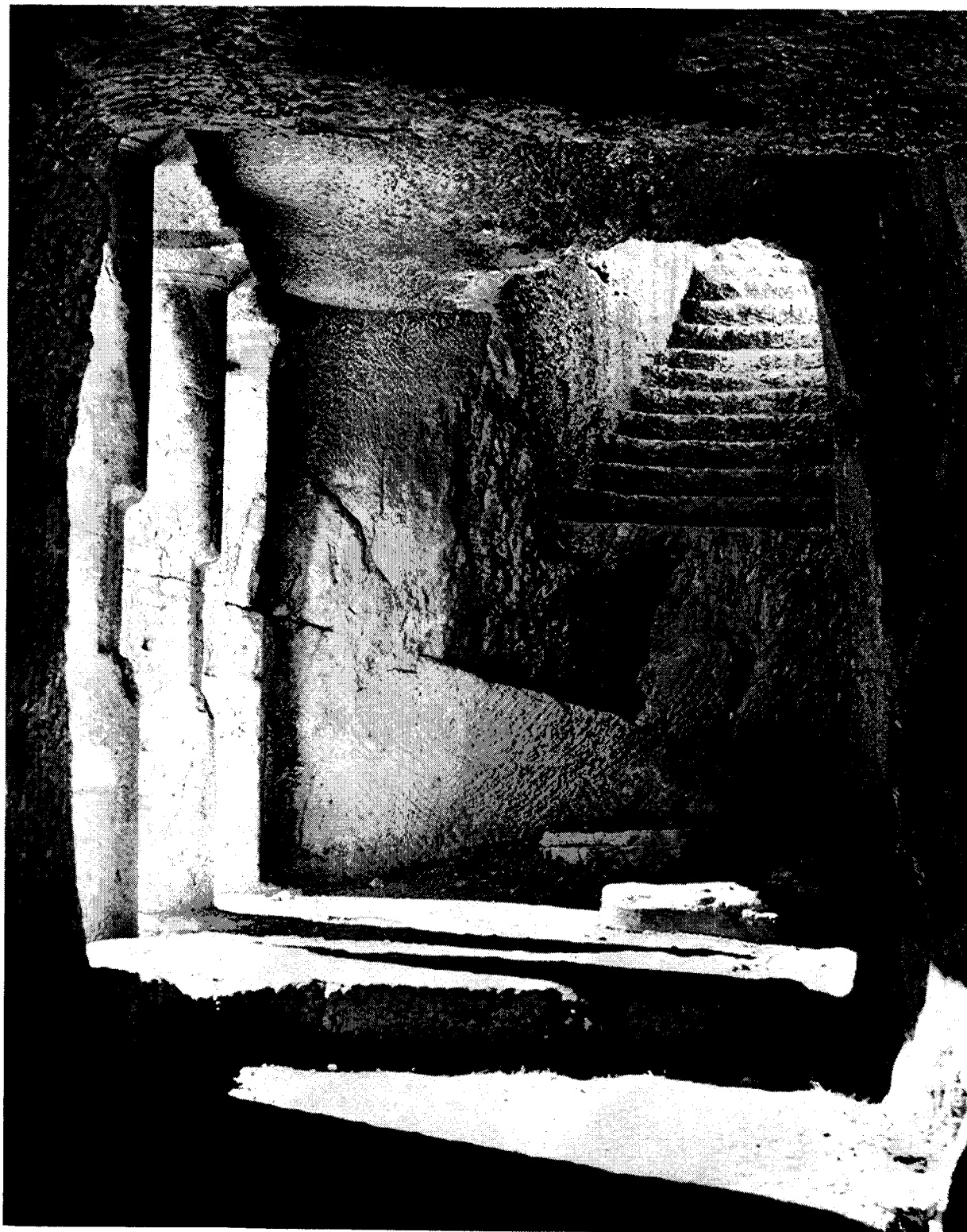
The Heian Shrine in Kyoto, Japan	Cover
Grotto of St. John (Frontispiece)	363
Thought of the Month: Lack of Observation and Communication	364
Education for One World	366
The Sun as A Symbol	369
Cathedral Contacts: Can Idealism Be Practical?	370
Christopher Columbus	372
Medifocus: Heinrich Luebke, President of West Germany	374
Habit and Personal Evolvment	375
The Lost Tribes of Mystics	380
Patriarchs of the Forest	383
Trend of the Times	385
Memory—An Aid to Success	388
Whither Goest Thou?	391
Rosicrucian Activities Around the World	395
The Golden Horn (Illustration)	397
King Tutankhamen's Tomb (Illustration)	398

Volume XLVI

October, 1968

No. 10

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(Photo by AMORC)

GROTTO OF ST. JOHN

This grotto is located in Jerusalem. The Knights of St. John of Jerusalem were founded in the year 1070 to protect and help the Christian pilgrims on their way to the Holy Land. Several such organizations of knights were of the Order known as the Hospitalers. It was from this Order that our present word *hospital* is derived. It is alleged that St. John, with other knights, at times took refuge in this grotto.

THOUGHT OF THE MONTH

By THE IMPERATOR

LACK OF OBSERVATION AND COMMUNICATION

TO COMMUNICATE is to convey a point of intelligence. It is the attempt to transmit from our minds something which we know or an inquiry to gain further knowledge. Without communication in language, verbal or written, and the means of extending it, society could not exist. Men are not permanently bound together by the compulsion of force; rather, they adhere as a unit because of some generally accepted ideal or objective. Mutual communication is the link that makes this collective understanding possible.

Society as it is now may be divisive, as having political, religious, and other factions. But even these segments have the unity of their supporters only because of some form of communication existing between them.

Lack of sufficient communication may leave an individual partially intellectually isolated, even in a densely populated society. He becomes unaware of all the necessary elements or conditions of society that affect his life. He is able neither to grasp opportunities for lack of knowledge of them, nor to avoid imminent circumstances that are to his detriment.

Communication is a dual function. It is both positive and negative. The *positive* quality is the one we ordinarily associate with communication. It is our formulating of ideas and the speaking or writing of them to others. We have something we want others to know, and we relate it in a form which we hope will have intelligence, a meaning to them.

The *negative* function of communication is to be *receptive* to the transmitted intelligence, the thoughts and ideas which others wish to convey to us. This receptive aspect is vitally important; in fact, the positive phase is actually dependent upon it. We cannot give out what we have not received. All our thoughts, of course, that we communi-

cate are not a mere regurgitation of something which we have seen or heard. However, our thoughts are made up of experiences had, things that we have perceived in some form. There is nothing, as an idea, that in every element of its structure is original. It first must have the qualities of that which, in some part, has been previously realized or known to us.

Consequently, the more extensive our experience, the more we know, the more potential is the possibility of our communication—and our understanding of what others are thinking. However, this receptive form of communication is not confined to language alone, whether spoken or written. It also consists of the faculty of observation, *generally*.

Perception and Reality

No matter how we perceive something—whether it is by sight, touch, smell, hearing, or taste—it constitutes a point of knowledge in consciousness. It has a reality, an identity to us. It becomes an element that we evaluate in some manner in relation to ourselves. It is something to be accepted and used, or possibly rejected and avoided. Even if what we experience has no utilitarian value, at least it is what we *know*, and our experience has been expanded that much.

The individual who is personally deficient in *observation* is living a limited life. Many of the problems which he encounters, and often his failures and inadequacies in some personal undertaking, can be attributed to this “poor observation.” This decrease in observation on the part of society is very evident all around us. We can notice how many persons will apparently not observe direction signs when standing almost in front of them. Instead, they will ask others for the direction which they should easily have seen. They will likewise violate many rules and regu-

*The
Rosicrucian
Digest
October
1968*

lations, ethical and legal, not through a willful disregard of them but because the communication of a sign or of some evident circumstance did not reach their comprehension. In other words, they did not observe the very intelligence or knowledge intended for them.

What is the psychological basis upon which observation depends? Primarily, it is objectivity, concentration, or simply the *focusing of our attention*. We are all too aware of the fact that if we are in a brown study, or daydream, we are not conscious of external stimuli. We are not alert to that which may be occurring around us.

There is also the factor of apperception, that is, of *understanding* what we may perceive. As one walks about with eyes open, he may well see signs or hear words spoken which do not arrest his consciousness. It is perhaps because his attention is vacillating from one set of stimuli to another without any one impression registering sufficiently for the mind to give it real meaning, to fully realize what is being perceived. We cannot concentrate on every stimulus that reaches our consciousness, but we can register it sufficiently long enough to give it meaning, to relate it to our environment, and to evaluate any importance it may have to ourselves. There are many who see yet are *blind* and there are many who hear yet are *deaf*. What they see or hear makes little impact upon their consciousness. It is hardly realized and is forgotten immediately. To them, time is mostly a vacuum, as is life.

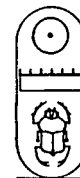
It is psychologically interesting to note this common malfunction of observation in, for example, visitors to a museum gallery. This type of person is usually drawn to enter a museum solely because of *primitive curiosity*. It is not a curiosity motivated by wanting to learn, that is, by the wish to acquire knowledge about something. Rather, they see a number of people entering a building and they are drawn to follow. It is the herd instinct, like crowding about at the scene of a fire or of an accident. Once in the gallery, such persons—deficient in observation—walk by cases or by other exhibits without a moment's hesitation, unable to realize what is in them, actually without knowledge of what their sight is con-

veying to them. They fail in observation, in *receptive communication*. No intelligence, no knowledge has been conveyed to them by their visit to the gallery. When outside the museum, they are usually unable to relate what they saw when inside.

The focus of attention or concentration which is essential to observation is psychologically dependent upon the *intensity* of the stimulus received. Obviously, a bright flash of light or the loud boom of an airplane breaking the sound barrier will engender attention more intensively than a lesser stimulus. However, if we are dependent for observation on just those forced impressions, life is going to be full of hiatuses for us. There will be huge gaps in the experience necessary for a plenary life.

The power of observation must also be cultivated from *within*. One must have the desire to observe, to want to add to his experience. He must compel himself to concentrate, to become attentive to his world, to his environment. This can be accomplished by a personally applied discipline. One can pursue a course of study that requires reasonable concentration. Further, the reading of good literature, reading that requires some thought, not necessarily heavy in its content, is important. Light fiction or newspapers and popular magazines do little to develop concentration and observation.

The more one trains himself by such means to concentrate, the more acute is his observation; it eventually becomes habitual. In other words, he hears, sees, realizes, and knows more things with less effort of will. *Continuous television viewing* nightly is an *obstacle* to the development of observation. The stimulus of television programs is an intense external impact. It forces itself upon consciousness. The consciousness becomes more and more receptive only to these intense impressions, aided and abetted by the emotional states they produce. As a result the individual loses the forcefulness of *self-motivated* attention. He comes to observe only that which literally pounds upon the door of his consciousness. Consequently, his ability to communicate is restricted. He merely regurgitates principally what he "saw and heard on television."



Education for One World

TO BRING forth the essential universality secret in the depths of the soul of the individual would seem to be the obvious object of education for one world.

The logic of the recent educational methodology itself points to the need for a revolution in education towards the above aim.

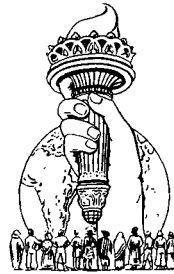
The modern educationist is indeed in search of the soul of the child. The idea of the individual differentiation, the stress on multiple methods of teaching for different categories of students, the recognition of the phenomena of genius, the insistence on the development of an integrated personality and the claim for the freedom of the child to be educated in the manner in which it chooses to be educated—all these have created a new atmosphere which augurs well for the future.

Religion can hardly be expected to fulfill this aim. While it encourages an inner aspiration towards what is regarded as the highest, religion very largely confines itself to creed, dogma, belief and rituals. The universal spirit in Man grows much more rapidly and surely when the conditions of freedom of thought and of dispassionate inquiry and experience are satisfied.

It must also be observed that the inner spirit of man does not grow in isolation from the development of the outer faculties and powers of consciousness.

Education has therefore to be a process with two intertwining operations: It must be the development of the faculties and powers of the outer being pressing towards the inner truths culminating in the awakening of the secret soul and of the essential universality that is deep in the individual; it must be at the same time the pressure of the soul and essential universality in the individual for the growth under their secret guidance of the outer faculties and powers of the being.

The perfection of body, life and mind, their governance and control and



suffusion by the soul whose breath is universality—such would seem to be the substance of integral education, the education of the whole man.

Integration of Humanities and Sciences

The education for One World should mean a synthesis of the contributions of the East and the West. There should also be a true synthesis of Humanities and the Sciences.

Every object in creation has about it a complexity which itself makes the objects a symbol of the unity of knowledge. Several intellectual disciplines meet and intermingle in man's life from moment to moment. Knowledge has been divided and subdivided into Languages, the Fine Arts, Philosophy, Social Sciences, Earth Sciences, Life Sciences, Technical and Professional Disciplines, etc.

It is broadly assumed that the Fine Arts stand for Beauty, the Sciences for Truth, and Professional Courses for executive and productive ability—Power. But one has to realise that the study of each academic subject has to promote certain intellectual abilities, feelings and tastes, intuitive perception and manipulative or productive skills.

Love or intuitive perceptions, truth or the reasoning processes of deduction and induction and analysis and synthesis, beauty or the refinement of emotions and tastes and power or the creativity which produces a new thing of value—these are the aspects of human personality which every academic subject has to stimulate and cultivate.

It may be an epic poem, a temple, an IBM machine, a space rocket or the end-product of any other discipline or disciplines. It is bound to be a thing of value unless passion or prejudice distorts the vision and obscures love.

It may be that the Fine Arts mainly develop and refine tastes and feelings and the Sciences the reasoning faculties. But the fact remains that on the

level of love or intuition men of all disciplines meet.

Every subject has to be taught so as to bring out its manifold potentialities. The particular facts and processes involved in the teaching of each subject may be different but teachers and students have to be made aware of this common background of unity against which it has to be studied.

