ROSICRUCIAN DIGEST

1957
MARCH
50c per copy

The Mind a Psychic Radio

How it correlates with matter.

▽ △ ▽

Hours of Birth and 'Death'

Cyclic influence of the moon.

▽ △ ▽

Environment and Ethics

Ignorance, an unbalancing factor.

▽ △ ▽

Featuring:

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

▽ △ ▽

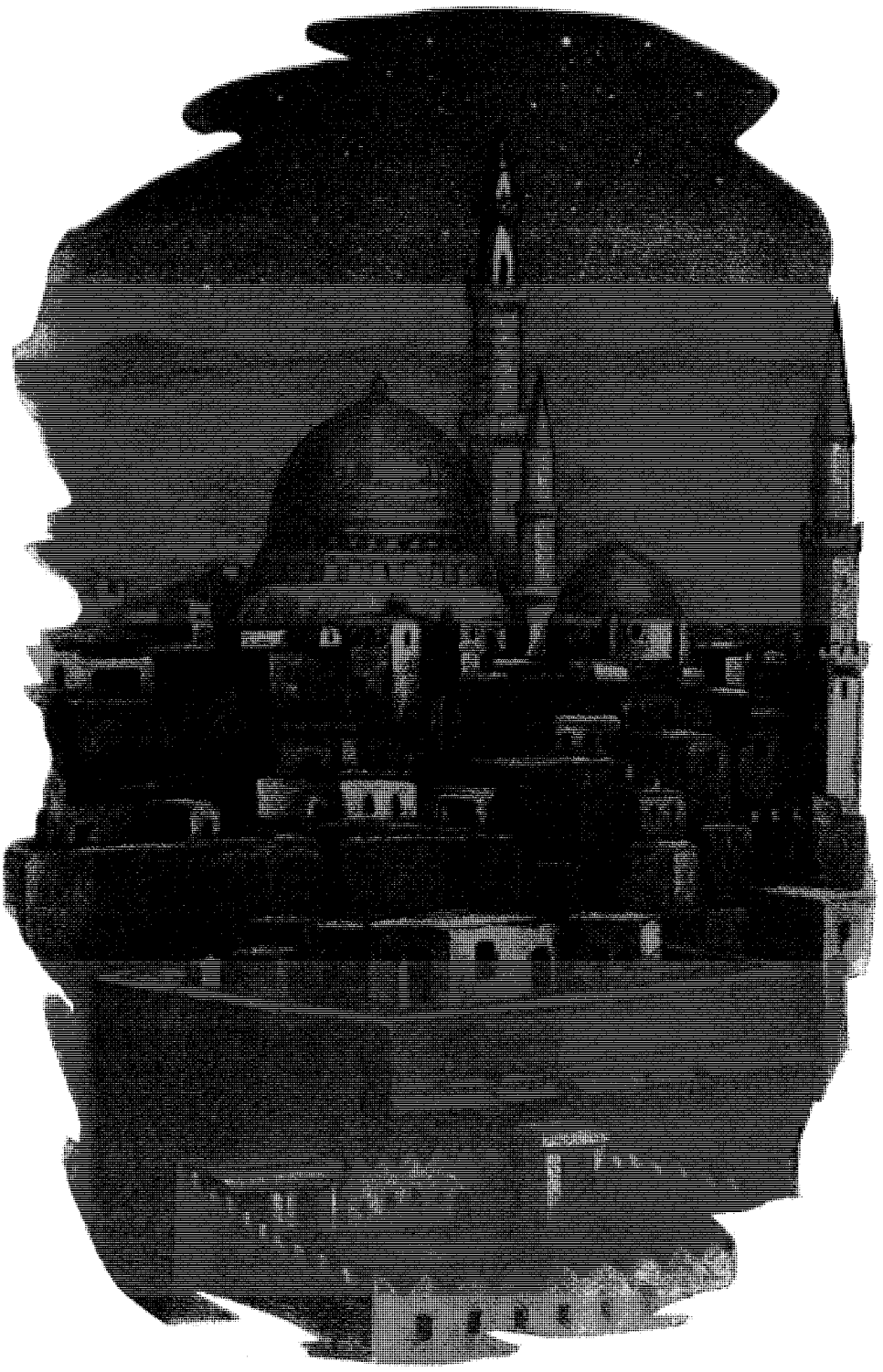
Next Month:

Strange Powers of Honey

▽ △ ▽

Cover:

Islamic World



Handsome Tie Clasp

The design preserves the beauty and dignity of the crux ansata and the triangle—Rosicrucian emblems in use for hundreds of years. This distinctive, modern, attractively designed tie clasp is 2¼ inches long—10-K. gold-filled—beautifully boxed in a convenient case. The emblem attached is also in 10-K. gold, with contrasting red and blue enamel.

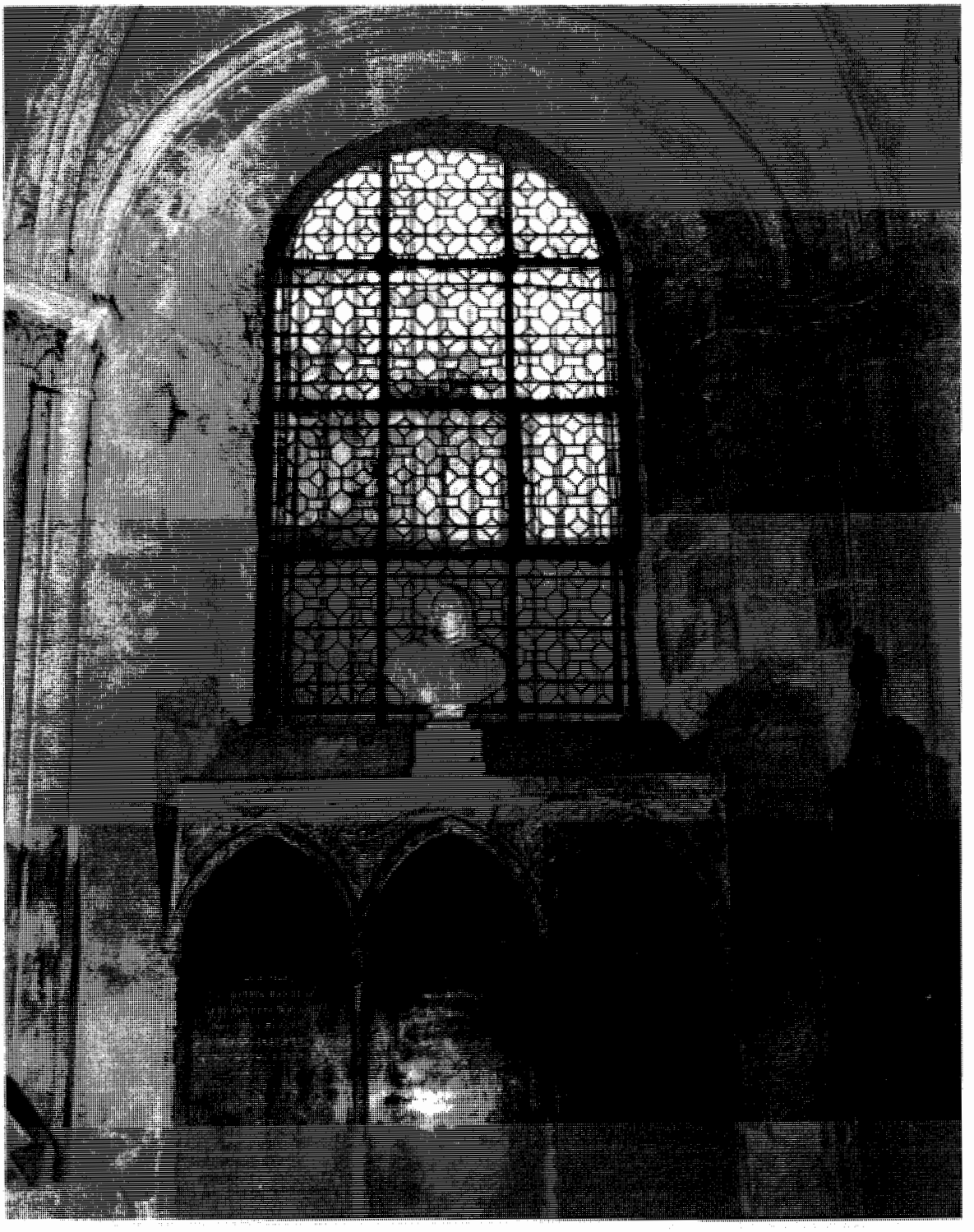
Postpaid $5.25

(£1/14/6 sterling)
(Federal excise tax included.)

ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



CRYPT OF DESCARTES

The celebrated French mathematician and philosopher, René Descartes, (1596-1650) lies buried in the medieval church, St. Germain-des-Prés, in the heart of Paris. The center tablet shown above is a simple tribute to a great mind. With Descartes, it is recognized, there began the period of modern philosophy and rationalism. He held to the principle of individuality and subjectivity. The truth of reality to him began with individual human experience. He declared, "The first rule was, never to receive anything as a truth which I did not clearly know to be such; . . ." Tradition associates Descartes with Rosicrucian activity in his country.

(Photo by AMORC)

"The Strange Middle World"

...BEHIND YOUR CONSCIOUS MIND

YOU—your *conscious* self, is suspended between two worlds! There is the world of every day—of colors, sounds, and substances. There is also the world of the universes—of moons, stars, and distant nebulæ.

But has your mind ever been suddenly filled with the light of other realities—ideas which, although stimulating and informative, were strangely *new* and *different?* Have you had mental pictures of events that your mortal eyes have never seen? Do you feel at times as though an *intelligence* was striving to guide you? Have you found yourself listening to words of *inner* direction?

Behind your thinking mind lies a great *middle world*—the world of the subconscious. It is poised between the world of everyday existence and the great *intelligence* of the universe. It is this *middle* world which translates the subtle Cosmic forces which pervade your being, into the urges of self and into *intuitive impressions.* Do you want to know why you act as you do? Would you like to have access to the source of those talents and abilities which make for the mastery of life? Learn how to *explore* this middle world.

