

ROSICRUCIAN DIGEST

October 1969 • 40¢

Featuring:

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

▽ △ ▽

**Can We Adore An
Impersonal
Cosmos?**

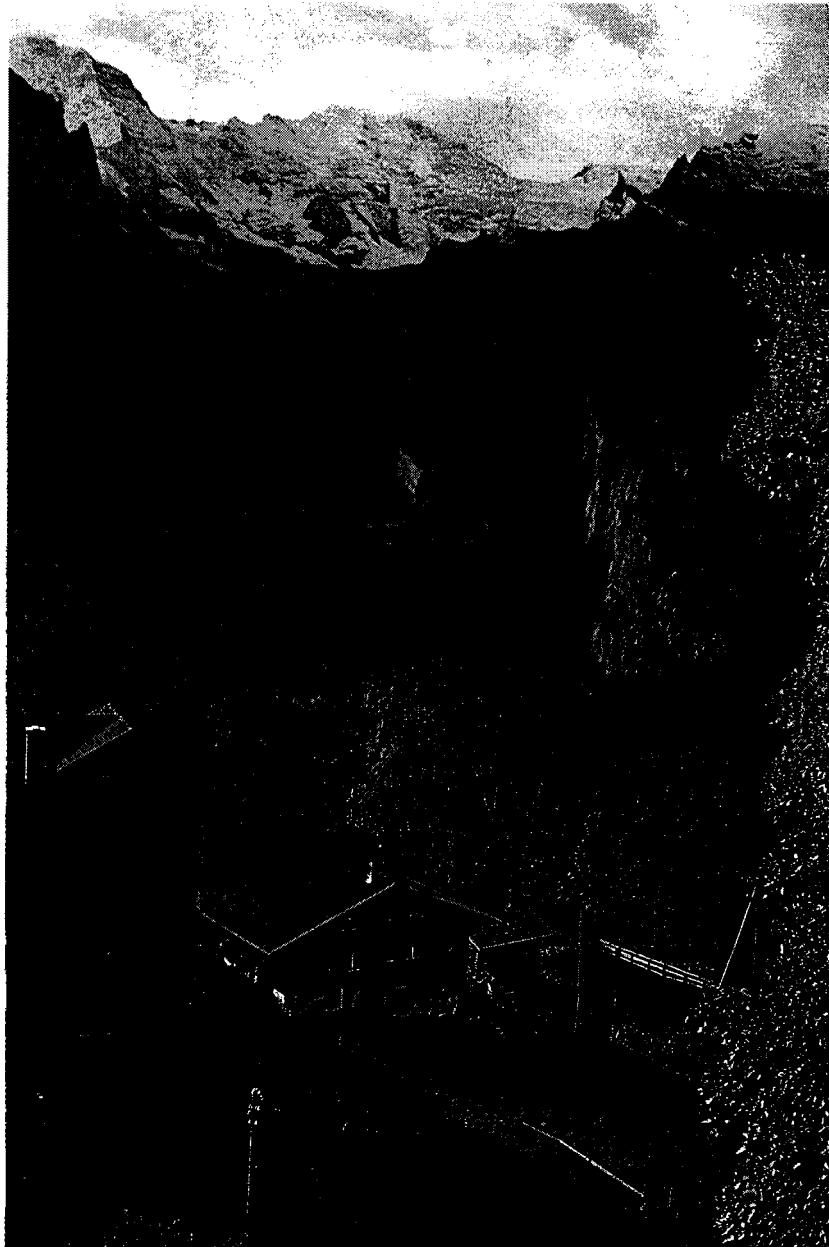
▽ △ ▽

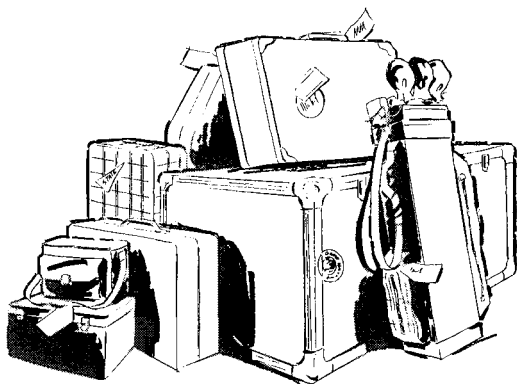
**The Family—
Molder of
Generations**

▽ △ ▽

Next Month:

**Imagination—
The Creative
Faculty**





PARIS - EGYPT - GREECE

Visit the ancient world's most interesting and fascinating places in modern comfort and in the company of fellow Rosicrucians.

This first Annual Egyptian Tour is scheduled to leave New York on March 2, 1970, and will visit historical Rosicrucian monuments and cultural places of interest in Paris, followed by a unique tour of Egyptian Temples and ancient monuments, including an 8-day Nile cruise. And then to Greece to see the cradle of civilization. In three weeks you will see the ancient and modern world pass in review before you.

All this for only **\$1216**. Write now for a brochure and reservation forms to:

Memberships

An emblem of membership set in an embossed Egyptian design. Obtain size by consulting your jeweler.

(For members only)



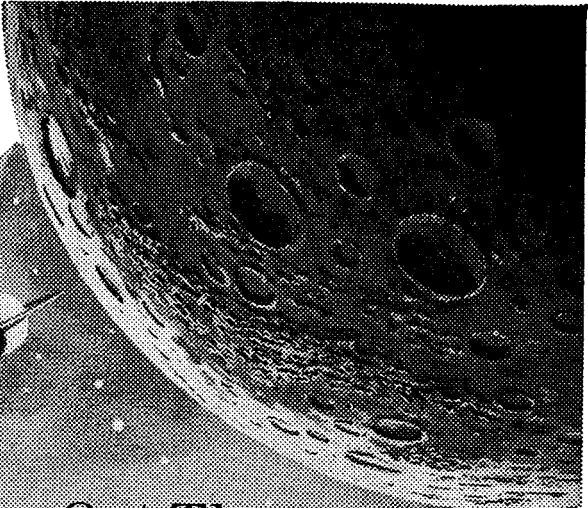
Men's Silver	\$15.95
	(£6/13/- sterling)
Women's Silver	\$14.95
	(£6/4/9 sterling)
Men's Yellow Gold	\$31.75
	(£13/4/9 sterling)
Women's Yellow Gold	\$25.75
	(£10/14/9 sterling)
Men's White Gold	\$31.75
	(£13/4/9 sterling)
Women's White Gold	\$26.00
	(£10/16/9 sterling)

Tie Tack

The new, casual look in keeping ties in place is the tie tack. Only the Rosicrucian Emblem shows on the tie. Behind the tie is a cuff link-type arrangement that slips into a buttonhole of your shirt, leaving your tie free to move, but only to chain's length from your shirt front. Now available for \$3.50 (£1/9/3 sterling).



*Is There an
Invisible Influence
Upon Our Lives?*



**Somewhere Out There
Are Other Minds!**

Does man stand alone in the tideless ocean of space? Is earth the only habitat of intelligent beings? Certainly the phenomenon of life is not a chance one. Somewhere in the countless shining orbs are minds... how puny by comparison in mental and psychic stature we may be! Those strange, inexplicable feelings we have at times... are they a tugging from the recesses of space upon our senses? Are they the effort of Cosmic beings to reach out — to find a bond of communication with earth?

This FREE BOOK Explains

There are two ever exciting, unsolved mysteries — the nature of self and our Cosmic connections. Let the Rosicrucians, a centuries-old organization of learning (not a religion), send you a fascinating *free* book, *THE MASTERY OF LIFE*. It casts amazing light upon these things. Find new pleasure and *achievement* in this unique knowledge. Use the coupon for your *free* copy or write Scribe S.P.C.

Scribe S.P.C. 34
Rosicrucian Order, (AMORC)
Rosicrucian Park, San Jose, Calif. 95114, U.S.A.

Gentlemen:

Kindly send me a free copy of THE MASTERY OF LIFE. I am sincerely interested in the mysteries of self and of the Cosmic.

NAME _____

ADDRESS _____

CITY _____ STATE _____

ZIP _____



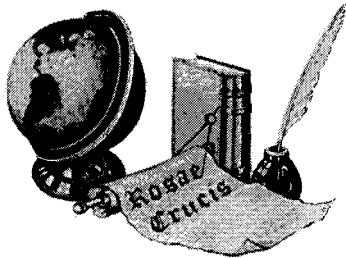
The ROSICRUCIANS (AMORC) • SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
AMORC**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



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

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

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

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



**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

Address Scribe S. P. C.
Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
(Cable Address: "AMORCO")

CONTENTS

Tranquil Swiss Village	Cover
Memorial Shrine (Frontispiece)	363
Thought of the Month: Primitive Reasoning and Magic.....	364
The Family—Molder of Generations	367
Storing for Future Use	369
Medifocus: Dr. Gustav Husak, First Secretary—Czechoslovakia	370
Cathedral Contacts: The Transient and the Eternal	371
The Inefficiency of Waste	373
Can We Adore An Impersonal Cosmos?	376
Gold	379
Bas-Reliefs for New Administration Building	382
Adjusting to Life's Demands	383
The Relativity of Time	385
Key to Happiness	387
The Unity of the Human Race	391
Rosicrucian Activities Around the World	395
Noted Egyptologist Visits AMORC (Illustration)	397
Heritage of the Past (Illustration)	398

Volume XLVII

October, 1969

No. 10

Copyright, 1969, by the Supreme Grand Lodge of AMORC, Inc. All rights reserved.



(Photo by AMORC)

MEMORIAL SHRINE

The Akhnaton Shrine in Rosicrucian Park is the setting on each August 2 for a simple ceremony in memory of the transition of Dr. H. Spencer Lewis which occurred on that date in 1939. Flowers are sent from Lodges and Chapters as well as from members from points throughout the world. A portion of these is here shown. The central granite pyramid, the apex of which shows above the flowers in the foreground, is a monument over the interred remains of Dr. H. Spencer Lewis, first Imperator of the second cycle of AMORC.

THOUGHT OF THE MONTH

By THE EMPEROR

PRIMITIVE REASONING AND MAGIC

The insidious effects of magic in a modern world

PRIMITIVE REASONING is commonly associated with peoples of primitive culture. It is considered to be related to a society of a lower intellectual level. However, anthropologists and psychologists point out that primitive reasoning also persists among a vast number of people in our so-called sophisticated, advanced civilization. It is a contributing factor to superstition and ignorance. Incongruous as it may seem, a general education does not always eradicate the tendency toward primitive reasoning.

The belief in *magic* and its prevailing practices are rooted in primitive reasoning. To know how the ideas of which magic consists are formed and why they are widely accepted by men, we must have an understanding of primitive reasoning. First, perhaps it is most appropriate to give some examples of primitive reasoning. From them we shall attempt to deduce its nature.

An aborigine is attracted by a shiny, colored stone lying in his path. He walks warily around it. He thinks it *alive*. It possesses a power which it has exerted to draw his attention. Further, this attraction is believed volitional, that is, an *intentional* act.

Another example, an oddly dressed crippled woman—a stranger—is seen to pass a hut in which an elderly man resides. Upon entering the hut immediately after the strange woman passed it, an observer discovers that the elderly man has become paralyzed. The two events were concurrent—the stranger's passing and the paralysis of the old man. It is believed that the

crippled woman is a witch. Because of her strange appearance she possessed the power to cast the spell upon the elderly man as she passed his dwelling.

There is still another example. It is believed that the whole cosmos, the greater universe, had a *beginning*. It is not thought that the cosmos evolved from other substances or states to what it is. But, rather, that *someone* or *something* brought it into existence from a void—out of nothing. It is thought that something could not always have been. It must have had a beginning.

Further related to the above example, it is believed that *nothing* is a reality. This nothing, as a state, or condition, is thought to have an independent existence of its own. Out of this nothing everything has emerged or was created.

Assumed Causal Relationships

What are the thought processes that lie behind these given examples? First, it is apparent that they are the result of an *assumed causal relationship*. To be more specific, to the observer there seems to be a connecting cause between certain experiences. One thing or condition, it appears, being dependent upon or bringing about the other.

What is it that gives rise in the mind of man to the idea of such a causal connection? There are two fundamental conditions that suggest it. One is an apparent *similarity* between a set of experiences. To the observer there is some quality or characteristic which is inherently the same in them. This does not mean that in all respects that which is experienced is identical. To refer to the first example of primitive reasoning

*The
Rosicrucian
Digest
October
1969*

cited, the brilliant little stone is quite different in form from the aborigine who saw it lying in his path. But he seems to perceive in the stone an intangible similarity to a function within himself. It is the power that the stone appears to exert to attract attention.

To the aborigine the stone possesses an inherent dynamic force by which it could influence things outside of itself. Man also has the power to affect things apart from himself. Consequently, there is this suggested *similarity*.

The second condition contributing to the idea of a causal relationship between experiences is *simultaneity*. More concisely, this is the observing of two events occurring simultaneously and deducing that one of them, therefore, is the cause of the other.

Simultaneity of Events

Let us again refer to one of the examples we gave earlier. It is that of the strange crippled woman passing the hut. The unusual appearance of the woman engendered a mild emotional response on the part of the observer. *Curiosity* was aroused. Immediately thereafter, stepping into the hut, the observer found the old man had become paralyzed. This, too, had an emotional impact upon the observer. The mind seeks a cause of happenings. The most recent impressive experience was recalled. In this instance, it was the strange woman who had just passed by. There was then suggested a *simultaneity* of events. In that simultaneity it was believed existed a *cause*—the one event, the passing woman, being that cause.

Our third example in primitive reasoning is the insistence that the cosmos must have had a beginning. This idea arises from observing our own acts. We appear to be causative. We initiate acts, bring about things and conditions that did not exist before. But were we truly the *sole cause* of them? Was there not a concatenation of lesser causes participating in the cause which we attribute to ourselves? Were there not motivations, impulses, that built up and contributed to our personal causative act? Was what we considered a causation by ourselves but, perhaps, just a climax of a succession of other causes?

Since in most instances we do not trouble to analyze our presumed causative acts, they are accepted by us as such. In nature, too, there are common phenomena which suggest that they are the direct effect of a single cause. Consequently, it is deduced that everything must have had a cause. Therefore, the reasoning follows that there was a primary, a first cause, a beginning for the cosmos. This type of primitive reasoning makes plausible to such minds that a state of *nothing* once existed, or that nothing still has an existence into which reality could disappear.