***Role of Parents, Teachers,
Text-Books, Etc.***

Education for one world must be a living process, and must proceed by illumination and by the kindling of lights by lights.

This would mean the dynamic presence of living examples, the influence of teachers who in their own consciousness comprehend and live the unity of knowledge, synthesis of cultures and oneness of mankind.

Education for one world must start from the earliest moments of childhood. It may be noted that a good many children are under the influence of their inner soul and an innocent sense of universality; they have the fresh eyes looking at the world with curiosity, happily devoid of division of colour, nationality, religion or race. They have a spontaneous turning to love, truth, beauty, knowledge, and power that is not tyrannical. The recognition of these elements by parents and teachers and their nourishment would form a most solid foundation for any future growth towards universality.

The role of the parent or of the teacher is to put the child on the right road to his own perfection and to encourage him to follow it, watching, suggesting, helping but not imposing or interfering. The best method of suggestion is by personal example, daily converse, and the books read from day to day.

These books should contain, for the younger student, the lofty examples of the past given, not as moral lessons, but as things of supreme human interest, and for the elder student, the great thoughts of great souls, the passages of literature which set afire the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the liv-

ing of these great thoughts, noble emotions and aspiring ideals.

There are golden universal reaches of our consciousness, and from there and from the reaches intermediate between them and our ordinary mental consciousness have descended throughout history forces and forms which have become embodied in literature, philosophy, science, in music, dance, art, architecture, sculpture, in great and heroic deeds, and all that is wonderful and precious in the different organised or as-yet unorganised aspects of life.

To put the students in contact with these, Eastern or Western, ancient or modern, would be to provide them with the air and atmosphere in which they can breathe an aspiration to reach again to those peaks of consciousness and to create still newer forms which would bring the golden day nearer for the humanity.

Opportunities should be given to students, as far as possible, of embodying in action the deeper and nobler impulses which rise within them.

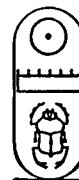
The undesirable impulses and habits should not be treated harshly. The child should not be scolded. Particularly, care should be taken not to rebuke the child for a fault which one commits oneself. Children are very keen and clear sighted observers. They soon find out the educator's weakness and note them without pity.

The child should be encouraged to think of wrong impulses not as sins or offences, but as symptoms of curable disease alterable by a steady and sustained effort of the will, falsehood being rejected and replaced by truth, fear by courage, selfishness by sacrifice and renunciation, malice by love.

Great care should be taken that unformed virtues are not rejected as faults. The wildness and recklessness of many young natures are only overflowings of excessive strength, greatness and nobility. They should be purified, not discouraged.

The teacher should ensure that the child gradually begins to be aware of the psychological centre of his being, the centre of true and deep integration and of the highest truth of our existence.

(continued overleaf)



With this growing awareness, the child should be taught to concentrate on this presence and make it more and more of living fact. He should be taught that whenever there is an inner uneasiness, he should not pass it aside and try to forget it, but should attend to it, and try to find out by inner observation the cause of uneasiness so that it can be removed by inner and outer methods.

It should be emphasised that if one has a sincere aspiration, a persistent and dynamic will, one is sure to meet in one way or another, externally by study and instruction, internally by concentration, revelation and experience, the help one needs to reach the goal; only one thing is absolutely indispensable: the will to discover and to realise. This discovery and realisation should be the primary occupation of the being, 'the pearl of great price' that one should acquire at any cost.

More than books and study on the class bench, it is the experience of the international atmosphere that promotes education for one world. This international atmosphere should be achieved

in such a way that the different cultures of the world are accessible to all, not merely intellectually in ideas, theories, principles and languages, but also vitally in habits, customs, in art under all forms such as painting, sculpture, music, architecture, decorative arts and crafts and physically through dress, games, sports, industries, food and even reconstruction of natural scenery.

The ideal is that every nation with its distinctive culture should have a contribution of its own to make so that it would find a practical and concrete interest in cultural synthesis and collaborate in this work.

At the higher levels of education, the student should be enabled not only to think widely and universally but also live widely and universally.

This alone would ensure a future humanity that would have the privilege of enjoying perpetual indivisible human unity.

Summary of the Seminar held at Pondicherry from August 12 to 16, 1967, under the Presidentship of Dr. C. D. Deshmukh.

(Reprinted from *Bhavan's Journal*)



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October
1968**

The Sun as a Symbol

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

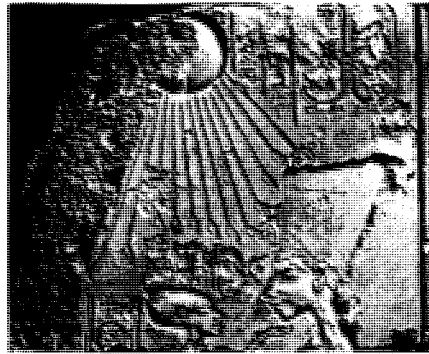
THE AZTECS, the ancient Egyptians, and people of various other cultures have been described as *sun worshipers*. Certainly in ancient Egypt the sun and its likeness figured prominently in their religious worship. No doubt the less developed Egyptians actually directed their worship to the sun—in the same sense that undeveloped Christians might direct their worship to a material crucifix.

Certainly the *sun* itself is a power in our lives, and therefore there is justification for regarding it with awe and respect. The sun brings forth and sustains all things that grow and nourish us. It is the source of all common forms of energy that we harness for our use. The gyrations of the earth around the sun make it appear that the sun itself determines our cycles of seasons and of day and night. But beyond the physical influence of the sun are significant concepts for which the sun is an apt symbol.

One aspect of the sun that easily escapes our attention is the simple fact that we perceive the sun only by its own light. Nothing we can do makes the sun apparent, but because it is effulgent we can see it and we can also use and direct its energy. In the same way the spiritual source of all being is conceived as effulgent. We manifest and direct its energy, even when we don't think about it. We can reflect its light back upon itself, like a mirror in sunlight; but we are conscious of it only by virtue of its own radiance.

The beneficence of the sun, representing the benevolence of the Cosmic, was portrayed in Egypt by *rays*—lines—radiating down from the sun, some of the lines ending in the form of outstretched hands. In a different sense the sun represents only a part of cosmic energy. Without the earthly elements—water and soil—the sun could not bring forth life. In the absence of water, the sun power withers vegetation that would thrive otherwise.

The sun itself appears as a disk or circle. But in the midst of our solar



TEL-EL-AMARNA BAS-RELIEF

This Bas-Relief in the Rosierueian Egyptian Museum is a portion of an ancient Egyptian door screen decorated on both sides. It is from a scene representing Queen Nefertiti holding on her knees one of her daughters, who is caressing her chin. Above is seen the symbolic Solar Disk of Aten, historically associated with Akhenaton, famous Egyptian Pharaoh.

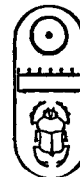
The inscriptions near the disk were the protocol of the Solar Disk and the lower ones near Nefertiti, completely obliterated, probably that of Akhenaton.

system it is represented by a dot at the center of concentric circles. This gives it a dual role in mystical symbolism: the sun, like the Cosmic Source, is at the center, but at the same time it is in all the manifestations that result from it. This idea may be pursued in more esoteric parallels.

Some of the accompanying effects of the sun are the clouds that obscure it, the foliage that gives shade from the sun, and the air that also modifies sunlight. The sun in turn penetrates and affects these secondary features of the earth that resulted from the sun in the first place. Almost literally the sun is both inside and outside its manifestations.

The planet Earth, together with Mercury and Venus, is within the extended *atmosphere* of the sun, that is, within the range of its magnetic storms, eruptions, and discharge of fine matter. Our relationship with the sun is more intimate than that of the remote planets. We are truly within it, as its manifestations are everywhere within and around us.

These examples do not exhaust the possibilities of the symbolism of the sun. How can we say, when a worshiper addresses the sun, whether he sees the orb of the sun, or its life-giving energies, or its cosmic and spiritual symbolism?

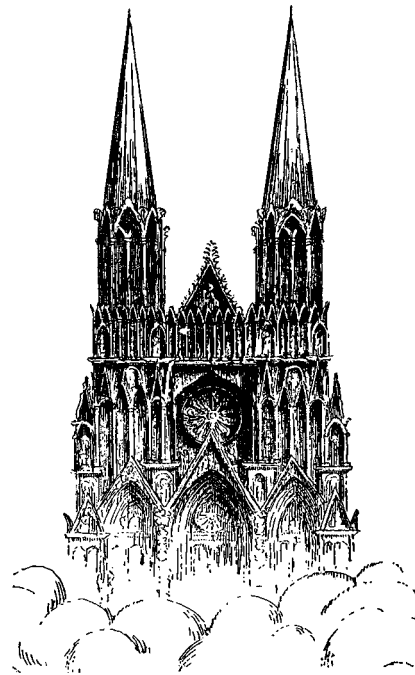


IN RECENT MONTHS the age-old controversy between idealism and the practical world has been front-page news. Some young people are trying to answer the question of how to relate their ideals to the conditions that exist in the practical world. This problem has its roots in the basic conflict between idealism and materialism. As long as human society is in conflict or has a difference of opinion between those who subscribe to one or the other extreme, the problem will continue to exist in the minds of all people who attempt to reach a satisfactory adjustment in their own thinking and behavior.

Various methods have been used and are used today by those who believe that they have solved their particular problems. One way is to ignore, forsake, or shut oneself off from the material world. To lead a life entirely isolated from the world and its problems may have certain advantages and may not necessarily be an indication of a degree of one's support of his ideals, but it is somewhat like the mythical ostrich who upon hiding his head in the sand believes himself safe from his enemies.

The material world exists as it does today whether we like it or not. If our ideals clash with the majority opinion of the material world, we are not going to solve completely the existing conflict by ignoring that world altogether. Idealism can be supported without compromise within the world in which we find ourselves. If we were not for some reason placed here to face the consequences of the physical world, then we would possibly exist in a world entirely consistent with our ideals, but it can never be forgotten that materially and physically every human being is still in a formative position. He is learning, he is gaining experience, and the experience that he gains may be dependent upon the problems and possible conflicts that cannot be provided through any other means than the material world.

Man has obligations to his Creator, to his fellow men, and to himself. To ignore *any one* of these obligations is to become unbalanced and, to a certain extent, a misfit in the scheme into



Cathedral Contacts

CAN IDEALISM BE PRACTICAL?

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

which he is born. Possibly some individuals can find complete satisfaction in considering only their obligation to God. The monastic life may settle the problem for such individuals, but there are few capable of gaining the experience they need under such circumstances. This is due to the fact that part of one's obligation to God also involves his obligation to other human beings and to himself.

If an individual chooses to stress only his obligation to himself, selfishness is the result. To ignore everything else, even though making self-development the prime purpose of life, is to forget the other two obligations and would mean leading a comparatively useless life insofar as others are concerned or, because of concentration upon self, actually becoming a detriment to other people's living.

The same applies to the third possibility. Exclusively devoting oneself to

**The
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October
1968**

one's fellow men may be very much misunderstood by the very ones whom we seek to serve. The conclusion is obvious—that man does have all three obligations and, unless he attempts to balance his life to include a reasonable awareness of all three possibilities, a part of his experience is being ignored.

To meet all of one's obligations in a practical world, an individual must constantly face the necessity of attaining certain material things. Food and shelter are necessary material accompaniments to existence. Extreme idealism, however, as in the case of some young people today, would teach us to have no thought for the source of our food or comfort or even any care for tomorrow, but to so live, while it might serve self, does not take into consideration the other two obligations to God and man.

Can an individual be consistent to his ideals and purposes and at the same time compete in a world where selfishness and greed seem to be the primary motives by which most men live? There have been many times when individuals who have upheld their ideals rather than to subscribe to methods or activities contrary to their ideals have suffered by so doing. In recent months a number of persons have made themselves martyrs to a cause. On the other hand, there are thousands of other people who have lived moderate lives, upheld their ideals without compromise, and never found themselves in the extreme position of willfully giving up their lives to uphold their idealism. Needless to say, the extreme cases come to our attention more than the ordinary. Few men have sacrificed much for their ideals, but many have stood by their ideals at some inconvenience and difficulty and gained respect by so doing, as well as fulfillment of self.

In the final analysis, the decision between one's ideals and the demands of the material world must be relegated to the role of conscience. The basic character that makes up our individual natures controls our conscience, which is probably only a reflection of the ideals to which we subscribe and the character by which we live. Conscience will direct us, if we will let it, by emphasizing in our own thoughts the difference between values. If an individual places more value on possession of huge sums of money, regardless of how they might be obtained, in contrast with a clear conscience and peace of mind, then his actions will be questionable insofar as his idealism is concerned.

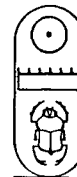
On the other hand, if the loss of certain material advantages is secondary to the establishment of peace of mind and self-development, no one subscribing to such idealism will feel that sacrifice has been great in passing by some of the material things that might be his at the sacrifice of ideals. Probably the world needs more practical idealism, more individuals willing to subordinate the satisfaction of their senses and the desire for material gain so that ideals might prevail over a greater part of humanity.

The Cathedral of the Soul

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

CONSTITUTIONAL GUARANTEES

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



Christopher Columbus

A man of destiny

by BENNIE BENGTSON

IT IS OFTEN said that, in order to succeed, you have to know what you are about. But Columbus succeeded quite well even though, as a wit once remarked, he did not know where he was going when he started out, did not know where he was when he discovered land in the West Indies, and did not know where he had been after he got back home again!

To be sure, he was trying to reach Asia and the lands from which Europe was obtaining its supply of spices. But, when he landed on Watlings Island in the Bahamas and named it San Salvador, he thought that he had reached an island off the coast of Asia. Today we know that he was completely mistaken, and that he missed his goal by a little matter of seven or eight thousand miles or so. He did not suspect that the continents of North and South America lay between Europe and his destination—not even on later voyages, when he touched on the mainland of Central and South America. He died in 1506, still believing that he had reached the coast of Asia by sailing west.