Accept This *Free* Book

The Rosicrucians (not a religion) are a world-wide fraternity of thinking, *inquiring* men and women. They have united their existence—they have brought together the physical world and the world of self into a *harmonious,* livable whole. They have learned to conquer fears and substitute knowledge for the so-called *mysteries* of life. Use the coupon below for a *free* copy of the book, "The Mastery of Life." It tells how you, too, may share this unique wisdom.

The ROSICRUCIANS
San Jose (AMORC) California

SCRIBE: S.P.C. Rosicrucian Order, AMORC
San Jose, California

Gentlemen: I am interested in exploring the middle world of my mind. Please send me the *free* book, "The Mastery of Life."

NAME_____

ADDRESS_____

_____

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV MARCH, 1957 No. 3

Subscription to the **Rosicrucian Digest**, $3.00 (£1/2/– sterling) per year. Single copies 30 cents (2/3 sterling).

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

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

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

Published Monthly by the Supreme Council of
Rosicrucian Park THE ROSICRUCIAN ORDER—AMORC San Jose, California
EDITOR: Frances Vejtasa

The Purpose of the Rosicrucian Order

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

THE THOUGHT OF THE MONTH

THINKING CREATIVELY

By THE IMPERATOR

RECENTLY an industrial leader, in an address before a young men's service club, urged them to "think creatively." He concluded by saying that such was a prerequisite for success in today's business world. Since the speaker did not attempt to define *thinking creatively*, he must have assumed—unless his remarks were intended as a mere cliché—that everyone understood the process. Everyone, of course, has the capacity to think creatively—some more so than others. The fact that many do not or only occasionally do creative thinking is, we believe, due to their not having any specific instruction in the matter.

Let us begin simply by separating the phrase into its two component parts—namely, the words, *thinking* and *creatively*. Everyone who forms ideas does so by thinking. Having a thought is to have knowledge or awareness of a thing. But a mere sensation is not necessarily a thought. There are, for example, various kinds of sensations: organic sensations which include kinaesthetic, such as bodily movement or the feeling of weight or pressure; visceral sensations or the feeling of the organs of our body, as the pulsation of the heart and the expansion and contraction of the chest in breathing. These sensations, unless some idea or notion is associated with them, do not constitute thinking.

It is difficult for us, however, to experience a sensation without identifying some idea with it almost immediately. If you feel sudden heat, you will, most likely, simultaneously think of various sources or causes of it. This is the result of your having perceived at some time related sensations; that is, you saw what appeared to cause the heat at the same time as you felt it. Therefore, whenever subsequently experiencing the sensation of heat, the related idea of what you originally had seen, in connection with it, would be recalled. Ideas can be mere words which we have assigned to sensations without their having any corresponding mental image. You may, for further example, identify a sound as being *high-pitched*. You may have no knowledge of just what caused it. Yet the term, high-pitched, constitutes an idea. It is a thought.

There is a general distinction which it is necessary to make in the nature of thought. We shall say that thought is of two kinds, *involuntary* and *voluntary*. Involuntary thought is that which arises immediately from some perception or stimuli without the conscious effort of thinking on our part. Look up from this page and about the room in which you are seated. Immediately you will visually perceive—that is, see—some object which will have identity or meaning to you. Simultaneously with the stimuli you will have an idea as to the nature of the visual image. In other words, you will be conscious that such is a window, a chair, a lamp, or a bookcase. This whole process will be so instantaneous that it will seem to be an *involuntary* response. Most of our

thinking is of this type and is, consequently, effortless—and, unfortunately, preferred by most persons.

Voluntary thinking is a more complex process. It is, shall we say, a search for new ideas. By contrast with involuntary thought, it is work. The effort, however, becomes less with the cultivation of the habit. In voluntary thought, we *reason*. We may, for example, take the elements of experience, ideas had, and reorganize them into a form which provides us with a different idea which is more thoroughly satisfying to us.

To use an analogy, A, B, and C are separate ideas. They have arisen from some perceptual experience, something which we have either heard or seen. These separate thoughts, the particulars of the experience, are not fully comprehensible to us. We may believe that there is some relation, however, between A, B, and C which we should know or that will make these ideas more useful to us. We proceed, figuratively, to juggle them about in our minds. We concentrate upon them, holding them in mind, examining each in relation to the others. If we are successful from such a combination, there emerges a new thought which is gratifying to us.

Such a method of voluntary thought is known also as conceptual thought; that is, it consists of conceptions as contrasted to perceptions or that which is objectively perceived. It is to be seen that this type of thinking is subjective. Our consciousness is introverted. It is, in other words, drawn inward. In profound conceptual or voluntary thought, we are not aware of that which is external, unless the stimulus from without is so intense as to interrupt the subjective process.

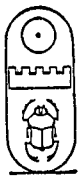
This voluntary thought can be accomplished either by means of an inductive or a deductive process. The former constitutes thinking from some particular idea and enlarging it to become a more general, all-embracing concept. Thus, to revert to our analogy again, A, B, and C are so united as to form an idea which includes them all.

The deductive process may begin with some general notion which we have and then proceed to an analysis of it to determine of what separate components it may consist. For further analogy, a man's business, we shall say, is deteriorating. Such retrogression, however, is but a general notion to him. What are the *particular* factors which are contributing to this business setback? Is it due to loss of sales, inefficiency, or higher operating costs? In deductive thinking—or reasoning—the search is for the particulars of which the whole is composed.

It must be realized that all study is not necessarily voluntary thinking in the manner which we have here defined. Let us presume that one is studying lines to be spoken in a play. He is concentrating upon them; he is focusing his attention upon the words, the symbols of the ideas which he reads. He is endeavoring to give each word such mental emphasis as to assure its retention in the memory. Each word that he reads may result in an immediate idea. The significance of the word requires no voluntary thought. If, for example, he sees such words as dog, house, man, or tree in the script, their content becomes *immediate knowledge* to him. Everyone who thus studies material, principally for memorizing its content, is not, therefore, by such application a thinker. This accounts for the fact that many persons who are educated, who are possessed of a fount of facts, may not be original or analytical in their thinking.

To *create* is to bring something into existence as we ordinarily think of it. Philosophically, however, it may be contended that it does not lie within the province of man to absolutely create. Whatever man brings forth is only new in form or in function, but not completely so in essence. The creation of the human mind is the process of reorganization or reapplication of that which exists already in some nature.

From the practical rather than from the philosophical approach, there are two ways in which to create. The *first* arises from an exigency. It comes when one is confronted with a problem, as a need to acquire or accomplish something. The creation then consists in providing a solution. It is obvious that a wholly objective perusal of the elements is not always sufficient. Merely to examine the thing or circumstances as they exist in their entirety will usually not suggest anything more than



what they appear to be. The problem arises from the fact that the normal condition or one which is desired is blocked, it is interfered with in some manner. If examination does not reveal the cause, then *thinking creatively* must be applied.

One may begin deductively, though this depends on the particular nature of the problem, as we shall note. One asks himself, Why does this thing or circumstance normally work in a satisfactory manner? What are the causes that contribute to what it is and what it does?

There are many things which we accept in life. So long as they serve us, we give them little thought. If we do not comprehend the nature of a thing or function, we cannot hope to remedy its failure. Every effort, therefore, must be made to figuratively dissect the normal quality or function of the thing. What makes it as it is? By this process we begin to form a mental picture and dwell upon the problem of its integral parts. If we find that, for a thing to function in a certain manner, A, B, C, and D—of which it is composed—must be arranged in a particular way, we have then discovered its pattern of relationships. We have learned the unity of dependence of its respective elements.

The next requirement is to determine whether each of these relationships continues to exist. If one or more do not, or if they are not operating in a manner in accord with the arrangement we think necessary, we then know what needs to be created. Our creation will consist of restoring that condition to its proper function. We are then directed in the proper channel of investigation.

The second method of creating is more conceptual. It consists of formulating some ideal, some objective, which one wishes to attain. This ideal may not necessarily be an extension of something which objectively is already in existence. In other words, it does not have to be a mere enlargement or improvement upon some external prevailing thing or condition. The suggestion may arise from one's own ideation rather than by perceiving a need in something else around him.

Let us use a hypothetical case for further elucidation of this point. An individual, we shall say, realizes that he has accepted the words, good and evil, as a mere manner of speech to explain the qualities of a thing or condition. He has never really attempted personally to define the words and to arrive at an intimate understanding of them. He begins, therefore, a process of voluntary thought, as we have explained. He mentally inquires into the nature of good. Why is something referred to as such? Eventually, by his relegating to the word *good* all the thought which he has ever had about it, a process of evaluation begins. Some of his presuppositions are dropped as being erroneous. Other notions appear which have greater clarity to him; they seem self-evident. These become a new convincing conception. It is a *creation*. He has added a new idea.

A creation does not have to have externality. It can be entirely subjective—something which we have added to our own understanding. We may, for example, create a new philosophy of life for ourselves, a new way of living.

Creating must have *motivation*. There must be incentive. No one ever creates who is satisfied with himself and all the things and conditions of his environment. The creator is a crusader. He wants to remedy what he conceives to be a fault or he wants to transcend some existing circumstance. He must have sufficient imagination to be able to project the present into the future. He must be able in his imagination and voluntary thinking to find ways of advancing A to B, and B to C.

Thinking creatively quickens the intuition. Intuition is a higher order or judgment of the mind which occurs in the subconscious. In the *thinking to create*, we are not always successful in our voluntary process, as we all know too well. The necessary association of ideas does not always flow readily. The effort to complete a chain of thought is often continued in the subconscious after we have dismissed it objectively. It continues there as an *unconscious work* of the mind. A higher order of judgment within our own mental processes carries on where we have voluntarily left off. The dominant thought

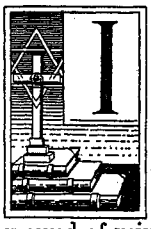
then unconsciously calls forth all the related ideas until a harmonious order is established which becomes emotionally satisfying. The complete idea, then, comes to the fore of the consciousness as an inspiration or *intuitive* flash.