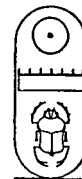
Power of Suggestion

As we think about these principal elements of primitive reasoning, namely *similarity* and *simultaneity*, we see that there is a strong psychological motivation behind them. It is *suggestion*. The primitive type of mind is most susceptible to the power of suggestion. We may simply define suggestion as an experience which engenders a related train of thought. It is an idea coming forth from the sensations of one or more of our receptor senses that draws to itself associated ideas. At least to the mind there seems to be such an association. The sound of a telephone ringing, for example, may remind us that we have an important call to make. An accident observed by us while driving a car brings forth ideas of needed caution on our part, or perhaps a reminder of certain necessary repairs to be made on the car.

E. B. Tylor, eminent anthropologist, has said in this connection, "Man as yet in a low intellectual condition, having come to associate in thought those things which he found by experience to be connected in fact, proceeded erroneously to invert this action, and to conclude that association in thought must involve similar connection in reality."

All ideas of suggestion, however, do not have an actual relationship. An optical illusion, for example, can cause an erroneous association of ideas. For analogy, the sun's apparent setting in the west wrongly suggested to the ancients the idea that it sank beneath the earth.

(continued overleaf)



Man had early observed what to him seemed to be a conflict of natural phenomena. The forces of nature were often unleashed in gigantic struggles against each other. Seas lashed the shores and eroded the coast; lightning struck down great trees; the ground trembled and convulsed from earthquakes and belching volcanoes. Everything seemed to have an innate force or power. Behind all this must exist still greater powers as first causes. To the primitive mind these forces of nature appeared ruthless as they often took man's life. If man could but alienate these powers from himself, it would not only provide protection but endow him with a sense of superiority. It would remove the feeling of helplessness he had when confronted with the furies of nature.

In primitive reasoning there is the belief in a kind of *homogeneity* underlying all things regardless of their difference in form. The quality or function of each thing is thought to be its spirit, its inner life. It is reasoned that these spirits, with which all things are imbued, all have a common relationship. Any combination of these spirits would take dominance over others. Therefore, what man might not be able to accomplish by his own human powers he could do by invoking certain spirits to do his bidding.

Imagined Forces

In most all practices of magic the spirits or forces invoked are not thought to be exercising will in their actions. It is not a matter of these spirits, choosing to serve man. Rather, it is believed that the force, once released, must fulfill its function. In the primitive reasoning of magic, man believes he releases these forces in the direction and for the purpose which he desires. He directs but he does not necessarily control them. Man uses one imagined force to bring about the release of another or others. For further analogy it is like opening an aperture in a dam and releasing the flood waters to perform some purpose in mind.

Specifically then, magic is the belief that man can invoke supernatural forces to direct actual natural phenom-

ena and imagined powers to do his bidding. The supernatural is conceived to be an underlying unifying spirit by which all things exist and have their individual powers. This unifying force is given many names. There are several distinctive ways in which it is thought the supernatural can be invoked. These are general categories which are related to primitive reasoning. In each category there are numerous rites, rituals, ceremonies, and methods varying with the different tribes and cultures. In the primitive reasoning of modern society, these some categories for invocation of magic powers still persist.

A simple explanation of these categories of magic is necessary to recognize its present existence among people living in the most advanced technological age in the history of mankind.

Sympathetic magic may be divided into two categories:

A. **CONTAGIOUS MAGIC.** This is the belief that objects which were once related to each other retain their connection though now they may be separated. "Whatever happens to one or a part of a given whole will influence the whole and its parts." Thus acting on a few hairs, nail parings, or drops of blood may influence the person they are from. In some parts of Europe a girl forsaken by her lover contrives to get a lock of his hair to boil. While simmering, it is presumed that he will know no rest.

Modern lucky amulets or objects which are found or related to some fortunate incident are thus presumed to retain their efficacy of that event. Christians and Moslems ascribe powers to clothes and other relics of departed saints. In Ceylon I visited a temple which is known for its claimed possession of a sacred tooth of Buddha, which relic is carried periodically in a procession and is thought to transmit a sacred efficacy. Similarly, the bones of Christian saints have been displayed. The divine power thought to be immanent in these bodies attaches to their apparel or separated limbs.

(continued on page 392)

The Family – Molder of Generations

by CAROL H. BEHRMAN

MOST OF US, confronted with the term *education*, easily conjure up a picture of a school building, classrooms, principal, staff of teachers, books, blackboards, chalk, paper, pencils, and so on. This is a convenient image, but it is not a true picture of education.

Our school system is merely one of the methods employed by society for the training and indoctrination of the young. It is a tool, not an all-encompassing process. For education itself is a lifelong course, a stream which begins its flux the day we are born and continues to flow in and about us for all the days of our existence. Everything and everyone that touch us contribute to our education. Our teachers are not only those who stand in front of a classroom; our teachers are also our friends, neighbors, relatives, books and newspapers, motion pictures and television, and, most of all, our parents.

There is a tendency today to minimize the role of the home in a child's education and to emphasize that of the school. True, school performs a tremendously important—indeed, a vital—function, but it is the home that furnishes the soil and seeds which, planted and nourished, develop into a person's fundamental ideas and attitudes.

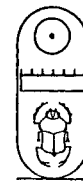
It does not necessarily have to be thus. The family, as the basic unit of society is, unfortunately, an obviously flawed entity, to judge from the tragic mistakes and abysmal depths to which mankind has sunk in the past. We grow up with the burden of innumerable and darkly fascinating complexes, neuroses, and tainted ideologies—many, if not most, of which we have absorbed from the conscious and unconscious deviations and limitations of our parents. Admittedly, the results are too often appalling.



Many sociologists, psychologists, anthropologists, and other expert "ologists" tell us that the family unit is outmoded and outdated—an anachronism, an interesting fossil. There must be, we are told, a better, more effective way of creating the kind of human being who will be capable of coping with the increasingly complex world of the present and future. We are offered an assortment of detailed plans for systems of state-sponsored nurseries and schools that will control and manipulate the development of the individual from infancy onward.

These systems offer a great temptation in the face of the woeful results of our present, more casual system, especially in view of what is an apparent disintegration of family life in our present-day society. Father's job demands more and more time to be spent away from home, and he is not there to provide the strong symbol of security essential to a stable home. Mother, too, is being seduced away from her traditional role and leaping with alacrity at the opportunity to fulfill herself at a good salary in the job market. Thus, increasingly, a void is being created which can, we are told, only be filled by public child-care facilities from cradle to maturity.

(continued overleaf)



Is this where we are heading? If it is, what will this "man of the future" be like—this product of a carefully controlled, objective environment? Will he be free from the ambiguities and inner conflicts of the family-produced individual of the past? The answer is, most likely, *yes*.

But it is also probably true that he will be free from other trouble-causing, inefficient emotions such as love, compassion, and exaltation. He will be free from those uncomfortable and even tortured feelings that have given rise to the highest expressions of mankind in poetry, literature, art, and music. He will have cast off the shackles of those emotions which demean and debase man, but he will, at the same time, lose the passions that ennoble man and give meaning to life. For, there is no love without hate, no joy without sorrow, no ecstasy without despair. Our group-indoctrinated man will be a good and obedient robot, a maker of products, not of dreams, a pragmatist without aspirations or ideals.

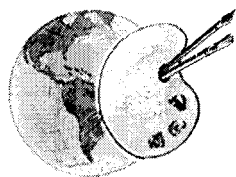
The family unit imperfect though it may be is, so far, the only instrument society has devised to produce a *human* man, beset with human frailties, but with his eyes on the stars. A stronger—not a weaker—family is our only hope for the emergence of the man who can

reach those stars, not only physically but spiritually.

A recognition of the importance of that part of the total education that is carried on in the home is essential if the family is to be strengthened so that it can be a mold of generations to come—superior to those that have gone before. Our schools can teach history, mathematics, science, and literature, but it is in the home that we mainly acquire the attitudes and standards with which to evaluate this mighty accumulation of learning. Moral values are too important to be left to casual chance or to impersonal, teaching machines.

The parents of today are being bombarded on all sides and by all media with the difficulty and hopelessness of their task, when what they need is encouragement, guidance, and affirmation of the ultimate value of the home as the foundation of education.

The most streamlined and progressive array of schools can only totter and fail if they are built upon a decaying foundation. That foundation must be invigorated and reinforced. It is incumbent upon our leaders and those who control communications to help parents learn how to perform their vital role in education, so that, together with the schools, they can create a better man of the future.



ADD COLOR AND BEAUTY TO YOUR LIFE

Man's ability to mold life according to his desires is one of the captivating aspects of creative art. At Rose-Croix University you will have an opportunity to learn basic techniques in painting, drawing, or sculpturing. Courses are also given in the theory of color and music, in vocal control, and in music therapy.

These art forms are presented in weekly sessions beginning June 22 and continuing through July 11, 1970. For full details, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95114, U. S. A.

**The
Rosicrucian
Digest
October
1969**

Storing for Future Use

by CHARLES E. WADE

TODAY, modern man has refrigerators and deep freezes to keep his foods fresh until needed, not to mention the dehydrated, boxed, and canned varieties. Animals and insects still have to use their own methods for storing what they can gather for the time when they will need it.

The busy bee flits about all summer, gathering juices from the flowers. These juices pass into a sac inside the bee where they are changed into honey. There are other bees engaged in building wax combs made up of many cells, all of uniform hexagonal shape. The honey gatherers deposit their honey in these cells to feed the bee colony during the winter months and the young bees when they hatch out from their eggs. In some food stores you might see some of these combs of honey just as the bees made them.

Bears and many other animals hibernate during the winter months and, before the weather grows too cold, stuff themselves with food until their bodies are covered with thick layers of fat. These layers of fat fulfill two purposes: to help keep them warm and to serve as food until the spring thaw when they can go out to hunt for fresh food.

The beavers, which build their homes near bodies of water, also know enough to store up a supply of food for the long winter months. They live mostly on roots, water plants, and the soft bark from certain trees. In the summer, when the supply of food is abundant, the beavers transport the kinds that will keep, and store them in their homes until fresh supplies are again available.

The desert camel can travel for three or four days without drinking and with very little food. The camel's stomach has many small pouches in which it



stores water for use in dry places on the desert. The humps on the camel's back are filled with fat which is stored for use when food is not available.

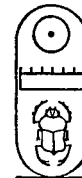
The little chipmunk does not believe in stuffing himself, so in his underground burrow he has chambers filled with nuts and roots. If he awakens from his long winter sleep during the cold

period and feels a bit hungry, he just eats some of his stored food and goes back to sleep until the weather is warm enough to go out in the open to get his food.

The common gray squirrel you see in our parks and woods is quite adept at storing away food, and we have spent some time watching and feeding them. First, we cracked a nut and tossed it to a squirrel that was cautiously watching us. The furry fellow slowly edged over, grabbed the nut in his mouth, and ran a safe distance away. Then, sitting on his haunches, he took the nut between his front paws, turning it around as he held it close to his mouth. He ate the kernel and dropped the empty shell to the ground.

Again he came closer and sat up, his front paws dangling. We tossed him a nut which had not been cracked and he picked it up. Turning it around slowly, he clenched it tightly in his jaws and scurried over to a grassy spot some distance away. We followed, careful not to frighten the little fellow, and waited to see what he was up to.

Still holding the nut tightly clenched in his strong jaws, he dug furiously with his front paws until satisfied the hole was deep enough for his purpose. Next, he dropped the nut into the hole and quickly pushed back the loose dirt. He then carefully brushed the blades of grass over the spot and scampered



away. We examined the place and could not tell where the nut was buried, he had done such a good job! The squirrel stores only the solid nuts; if they are cracked in the least, he eats them right away. The squirrels store their food around the trees and, when food gets scarce, their acute sense of smell finds their hidden stores. They also store food for the winter in their nests, built in hollow trees or made of piles of branches and leaves high up in some treetop.

Out on the desert, the cactus stores water inside its hard, prickly shell for use during the hot dry weather. A species of palm tree, called the *Raven-*

ala, has its own built-in storage places. This tree has large leaves which form a fan-shaped head. At the base of each of the leaves is a sheath which will hold from a pint to a quart of water. During the rainy season, the water and moisture gathered on the big leaves', surface flows downward into this natural reservoir provided for it at the base of the leaf. When the temperature rises and there is a long dry spell, the tree has its water supply stored away and ready for use.

From these several observations we see how remarkably nature provides for her own.



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 Dr. Gustav Husak, First Secretary—Czechoslovakia.

The code word is TOLL.

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 Georges Pompidou, President of France.

The code word will be POLL.

GEORGES POMPIDOU



DR. GUSTAV HUSAK

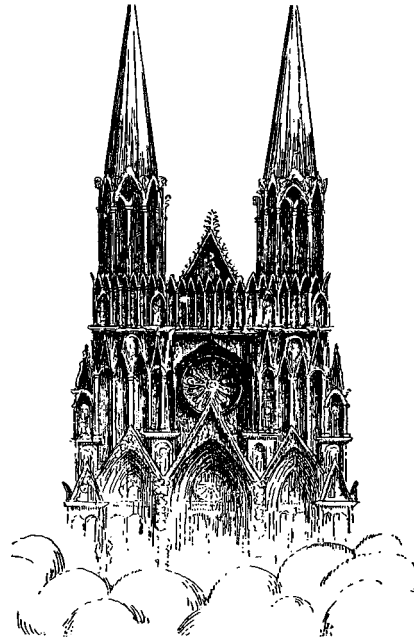
*The
Rosicrucian
Digest
October
1969*

FROM the standpoint of the individual looking out of himself upon the world and universe about him, it may seem an oversimplification but still a fundamental truth that everything he beholds can be classified as transient or eternal. Probably few stop to reflect that their reaction to the universe can be described in this form of terminology. Nevertheless, all of us are aware even from early childhood that there are elements of our environment and of our lives that seem to go on indefinitely, while other parts of our surroundings have little stability.

Who cannot remember a perishable toy that may have been highly prized on a birthday or a Christmas in early childhood? I can remember when I was very young a toy I received at Christmas with which I was absolutely fascinated, yet by the time the day was over it was nothing but rubble. It had no permanence, no stability. It was not made strong enough to meet the demands of a growing boy who did not have very many objects with which to play. In those days many people were poor, and playthings were a luxury.

The transient nature of certain phases of our existence was probably impressed upon us in childhood by such simple experiences as the drum that broke, the toy that fell apart, the paper object that seemed beautiful and well made but disintegrated with the very least handling, or, to go into a more serious part of life, the fire that destroyed our valued possessions or those of our friends or relatives. I can remember a fire that broke out in a house and lasted only a comparatively few minutes before the possessions of a lifetime were gone. It seemed incredible to those who lived there to stand and look at where the house had been only a few minutes before. All they had held of value had actually disappeared before their eyes.