Born Cristoforo Colombo in or near Genoa, Italy, around the year 1451, his parents were well-to-do weavers. Apparently weaving held little interest for Cristoforo, for he went to sea while a young man, settling in Portugal. He married Felipa Moñiz de Perestrello, the daughter of a distinguished navigator.

It has been said that most people of that era believed the world was flat, and that Columbus was something of a heretic in his conviction that the earth was round. Actually many learned men of the time thought the world was round. Where they differed from Columbus was in figuring the size of this global earth. He was sure that by sailing three thousand miles in a west-



erly direction he would reach China or Japan.

The distance is more like eleven thousand miles—and that only if he went by way of the Panama Canal which of course was not dug until some four hundred years later.

Filled with the idea of reaching the Far East by sailing west, but lacking the means and ships, he appealed for aid to King John of Portugal who, since the Portuguese were doing very well at reaching the Indies by sailing around Africa and into the Indian Ocean, appears to have been only mildly interested. The King thought Columbus a visionary.

However, before turning him down he did submit the proposal to a group of Portuguese astronomers and navigators. They did not dispute the proposition that Asia could be reached by sailing westward but argued that the distance was much greater than claimed by Columbus, and that food and supplies for so long a voyage could not hold out.

Cristoforo Colombo (to use the Italian form of his name) or Cristóbal Colón (which is the Spanish version) next tried to gain support in Italy, England, and Spain, not to mention France. He was unsuccessful with the first three named and was setting out for France when King Ferdinand and Queen Isabella of Spain reconsidered his proposition and sent for him.

Outfitted with three small ships, the 100-ton *Santa Maria*, the 50-ton *Pinta*, and the 40-ton *Niña*, and a crew of less than a hundred men, he set out from Palos, in Spain, on August 3, 1492.

**The
Rosicrucian
Digest
October
1968**

Eight days later he reached the Canary Islands, spending some time there repairing his ships. On September 9, he sailed west into the unknown, into an unmapped and uncharted sea. After that, in the words of the poet Joaquin Miller, it was *Sail on! Sail on! and on!*

They sailed through the dense floating seaweeds of the Sargasso Sea, then on through an islandless ocean for a month. Navigation must have been almost entirely by dead reckoning, as they had few instruments. His men became restless and fearful, and finally on October 9th Columbus averted mutiny only because he promised that he would turn back if they failed to sight land within three days.

Discoveries in the West Indies

Luck was with him, for on the eleventh they saw, floating on the water, tree branches and sticks. They saw birds too and sailed in the direction they flew. During the night they thought they saw a light, and on the morning of the twelfth, Rodrigo de Triana, the lookout on the *Pinta*, shouted "Tierra! Tierra!" (Land! Land!). Exploring further, he found Cuba late in October and Haiti on December 6. At Haiti the *Santa Maria*, his flagship, ran aground and was wrecked.

After a stormy voyage in the *Pinta* and the *Niña*, Columbus was back in Palos, Spain, by mid-March of 1493. Reporting his discoveries to the court of Ferdinand and Isabella in Barcelona, he was greeted with enthusiasm and showered with honors. He made three more voyages to the New World—in 1493, 1498, and 1502—during which he discovered Trinidad, Puerto Rico, and other islands of the West Indies, and the mainland of South and Central America.

Colonies were established at Haiti and elsewhere. Trouble arose, for he could not get along with the governors sent out from Spain. He failed to find much gold, nor did he find the spices he sought. Once he was sent home in chains.

In 1504 his friend Queen Isabella died, and after that his fortunes declined. Two years later—in 1506—he died in poverty at Valladolid, ridiculed and discredited, but still believing he had reached Asia.

By an ironic twist of fate Columbus even missed out in having the New World named in his honor. He lost it to a "Johnny-come-lately" on the scene, to a countryman of his—another Italian—by the name of Americus Vesputius. Taking part in several voyages to the West Indies from 1497 through 1503, he came to realize that these lands were a *New World* and a new continent, and that they were not even close to Asia. In the story of his travels published in 1507 he said so, and his arguments so impressed geographers of the time that one of them, Martin Waldseemüller of Germany, suggested that the lands to the west be named America.

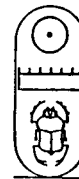
To be sure Columbus has not been completely forgotten, today a South American nation—Colombia—bears his name, and a province in western Canada—British Columbia. No less than seventeen cities and towns in the United States are named Columbus, while seventeen others are called Columbia. There are many variations too, as Columbia City, Columbia Park, Columbiaville, Columbus Junction, and so on. And a great university located in New York City is named Columbia University.

400th Anniversary

In 1893 the World's Columbian Exposition or Fair, commemorating the Four Hundredth Anniversary of the landing of Columbus in the West Indies, was held in Chicago a year late because the preparations were not complete. At the same time the U. S. Post Office Department released its first commemorative postage stamps, the famous Columbian issue—a series of sixteen values, ranging from one cent to five dollars; it is by far and away the most elaborate set of commemoratives ever issued by the Postal Department.

The designs show the landing of Columbus, his welcome home, the announcement of his discoveries, his ships, his portrait, as well as other events connected with his voyages. In the opinion of many philatelists, they are the finest of all the commemoratives turned out by the United States.

So it would seem that Columbus fared better than Leif Ericson, the Viking, who, it is now pretty well



established, landed on the American continent about A. D. 1000, or five hundred years before Columbus. As far as I know, no country, city, lake, or mountain range bears his name. Nor is there a Leif Ericson Day. Leif and his Viking raiders came by way of Iceland and Greenland. They sought no help or support from either crown or country, for they built and sailed their own ships and made their own way.

But even if it is more accurate to say that Columbus rediscovered America rather than that he discovered it, this still does not detract from the daring and the glory of his pioneer efforts and accomplishments. His voyage changed the destiny of the whole world.

So by all means let us celebrate

Columbus Day on October 12 and honor his great achievements. In 1954 the city of Genoa, Italy—his birthplace—sent a twenty-foot bronze statue of the famous admiral and navigator to Columbus, Ohio. It was dedicated on October 12 with impressive ceremonies. Boston has had Columbus Day celebrations that lasted for three days. Los Angeles, San Francisco, and other large American cities have also noted the day with appropriate observances, parades, and speechmaking. Columbus, it would appear, did not profit financially from his daring and adventurous voyage, and he did not receive the credit he should have had; yet he is not forgotten, nor is there any danger that he will be. October 12, the day of his landing in the New World, is being remembered and celebrated throughout the Americas.



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.

November: The personality for November is Heinrich Luebke, President of West Germany.

The code word is LOOK.

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



January:

The personality for the month of January will be Sir Seewoosagur Rangooram, Prime Minister of Mauritius.

The code word will be POLL.



SEEWOOSAGUR RANGOOLAM

HEINRICH LUEBKE

*The
Rosicrucian
Digest
October
1968*

Habit and Personal Evolvement

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

Member of the
Rose-Croix University Faculty

A FEW YEARS ago a famous comedian made the observation that everybody talks about the weather, but no one ever does anything about it. The same cannot be said concerning the subject of this article, for regardless of how little or how much we talk about habit, all of us are constantly doing something about it. We are rigidly and perpetually held within the grip of its influence. Habit is one of the most forceful and constant influences controlling human action.

It was in a psychology class during college days that I began a formal study of habit. However, at that time my interest in the subject was primarily academic. We studied various experiments involving the actions and reactions of animals and humans in the presence of certain stimuli, and then the effort was made to determine the relationship between these various responses and the delicate nerve structure of the organisms that were being tested. In recent years, however, the more practical aspects of this subject have captured my attention and interest. Now I am more deeply concerned about *what* habit is doing to me and to millions of other human beings.

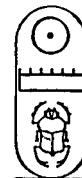
Consider just a few of the practical and thought-provoking facts about habit. Most of our actions can be accounted for on the basis of habit. It especially controls our responses when we are suddenly confronted by a difficult or an exasperating situation. When some exciting moment occurs or a provoking problem presents itself unexpectedly, we are immediately thrown back upon our subconscious, and we respond either willingly or unwillingly according to a pattern of behavior imposed upon us by a system of habit that has been built through the years.

Another sobering fact reminds us that many of our habits are formed unconsciously. While a large number of habits may slip subtly into one's personality and begin to determine the direction and quality of behavioral patterns before their presence is realized, the elimination of such habits will require conscious effort and strong determination by the one who has acquired them. Fortunately, many of the habits we acquire are not too serious in their effects and may serve simply as harmless traits in the total process of our becoming distinct and individual personalities.

On the other hand, there are certain habits which retard one's progress by distorting the proper balance of the personality and seriously limiting its capabilities. These troublesome and undesirable habits are, unfortunately, just as easily acquired and as equally stubborn to eliminate as are the preferred ones. No doubt there are those who recognize the presence of some detrimental habit in their lives and would prefer to be freed from its enslavement; but the habit is so deeply entrenched, and the effort required to eliminate it is so great, that they are unwilling to pay the necessary price in terms of self-discipline to achieve their freedom. As a result they go on living with something which they would prefer not to have. Through lack of resolve and proper exercise of will one has the tendency to become mere putty within the stern circumstances of his daily life.

A Laborsaving Device

Habit constitutes a great laborsaving device. It increases our speed, skill, and efficiency. If it were possible for one to escape the law of habit for just one day, he would discover that the simplest and most trivial task of the daily routine would become difficult, perplexing, and exhausting. The simple matter of dressing in the morning in preparation for the day's work, or driving the car around a city block, or the preparation of an ordinary meal without the aid of habit would require a normal day's expenditure of energy for its performance. The force of habit builds for perfection and excellence in whatever enterprise we pursue. For instance, consider the artist, the musician,



the surgeon, or the pilot, and note how the excellence of their performance relates to habit. Concerning the economy of habit, William James said: "Habit simplifies our movements, makes them accurate, and diminishes fatigue."

Habits within a single personality sometimes sustain a strange and complex relationship to each other. It is quite possible, and in certain instances it so happens, that an undesirable habit will attach itself to a good habit. In other words, these destructive habits are parasitic in nature; they reduce the effectiveness of the desirable habits to which they are attached and upon which they thrive, or they may completely destroy their value. For example, one may have the very good habit of setting aside a period of time each day in which to seek solitude where he is undisturbed by the confusing and noisy commerce of the day's traffic; but in coming to such a place, instead of using the opportunity for constructive thought and profitable meditation, he may develop the habit of wasting those precious moments in idle daydreaming and negative thinking. These destructive parasites may go unnoticed by us because of the overshadowing presence of their more wholesome and desirable host out of which they grow.

Vital Force

If a person will take time to reflect carefully upon his past experiences, giving special attention to the successes and failures and also to the moments of happiness and times of regret which stand out in his memory, he will be able to observe how the force of habits acquired has been creatively involved in bringing about those various experiences. A serious study of habit and the important role it plays in human life and conduct will lead to the conclusion that it is a vital factor in the behavioral pattern of all human conduct and that it is a subject which demands our most careful and thoughtful attention. Since habit determines to a great extent the direction and character of practically everything we think, say, and do, it is very *urgent* that we employ all possible means in utilizing the great force of this natural law in our own personal evolution.

With these significant aspects of the subject in mind, we naturally raise the question: "What can be done about all this?" If we were to take a reflective inventory of our own personalities, perhaps many of us would discover that there are at least two important things that we can and need to do in regard to this matter. First, we need to eliminate certain undesirable habits which we have acquired through the years; and second, we need to create new habits of such a quality that they will add to the stockpile of whatever good ones we may happen to have already. If at this point our assumption is a valid one, the situation calls for actions that are both corrective and constructive on our part.

Breaking A Habit

Our first step in breaking a bad habit is to discover what the habit is or to realize the fact that we have it. But such recognition or discovery may be a very difficult thing to accomplish. After a habit has served our fancy and ego-centric purposes for a number of years, it may appear good and noble to us, regardless of its character. It can be detected, however, through sustained reflection, self-analysis, and prayerful meditation. Often a critical introspection proves to be both profitable and startlingly revealing. The ancient Greeks well knew the value of critical self-analysis and introspection, for one of their most famous slogans was: "Know thyself."

After we have made this important discovery, our next step is to kindle a deep desire to get rid of it. Sometimes this can best be accomplished by observing that same habit in the life of some other person, for it will appear much more obnoxious to us when seen within the context of some other personality than when it is observed as performing services in behalf of our own whims.

Our third and final step is the formation of a good habit relating to the same subject as that of the undesirable one. This is the positive approach. For example, if we have the habit of entertaining evil and unwholesome thoughts when certain subjects are introduced, we can create the habit of holding some

good and wholesome thought in mind when that particular subject is brought to our mind. Whatever the undesirable habit may be, it can be broken through the creation of a good one that has to do with the same specific subject.

Almost everyone recognizes the importance of one's personality in all his social contacts. It is a fact quite generally accepted among people that the nature of an individual's personality is a strong factor in determining the extent of his success or failure in any enterprise in which human relationships are involved. The term *personality* has been defined as "the totality of one's habits." Whether or not we accept this definition of personality, it must be admitted that habits play a very prominent role in personal evolution.

Epictetus, the Stoic philosopher, while speaking concerning the effects of evil habits, said: "If you have given way to anger, be sure that over and above the evil involved therein, you have strengthened the habit, and added fuel to the fire. If overcome by a temptation of the flesh, do not reckon it a single defeat, but that you have also strengthened your dissolute habits."

Constructive Use

But the force of habit is just as available for constructive use as it is for destructive effects. The kind of use we make of this great source of power will depend upon our attitude and purposes in life. Taste is clearly reflected in our habits. One may become accustomed to looking for the good and beautiful in all life situations, and this practice will tend to lead him toward that to which he is inclined.

Two men may walk along the same street and have equal ability for observation of the same objects. One may be directed by the habit of always looking for the better and more worthwhile things in life. He will come through the experience with an entirely different collection of memories than the one who is always looking for the base and vulgar sights. It might be well, however, at this point to state that one should be able to recognize the evil in order to be more qualified in dealing with it. The chief emphasis of observa-

tion and reflection should be placed upon the positive and the good aspects of life. Habits not only help and hinder us, but they also reflect who and what we are.

