

Rosicrucian Digest

November 1975 • 50c

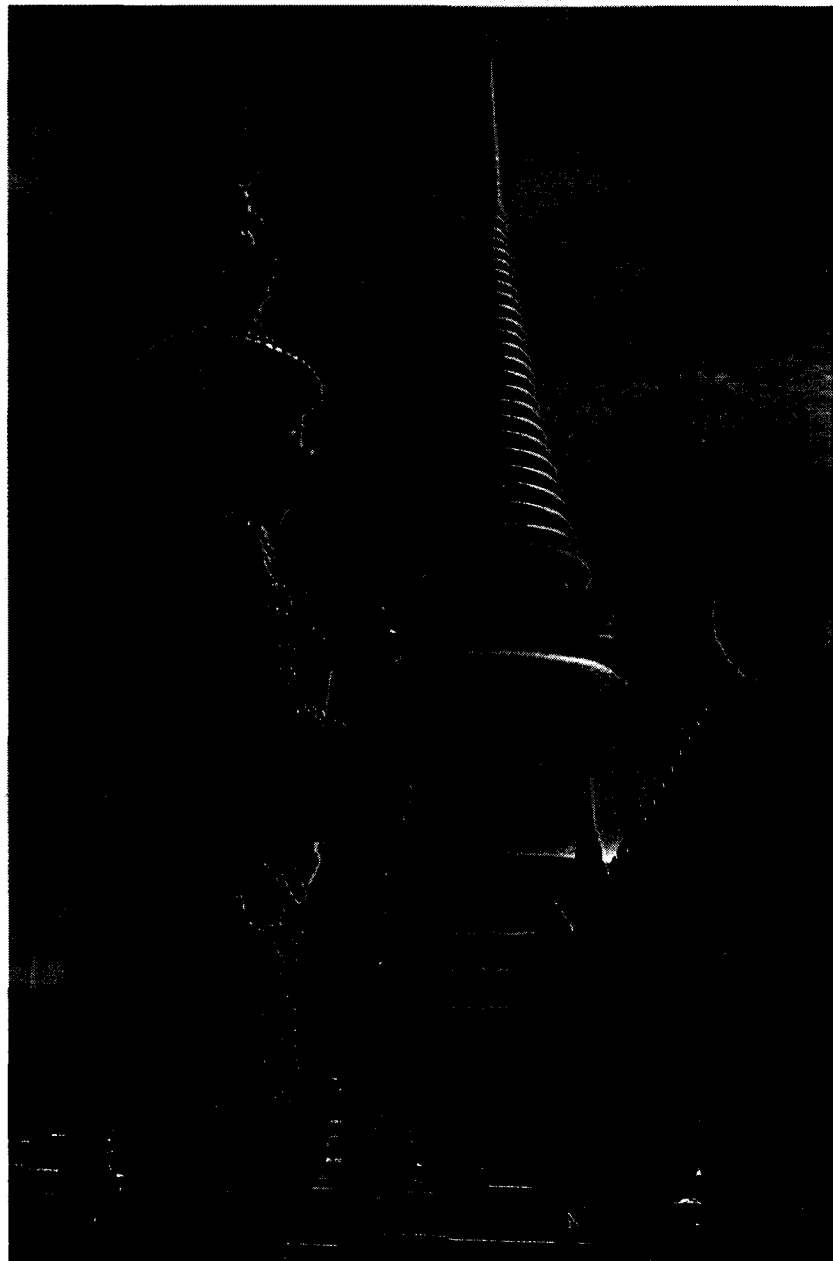
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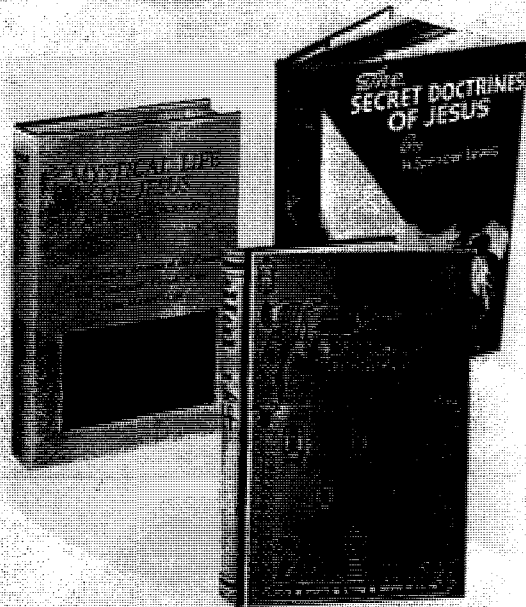
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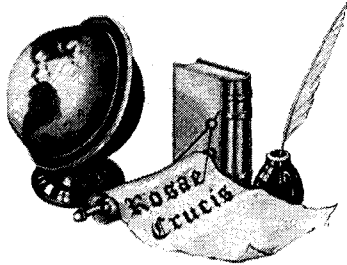
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Robin M. Thompson, Editor

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AMORC CASTLE IN FRANCE » » »

Shown here is the Castle of Tanay some miles from Lyons in beautiful, rural France. The Castle was built prior to the first Crusade and is well preserved. It has been acquired by the Grand Lodge of AMORC France. Its purpose and use by AMORC are explained in the romantic history on Page 16.

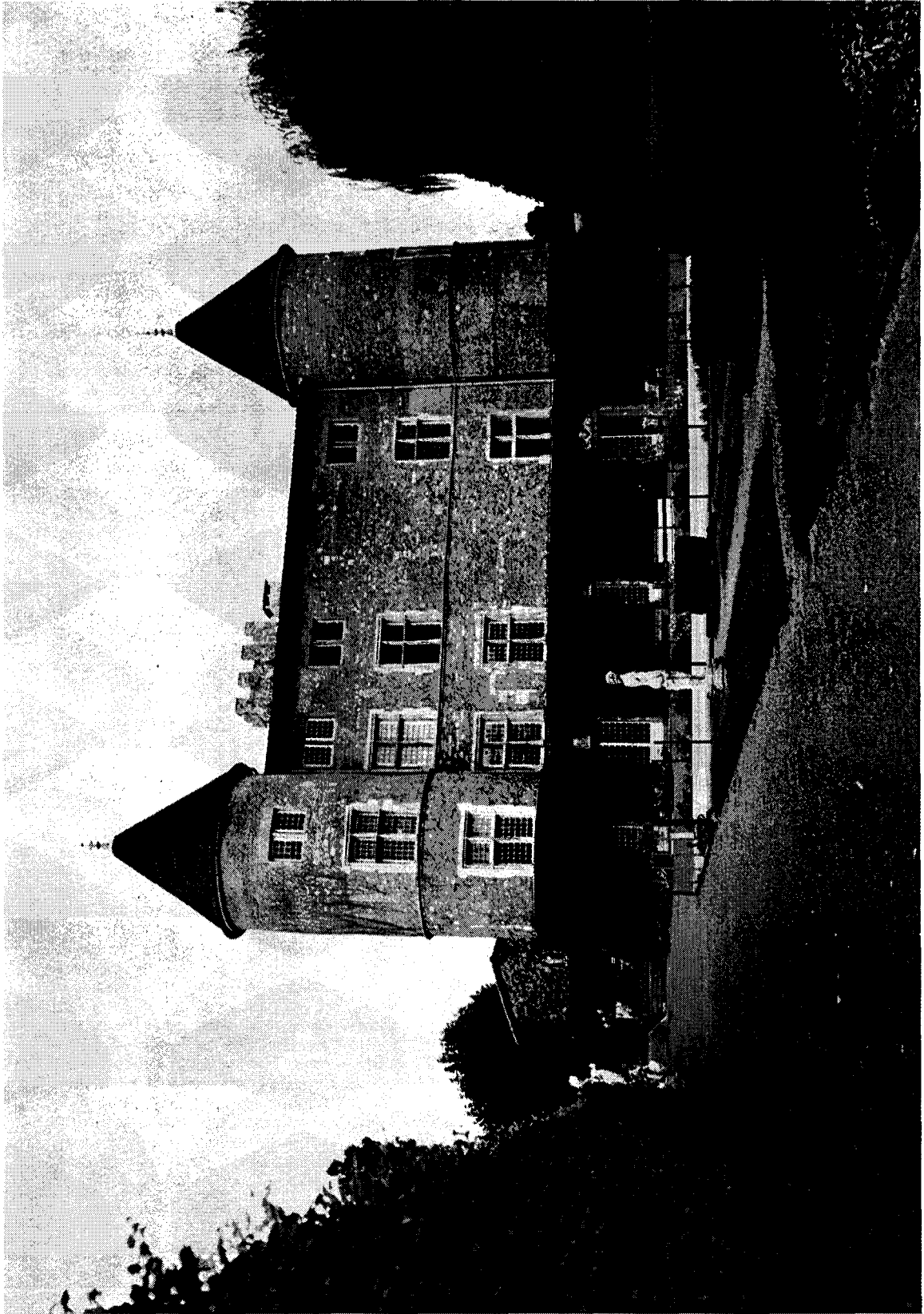
(Photo by AMORC)

Volume LIII

November, 1975

No. 11

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THOUGHT OF THE MONTH

By THE IMPERATOR

HUMANS AS BIRTH MACHINES

IT HAS BEEN asked, "What is AMORC's position and/or understanding regarding cloning? I have recently been told that this has been successful with rabbits to the extent of a dozen exact duplicates. Apparently it will not be long before this is successful in man. My question then is, Will these duplicates have the same vital force, etc.?"

It is first necessary to explain what is meant by the technical term of *cloning*. Simply, it is that organisms can descend by asexual reproduction from a single individual. This involves the development of the eggs of virgin females which have not been fertilized by male spermatozoa. This has been accomplished by artificial stimulation with, for example, chemical agents. The technical name for this is *parthenogenesis*. It has proven successful with plants, and certain insects are known to naturally reproduce parthenogenetically.

So far as is known, this method has not been attempted with humans. It is quite distinct from artificial insemination in which sperm is injected artificially. For humans it would require, in theory at least, that the female be made pregnant by creating an internal condition so that as far as reproduction was concerned she would be androgynous. The ovum would need to be fertilized by whatever artificial agents were used to accomplish this phenomenon.

In theory the offspring reproduced would be quite similar. However, there would be such differences as are apparent in children of the same parents. The exception, we further presume, would be in unicellular offspring, that is, twins born from a single cell.

Biologists who are experts in genetics could best speculate on the results of such a practice. However, numerous questions do arise in connection with

this matter. First, what purpose would be served in making a perpetual life-producing machine out of a human if such were possible? It might be assumed that this method of reproduction always with the same parent of basically the same genes would assure a distinct type of human. For analogy, it would be like making a die to stamp out more or less similar human products with each birth.

This method would require that the females who had the qualities preferred by society to improve its human element would need to agree to be used as a kind of human hatchery. There is also this question that arises: If a number of such reproducing females were all selected because of a certain standard of intelligence, behavior, and personality characteristics, would that lack of variability be detrimental to human society? Might it not result in a lack of the *necessary* radical departures in mentality that act as the stimuli for new ideas? In other words, would it result in a not necessarily superior race but in a stereotyped one?

Soul

From a mystical point of view, what about the *soul* of such offspring? The cells of these organisms would be impregnated with the Vital Life Force and, with it, the attribute of consciousness. In the vital organism there would be that usual self-consciousness, that inner awareness, which would develop and to which man has assigned the appellation *soul*. Of course this is predicated upon the further assumption that this method would produce normal human beings in the sense of those having full possession of their faculties and the ability to develop their self-consciousness. Obviously, if such a practice were to be permitted by society, it would require that the living organisms not be physically or mentally deformed

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or inferior to those produced through normal reproduction.

Is all of this to be considered a violation of Cosmic Law? This is a controversial subject. Biologists tell us that all life was at first androgynous, that is, contained both sexes. In the first forms of life cell division took the place of sexual selection and reproduction. Then after this there occurred in simple organisms a division by which different polarized living forms sought their opposites and from which occurred parturition, or birth. Consequently, any experimentation in *cloning* would be a return to the ancient primitive beginnings of the reproduction of life.

There is, we repeat, the consideration of what, if any, advantages would accrue to society from such a biological phenomenon. It is interesting to know how man can manipulate the human organism, but whether that is beneficial to humanity is still another question.

Just recently, at a conference composed of some of the world's leading biologists and geneticists and scientists in related fields, the question of the altering of the genes was discussed. This was to be accomplished by the manipulation of the DNA and RNA molecules which establish the transmuted template of the

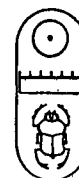
human form and its attributes. Experimentation in lower life forms had brought out some freakish aberrations. These DNA and RNA molecules are building blocks by which the living organism transmits its kind. During the conference it was admonished that man should not attempt the manipulation of these building blocks on his own kind as it might result in monsters!