So it is that life, whether we analyze it or not, seems to be constantly entwined with circumstances and objects that have durability or lack such durability. In other words, we are dealing with those things which are temporary or which are permanent. When I use the terms *temporary* or *permanent*, I use them as relative terms. For ex-



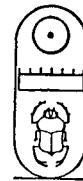
Cathedral Contacts

THE TRANSIENT AND THE
ETERNAL

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

ample, a steel bridge, well engineered and properly erected, we consider as permanent, although we do not mean permanent in the sense that it will last a thousand, ten thousand, or more years. There eventually will be an end to permanency of anything made of material, even a well-built mechanism from steel, stone, or other seemingly solid and permanent-type materials.

Nevertheless, we classify as permanent and temporary those things which reach that nature because of our immediate need and use of them. A temporary bridge across a stream, made out of lumber and requiring care and caution in crossing, is obviously temporary when compared with a steel bridge properly engineered and constructed. Similarly, a house built of flimsy material and no more than a



lean-to against some rock or other structure is temporary in comparison to the seeming permanence of a house built of brick or stone or well constructed from lumber.

All that is temporary and permanent is so classified in accordance with use, but in the allover scope of eternity the transient is everything that is not eternal, and to the best of our understanding the eternal can be found only in ideas and values. Nothing of a material nature could be considered to be eternal.

In our lives the problems and ills with which we have to cope fall into the classification of the transient. Every problem with which you have to deal at the present time—and it is well known that most individuals are frequently faced with acute problems—regardless of its nature and importance, and regardless of how serious an illness you may experience or that your friends or relatives may have, is a manifestation of material change. These problems and ills are temporary.

The student of mysticism and those seeking higher values should learn to find solace in this fact. Regardless of how we may suffer physically, or how we may suffer in considering our desires for material means to solve our problems, if we will but pause occasionally and realize that all our problems are temporary and not permanent, then we shall be able to adopt a new perspective and see our problems from a different viewpoint.

This may sound like a type of philosophy that does not have a very profound basis, or it may be what is frequently called a *pollyanna* type of interpreting the world about us, but it is above all fundamentally true. I think that any conscientious student of philosophy and mysticism can gradually adjust his thinking to better cope

with the problems that are his and with the vicissitudes of illnesses that must come in the experience of all men if he will remember the phrase which is so ancient that we do not know who first said it, "This, too, will pass."

The temporary is the transient. It will not endure. Regardless of how important an economic problem may seem today, or how serious an illness may be that we or a loved one may be suffering, it cannot last. It will come to an end. It is temporary. True, it may cease with transition, but it will cease. The temporary and the transient must always give way to the permanent and the eternal.

Man's effort and life, therefore, should be directed toward understanding the eternal and the nature of all that can have eternal values. In that way he can better live, better adjust himself to the demands of life by always remembering that it is the temporary that is demanding his attention. Because of their pressure, the material world and its problems impress themselves upon consciousness. I do not claim that problems are less acute. They are constantly with us, but if we will have in the back of our minds that they will end, that they are temporary, then we can build a more stable outlook on life by directing ourselves to seek the eternal.

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.

***The
Rosicrucian
Digest
October
1969***

The Inefficiency of Waste

THIS CENTURY has made itself known for its prodigality. We tolerate and endure waste. We are rich, and we think that we can afford to be extravagant.

Our spendthrift habits extend all the way from governments, which could cut their civil administration costs by applying strict account-keeping and managerial discipline, to individuals who waste even their leisure time. We spend foolishly money, goods, energy, resources, time and brains.

Business people need to brush the star-dust of affluent years from their eyes so as to see that competition is becoming so keen in both domestic and foreign markets that costs must be reduced. The most menacing competitor is not the other fellow in the same line of business, but waste.

Whether you are forging steel girders or making shoe-laces, writing cheques or dictating letters, selling automobiles or merchandising soft goods, baking a pie or mowing the lawn, there are wastes to guard against—wastes of time, motion, and material.

Elimination of waste is not something that may or may not be done. It is an economic necessity, a matter of survival. It contributes to success just as surely as does profit itself. . . .

The essence of waste consists not in using materials, but in using them in ways which produce less than the maximum potential profitable amount of goods or services.

Some wastes are indulged in as a badge of superiority. Thorstein Veblen vividly characterized this as "conspicuous consumption". An observer beside a highway leading to any large city will see hundreds of men speeding to work, or rushing home from work, each using twenty feet of steel, two and a half tons of material, and two or three hundred horsepower.

The Throw-Away Age

But the Throw-away Age is upon us. Its highest common factor is fashion,

which increasingly seems to be the selling point where once quality was the only thing that mattered. Women, of course, have been traditionally malleable. This year's colour, or neckline, or hemline becomes suddenly inadequate in the thirteenth month after purchase, and must be discarded together with all the accessories of the dress. Men show their "style sense" in cars, which have not changed materially since the war but have had their fenders raised and lowered, their lights multiplied, and their trim changed.

Those addicted to style spending may benefit by paying attention to the law of diminishing utility. Our nerve cells lose their energy for continuous keen response to the same stimuli. We find that a three-week holiday is splendid, but a six-week holiday becomes tiresome; four pieces of cake are not four times as pleasant as one. The intensity of any utility tends to decrease with consumption of successive units.

Leisure

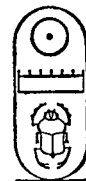
Even spare time is wasted. To be able to fill leisure intelligently is the last product of civilization, and at present few people have reached this level.

Beyond a certain point, more freedom from work produces a diminished return in happiness. Leisure is not merely a negative by-product of work. It demands all the arts of living. Schopenhauer wrote: "Ordinary people think merely how they shall spend their time; a man of any talent tries to use it."

Those who are devoted to the pleasure principle believe that in their hard-won leisure they should make as little effort as possible, mental or physical. They are wasting their most precious possession. To get the most out of their spare hours, they should indulge in thinking and learning, reading or writing, conversation or correspondence, community, domestic or garden projects, artistic and aesthetic activity, creative travel. To pass time wastefully is to shorten the period of living.

National Resources

On a national scale, we waste the bounty and lay waste the beauty of our country. Marya Mannes says about



waste tins and other material littering our highways and our public spaces: "Here is the mark of savages, the testament of wasters, the stain of prosperity." Her book, *More in Anger*, goes on like this: "Slowly the wasters and despoilers are impoverishing our land, our nature, and our beauty, so that there will not be one beach, one hill, one lane, one meadow, one forest, free from the debris of man and the stigma of his improvidence."

Waste of land, forest and minerals could be tolerated as long as successive increments of new land, forests and minerals were available for exploitation, but the destruction of natural resources has been going on jauntily in the face of inevitable scarcity. People who participate in the popular indifference to this squandering of resources would be surprised if someone said: "You countenance it because you think 'what has the future got to do with me? I'm living now'."

Waste is very different from using up. Many things are of no value unless they are used. It is all a question of how efficiently they are used. Individuals and societies are very much to blame if they consume any of the priceless gifts of nature in anything less than the most economical, efficient, and parsimonious ways. Every sound measure directed against waste of our resources should be welcomed and supported.

Waste in Business

Business statesmanship consists of knowing, controlling and directing the forces which react favourably or unfavourably upon the progress of business. The aim of any executive is to earn money for the shareholders by operating at a profit. No company can enjoy public confidence unless it demonstrates good management by satisfactory earnings, and if it cannot do this it will soon lose ground in the industry.

There is never a period, however prosperous, without its uncertainties, and business is being nothing more than prudent when it gives attention to the efficiency of its operation. Key men, such as department and branch managers, supervisors and foremen, must control properly the expenditures for which they have been made responsible.

Waste elimination is one of their undoubted functions.

There is no more interesting game for men or women than to apply their minds to thinking of ways to perform work efficiently with a saving of time and effort. They have to consider it or face extinction. They cannot leave it to mechanical forces. A computer is for getting today's answers: managers are for thinking about tomorrow's problems and taking steps to solve them.

It is possible to have waste in the top ranks of administration as well as on the floor of the factory, the desk in the office, or the counter in the store. The proprietor may waste investment; the vice-presidents may waste opportunity through complacency; the marketing executive may waste business through neglecting customers and prospects; the advertising manager may waste money through inappropriate campaigns; the production manager may waste labour through slow work pace, lost motion or lack of proper instruction; the purchasing executive may waste money through buying improper material, making inadequate specifications, providing poor storage, or paying higher prices than necessary.

The man in charge, whether of a big industry or of a small stock room, must learn where waste may occur, sense when it is occurring, and move diligently to stop it. The ideal that inspires the formulation of the principles of efficient management at every level is elimination of waste. This is a vital function, not something tacked on to a job to be thought about now and then.

Uncovering Waste

To eliminate waste we need to concentrate our attention on finding it. This is an occasion for calculating thought.

Learn where the leaks are. Find out the facts about where waste exists and the cause of its existence. You are wasting your time if you try thinking before you have accumulated data.

Start with this assumption: no department of business, no office, no home, is so perfectly managed that a serious search cannot find a leak to stop.

Take a walk through your office, looking into stationery cabinets and waste-

paper baskets. Any chance of savings? Examine the work done by your desk staff and the routing of pieces of paper. Any chance of savings? Take a stroll through your workshop. Are the materials carefully stored, the handling done efficiently in as nearly a straight line as possible, the machines operated without energy-using friction, the spoiled and broken pieces kept to a minimum and collected for re-use?

Your investigation may bring to the surface an untidy bundle of issues. Your people may be following traditional methods that involve wasteful movements, unnecessary locomotion, needless carrying about of material, and machine idleness. The layout, good enough twenty years ago, may be unfitting under today's pressures. The cost-keeping system may not be of the sort to tell you where costs are excessive. . . .

Men who would not think of wasting a dollar in money may be careless in handling material, and throw away or waste many dollars' worth of materials without a thought. Material should be looked upon as if it were cash, and treated accordingly. . . .

"Time" with a capital "T" is infinitely long; "time" with a small "t" is unfortunately short. It is an element in efficiency; it has value to which may be attributed a money equivalent; it plays a big part in the success or failure of our lives.

We are spendthrift of our limited time. We allow, as Professor C. Northcote Parkinson notes in his book *Parkinson's Law*, our work to expand so as to fill the time available for its completion. We allow procrastination to gobble up and waste great chunks of time.

High on the list of causes of wasted time is poor planning. We blunder into time-and-energy-consuming projects that are of little importance to our business or happiness because we do not look far enough ahead.

The cure is to list the jobs you wish to do in order of their importance, and go to work on them. Put everything possible on a time-table: note it down and forget it until the right moment comes. Define your goals, work out a programme, set up time-tables, concentrate on the essentials, and shake out the time wasters in your life. Having

disposed of one task, tackle the next job decisively. Try making your motions faster: we work more easily and use less energy when we do things at a brisk tempo. Don't spend dollar time on penny jobs.

Planning Action

There are two functions involved in eliminating waste: find the facts and introduce the improvements. . . .

Orderliness is a preventive of certain kinds of waste. Any efficient bank teller knows how the arrangement of items in and on her counter makes a difference in the efficiency with which she can serve customers.

Much waste of time, space, material and energy is due to thoughtlessness. We allow things to accumulate hodgepodge, so that they take rummaging through to find what we want. It makes a magical improvement when we are thoughtful at the right time to place anything useful where it can be easily and quickly found. . . .

Budgeting

We cannot plan accurately without knowledge of what is a reasonable expectation for every phase of the business, and without a measurement of accomplishment. The art of expense control reaches its highest state of effectiveness when management has at hand a reliable measure for gauging the amount of expense necessary for operating the business. We may say that budgetary control simply means the systematizing of foresight and the comparing of what is with what ought to be.

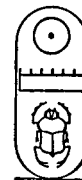
The budget will guide toward using facilities and assets to the maximum of their potentiality; it provides a method of co-ordinating all buying and spending so as to obtain the maximum value; it acts as a safety signal, since it indicates the variance between what is wished for and what is being attained; it prevents waste. . . .

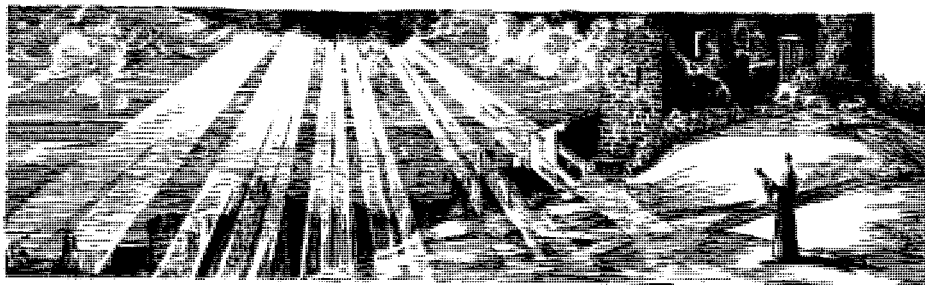
Waste is Inefficiency

Waste in a business or in a home implies inefficiency. The habit of being wasteful creeps into our lives: the custom of saving must be developed.

Economy consists essentially in the elimination of waste. The books on

(continued on page 386)





Can We Adore An Impersonal Cosmos?

by W. J. ALBERSHEIM, Sc.D., F.R.C.

IT IS FASHIONABLE in these days to declare that *God is dead*. We hear it not only from alienated youths, but from clergymen and philosophers. Does this mean the end of all the formerly cherished beliefs and ideals? Let us not overrate the importance of our religious anarchists; the cry is age-old. Whenever it becomes widespread, it portends the end of one era, but also the rise of new concepts.

Toward the end of the Roman Empire, when the old Nature gods were dethroned by ascendant Christianity, shepherds claimed to have heard the mournful cry: "The great Pan is dead!" What had died, then, was only one form of belief—not belief itself.

In the Age of Enlightenment, Napoleon I remarked to the scientist Laplace that his treatises on cosmology did not mention God. The supercilious answer was: "We have no need for this hypothesis." It is interesting to ponder that Laplace's fellow scientist, Lavoisier, was beheaded during the French Revolution for the similar reason: "We have no need for scientists."