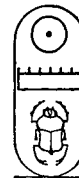
Habit and taste influence each other in the processes of their formation and development within an individual personality. In other words, the kind of habits one acquires and develops will be determined to a great extent by his taste, and his taste will be cultivated through the function of habit. The story has been told of two men who were walking down a busy street in a large city one day during the rush hour. One of the men was an entomologist and the other a businessman. Suddenly the entomologist paused and said to his companion: "Listen, do you hear that?" His companion replied: "Hear what? All I can hear is the noise of the traffic."

Then the entomologist walked over to the edge of the sidewalk and pointed toward a cricket that was making a chirping sound which could be heard only faintly against the roar of traffic. His companion was astonished that this scientist was able to catch the feeble sound of the cricket in the midst of the noisy city. The entomologist explained to his friend that as a specialized zoologist he had trained his ear to catch and identify the various sounds of insects. He then took a silver coin from his pocket and dropped it upon the sidewalk. The sound of the coin on the concrete was very little if any louder than that of the cricket; yet it attracted the attention of a number of the people who were passing by. The scientist went on to explain that we hear what we are trained to hear. The passing crowd may have heard the chirping cricket and was not concerned enough about the matter to give it any attention, but even this is doubtful. Their interest and taste were orientated to more mercenary matters.

It is a very wholesome and needful discipline for a person to take an occasional inventory of his habits to discover if there are any undesirable ones lurking within his personality which tend to interfere with the full and noblest realization of himself. Through

(continued on page 396)

[377]



IN MEMORIAM



Frater Peter Falcone passed through transition Sunday, September 8, at 8:55 a.m. A Frater of long standing, Peter Falcone held a responsible position on the Staff of the Order at Rosicrucian Park. He spent long hours in past years assisting Dr. H. Spencer Lewis, with two others, in the laboratories of the Order working on the Emperor's experiments and scientific projects. At that time he was not officially on the Staff and his labors were voluntary. There developed a very close friendship and camaraderie between him and Dr. H. Spencer Lewis.

At one time, Frater Falcone was named by a Rosicrucian Convention as Chairman of the Defense Committee. This was a committee concerned with the defense of integrity and welfare of the Order.

Subsequently Frater Falcone became a member of the Staff of the Order as Superintendent of Buildings and Grounds. This position he held for years with distinction. His duties eventually were enlarged to include direction of the Rosicrucian Sound Recording Department which latter position he held until his retirement.

Frater Falcone traveled extensively accompanying the present Emperor, Ralph M. Lewis, of whom he was a personal friend, on camera expeditions to remote corners of the globe—such expeditions for the purpose of producing sound and color films for AMORC. He was also well known to Rosicrucians in Europe, having attended the European Conventions in London and Paris, and Conclaves in other European nations.

A Rosicrucian funeral was conducted for him with many Rosicrucians in attendance. Frater Falcone, a veteran of two wars, was interred in a military cemetery with a Marine Honor Guard officiating.



FINAL CALL TO CONCLAVES

Take to the winter months the warm memories of a Rosicrucian Conclave. The meetings listed below offer much in the way of demonstration, inspiration, and fellowship. Help to support Rosicrucian activity in your area by being part of these meetings.

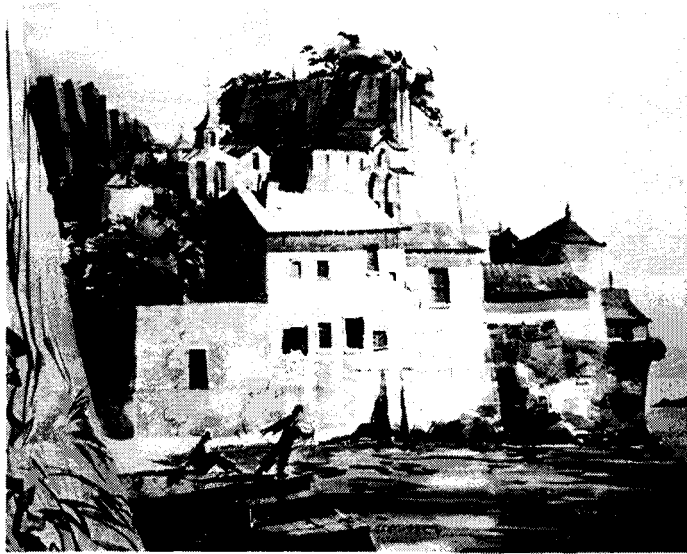
MILWAUKEE, WISCONSIN—November 2-3. Grand Lodge will be represented by Grand Councilors George Fenzke and George Meeker; and Inspectors General Dr. Lonnie Edwards, Dr. Hugh Brooks, and Marcelle Schoeneman. For further information, contact James B. Butts, 504 Wells Street, Rt. 3, Lake Geneva, Wisconsin 53147, or Otto Mueller, 216 E. Smith Street, Milwaukee, Wisconsin 53207.

PHILADELPHIA, PENNSYLVANIA—November 3. For further information, contact Dorothy Goerlich, 2346 Boyd Road, Huntingdon Valley, Pennsylvania 19006.

PROVIDENCE, RHODE ISLAND—November 10-11. For further information, contact John Frary, Roger Williams Chapter, AMORC, 461 Smithfield Avenue, Pawtucket, Rhode Island 02860.

SAN FRANCISCO, CALIFORNIA—November 16-17. Central California Conclave. Grand Lodge will be represented by Emperor Ralph M. Lewis. For further information, contact Hans Kramer, 5316 Miles Avenue, Oakland, California 94619.

LANSING, MICHIGAN—November 17. For further information, contact Dorothy E. Schlott, 1209 Whyte Street, Lansing, Michigan 48906.



During September an exhibition of interesting works by the West Coast Watercolor Society was presented in the Rosicrucian Art Gallery.

This group, limited to fifty nationally known artists, is reputed to be the only society in the United States devoted solely to transparent watercolor painting.

Shown is a work by Gerald F. Brommer, entitled *Budva, Yugoslavia*.



Accept This Gift

We would like to send you a *gift*, a copy of the *Rosicrucian Forum*—if you are not already one of the readers of this fascinating instructive magazine.

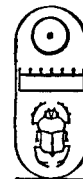
The *Rosicrucian Forum* is a personal, *private* publication for Rosicrucian members **only**. It contains special answers to questions which have been submitted to the *Imperator* and Supreme Officers. It contains subjects that cannot ordinarily be conveyed in a magazine which goes to the general public.

We are certain you will want this private publication for members which was first introduced by Dr. H. Spencer Lewis. You will enjoy reading it as do several thousand other Rosicrucians throughout the world.

Therefore, if you are not receiving the *Rosicrucian Forum* and want to learn firsthand of its interest and value, ask for the sample **free gift copy**. Write to the address below, and a back copy will be immediately sent to you. (Remember: The *Rosicrucian Forum* is for members only!)

THE ROSICRUCIAN FORUM

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The Lost Tribes of Mystics

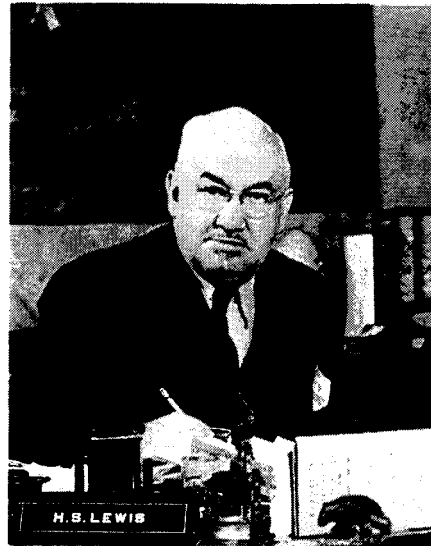
by DR. H. SPENCER LEWIS, F. R. C.

MUCH HAS been written and said about the lost tribes of Israel. Very often, a writer on this subject will deal almost exclusively with the religious or theoretical points involved, but there are other points of equal interest and perhaps more fascinating to the student of mysticism.

The name *Israel* should be divided so that it reads as *Isra-el*. It was originally an Egyptian term, conferred upon the peoples who came into Egypt from strange lands and dwelt there a while, only to pass on to other lands. In the name *Isra-el* we find the keynotes to the ancient mystical beliefs of these people. We need only read of their traditional experiences, even in the Christian Bible, to understand that these people were of various divisions but of one race, who had come together through their mystical understanding and development. Nearly all that is said of them in the Christian Bible is symbolical, allegorical, and mystical.

If the accounts of them are read as history unveiled, we do not find anything peculiar about them, except what seem to be contradictions and apparent inconsistencies. If, on the other hand, we read about them with the understanding that the facts given are allegorical and mystical, we plainly realize a great picture of a beautiful nature.

The question rises instantly as to where these people finally dwelt and what became of their great knowledge and powers. We cannot believe that these tribes, as they were called, went to Palestine or Syria or the surrounding countries, and remained there forever, being absorbed into other races or tribes, and that not only their individuality as a race was completely lost or molded into a new race, but that their great knowledge and mystical



powers were also completely lost to all future races. That would be truly a mystery in civilization, and it is no wonder that those who believe this sort of thing point to this situation as one of the unsolved mysteries of history. It is a mystery only when misunderstood and no longer so when we realize the real facts.

One of the greatest of these Israelites was Akiba, who became what we today would call a Rabbi among his people, or, in other words, a master of their philosophy and mystical teachings. He says in one of his ancient writings that they adopted a very strict law regarding ceremonialism and ritualistic practice in their religious work, solely to exclude any possibility of idolatry's entering into the thoughts of their people.

They had but one God, the ever-living God, as their idol. They called Him *Jehovah*. Originally, the final "h" was not a part of the name, and even the vowel sounds of the name are not identical today with the ancient name, for it was never pronounced except under certain conditions within the great tabernacle. Moses was not their spiritual guide, but a prophet who interpreted the signs of the times and revealed to them the meaning of certain things.

After these people had passed through Egypt and had come into contact with

*The
Rosicrucian
Digest
October
1968*

the various priesthood beliefs of that country, they were astonished to find in Palestine and Syria many other religious beliefs, each contesting for supremacy. They had great difficulty in holding their younger people steadfast to the ancient teachings, which they knew were true and which had saved them in many unusual circumstances. Therefore, they attempted to consolidate themselves into a secret organization or a separate people, preventing as much as possible any contact between the younger generation of their tribes and the adults of the pagan nations.

To hold themselves strictly within their own teachings, they adopted the strictest rules and regulations that have ever been placed upon any people voluntarily in connection with religion or the philosophy of life. Yet the circumstances of the country and the conditions under which these Israelites had to live forced them to separate and live in various communities widely apart and finally to spread to the border of other lands. This left the doorway open to contamination so far as the younger generations were concerned, and the ultimate result was that many of the younger people wandered away into foreign lands and adopted foreign customs of living.

So successful had been the work of establishing the principles of the mystical teachings in the minds of the younger people, however, that even though these youths joined caravans and journeyed into distant countries and went upon the seas and in other ways gradually left the land of their fathers, they did not forsake all of their teachings nor forget the marvelous knowledge which was their inheritance.

Astronomy was one of the great sciences in which they had become interested after their contact with the wise men of Egypt, but their greater knowledge pertained to healing and the laws of nature in addition to their very intimate knowledge of spiritual laws. The teachings of Apollonius of Tyana, who conducted a school at Smyrna, also modified some of the Israelite principles and widened their knowledge of mystical laws.

As years passed by, the older members of the Israelites passed to the

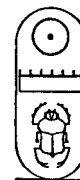
beyond and only the younger generations, widely scattered, remained to carry on the ideals and teachings of their forebears. By intermarriage, a new race was rapidly developing, constituting the Jewish race of the present day. But this Jewish race was not of the pure blood of the Israelites; it was merely descended from them as a branch from a tree. The mystery of the youths who wandered far and wide remained unsolved until some years ago when the first clues to the solution of the mystery were found here in America.

The American Indian

An eminent student of the life of the American Indians discovered some astonishing facts that may some day tell a greater story than anyone has suspected. We know that the tribe or race commonly called the American Indians has been found to have existed in many parts of the Western world. We know also that this race of people is unique and unlike any other race known to man. While this race was divided into tribes and each tribe had a language that was almost totally different from that of an adjoining tribe, nevertheless, the racial characteristics and the many common bonds which united them proved that they all descended from one original race.

Thus the Indians that Columbus met when he first landed in the southern part of the American continent, and the Indians found later in Canada and on the shores of the Pacific in Central America, along the Ohio River and upper New York State, or in South America, were undoubtedly related to one branch of the human tree and had many customs and habits in common.

The great diversity in language, however, among these various tribes or groups of Indians, kept the students of Indian life from ever attempting to compare those things which were common to all of them. When once this was broken, however, the revelations were startling. It was found, for instance, that among those tribes of Indians, separated by an entire continent and who could never have had any communication with each other, and whose language and even general customs and habits were widely different, there were certain holidays, religious



days, fete days, and Sundays which were common to all of them, even to those who lived in the south of the country and also in South America.

This proved that, in the matter of religious holidays and astronomical holidays, they had a common understanding. Then it was found that in their religious ceremonies and in other ritualistic performances of a definite nature there were other identities common to all of the tribes.

This proved at once that the essential points of their rituals and ceremonies had one original source, and that the modifications were due to environment, through changes, losses, and additions by newer generations, and through contact with other peoples. Then it was also found that certain words of a religious significance and certain mystical principles and certain vowel sounds in their chants and mantras were identical in all of the tribes. This proved a common origin or one original source of these things.

Isra-el, a Keynote

After all of these facts had been accumulated and carefully tabulated, the next point was to determine the source of these outstanding coincidences. You may be surprised to learn that these various points in holidays, rituals, vowel sounds, names, and ceremonies common to all of the Indian tribes were identical with those practiced by the people of Isra-el.