The theory figuratively had been that "man could be made to order." In other words, if the technique were perfected, science could create a genius or individuals having certain emotional or other qualities by changing the structure of the genes to conform to patterns of the kind desired. At first, when it was proposed earlier, this all seemed like science fiction, to be scoffed at. But as experimentation progressed with lower forms of life, it was realized that further research in this field, at least with humans, would be tampering with a dangerous phenomenon.

Such a knowledge and highly developed technique in the possession of men with a nefarious purpose could undermine society by creating a race of puppets to do their bidding. As fantastic as this sounds, it is not any more so than the statement that man would walk on the moon would have sounded a century ago—and that did come to pass!

If men can be found who revolt against the spirit of thoughtlessness, and who are personalities sound enough and profound enough to let the ideals of ethical progress radiate from them as a force, there will start an activity of the spirit which will be strong enough to evoke a new mental and spiritual disposition in mankind.

—Albert Schweitzer



Energy Is Transient

by Edgar Wirt, Ph.D., F. R. C.

*Natural energy can neither
be created nor destroyed*

ANY CHANGE in the physical world is worked by energy. In the language of physics, *work* is defined and measured in terms of transfer of energy from one thing or one system to another. A person can exert his own stored energy to make some change, or he can manipulate energy from other sources that he has learned to control.

An elementary form of human work is to lift something, transferring energy from the person to the thing, so that when it drops it can do other work on something else. A simple form of manipulation of energy is to focus the Sun's rays through a lens so that more of its heat energy can be brought to bear on one spot.

Falling rain performs work, moving bits of soil toward the ocean—hardly what we would call useful work. But if we impound and direct it, it can do useful work on its way to the ocean, transferring some of its energy to an electric generator, which in turn transfers it to a motor and thence to a machine that does some work we want done. Natural energy can thus be converted and reconverted, some of it stored temporarily; but ultimately it all becomes dissipated in ways from which it is not recoverable

—especially as heat lost gradually (transferred) to the atmosphere and radiated off into space.

Such energy has not gone out of existence; it is still accounted for in theory. This scientific theory of "conservation of energy" has nothing to do with conserving our resources; it says that energy is neither created nor destroyed; that there is only so much of it in the universe—an amount too vast to imagine, but neither increasing nor decreasing, and relatively little of it accessible on Earth.

In these terms, to speak of energy as being "consumed" means actually that it has been converted to a form in which it is no longer available to us as useful energy. But that is the fate of all energy! With all his ingenuity, man has never *created* energy in any form; he has discovered it, converted it, used it for new purposes. For his needs and purposes, even to sustain life itself, there must be continual replacement of usable energy on Earth. This has always come from the Sun.

Sun Energy

The daily influx of new energy from the Sun is matched by the daily loss of energy radiated from Earth off into space; in other words, it comes and goes continuously. It is this *transient* energy that provides food for all life and does any work to which man can bend it before it is lost again from Earth. It is heat energy from the Sun that lifts moisture into the air from which it falls as rain—and hydroelectric power. Distributed by rotation of the Earth, it also creates the winds that drive windmills and sailboats and sometimes flatten houses.

By the process of photosynthesis in plants, the Sun's energy creates all vegetation that in turn provides food (and oxygen) for animals and man, which in its surplus over the ages has been stored in the Earth as wood, coal, and oil—a "bonus" of extra energy for a rainy day, but also transient. All creatures live in and by the various manifestations or conversions of this transient energy; they assimilate it (temporarily) and in turn apply it to dominate other aspects of energy in their environments. Man's first "machines" were his oxen and other draft animals that he "stoked" with food so

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that he could direct their energy to do his work.

Within the framework of "conservation of energy," this transient energy from the Sun has been our only source, the means of sustaining life, of replacing energy in usable form on Earth. Earliest man recognized the importance of the Sun; no wonder he even worshiped it as the divine giver of life or as the intermediary and "sign" of an invisible divine source.

Current efforts to increase our available energy still look to the Sun not only in recovering more of its "bonus" of energy stored in the Earth and in expanding water power from rivers and tides, but also by trapping more of the Sun's direct radiation. For instance, even in heavily cultivated or heavily wooded areas, plants absorb only about one percent of the available sunshine. What if we could develop strains of corn, soybeans, and even trees that could absorb two percent?

Primary Energy

Whence comes this energy of the Sun? And is it also transient even there? Only in our own generation has man demonstrated the nature of the Sun's energy—nuclear reactions in its atoms. In fact, what goes on in the Sun was not known until man had duplicated some of this behavior in his laboratories. That same source of energy is already being tapped on Earth and made available to man as further practical energy—but also transient.

The prime mover, then, is not the Sun as an entity but energy that is locked in its atoms, that is unlocked in thermonuclear reactions and so released or manifested in forms of energy with which we are already familiar. The same energy is in atoms everywhere. Whence comes this energy of atoms? Can it be traced back any farther? Is it transient or exhaustible?

The law of "conservation of energy" now has to be viewed in a much larger context. Along with this law has been the companion law of "conservation of matter"—that there is only so much matter (or mass) in the universe, that it cannot be created nor destroyed though it, too, may be transformed among its various forms and states including solid,

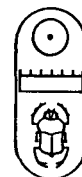
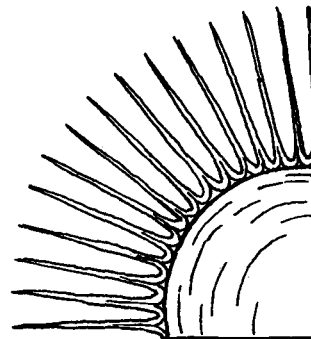
liquid, and gas. Yet in nuclear reactions, such as man has learned to bring about, some mass disappears as new energy appears. Even mass and energy are interchangeable at that very basic level!

Another result of "smashing" or bombarding atoms in laboratories (with lower levels of energy) is to discover various smaller fractions or "particles" that are kicked out from the nucleus of the atom. Neither an atom nor its particles have been "seen." Particles are detected only by their "traces" which are, in effect, the characteristic patterns of energy that they display.

Then, at the root of all manifestation either of mass or of energy, there seems to be only energy. When it is in atomic configurations, this energy becomes matter of various kinds; in other patterns or modes it becomes practical energy that can do "work" on those material objects without changing their mass. Such a basic unity of all things was foreshadowed long ago by Heraclitus who named *fire* (energy?) as the primary substance, the root of all things.

But Anaximander (a predecessor of Heraclitus) had rejected any one known substance or manifestation as more "primary" than any other; behind it all, he said, was something not manifest, not detectable by our senses or our instruments. Advanced thought in physics today is considering a similar proposition: that no particle, no particular configuration of energy, is "primary substance."

The true roots of mass and of energy itself may be unmanifested, that is, without form, pattern, or structure—a subliminal but ubiquitous "presence" out of



which are manifested all observable patterns of mass and energy. Anaximander had added one further characteristic: all such manifestation is constantly coming and going—itself *transient* as expressed by the phrase, “And this, too, shall pass away.”

In Rosicrucian cosmology, this unseen force is called “Spirit” in order to designate its unmanifest or nonmaterial nature. It is one of two basic forces in all creation, in continuous interaction with each other—another idea with very ancient lineage. In mythology these two forces have often been personified as a pair of deities, or as “the two hands of God.” The companion “Vital Life Force” is what gives form and direction. Their more complex products are living cells and conscious organisms.

Conscious Control

The interaction of consciousness itself with other manifestations such as energy and mass, or with other consciousness, is an old theme in mystical and occult practices; today it is also an area of objective investigation in parapsychology. Recent experiments, for instance, have demonstrated the response of plants to human (and other) consciousness, their response confirming their own awareness (consciousness) in some degree. In ESP, telepathy, and related functions some contents of consciousness are transferred to a receptive person, without any detectable manifestation of energy.

Other psychical phenomena invade the area of manifest energy, as in psychokinesis (causing objects to move according to direction from someone’s mind) and levitation (causing an object to rise unsupported in the air). Demonstrations similar to these but produced by hidden mechanical devices and ordinary energy have been the forte of stage magicians; these, of course, have to be detected and excluded in critical studies. Various demonstrations of psychokinesis have been made under conditions of close, competent scrutiny and control so that its validity can be acknowledged.

Other psychic demonstrations involve results that would likewise be expected from other manifestations of ordinary energies, such as changing the shape of something, changing its temperature, or

creating an image on a photographic film that had never been exposed to light. One present line of investigation not yet reported is to see if persons can thus influence basic energy patterns in nuclear reactions in a physics laboratory.

Search for the mechanism of such control looks first to ordinary sources of known energy, then to extraordinary sources of known energy, then to unknown kinds of energy. Some experiments in psychic control have been successful even when shielded from all known kinds of energy. Journalistic reporting in this field often refers to “mind power” as an energy or source of energy, and as though the person who is the “agent” is himself the “powerhouse” for it. Another idea is that he is a sort of “transformer station,” the power coming through him but not originated by him. “Psychic energy” and mysterious “animal energy” are other hypothetical designations (like “animal magnetism” in the past).

When physical work is done, it is accepted as the result of familiar kinetic energy, and in psychokinesis some work is done. But there is no accounting for how any unknown form of energy can be transformed into kinetic energy. It would violate the principle of “conservation of energy.” Yet there is no evidence that the source is any ordinary existing energy—that is, some part of that transient energy that comes from the Sun.

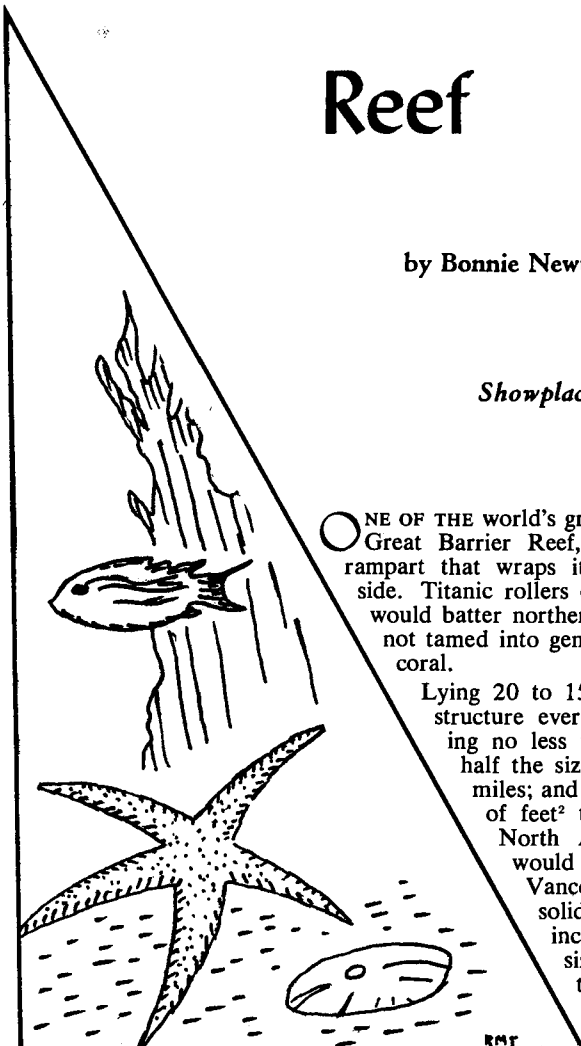
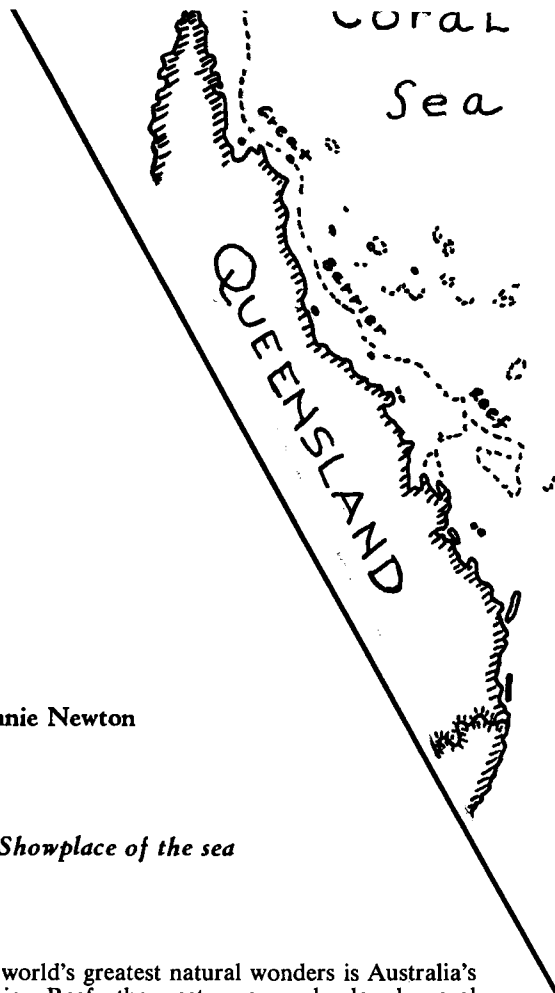
What is left? Some undetected energy in space that is waiting to be organized and manifested? Or that unlimited, unmanifest energy of the mystic philosophers—that which is constantly coming and going anyway? Is it that which is responsive to conscious direction right at that point—the interface between manifest and unmanifest?