Periods of meditation and abstraction stimulate the intuition just as listening to music cultivates an appreciation of it. Setting aside a half-hour a day for voluntary thinking is essential to developing the process of mentally creating. One must enter the period of meditation with a specific purpose, something which he wants to attain. Then, by the process of reasoning, previously explained, he should try to find what relationship there is between realities, that is, what already has existence and that which he wishes to bring about. He must determine in what manner that which *is* can contribute to that which as yet is not. The gap must be bridged. The creator is really an alchemist. He is transmuting the elements of that which has existence into what to him and others may appear as a new substance or expression.

▽ △ ▽

One Small Song

By Ann Sylte, F.R.C.



I woke, and waking, realized that I had been listening to music from another world: a world of greater dimension—of depth, color, and sound beyond the experience of ordinary objective consciousness. In the background of mind were still, dimly heard, the celestial overtones, the harmony of worshipful song. As I slowly and unwillingly came forth from this place of divine concord, those lovely sounds were being left behind. I struggled to bring them with me, striving to recreate mentally the wondrous range of color and beauty I had just left. I succeeded only in hearing a small harsh sound which seemed to be all that the limited range of conscious mind could retain. Gone was all the beauty—the exultant sound of exquisite music, the rolling overtones of magnificent melody. All that was left was a small, discordant tune within.

Could it be that this small song, which continually goes on within each one of us, when allowed to magnify itself without the restraint of our conscious minds, could extend into the infinite variety and depth of Sound itself, and become one with the music of the universe? Is it possible that the small song of our hearts, freed from finite bearings, thus becomes one with the voice of angels, and magnifies to spiritual heights the small rhythm of our own beings? Can it be that this small voice within us is a segment of the Cosmic All, an infinitesimal small part of the grand crescendo of ecstatic chords which is the Music of the Spheres?

Musicians and composers have ever striven to capture these magic notes, and mystics of every age have sought to identify themselves with this music, to enter into it, to remain in the circle of glorious, sacred song, and finally to awaken to a life magnified to heights and depths unimagined, projected beyond hearing of any but the gods. The sound of trees clapping their hands—the shouting of rocks—the hallelujah of joyful knowledge of the Word, the Logos, made flesh but yet eternal! Stars spinning in great circles, planets passing in their orbits in the midnight blue of vast heavens—their sound can only be the music of the universe, the Word, lovingly falling from the lips of God Himself, and going forth, forever, to fulfill its eternal mission of growth and unfoldment.

This is the hymn of sacred love, the "word" which was lost, the pulsation and fulfillment of life itself in the joy of the holy communion of one small soul with the soul of God.

Environment and Ethics

By ALEXANDER F. SKUTCH, of Costa Rica

ALTHOUGH farmers, naturalists, and other observers had long known in a general way that animals and plants are restricted to particular environments and that the presence of certain kinds of living things is favorable or unfavorable to certain others, the systematic study of relationships of this sort began less than a century ago.

Life can exist only within a very narrow range of physical conditions. Astronomers speak of temperatures ranging from several hundred degrees below zero in interstellar space to some millions of degrees above zero in the interior of the sun and stars. The biologist is concerned with only a minute fraction of this total range of possible temperatures. Since all living things contain a high proportion of water, which must be in the liquid state in order to support vital processes, life can go on only at temperatures between the freezing and boiling points of water. Few organisms can remain alive at temperatures even approaching the boiling point of water, and these only in a quiescent state, as in certain spores.

Similarly, living things require air of a certain composition. We read of planets surrounded by a dense atmosphere in which methane or marsh gas and ammonia are prominent constituents and free oxygen is lacking. It is certain that life as we know it could not exist in such a medium. With very few exceptions, every kind of organism on this earth is dependent upon sunlight. But the light must not be too intense, as at our distance from the sun its rays would be without a filtering atmosphere; yet light must not be too weak, as in the case of starlight.

A physiologist might inform us whether a given kind of animal or plant, adequately fed, watered and protected, could survive for a day or a month on some part of the earth's surface where the meteorological conditions are known. However, the kind of studies he makes are quite inadequate to disclose whether this animal or plant could survive without human care, and reproduce its kind, in any particular natural environment.

Survival depends not merely upon the physical environment but also upon the other living things which happen to be present in these surroundings. The branch of biology which treats of the relations of organisms to their total environment, lifeless and living, is known as ecology.

Natural Communities

The ecologist is concerned with natural communities, each of which consists of few or many kinds of plants and of the animals great and small which live among them, depending upon them for food, shelter, and other vital needs. Some communities consist of comparatively few species of animals and plants, whereas others are far more complex.

An example of a simple community is a cattail marsh which contains few conspicuous plants, save the cattails themselves, although careful investigation discloses many varieties of small

and microscopic plants which thrive among them, and animals of numerous kinds are not lacking. An example of a complex community is a tropical forest, with its bewildering array of great trees, many of them burdened with masses of air-plants, its creepers, palms, ferns, and low herbs, and all the birds, monkeys, reptiles, insects, and other creatures which thrive there. In all parts of the world where life exists it is possible to recognize natural communities, and practically every living thing belongs to some community.

The study of these natural communities, even the simpler ones, reveals their vast complexity. Directly or indirectly, every member seems to interact with every other member, affecting individual and collective welfare in ways great or small. The plants provide nourishment for the animals, which are incapable of synthesizing nutriments from inorganic matter. The animals serve the plants by carrying their pollen from flower to flower, by scattering their seeds, by stirring up and aerating the soil, as earthworms do. At the same time some of the animals do great harm to the plants by devouring their foliage, flowers or other parts, or, in the case of the larger creatures, by breaking and crushing vegetation as they move about.

The first requisite of any natural community is the presence in it of organisms, nearly always green plants, which build up organic compounds from the simpler substances found in earth, water, and air. However, it is equally necessary that there be other organisms to carry on the reverse process, the breaking down of organized tissues into their simpler constituents. Without the bacteria, fungi, and small animals which decompose the larger organisms, the dead leaves, stems and flowers of plants, the carcasses of animals, would litter the ground in ever-increasing profusion, until vital processes would come to a halt because all the necessary materials would be locked up in lifeless bodies.

If the constructive processes were not approximately balanced by the destructive processes, the world would eventually become a sort of vast museum of the wonderful structures which life could create, but there would be no more growing, moving things to enjoy the sunshine.

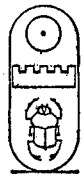
Co-Operators and Competitors

We often find it convenient to divide the people around us into friends and enemies, co-operators and competitors; and similarly, when we think of any kind of plant or animal in its natural community, we try to classify the other members of that community as beneficial or injurious to it. But deeper study shows that this is a rather naive way of proceeding. In any association of living things, human or otherwise, it is very difficult to draw the line between co-operation and competition. Co-operators are easily turned into competitors, and competitors often help each other in subtle ways—a fact recognized by a merchant when he locates his shop close to another which sells the same things.

A plot of bare ground in a forested region is soon colonized by many more seedlings than can find room for their full development. They compete strenuously among themselves for a place in the sun, and many succumb in the struggle. But the crowding causes them to grow straight and tall instead of sprawling outward, and the clustered foliage mitigates the sun's rays for the more tender plants that could not endure their full intensity.

Similarly, we look upon the great cats and other carnivores as enemies of the deer, antelopes, and other herbivorous animals on which they prey. Yet when we remove them we find that the grazers and browsers multiply to such a degree that they destroy the vegetation on which they subsist, and then die of slow starvation even more horribly than when struck down by a lion or a tiger. So complex, so incapable of facile schematization, are the interactions among the members of a natural community!

It is often difficult to decide whether some species of plant or animal is in the long run beneficial or injurious to some other species, but it is far more difficult to learn the ultimate effect of a whole class of organisms upon some other class. We commonly think of hawks as enemies of the smaller songbirds, and some of the former prey



heavily upon the latter. But other kinds of hawks feed largely or almost wholly on snakes, and some kinds of snakes devour many of the eggs and nestlings of birds; so, it is possible that hawks, taken as a class, are more beneficial than detrimental to songbirds. And serpents not only destroy birds but also eat some of the enemies of birds, so that to eliminate all the snakes from an area of woodland might not bring about the increase in its avian population that we expect.

Much has been made of the role of the smaller birds in keeping in check the insects which at times so conflict with the interests of man. The United States government once conducted an exhaustive survey of the dietary habits of the different species inhabiting the country, making painstaking analyses of the food taken by each specie, and separating the insects, each consumed, into those beneficial and those injurious to agriculture. But some kinds of insects prey upon or parasitize others, and it is difficult to decide whether the predatory and parasitic insects eaten by birds might not, if left alive, have been more effective than the birds themselves in reducing the numbers of the deleterious sorts.

Perhaps the bird lovers and poets who have painted such frightening pictures of what would happen to our orchards and farms, and ultimately to ourselves, if we destroyed all the songbirds, exaggerate the situation. We do not know.

Stabilizing Associations

From the complexity of the interactions of the several kinds of creatures forming a natural community, and the subtle manner in which they co-operate and compete, it results that the greater the variety of organisms a community contains, the more stable and enduring it is likely to be. The simpler communities, composed of relatively few kinds of plants and animals, are in many cases transitory. Often they represent early stages in the colonization of new or denuded land, and they gradually prepare this area for occupation by a more varied and stable association of living things.

Although there are a number of reasons for the greater stability of the more varied community, among them we might notice the greater immunity from diseases and plagues which its members enjoy. A pure stand of plants of any sort, a crowded settlement of men or other animals, offers optimum conditions for the rapid spread of an infectious disease or of some destructive insect pest. When plants of one kind are separated by plants of other kinds, the latter act as barriers to the dissemination of the plague, which as a rule attacks only one kind of vegetation, or at most a group of related species. Similarly, the fewer the contacts between animals of the same kind, the more slowly a disease spreads through the population.

In the vast forests of the Amazon basin, the Brazilian rubber tree continues to flourish amid a great variety of trees, despite a fungus which attacks its foliage. If one makes a clearing in these same forests and starts a plantation of these rubber trees, he finds them so heavily attacked by the fungus that they yield little rubber; and this leaf disease has until recently defeated all attempts to establish profitable rubber plantations anywhere in the American tropics. The outstanding success of the rubber plantations in the tropics of the Old World is due to the fact that when the Brazilian rubber tree was introduced there in the last century, the fungus was accidentally left behind.