Realizing that the American Indians could not have had any intercourse in later years with the people of Palestine, Syria, and nearby countries indicated some other method of contact. The study and examination of this problem required many years, but the ultimate conclusion was that the peoples of the Western world called the American

Indians were direct descendants of those youths of Isra-el, who wandered from their native lands and eventually reached foreign countries.

Further investigation has clearly indicated the possibility and probability of the American Indians' being descendants of the so-called lost tribes of Israel. This being probable, we stand on the threshold of many other wonderful revelations, which will probably throw great light upon many mystical laws and principles that the American Indians used so successfully, and that have always been a fascinating study for the people of the Western world. We may find, after all, that the reputed superstitious practices of the Indian medicine man were the same identical scientific and mystical laws used by the Essenes and other mystical brotherhoods in pre-Christian times.

We may learn also that the many other wonderful scientific facts known to the American Indians were principles passed by word of mouth through various generations from the time of Moses to the present day. The Indian himself says little, not because he knows little, but because he knows much. In his silence and his reluctance to speak, we recognize a further exemplification of the ancient practices of the mystics to see all, hear all, know all, but say nothing. Some day the real story contained in the ancient mystical manuscripts will become known to the public at large and strange mysteries will be solved.

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.

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*The
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October
1968*

Patriarchs of the Forest

by GASTON BURRIDGE

WIND WINDINGS in wood. Hard to say? Yes, and much harder to do. But at least one bristlecone pine tree (*Pinus aristata*) on a California mountainside has been doing this—or having such done to it—for more than 4600 years! The tree proves to be the oldest living plant with a single root system presently known on earth, shadowing the giant sequoia by nearly 1400 years—the oldest known cedar by 1600 years. However, the sequoia still retains its title of the world's *largest* and *tallest* plant.

Gnarled and twisted, seldom over thirty feet tall, contorted into *wind-weirded* shapes, much of their “living flesh” gnawed from even their inner bones, these bristlecone *collectors of time* do not stand alone. They are not freaks created to please one of Nature's passing psychotic whims. No, the “old men” head a sizeable clan in California, have respectable tribes in Utah and many scattered relatives in Arizona, New Mexico, and other western states.

How do we know bristlecone pines are so old? By the relatively new science called *dendrochronology*—the study of *tree rings*. Every year any tree lives, it adds a definite *ring* or outside layer of growth immediately beneath its bark. Not only can these rings be counted—outward from the center—but their wood can be analyzed by the now famous radiocarbon method to determine the age of the tree.

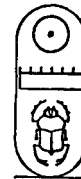
Dr. A. E. Douglas (1867-1962) long associated with the University of Arizona, and who, with Professor W. H. Pickering, helped Percival Lowell establish the Lowell Observatory on Mars Hill, above Flagstaff, Arizona, in 1894, originated the science of tree-ring studies at that University before 1920. Dr. Edmund Schulman, (1908-1958) a protégé of Dr. Douglas, discovered these ancient bristlecone pines in California to be the world's oldest known living

plants. It was Dr. Schulman, too, who named a dim path among these pristine grotesqueries *Methuselah Walk*. The United States Forest Service has set aside a large acreage in the White Mountains in California, called *Ancient Bristlecone Pine Area*, that holds the most ancient of the bristlecones. One portion of this area is named the *Schulman Grove* after Dr. Schulman and his extensive work with the trees. The farthest north of the groves goes by the name of *Patriarch Grove*. The Forest Service has also laid out two self-guided tours among the trees. One trail leads to a 4300-year-old bristlecone which Schulman named *Pine Alpha*. This name was given the tree because it was the first one dated by him and because *alpha* is the first letter of the Greek alphabet. Methuselah Walk winds for two miles and holds seventeen bristlecones which are 4000 years old or older. These trees are located in Methuselah Grove. Here, too, stands the grandfather of them all—the 4600-year-old tree.

Tree-Ring Research

The University of Arizona's Laboratory of Tree-Ring Research continues its work with bristlecone pines under Dr. Bryant Bannister, its present Director. Dr. C. W. Ferguson, Associate Professor of Dendrochronology there, has written an important treatise covering his work with these pines. It will be published soon in the scientific magazine, *Science*. Dr. H. C. Fritts continues with computer analysis of sensitive instrument measurement of these trees' rings.

The best of the bristlecones are located in Inyo National Forest, in the mountaintop country of Mono and Inyo counties, California. Sheep Mountain reaches for the stars at 12,487 feet: Campito Mountain stands hard against the sun at 11,543 feet: Blanco Mountain shadowboxes the wind at 11,278 feet: County Line Hill—note the “hill”—gets bumped on the head by clouds at 11,229 feet, and Buck's Peak still hopes to grow a little at 10,522 feet! Here, amid the slim soil and rocks, bitter cold, scorching sun, sandblasting winds, the too-often torrential rains between too-long thirsty periods, grow the bristlecones. Adversity wraps their lives from sprout to death. Yet how can



we be sure when they are *dead* since, even when their needles are long gone, their wood retains a strange oiliness, a resinous denseness found in the wood of no other dead tree. Their wood proves hard, seemingly compacted, almost hammered into place to prevent its natural destruction. Considering all the difficulties in its life it is not strange that some of the trees' highly sensitive tree-ring records are observable only under great magnification.

While bristlecone pines' natural habitat appears to be on the high, dry gravelly shoulders of western mountains, they also seem able to adapt themselves readily to many other climes. One nursery which grows seedlings of this pine states that it does well at all elevations, from sea level to timberline. They further say it will survive temperatures ranging from 100 degrees to fifty below zero Fahrenheit. They indicate it grows well in the very thin humidities of deserts to the more-than-seventy-percent humidities along the seacoasts.

But bristlecones always grow slowly—at best about an inch a year—hence they make fine bonsai subjects. In their native haunts, they are believed to hold the same needles—their leaves, which come in clusters of five—for at least twenty years, perhaps as long as thirty years.

Dr. Frits Went, Director of Earheart Laboratories, has experimented with bristlecone seeds of all ages and from all aged trees. He found germination did not appear to decrease much with the age of the seed-producing tree nor with the age of the seeds themselves—the seeds from old trees seeming as fertile as those from younger trees. Observation points toward the conclusion that the seeds can lie for many years among the slope gravel, awaiting the right combination of moisture and warmth to signal their germination. This same tendency has been noted with other desert seeds.

Aside from giving mankind an accurate picture of what past climate—especially the rainfall—has been in their locations, do bristlecones tell him anything else of value? Depending upon one's point of view, of course, the answer would seem, "Yes." First of all, Dr. Lawrence S. Dillion, Associate Pro-

fessor of Biology at Texas A. & M. College, indicates in his paper *New Approach to the Development of Life*, given before the American Association for the Advancement of Science meeting in Indianapolis, Indiana, that man is but a *modified plant*! Hence, but *one* kind of life exists upon earth—plant life. If this be true, then man and the bristlecones are related—though very distantly. This might well indicate that further study in the field of genetics of both man and the bristlecones could unlock secrets which, along with further physiological research, may lead to giving man a much longer life span.

If one wishes to linger in the realm of biophysics a while, he may well conclude that both man and the bristlecones are made basically of atoms—mostly the same atoms—though these atoms' molecular arrangement proves quite different. Thus they have a common starting point, a common beginning heritage. It is not impossible that "animal life" long ago, in the course of its evolutionary spiral toward its present modification, gave up some of its life-span length in order to be able to "move around"—to be free—during its retained span. Perhaps mankind, as it climbed up its own evolutionary ladder, again chose to relinquish some more of its life-span length to gain further intelligence or to learn how to use that intelligence already gained in thinking. Once more, it is not impossible, because man has learned to think, that he may now be able to arrange his genetics so that he can retrieve some of his earlier forfeited life span by his thinking!

The bristlecones can never be man's *fountain of youth*, but do they not indicate that the "easy life" is not necessarily a long one? While they do not say we should *seek* adversity and privation as a prerequisite to living long, they point out that the ability to meet adversity head-on in one's own backyard proves a first step toward its conquering. Many observers feel our present advanced civilization has made us *soft* both *physically* and *mentally*. Be that as it may, the bristlecones have asked no quarter—and given none. As a result, a lot of them have been around a long time and some of them are still holding their own. It might be well for us to take a hint—or take a look!

Trend of the Times

by RALPH M. LEWIS, F. R. C.

WE ARE continually informed that the world's society in its many ramifications is undergoing a tremendous transition. Each of us has been aware of drastic changes in recent years. We see traditions of long standing either falling or being challenged as to the worth of their continuance. Many seemingly radical ideas are being introduced as replacements for the old order. Often we have not had the opportunity to fully evaluate them. We do not know for certain whether they have merit and are an advancement, or are untried, dangerous theories which may undermine society.

Some persons are fully aware that never before has civilization undergone so many major transitions in its customs and concepts. However, this is due to the fact that society is much more complex today. There are more variations of social order to be subject to change. But history does reveal that each era has had world-shaking events in its time. There were revolutions in thought—startling, advanced ideas as well as malicious attacks upon the so-called *establishment* of the period.

For example, *Egypt's* ancient polytheism was temporarily replaced by the monotheism of Akhnaton. Its art also underwent radical changes in the Nineteenth Dynasty.

Greece replaced theogony—a belief in a world created by gods—with a search for natural causes resulting in the beginning of Western philosophy and science.

Rome introduced an orderly, administrative empire, but this was mitigated and finally undermined by tolerance of slavery and permitting the monopoly of property by large landowners which created vast unemployment and the restlessness of the populace that finally

resulted in the destruction of the empire.

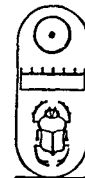
Religion

There is a very prevalent transition occurring beneath the surface, and objectively as well, in orthodox religion. For centuries, many of the doctrines of the established large sects have been considered sacrosanct. To question them was considered irreligious. To enter into a controversy about certain dogma was ineffectual because such was a mere personal opinion as opposed to the creed which had an air and tradition of sanctity about it.

The advanced education of the average person today—especially in such sciences as physics, astronomy, archaeology, geology, and psychology—points out the glaring inconsistencies in many of the so-called religious works. There is disclosed that these dogmatic writings are often that which originated in the minds and experiences of sincere but ignorant and superstitious persons as measured by today's standards.

The refuting of many of these doctrines is not intended to be malicious, atheistic, or agnostic. It is just that they stand out in contrast to the factual and empirical knowledge of the world today—as for example the statement that the world began in 4004 B.C., which appears in the King James version of the Bible, or that all of creation was spontaneous, that is, came into existence just as we now know it.

To continue to declare these obvious erroneous statements as being *the word of God* has a serious psychological impact upon the modern, young well-educated mind. Such a one is not inclined toward the old theological unquestioned blind faith. He prefers knowledge that is rational and logical, and in many ways demonstrable if it is



to have his confidence, reliance, and support.

Modern youth is placing much of traditional religion in the same category as Greek and Roman mythology and as an archaic literature. Religion has had as its objective the inspiring of moral sentiments and the inculcating of a devotion toward a Supreme Being, or Deity. However, the more fallacious and obviously erroneous the content of the dogma, the less belief there is inculcated in a god who is proclaimed to be related thereto.

God is dead, declare these young moderns. To them, *such a god* as the old theology has proclaimed can only remain dead, because the god the established religions insist upon is related to many obsolete concepts which cannot survive in this day and age.

Therefore, the modern god must transcend the primitive, medieval, and superstitious thought of past ages. Further, if God is infinite, he *transcends* any one period of time. Future religion, therefore, must show that God can and does speak in modern times to an advanced consciousness of man. The modern mind cannot accept the old theistic concept of a personal deity presiding over all the petty and major human affairs like a giant manipulating a myriad of puppets. A god must be far greater than this to attract and hold the sincere love and respect of the new generation.

This transition in religion exhibits in many ways the symptoms of religious decline and sacrilegious behavior. However, when an established custom or system of beliefs is shattered or degenerates for any reason, those who may have feared to oppose it previously often give vent in very vitriolic language to their dissent. Nevertheless, there are multitudes of young people who by education or otherwise are aware of this decline of both the prestige and appeal of religion and who do not have this attitude of mind. Rather, they seek something that will symbolize and satisfy their innate curiosity regarding the so-called mysteries of human existence and the deeper emotional feelings which they have.

Consequently, these young persons are moved to indulge in various other

methods, systems, and practices intended to satisfy what ordinarily are the religious and moral impulses of man. Many of such indulgences are fantastic if not actually personally harmful to health and society. Discarding that which has been tried, regardless of its nature, these young people are now searching and exploring for a replacement of concepts.

From this search will ultimately come a stable system of belief of a conciliatory kind. It will relate the empirical findings of science with those methods that reach into and gratify those subconscious impulses upon which religious precepts and ideals are founded. Until such adjustment is attained the moral conduct and concepts of the younger generation may continue along lines that may be offensive to the older generation. It will consist of obvious disdain for the majority of the older theology and the introduction of new ideas which, by traditional standards, will seem godless.

Morality

We have touched upon this subject in a consideration of the transition which religion is now experiencing. Morals are principally an environmental factor. They are dependent upon what we are taught and what we experience in life. Morals are not a divine mantle descending upon man, or a supernatural infusion. In other words, there is no universal morality, for its origin is as diversified as our human customs and beliefs.

There is, however, a psychic and subconscious motivation of morality. In other words, there is an inclination had by most men to follow a course of righteousness as accepted by a certain society, or an element of it with which they are associated. Consequently, men adopt whatever *objective* moral code appears most compatible with their inner sentiments and understanding.

The intellectual, educated, young generation of today is not fearful of the moral penalties proclaimed by the older systems and has lost respect for such codes which it sees flagrantly violated by its elders. These elders have subscribed to a moral system traditionally hoary with age. Yet this system has not

been a strong enough determination to outlaw a war and atrocities committed under political guises. Youth sees committed about it scandalous abuses of the old moral precepts by persons in high office of government, industry, and education. They observe an obvious disregard for a moral code to which they are supposed to be obedient. As a result, the traditional morality and its convictions seem to them hypocrisy of great enormity.