This is a promising line of speculation and pursuit, but in retrospect also a bit terrifying. If something is now responsive to human consciousness, it must always have been so, and that could be also at moments of inadvertent manipulation as well as of conscious intent. One can wonder: To what extent have things, as we now know or realize them, already been shaped by direction or formulations of human consciousness?

Australia's Great Barrier Reef

by Bonnie Newton

Showplace of the sea

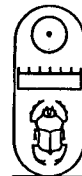


ONE OF THE world's greatest natural wonders is Australia's Great Barrier Reef, the vast, many-splendored, coral rampart that wraps itself around Queensland's seaward side. Titanic rollers charging in from the Pacific Ocean would batter northern Queensland's shores if they were not tamed into gentle ripples by the reef's Amazonian coral.

Lying 20 to 150 miles¹ offshore, it is the largest structure ever created by man or beast—covering no less than 80,000 square miles, an area half the size of California. Its length is 1250 miles; and it is hundreds, sometimes thousands of feet² thick. Superimposed on a map of North America, the Great Barrier Reef would extend from Mexico to Canada's Vancouver Island. However, it is not a solid platform but a series of reefs. It includes some 2,500 reefs varying in size from a few acres to more than twenty miles.

¹ 1 mile=1.6 kilometers

² 1 foot=.3048 meters



An immense lagoon varying in width from 15 to 150 miles known as Australia's *Grand Canal* lies between the reef and the mainland. The view of the water from the air is fascinating. Colors are unbelievable—peacock blue, turquoise, purple, gold, and jade. Scattered over the lagoon are thousands of emerald-green, fairy-tale islands and islets—palm-wreathed coral cays and high-forested remainders of the subsiding continental shelf. Only some 600 have been charted. The clear, iridescent waters harbor the world's greatest concentration of marine life.

The architects of this gigantic realm are coral polyps, creatures the size of a grain of rice, unable to see, hear, or even move about. Yet, during the past 30 million years, these tiny organisms have built up the Great Barrier, inch by inch, mile by square mile. As successive generations of coral colonies die, their countless trillions of tiny calcified skeletons gradually pile higher and higher. They form the basic material of which the whole huge structure is composed.

Fossicking

The thousands of strange and wonderful inhabitants of the reef are best seen by the thrilling adventure of "fossicking." This Australian pastime is usually defined as "rummaging around." Dressed in jeans, high thick-soled sneakers, socks, with a stick and leather gloves, you are ready to explore. At ebb tide, you can cross the reef to the sea edge from which the submerged coral gardens may be seen.

Through the clear water, you look down to see weird-looking coral sculpture that seems only an arm's length away. These submarine skyscrapers are actually fifty-feet down. Enchanting outlines of coral "flowers," perfect in texture and outline, are in fantastic colors—blue, green, lavender, jade, and pink. Other tiny sculptures appear to be miniature buildings.

Fish cavorting in the pools have bright colors and patterns—tiny stripes, spots, and checks. Their shapes are bizarre: wafer-thin, rectangular, triangular. There is a walking fish which spends most of its time out of water. An anglerfish actually casts for smaller fish, dangling in front of its mouth a miniature fishpole that

sprouts from its brow. Razorfish are as long and as broad as a human hand but no thicker than a matchstick.

Giant clams, more than four feet across and weighing a quarter of a ton, lie hinge-side down. Possibly you will see an enormous, but quite harmless, dugong, once thought to be a mermaid because of its humanlike face and sorrowful sighing. Dozens of varieties of crab scurry everywhere. One, the blue-uniformed soldier crab, moves forward, not sideways. More wonderful shell varieties show up here than any place in the world. These include the beautiful and prized mother-of-pearl shell; the eighteen-inch reddish-gold bailer—still used in Australia to bail rowboats; and exquisite, marbled cones.

Sounds

As the tide comes in and you leave the pools, you hear the pulsing Great Barrier medley of weird little sounds—sucking noises from thirsty clams, the scraping sound of the crabs, and a delightful murmur of countless tiny waterfalls.

You may decide to go snorkeling. The passage of time loses all significance when you submerge beneath the surface of a reef lagoon into Darwin's world of continuous creation and survival. Each of the thousand varieties of fish that shimmer iridescently in front of your face mask is the pursued as well as the pursuer.

Assured, crosshatched butterfly fish, banded red, white, and blue harlequin tusk-fish, and black-striped silver damsels will nuzzle your mask. You drift over multihued sea botanicals and animals with their legions of bony halberds poised inches from your body. A plunge will bring you down to blood-red coral, green coral, and corals purple, blue, brown, yellow, striped, mottled, and zigzaggy.

You may face a crown-of-thorns starfish eye to eye. No longer considered to be a coral-gobbling plague that will eventually devour the entire reef, geological scientists have concluded that the starfish is a cyclic menace and will go away when "Mother Nature" says so.

Coming up into the sunlight again, you look far across the green and blue water to the playful white froth of reefs that have sheltered and menaced seamen dur-

ing long centuries before and since their unyielding coral tore away the side of Captain Cook's *Endeavor* one June night in 1770.

Birds are almost as numerous as fish: cormorants, terns, herons, and tens of millions of rowdy waddling mutton birds

that migrate from Asia each October to settle in the dense growth of coconut palms, pisonia, and pandanus trees. They stay until April, each a vocal individualist, while their eggs incubate in sand hills. All this unfolds under a tropic sun and fresh southeast trade winds. △



Cover This month's cover presents one of the many golden **Prangs**, or pinnacle-type Buddhist temples, in Bangkok, Thailand. The intricate artwork, mostly magnificent multicolored mosaics inlaid with gems, which ornaments these temples is almost inexplicable. Unfortunately, modernization, which is often a euphemism for the word **progress**, mars their beauty with its surrounding industrial plants. The East slowly surrenders its charm to Western utilitarianism.

(Photo by AMORC)

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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

December: Samora Machel, President, Mozambique, is the personality for the month of December.

The code word is SCALE.

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



MICHAEL SOMARE

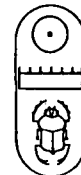
February:

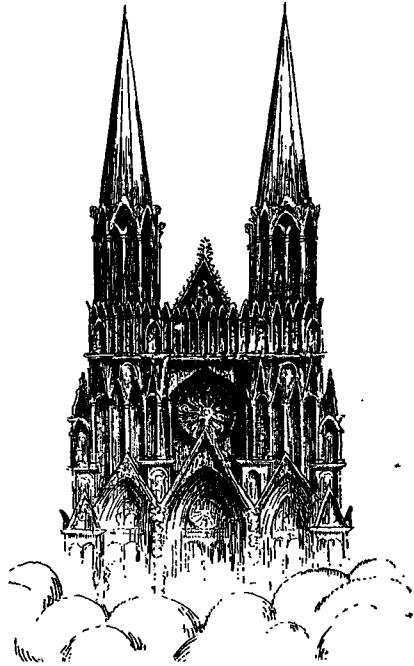
The personality for the month of February will be Michael Somare, Prime Minister of Papua New Guinea.

The code word will be POLL.



SAMORA MACHEL





The Celestial Sanctum

THE IRREVOCABLE

by Chris. R. Warnken, F. R. C.

WE HAVE very often devoted our attention here to the aspects of life that are subject to the law of duality, the pros and cons, the positive and the negative. Of course, all of the manifest world is subject to the law of duality or contraries. We could not relate ourselves to life in any other way. Daily, almost hourly, we must decide that which for us is good or bad, right or wrong, positive or negative. We must also decide to be or not to be, to do or not do, to give or not give, to say yes or no. Fortunately, in most of these important decisions, there may be an opportunity to change our minds and reverse our position. This allows us to redeem ourselves from hu-

man failure. But there are some circumstances that are irrevocable. What is to be done about them?

It is said that when persons are being properly trained in the legal use of firearms they are instructed to "never point or direct the firearm at another person unless you mean to kill." This does not necessarily mean that pointing shows intent to kill, but that the firing of the weapon is irrevocable. When it is considered that some bullets or projectiles travel at a velocity of about 2700 feet per second (about 810 meters) from the weapon, it is no wonder they cannot be recalled! Many have experienced the agonizing frustration of saying, "I didn't know it was loaded!" Firearms remain to this day a most deadly weapon. Human nature is too vacillating for the employment of firearms; their use is irrevocable!

Certain daring and dangerous sports should never be engaged in without sacred dedication to long and patient training which includes every safety rule and precaution. The scaling of mountainous cliffs, deep-sea scuba diving, and jet-speed stunt flying are among the most hazardous of such challenging activities. The properly trained expert has the deepest respect for all safety rules, for he knows that the failure of one necessary precaution means the absolute end. There can be no turning back; the procedure is irrevocable! Every ambitious student candidate should be thoroughly aware of the fate of those before him who failed.

The abuse of narcotics is an irrevocable experience. Undoubtedly there may be some readers to challenge that statement. Let them! What is their age? How long have they succeeded in proving their personal control over the need for narcotics? We have met some veterans with years of experience who are now offering themselves to teach youngsters that addiction cannot be beaten. Narcotics are addictive and addiction is irrevocable! Make no mistake about it. Oh yes, most of us have heard of withdrawal and the cure. The medical professionals who administer treatment and those who have been fortunate enough to have completed the cure will be the first to admit that such restoration is precarious indeed. It is second nature for such victims to revert to narcotics with the first onset of emo-

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tional or psychological reverses. The time to demonstrate strength and mastery is at the opportune time of the first encounter. Why insist on discovering *personally* that narcotics are irrevocable?

Not all irrevocable damage is to the physical body. Some of the most vicious and pathetic damage is to the mind and spirit. It is the utterance of mean and spiteful thoughts that kill love, that destroy fraternity, that quench enthusiasm, and satisfy no need! It requires less effort to utter an ugly epithet at someone than to pull the trigger of a firearm. Has anyone ever felt better or even good after spewing out a bitter denunciation at another person, regardless of the soundness of the reason claimed? At best, such outbursts only discharge the high tensions of rage and anger. The offender is left totally spent, looking stupid and pathetic, much like the driver of an automobile out of fuel far out in the country miles away from supply.

When anger subsides and reason is restored, those of us who are guilty of an angry outburst at another may experience deep regret, even remorse. We may even fantasize on how our problem might have been settled more amicably. In some instances we may rush to apologize and try to make amends. In all probability we will labor strenuously to prove that we were prompted by some external force or circumstance to have become so vindictive. Tears, pleas, abject humility will be overabundant in our effort to restore our former status. But, like the fired bullet, the angry utterance is also irrevocable. All of the change in behavior and endless apologies cannot recall or erase harmful utterances once voiced and hurled at another.

Control of our speech, therefore, needs most careful training, at least as much as in the use of dangerous firearms. Such control of our speech really means control of our emotions. Emotional outbursts reveal the individual to be burdened by a feeling of inferiority and inadequacy and convinced that he can accomplish his victory only by means more drastic than those of others who are unknowingly recognized as superior. Failure to control our emotions, and thus our conduct and speech, only identifies us to those around us as insecure and unsure of ourselves. This is just the opposite of our

intended appearance of might and fearlessness.

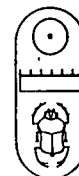
Has anyone ever won a place in history and a command of respect with "an acid tongue"? True, history tells us of infamous purveyors of hate who have filled mankind with sadness and despair from time to time. But we try to forget them; we do not seek to emulate them. They served their unsavory purpose in helping us to realize the contraries of goodness, righteousness, and love. If we must offset their negativity, we might try to pity them, for sooner or later they must make just compensation.

However, let us return to the *victim* of vitriolic remarks. Intelligent reason may enable him to ignore the thoughtlessness of such outbursts. Religious or philosophic ethics may provide the strength to forgive the offender. Cosmic love may inject the wisdom to transmute the hurtful thoughts into harmless or inert words. Concentration on other constructive things may remove the barbs from the objective mind. But what about the psyche? How shall the hurt be extracted from memory? It can never be dissolved out of the subconscious. As the fired bullet can be removed, the ugly thought can be removed from the conscious mind, but the scars from the wound will endure forever!

Never point a gun unless it is meant to kill! Stop and think! Consider the alternatives. Plan and reason. Nothing is *that* urgent! Be slow in hurling angry abuse at others. "Put the shoe on the other foot." Let us consider ourselves the victim and stop! Refuse to do that which is irrevocable!