Cities and Farms

A great modern city is a community composed of a single dominant organism, with an admixture of dependent organisms such as dogs, cats, birds in cages, and plants in beds and pots, and a far larger number of parasitic or semiparasitic organisms, including rats, mice, and hosts of bacteria, many of them highly injurious to the dominant animal—man. It is difficult to point to any similar aggregation of comparable size—measured in number of inhabitants—composed so exclusively of a single kind of animal. The less populous hives of bees and nests of ants seem usually to harbor a relatively larger number of parasitic insects and hangers-on of various sorts.

But these human communities are far from self-supporting. They would cease to exist if they did not each day

import vast quantities of foodstuffs and other materials, some of them brought from the antipodes. Thus each human community might be looked upon as sending out roots or tentacles to a number of other communities scattered far and wide over the earth; and its prosperity depends upon the health of these other supporting communities. Or we might think of the city—along with all those regions which contribute to its life—as forming one single, complex community, discontinuous in space, its scattered parts joined by arteries along which materials flow in both directions —for the city must somehow pay in goods and services for what it receives.

Some of the materials which a city receives, such as lumber and pulp for paper, come from natural woodland; and it is obvious that these woods must form balanced, self-sustaining communities, if they are to continue to produce what the city requires. Most of the foodstuffs, as well as fibers for clothing, come from cultivated fields, where human operations create conditions different from those which prevail in communities where man has not interfered.

But a field of grain, vegetables, or cotton is by no means a pure culture, such as a bacteriologist may maintain in a test tube. The soil in which the crop grows supports a varied flora and fauna, many of whose members are so small that they escape ordinary observation: weeds sprout among the cultivated plants; insects swarm amidst their foliage; birds fly overhead or nest in the field itself. Moreover, there are usually adjacent areas of more or less "natural" vegetation, and what happens in them may have great effect upon the success of the crop. For example, animals of various sorts which breed there may come forth to eat it.

Thus the farms are by no means exempt from the operation of the processes which govern all communities of living things, and the distant cities are in turn closely dependent on the farms. In particular, it should be noted that an extensive field of grain or some other cultivated plant is, like all organisms in simple communities, composed of relatively few species, highly vulnerable to any fungal disease or insect pest that gains a foothold in it.

Dangers of Wholesale Destruction

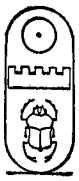
Exasperated by these plagues that so greatly diminish the farmer's profits and at times seem to jeopardize the very existence of humanity, men have devoted much thought to devising methods to control or destroy noxious organisms. Recently chemists have invented some extremely lethal compounds; whole forests and swamps have been dusted with them. Also, roadsides have been treated with chemicals which destroy almost everything that sprouts there. These successes in the wholesale destruction of undesired creatures—along with innumerable others which give us no ground for complaint—are leading to the notion that we may finally eliminate from the world all so-called noxious organisms, leaving only ourselves, our domestic animals and cultivated plants, and such other creatures as are somehow useful to us, or at least do not cause us discomfort nor diminish our profits.

But anyone who has absorbed some of the principles of ecology will at once detect the fallacies and the dangers of this shallow mode of thought. In the first place, there is the almost insuperable difficulty of finally distinguishing between friends and enemies, co-operators and competitors. An organism which directly hurts human interests may indirectly benefit us, as by keeping in check some other organism which might become even more injurious, or by preserving the balance of a natural community whose health is important to us. The bird, for example, that eats our cherries or other small fruits may also devour insects which if uncontrolled would greatly damage the fruit trees.

Ecology is such a young science, and the problems it investigates are so complex, that he would be an unusually daring ecologist who would venture to predict the ultimate effect of the complete removal from a natural community of some kind of organism which has long flourished in it.

A thriving community of animals and plants might be compared to a healthy human body; and each of the species which make up this community might be likened to one of the organs

(Continued on page 107)



The Ancient Order of Druids

By JOHN C. HENDRIKSE, LL.M., Western Australia

SINCE 1850, Druid halls have been familiar sights in the capitals and towns of Australia. Throughout its Commonwealth, 64,000 old and new Australians (migrants) of every creed and colour have taken part in ritualistic initiation ceremonies symbolic of the ancient rites of the Britons.

Druidism preceded Christianity. It was probably the pre-Celtic and aboriginal faith of Gaul (France) adopted and modified by the Celts migrating to the British Isles. When archaeologists discovered a Druidic god seated on an altar with his legs crossed, the theory was advanced that Druids were followers of Buddha.

Julius Caesar described them as a body of priests, philosophers, judges, magicians, and astronomers who were the nation's leaders possessing the power to excommunicate high officials. Even kings submitted to their will. Their name was derived from the Celtic word *dru* for "oak" (*drus* in Greek), because they met in the sacred oak grove.

There, nocturnal initiations into the various degrees of priesthood took place in stone temples situated on high spots. The ceremonies were held in the ark of mysteries (cromlech or dolmen) consisting of two upright stones with a large flat rock across the top of them. (Relics of underground temple chambers have been found in Derbyshire and Wiltshire.)

To consolidate their influence, the Druids imparted their knowledge by word of mouth, usually in verse form, to prevent the masses from gaining insight.

Yet it is known that they were worshippers for whom the sun held special meaning. They believed in reincarnation and shared Pythagoras' conviction as to the magic of numbers. They maintained that water, the first manifestation of matter, existed in absolute purity before the creation; that "fire" cleansed the body and soul and attuned man to the universe.

The priests foretold the future from the movement of water, the flights of birds, the presence of white horses, and from human sacrifices.

They organised the festivities on May Eve, the remembrance of which is still alive in the national sports and games associated with May Day. The people joined them in the celebration of the sun's birthday on December 25 with great bonfires and mistletoe decorations.

Christianity and Druidism clashed as was to be expected. The Arch-Druid realizing the new religion endangered his position, convened a meeting to discuss ways and means of eradicating the Christian faith preached by St. Patrick.

But the Church smoothed away differences between the two groups and borrowed from the Druidic doctrine.

Respecting the national tradition, the Church supported the December feast, with some metaphorical modification, as the commemoration of Christ's birth. The blending was so successful that the people were converted before they realized it. The Druids, charged with black

art and unholy dealings, were finally defeated under Suetonius, Roman Governor of Britain.

Yet, they continued their practices in secret until the 11th century and were frequently featured in legends and songs composed by the Minstrels. Some Scottish kings sent their sons to Druidic colleges to study astronomy, astrology, and natural philosophy.

For centuries the Princes of Wales have been initiated at Stonehenge—a temple since 2000 B.C.—and Queen Elizabeth II has been admitted as a Bard of the Ancient Order of Druids.

The peasants of the British Isles and Scandinavia have perpetuated Druidic lore. The pleasant custom of kissing a young lady under the mistletoe is apparently of Druidic origin. Anciently, the mistletoe was an emblem of peace, and the kiss "a kiss of peace." The mistletoe was also considered to cure physical and mental illnesses.

Apart from its ritual aspect reviewed at the quinquennial conference of the Grand Lodge of England, the present Order in Australia has lost the mysticism of the ancient Celtic organization.

Founded in 1781 in London, from where it spread throughout the English-speaking world, the Ancient Order of Druids of the present day is a Friendly Society to which any reputable person may apply for social membership.

▽ △ ▽

Can You Explain This?

By Kay Stinnett

A few months ago, I was on a bus traveling from a small town in Texas to attend my brother's funeral. It was necessary to make a certain train connection at Dallas in order to reach my destination on time.

When about seven miles from Dallas, a terrific rainstorm forced our bus driver to one side of the highway to wait until the storm abated.

As the minutes passed and the storm did not lessen, I feared I would miss my train. I felt I could not under the circumstances ask the driver to go ahead while it was unsafe to drive; I said nothing.

To my surprise, in a few minutes the driver came to my seat and said, "Lady, I know you want to make connection with your train, but I cannot risk driving in this rain. At the next town I'll telephone and ask them to hold the train for you." He did this and the train was waiting when we reached Dallas.

How did he know it was urgent for me to make that train? I had said nothing to him, nor had I mentioned it to any of the other passengers.

When I asked him how he knew, he smiled, but made no answer.

▽ △ ▽

Ulm (on the Danube) was noted for its mathematicians, including Faulhaber (a reputed Rosicrucian), whom Descartes most probably met there. His stay near Ulm was chiefly remarkable for a certain illumination and certain dreams which he experienced there.

—Encyclopaedia Britannica

The Mind a Psychic Radio

By R. M. Baker, M.E.

The great Russian-born scientist, Georges Lakhovsky,* who lived in Paris, conceived of every part of the earth to be composed of matter, visible and invisible, resembling radio-sending stations, each cell broadcasting and receiving on its individual wave length, and all combining into a kind of Cosmic keyboard of immense size. All these radiations were conceived of as being channels, similar to those adopted by radio stations. They spread themselves out in octaves of activity above and below man's comprehension, every cell of living matter in this entire keyboard acting both as a receiver and a sender. This conception had of course been a familiar one with ancient mystic philosophers.

Every living thing, from the tiniest particle to man, is sending out and receiving radiations of one kind or another. Also, it has been established, by means of the encephalograph, that the brain directs into space a small electric current of which the frequency, or rate of vibration, is a function of the nature of the thought itself.

This brings us to the point of just what is a radio sender, or transmitter, and a receiver? A radio transmitter consists, basically, of a microphone which picks up sound waves produced at a studio by performers, musicians, etc., and converts these waves into an audio signal having the same characteristics as the sound waves. This audio signal then travels through the microphone to the control room, where it is amplified many times by vacuum tube amplifier stages and then fed to the transmitter proper. Since this audio signal does not possess enough strength, or energy of its own, to travel far in space, it is modulated, or mixed, with another strong signal before being fed to the transmitting antenna tower.

This additional signal is known as an R. F. (radio frequency) carrier and is produced by a crystal oscillator—a vacuum tube stage operating at a steady, fixed frequency of high energy level, controlled by a crystal. The combined signal is amplified further and then fed to the transmitting antenna where, under the influence of this modulated R. F. carrier current, vibrating electromagnetic waves travel out through space and are thereby transmitted.