The reaction is not one of just non-conformity, but also of defiance and ridicule, many of the younger generation resorting to the very acts which the old system has inveighed against. This attitude will pass away, and moderation, new interpretation, and new codes of morals will replace the old. These will not, however, be based upon any belief of their origin in a divine order, but rather upon a pragmatic foundation. They will be codes which men consider *just* in human relations as they apply to all men with no direct religious connotation.

Political Realm

The most obvious transition is in the political realm. Empires have collapsed and colonization—called a kind of economic and social slavery—can no longer be tolerated. A commonwealth is a weak bond now easily broken if such hampers the objective of any of its member nations. Consequently, there is a multiplicity of new nations springing into existence, most of which are splinters from larger powers. This *nationalism* professes to be motivated by a spirit of freedom and independence had by the people. Under the guise of independence several former stable colonial governments have succumbed to exploitation by dictators who have styled themselves *liberators* and *benefactors* of the people.

These new *independent* nations expound that they have freed themselves from the domination of the great powers. However, new power pacts are soon established by such nations. They find it necessary to form federations and coalitions so that they may survive. So we have reunited such new nations into new alliances. The present trend toward an eventual world unity,

or community, is seen in such ventures as the European Common Market, the Organization of American States, and the proposed Organization of African Unity. The world-renowned historian, Arnold Toynbee, recently stated in an interview: "I think world government will come into existence . . . gradually. I am optimistic . . . we shall avoid an atomic war."

Education

In education we find the student challenging the administration of the great academic institutions, such as the universities. We find many vital questions arising. Who shall determine what the curriculum shall be—the students or the directors and regents of the universities? Are the conventional courses now being offered too restrictive? For example, are such subjects as physics, mathematics, and medicine, though current, being kept abreast of the latest findings; do they restrict the introduction of new fields of knowledge? In other words, are the *categories* of education inflexible?

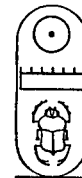
Many students contend that it is not sufficient that they be recipients of a curriculum prepared by an academic institution. They also insist that they must participate in the decisions as to what shall constitute education, that is, what knowledge it should embrace.

The question currently before legislators and others is: Are the students of these academic institutions experienced enough in the vicissitudes of life to be able to pass upon educational values? Can one properly say what should be added or excluded from an educational system before he is fully conversant with it and the varied demands that life will make upon him?

To a great extent, the restlessness we find among students today and the apparent dissatisfaction of a large percentage of them with the academic system is the overemphasis that is being placed on the sciences and technical fields. Perhaps it would be better to say that they are dissatisfied with the *underemphasis* on the humanities.

Resorting to drugs by many students is apparently an attempt to participate more fully in life, to gain by such

(continued on page 394)



Memory—An Aid to Success

by OTTO WOLFGANG

WOULD YOU like to get ahead in your job, enjoy greater prestige, and gain new friends? All you need to do is to improve your memory.

Most people today are only half living—the great potential of their lives unrealized. A good memory can make one an expert on any subject, opening up many conversational fields for you, new friends, perhaps a new and better job, and new excitement. With the ability to memorize the literature, the wit, and the knowledge of great men and ideas will come a new confidence in one's own worth.

Those who complain of poor memories are perhaps too lazy to make the effort. "The more the memory is exercised, the better it works," say the teachers at the Better Memory Institute. And Thomas De Quincey agrees: "The memory strengthens as you lay burden on it and becomes trustworthy as you trust it."

What is memory?

It is a sort of electronic computer in which the cortex selects what is worthy of recall, either on the basis of past association or because the stimulus is a strong one for any of many immediate reasons. The more active the cortex, the better the memory.

The best way to develop a good memory is to consciously strive to do so. William James, the great psychologist and philosopher said: "Memory functions by habit-worn paths of association and the ability of these functions depends upon the attention we give passing events and our habits of recording them." In other words, the capacity for better habits of attention and study is the determining factor.

There is no limit to the powers of a trained memory. Johannes Brahms memorized every piece of good music written during the preceding span of two hundred years.

Some mental giants have the gift of eidetic imagery, that is, they can look at an entire page, visualize it, then look away, see the entire page in their imagination, and repeat it word for word. Usually this talent dies out in later age as an adult. Lord Macaulay, nineteenth-century British historian and politician, could do this with ease. He also memorized the entire work *Paradise Lost*.

There was a character in the eighteenth century known as the Drunken Scholar who reputedly could memorize an entire book at one or two readings and often threatened to recite a one-thousand-page novel to anyone who would listen.

Dr. Bruno Furst, considered to be the leading memory expert in the world today, has committed two hundred of the world's best books to memory. One of his earliest feats was to memorize the 2385 paragraphs of the German civil code.

Using the Memory

A good memory has brought success to many persons. Ethel Barrymore got her first big chance when her stage manager discovered she had memorized every part in a play and was ready to step at once into the shoes of the leading lady who was ill. Toscanini was "discovered" the night he substituted for another conductor on the spur of the moment. He only, of all the men in the orchestra, knew the opera score by heart. Neither Miss Barrymore nor Signor Toscanini had unusual memories; they simply made full use of the powers they had. All it takes is effort.

The failures that result from a faulty memory may range from loss of a job to loss of friends. The rewards of a good memory can be many—success, popularity, and happiness. They often go hand in hand with the ability to remember names, dates, telephone numbers, faces, and facts.

Over the centuries the number of facts—and faces—has increased astronomically. Consequently, that tricky phenomenon called memory has been the object of more despair, hope, curiosity, affection, and investigation than any other aspect of human behavior.

Aristotle, reputed to have known

everything there was to know in his time, placed the seat of memory in the soul which was located, he said, in the heart; hence our expression, "to know by heart." But he was wrong. It is not that simple. In fact, it is not simple at all!

In the first place, there is no single thing capable of being called memory. There are as many kinds of memory as there are senses and combinations of senses. For example, we all "remember" what an orange is. It is spherical, orange in color, has a certain taste, and feels a certain way. Our "memory" of an orange is thus an *ensemble* of many physical operations.

Second, a very complicated process occurs in the making of a memory. So difficult is it that psychologists are not really sure they understand how it works. But this is what they think happens: the ten billion nerve cells in the human brain interact in various ways. As impressions hit them, they undergo tiny changes in structure. Naturally, the harder hit they are, the more lasting the change in structure. If they are hit hard enough or often enough, the change lasts, and you remember. Conversely, if they are not hit hard or often, the change does not endure, and you forget.

Educators say that after a year or two out of school we remember only about fifteen per cent of what we have been taught.

Like A Tape Recorder

Memory is much like a tape-recording machine. But, as we age, our nerve cells become less plastic. That is why older people have more difficulty remembering recent events than facts from their youth, when their nerve cells were more impressionable.

Some amazing facts on memory have been uncovered by Wilder Penfield, Director of the Montreal Neurological Institute, in his studies of epileptics. In certain patients he found that mild electrical stimulation of a certain part of the brain (the cortex) brought about remembrance of isolated episodes from the past. When a certain area was stimulated in one patient, she heard a popular song she knew long ago. She was able to hum the air, apparently in

time and in tune with the music heard, and was convinced that it came from a record player in the next room.

However, memory need not diminish with age, tests have shown, if the memory is kept sharp and active with practice. As John Locke, the English philosopher put it: "The pictures drawn in our minds are laid in fading colors; and, if not sometimes refreshed, vanish and disappear."

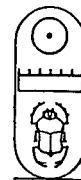
Improving the Memory

Too often folks past fifty give up trying to remember things and therefore lose the ability to remember. Older people must make a practice of keeping their memories active.

No matter what your age, you can improve your memory through repetition, studying your information longer, and establishing a mood of accepting facts—in short, *pay attention*.

Here are ten tips to improve your memory:

1. Intend to remember. This means conscious effort. Psychologists say that remembering is mostly a matter of motivation. Give your memory specific instructions.
2. Understand what you are trying to remember.
3. Organize what you know into meaningful patterns. It is easier to recall those things that appear logical to you.
4. Become genuinely interested in what you want to remember. No boy really enthralled by baseball has trouble in remembering all the players' batting averages.
5. Use as many senses as possible. For example, if you are introduced to a stranger, look at him and repeat his name aloud—"Mr. Smith? So glad to meet you, Mr. Smith!" You are then using your senses of sight, speech, and hearing, and they reinforce each other.
6. Associate what you want to remember with what you know. For example, the Mr. Smith you just met could be associated with "Smith Brothers' Cough Drops." Or a Mr. James with "Jesse James," the outlaw. Every fact you already possess is a hook on which you can hang new facts. This is



the main reason why people who know several languages readily learn new ones.

The French naturalist Cuvier was asked how he explained his excellent memory. He said that we all have a kind of memory tree in our brain—a tree with many branches and twigs. He merely hung everything new that was learned on the correct branch; then, when he needed something he had it within reach.

7. If you cannot find a logical association for a new fact, invent your own—and the wilder the better. If you want to memorize the Gettysburg Address and the first letter of each sentence forms a code for you, fine. Use it.

8. If you have a great deal to remember, spread it over a few days. Your memory works better this way. Some folks confuse exercising the memory with harassing it, but Ignace Jan Paderewski, the famous pianist and Polish statesman, explained the difference in one of his experiences. He had to memorize two concertos and some twelve or more short piano pieces, and he succeeded in doing the entire job within two weeks. Three days later, however, he was unable to recall very much of the concert he had so laboriously prepared and in truth could not repeat a single full piece from memory!

This incident shows that nothing permanent can be accomplished through forced memory. Enduring results come only through continuous, daily efforts.

A single forced effort is absolutely sterile. That is why it is so useless to cram just a week or so before exams.

9. Review what you want to remember as often as possible. No one forgets the Lord's Prayer because they have repeated it so often. A thing to remember must be reviewed or it will fade away.

10. The best time to memorize is at night before you go to bed, and then again immediately upon arising. In this way, your mind and subconscious will have had undisturbed time to mull it over.

Perhaps the most important trick to learn is to separate the wheat from the chaff. Do not try to remember everything. A merciful Providence has endowed us with the ability to forget, a gift we take for granted. Imagine remembering everything you see every day, from the ceiling at the moment you awaken to the light switch just before you retire! With the average life expectancy of seventy today, it is estimated that the normal individual can look forward to fifteen trillion (15,000,000,000,000) bits or units of information in a lifetime.

All these bits are not useful. But there are many important facts you should make an effort to remember: business data that the boss might need; a clever saying from George Bernard Shaw that could make you the life of the party; the likes and dislikes of all your friends—all these can make you a successful person. Try it and see.



A Lasting Gift

So many gifts are transient things—opened today and used tomorrow. And once used they are forgotten. In contrast with these are lasting gifts, such as a subscription to the *Rosicrucian Digest*. Not only does the magazine arrive throughout the year, but the thoughts it contains make lasting impressions on the reader.

Remember a friend or family member with such a gift. An annual subscription costs only \$4.00 (£1/13/6 sterling), and upon request, during the Holiday Season, we will enclose with the first issue a gift card with your name on it.

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**The
Rosicrucian
Digest
October
1968**

Whither Goest Thou?

by J. DUANE FREEMAN, F. R. C.

WHEN THE WAVES of the ocean of life, swirling upon the beach of time, wipe clear the sand castles built of desire, one has reached a time of pause—the pause of realization. This is a period which brings with it the identification of the paths of life being trodden, and further examination indicates how far one has strayed from the beaten path, that highroad to success, honor, joy, and happiness. This pause is an era of knowledge, for only through realization can one become conscious of the existence of conditions and actualities. Conditions and actualities always exist; yet one may have no knowledge of them nor realize they are there.

For example: It is the springtime of the year. Night has fallen. The air is cool. You are driving across a long stretch of desert. Mile after mile of graying concrete road stretches out before you, and your headlights pierce only a short distance into the darkness. You see nothing but a segment of the road that lies in front of you and the white line painted on its center. Hour after hour of this becomes very monotonous and your mind dwells on the thought that this drive across the desert holds nothing of value to add to the experiences of your life. No, you reason, so far as you can see, there is nothing here but the road and endless stretches of unseen desert reaching out into nowhere. *That* is what you think.

How wrong you are! The desert rains, which began during the previous months and ended only a short time before your trip, have seeped through the dry sands, and in response Mother Nature awakened the sleeping seeds she was holding in her bosom and caused thousands of desert flowers to appear. Here is a riot of color and beauty covering the desert floor for miles and miles, a setting which surely rivals that of the Garden of Eden. But—and this is a large BUT—you, because it is night,

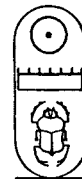
do not see these flowers nor the beauty of their intermingling colors and, therefore, do not know or realize that they are there. Your attention is constantly directed to the road so that you may in safety reach your destination. Like those who are blind and so cannot see or realize and thus know not the difference between light and darkness, you are without consciousness or knowledge of the handiwork of God laid out on the desert floor across which your journey takes you. Your receptor senses tell you of nothing but the road over which you travel.

To Experience

The receptor senses (seeing, hearing, feeling, smelling, and tasting) are the means by which you receive your knowledge of conditions and material objects of this world. Undoubtedly you, as a child, were shown one of these objects. You were told "This is a chair." As the early days passed into childhood, natural curiosity caused you to more closely examine that *chair*. You *saw* a four-legged object. You *heard* the noise of its fall as you tipped it over. Possibly its newness created something to *smell*. You could and did bite it and *feel* its hardness. And the *taste* WAS AWFUL! And you had had through the receptor senses an experience. You found that here was something that made a noise when dropped, was hard, stood on its legs, and tasted terrible. But you now had knowledge; you *realized* and knew that this was a *chair*.

The receptor senses are the most wonderful gifts with which man has been endowed. They are the means through which all learning and all knowledge is acquired. A child is born with only one sense—that of feeling—in full operation. A newborn infant knows only two things: fear and satisfaction. There is fear when the feeding time has passed and no food is received. The baby's cry is the signal that fear is master. Then the little one is fed and cuddled. It is satisfied. Is there a more beautiful sound than a baby's coo of satisfaction?