The Celestial Sanctum

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 Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



Four Ways Toward Attainment

Part I*

by Cecil A. Poole, F. R. C.

The true essence of religion

WHEN MAN seriously attempts to become a well-adjusted entity within his environment and to gain a degree of satisfaction with himself and with that environment, he will attempt to gain abilities and develop attributes that will be more than mere satisfaction of his physical desires and immediate needs.

Recently I heard a question repeated as to whether it is true that man is born with an instinct or innate sense of curiosity. The psychological and physiological study of instincts and reflexes is a very complex one, and there have been through the years different schools of thought as to the extent that man is influenced by innate characteristics and instincts, and the extent of their importance in man's life.

Man seems to be endowed with a certain degree of interest or even fascination in the unknown. There is some evidence that all living beings do have a

degree of curiosity innate within them. A puppy will be attracted by the movement of objects, such as the rolling of a ball across the room. As soon as an infant can focus its eyes, it will follow the movement of a pendulum swung within the range of its vision, particularly if it has a shape or color that will quickly attract attention. True, it may be that the child or the small animal may soon tire of such play, or their span of attention may be quite limited, but nevertheless the fascination or the appeal that such an event has is fulfilling in some manner an innate sense of curiosity or desire to know what is going on in any environment.

We do not have to limit our illustrations to a small animal or an infant human being. The basic principle upon which the modern business of advertising is based utilizes the same appeal. Man is attracted by displays, movements, dramatic words—presentations that are for the purpose of holding the individual's attention long enough to give a message to him, to impress upon the person that there is something that someone else wishes to convey to him primarily for the purpose of influencing his buying habits.

Because of the existence of this innate urge within man, he is attracted to things outside of him. Otherwise, the animal and the human being would not be more than an isolated entity living within its own shell. As the human being today reaches an adult state with the basic education that is given in modern society and the whetting of his appetite for the unknown through various channels, the individual who is serious and who feels that there may be purpose in life and in the universe will want to direct his efforts toward the attaining of a status or a position which will challenge the best of his abilities and make use of those attributes with which he is endowed.

In other words, it seems by general standards that the normal individual will reach a time, usually comparatively early in life, when he will want to attain something more than being just a nonentity. Sometimes this drive is tremendous. It can make men change their whole lives. In order to attain something different from the basic existence of an animal, we look around us and find that in the world

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*Part II will appear in a future issue of the *Digest*.

today there are at least four principal ways of attainment. These are very much in the limelight today, and it is well that we consider briefly what they are and how they may serve us and to what extent we may hope to find them useful tools and beneficial insofar as our individual evolvment is concerned.

Religion

Probably the best known and most generally accepted of the four ways to attainment is *religion*. I refer to religion here in its broadest sense. The question has been asked time and time again why religion exists. There are of course those who believe that God established religion and made man conscious of it. This concept is based on the premise that religion is entirely God-made, God-centered, and God-motivated, but the reasoning human being of today is not apt to accept this point of view, because analysis and experience clearly indicate that religion is actually a man-made institution. If God did exist as a personal entity, he probably would have nothing to do with religion. It is man's attempt to explain God and to relate himself to God, rather than God's ordinance of a process, that leads to Him.

Man, then, created religion because man as an individual is born into this world without his consent and he is in a sense committed to the process of living whether he wants to or not. There is only one alternative to not accepting the process of living, and that is suicide. There are some who have taken that path, but they are in an extreme minority. Without attempting to go into the moral discussion of suicide, the very fact that it is utilized so infrequently is indication that it is not a justifiable process. We have very little proof to substantiate that suicide is generally utilized except by man, and even in the cases where it is utilized by him there are usually evidences of maladjustment to society and in some cases actual mental defects. Therefore, man, without his previous consent or being consulted on the matter, is a living entity, and as such he attempts to be a part of the environment in which he finds himself.

Fundamentally, all of us are more or less directing ourselves to the obeying of impulses, responding to stimuli and living



in accordance with habits we have established. We also cherish certain affections and hopes. We look about us and we find other human beings doing the same thing; that is, they are living, they are responding to their environment and to the internal pressures within them. They hope that everything may be all right or may even be better than it actually seems. Therefore, every man is eventually able to conclude that all other human beings also live and that they flounder just as he does.

For this reason man evolves within himself a further hope, a desire, and even develops this idea into the status of a conviction that there is one power, one force which knows more about what man is doing than man himself, and this power or force can be nothing less than God. To quote a great philosopher, the late George Santayana, "Such is the first origin and function of human religion. It arises in a mind sure of its purposes but incapable of carrying them out unaided. It is the appeal of the soul to heaven for help, for guidance, or for vengeance, the comfort found in the hope that such aid is possible and thankfulness poured out when somewhat exceptionally such aid seems actually to come."

Such a concept may be rejected by many individuals. It appears vain on the part of the human being. It appears that he is creating his own destiny in his own mind, but nevertheless man's searching to

(continued on page 32)



The Castle of Tanay

AMORC Acquires a Historical Property

THE GRAND LODGE of AMORC France has recently acquired a property in the magnificent countryside near Lyons, France. Upon it is the Castle of Tanay with its adjacent ancillary buildings situated in beautiful formal gardens. In a pastoral area, it is striking in its ancient architecture which has carefully and accurately been restored to its original state by the former owner.

Geographically, the Castle of Tanay is near the village of Saint-Didier which the Romans knew as Vandonissa. It is in the valley of the Formans River, a branch of which supplies the water for the remaining moats. It was in this valley that one of the main Helvetii tribes was annihilated by Caesar. In fact, this was the first step in the conquest of Gaul, the ancient name of the region which is now France and Belgium.

In 1862, Napoleon III undertook important excavations in the region, and the following were discovered: seventeen tumuli (artificial hillocks or mounds over the graves of persons buried in ancient times), a rich Roman villa, bread ovens for the soldiers, weapons, and so on. It is supposed that at this spot a Roman *oppidum* (town) existed. Around the seventh or eighth century, a stronghold already stood, and the obstructed openings in the remaining wall may still be seen.

The name *Tanay* is derived from *tan* (oak bark) and signifies "The Lord of the Oak." Monsieur M. Fayolle, the former owner of Tanay Castle, states, "While replacing the roof I found a re-

used stone in a wall of the attic that must have been the first coat of arms of the Tanays; the stone is incised with oak leaves and acorns." It has been removed to the ground floor of the Castle.

Shortly after the year 1000 we find a record of the De Tanays in the archives. The De Tanays used a motto with a double meaning, and it consists of two parts:

1. "L'heur t'attend" (Happiness waits for thee)
2. "Leurre t'attend" (Unhappiness waits for thee).

The first part of the motto was adopted by a young chatelaine (the mistress of a castle), Violette de Tanay, who lived there in 1095 with her husband, Gilbert de Trevoux. The latter left in September 1096 for the First Crusade after having raised an army with Achard de Montmerle and other lords. In 1099 Gilbert and Achard were killed in front of the walls of Jaffa a few days before the capture of Jerusalem. The De Tanays' son died very young in an epidemic soon afterwards.

Crushed by unhappiness, Violette had engraved on the mantle of the fireplace, in the main drawing room, the second part of the motto, repeated several times.

Subsequent Owners

Thus the direct lineage died out, and diverse owners succeeded each other. Among these were: Guillaume de Tanay who in 1297 obtained from Humbert, Lord of Villard, recognition of his title of Low, Middle, and High Justicer (judge); and Aquart de Tanay who in 1325 participated in the drawing up of the Customs of Dombes (a Domesday Book or census).

In 1370 the seigniorship belonged to Guichard d'Ars, and his granddaughter brought it in dowry to Henri de Gleteins. In 1491 it went to De Corant, an equerry, then to François Varinier who gave it to the Duke of Bourbon on August 8, 1510.

We shall not mention the names of the subsequent successors until 1793 when the Count of Saint-Didier was arrested in this castle and then guillotined while his property was confiscated and scattered. The towers of the castle were truncated and it became a farm.

Monsieur M. Fayolle acquired the property twenty years ago to spend summers there with his four married children and eighteen grandchildren. During these twenty years he has effected restoration of the castle both inside and outside while at all times respecting the ancient design of a bygone era.

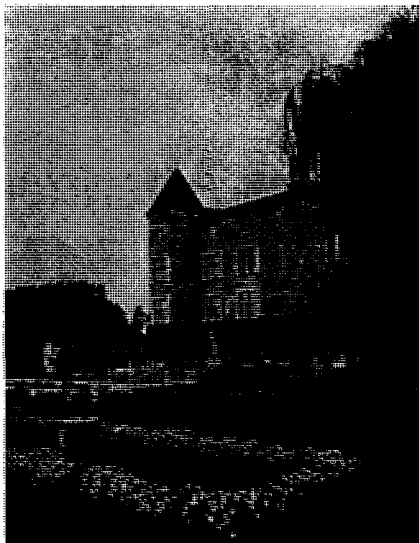
M. Fayolle subsequently found the entrances to two underground passages, one leading toward another castle of the same era, and the other leading toward the Castle of Trevoux.

In 1857 part of the castellated ramparts with the turrets, the drawbridge, and the fireplace with its motto could still be seen. Since then all has disappeared and the original fireplace has been replaced by one brought down from the first floor.

It would make this article too long to describe the magnificent restoration of the ancient rooms in detail which have hand-hewn timbers and niches in their walls where a man could stand and shoot arrows through a narrow slit at those who were attempting to attack and seize the castle. Wrought-iron lamps hang from the timbered ceilings. Although retaining its charm and historical elegance, the castle has been modernized with central heating, electricity, and provided with the latest lavatory facilities.

The exterior consists of six and a half acres of exquisite formal gardens in which there is a swimming pool. The grounds are dotted with classical statuary, some several centuries old. The rest of the acreage is in pasture sweet with the aroma of clover. Lanes of graceful trees invite the visitor to stroll beneath them.

What is intended by the Supreme Grand Lodge and AMORC France by the acquisition of this intriguing property? Frater Raymond Bernard, Supreme Legate of the Order for Europe and Grand Master for the French-speaking countries, has decided to make the property available as a *retreat* for members.



To this excellent plan the Emperor of the Order, Ralph M. Lewis, is in full agreement.

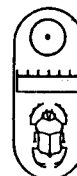
The Castle and its quaint ancillary buildings, the accommodations of which are modernized, will have small comfortably appointed rooms in which members may reside for a period up to ten days or less. They may relax on the grounds, meditate, or study. A very economical charge will be made per day which will include simple but wholesome meals. However, Rosicrucian members, not only those in France but those in other countries as well, may make reservations for such accommodations which, of course, will be limited.

Full details will be announced later. Requests for such accommodations should not be sent until further announcement is made to the members.

Of course the acquisition of such a property by AMORC in Europe further adds to the prestige of the Order because of the documented history of the Castle.

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*.



The Gift of Attention

by O. Aldrich Dernelle



ONE OF the highest compliments that we can extend to another person is to give him our attention. It is a gift that only we can give. With it, we can build firmer and friendlier relationships, and create a more harmonious atmosphere for others and for ourselves.

According to psychologists, man has two universal needs: One is to feel important; the other, to feel well liked. We can help to fulfill both these desires in the other person by giving him our attention. At the same time, we usually discover that we are supplying a need of our own, too.

Frequently, in the rush and hurry of everyday living, we unthinkingly neglect others. Perhaps we would not if we realized how much a bit of our recognition meant to them.

A woman once revealed that, as a stranger in a big city, she was so lonely that she thought seriously about committing suicide. She tried to shake the idea from her mind but could not. Not until her landlady—the only person she knew in the city—knocked on her door and brought in a pot of tea to share with her did the idea take flight. But it was more than the tea that the landlady shared with her. She shared a few minutes of her busy day.

That, of course, is an extreme case. But there are countless times in our own lives and those of others when the feelings of depression, inferiority, and other robbers of the inner spirit have been routed out by the simple gift of attention by another human being.

There are many ways of giving attention. One of the best ways is the personal visit. A successful visit, however, should have the three following ingredients:

Concentration. Let us give the person with whom we are visiting our *full* attention. If the visit is in our own home, we shall be able to concentrate better if we turn off the television or radio. Or, if we are meeting for lunch or dinner in a restaurant, let us choose a quiet spot where distractions are at a minimum.

Many of us have become “half listeners.” We let our minds wander from what our companion is saying to problems of our own or to what others nearby are saying or doing.

One reason for our wandering thoughts, according to those who have made a study of poor listening habits, is that thought is faster than speech. Americans speak at about 125 words a minute but think four times faster.

To take up this slack and still maintain our concentration, it has been suggested that we “listen between the lines.” We can do this by watching the facial expressions and body gestures of our companion. These will often tell us more than his words. By watching the expression in his eyes, the set of his lips, and the movement of his hands or feet we may catch a truer indication of his inner feelings than we can by his words alone.