We might compare the function of this R. F. carrier current to that of a human transmitter. In transmitting a thought, the brain, through the will, directs the nervous (electrical) energy of the system into space. The R. F. carrier current in this case would correspond to the will, since the will reinforces and concentrates the nervous electrical energy of the body into an electromagnetic pulse upon the instant of thought transmission.

As we know, all vibratory electromagnetic energy travels through space in the form of waves. These waves are cyclic in form and complete each cycle in a definite interval of time from which is derived the term *frequency* expressed in cycles, or vibrations, per second. Those waves of long cyclic length have a low frequency, since they

* Author of *Le Secret de la Vie*, Pasteur Institute of Paris.

only complete a few cycles per second, whereas the waves of very short cyclic length have a high frequency, because many of these waves pass a given point in the same interval of time—that is, one second.

The sense of touch, for example, represents the lowest frequencies in the scale (2-16 vibrations per second), with sound perception next (32-16,384 vibrations per second), followed by radio frequency from 16,384 to 34,359,738,368 vibrations per second, and on up to the Gamma and Cosmic rays, to include the phenomena of psychic projections. The vibrations in this psychic range are so high that they are incomprehensible to the objective consciousness.

Radio transmission and reception is in the range of 550,000 to 1,600,000 cycles per second, with FM (Frequency Modulation) in the very high frequency band, or range, of 88 million to 108 million cycles per second. Television, which needs much wider channels, or range of vibratory reception than FM or AM radio, has 13 of them in the very high scale—half are under FM frequencies from 54 to 88 million cycles per second, and the other half are above them—between 174 and 216 million cycles. Between the aforementioned FM and TV band, or range of frequencies received, are the high frequencies of 3 to 30 million cycles per second. These are referred to as Short Waves, and are normally used for amateur and foreign broadcast reception. The next rung up the frequency ladder takes us to the ultra-highs, from 300 to 3,000 million cycles per second (frequencies above 300 million cycles are also referred to as microwaves).

From Energy to Sound

Now that we have projected a signal, or electromagnetic wave of vibratory energy, into space, how do we receive or translate it back into its original form of voice, music, etc.? As you are no doubt aware, there are many different types and styles of radio sets, but they are all alike in their basic operating principle.

Today all radio receivers employ what is known as the Superhetrodyne—commonly referred to as the "Superhet" circuit which, in brief, picks up the transmitted radio signal from the surrounding air through its enclosed antenna and beats, or mixes, it with another signal of fixed frequency generated by an oscillator—the resultant combined, or I.F. (intermediate frequency), is then amplified and passed to what is known as a demodulator or detector. The purpose of the detector stage is to strip the combined I.F. signal of its R.F. carrier component—previously referred to—so as to reclaim the original audio signal, which is accomplished by the action of a vacuum tube (diode) stage and a resonant tank circuit.

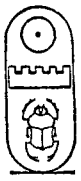
Thus, the detector provides us with the audio signal we are seeking. This audio signal is then fed to the audio amplifier and loud-speaker stages where it gets one boost in strength from the first A.F. stage and another from the audio output stage before being fed to the loud speaker. Here the audio signal is converted into sound waves; this, in turn, constitutes the desired program.

The conversion of the audio (electrical) signal into sound waves results from the action of the amplified audio signal alternately attracting and repulsing a voice-coil placed in a magnetic field and attached to a movable diaphragm. As the latter moves back and forth—in synchronism with the audio signal—the speaker cone, to which the diaphragm is connected by means of a delicate spider, causes the air surrounding it to be moved backward and forward, and thus creates the resultant sound waves.

Resonance

Perhaps the most important aspect, or key, to the ability of the aforementioned receiver to convert the transmitted electrical signal into sound intelligence lies in the principle of resonance.

Resonance, in the electrical sense is, briefly, the property of a tuned electrical circuit to pass, or reject, from one circuit to another a signal of the one frequency to which that particular circuit is tuned. This resonant effect is an electrical phenomenon, produced by adjusting the inductive and capacitive reactances, or components, of the



circuit to a value which, when passing a signal of the desired frequency, permits a maximum flow of current, thus reinforcing the passed signal and at the same time rejecting all signals of other frequencies. Practically all stages of radio and TV sets employ this principle of resonance to pass or reject, as the case might be, signals of different frequencies.

This principle of resonance is not restricted to the electrical field, but has its counterpart in the mechanical field also. Webster defines mechanical resonance as "the phenomenon which results when, in the case of a forced vibration, the period of the force equals that of a natural vibration of the system to which the force is applied. It consists of a vibration of large amplitude in the system. If the force is due to a tuning fork in vibration, and if the system is a second fork of the same pitch, the latter will be set in vibration as a result of the waves emitted by the former, and consequently the sound heard will be louder."

A very common example of mechanical resonance is that of a troop of soldiers marching across a narrow bridge in cadence. By so doing, a vibration rhythm is set up, the driving force induced by their steps, if in phase—that is, in step—with the natural frequency of the bridge. Thus is created a resonant force which tends to reinforce and thereby increase the amplitude of vibration to a point where it could possibly exceed the flexural rigidity of the bridge and destroy it.

Incidently, by the natural frequency of an object is meant the rate at which it would continue to vibrate after a suddenly applied load, or impact, has been removed.

As we know, nothing exists or manifests to us except through vibrations. The energy, power, and force which emanates from the Source of all Life is vibratory in character and manifests in vibrations of various rates of speed which, under certain conditions and in obedience to the dictates of natural law, establishes the world of form—visible and invisible. It operates through a system of harmonics, by means of a Cosmic keyboard of 80 octaves. Each octave represents a definite number of vibrations from the Source of all Life, beginning with two vibrations, for the first octave, and ending with trillions of vibrations per second for the last one.

The first 10 octaves produce the sensation of feeling and hearing—manifestations of action which may be felt and even seen, and those of sound. It is due to the vibratory rate of each Life wave, moving from the Source toward earth in an undulating manner, in an infinity of waves travelling at different rates of speed, that created masses themselves are able to send forth the vibrations by which they are known and recognized.

Thus, material objects, though in appearance perfectly still, vibrate at different rates, their appearance being strictly a function of the frequency of these vibrations. All vibrations received by the mind have a definite effect according to the degree of attunement or resonance with which we receive them. Vibrations of relatively low frequency come to the objective mind from the material world; vibrations from nonmatter come through the subjective phase of the mind, or from that which is purely Mind. The frequency of these vibrations from the immaterial world is of such high order that it must be stepped down by one's mind—acting as a transformer—in order to be comprehended.

Psychic Products

All psychic products—that is, products of the mind—result from the transformation in the brain and nervous system of the energies, within and without, into component or collective parts —of these the intellect and emotions may be considered the two synthesized unifications. We can thus perceive that the brain is, as it were, a veritable transformer of the Cosmic energies between intellect and emotions, and that the pure or higher forms of creative imagination involve a harmony, a blending, a coordination between these two psychic principles.

All vibrations are received from our environment in the external world—of some we are conscious and of others unconscious. Because we are unconscious objectively of so great a number does not mean that there is no realization of them. It is by means of the

unconscious reception of vibrations that we have a subjective perception which is easily traced in our physical and psychic reactions. In our physical behavior and our emotions we are moody and frequently cannot, with all our reasoning power, explain our mood or find its cause; these are the results of vibrations received and subjectively perceived.

In the conscious reception of vibrations there is a physical factor—the retention of a perception. A period of time must elapse which is of sufficient duration to convey the sensation to the brain, where it is transformed into conscious realization. In the low rates of vibration (frequency), we are wearied and depressed, so that their monotony produces unconsciousness, whereas in the higher or exalted states of vibrations we are dazzled or confused. For example, motion pictures are projected onto the screen in about 1/16 of a second. If they are slower than that, we get an impression of weariness; if they are faster, they present an indefinite blur to our sense of sight, because not enough time has been allowed for the sensation to reach the brain and be interpreted.

Thus we see that the realizations of consciousness are according to the law which involves that time necessary for the reception, transmission, and conscious interpretation of the image. The reception of a vibration is practically the same for everyone, as science has definitely proved that light, heat, sound, etc., always travel at their own definite rates of speed through the atmosphere. However, the transmission of these impressions through the nervous system of man is variable, due to functional conditions. The conscious retention is likewise variable, based on the degree of attention and concentration given to it.

Consequently, too great stress cannot be laid upon the fact that we must learn to "resonate," or attune our minds to receive—at any time—the impressions which the Cosmic Mind can make on our human minds. As we attune our "receivers" (minds) to varied vibrations, or thoughts, we thereby immediately become transformers, transferring these thoughts into words and actions. Meditation is the means afforded us to best attune ourselves to the reception of the higher octaves of vibratory energy, through pure intellect, or concentration.

In conclusion, by the analogy with our radio and transmitter, we see that the mind, through the brain, is both a sender and a receiver of vibratory energy. The brain with its many areas of activities—memory, language, poetry, music, etc.—is the transformer of impressions, or signals, both transmitting and sending out these impressions to and from the five senses. By the principle of resonance, we also see how we are enabled to attune our receivers (minds) to the desired higher frequencies or octaves of thought and thereby attain a closer affinity with the Cosmic.

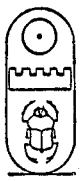
ATTENTION, HIERARCHY MEMBERS

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

Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Imperator, please indicate your key number and the last monograph received, as well as your Degree. The Imperator appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Mark this date on your calendar:

Thursday, May 23, 1957
8:00 p.m., Pacific Daylight Saving Time



Findings in Telepathy

By Mark Harrison

(From *The Sunday Standard*—February 19, 1956, Bombay, India)

One day in ancient Athens a teacher named Sosipatra paused suddenly in the middle of a lecture, a startled look on her face. She stood rigid for a few moments, then turned to her students with a strange story.

Unwittingly, she thereby started a controversy which, 2,500 years later, is still raging.

She told them she had just had a vision in which she saw her kinsman, Philometor, riding in his carriage many miles away. Suddenly she saw the carriage overturn and her kinsman fall beneath it, in danger of being crushed.