The present form of the slogan was coined by Friedrich Wilhelm Nietzsche, the inventor of the superman. He died insane but became the prophet of racists and Nazis. Nowadays, the cry is mainly a protest against the image of a personal God whom the ruling classes use as the ordainer of a social order that to many seems neither divine nor even fair. It is easy to see the fallacy of a vengeful deity who enforces man-made

codes of justice. Nature, we find, cares neither for justice nor for the fate of any individual. Whether by intentional design or by automatic evolution She provides only for the survival of entire races or of life itself.

We can understand the protesters and sympathize with them; but they are not happy in their revolt, regardless of whether their enemy is the religious, political, or artistic "establishment." Contemplate the facial expressions of the demonstrators; look at their art exhibits; and listen to the raucous random sounds of their *symphonies*. All the sights, sounds, and smells proclaim despair rather than a fresh, new hope. How can they regain such hope without flying in the face of Science, the new Moloch whom they hate but worship?

To help and heal this evidently sick generation, one must understand the disease. What is at the root of man's despair? The belief this is a heartless world of universal suffering; that all living beings must fight tooth and nail for mere survival, where even victory is futile and must end in death. What saves man, the "social animal," from despair? Devotion to, and identification with, something bigger and more lasting than himself—an *ideal*. Sometimes this ideal is personified as God; sometimes as a nation, a religious group, a personal progeny, or as the pursuit of art and science.

Nations and families last longer than the individual, but they, too, must perish sooner or later. The canons of

Art and Science, it is hoped, may be eternal principles and thus everlasting monuments to the human minds that discovered them. Modern science is the search for universally valid laws or, ultimately, for ONE single law governing the entire Universe.

The idea of a universal ruling principle is nothing new: The ancient Greeks expressed it by the word *Cosmos*—the orderly, harmonious Universe that superseded the primordial Chaos. Incidentally, even the idea of Chaos survives in the modern principle of *indeterminacy* which claims the apparent order in large-scale events is only the result of statistical probabilities, whereas fine details remain random, that is, chaotic.

But even disregarding these troublesome details and admitting that *by and large* the Universe expresses cosmic order—what is that to us? How can we relate to the Cosmos? What love or worship can unite little Man with Suns that blaze by a million nuclear explosions per second, or with the vast, cold, dark spaces between island universes? Can a galaxy comprising a hundred million suns and sprawling across myriads of light-years feel concern for our small planet on which organic matter and conscious life forms are spread thinly like a moldy scum?

Organic Evolution

We do not need to accept this counsel of despair. To the Infinite and Eternal, all differences in size and duration are meaningless. On this Earth of ours, organic evolution has been going forward for two billion years—a time commensurable with the age of the presently knowable Universe since its surmised birth in a Big Bang. This evolution seems to tend inexorably toward increasing complexity of structure, toward life, consciousness, and finally toward the self-conscious intelligence by which we now try to relate ourselves to the Universe.

If the Universe has any purpose, may it not be the very development of this questioning intelligence?

The concept of a Purpose underlying evolution is being denied by Science as well as by some mystical schools, although for opposite reasons:

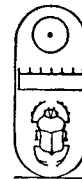
SCIENCE, being atomistic in its outlook, regards the undeniable occurrence of consciousness and mind as an accidental, local outgrowth of organic matter. To most scientists it seems implausible that these local mind sparks could coalesce into a Universal Mind, mainly because they see no organic bridge such as nerve strands between individual minds.

MYSTICISM sees the entire Universe as one whole. Such an all-encompassing entity, it is claimed, has no opposing force to overcome; being complete, it can have no purposes and no strivings. Being eternal, even the concept of change and development inherent in purpose must be foreign to it.

Considering first the more fundamental objections of mysticism, we seek the solution in the evidently dual aspect of the world: static and dynamic, eternal and temporal. Motion and time and multiplicity of matter and of living beings do exist for us, even if the Buddha decries this material world as mere deception. Even mystics claim that Universal Being, filled with immense energy, restlessly strives to *be*. If It strives at all, why should It not strive to *know*, and to know Itself by the intelligence evolving in its creatures?

Turning now to the doubts of science, it cannot be denied that consciousness and intelligence are potentially possible and present throughout the uniform universe; otherwise they could not have evolved anywhere. But what justification is there for the bold extrapolation that Spirit is One, that individual minds are, or can be, united and welded together by a bond that constitutes the Relation and Relevance so desperately sought by existentialists?

It has often been stated that higher animals and human beings are, themselves, not simple units but composite cells states. All of the billions of cells in our bodies are, to some extent, individual living beings. This is most clearly seen in the blood cells that flow freely in the salt streams of our blood and in the sperm cells that compete fiercely for the union with an ovum



that will end their personal life while creating a new composite life form.

Yet the sensations, impressions and reactions, thoughts and acts engendered in our nerve centers represent the cell state of a whole. When my tooth aches, my brain feels the message of distress, signaled by electrochemical impulses, not as a peripheral trouble but as *my own* pain and illness.

Similarly, a commotion at any part of the body politic is spread around, by word of mouth, by written letters or by electrical message impulses. It may be claimed that telephone communication is similar in nature to conduction along nerve fibers. If this comparison seems too prosaic, we have strong—although disputed—evidence of long-distance communication from mind to mind by extrasensory perception. In the time dimension the psychological research of Carl G. Jung and his co-workers has shown that dreams and image symbols that are held in awe as beneficial or destructive powers, are outcroppings of cultural and racial memories. They enter even simple minds that had no outward access to the ancient archetypes.

Naturally, such thoughts and conjectures are abhorrent to those who look in their personal minds for an autonomy, a splendid isolation which is denied them outwardly by the “establishment.” But even if there exists a mental network that fuses all intelligent beings on Earth into one collective Mind, what right have we to assume that it may extend beyond our Earth? Earth’s evolution has been long in the making; but our war protesters fear, not without cause, that it may end *tomorrow* by a nuclear holocaust, if not by a stellar collision.

A Willing Instrument of the Cosmos

From the purely materialistic viewpoint this argument is unanswerable, but it loses all meaning if we accept the view that in and through our minds the Cosmos becomes conscious of itself. By this acceptance we find supreme purpose, comfort, and relatedness in being a willing instrument and “brain cell” of the Cosmos. We may, if we feel the need, trustfully hope that the Cosmos is as concerned with our wel-

fare as we are with the health of our own body. To a mystic, however, the most important goal is *Cosmic Consciousness*—the intuitive, self-evident, and glorious assurance that our thought and action are in harmony with the Cosmos.

We need not be discouraged by the fact that our size is small and our life short, compared to stars and galaxies. To infinity, all finite magnitudes are equal; and eternity can be experienced in one instant as well as in aeons.

Ceaseless Pulsations

The material aspect of the infinite cosmos is in ceaseless pulsations throughout a vast spectrum of vibration rates. On the small, rapid side their scale extends beyond trillions of cycles per second characterizing visible light, to X rays and cosmic rays. On the large, slow side we are aware of ocean waves, tides, days, and years, and on to the majestic rhythm of galaxies that revolve once in a 100-million years, and ultimately to the life span of our present universe now evolving from an explosive start and possibly fated to end its future involution in an equally explosive collapse.

Our imagination staggers at the task to follow these many superimposed cycles. Fortunately, there is a static way of looking at the same reality. Physicists and mathematicians know that composite vibrations may be described in the “frequency domain” as well as in the “time domain.” A fixed spectrum of vibration numbers is equivalent to a complex pulsation. The technique by which one of these aspects is translated into the other is called *Fourier Transform*. Its equations seem complicated, but its principle is quite simple. For example: When a pitch pipe sounds the tone “A” to tune up an orchestra, this steady sound is defined by its vibration number of 440 cycles per second.

Rich violin tones contain a series of harmonic overtones, as well as the fundamental; and transient tones of short duration and abruptly changing strength require a diffused, multi-numbered spectrum for their description. However, whether simple or
(continued on page 396)



Gold

by GASTON BURRIDGE

*It has fascinated
man for centuries*

seems to see into much more deeply than its physical thickness allows, gold's visual accouterments account for only a small portion of the high regard humans have for it. The early South, Central, and Mexican Indians called it their *sun metal*.

The sun metal worshipers attached high value to gold only because it represented the sun to them—a body they held in greatest reverence. The early Indians of South and Central America, before the Spanish came, must have mined rich veins of ore for many, many years before. A report, filed in 1534 by Francisco Pizarro, outlines to his King a golden garden found in one of the Peruvian sun palaces. This garden contained four full-grown llamas and ten statues of life-sized women grouped about a fountain. These all were of *solid* gold—not objects plated with gold leaf, but objects *cast* of the metal. All of this artistry was plundered—broken up—and taken back to Spain—or lost at sea in the many shipwrecks that befell those attempting to transport it there.

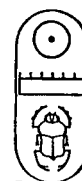
Golden Soil

Another resplendent garden was discovered at another sun temple. This one had truly golden soil—soil made of gold nuggets and gold dust. From this dazzling earth grew artificial corn representing the several varieties then commonly grown. The complete maize—stems, leaves, ears, silk, everything—was *solid* gold. In addition, there were twenty llamas with their lambs and an attendant shepherd. Again, the goldsmith's artistry was expressed in the *solid* state—no application of thin gold leaf over baser metals or upon clay or stone sculpture. Thus, we see these people had learned well the art of melting and casting gold—a great

PROBABLY more persons throughout the world are talking about gold now than during any other period in man's history. Why? Because the metal has become the most controversial basis for the world's money since such a basis became necessary. But gold has too many other intrinsic values, too many inner strengths, to be thought of only as a monetary basis. It is of these many inner values we wish to discuss here.

Gold has intrigued mankind ever since that first set of human eyes beheld some. We will never know when this happened, where the event took place, nor to whom. It was long, long ago. Probably, a water-polished nugget glanced a dart of sunlight into a pair of human eyes as they searched a clear stream for fish, crab, or clam to eat. Momentarily, the eyes were diverted from their food hunt, a back bent, and a hairy hand recovered the pretty amber *stone*. This stone proved heavy for its size—heavier than any other stone handled by those hands. As the thick fingers turned the piece of magic color over and over, its hypnotism clinched into the very being of our ancient ancestors, and not unto this day has release been granted!

Fascinatingly pale as compared to copper, yet possessing a depth one



accomplishment because of the high heat needed.

Gold appears to have possessed extraordinary artistic properties in man's eyes for many thousands of years. Both Ancient China and Egypt had remarkable goldsmith artists.

What physical properties does this metal have which make it so outstanding? First of all, gold proves highly ductile, one of the most malleable—if not *the* most malleable—of metals. In some respects platinum stands as a rival, but only platinum. For instance, a piece of pure gold the size of a common pinhead can be drawn into a wire—or thread, really—500 feet long! The same-sized dab of gold can be beaten into a sheet or leaf covering more than fifty-six square inches, or an object measuring seven by eight inches! The thickness of this golden gossamer will measure only about a *250 thousandth* of an inch. A breadth of gold so thin allows considerable light to pass through it. We might expect such transmitted light to appear golden yellow. But no, the light passing through gold glows a wonderful emerald green. All matter, of course, to become ordinarily recognizable to us must be brought together in groups of atoms called *molecules*. The molecular attraction between two sheets of gold so thin becomes powerful enough that if those two pieces should make *direct* metal-to-metal contact with one another they never can be separated again!

Retains its Luster

Gold knows few predators, being attacked—disintegrated—by a very short list of chemicals. That is why it does not tarnish in the air but retains its brightness and luster so long. The liquid metal, *mercury*, has the singular ability of absorbing a certain amount of gold into itself, forming what we call an *amalgam*. But after a point has been reached it becomes helpless until its meal of gold has been thermically removed. Gold joins with many other metals in forming various alloys. Many of these are breathtakingly beautiful and highly useful. An alloy of gold and aluminum forms a rich purple-colored metal, but, alas this alloy crumbles under pressures not much more than finger great.

When a solution of tin chloride is precipitated with gold chloride, the resulting powder varies in color from reddish to purple. This compound contains some metallic gold with tin hydroxide, the mixture being used in the manufacture of what goes under the commercial name of *ruby glass*. Thus, when the golden light of the sun shines through glass containing this compound, it comes out red instead of green as when the sun shines through the thin gold metal itself. So, we can see what a little tin can do!

In Granite Rock

Gold is found almost everywhere on earth, the only thing being that the quantity always proves relatively small. Gold ores originate in granitic rocks, one of the hardest, basic rocks in the earth's crust. Geologists believe the auric metal arrived in these rocks as a solution in the liquid magmas as they cooled in the very early stages of our planet's creation. Gold found in sedimentary rocks, geology thinks, came first from weathering granitic rocks, then was laid down by wind or water action, later hardening into stone.

Though gold generally exists in small quantities, there are records of a few large chunks. The largest nugget picked up in the United States came from California. It weighed 161 pounds troy. Several years passed, and it held the record. Then, in 1869, near Victoria, Australia, a much larger nugget was found.

All the waters of all Earth's oceans contain dissolved gold. Proportions of gold vary from five parts to 267 parts of the metal to each one hundred million parts of sea water. Small as these figures may seem, it has been calculated that the waters of Earth's combined seas contain *ten billion tons* of the metal! When we realize that probably mankind has extracted from the earth something less than 60,000 tons, we realize we are hardly running out of the metal. The question remains, though, How do we extract this ocean-held gold economically?

Gold has had its place in the riddle of Atlantis. Here is one description of the metal's use there, from which the early Peruvians may have modeled

their *sun gardens*. Myth or milieu, here are the words: "Set in the midst of Atlantis, stood a temple dedicated to Poseidon. It was covered with silver, its pinnacles, with gold. The building was 600 feet long and 300 feet wide, housing towering statues of the immortal gods of Atlantis. These were fashioned of gold, standing in chariots drawn by six winged horses. Around them were hundreds of sea nymphs riding golden dolphins. In this temple the ten kings of Atlantis met to write the Empire's laws. Here too, they sacrificed the perfect bull and drank the bloody wine from golden chalices, to lounge about the embers of the ritual fire in their azure robes discussing virtue, wisdom and gentleness."

Another legend or myth regarding gold has to do with Jason and The Golden Fleece. When stripped of all its heroics, the account of the Golden Fleece is thought by experts to only describe an expedition launched about 1200 B.C., to seize the gold which some of the desert Armenian tribes had laboriously washed from the river banks by the use of sheepskins. The gold dust clung to the crinkled wool of the skins and was then recovered by careful washing.