Sincere interest. Our finest contribution to a personal visit is our genuine interest in the person with whom we are talking. What are his inner thoughts, his

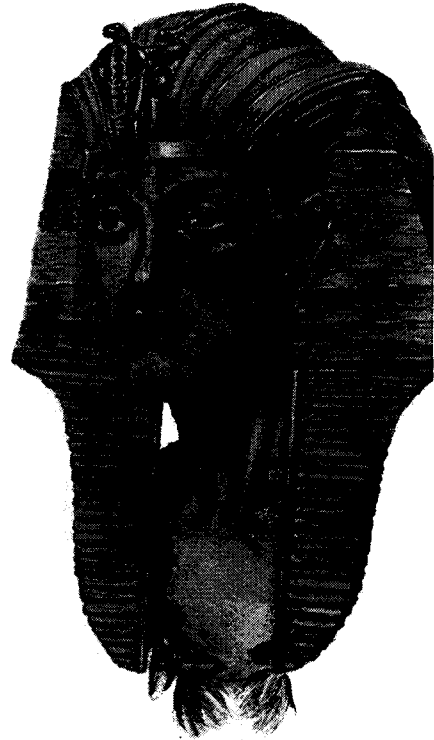
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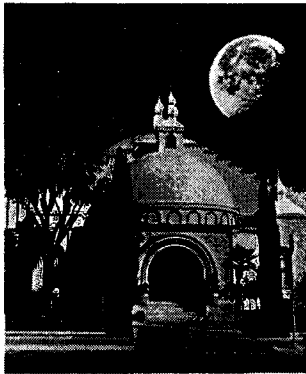
July 11-16, 1976

THE 1976 ROSICRUCIAN WORLD CONVENTION

San Jose, California



Come to Convention



Join your friends from around the world at this year's World Convention. Share with others a week-long experience of learning, fun, and companionship. The World Convention is your opportunity to meet fellow members from throughout the world. This is your chance to know the joy that comes from sharing your thoughts and experiences with others of like mind. Make plans now to attend; mark the dates on your calendar so you won't forget. Every facility of the Park is open to the members, and for that brief period of time they enjoy a personal contact with their fraternal home which makes an indelible impression on their future study and progress. There's no place like home—and there's no home like Rosicrucian Park.



Administration



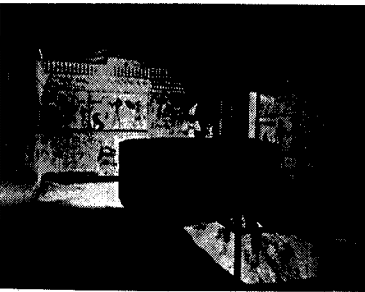
Meet with AMORC Officers



Egyptian Museum and Art Gallery



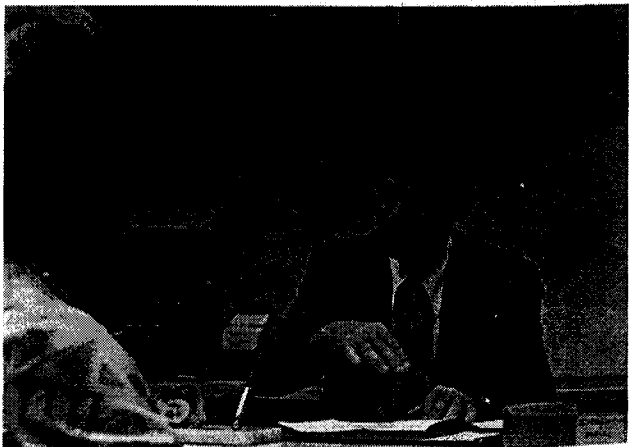
Registration Day—Sunday, July 11



Replica of Tomb



Planetarium and Science Museum



Discuss teachings with Class Master

Rosicrucian Park is often the object of pilgrimages as members of AMORC search out their "second home." Its beauty and tranquillity offer inspiration and rest to the tired wanderer. During the course of a Rosicrucian convention, this setting is complemented by the wealth of instruction in Rosicrucian principles. Forums, allegories, rituals, films, demonstrations, classes, and experimentation give deeper meaning to the mystic setting of the Park's facilities.

Members of AMORC long for communication with their parent organization. Meeting the AMORC staff and the officers at Rosicrucian Park is a mutually rewarding experience, as members have face-to-face contact with their mentors. In this situation, points of instruction are often more easily clarified and brought into perspective.

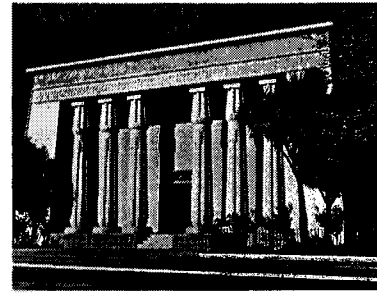
There is plenty to see and to learn. The days' and nights' activities blend into a succession of inspiring and thought-provoking sessions. New areas of thought are courageously explored, and the controversies surrounding the philosophical concepts of our day are penetrated and clarified. This is indeed an environment charged with the spirit of inquiry and brotherhood. We look forward to having you present to take part in the learning and the fellowship.



Major Convention events will be held at the lovely San Jose Hyatt House Mediterranean Convention Center where the Convention will conclude with a Banquet and poolside dancing. Transportation will be provided free, at regularly scheduled times, to and from Rosicrucian Park.

In order that members may also make the Hyatt House their living quarters, 300 of the finest rooms there have been set aside for this Convention. Free transportation is provided to and from the San Jose Airport for Hyatt House guests.

Members desiring other accommodations may choose from area hotels and motels listed in a Chamber of Commerce brochure enclosed with their Convention registration receipt or sent on request from us.



Supreme Temple



Interior Supreme Temple



Obelisk and Sphinx

1976 Rosicrucian Convention

Registration Form

CONVENTION SECRETARY
 AMORC
 San Jose, California 95191, U.S.A.

DEAR SIR:
 Thank you for your interest in attending the 1976 Rosicrucian International Convention in San Jose.

The enclosed is my remittance for \$.....to cover the following:

**KEY ITEMS
 I PLAN
 TO ATTEND**

..... **Convention Registration (for members only):** \$20 single;
 \$35 double (companion members.
 Companion members please list both names below.)

..... **Convention Banquet:** \$10.00 per person (Nonmembers may
 attend.)

Name.....Key No.....

Address.....

.....ZIP.....

Reservations, less one dollar, will be made upon request, between August 1,
 1976, and August 1, 1977, for all reservations not used.

This portion will be returned to you
 Please fill in your name, key number
 and amount remitted.

Registration Receipt

Name.....
 Key No.....
 Amount remitted.....

SEND THIS FORM WITH YOUR REMITTANCE

Your Convention Registration reservation and remittance should be sent to the Convention Secretary, AMORC, San Jose, California 95191, U.S.A.* We will validate the stub on this form and return it as a receipt for your deposit. No further acknowledgment will be made at this time. Your Convention credentials and Banquet

tickets will be available to you at the Registration Desk on the Convention dates.** Upon request, refunds will be made after the Convention for those not attending. A one-dollar deduction will be made on all refunds to cover handling.

All active members of AMORC are eligible to attend.

*Reservations must reach the Grand Lodge by July 1, 1976. Be sure to mail yours early so that there is no chance of your reservation's not arriving in time!

**Please bring your membership card and your last receipt to prove eligibility for Degree Class sessions!

This insert can be torn from the center of the magazine and retained by itself.

Living accommodations should be made by writing direct to the hotel or motel of your choice. Literature and rates will be forwarded to you by AMORC upon receipt of the above Registration Form, or you may request literature and rates directly from the Convention Secretary, Rosicrucian Order, AMORC, San Jose, California 95191, U.S.A.

The Gift of Attention

(continued from page 18)

joys, his disappointments? Let us be concerned about him to the extent that we forget our own problems. For the moment, at least, let us try to see the conditions, ideas, and problems he describes, through *his* eyes. Putting ourselves mentally "in his boots" will increase our understanding of him, as well as broaden our own viewpoint. True interest, however, cannot be faked. It must be genuine if it is to serve as a bond between two people.

Tact. This is important in a visit, for without it not only the visit is spoiled but oftentimes the entire friendship. Being tactful means being thoughtful and considerate of others' feelings. Belittling or ignoring a friend's accomplishments is one form of tactlessness. Giving unasked-for advice is another. Perhaps the safest measuring stick for tact is following the Golden Rule of treating others as we would like them to treat us.

Another way in which we can give our gift of attention is by writing a letter to our friends and relatives who live too far

away for us to visit. A friend of mine recently told me of her plan to keep up with her correspondence. Like most of us, she does not especially like to write letters, but she enjoys receiving them. To make her letter writing easier, she keeps a list of the persons to whom she wishes to write. Then, taking each name in turn, she spends only a half hour once a week, writing to the "top" name on her list.

Too many of us have let our correspondence dwindle to a hurriedly written note on the back of a Christmas card. Yet, a letter can bring much joy into the lives of people we know and into our own when we receive one in return.

For those persons living near us whom we cannot see often, a telephone call will help to keep our communication lines of friendship open. The call need not be long. Just three minutes will accomplish our purpose of letting them know that we are not forgetting them. It is a rewarding method of keeping in touch until a personal visit can be planned.

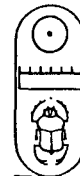
There are many other ways of giving our gift of attention—by our smile, a warm handclasp, a word of appreciation, a sincere compliment, a nod of friendliness. We do not need to wait until birthdays or Christmas, or until sickness compels a visit. We can give our gift today. It will brighten someone else's life and give deeper meaning to our own. For, with each gift of attention that we give, we are saying in effect: "I like you. You are important to me." △

Today the wind blew a gale. Chang and I started our favorite walk—the walk to the hill where my beautiful tree grows. I paused under it to repeat my prayer, my hand laid gently on its gray bark.

Suddenly I was shocked to see five barbed wires sunk far into its trunk! Alas! These had been stretched by some thoughtless hand tightly across the tree, which, in order to grow, had been obliged to bury the cruel barbs deep in its heart—where now they must remain forever.

Today, only faint scars show where first they entered in. With the pitiless barbs in its heart, the tree grows—its beauty, shelter, inspiration, bless each passerby. Gazing up into its boughs with new veneration, I murmur, "Thank you, dear tree!"

—Louise Kidder Sparrow



Vim, Vigor, Vitality

by Leslie E. Dunkin

Live up to your full potential

"IF YOU'RE really that old, why don't you act your age?" I have been told a number of times by my friends and acquaintances. "Not with that limitless vim, vigor, and vitality you have all the time! You just can't be!"

My reply invariably is, "That is just the reason for all my life and energy—I have tapped and make continual use of the available limitless supply of VIM, VIGOR, and VITALITY. What's more, it is also all yours for the asking and using!"

Really, what is vim? It is energy, spirit, and enthusiasm. A limitless supply of this is yours once you get a clear view of the life for you and then make continual use of it. Fill your life with helpful love and understanding, then channel this through your daily living to everybody about you. The apparent miracles this will produce in others and for you will set off a continual spring of vim and enthusiasm within you.

You will see how much joy is in life and also how other people need and will welcome still more joy. You will see the beauty all about you and will detect that others are not enjoying this same beauty. You will see the opportunities for living everywhere, and will notice that others have not discovered and made use of them. These will start you forth on a mission of sharing and helping. This calls for and produces growing enthusiasm, or vim.

When your eyes open to another day, be thankful that you have another enthusiastic period for taking joy, beauty, and opportunities to others. You will

see so much you can and want to do that you will fairly fly into it. You will not permit any delay and will not even think of dragging your feet wearily. Life is so worthwhile and presents so many challenging opportunities that there is little reason to be bored or lazy. "V-I-M" has an important "I" in the heart of it. Put your "I" wholeheartedly into every experience and opportunity, and you will be filled to overflowing with the desired vim.

Eager Strength

What is "vigor"? It is eager strength. The vim provides the eagerness for that strength. My father had a motto on the wall of his study, which challenged, "Ask Not For Tasks Equal To Your Strength, But Rather Ask For Strength Equal To Your Tasks!" What is waiting to be done? Start immediately and do it! What obstacles seems to be standing in the way of your progress? Tackle it at once and get it out of your way. You do not know the strength that is yours until you make use of it.

A college football team was approaching the season's key game with their strongest opponent. Many questioned the wisdom of getting a game with such a strong team. Less than a week before the game, their senior center fell and broke his leg. He was the heaviest, strongest, and best player. They all depended upon him to win games. "What chance have we now?" many of the players mumbled hopelessly.

Their center came to the dressing room on crutches. He faced the team and spoke forcefully, "I want you to go out and play this game for me and our school.

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I want you to win it! Show me and the school you really can do it!"

The spectators were left almost speechless. That seriously handicapped team played so well they defeated their stronger opponent. They had an added strength that was theirs, which they did not realize before was in them.