She saw a servant dash to the rescue and pull him to safety, unharmed except for cuts to his hands and elbows.

Weeks later she met Philometor and discovered her vision had been no mere figment of her imagination.

He had, in fact, encountered such an accident at the moment it had flashed through her mind. Each detail of her vision tallied precisely with his account of the mishap.

Sosipatra's vision was probably the first recorded instance of what has come to be known in the jargon of modern psychology as ESP—extrasensory perception—the ability of the mind to "tune in" on the thoughts of others or to picture distant events while, or before, they happen.

Yet after 25 centuries of such "visions" the subject of extrasensory perception remains highly controversial.

Is mental telepathy possible? Can one person read the mind of another or foretell future events? Is there any scientific basis for ESP?

Or is it just a mass of superstitious mumbo-jumbo which has been swallowed by a lot of gullible people?

Until about a generation ago most scientists regarded it as nonsense, a subject any reputable scientist could safely ignore. But they can no longer dismiss the persistence with which cases of ESP continue to crop up.

Some cases have been startling, like the British scientist who dreamed a crack express train plunged off a bridge and was wrecked; then, saw his dream become a reality five months later.

Others have been amusing, like the North Carolina couple whose thoughts were so attuned that whenever the husband brought home a box of strawberries he found his wife had already made the shortbread.

Most such experiences, however, have been of the type almost everyone has encountered—anticipating a telephone call, perhaps, or a letter, or a conversation, or predicting an opponent's move in a bridge game.

Few have stood the test of scientific scrutiny. ESP, dealing as it does with the shadowy, fleeting responses of the mind to nonphysical things, is a hard thing to pin down.

Even a dozen years ago you could toss the subject of ESP before any group of scientists and safely give odds that they would wind up in a heated argument.

Since then the public and a large segment of scientific opinion has become increasingly convinced of the existence of ESP.

Much of the new respectability of the ESP advocates is due to the work of Dr. Joseph B. Rhine, head of the parapsychology laboratory at U. S. Duke University, and Dr. S. G. Soal, a mathematician at the University of London.

Their diligent research has won over many sceptics to the view that mental telepathy and clairvoyance are scientifically established truths.

But the controversy is now raging again, sparked by a withering denunciation of ESP by Dr. George Price, a

medical researcher at the University of Minnesota.

In a recent article in *Science*, a leading U. S. technical publication, Dr. Price viewed mental telepathy as hocus-pocus to be regarded in the same category as black magic and witchcraft.

The field of psychic research, he says, is "well camouflaged with some of the paraphernalia of science" but "bears in abundance the markings of magic."

Those scientists who claim they can prove the existence of mental telepathy and clairvoyance, he says, are guilty of human error or deliberate fraud.

Those are harsh words for Price to apply to a group of fellow scientists. Yet he is no hidebound sceptic.

Until 15 years ago he was himself a believer in ESP and avidly read all the literature he could find on the subject. But he chanced one day to read a passage by the English philosopher, David Hume, which changed his mind.

Miracles, said Hume, were violations of the laws of nature and no claims of miracles should be accepted unless they could be proved beyond doubt.

Price, who believed ESP was beyond the laws of nature, agreed. Since then, he told me, he has viewed all claims of mental telepathy and clairvoyance with suspicion. He says he has found most claims to be phony.

A few have been proved by scientists, he admits, but he claims the proof could have been faked or be the result of honest error.

He notes that Dr. Soal and Dr. Rhine conducted most of their tests with decks of cards and persons who seemed to be especially responsive to ESP. The subjects were asked to guess, without looking, what cards would turn up in a shuffled deck.

Average people could be expected to turn up a certain number of correct answers. But the ESP-prone subjects invariably guessed so many cards correctly that their feats seemed impossible by any normal yardstick. These results have been interpreted as evidence for ESP.

Nonsense, says Price. Such experiments don't prove anything, he says, because the persons used in the test were sympathetic toward the researchers.

"What is needed is something that can be demonstrated to the most hostile, pigheaded and sceptical of critics," he says. "Just one really good experiment. And until such a demonstration has been provided I hope my fellow scientists will also withhold their belief."

Reaction to Price's views has ranged from one extreme to another to judge from the flood of mail he has received from such varied sources as housewives, lawyers, doctors, atomic physicists.

What about the two men whose work Dr. Price singled out for criticism —Dr. Soal and Dr. Rhine?

In London, Dr. Soal declared the Price article was "a diatribe of unsupported conjecture" containing "not the least fragment of factual evidence.

"Dr. Price would appear to be trading on the prejudice and hostility which a majority of U. S. scientists bear toward the subject of telepathy.

"In England, where scientists and philosophers are more tolerant, such an attack would be considered grossly unfair."

In U. S. Dr. Rhine was equally vigorous in his denunciation of Dr. Price's claims. "A slanderous diatribe," he snapped.

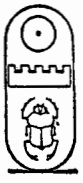
"If this is the way scientific workers are to have their good faith impugned . . . then it would appear that McCarthyism has come to American science," he said.

"Dr. Price is fighting with smear, words like magic, fraud and supernaturalism.

"Only utter cynics can accept his fantastic theory of a vicious conspiracy. It will likely appear a silly question to most scientific men even to ask whether a hundred or more research scientists, most of them professional university people, are so stupid as to indulge in a gigantic hoax."

Scientists are continuing to chase the shy will-o'-the-wisp which is ESP as it leads them into deeper and more profound mysteries of man's nature.

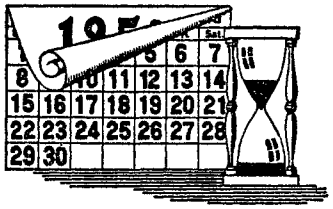
Meantime the controversy rages unabated and reports of seemingly fantastic tales continue to puzzle the public.



Turn Back Time - -

Go To School Again

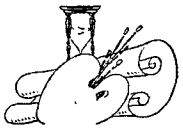
AT THE



ROSE-CROIX UNIVERSITY

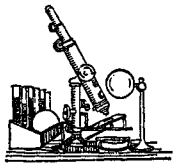
THERE IS a thrill in learning . . . especially when you know you are satisfying a desire of long standing. The matured mind knows what it wants . . . at the *Rose-Croix University*, you can fulfill the promises made to yourself to develop neglected talents . . . or you may discover ones you never realized you had.

Any of the following courses will expand your life by making it more useful, enjoyable, and profitable. **Remember: No previous university or college education necessary.**



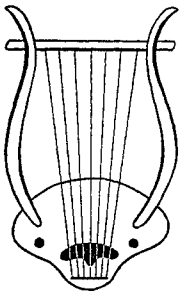
ART

Have you wanted guidance in art? Would you like to shape your talent by simple but accurate technical skill? Do you want to appreciate art, to develop your aesthetic sense of the beautiful? You will paint, sketch, and model to express yourself under the direction of a qualified art teacher.



BIOLOGY— HEALING

Explore the mystery of the phenomena of life. Witness the great drama that takes place in the living cell. This course includes a study of the human structure or anatomy, and of its functions or physiology. Fully equipped laboratory . . . students may perform laboratory experiments. In conjunction with this course is thorough instruction in the technique of Rosicrucian therapeutics (healing). Class demonstrations of the healing process.



MUSIC

Learn the mystical aspects of music. Discover the lessons contained within the works of the great composers. Find the relationship of harmony in sound to your own emotional and psychic nature. You will enjoy this course under fully qualified Rosicrucian teachers.

LITERATURE— CREATIVE WRITING

An examination of the great literature of the ages . . . an analysis of the philosophical and mystical principles of Sir Francis Bacon, eminent Rosicrucian. There is also a course in *Creative Writing*, which may be taken in conjunction with other subjects; it teaches you to formulate your ideas . . . to give them force and interest. You will be shown how to give your thoughts the expression they deserve.

PHYSICS—
LIGHT, COLOR, SOUND

The laws and principles of natural phenomena are revealed and explained. Laboratory experiments in the propagation of waves, study of vibrations, wave lengths, frequencies, and so forth . . . the emotional and psychical effects of sound. Theories made demonstrable.

PHILOSOPHY—
METAPHYSICS

The thoughts of the great masters revealed. An analysis of the principal ideas which have influenced human thought and action down through the centuries. The writings and teachings of the great thinkers of the Orient and Occident reviewed. Round-table discussion on the metaphysical problems and principles of the ages as applied to man's living today.

PSYCHOLOGY . . . . ALCHEMY . . . . MYSTICISM . . . .

Here Is What You Receive

- Authoritative personal instruction, *simply presented.*
- A Rosicrucian faculty—further qualified by holding academic degrees.
- Modern classrooms. Fully equipped laboratories.
- Large spacious campus, inspiring environment, ample time for fun and relaxation.

Three Enjoyable Weeks

LOW TUITION

Full three weeks—only **$45.00**

Modern library of thousands of volumes available to you.

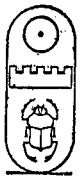
Make Plans Now!—Free Book Explains

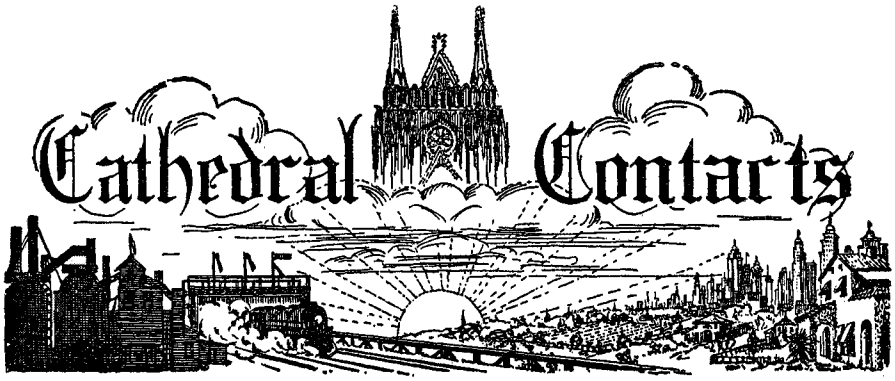
Write at once for the latest free copy of *The Story of Learning.* It gives full particulars. Address your request to:

The Registrar,
Rose-Croix University
ROSICRUCIAN PARK
San Jose, California, U. S. A.