An Influence Over Mankind

For countless centuries gold appears to have wielded a strange, mysterious influence over mankind, an influence much greater than any intrinsic value it now has or ever has had. Some men have attempted to explain this attraction by saying gold once was a sacred metal in early civilizations, and these ingrained superstitions have come down the ladder of years to us. Perhaps—just as we tend to anger on being crossed, or automatically duck when an unexpected shadow passes over us—the threads of these old feelings still tie us. Others say *if* there is any actual connection between gold and man, then it probably comes through gold's "radiations." If we accept the nuclear theory of how matter gets put together, then of course everything radiates and the radiations of gold, as of all other things, are innate—as are our own personal ones. Radiations have to do with atomic structure, hence are almost endless in

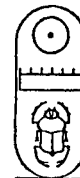
variation of frequency. Perhaps gold's radiations are more compatible with, or satisfying to, man than many others. Gold's radiations may well be in some *harmonic* vibrational pattern yet unknown to us.

The ancient alchemists were looking for gold or a way to make gold from baser but more plentiful materials—especially from lead. They were also looking for an *elixir of life*, or perpetual youth. Today, transmutation of matter—making one kind of matter from another kind of matter by rearranging its atomic structure—can no longer be considered a pipe dream. Also, gold has often proved *ambivalent*—sometimes positive, other times negative. The valence of the atom of an element has to do with its relative ability to combine with other elements. An elixir of life today has come to mean another way of saying "extension of aging," or slowing down of the aging process. This subject has also come to be much less of a pipe dream in recent years.

Again, some students believe the old alchemists were not searching for *new* information so much as they were looking for information they believed had been lost to mankind from earlier civilizations. Modern chemists no longer think transmutation of gold from baser metals scientifically impossible, only, as yet, economically prohibitive.

Gold continues to bewitch many a man in many a way as in all past centuries. It proves both magic and tragic, a savior and a slave driver, inspiring and miring. No one will ever be able to count all the souls sacrificed for the "glory of gold," nor be able to measure the amount of blood men have spilled in its name. Like everything else in the universe, gold extracts its price.

For Further Reading: A book dealing with many phases of gold is titled, *Gold, Its Beauty, Power and Allure*, by C. H. V. Sutherland, and published by McGraw-Hill Book Company, Inc., New York. In addition to the highly interesting text, it also contains many illustrations—several of them in color—of gold objects from various parts of the world over the centuries, and a selected bibliography containing some seventy items as well as memoranda from where each illustration and photograph came.





BAS-RELIEFS—Several bas-reliefs of extraordinary beauty will decorate the portal of AMORC's new Administration Building at present under construction at Rosicrucian Park. At the left is one of the finished bas-reliefs.

FOR THE NEW ADMINISTRATION BUILDING

THE ARTIST—Frater Jerry Chapman, Jr., of AMORC's Art Department, is in charge of this intricate work. The picture shows him giving the finishing touches to a panel. The new building will be dedicated in February 1970.

*The
Rosicrucian
Digest
October
1969*

[382]



Adjusting To Life's Demands

by TERRY W. WESTON, F. R. C.

WE LIVE from day to day in a mental and physical environment that places increasing demands upon us. The ability to revise mental attitudes reflects the capacity to realistically cope with contemporary society.

Change

Change is a natural law which applies as readily to human affairs as it does to atomic physics.

The universe is a pulsating mass of energy. While the amount of existent energy remains constant, its manifestations are in a state of constant transition. Our sun, for example, is a mass whose energy fluctuates. The phenomenon we know as *sunspots* involves a condition of increased energy radiation which severely hampers radio transmission.

Biologically, our body is in a state of perpetual transition, replacing old worn cells with new ones.

Change is also occurring in our physical environment. There are technological advances; political, economic, and religious upheavals; and social, moral, and educational reformation. These have staggering consequences for today and for the future.

The universe, environmental conditions, and our bodies are in a state of transition, or change. What about our mental attitudes? Do we but subsist as the world evolves, or shall we redefine ourselves in terms of the changes affecting us?

Adaptation

Adapting to change is a basic demand affecting all living things. But no two life forms react to change in the same manner. Confronted with an environmental threat, most animals either display fright and flee or they fight. These are instinctual responses and also resident in man. Humans, however, possess the ability to alter their responses to instinctual urges and can

modify habits and patterns of behavior. Other life forms, less able to adapt, have suffered tremendously and even become extinct.

What, then, sets man apart? What has enabled him to change and persevere? The attitudes we hold about our present situation, and the environment we find ourselves in, affect our ability to adapt. They form our outlook on life and help determine our habit patterns and emotional responses to change. We all know individuals whose attitudes about life meant the difference between securing a job, grasping an idea, and acquiring a friend or not. Such persons seem to radiate negativity and attract hardships. We have also met individuals who, with their refreshing outlook on life, radiate warmth and peace, and attract friends.

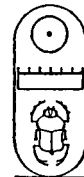
Our attitudes, then, are means through which we can learn to cope with change. The extent to which we examine our mental closets, sweeping away cobwebs and allowing fresh attitudes to enter, will determine how effectively we can adapt to existing situations.

Self-Awareness

To clean our mental closets we must begin by seeing what is there and why. This requires contemplative thought and meditation, but above all *self-awareness*. The first prerequisite is time and patience, for it is neither quick nor easy to ascertain what our attitudes are. Paradoxically, it is this very time-consuming task which will permit us to fruitfully cope with a world geared to speed and rapid change. Self-awareness also requires honesty. What we find as we open the inner door may not be what was expected. We should be mature enough to face what we find.

How can one begin if he is willing to be honest, have patience, and take time? Start by setting aside a period to have a talk with yourself. It is best to be alone with as few distractions as possible. Ask yourself what your attitudes are about the world you live in. How do you feel about the changes that have affected you recently? Does your behavior reflect an attempt to adjust and adapt? Or is this or that attitude on your part making adjustment difficult?

(continued overleaf)



First attempts may seem fruitless, but perseverance will bring untold rewards. You will learn more about yourself, and in the process changes won't seem to be so critical. A change which would have previously thrown you into needless panic will be approached differently. You now realize that your reaction to it is determined by your attitudes. Adjustment comes easier.

Attitude

Self-awareness will bring us to a realization of those attitudes we possess which should be emphasized in daily living. We also become aware of others we need to change as we adapt to a changing world.

What are some of the attitudes that mankind has found to be practical or workable, and worthy of cultivation? *Flexibility*, or the quality of being adjustable to change, is an important one. It does not mean yielding to passivity or laxity. It alludes to the person who has learned the value of choice. He makes important decisions only after carefully weighing all alternatives. Children are flexible but gullible and submissive. True flexibility gains merit as the user grows in knowledge and maturity. The flexible person listens well. In short, he has learned to look before leaping.

Tolerance and flexibility are related. *Tolerance* is the respect for an outlook or idea unlike our own. The individual who practices tolerance is being flexible in viewpoint. He is empathic in his relationships with others. Open-mindedness is a constant companion. The realization that alternative philosophies of life work for others leads one to an awareness of their inherent worth.

Moderation is an attitude as little understood today as when espoused in ancient Greece. Basically, it is the avoidance of extremes, both in thought and action. The moderate person has learned his limits and tempers his behavior. He practices an evolutionary approach to daily living. He observes that the individual who vacillates between extremes is often covering up a weakness, or inadequacy.

These three attitudes—flexibility, tolerance, and moderation—are valuable

assets. They represent man's endeavor to cope with, and adapt to, change. They stimulate the best he offers to society and give a glimpse of the vast potential of humanity.

Service

Attitudes adopted through self-awareness aid us to adapt to change. At this critical point in our evolution so many often stop. They fail to realize that attainment brings responsibilities. In addition to a responsibility to ourselves there now exists a new one to society.

Changing the environment we are a part of becomes of increasing importance as injustices become more apparent. The revolutionary among humanity would change the outside world first—it is easiest. How far more difficult it is to change our personal attitudes and cultivate a character which personifies what we expect from others!

Lasting change in societies results from the interaction of individuals whose character reflects knowledge of self. Our contemporary problems seldom suffer from a lack of social awareness. They suffer more frequently from the failure of individuals to realize that responsibility to humanity begins with awareness of self and the cultivation of personal attitudes, ideals, and goals.

Adapting to modern society means applying the knowledge gained during moments of indwelling consciousness. It involves a dedication and service to humanity.

Living!

Our existence during this lifetime can be truly meaningful to ourselves and to others. As we reach within, great laws are set into motion. Understanding ourselves becomes a first step in the staircase of a purposeful relationship with humanity. A fountain of joy and serenity springs forth. The positive attitudes we have nurtured help us to practically cope with a changing world. Peace seems to permeate the air around us. We know that as we change within, so does humanity. We face each day with enthusiasm, each obstacle with confidence, and every task with purpose—We are learning to live!

The Relativity of Time

by PHILIP CROMBIE

EinSTEIN has taught us that time is relative. When approaching the speed of light, many strange things begin to happen. Traveling clocks slow down, relative to stationary ones, and a space traveler will return from his speed-of-light journey only to find all his friends long since buried.

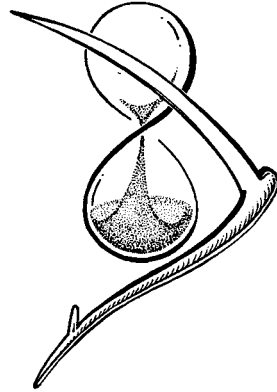
These discussions are all very well for beings who theoretically might approach astronomical velocities. But what about less speedy people whose maximum rate of movement has never exceeded seven hundred miles per hour in a jet airplane. Does the relativity of time hold there too? One may be surprised to learn that time is always relative, but not necessarily dependent on speed.

Think back to the last time you visited a dentist or a doctor. How many times did you refer to your watch while waiting to enter the surgery, when every five minutes seemed like an hour? Can you recall your anxious moments awaiting the results of an important school examination or an interview for a new job, watching for the postman each morning, dashing home at night to see whether the letter had arrived? Each passing day felt like a week.

On the other hand, a pleasant evening with friends playing bridge or just talking seems to finish all too soon, and we are surprised to find that the early hours of the morning have arrived. The annual vacation with the family, whether it be a week's or a month's duration, passes as if it were only a few days.

The above simple examples show us the first rule of the relativity of time: Pleasant events pass quickly, while unpleasant ones drag. Waiting associated with anxiety always takes a relatively long time.

Another aspect of the relativity of time can be seen when working under

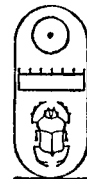


pressure, particularly when trying to meet a deadline. Your boss, for example, may ask that you complete a certain job, and it has to be ready by a certain time. Toward the end of the last day, time seems to speed up enormously while you are trying to complete the work, and immediately after completion it will slow down to a "normal" rate.

In this type of situation we have tremendous pressure to finish, high concentration of thought on the job in hand, but the circumstances are anxious and unpleasant. Playing bridge or chess or solving a crossword puzzle are also examples of intensive thought, but in these cases we are passing the time in a more pleasant manner. However, if we should spend an evening in the company of people who simply bore us, where conversation is forced, strained, or nonexistent, then we can be sure the time will drag.

This then shows us another rule of the relativity of time: Intensive occupation of the mind speeds time, particularly when under pressure to complete a task. Boredom, without any direction of thought, seems to slow everything down.

What about longer periods of time? As one grows older, spring comes around more quickly every year; periods between birthdays certainly seem shorter; everything appears to speed up. In youth we are physically faster, more active, and always running around. During the later years we slow down physically, but periods of time appear to speed up. Things become more routine in life; there are fewer new worlds to discover. When we are



young we are always looking forward to something: "When I am twenty-one, I will do so-and-so,"—"I can't wait till I graduate!"—"Next year I shall go to Europe . . ."—and so on. Waiting for the next new step in life, the impatient period before the event is a slow-drawn-out business, but as soon as the great event arrives it passes all too quickly. Older people have done these things before; there are less new things of importance in life.

Another rule of relativity is then: Anticipation slows time; realization speeds it up.

All these phenomena are purely mental, or psychological, and have nothing to do with Einstein's physical states . . . The clock on the wall will not change time relative to any other clock, no matter what mental state we happen to be in. Our mental realization, or feeling, of the passage of time

certainly changes relative to all clocks, and this is the aspect we are discussing.

It would appear that we have a built-in clock in our mental make-up that measures our feeling of the passage of time, and when we compare it with the physical clock or calendar, we say that time has passed quickly or slowly.

But now let us consider a most fascinating aspect of this discussion, and that concerns what happens to our mental clock when we are asleep. Very many people are able to go to sleep concentrating on the time they wish to wake up and can awaken exactly on the minute (without an alarm clock). This fact shows that the *mental clock* adjusts itself to the normal physical clock during sleep. The act of relaxing and releasing all mental strain brings everything back to a normal, steady state, and our *mental clock* runs exactly on time.



THE INEFFICIENCY OF WASTE

(continued from page 375)

economics do not pass judgment on the way businesses or men and women spend their income, but insist that good economy consists in getting your money's worth.

This is an affluent period in Canada's history, but conceit in the luxurious estate to which we have risen should not be allowed to encourage us in riotous living. There are limits of safety and strain in the financial affairs of every business and every home.

Before we can lay out the blue-print for successful conduct of business or for

happy personal living with any assurance, we must reject completely and finally the idea of tolerating waste. Wherever we allow waste we narrow our chances for success and we cramp our scope for enjoyment of what life offers us.

The ideal is to reach the point where we do not have to reflect whether we shall be wasteful or not: we shall be careful by habit and as a matter of course.

Reprinted from the *Royal Bank of Canada Monthly Letter*



ROSICRUCIAN DIRECTORY

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



International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.

**The
Rosicrucian
Digest
October
1969**

THE TITLE of this article implies that there is a certain, definite *key* which, when secured, will unlock the door leading to *Happiness* for us. That there is just such a key cannot be doubted by those who have received it, and it is only the unenlightened who are skeptical as to its existence. When once obtained, this key is yours for all time—you cannot lose it, even though you loan it to others or attempt to throw it aside. Once in your possession it remains with you always.

It is necessary that you come to understand our true relationship to God and to all mankind, before you may be given this wonderful key. God made man and gave unto him that part of Himself so that man was made in the likeness, or image, of God. Made in the image of God! Perfect, whole, unchangeable, immortal! Possessing all the qualities of God—because God could not create anything less perfect than Himself. And when we become fully *conscious* of that *one big truth*, and *know* that we *are* a part of God, man's so-called individuality fades into insignificance, and he sees himself, or recognizes himself, only as a humble soul, closely connected with all other souls and a necessary part to blend into and make up the *oneness* of all.