Use all your immediate strength vigorously and you will find added strength will be yours for accomplishing that immediate task. When others see you are using your strength to the full, they will gladly and voluntarily add their strength to yours and help to complete your task. Also you will discover other added strength nearby awaiting your use of it. Vigor for you includes harnessing of the strength from all of these sources when you face the present and the immediate future.

What is "vitality"? It is sustained strength and persistence. Vim is your enthusiastic vision of what might or awaits to be done. Vigor is the immediate strength you use to begin what is before you. Vitality is the continued vim and vigor until success or full accomplishment is yours. It is the fiber of bulldog persistence.

You do not complete a long journey in one leap. Instead, you do it a step at a time. You do not complete a job worthwhile in one quick effort. Rather, you start where you are and do it bit by bit. Most important of all, you keep at this until the whole job is done.

This calls for vitality on your part. When you see the whole job to be done, you may be tempted to sigh, "How can I do all of that?" This is not necessary all at once. You are to do it bit by bit. You will have strength for each such bit when it comes.

In like manner you may think of the hours, days, and months which will be required for the doing of this job. You may then sigh, "How can I keep at this for such a long time?" This is not neces-

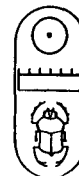


sary now. Take it a minute, an hour, or a day at a time. Do not make the mistake of trying to do three days of work with one day's strength. Do today's part with today's strength, and then, when tomorrow comes, you will have tomorrow's new strength for doing that part of it.

You will find a production of miracles continually in your personal experiences and efforts. Your inner vim from that life filled to overflowing with helpful love and understanding will help to produce the necessary vigor. Then these two combine triumphantly to produce and maintain the necessary vitality. You will even wonder yourself at what you have done, what you can do, and what more you are eager to do. This continued vim, vigor, and vitality produce confidence and determination for you. △

Turn your Soul to the inner light like a rose to the dawn and experience the joy of illumination.

—Shannon St. Vigne



Dr. H. Spencer Lewis, F. R. C.

Attracting Success

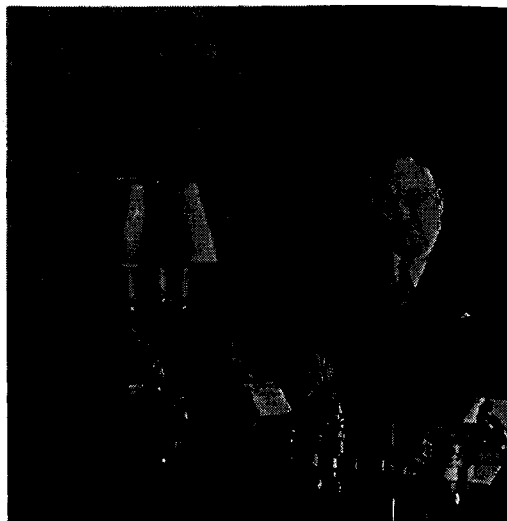
THE AVERAGE human being begins a strange search early in life. The adolescent, just beginning to sense an evolving personality, is perhaps more affected by this inner desire than by physiological and mental changes.

It would be an unfortunate thing for the progress of civilization if, through some magic of cosmic law, each of us should suddenly find his prayers answered, his desires fulfilled, his search ended. Not only would there be an end of the urge to achieve better and greater things, but also of the search for knowledge and for solution to the mysteries of life. Civilization would come to a standstill, and we would begin to retrograde.

The artist never feels satisfied with his art. Many admit that they never carved a piece or painted a picture, never chiseled, engraved, or cut in any way a thing of their creation with which they were perfectly satisfied.

So it is with the inventor and with the musician. So it will always be with the man who is evolving cultural ethics in his business system, who is improving his merchandise, his sales and advertising methods, the service he renders to his customers.

An individual who feels quite satisfied, who finds no criticism coming from the voice within, is generally a failure. If he has been a success up to the present, failure is written for his future. The moment he feels he is in the very shadow of success or just around the corner from it, he is sure to be far from it. It is this sense of possibly greater service, power, and accomplishment that has quickened man into real progress toward perfection.



Perhaps many structures throughout Europe now in ruins beyond recognition may have been built by men who labored under a whip, who had no inspiration, no love in their work; but the lasting things throughout the world, from the Leaning Tower of Pisa to the magnificent temples of learning, art, religion, and science, were not made by slaves but by worshipers of the art on which they were working.

Same Desire

It is the same today. We have in our modern times the same desire for success, for individual power, for class, national, and international power. We have the same desire for recognition, attainment, and some of the luxuries. Those who are attaining success or attracting it are those who are laboring primarily under the whiphand of life, the urge of inspiration, and the constant impulse of an inner desire to do better and better.

You cannot take success in life and reduce it to an element or take happiness and reduce it to one phase of emotional expression. You cannot take sorrow and say it is of one formula or take wealth and say it is of one standard. Success for each individual is not measured by a yardstick but is wholly and exclusively

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personal. The success for one cannot possibly be the success for another to the same degree.

All success is not accompanied by wealth. The thing we do not have is often the thing that is the most tempting, and we seldom understand the real nature of anything, especially of material things, until we have tasted of it.

There are those who are not seeking money primarily, although everything they do may help to increase what they already have. It is not the increase that is the real urge but the desire to attain, to reach that goal which they have set in their lives, to go just a little beyond.

Men who watch for the sign of an approaching army—even in times of peace—are always looking beyond the horizon, listening to what you say but listening at the same time for an undertone like the trampling of horses' feet. They are listening for something, looking for something they want to add to their lives or keep out of them. They are looking for success in something.

You could ask a woman like the one in Paris who worked with radium, "After all the education you have had and the possibilities that lie before you—to teach, lecture, or see the world—do you mean to say that you enjoy sitting here? Does it give you anything to eat?"

She would answer, "No, not even a crust of bread."

"Then does it give you any new clothes?"

"No, I am wearing out the ones I have."

"Does it make you any younger?"

"No, I have aged ten years in the last two."

"Will it prevent death?"

"No, it is bringing it on. That tube contains radium and it is destroying the cells of my body. I am more dead than alive."

"What is keeping you alive?"

"My desire, my ambition. I want to reach success—success that will not bring

me anything but thanks from the waiting multitudes."

That is success from the point of view of one person. Thank God, there have been thousands who have worked for such success in the past. We are reaping the rewards of those who attained success in centuries gone by; we are enjoying their fruits. The man or woman who is seeking success of a selfish nature is seeking something that will never materialize.

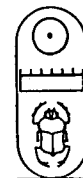
Channels and Instruments

It is a just desire to live and labor so as to receive such compensation as will make one happy and able to meet the necessities of life and enjoy its blessings. But there must be more than that. If desire stops there, it may be commendable and pass the judgment of man; but it will not meet the judgment of the Cosmic Mind.

Men and women were created to be channels and instruments of creative work, and until a man or a woman entering upon any path of effort can say conscientiously, "I am laboring *with* God, *for* God, as one of His instruments," he is not going to achieve the real success that is possible.

You cannot tell whose work is the most important. You cannot tell which gives the greater light: the great four- or five-thousand-watt lamp on the street corner or the little light at the head of the surgeon's instrument to guide him in an operation. Success in life depends upon one's contribution to the necessities of the nation or the community and upon one's fulfillment of some cosmic mission. Success depends upon doing it well.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.



STRESS CAN HELP!

by David Gunston

*Stress can help as well
as harm you*

HOW HARMFUL to us is the ever-increasing stress of modern life? And how best can we face it and handle it aright? These are questions of the greatest importance today. According to Dr. Harold G. Wolff, in a recent report: "It is doubtful if man has ever considered himself under more stress than he does today."

Stress may come from any or all of a dozen aspects of modern living. In the tensions and anxieties of our private lives, in our personal relationships with their attendant fears and uncertainties, in the economic pressure of daily existence, in the greater worries about the future, in noise, overcrowding, the strains of commuter travel, even in the tensions produced by watching television shows, we meet some degree of stress.

Dr. Hans Selye, the Canadian psychiatrist who has studied stress fully, tells us: "No one can live without experiencing some degree of stress all the time."

"Each of us has his own 'stress-level.' It isn't the amount of stress alone that

determines whether it is harmful or beneficial, but the amount you can take. When stress is an invigorating force that helps you adapt to the challenges and changes of your life, it becomes a means of bringing about harmony rather than harm. But when it overwhelms you, wearing down your sense of well-being, then stress becomes an enemy."

Yet it is not difficult to prevent harmful stress. By observing a few simple rules, the experts say, we may reduce its adverse effects to the minimum. Like this:

Understand what stress is. Stress is never an enemy that must be feared, but a part of life we must learn to accept and harness for good. As consultant psychiatrist Dr. George S. Stevenson puts it: "Tension is an essential function of living, just as hunger and thirst are. But excessive tension is bad. If one recognises both the good and the bad in tension, he is more likely to employ the good and control the bad."

Get out of that rut. Living in a rut always brings harmful stress in its train, especially when we feel guilty about it. Any form of monotony makes for stress, so try and break the rigid pattern of your life.

"Give in to your natural craving for variety," says Dr. Selye, "often it is nature's way of safeguarding you from stress caused by sameness." It is through taking up some new interest, changing the routine of our lives that we meet the vital need within ourselves for self-expression.

Let off steam. Exercise, or any form of physical activity, is always a useful way of letting off steam when we feel tensed up over something. "Work off your anger," advises Dr. Stevenson. "If you feel like landing out at someone who has provoked you, try holding off the impulse for a while. Meanwhile, use your pent-up energy in some physical activity."

Regular exercise, too, not only increases the nervous stamina so necessary to meet the demands of modern life, but it serves another equally useful purpose by providing an effective way of releasing emotional tensions. Unless these tensions are discharged, the pressures within us continue to multiply and build up to breaking point. Those who take

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regular exercise always recover from life's stresses more quickly than those who do not.

Cut your worries down to size. It's easy to say, "Don't worry," but worry can become a habit that occupies far too much of a person's time and mental energy. Frequently the worry is over trivial things, tiny problems that eventually resolve themselves. Fretting and fuming over the myriad minor irritations of life, many of them due to the inconsiderateness of other people, only builds up the day's total of stress.

"Ask yourself how these problems really affect you," counsels a doctor. "Are they important in your life? Do they actually affect you, or do they just make you fearful of what might happen?"

"This sort of objectivity helps you take the next step in reducing problems to size. After you have noted the things that have an actual bearing on your life, stop and coldly consider what you can do about them. Can you do something concrete to eradicate the effect or nullify the probable effect? If so, do it!"

Get adjusted to others. Bad personal relationships can lead to the worst type of stress, emotional stress. We have to live and work with others, so it is only rational to try our best to get right with them.

Do as you would be done by and lend a helping hand are both good maxims to follow. Other pointers to harmony instead of tension are: 1) Go easy with your criticism; notice the other person's good points and help him to develop them. 2) give in occasionally, and other folks will do the same. After all, they may be right! 3) Give the other fellow a break. Competition helps, but cooperation helps even more.

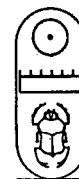
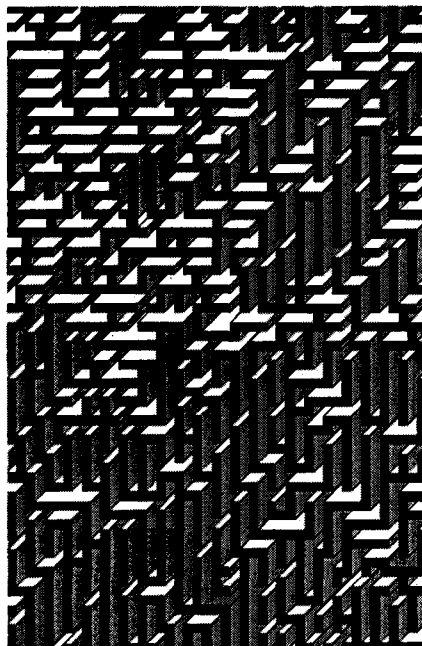
Really relax. Relaxation has been described as nature's own tranquilliser. Certainly it is cheaper, more effective, and much less harmful than things like alcohol or drugs. Says Dr. James P. Hendrix: "Present-day living is fraught with tensions and anxieties for many persons, but the everyday use of drugs as relief from these pressures seems unwise. When your work load seems overwhelming, remember that some things can almost always be set aside until later. Concentrate on one particular job. Your

work will go faster, and you'll be under less strain."

Only the lucky few can really relax instinctively: the rest of us have to learn the art until we have mastered it. And apart from overworking and spreading ourselves too thin—trying to do too many things all at once—what is the worst enemy of successful relaxation? Undoubtedly the habit of "stewing" mentally or emotionally over things, until there wells up a great fountain of anger, hostility, bitterness, fear, and insecurity within us.