June 17 - July 6

1957 Term





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

SANCTUARY

By CECIL A. POOLE, *Supreme Secretary*

SANCTUARY has different meanings for various people. To many it is synonymous with certain religious terminology; they apply the word to the area of a church or cathedral which is considered the most sacred. To others the term means a release from responsibility and troubles; it symbolizes an escape from those problems which are inevitably a part of the daily life of each human being. Still to others the word has little meaning. Faced by the demands of an objective world in a ceaseless effort to keep themselves occupied mentally and physically, individuals do not acknowledge objectively the need of turning away from these demands which they permit to dominate their full attention.

The significance of various words is based upon the experience and background of the individual. All of us assign to words such meanings as we feel they express, and these meanings may not always be those that are agreed upon in a formal definition. *Sanctuary* should carry for everybody the connotation that there is a release for a troubled mind or a troubled spirit. Sanctuary should provide the means by which an individual can detach himself or herself from those things that cause him pain and suffering whether it be physical or mental.

It would be foolish to deny that pain, suffering, and grief exist in the world. We have to face the facts of existence

and realize that not all the reasons for all events are known to us. The purpose of some events is only explainable when the individual is able to retreat from the demands and the experiences taking place about him. He then can gain a view separated entirely from the objective and petty considerations of everyday living.

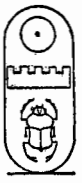
A few years ago a book was published which contained in its title the words: "No Place to Hide." This book, I believe, implied that should catastrophic destruction occur upon this earth, in connection with another war or with some other event, there would be no place where anyone would be safe. In other words, this theory is simply an extension of the beliefs so prevalent in the minds of many people since the conclusion of World War II. This book emphasized the fact that great destruction is possible, and that regardless of where an individual might be he would have little chance of escaping the consequences of such an event.

If applied purely to physical environment and to the physical human being, this statement certainly is true. It is a very discouraging picture to look to the future with the constant contemplation that some event will eventually end the expression of life and civilization as we have known it in our lives. The statement that there is "no place to hide," may be literally true insofar as our material selves and possessions are concerned. However, there always has been a place to which we could retreat if we wished. In using the word *retreat* in this sense, I do not mean that an individual is evading the consequences of his existence or trying to avoid his obligations. *Retreat* can mean that the individual could retire in a way so that he might gain a new perspective, a new point of view.

Retreat from life has been the desire of many individuals in all times. In every age in history, regardless of the extent of the advancement of civilization or the physical, mental, and other accomplishments of man, there always have been those who were recluses—that is, those who left the physical world in order to avoid the responsibility of meeting the consequences of environment. These individuals retired to caves or monasteries, sometimes with the sincere purpose that they would be able better to serve their God in doing so. Many times a desire to retire from the world has been due to a personal psychological concept, a desire to retreat from the obligations of life and thereby avoid them.

One may be able to retreat or retire from the immediate demands of physical obligations. It is possible, at least theoretically, for an individual to move and relieve himself of his obligations. Every day, accounts can be read in newspapers of individuals who have vanished as it were, left their families, their debts, and in that way have seemingly been able to escape from obligations which they felt were pressing upon them. Actual case histories seem to indicate that few of these individuals have really made their escape. They seem to create the same or similar conditions wherever they go; that is, if a person escapes to avoid payment of a debt in one place, debts of one kind or another will accumulate again.

Most individuals fail to realize that environment is as much of an effect as it is a cause. In the early part of this century, psychologists had a tendency to base the whole concept of behavior of an individual upon the influence of environment. It was conceived that environment molded the character and personality of the individual and that he was therefore a product of environment. This is an application of the mechanistic philosophy which was so prevalent at that time. If this were completely true, it would seem that to solve any problem one would need only to escape from environment. In this theory, sight was lost of the fact that the human being is more than the various phases of his environment. He is not only of matter, he is of some other substance also. Life itself is a factor that cannot be accounted for exclusively by material composition. Consequently, between the human entity and environment there is no one-way street; there is constant interaction. Environment affects man and man affects environment; and our particular personality, habits, and behavior tend to affect the environment which we live in. If we move away from that environment, we do not solve our problems.



We may only create the same problems in another situation.

In other words, there is no retreat from self. Self is a continuity. It is the phase of us that endures, regardless of the condition of the physical world or of the environment in which we live. It is possible to retreat from the problems of the physical world temporarily, and possibly even in such retreat to gain some inspiration or some insight into how to improve the handling of the problems that environment and our obligations demand of us. But it is not necessary to take a physical step to do this. Some travel a long distance to enter a monastery, to find a place where they can be alone. The eventual end of such an attempt is that they will still be with themselves and they will face self wherever they may be.

Long ago the former chief executive of this organization established the Cathedral of the Soul. For many years this department has been carried in the *Rosicrucian Digest*. It is an appeal to all individuals who would like to retreat temporarily from the demands of their environment to seek release from the tiresome work and responsibilities which are a part of everyone's life. To enter a theoretical or, we might say, a mental sanctuary requires no physical movement. It merely requires the association of the mind with individuals of like design and purpose. In this process a moment of silence can be found which will produce peace and add to the fortification of the mental and spiritual values that are inherent within us. In this meeting of the minds we may be encouraged, or may receive inspiration for dealing with the problems which are a part of our environment.

Sanctuary for every man and woman is the ability to face life consistently. The greatest achievement man can attain is to be able to leave unanswered some of the questions which are not readily apparent insofar as their purpose is concerned, and to find an inner strength that will cause one to adjust to environment, in a way that will contribute to the development of peace of mind.

The Cathedral of the Soul fulfills that desire which we all have for a place to which we can voluntarily retire. It is a point of absolute privacy because it is privacy of the self, and in it one can find, as thousands of people before us have done, a point of contact with powers or forces which supersede those that play around us in our environment and create the petty problems of physical living.

Whether or not you are a member of the Rosicrucian Order, AMORC, you are invited to write for the booklet entitled, *Liber 777*, which explains how the Cathedral of the Soul provides a sanctuary free from any restriction that might be imposed by man for the rehabilitation of the human spirit.

AMORC IN FRANCE

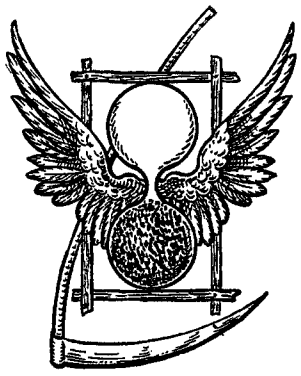
The Grand Lodge of France, an affiliate of the International Jurisdiction of AMORC, the subordinate body of the Supreme Grand Lodge of the Order, has made rapid expansion recently in the establishment of chapters and pronaoi. We are extremely happy to be able to list these newest chapters and pronaoi under the respective countries in which they exist. Our Rosicrucian members who contemplate visiting Europe at anytime should not fail to avail themselves of attendance at these Rosicrucian bodies.

Every other month in the directory of the *Rosicrucian Digest*, these new Rosicrucian groups will appear listed under their respective countries as do those that have been previously established by AMORC throughout the world. The administration of the Grand Lodge of France has been very efficient in spreading the doctrines of AMORC in accordance with our traditional principles.

Hours of Birth and 'Death'

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

This reprint from one of the writings of Dr. Lewis has not previously appeared in this magazine.



Let us spend a few minutes in examining some of the principles and laws involved in the cycles of life as they relate to the hours of birth and so-called death. Every time we can examine the cycle of human life microscopically and note the perfect rhythm of each human existence, we should do so in order that we may constantly realize the precision and the exactness of the human cycle. For many centuries there has been a widespread and common belief on the part of the uninitiated that life is very greatly a thing of chance.

I think that even a large majority of those who are devout believers of the Bible, or who are sincere followers of some of the Christian religious movements, still have a feeling that life is all a gamble; or that if it is not a gamble, it is at least a purely arbitrary thing—and that our coming and going and all of our daily affairs are regulated not according to any law or system, but according to the passing whim and fancy of God. They believe that human birth occurs when the great Creator of all things decides suddenly to create another being, and that life ends when this same Supreme Intelligence decides that it is time for some particular human being to pass out of earthly existence. And they believe that each and every event of goodness or sorrow in each human life is also the result of the will of God expressed spontaneously and arbitrarily, and not according to any plan or important scheme.

We know, of course, that a soul does not enter into a human body at birth except in accordance with certain laws, and that these laws are a part of the great laws of the cycles of life. We know also that the important events throughout a person's life come within this same cycle, or the laws of this cycle, and the same is true of transition. This conception does not do away with the will of God but merely shows that the Supreme Will is not a mere whim or passing thought, but a carefully studied plan.

When we come to study the hours of births and transitions, we find the law of averages revealing one of the laws of the human cycle of life. It is fortunate for us in our research work that the larger life-insurance companies have compiled vital statistics for many years and worked out many interesting laws of averages, as they call it. It is also fortunate that our Government has kept vital statistics for so many years, and that they are available in an understandable way.

This subject of the hours of births and transitions has often been discussed by scientists and by statisticians. We have been amused at times at some of the attempted explanations of the laws of averages revealed by the statistics. Recently, a physician of North Carolina became interested in the subject and compiled the records of transitions occurring along the coasts of our country. Of course, he had some idea in mind or some theory, or he would not have selected just the records of cities located along the coasts. He found from these records that the majority of transitions occur between two and four o'clock in the morning.

He would have found that the average transition in cities inland and away from the coasts is also between two and four o'clock in the morning. There is a slight difference in regard to altitude

and temperature, and I think the variations at the equator all around the world would be noticeable as compared with those in the more temperate or colder zones. By taking the United States as a whole, or any other country anywhere, we would find sufficient transitions occurring between two and five in the morning to show that there is some law of averages or some effect of a cycle operating in this regard.