Man, therefore, is not individualized either in body or soul, for in soul he is of God, as in body he is of earth, and earth, in return, is of God also. The interdependency of man exists because it is necessary in order that man himself may exist. Man is not now, nor has he ever been, entirely independent. He likes to think of himself as being such, but when he gets right down into the heart of the matter he sees his error and knows that without others he himself could not possibly be what or where he is today. Do you suppose, for one instant, that man could exist were there not someone else to help things along? How could a man express his thoughts,

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator 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.

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

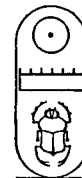


Key to Happiness

his ideals, and make manifest the talents, knowledge, and the power within him that is ever seeking an outlet for expression, were there none besides himself to appreciate all these things?

Interdependency

Man's interdependency may be likened to a huge wireless station. The wireless operator sits before his key, attunes himself with the station he desires to communicate with, and sends out his message. Now, by attuning himself with another station he may send the same or another message to that other station, and so on, until through proper attunement he is enabled to reach all other wireless stations. All these wireless stations, combined, may be likened to the Cosmic Mind; and man, when he desires something from that Mind, must do just the same as the wireless operator—attune himself with that Mind and send out his message. Just as the operator waits to receive his answer, so man must await his answer from the Cosmic Mind; and just as the answer



comes to the operator, if he is to receive an answer, so the answer comes to man, from the Cosmic, if he is to receive an answer!

However, the average man, including the average student of occult sciences, does not realize that *big truth*. He thinks that because he desires something he should have it, and so makes every attempt to get what he wants regardless of consequences—for that matter the consequences do not enter his mind, as he is wrapped up in his desire to obtain that *one* thing he thinks is so necessary to his happiness. If he would stop for a moment and give the matter a little thought, he would soon realize that some of the things he thinks are so necessary to his happiness are the very things which would cause him much unhappiness were he to receive them.

Look at the little baby; it cries its heart out for something it sees and *wants*. The baby's mind is not sufficiently developed to tell that a flame would burn if handled; no—the baby is not capable of reasoning then as it will be in later years, and so it cries and cries. And if it does not receive the thing it cries for, it will continue to cry—that I grant you—until its attention is attracted to something else.

The mother knows that everything the baby cries for is not good for it; and she does her best to teach the child what is good for it and what is not, until such a time when the baby may come to *know* and decide for itself. So God, in His infinite Wisdom *knows* what is good and what is not good for us. He gives us just what we need when we need it. And if the thing we desire is not good for us, and God *knows* it, then all our prayers, all our willing to have it, all our concentrating upon it, will be of no avail. Think you that we, with our definite, limited, finite minds can judge what is best for us, and, in so judging, have only to *will to have a thing* in order to obtain it? When we consider these things we must come to see how absurd it is to think that *we* can change God's laws and decrees simply through *willing* that a thing *shall be done!*

When will man cease to think that his *will* is the only thing to be considered, and remove the resistance he

is constantly placing in the way of God? Why should man resist the working out of God's law and decrees, and in so resisting them, bring upon himself much unnecessary unhappiness and worry? Simply because man has not yet learned the operation of the Laws underlying God's work and God's great scheme of *all* things.

Man, in his exaggerated egotism, thinks that *his will* is all that is necessary to consider, and that *his* desires (so long as they are not immoral) are, or should be, always satisfactory to God, and conform with God's *will and desires!* How egotistical! Why, if God were not all love, charity, mercy—always ready to forgive and teach—I would be almost tempted to say that He would have many a laugh over man's attempt to fool himself into his importance with self-conceit, self-flattery, and that abominable false pride!

At some time or other in everyone's life comes that great realization that man is not so important as he thought he was; that he is not so independent as he liked to think; that he must look to God for all that he has and all that he hopes to have; and that of *himself* he is *nothing*, but of God, he is all.

All the unhappiness in this world is due to man's fighting against the very things which come to him for the purpose of allowing him to gain the experiences which are to unfold his soul. Man must come to realize that it is useless to fight against these things, because nothing he is able to do can prevent their coming to pass, although by fighting them he is able to put them off for the time being. But when they have been put off, they gather in force, and when they do get the chance to strike, or pass the barrier he has built up, they come as a thunderbolt, with renewed energy and force. If man would but welcome these things and recognize them as necessary for his advancement, then he would be able to meet and analyze them, and see where and how he can best work with them and thereby not allow them to affect him for other than good, either mentally or physically.

You cannot fight against nature—and you cannot fight against God. The very things which come to you, and you are

unable to understand why they come, are the things you should welcome, analyze, and seek to understand. Fire cannot burn you, if properly handled. Nothing can harm you, cause you worry, or bring unhappiness if you handle it properly, and in accordance with God's laws and principles.

When everything goes dead wrong, when all you try to do seems useless; when friends turn against you and life seems unbearable—stop for a moment and KNOW THIS: It isn't the world or the people in it who are wrong; it is *you*. And you are wrong because you are allowing all these things to affect you, worry you, influence you.

Lift up your head in such moments; throw your arms wide open and say: "Come, I welcome you, for I *know* you are necessary for the unfoldment of my soul." Then, take up each condition, examine it, analyze it in minute detail, see how harmless it is, and then you will be able to laugh the bugaboo away; for every bugaboo exists *within you* and not around you, as it so seems. Let us see if we cannot do this with some of the most general problems that arise to bring about unhappiness. You seek your *key* to happiness and it shall be given you, so let us take up your problems.

The most important of these problems is that of happiness in the home; for unless happiness reigns supreme in the home, all other conditions must be unhappy. As the home is built upon a foundation of *Love*, we will first analyze *Love* and see what we can find. It is not my intention to go into any abstract theories or statements regarding *Love*. Instead, I shall discuss it from an everyday standpoint and show the how and wherefore of happiness in that relation between human beings, called *Love*.

Angry words and quarrels come to pass, only because there are *two people* to allow their expression. One may say: "I shall not quarrel with you," and then stand back with an indifferent attitude toward the other. But anger cannot be quieted by an indifferent attitude. It must be dealt with in kindly thoughts, words, and actions which will show the other that your one desire is to remove the cause of the anger or quarrel; and

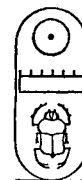
you can only do this by placing yourself upon the same level with the other person.

Adverse Moods

If your thoughts are all kindness, all thoughtfulness, and all love for others, it is impossible for anyone to become angry with you; and just as impossible for any thing or condition to affect your equilibrium, harmony, or peace. But if you have not reached that stage where you can instantly eliminate the desire to return anger for anger, blow for blow, and treat adverse conditions with tolerance, and so on, then, you can make the first step in advancement toward that stage, by stopping for a moment, whenever you are tempted to give way to the desire to speak angry words in return, and training yourself to think of and analyze the other's side of the question, thus learning the cause of the anger or thoughtlessness.

Something went wrong in the house during the day. The baby was cross; the supper did not "pan out" just right; some visitor was there who wasn't very nice in her choice of gossip; something or other happened to make your wife cross. Then you came home and started to read your paper. She asked you to do something, and you, not suspecting the trials she went through during the day, answer that you will do it as soon as you finish your paper. She becomes impatient and asks you again, and you get up in a way that arouses her antagonism. A cross word is spoken. You reply in like tone. A quarrel results and both of you retire utterly disgusted with life, in general, especially yourselves.

Or it may be that something went wrong in the office. You go home worried, downhearted, and discouraged. Your supper is not ready, the baby starts to cry, or Johnny asks some seemingly foolish question. You speak a cross word, kick the dog, and start to grumble about everything. Perhaps you think that your wife would not understand things if you explained them, so you keep the bugaboo to yourself. She makes some remark which you interpret wrongly, and you say something to her which is unkind, or a little sarcastic. She, not knowing the trials you have been through that day, makes some remark which leads to retaliation on your



part, and a quarrel results. And if things continue in this way, it isn't long before a perfectly happy home is broken up.

Now, consider that if you understood the *why* and *wherefore* of all these conditions, you would then know how to cope with them so that they would never leave a discordant effect upon you. You would not have resisted them in the first place, and so refused to let them grow in power. And, in the understanding, you would always find the cause for all discords in life, and be able to remove them without any difficulty whatsoever.

To sum it all up the real key to happiness, which may be applied for all, is this: *Be always considerate of others in all your thoughts, actions, and words.*

God never intended that man should be unhappy. Happiness is man's birthright, and the only thing which is preventing man from enjoying that birthright is his own *blind egotism*. Because we are so wrapped up in ourselves, we are failing to enjoy the happiness we should have and hold. We are so proud of our self-styled independence that we have built up a wall of pride around us, through which kindness, joy, consideration, and love cannot penetrate; and it is not until we remove that wall and *know* that we are of God, and not of ourselves, that true happiness will come to be with us and remain with us now and forevermore.

Think it over! You have tried to be happy the other way. Now try *this way!*



I trust in Nature for the stable laws
Of beauty and utility. Spring shall plant
And Autumn garner to the end of time.

—ROBERT BROWNING



CHRISTMAS CARDS

- Distinctively Different -

Now available from the Rosicrucian Supply Bureau

Send your friends a distinctive Christmas Card with a simple but inspiring message. The Rosicrucian greeting card is most attractive and unique. The cards are French folded, deckle edged, and are supplied with matching envelopes, in packets of 12 for \$3.00 (£1/5/0 sterling) or 24 cards for \$5.20 (£2/3/6 sterling).

Send your order and remittance to:

ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park, San Jose, California 95114, U. S. A.

*The
Rosicrucian
Digest
October
1969*

Correction—September *Digest* 1969, page 329, "Shakespeare and the Vision of Wholeness," column 2, paragraph 2, line 3 should read "by chance."

The Unity of the Human Race

WHILE it is possible to construct a precarious and quite mechanical unity by political and administrative means, the unity of the human race, even if achieved, can only be secured and can only be made real if the religion of humanity, which is at present the highest active ideal of mankind, spiritualises itself and becomes the general inner law of human life.

The saving power needed is a new psychological factor which will at once make a united life necessary to humanity and force it to respect the principle of freedom. The religion of humanity seems to be the one growing force which tends in that direction; for it makes for the sense of human oneness, it has the idea of the race, and yet at the same time it respects the human individual and the natural human grouping.

A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief and dogma and outward rite. Mankind has tried unity by that means; it has failed . . . , because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development. A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality, in which we are all one, that humanity is its highest present vehicle on earth, that the human race and the human being are the means

by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of this divine Spirit upon earth. By its growth within us, oneness with our fellow-men will become the leading principle of all our life, not merely a principle of co-operation but a deeper brotherhood, a real and an inner sense of unity and equality and a common life. There must be the realisation by the individual that only in the life of his fellow-men is his own life complete. There must be the realisation by the race that only on the free and full life of the individual can its own perfection and permanent happiness be founded. There must be too a discipline and a way of salvation in accordance with this religion, that is to say, a mean, by which it can be developed by each man within himself, so that it may be developed in the life of the race.

A spiritual oneness which would create a psychological oneness not dependent upon any intellectual or outward uniformity and compel a oneness of life not bound up with its mechanical means of unification, but ready always to enrich its secure unity by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

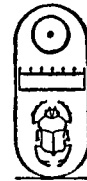
But the higher hope of humanity lies in the growing number of men who will realise this truth and seek to develop it in themselves, so that when the mind of man is ready to escape from its mechanical bent,—perhaps when it finds that its mechanical solutions are all temporary and disappointing,—the truth of the Spirit may step in and lead humanity to the path of its highest possible happiness and perfection.

(Excerpt from *The Ideal of Human Unity* by Sri Aurobindo)
Reprinted from *Kahaniya Monthly*



Virtue is a self-disciplinary action by which a certain standard of behavior is attained.

—VALIDIVAR



PRIMITIVE REASONING AND MAGIC

(continued from page 366)

B. HOMEOPATHIC MAGIC. This is better known as mimicry or *symbolic magic*. It is founded upon the likeness between things, or their similarity. If one can by mimicry establish a similarity to something, he then has a nexus, a bond by which he can influence it. For example, a pictorial or dramatic representation of the heavenly bodies is a means, it is thought, to influence them. Mimicry of natural phenomena is thought to be a way of invoking them. Pouring water on a parched field suggests and is believed will invoke a rain. Many rain ceremonies have various forms of mimicry.

There is, too, a nefarious application of this symbolic magic. Small effigies of an enemy may be made of wax and sticks. The effigy is then called by the enemy's name, the name establishing a connection with the actual person, so it is believed. Then an arm or a leg of the effigy may be pulled off. By means of the imagined bond the enemy, then, is presumed to suffer pain in the region of such limbs. Piercing the effigy with a pin or thin blade in the region of the heart will, it is imagined, cause the immediate death of the enemy.

A *name* is thought to be an intricate part of an individual. "The way and manner the name is used determines its influence upon its owner." Spirits and demons are likewise thought to be invoked by the utterance of names. It is the calling forth of their powers. The ancients often forbade the utterance of the names of their deities. The Jews considered the name of their deity ineffable.

However, men discovered that the intonation of certain words produced an emotional and psychic effect. Not knowing the true physical and natural causes, primitive people considered them to possess supernatural powers.

Talismans and Amulets

It is believed that a virtue or a power resides intrinsically in certain objects such as charms, talismans, and amulets. In various ways such objects are thought to have been imbued with such powers. The virtues of amulets are considered mostly to be of a preventive nature. They exercise a protective influence upon the possessor or in his environment.

Phylactery, the practice of amulets, is very common today. Small plastic figures of religious personages are to be seen upon the dashboards of many automobiles. It is thought that the virtues of the personage that they represent are called forth by the mimicry of the figure to protect the driver of the car. Some practitioners of this form of magic actually think the virtues of the personage are inherent within the plastic figure. Such individuals might resent the implication that they are practitioners of phylactery and of magic by the use of such plastic figures, but what other rational explanation can be had for their devout use of them in this manner?

Millions of persons, Christian and Hindu and nonreligionists, wear many medallions and charms for the efficacy that they are believed to impart to the wearer. Some of these are thought to have the power intrinsically resident within them. Others are thought to have acquired such sacred virtues by being blessed by a priest or holy man, or being acquired from some shrine.

It is likewise imagined that *colors* have a magical property. The color may be related to a disease, that is, to possess a curative power for it, or to ward off a malady. Certain colors are also conceived to have a protective influence against evil forces or demons. In North Africa *blue beads* are commonly worn for this purpose by natives and hung around the necks of camels. Houses and roofs are often striped with blue paint or the doors painted blue for the same reason.