"Once you have found the secret of relaxation by learning to ignore these responses," says Dr. Maxwell Maltz, "you will have a chance to discover the quiet room within yourself that each of us needs—and has. It is my belief that each personality is equipped with a center which, like the deep of the ocean, is never disturbed."

Talk it over. No stress is too great that we cannot reduce it by talking it over with someone who will listen and whose opinions we respect. "If your problem could be settled by an expert in some field, go to him quickly and take his advice," says Dr. Austen Riggs, a psychologist who is convinced of the



great therapy of talk. "Talking releases stress and strain, especially for the one too close to a situation to see it in the proper perspective, or in emotionally charged situations that may be hard to handle intelligently."

Do it now. Putting off the evil day only makes it more evil, adding to your stress. Try the simple trick of writing down all the immediate tasks you just have to attend to, however unattractive they may be. Then rearrange them in order of urgency, allot a definite time to each—and get them done. Action will always reduce mounting stress.

Value solitude. Just as you feel the benefit of talking over a problem with a friend, value also the refreshment of solitude. As Dr. Stevenson points out: "Togetherness isn't everything. Privacy is important for everyone, too."

Some fortunate people seem to be able to withdraw into themselves in a busy office or store, even in a crowded room.

For most of us, however, solitude can be achieved if we really wish it by time devoted to walking, pursuing some special hobby, listening to music, watching nature, meditation and prayer.

Keep your evenings peaceful. Whatever else circumstances force you to give up, hang on at all costs to a peaceful and happy end to your day. "It is during the whole day that you must prepare for your dreams," declares Dr. Selye, repeating advice he has often given. "For if you are subject to insomnia, whatever you do during the day, your next night's sleep depends largely on how you do it. A stressful activity which has come to a definite stop prepares you for rest and sleep, but one which sets up self-maintaining tensions keeps you awake."

Anything that makes for stress should be avoided the closer you come to bedtime. Make your evenings havens of relaxation and calm, to which you can look forward all through the day. △

THE MIST BEFORE THE DAWN

I stood on a dew-laden field and watched as a heavy mist covered the land. Under the thick, wet darkness lay nature's precious gifts, waiting for the life-giving light of dawn.

Then a little beam of light broke through, and another, and another. The mist thinned, melted, and disappeared. The land was free again.

I smiled. How blessed I am, I thought, to have for my own occasional mist the never-ending dawn of the Light Within.

—Darryl Lyman, F.R.C.

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New Grand Lodge Appointment Made

Mario Salas, F. R. C.
Grand Regional Administrator

After many years of service to the Order, Frater Mario Salas joins the ranks of Grand Lodge officers as Grand Regional Administrator. This appointment fills an office which has been vacant for several years. The duties of this office are directed toward service to regional activities, and Frater Salas will devote a great portion of his time to promote membership and public relations in Spanish-speaking areas.

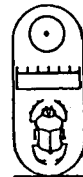
Mario Salas was born in Valdivia, Chile, on January 19, 1917. He later moved to Santiago, studied in *Universidad Técnica*, and received his degree in chemical engineering. In the 1940's he served in the Air Force as a pilot. His interest in mysticism predated his interest in the Rosicrucian Order, which he affiliated with in 1946. He later joined AMORC's staff as a full-time field representative in 1958.

Thousands of members know him through his extensive travels, and we know they join us in congratulating and welcoming Frater Salas to his new post.

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Your automobile can be of help to the Rosicrucian Order, AMORC. A small attractive seal (in red and gold) placed in the corner of the window shows the name of the Order and its insignia. This is quickly and simply applied as are the decals of automobile associations, hotels, etc. You will have pride in having this appear on your car. It will be the means of identifying you with the worldwide Order. Package of 5 decals \$1.50. Order from: Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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Four Ways Toward Attainment

(continued from page 15)

give authority to something greater than himself, to set up methods and means to reach what he has himself conceived to exist, is the process of religion. This does not mean that man cannot find great satisfaction in religion, but it is questionable whether or not he actually does.

In contemporary times, religion has grown greatly. I live near a city in the Santa Clara Valley of California that has grown tremendously since the end of the Second World War. It has grown in population, industry, activity, and much that was orchards and farmland when I came here over forty years ago is now industry, highways, and business. Rosicrucian Park, once at the edge of the city, is now near its center.

Every time I drive in my car away from the areas that I habitually visit, I am somewhat amazed not only to see new commercial buildings and new industry, but new churches. I cannot imagine how many new churches have been built in this community in the past ten years. They are not merely convenient buildings for gatherings of people to worship; they are also elaborate buildings. I saw not long ago a church building which I am sure cost more than the replacement value of many industrial buildings that have been recently completed. I read or heard on the radio that seven million dollars had been raised for the rebuilding of a church destroyed by fire in San Francisco.

Now, such material support of religion would seem to indicate on the face of it that there is tremendous religious fervor and conviction upon the part of everybody today who is turning toward religion

for one purpose or another. Yet when we examine the lives of people today, I do not think they are any better than they were ten years ago, fifty years ago, a hundred, or a thousand years ago. In fact, I question that the so-called religious revival or surge that seems to be evidenced here, particularly in the United States, has any deep and significant meaning.

To confirm my point of view, I recently read an excerpt from a book published by the University of Chicago Press and written by Herbert J. Muller. I wish to quote a few sentences from his book entitled, *Religion and Freedom in the Modern World*: "Certainly the popular revival gives little indication of anything like a deepening sense of the sacred, a renewed dedication to the service of God, or a spiritual regeneration. Insofar as it has had any serious effect that is most likely to be a harmful effect. It confirms the tendencies to slackness and complacency in a society that wants everything made easy, guaranteed, or your money back."

If my previous conclusions might appear to some to be somewhat radical, surely this is an even more surprising reaction, but one with which I am completely in agreement. Why are people turning to religion today? So that they can go to heaven instead of hell—that is the first answer. So that they can fit into their community social status better than they do otherwise may be the second answer. Religion has become a status symbol.

Easy Explanation

More and more people want something for nothing. They want God to give them what they should secure for themselves. They want an easy way of living. They want an easy explanation of why they are here. They want to avoid the trouble of having to think. They can simply give credit to God or blame God for everything that happens. They want not only the physical gadgets they buy guaranteed, but they want their life guaranteed, and so they feel that by giving a dollar, a hundred dollars, a thousand dollars or more to a church to help it build a building to carry on its work, they are buying salvation; they are buying the future of their soul; they are assuring themselves

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of eternal bliss and happiness. There is a saying which I believe originated among certain believers in religion many years ago: "The Lord helps those who help themselves." I believe that this has been forgotten in man's present attitude toward religion.

It is not my purpose in these remarks to imply that religion is of no value to man in modern society. Religion holds just as much value for the individual today as it ever did. Neither do I mean to imply that there are people who lack a serious attitude in regard to their religious beliefs and associations. Many individuals who have found solace, comfort, inspiration—and have also found that religion is one of the ways toward a fuller attainment of the individual's attributes—have turned away from some of the popular conceptions of religion and have directed their attention toward the mystical.

It is in the area of mysticism that man learns that the true essence of religion is the individual association with a force or value outside himself. This force is usually referred to in popular terminology as *God*. Religion, when interpreted from the mystical standpoint, is the use of religious beliefs, doctrines, or principles to help man relate himself to his Creator, to relate himself as an individual entity without any other form of intermediate

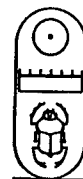
connection, particularly that of another human being.

Man's individual relationship to God is the essence of mysticism. If man will attempt to relate himself to his Creator, to become more consciously aware of the presence of God as it may affect his own life, then he is using religion as a step, way, or path toward his individual attainment; and he will gain solace, inspiration, and direction as a result of his personal awareness of a divine agency beyond the limitations of his physical being and objective consciousness. △



What pleasant memories we may recall from the mind if we would only stop for a moment to take time to think. Suddenly we can forget about our surroundings and find ourselves in another era of time. Let us reflect: Can we truly say they are worthwhile to examine? Pleasant memories bring beauty and peace to the soul. They are a sort of inspiration to guide our lives by, knowing that if we do our best to please all and resort to our deeds with the best intentions, we are sure to reap the best results. In return we reap pleasant memories whereby we can occupy our minds in happy reflections. Of course there is the negative aspect of life. Compare the two and we will master our decisions and problems knowing there will be a brighter tomorrow by letting our inner self be a companion to our thoughts.

—Bessie Vidzer, F. R. C.



Rosicrucian Activities Around the World

ON SEPTEMBER 10, the Rosicrucian Humanitarian Award was presented to Mr. Leslie Barrow of Thunder Bay, Ontario, Canada. A volunteer to community service for most of his life, Mr. Barrow served in the army medical service during both world wars. Despite the responsibilities of a large family, he and his late wife became involved over the years in the volunteer work of many helpful community organizations, such as the Red Cross.

Some years ago Mr. Barrow began working with the Canadian Cancer Society. He served on the Education and Publicity Committee, whose purpose is to promote understanding about cancer, its relief, and eventual cure. Working both on local and provincial levels, he received the "Certificate and Pin of Merit," a high award, from the national Society.

Currently a pensioner, Mr. Barrow is a volunteer driver transporting cancer patients between home and clinic, and he gives patients recreational drives around town and into the surrounding countryside. He is also involved in public relations work for the Cancer Society and highly recommends volunteer service in some useful work as an aid in overcoming personal problems—a valuable tool for using spare time and a very rewarding experience.

Because of Mr. Barrow's long membership in the Royal Canadian Legion, the Humanitarian Award presentation occurred at a local meeting of the Legion. There, in general meeting, Frater Hugh Paxton of Thunder Bay (at left in photo) presented the award to Mr. Barrow before a large number of friends and associates.



Bringing the Rosicrucian Order to the attention of nonmembers remains a worthwhile goal for all Rosicrucians. Alone and in subordinate bodies throughout the world, interested Rosicrucians work to acquaint the general public with the purpose and goals of the Order. Working together, much good can be done along these lines.

Recently, in order to attract the interested queries of passing commuters to and from New York City, fratres and sorores of suburban Staten Island Pronaos established a Rosicrucian information booth in the Staten Island Ferry Terminal. During the week-long exhibit, free literature was dispensed to many passers-by. Lately, the Colorado State Fair was also the scene of an information booth sponsored by the Colorado Springs' Pronaos of the Sun. For ten festive days and nights, Rosicrucians answered questions and distributed literature to all who showed interest. Thousands of fair-goers viewed the colorful booth, and many lingered to hear tape recordings and engage attendants in conversation concerning the Order. The Pronaos of the Sun considers this venture to be its most successful promotional effort, not only because of the contact with potential members, but also by elevating the Order's image and its purpose in the public mind. These are just two examples of enthusiastic effort on the part of Rosicrucians to spread knowledge about the Rosicrucian Order.



Recently Christian Bernard, Grand Secretary of AMORC France, visited the Republic of the Ivory Coast in West Africa where there are several thousand Rosicrucian members. He is shown here participating in the ceremony of the laying of the cornerstone of a temple for the Aton Pronaos which will eventually become a Lodge. The Pronaos is located in Gagnoa.



Subordinate bodies in Oakland and Fresno, California, were recently visited by Grand Master Chris. R. Warnken and his wife. In mid-September the Warnkens were the invited guests of the Fresno Pronaos. The event included a ritualistic convocation, a splendid banquet, followed by an interesting forum in which members and guests asked questions to be answered from the Rosicrucian viewpoint.

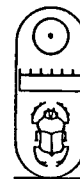
On the following weekend, the Warnkens were invited to a special day of events at the Oakland Lodge. This old and honored Lodge of AMORC has always been exemplary in its conduct of the Rosicrucian work. The program offered a Degree Initiation and the annual Pyramid Ceremony paying tribute to the early founders of the Rosicrucian Order. Frater Warnken then conducted a forum to answer many varying questions from the 120 members in attendance. A home-

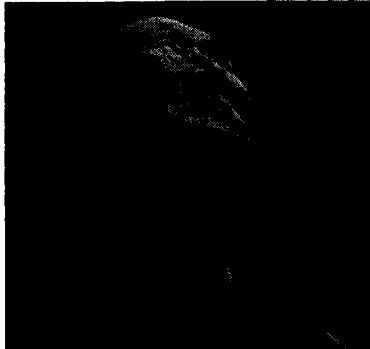
prepared dinner was served, and all Rosicrucians who have been in the Order for at least twenty years were honored—several being recognized for up to forty-seven years of beneficial AMORC membership. Finally an inspiring convocation ended the day on a high spiritual plane.