As the years passed, the child, through its receptor senses, gained in knowledge and understanding. A child's code of ethics, the child's conscience, that *still small voice*, is built up within him as



words are spoken and actions are performed by those around him, particularly those of his parents. He sees and hears all the movements and words of his elders. He sees the visitors' actions and listens to their conversations. He talks to and learns from the boy next door. He plays games that require good sportsmanship. He is told what is right according to the ways of the world, and he is taught what is wrong. And so, second by second and day by day, his *still small voice*—his conscience—is being born.

Should the child be nearby and overhear a neighborly discussion concerning another resident on his street, and should the discussion be hypocritical, then his receptor senses would record this event and his conscience would receive a footnote, namely, one must not tell a lie, but a little lie does not count. It is all right to fool people as long as they don't know it.

Ethics of Conscience

During his school years many additional footnotes to the do's and don't's of his conscience were received and recorded, and many more footnotes were added during his years at college. Thus, as the days became months and the months became years, these footnotes began to show the ethics of his conscience in his character and personality, *for character and personality are but the outward manifestation of one's conscience.*

The knowledge gleaned through his receptor senses was also made to fit into the right and wrong jacket of his *still small voice*. He began to feel that, regardless of what it was he wanted, it was all right to take it, no matter what means of acquisition he used.

So, upon his entrance into the business world, his conscience, which now consisted entirely of footnotes, did not trouble him as he trampled upon others in his efforts to reach the "top." For the top was his goal, and reach it he would. His motto was, "Get it and give no quarter." In the world of finance, he became known as a *shrewd operator*. He made no friends. He trusted no one other than himself. He was never alone for a minute of self-evaluation. He had always around him only those who

were in complete agreement with his every word and movement.

The years fell gently into place, one after another, and now there remained only one step between him and the top. That last step, however, was a huge one—one that required a pull by a helping hand of someone already there and at the same time a push by those who wished to see him succeed. For him there was no friend at the "top," nor were there those who wished him well. His entire business career had excluded and offended any who might have assisted. And those whom he kept by his side were dead weight—a stone around his neck holding him back. Yet he, in his ruthless way, made the attempt to take that last step.

It was beyond him. He failed and his world collapsed. Along with this failure, his business world disintegrated. The dust of ruin was in his *eyes*, his *ears*. He *felt* the isolation. He *tasted* the bitter dregs of failure. He *smelled* the stench of decay.

During the next few days he was like a patient slowly rising through the cloudy mists of drugged sleep to the world of reality. He was conscious that something had happened but, as to what, he was not sure. Slowly, very slowly, a picture began to filter through to the screen of his mind. Bit by bit the pieces of his broken world began to fit into place, but he refused to accept the picture forming there. This could not happen to him!

The Spectrum of Failure

He decided to talk to those whom he formerly had always around him. They, he was sure, would agree that one of his competitors had devised a means by which this delusion had been created. And he would punish that rival! His first call netted him the information that the called person was "out of town." His second call informed him this man "was attending a business conference." His third call was likewise unsuccessful in reaching the party called. And the fourth—the fifth—the sixth—the seventh. . . .

Still refusing to accept the actuality, thus preventing its realization, the following days found him personally visiting the homes, business offices, and

clubs of those whom he had previously called. The results were the same: "out," "on a business trip," "busy." But he must somehow dispel this insane idea which was gradually beginning to take form in his mind. How was he to do so? Of course! . . . see his banker!

His arrival at the institution was no different from those visits of the past. He was immediately ushered into the office of its headman. This to him was a good sign—nothing had changed—NOTHING? He noticed the banker did not smile as he extended his hand, and he heard the words, "I am sorry to hear of your failure." FAILURE—FAILURE—FAILURE! The world about him, his world, was made up completely of the word *failure*—echoing—echoing—echoing in his mind, in his ears. He could taste it. He could smell it. He could even see it. It was true: He was a FAILURE!

But nature did not seem to care. It went serenely on accomplishing those tasks set for it when time began. And so, as the days passed, a more normal mental condition came over him. A condition which permitted him to review those things which he had done and those things he had left undone. The footnotes he had placed there began to slip, one by one, from the jacket of his conscience. Each appeared before

him in letters of fire, and he lived again in the moments of their use.

The footnote parade seemed never-ending as the sinister edges of one disappeared only to be replaced by another even more malicious. On and on they came, hour after hour they marched like a victorious army parading before its general. Then, at last, at the very end of the review there appeared what seemed like the bedraggled remnant of a once bright and beautiful jewel. Its identity was hardly discernible. Yet, withal, it carried itself with unusual dignity. Now its message was becoming clear: Do unto others as you would have them do to you.

Do unto others as you would have them do to you? Why, his mother had taught him that, and her every move, word, and action had been governed by its command.

Suddenly, the full realization of the life he had lived came to him. The injustices he had created, the evils he had committed, the wrongs he had forced on others—all stood before him in their true stark reality, and he cried aloud, "What have I done!"

When the waves of the ocean of life, swirling upon the beach of time, wipe clear the sand castles built of desire, one has reached the pause of realization. Whither goest thou?



The Parthenon --

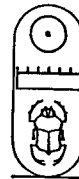
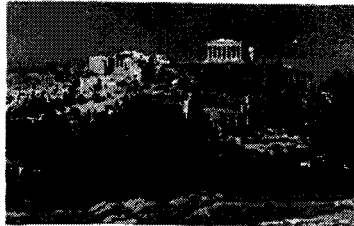
JUST A FEW MONTHS AWAY

The Egyptian tour groups for 1969 will stop at Athens and Delphi on their return to the United States. Over a period of a few days they will visit the places where sages stood; where philosophy was never more eloquently spoken; where drama and literature had their greatest impetus. Here, too, are shrines of mysticism, where students of old took their sacred vows in *initiatique* splendor.

Thus two important links in the history of mysticism await you. From the banks of the Nile to the shores of the Adriatic, you will step with pride in the footsteps of those who left your mystical heritage.

Write for a free descriptive brochure on the Rosicrucian Egyptian Tours which depart from New York February 10, February 24, and March 10. Address: Rosicrucian Egyptian Tour, Rosicrucian Park, San Jose, California 95114, U. S. A.

The Rosicrucian Order, AMORC, in announcing this tour is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration.



TREND OF THE TIMES

(continued from page 387)

means a more intimate insight into personal existence and human emotions than they believe is provided by their study. Do the courses provide in thought and expression the same satisfaction to self that a resort to drugs attempts?

Sociological Factors

Under this heading can be designated crime, divorce, decline in family relations, employer and employee disputes, and general environmental factors. The more complex a society, the less self-dependence there is. The more the individual is incapable of doing for himself, the more he is obliged to depend upon others. Eventually he begins to expect more from society and less from his own initiative. By the nature of what it is, a complex society is responsible for this state of affairs. It becomes highly specialized in all the arts and techniques required for living. Each citizen falls into one of such categories as a means of livelihood and becomes incapable of meeting demands in other categories. Consequently, he turns more and more to others who are specialists.

A large close-knit society makes very apparent the different classes existing within it. The middle class and the wealthy figuratively rub elbows, and the poverty stricken and slum dweller may live just around the corner from the penthouse dweller in any metropolis. The daily observance by the former of the great social and economic differences often engenders hatred and envy and social disorder.

Where it is not the result of mental aberrations, crime can be greatly attributed to the consciousness had by an individual of his inadequacy and a feeling of frustration to surmount it. An individual not able to acquire an education because of the need to support himself at an early age, or to help support his family, may come to resent the educational advantages of others. He is perhaps obliged to take a menial

low-paying job, or to be unemployed and on welfare. He feels cheated by circumstances and may attribute the fault directly to society. He then comes to think that it is nevertheless his right to have the things others have and that society owes him such a debt. He may then plan to obtain them by whatever means is at his disposal.

Large cities, metropolises, were once considered symbols of the greatness of a nation. They were the centers of industry, finance, wealth, culture, and varied amusements. Today such large cities are recognized as principally a growing menace to civilization. They pollute the air; they are basic causes of disease and crime. They jeopardize life by traffic in their generally crowded conditions. They are easily paralyzed by labor strikes, the breakdown of utilities, and are prime targets in war. The health, traffic, transportation, and other problems engendered by such great cities also impose increasingly heavy property and personal taxes upon those who live in them.

Notwithstanding these glaring evils, the Chambers of Commerce and the Press in many such cities generally continue to appeal for individuals to migrate to their centers. They boast about how many hundreds of thousands or millions in population that their cities will attain in the next decade.

Now it is being realized in certain governmental bureaus and in other circles of inquiry that the *big city* must not be a thing of the future. The severe conditions that exist cannot be remedied by modernization of the old and by a rehabilitation of an area. It would be far more effective, if not more economical, to build *new smaller cities*, these to be *limited* in size and surrounded by green belts, with specific restrictions against all of the offensive conditions now being experienced in large cities.

Reprinted from *Rosicrucian Forum*, June 1968

**The
Rosicrucian
Digest
October
1968**

Rosicrucian Activities

*Around the
World*

THE 1968 LONDON CONCLAVE, held at the Cafe Royal, London, was a most successful event. A special recorded message from the Imperator Ralph M. Lewis and messages and greetings from other Supreme and Grand Lodge officers were greatly appreciated.

A large number of Rosicrucians from all parts of Great Britain attended the Conclave and enjoyed the interesting program which included addresses by Soror E. Rosa Hards, Grand Councilor for the Midlands and Northern England, and Frater H. J. Rolph, Inspector General for London and Southern England. Presentation of the Rosicrucian Humanitarian Award to Mr. William Hargreaves of the Spastic Society was a highlight of the banquet, and Frater Albert Ferber's delightful piano recital made a fitting close to a wonderful two-day gathering.



On Sunday, September 1, Cherie Snoke (Adjustment Department) and Harry Bersok (Department of Instruction) were united in marriage by Reverend Lee R. Norment at Christ Church

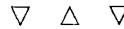
Unity in San Jose. Following the ceremony a reception was enjoyed by families and friends.

Mr. and Mrs. Bersok were formerly from Detroit, Michigan. He is a Past Master of Thebes Lodge, and Cherie served as Inspector General for that area.

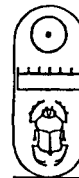
Their many friends wish them much happiness in their new life together.



Miss Eva L. Gagnon of Deer River, Minnesota, has been awarded the Rosicrucian Humanitarian Award for her admirable services to her community, particularly in the field of education. Miss Gagnon is teacher of remedial reading at King Elementary School, Deer River, and the presentation was made at a meeting of the Deer River Parent-Teacher Association. Soror Delphine McDonald (left) is shown making the presentation to Miss Gagnon.



Frater C. C. Boardman, Master of the Salisbury Chapter of Rhodesia, Soror Wohmar, Past Master, and members of the Chapter's Extension Committee were honored guests of the Dale Carnegie Association meeting at the Scout Hall, Salisbury. Soror Wohmar, who represented the Rosicrucian Order among the speakers, gave an inspiring talk on the Order and later answered a number of questions.



HABIT AND PERSONAL EVOLVEMENT

(continued from page 377)

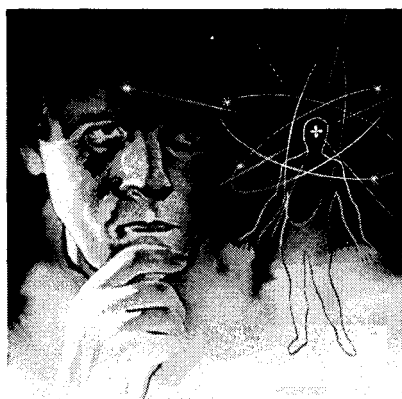
such a practice one is often able to discover obnoxious habits before they become so deeply entrenched that the most vigorous and sustained effort is required to dislodge them.

If we discover that we have some bad habit that is retarding our moral and spiritual progress, it would be a most interesting and profitable exercise to undertake with all seriousness the task

of eliminating it. It might be well to keep it a secret that we plan to break that habit. Perhaps it would be wise not to reveal our intention even to those closest to us. It would be a most interesting and challenging experiment to ascertain if we are able to lead our friends and close associates to a discovery of our plan only through the results we achieve.