Private Magic

These are practices performed by the individual for the purpose of affecting personal cures and remedies to prevent misfortunes of various kinds. Raw meat may be rubbed on a wart and then buried. When the meat decays in the ground, it is thought the wart will disappear. Private magic includes, as well, the practice of *love charms*. This consists of mixing and drinking certain potions for creating a supernatural bond between the practitioner and her lover. It also includes spraying upon one's self certain scents that are thought to have the virtue of causing an amorous subtle attraction for the opposite sex. The names of many modern perfumes are reminiscent of this private magic.

Black Magic

This is the practice of invoking conceived demoniacal, satanic powers to perform nefarious deeds. In black magic the devotee is one who is of the belief that there are forces and entities that exist in direct opposition to gods or deities. It is held there are equivalent malevolent powers to those that are benevolent. These evil entities are assumed to be demons possessing a willingness to serve the will of men in wicked design.

Just as man believes he can only invoke divine supernatural powers by prayer, rites, and ceremonies which symbolize morality and sacred works, so, too, the black magician resorts to contra methods. He employs certain ceremonies and participates in orgies which are blasphemous and pervert in their form all which is held sacred in religion. This practice, then, is thought to gratify the malevolent powers.

Eliphas Levi in his celebrated work *Transcendental Magic* states, "Black magic is really only a graduated combination of sacrileges and murders designed for the permanent perversion of a human will and for the realization in a living man of the hideous phantom of the demon. It is therefore, properly speaking—the *cultus* of darkness, hatred of good carried to the heights of paroxysm."

In practice, black magic consists of witchcraft, bewitchments, and obscene acts in mimicking religious rites with

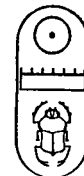
the intent of invoking the believed satanic powers. It is astounding that today in modern civilized society, for example in England and the United States, the practice of the black arts so called, or black magic, is becoming widespread. Groups of persons form themselves into societies for the purpose of indulging in black magic rites inherited from the Dark Ages. Modern books on witchcraft, lycanthropy, casting spells, curses, and invoking demons are reprints from old works on the subject—and they are popular! Persons of these black magic cults are not merely curiosity seekers but actual practitioners of these superstitions.

Why this prevalent interest in such primitive ideas in a time of intensified education and of great advances in the sciences? Various theories, speculations, and assumptions have been propounded. Generally, orthodox religion has lost its appeal to the modern, young, educated mind. The efficaciousness that religion has purported to have, the sanctity and protection which it implied to extend to its devotees, has seemed to many of the modern youth to be deficient. To them religion has not stemmed all such adverse circumstances as the horrors of war, poverty, and the cruelty which has beset mankind. Therefore, either religion's god alliance is ineffective or the forces of evil exist as a greater power.

Consequently, with such an assumption certain minds who previously would not have questioned the expounded virtues and power of religion now unquestionably turn to the counterforces they believe may exist.

As individuals in religious ceremonies can induce within themselves trance-states and self-hypnosis so as to consider that they are possessed of an effusion of divine power, so these devotees in black magic enter into equivalent psychological states. They feel that the malevolent powers enter into them during these rites. Since during their orgies all inhibitions are cast aside, the unrestrained emotions run full gamut supporting the belief that demoniacal powers have taken possession.

Many of these members of black magic cults are college students. They are interested in experimenting with



these practices for the sensations and emotional states that they induce. However, there are other persons whose intellect is still on the level of *primitive reasoning*. Consequently, they are very easily impressed and persuaded by the practices of black magic. The explanations put forth in the literature of black magic are plausible to one who is susceptible to that type of suggestion of which primitive reasoning consists.

Is there actually a power, an evil force that can be invoked by black magic and directed against others to their harm? Such is the primary purpose of most of the black arts. Harm can only come to one if he believes that such powers exist and that he can be affected by them.

Therefore, the danger in black magic is the *belief in it*. It is the power of suggestion to one's own self. Often what befalls the victim of black magic actually corresponds to what the practitioner

intended should happen. This is because the victim believes that such forces exist and he knows of rites that are being exercised against him.

When the victim knows that certain rites are being performed to produce a certain effect upon him, it constitutes a powerful suggestion. It has a self-hypnotic effect which may cause the very condition he expected or one related to it. When this happens, this confirms his *erroneous* belief in black magic. The individual has resorted to his own *mental poisoning*. He has poisoned his own mind by his superstition.

As Dr. H. Spencer Lewis has succinctly pointed out in *Mental Poisoning*—his notable work on the subject—if you disbelieve the power of black magic you have then dissolved its efficacy. Believe it and you are a victim not of black magic but of your own destructive thoughts.



Paintings by Andrew Do Bos



An exhibition of paintings by Andrew Do Bos, noted artist of Woodside Hills, California, was presented in the Art Gallery of the Rosicrucian Egyptian Museum from September 5 to October 1.

The art of drawing and painting has been Andrew Do Bos' vocation throughout his life. While living in Chicago, he studied at the Art Institute of Chicago, The Chicago Academy of Fine Arts, The Mizen Academy, and the Palette and Chisel Academy of Fine Arts. The paintings of this distinguished artist, which have been exhibited from coast to coast, are known for their beauty and their excellence in the use of color. Mr. Do Bos is recognized as one of America's leading artists in *Who's Who in American Art*. Among the many beautiful paintings on exhibit was this one entitled *Kahana Bay, Hawaii*.



Rosicrucian Activities Around the World

In recognition of long years of service as a foster mother for children, Mrs. Gus Arnold of Grand Rapids, Michigan, was presented the Rosicrucian Humanist Award. The presentation was made by Soror Mena Inman, Master of the Grand Rapids Pronaos, AMORC, at a dinner in honor of Mrs. Arnold who with her late husband provided a foster home for 29 children during the last 25 years.

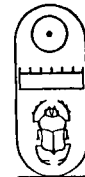
Better known as Aunt Bea, the affection shown her by her foster children and neighbors indicates what a force for good she has been in the lives of others.

Frater John Hackett was Master of Ceremonies for the occasion and said that the recipients of these awards are, primarily, those individuals who, through love and understanding, have made a corner of this world a better place to live.



Ever want to learn to write? It's easier than one might realize. That is, if you have a bit of determination plus a talented teacher like Soror Wanda Sue Parrott of the *Los Angeles Herald Examiner*! Soror Parrott has been conducting a class, "Shortcuts To Success In Writing," at the Los Angeles Y.W.C.A. during the past six weeks. Enthusiastic students were rewarded for their diligence at the end of the session by finding it is indeed possible to write through organization of ideas and then to place these thoughts on paper in a professional manner by following certain definite rules.

At the final summer class, everyone enjoyed dinner together at an Italian restaurant. On this same occasion "Happy Birthday" was extended to the oldest class member who was celebrating his 92nd birthday.



MONDAY, JULY 21, 1969—who can forget that historic day when man first stood on the moon? Members who attended Auckland Lodge that evening in New Zealand were pleasantly surprised to find a television set installed in the Social Room and a telescope set up on the front porch. Frater O. R. Hull, a keen astronomer, had set up his six-inch telescope and displayed a large map of the moon on which he had carefully marked out the landing location. At 7:30 p.m., New Zealand Time, the actual landing took place. The Lodge members were most grateful to Frater Hull and to Frater and Soror Brookfield, too, for their thoughtfulness in bringing along their television set.

In the above photograph Soror Thelma Spencer and Frater Geoffrey Otto, Past Masters of Auckland Lodge, have just concluded their viewing.



The quarters of the New York City Lodge have a large window facing a street where there are many pedestrians. Recently they had a large placard made, 36 by 36 inches, on which there appears the statement pertaining to the purposes of the Order as contained on the Contents Page of the *Rosicrucian Digest*. This has been placed in this window where it may easily be read by passers-by.

It seems appropriate for any Lodge or Chapter similarly situated to also display such a statement. The one mentioned above is most appropriate for this purpose.



CAN WE ADORE AN IMPERSONAL COSMOS?

(continued from page 378)

multiple, discrete or diffuse, the spectrum is a static description that has shed all traces of time flow.

Thus every imprint that our deeds or thoughts make upon the cosmic vibrations becomes an eternal part of their spectrum.

Many religions teach that the human soul is immortal, either by postulating an eternal life in the Beyond, or by claiming that every living soul is reincarnated in successive bodies until it reaches a perfection that culminates in reabsorption in the World Soul. Others view the imprint of one life as a mold from which similar personalities may

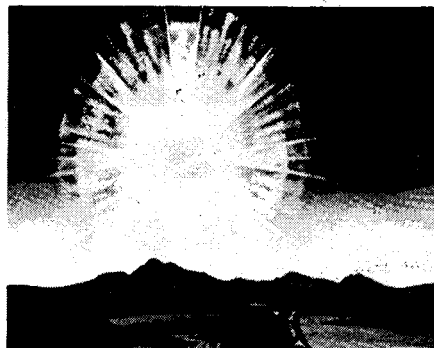
be recast. Whether such new life is identical or only alike to the past one need not concern us here.

What does matter is the justifiable *hypothesis* that the Cosmos is imbued with a Cosmic Mind that embraces you and me, as well as the entire Universe. If we can contribute to its self-realization and receive its influx in return, then we have found a *Center* that we can relate to, serve, and adore. Those who adopt this hypothesis do not wail nor despair—a faith confirmed by inner experience vitalizes and steadies them amid the buffetings of material existence.



Metaphysics and Mysticism

CAN MAN ever know what lies beyond the border of this world? What is he striving for? Must the human being always look upon the universe as the great unknown? In the course of human experience have there ever been any who have had a glimpse behind the veil?



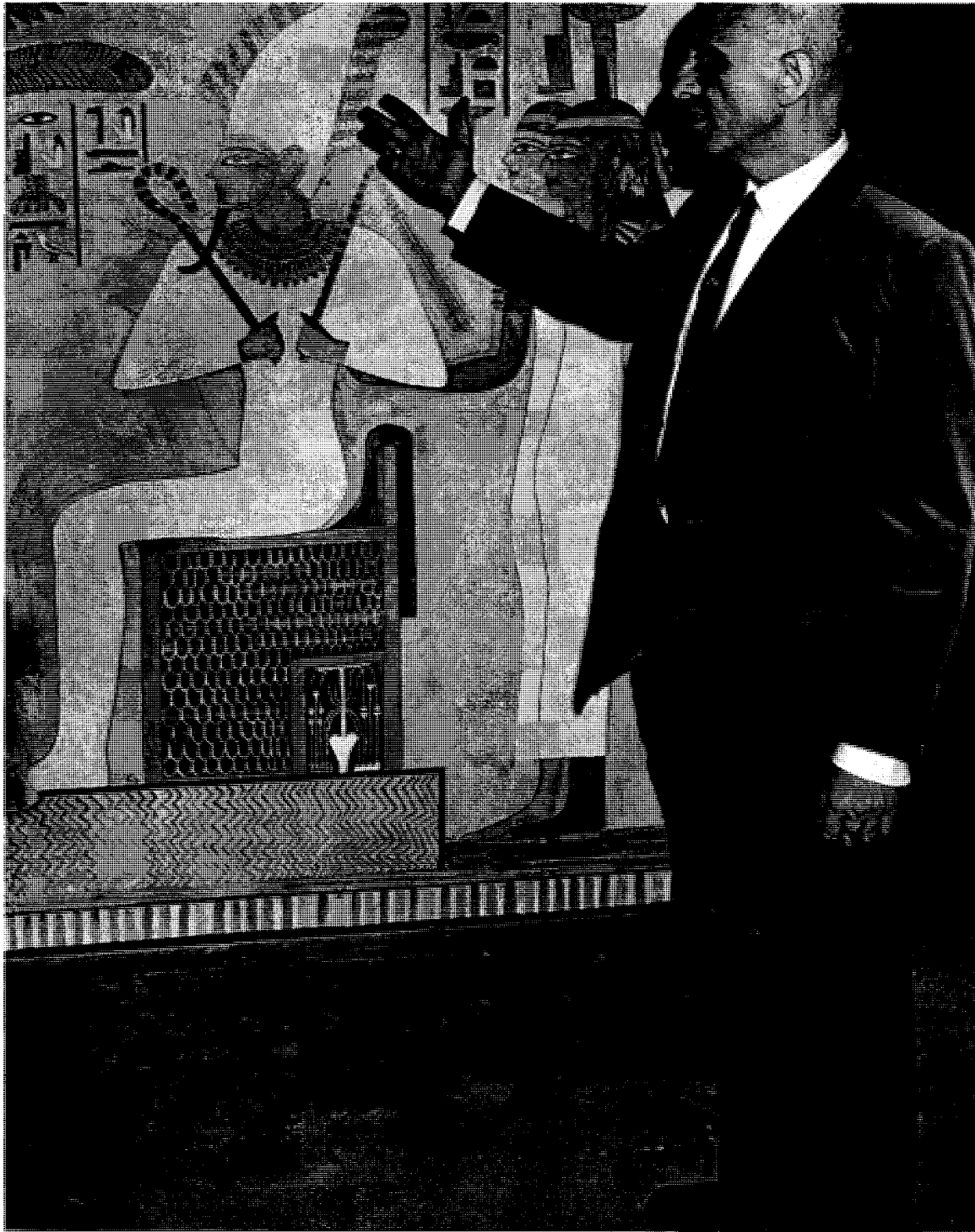
ACCEPT THIS FREE MANUSCRIPT

The Rosicrucians have prepared a fascinating discourse on the meaning and value of "Metaphysics and mysticism." This discourse is given free to all new or renewal subscribers to the *Rosicrucian Digest*. Just send a six months' subscription only \$2.20 (18/6 sterling) to the address below and ask for this discourse.*

The ROSICRUCIAN DIGEST • San Jose • California 95114 • U.S.A.