A very interesting tour was just completed a few weeks ago by a combination of French and Italian AMORC members. The tour had been arranged by the Grand Master of Italy, Soror Irene Zaccaria. The members all arrived at Rome and from that city took chartered buses to Salerno and to Pompeii, the ancient Roman city destroyed by the eruption of Vesuvius centuries ago. Thence, the group drove along the famous Amalfi Drive which gives a magnificent view of the Tyrrhenian Sea. From there the tour went to Naples, which included a stay of two or three days on the island of Ischia. The Emperor, Soror Lewis, and Frater Jerry Chapman of our Technical Staff accompanied the tour partway, as the Emperor was in Rome on official business for the Order. It was there that he addressed the assembly of members.

Shown below are Emperor Ralph M. Lewis and Soror Lewis lunching with European Rosicrucian officers and tour members at Paestum on Italy's Gulf of Salerno.





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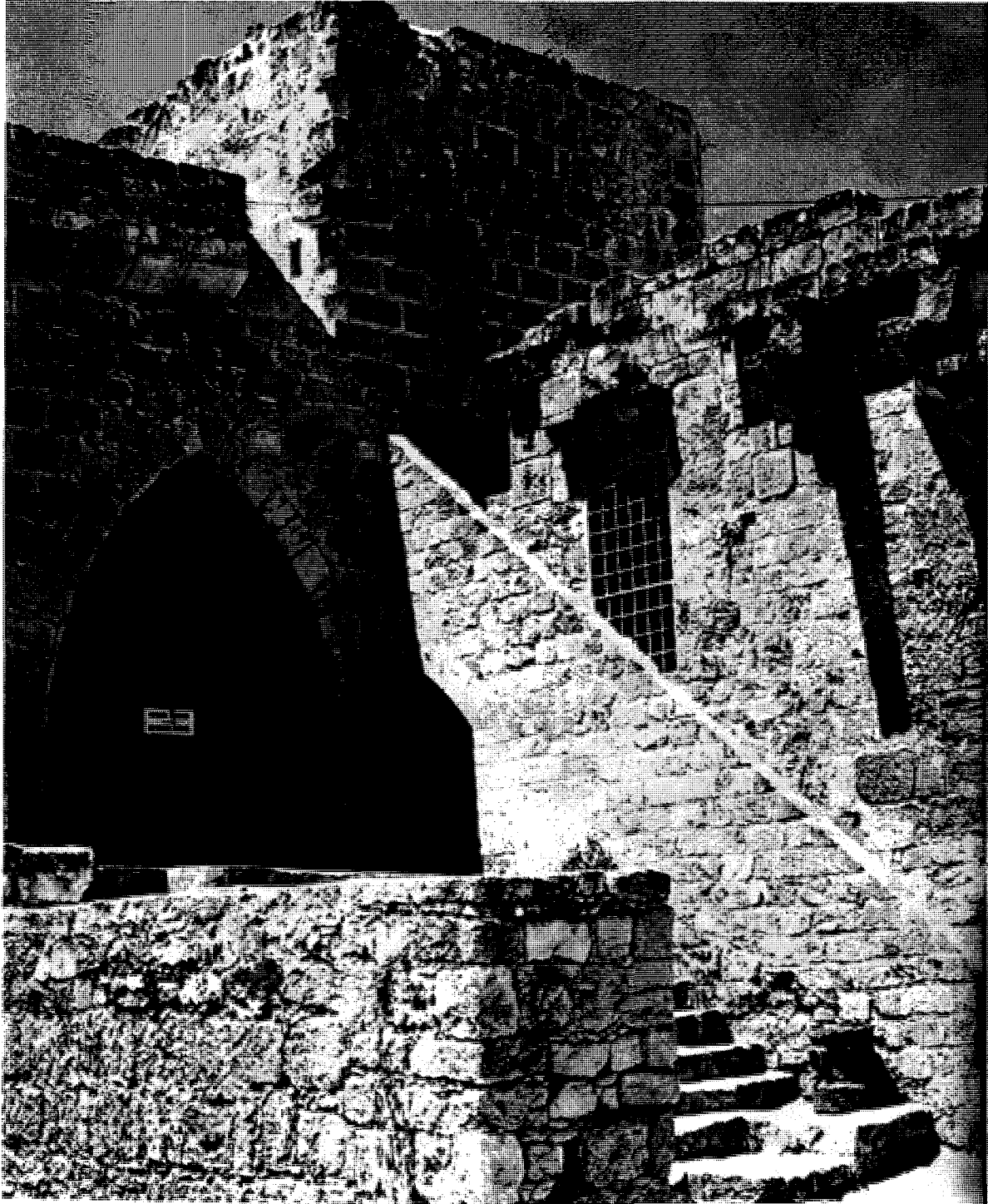
**The
Rosicrucian
Digest
November
1975**



TEMPLE OF DIVUS ROMULUS

This temple in the famous Forum in Rome, Italy, was dedicated to Romulus, young son of Maxentius who died in A.D. 307. Instead of the usual design, this temple consists of a rotunda flanked on each side by a rectangular room. In the front are two elegant porticoes, one of which is shown here. The original bronze doors miraculously escaped the depredations of the barbarian hordes that invaded ancient Rome. Restoration in the Roman Forum still continues.

(Photo by AMORC)



HISTORIC MALTA

This staunch fortress is one of the many monuments of a past era on the island of Malta. On the map, the Maltese Islands appear like specks floating on the vast surface of the Western Mediterranean. Malta is the largest of the group which has been prominent in history for centuries. According to archaeologists, the Maltese Islands were uninhabited for several thousands of years. Between c. 2800 and 1390 B.C., waves of primitive colonists succeeded one another in settling on the islands. In Acts 27 and 28 of the Bible, it is recorded that the Apostles Paul and Luke were shipwrecked on the shores of the Maltese Islands.

(Photo by AMORC)



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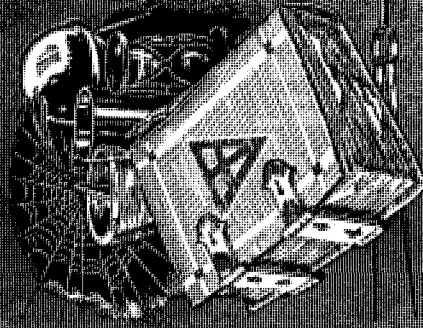
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BRAVE NEW ERA

Practically all of us have, in one way or another, what is commonly referred to as a "sweet tooth," meaning we like sweet things. Some may keep away from pies and cakes, but sugar their coffee or tea heavily, while others who take it black wouldn't think of having it without a fresh doughnut or two.

Now, alas, there is good reason to believe that sugar may be the cause, or at least contribute to, a number of ailments and diseases.

Although the sugar cane has been known since prehistoric times, it wasn't until some 150 years ago that sugar made its appearance in much the refined form we know it today, through improvements in agriculture and processing. At that time, however, sugar was so scarce and expensive it was sold by the ounce instead of the pound. Thus, refined sugar has not been a staple in our diet for a full century yet, and its use began at a time when medicine did not carry on the type of research it does today because of a different outlook and a lack of the necessary technological tools.

It has to be realized that sugar itself is not dangerous or harmful; as always, it is the immoderate use of such a substance that causes the problems. Then there is what dieticians call the intake of "hidden sugar" as in candies, ice cream, and the like.

It is a well-established fact that over-indulgence of sugar can lead to conditions like obesity and tooth decay, and although medical opinion is divided, some believe it can trigger some forms of diabetes. Now researchers at the University of London feel that an excess of sugar, not of animal fat, may be the principal cause of coronary thrombosis. It seems sugar stimulates the body into producing an excess of cholesterol which, in turn, leads to this type of heart condition.

Because of its sweet taste and extensive use, few people realize sugar is as much an irritant as salt is. If this sounds absurd or exaggerated, next time you hurt yourself sprinkle a little sugar over the wound . . . it will feel as if you had used salt. If sugar is consumed on an empty stomach, as in a cup of coffee, it can produce heartburn and extreme irritation in the stomach's mucous membrane.

Naturally, the diet most to be watched is that of children. The amounts of sugar a child can consume in one day are incredible, even if the mother supervises the diet carefully. Let us consider what might be an ordinary day for such a

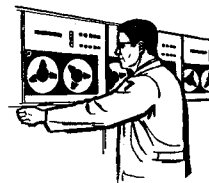
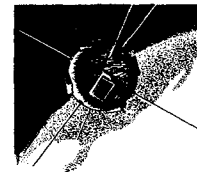
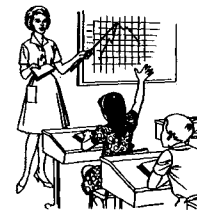
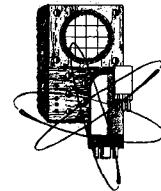
child: He gets up in the morning to a glass of milk (milk contains lactose, a natural sugar) and a bowl of cornflakes (in cornflakes sugar is the second most abundant ingredient). At lunch he may have another glass of milk with, perhaps, canned ravioli (in pasta prepared that way, sugar is the fourth most important ingredient).

A midafternoon TV snack may consist of still another glass of milk with a moderately sized slice of chocolate cake (main ingredient: you guessed it). Then comes dinner. Mother may serve a bowl of tomato soup (second most abundant ingredient) and some roast beef hash (fourth most abundant) with a few slices of good whole-wheat bread (fourth most important) and yes, milk. Then, for dessert, perhaps some canned peaches in heavy syrup. And so it goes, day in and day out . . . small wonder that even very well cared for children grow up into hopeless sugar addicts!

All this does not mean we should give up sugar completely and reach for the bottle of artificial sweetener instead . . . there have been some problems with that, too. The key words here are moderation and awareness. If you take sugar with your coffee or tea, try to cut down on the number of lumps. See if you can get along with one or two instead of four or five. When you shop, don't look only at price tags, read the labels of the products, especially the listings of contents. They are usually in very small print, but they are there. This reading material will not be as exciting as *Doc Savage* or *True Confessions*, but I assure you it will be most enlightening—perhaps even a little hair-raising.

In a movie called *Sleeper*, which made the rounds a couple of years ago, there was a scene where doctors of the future are awakening a man from our time (Woody Allen) who had been frozen since death. While working, the physicians (smoking cigarettes and inhaling deeply) comment on how ignorant the people of our time were, in believing that alcohol, tobacco, and rich foods were harmful, while their medical developments had shown them to be good for you. Although it is unlikely this will happen, we are already taking solid steps to conjure the effects and diseases our diet and way of life may have on us, and results are beginning to come in now, during the course of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint)





ODYSSEY

Starry Messenger

In the dead of winter, 1633, following an arduous twenty-five-day journey from Florence, Galileo Galilei arrived at Rome to be examined for heresy by the Inquisition. The feeble sixty-nine-year-old scientist had tried to postpone this inevitable journey as long as possible, always hoping for more time to make his theories more understandable to Church theologians. However, threats from Rome now made it necessary to appear before the Inquisitors, and eventually the threatening aura surrounding the Inquisition forced Galileo to renounce his beliefs under oath.

Galileo's belief in the Copernican System had long caused controversy in the Roman Church. A century before this the Polish astronomer Copernicus revealed his theory that the Earth rotates daily on its axis—the Earth and other planets revolving in orbits around the Sun. This sounds familiar to moderns, but at that time it ran against everything taught by the Church, basing its holy teachings on outmoded Aristotelian theory. Strong-willed Galileo made up his mind to convince the Church of the soundness of the Copernican theory.

Galileo became famous as a scientist following his invention of the hydrostatic balance at age twenty-two. As a controversial professor in universities at Pisa, Padua, and later Florence, Galileo spent much of his time in research into mathematics, mechanics, and astronomy. His most enduring work was in the field of mechanics to which he applied scientific principles. His writings on dynamics clearly illustrate that he understood the laws of motion later formulated by Sir Isaac Newton.

However, the name Galileo brings to mind the telescope. Certainly not its inventor, he nevertheless quickly grasped its usefulness as more than just a spyglass. Excited by Copernican theories regarding the Solar System, in 1610 Galileo constructed a thirty-power telescope and, aiming it into the night sky, began his serious investigations. Within months his booklet, *Starry Messenger*, carried the news of his celestial observations to the scientific world.

Encouraged by dissension within the Church itself over the questionable theories, Galileo took a firm Copernican position in his *Letters on the Solar Spots* (1613). The ensuing controversy led to a warning from the Pope. Galileo was convinced, however, that if he persisted the Church would eventually come around to his viewpoint.

It was his *Two Chief World Systems* (1632) that caused him to be called before, and judged by, the Inquisition. Written in dialogue form, this literary masterpiece presented the Copernican ideas in a clear and popular manner. Even in his enforced retirement Galileo published *Two New Sciences* (1638)—a valuable work summing up his lifework in dynamics.

Galileo's obstinate belief in the necessary independence of scientific research won him enemies—but also friends—even within the Church. His persistence over many years in trying to change Church policy is admirable; however, his very human personality prevented him from becoming a martyr for either science or religion. He trusted his beliefs, but he loved life even more—to Galileo the world was fascinating and begged investigation.—