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TOMORROW IS YOURS

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

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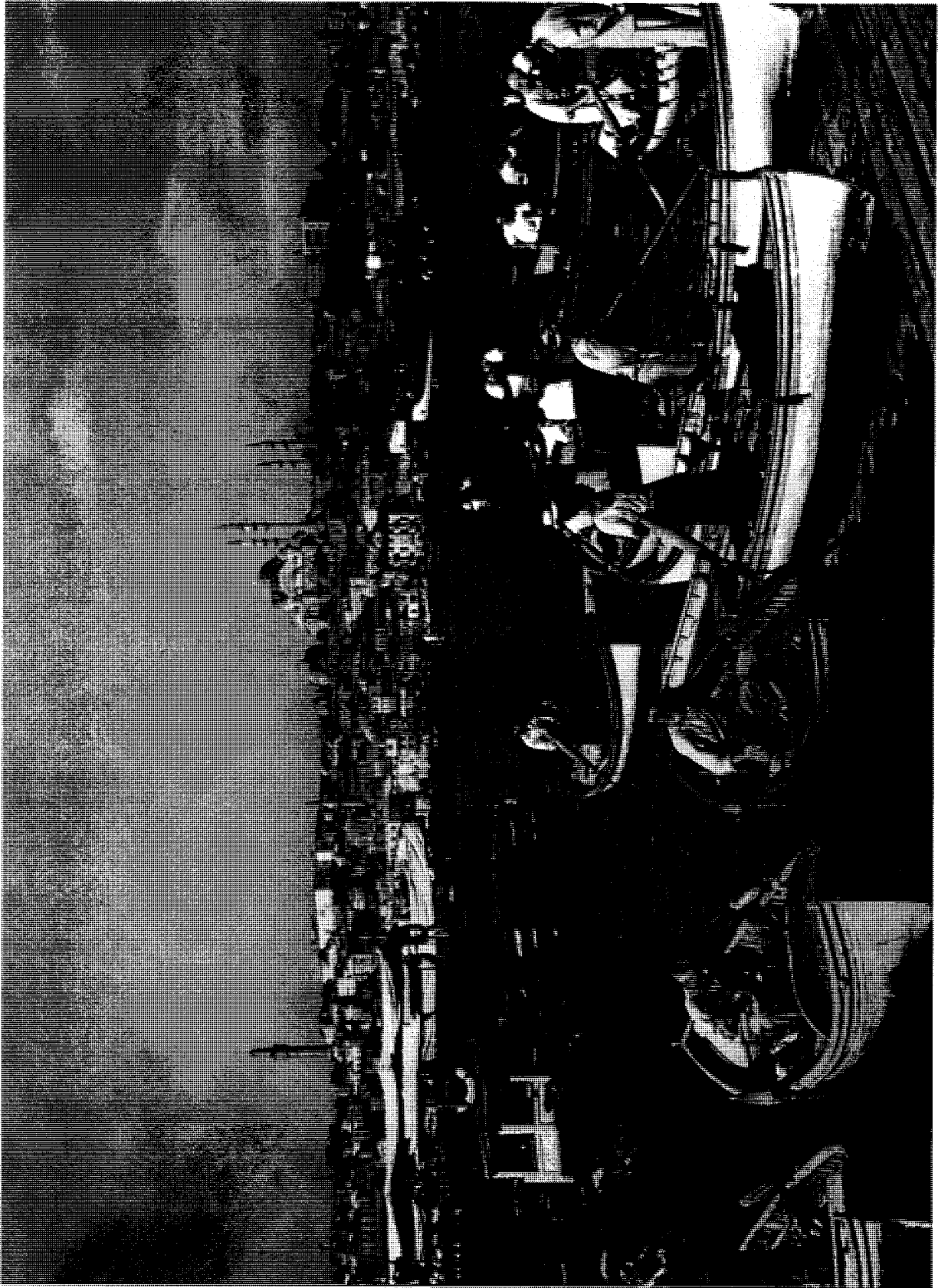
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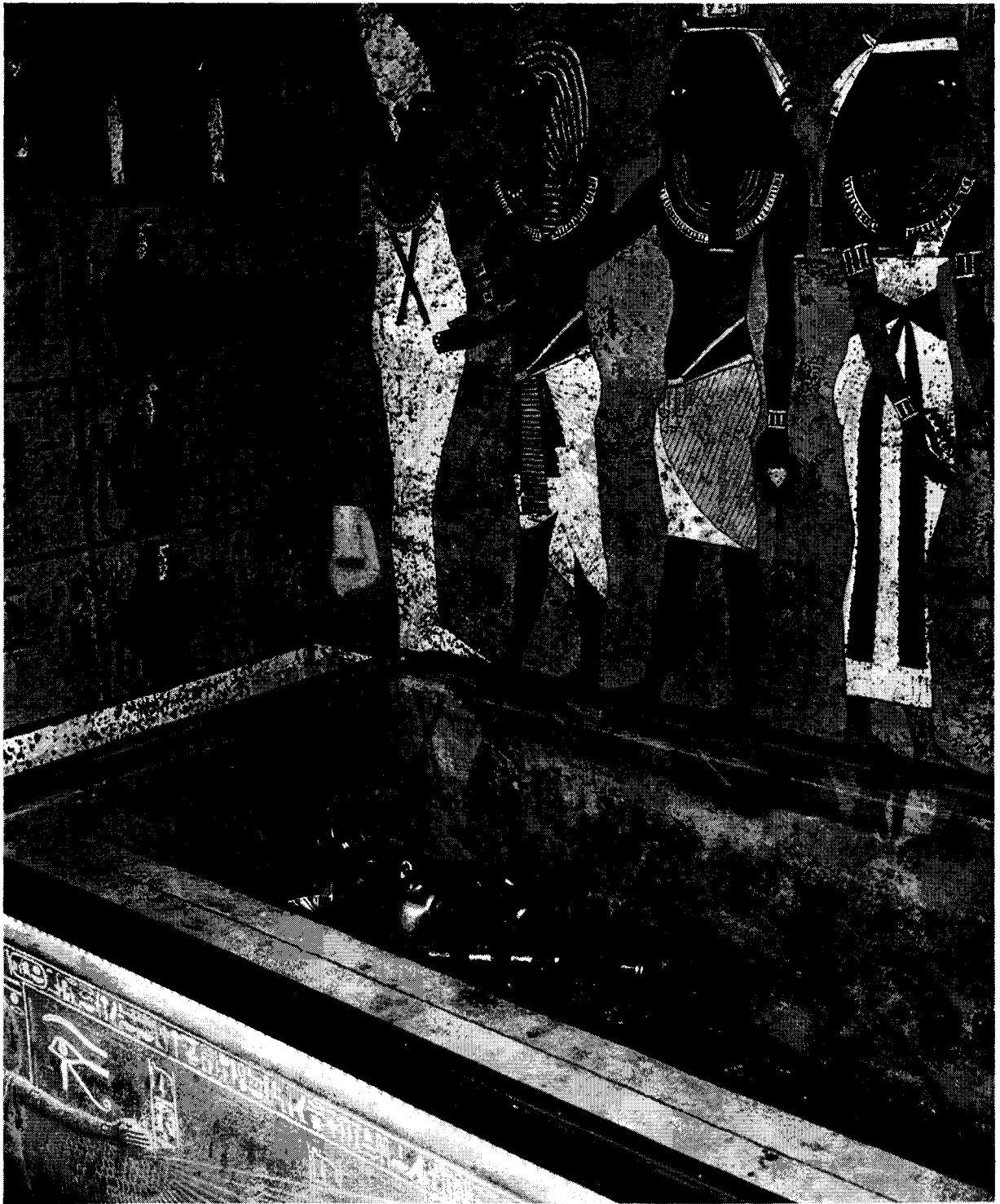
THE GOLDEN HORN



Opposite is the narrow inlet to the Bosphorus separating Istanbul from Galata and Pera, Turkey. It is popularly known as the Golden Horn. Though a bridge has been erected across this inlet, the water taxis and their oarsmen, as shown, do a thriving business. In the distance may be seen the magnificent mosque of St. Sophia with its slender, graceful minarets.

(Photo by AMORC)

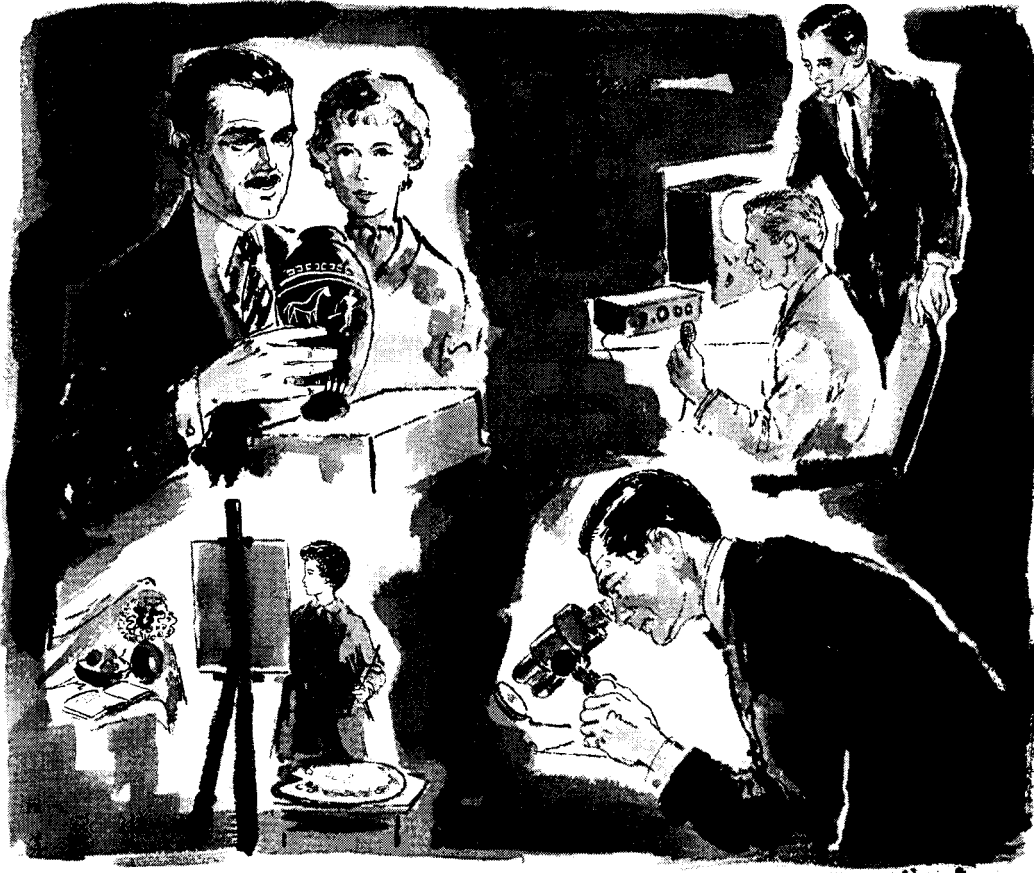




KING TUTANKHAMEN'S TOMB

(Photo by AMORC)

The gold sarcophagus (mummy case) of the famed King Tutankhamen is shown in his tomb located in the Valley of the Kings in the hills west of the Nile near Luxor. The Tomb is thought not to have been originally constructed for the Pharaoh but for another. In it were crowded magnificent treasures of his era.



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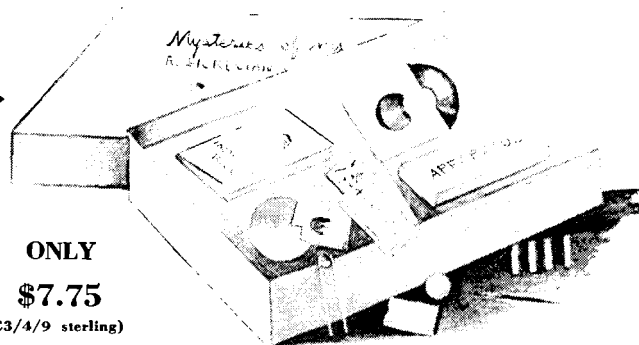
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BRAVE NEW ERA

Various experiments nearing their completion seem to indicate that very soon there will be another commodity made available in large scale to the housewife in food markets—irradiated food.

It has been found that foods which are radioactively “pasteurized,” that is, exposed to carefully computed doses of radiation, become longer lasting and are not so easily spoiled. This is of particular interest to the seafood industry since it would make possible the extension of the edible life of refrigerated fish from an average span of one week to almost a month or more. This would make it possible for seafood to be included more often in weekly shopping lists since there would no longer be any worries about using it as soon as possible for fear of spoilage.

Not only has irradiation been found to improve the keeping qualities of many seafoods, meats, vegetables, and fruits, but it has also produced, in tests carried out with wheat and potato seed pieces, significant increases in root growth, foliage, and yield of the product.

Like so many other field crops, potatoes are sometimes stored for months after they have been harvested, and losses are caused not only by decay, but also by sprouting. Cold storage is still being used to inhibit sprouting, but there are drawbacks to this method; for example, when potatoes have been in cold storage, their starch content tends to change into sugar, and if these potatoes are used to make potato chips they will produce darkened chips.

Storage at higher temperatures prevents the starch from turning into sugar but encourages sprouting. A short session with an irradiator remedies this, allowing potatoes to be kept at room temperature for a year or more without sprouting. After exhaustive tests, no chemical changes have been detected in irradiated potatoes that would make them unsafe for eating.

With certain agricultural products which are stored dry, however, such as grains and wool, the worst damage is caused by insects. De-infesting such material with radiation promises to be prac-

tical and does not seem to alter the product in any manner. Thus, irradiation also seems to be tolling the first knells for the chemical pest controllers.

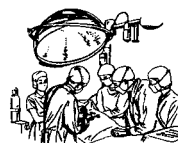
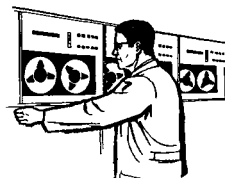
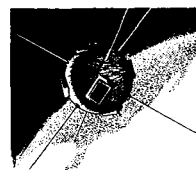
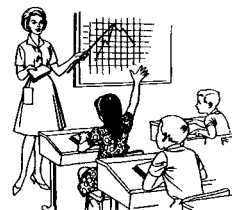
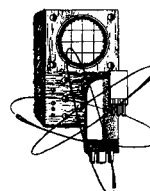
Much has been said and written about the deleterious effects of certain pesticides and preservatives which have been employed—some of them still in use—by agriculture and the food industry. Now it seems that we are on the threshold of a new era in pest control in which it will be possible to protect crops from the blights, which have traditionally affected them in the past, with a greater degree of selectivity than has been possible before. Just one example will suffice to give a glimmering of, as H. G. Wells would have put it, “things to come.”

For years the screwworm fly had desolated great areas of the southern United States, Mexico, and the Caribbean. This fly usually lays its eggs in the open wounds of livestock, especially the navels of the newly born. When the eggs hatch into maggots, they burrow deeply and inevitably kill the animal.

The male screwworm fly can be easily reared in great numbers and sterilized by the application of a dose of radiation while still in the pupal stage. When the sterilized adults are released over the afflicted areas, they still seek out females with as much interest as the other normal males, but the eggs resulting from such a union do not hatch. Since the female mates only once in her life, the results are drastic. In eighteen months, this insect was completely eliminated from Florida and parts of Georgia and Alabama. Among other insects presently being prepared as targets for sterility-eradication techniques are the boll weevil, the European corn borer, the mosquito, and the tsetse fly.

Some of the principal causes of hunger in the world are crop failures due to pests, and the inability to preserve large amounts of food cheaply. The new irradiation techniques now being developed give us but a glimpse into a better age when our food resources will be better protected, widely distributed, and perfectly preserved.

We can feel proud of the fact that all this has had its beginning during this, our brave new era.—AEB



Adventures In Reading

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

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