*The
Rosicrucian
Digest
October
1969*

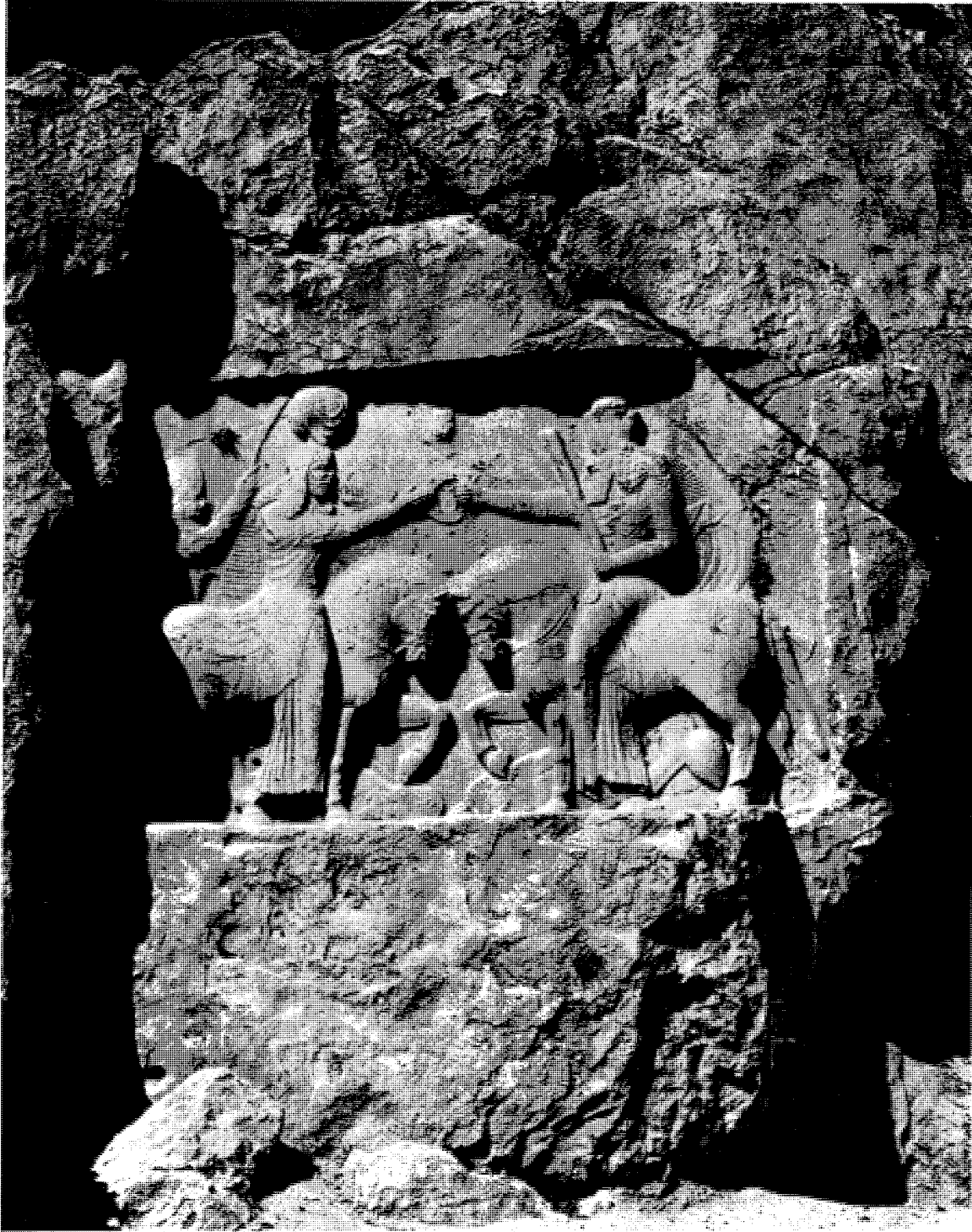
*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



(Photo by AMORC)

NOTED EGYPTOLOGIST VISITS AMORC

Dr. Max Guilmot, renowned Egyptologist of the Royal Museum of Brussels, Belgium, and Professor of Egyptology at the University of Brussels, is shown here in the reproduction of an Egyptian tomb in the Rosicrucian Museum, San Jose. Dr. Guilmot who is a member of the San José Lodge of AMORC in Brussels was accompanied by his wife Soror Guilmot. While in San Jose, California, he gave two illustrated lectures to Rosicrucians and interviews to the local press.



(Photo by AMORC)

HERITAGE OF THE PAST

In cliffs near Persepolis, Iran, the ancient Persian capital, is this excellent sculptured bas-relief carved from the native rock. It depicts the Persian king and one of the kings of the subordinate nations of the Persian Empire in a symbolic act of greeting. Before the mounted figure on the left stands a bearer who holds a staff either of a fan or an umbrella, both common to such scenes. The sculpture is over 2500 years old.

of the Past

*be your daily guide
for today's living*

This book, written more than two thousand years ago, will prove to be a most inspiring and useful guide to your daily affairs.

Its wise and direct approach to man's problems and relationships will provide you with a constant source of advice and counsel.

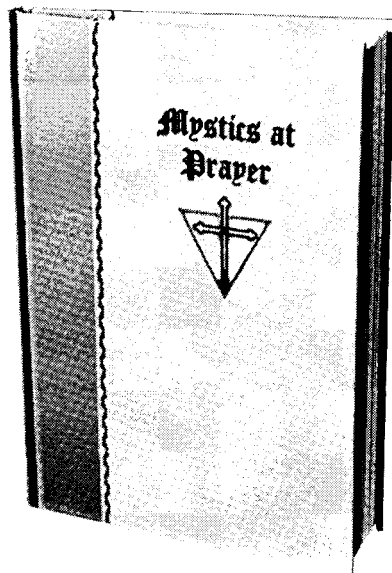
The book is beautifully printed and bound with hard cover embossed in gold lettering.



UNTO THEE I GRANT

\$2.75

(£1/3/- sterling)



Mystics at Prayer

This book explains in simple language the reason for prayer, how to pray, and the cosmic laws involved. Prayer is man's rightful heritage. It is the means of man's communion with the infinite force of divinity.

Compiled by Many Cihlar, Austrian Philosopher and Mystic, from the prayers of Hindu, Sufi, Persian, Hebrew, and Christian Mystics, the book is well bound and beautifully printed in two colors.

MYSTICS AT PRAYER

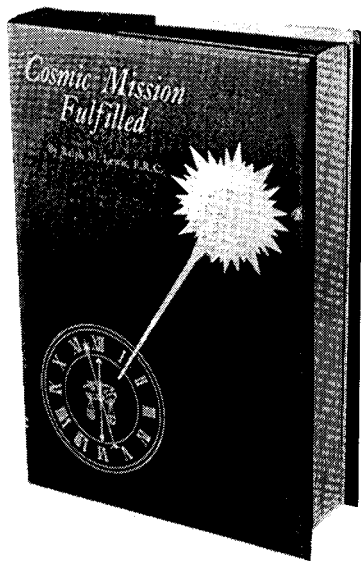
\$2.95

(£1/4/9 sterling)

Send orders and remittance to:

California residents add 5% for sales tax.

ROSICRUCIAN SUPPLY BUREAU • San Jose • California 95114 • U. S. A.



ONE MAN'S MISSION

This biography of Dr. H. Spencer Lewis, first Imperator of the Rosicrucian Order, AMORC, was written by his son, Ralph M. Lewis, who worked closely with him for many years, and tells of his tests and trials in his efforts to establish a new cycle of the Rosicrucian Order. It reveals his genius and mastery of philosophy, and tells of his initiations and illuminations as a great mystic.

The book is hardbound and beautifully printed and contains over 370 pages.

COSMIC MISSION FULFILLED

\$3.95
(£1/13/- sterling)

THE EGYPTIAN GODS

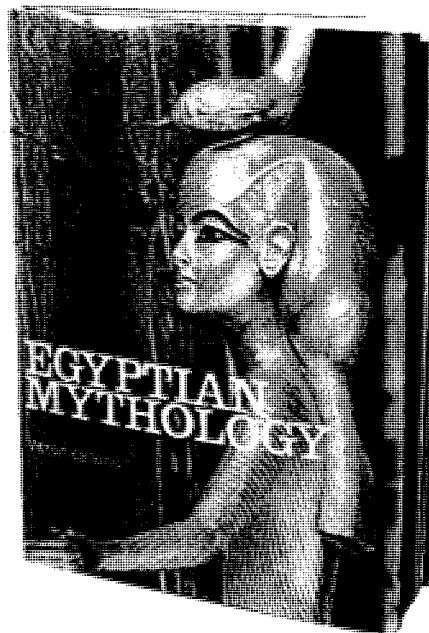
What Did the Ancients Believe?

This beautifully illustrated book of Egyptian art reveals man's early concepts about the **Cosmos, Life, Death, and Immortality**. Egyptian Myth is depicted in great detail in Egyptian art. It reveals how Gods and Goddesses became the symbols of the supernatural.

The book contains many beautiful color plates of original Egyptian art and is now available at a low price.

EGYPTIAN MYTHOLOGY

\$3.95
(£1/13/- sterling)



Send orders and remittance to:

ROSICRUCIAN SUPPLY BUREAU • San Jose • California 95114 • U. S. A.

California residents add 5% for sales tax.

"That's one small step for man, one giant leap for mankind," and with those words, *Homo sapiens*, "man, the wise," climbed onto the next rung of his evolutionary ladder to become *Homo spatialensis*, "space man."

I shall not attempt to define what the first footprints on the Moon have meant for man, for to all of us they have a different significance . . . even to those who did not care. To most of us it means the beginning of the attainment of our racial destiny, and one cannot but have a warm feeling of gratitude that it should have happened during one's time—a quiet excitement in the realization that now the Great Adventure really begins in earnest.

There are those who say we should stop, that we should look back into the terrible needs of our world before venturing into the ocean of Space; doubtless there is some justice in this claim, but one cannot help but think of what might have happened if Isabella of Spain had decided to use her money for urban renewal instead of giving it to a Genoese sailor who thought he could find a new route to India.

There are those who say technology is running away from us, that there should be no science for science's sake, and that all efforts should be limited to finding answers for our world's problems before solving those involved in something like space travel, since surely going to the Moon has brought no benefits of any immediate good to anyone. This reminds me of the answer given by a famous scientist, in a similar situation, when asked of what possible good might electricity be: "Of what good is a newborn baby?"

Then there are even those who say that life—our form of life particularly—is like a virulent cancer of violence and that we should not break cosmic quarantine to spread it outward like some horrid contagion, beyond Island Earth. It may be, but consider that mankind's darkest hours have been mainly the result of claustrophobic national arrogance and pettiness' getting the best of someone; it seems extremely hard to be arrogant or petty while looking back at the very small and vulnerable ball of mud which has housed mankind since its beginnings. Early pilots used to say that frontiers and boundaries could not be seen from the air, but two major wars and several minor ones stilled those voices, and political maps were drawn—and redrawn—with increasingly misanthropic accuracy. Now we are able to view the Home Planet standing on alien soil, from a vantage point where not

only boundaries are invisible, but whole nations are undistinguishable from each other and parallels of latitude and longitude have no significance.

It is well to remember that it was not until space travel came that for the first time in history a new land was not opened up in the name of a ruler, an ideology or nationality, but *for all mankind*.

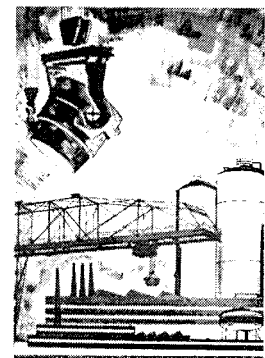
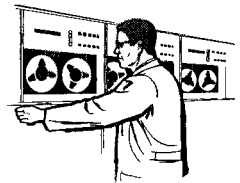
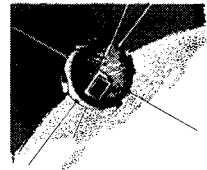
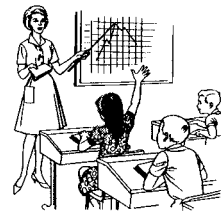
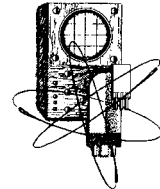
Those who speak of patching up differences between peoples, which traditionally have seemed irreparable, should consider that for a few days the whole civilized world paused to follow the progress of three men, and means of communication throughout the planet and beyond it did not refer to any particular nationality as being on the Moon.

Man was on the Moon.

Of course, the magic was broken on splashdown. As soon as the three men arrived safely back to Earth, they re-acquired their individuality and nationality. The tired old problems once again regained their dominance over the front pages, and angry voices were raised in high governmental places and blighted slum areas, warning against misspending the resources of the national coffers in futile, empty gestures. "The Race has been won," they argued, "let us now pause and consider our Great Problems here," and so, beyond a few more trips, nothing else is planned, and very convincing and scholarly arguments backed by papery mountains of unreadable statistics are being put forth as to why mankind should do "the sensible thing" and give up the stars.

There seems to be a general lack of understanding that space provides the final answer to the age-old problems which have haunted us for all of our history—certainly not now or in the immediate future, but in time. What we do or fail to do now will determine whether that answer will be closer to us today, or one or more generations from today.

The Ultimate Frontier has been reached. Now, more than at any time during his long, checkered history, man has to realize he has to be careful in what he does to others and himself, of the decisions he makes, and of how far he can let traditional egoisms and violent emotions overrule his mind . . . for if there have been times during which a life, a country, or even a world were at stake, now he stands to lose or gain a whole universe—and one simply does not turn one's back on Infinity, not now, 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.

THE CONSCIOUS INTERLUDE

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

A single span of life is but a *conscious interlude*. Here is a book which tells how to make the most of this interval of life. Here is an invitation to inquire into startling new concepts. Diagrams; illustrations; nearly 400 pages. Price, \$3.75 (£1/11/3 sterling).

SYMBOLIC PROPHECY OF THE GREAT PYRAMID

By **H. Spencer Lewis, Ph. D.**

Who built the Great Pyramid? Why was it built? What is the meaning of its code of measurements and its hidden prophecies? Illustrated. Price, \$2.95 (£1/4/9 sterling).

LEMURIA—The Lost Continent of the Pacific

By **W. S. Cervé**

Beneath the restless seas lie the mysteries of forgotten civilizations. Where the mighty Pacific now rolls in a majestic sweep, there was once a vast continent known as Lemuria. Price, \$3.25 (£1/7/3 sterling).

SELF MASTERY AND FATE WITH THE CYCLES OF LIFE

By **H. Spencer Lewis, Ph. D.**

This book reveals how we may take advantage of certain periods for success, happiness, and health. It points out those periods which are favorable or unfavorable for certain activities. Charts; diagrams. Price, \$3.95 (£1/13/- sterling).

WHAT TO EAT—AND WHEN

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

Are you overweight, allergic, or suffering from indigestion? Dr. Clark, a noted specialist on stomach disorders, gives the effects of mind on digestion. Food charts; sample menus. Price, \$2.95 (£1/4/9 sterling).

• California residents add 5% for sales tax.

The
Rosicrucian Supply Bureau

SAN JOSE, CALIFORNIA 95114, U. S. A.

or

Commonwealth Administration
Queensway House, Queensway
Bognor Regis, Sussex, England