Now, let us note that the physician who compiled these records regarding coast cities, states that he believes that these transitions occur at this time because of the effect of the tides. We must understand, of course, that in compiling these records, only those transitions resulting from lingering illnesses were taken into consideration. All transitions occurring through accident, or those through suicide or deliberate acts, were not considered. These are in accordance with other laws and do not relate to the same law as transitions that occur after long illnesses. The doctor, therefore, decided that the ebbing tide of the water at these coast cities was related in some way to the ebbing of life. He did not attempt to say why or how; he merely stated this part of his theory.

The Moon's Influence

Here is where the Rosicrucian, who has studied the cycles of life, can step in and explain the how and why of what the doctor has discovered. The book *Self Mastery and Fate with the Cycles of Life* points out the fact that the moon's periods have a very considerable effect upon prolonged illnesses and various diseases, and upon childbirth. The table of the moon's influences shows that illnesses, which linger for a considerable length of time, will have crises at certain periods of the moon's phases or influences, and that when the moon is waning in power, the vitality of a sick person also wanes. The doctor has discovered that there is a relationship between the ebbing of life and the ebbing of tides, but he does not know that both of these manifestations are the result of the moon's influence and that this influence is in accordance with a well-defined cycle. All of us have also noticed that the period between two and four o'clock is an excellent period each morning for clear and easy contacts of a psychic nature.

It is interesting to note also that the statistics regarding births show that a great proportion of births occur during these same morning hours. No explanation is ventured in regard to this matter, however, for it would appear foolish to any physician to say that the ebbing of life has anything to do with the birth of a child. Looking at our cycles of life, however, and studying the laws relating to them, we find an easy answer. Taking into consideration that both transitions and births occur at these morning hours, we discover that it is at this time that the human body is the most relaxed in its objective tenseness and this is usually a result of the moon's influence.

Effects of Relaxation

Relaxation in the human body is easily understood as an aid to both birth and transition. After midnight of each night the average human being becomes more relaxed. As the hours pass, until just before sunrise of each morning, the average individual is in a more relaxed and more psychic state than at any other time during the day, unless he is conducting some special psychic experiment.

It is during this condition of perfect relaxation, therefore, that nature is able to perform her proper functioning and permit the birth of a body. You all recall the famous Twilight Sleep system that was introduced into this country some years ago from abroad, and which was claimed to be the greatest aid to expectant mothers at the time of delivery. Thorough investigation proved that the combination of a mild drug and mental suggestion produced a state of complete relaxation in the mother, during which she was not wholly unconscious but semiconscious; and in such a condition delivery was made short and simple, and with the least amount of suffering to the mother. Its general practice was abandoned because the drug did have some other effects, mostly upon the vitality of the child at the time of birth, and because other methods were known which had no objectionable features. . . .

It is only natural that when a person

who has been lingering for a long time with a severe illness and has been losing vitality and strength continuously should suddenly yield up life itself during those hours when the entire body is most relaxed. Understanding, therefore, that all of us are more relaxed between two and five in the morning, and realizing the effect that this would have upon both the expectant mother and the person who has been suffering from a long illness, we can plainly see why so many births and so many transitions occur at this time.

Again I say that this observation of the working of the cycles of life makes us realize how definite these cycles really are and how marvelous is the entire scheme of all the manifestations of the Creator in this universe.

▽ △ ▽

ENVIRONMENT AND ETHICS

(Continued from page 91)

of that body. Doubtless some of these species are as unnecessary to the welfare of the community as tonsils and appendix are to the health of the body, and like them they may even at times endanger the community. Others are rather superfluous adornments, like eyebrows and hair on the head.

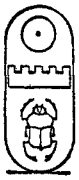
But it would require much painstaking investigation to determine just which members of the community are superfluous and could be eliminated without jeopardizing the balance of the whole association. Just as a physician would hesitate to remove any organ from a healthy body, so should we be cautious about extirpating any member of a natural community, even if it were possible for us to do so. Conversely, it is most perilous to introduce some exotic animal or plant into a natural community. We cannot predict from its behavior in its homeland how it will act among new associates upon meeting them in some other part of the world.

In innumerable cases, plants and animals which were fairly well behaved in their native land ran riot in a foreign country, to the vast annoyance and loss of those who were foolish enough to transport them.

In view of our ignorance of the ultimate effect of destroying—or fomenting the increase of—a species of plant or animal, what course should we follow when one of them attacks our crops or otherwise destroys our property?

Perhaps in the first place we should desist from running for guns, traps, or poison the moment our fields or household stores are touched by some hungry animal. For often our loss will be slight, perhaps less than the cost of combatting the animal; and at a price we can well afford we can have the satisfaction of being surrounded by beautiful and interesting creatures and of having avoided slaughter. But in some instances we must take drastic measures of control, especially against insect and fungal pests, to avoid heavy losses and the ruin of a house, a farm, or an orchard. In such cases, anyone with some understanding of ecology will seek methods of control which are specific against the plague he needs to combat, avoiding the wholesale destruction of life of all sorts.

Such feats of diabolical ingenuity as spraying whole forests and marshlands with a violent poison from an airplane would never recommend themselves to anyone who respects ecological principles, if only for the reason that nobody knows enough about the interactions of the various forms of life to predict the final result of such destructive operations. Since we can draw no sharp line between friends and enemies, co-operators and competitors, we must resign ourselves to sharing the earth with creatures that sometimes annoy us, but which may at the same time benefit us in indirect ways that we fail to detect. Perhaps they merely are helping to preserve the health of the natural community of which they are a part, and whose continuance in a flourishing state is important to us.



The Ethical Viewpoint

Our consideration of ecological principles is in accord with that which we should reach through an examination of ethical principles. Moral codes have varied greatly from race to race and from age to age, but practically all of them, especially in the more advanced cultures, agree that it is wrong to harm one's neighbors. In primitive societies, moral injunctions lost their force beyond the limits of one's own tribe. In the original Mosaic law, "Thou shalt not kill" meant merely that thou shalt not take the life of another member of the twelve tribes of Israel—on any other supposition, the behavior of the Israelites immediately after their receiving this divinely given law is incomprehensible.

But as men's insight and sympathy continued to grow, as the tribesman's fierce partizanship began to melt into the feeling of the brotherhood of all men, moral rules were conceived as more and more widely applicable. This expansion of moral concepts finds no logical stopping place until it governs our treatment of all living things; for if we begin to apply the term *brother* to those who did not spring from the same father and mother as ourselves, we shall end by recognizing all creatures as in a sense our brothers. We all are branches and twigs of the one great tree of life.

This wide expansion of moral concepts, which Albert Schweitzer has recently brought to the attention of Western civilization, took place in India thousands of years ago. Here the ancient sages proclaimed the great principle of *ahimsa*, which in its negative form means refraining from injuring any creature whatsoever; in its positive form it implies the cultivation of universal, all-embracing love. Of course, in a world so crowded with life, so full of competing interests as our own, no one could follow this principle to the letter and continue to live. Even to satisfy our hunger, we must destroy living things of some sort. For this reason the strict practice of *ahimsa* was conceived to be possible only by ascetics who had renounced the world.

For householders, including the farmers responsible for producing everybody's food, certain exceptions were made without which no one could attempt to till the soil. Nevertheless, absolute harmlessness remains the ideal even for householders, and departures from it are tolerated only when they are unavoidable if human life is to be preserved.

With this highest ethical principle, the indiscriminate destruction of living things, such as has been done in recent years, is wholly incompatible. Thus the things that ecology warns us to avoid for reasons of danger and inexpediency, the highest morality also forbids because of their being wrong. When studies so dissimilar as ecology and ethics give us the same counsel, that counsel is certainly worthy of our profound respect.

▽ △ ▽

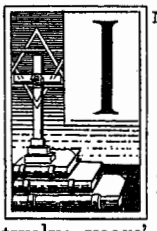
LETTER FROM POLAND

"We now have a breath of freedom, a thing to which we had grown unaccustomed for many years. A new Polish socialism is being built upon the basis of justice and truth, and though our economic difficulties are rather serious, a process of healing and Renaissance is felt throughout the land. First of all, we now have religious tolerance. We expect that in the future there will be wider possibilities for publishing firms and for the distribution of books and papers."

(Letter received from former Polish officer of the Grand Lodge of AMORC of Poland.)

From Paralysis to Paralympics

By Joel Disher, F.R.C.



In 1944, Dr. Ludwig Guttmann came to a revolutionary decision in regard to physiotherapy treatment of patients at the National Spinal Injuries Centre, Stoke Mandeville Hospital, Aylesbury, England. In the light of twelve years' success, his decision was wholly a common sense one, even though it was decidedly revolutionary then. Dr. Guttmann turned his back on the accepted methods of recumbency and immobilization. He did away with such stand-bys as plaster casts, shells, corsets, and calipers, and determined to rely on what was left of the neuromuscular capabilities of the paraplegic. In other words, he reasoned that rehabilitation could be accomplished more quickly by exercise than by immobility.

His decision raised the question: What could paralytic patients do in the way of exercise when any movement was painful even if possible? A whole new program of readjustment was necessary and it had to begin under the heading of recreation. It began cautiously, Dr. Guttmann admitted, with darts, snooker, punch-ball, and skittles. To patients just out of plaster shells and other forms of confinement, such recreation meant pain and many excruciating moments; but it aroused interest, a willingness to give it a try. To almost everyone's surprise, there was immediate improvement, physical and psychological—and a great step forward in the whole rehabilitation program.

Sitting one afternoon in a travaux chair, trying to hit a ball with the curved head of a walking stick, Dr. Guttmann dreamed up "wheel-chair polo" and took his rehabilitation-recreation program right into the field of competitive sports. Teams were organized, competitions held, and enthusiasm grew. The list of sports included was expanded considerably to include table-tennis, swimming, javelin-throwing, net-ball, basketball, fencing, and archery.

The Stoke Mandeville Games were held as annual competitions, with interest spreading farther and farther from the hospital itself.

In 1948, sport history was made with a competitive archery match between eight war veterans from the Spinal Centre at Stoke Mandeville Hospital and eight from the Spinal Unit at Richmond's Star and Garter Home. That year the Olympic games were held in London and the idea of an international sports movement for the paralyzed took shape in Dr. Guttmann's mind. Four years later that hope seemed a definite possibility when a team of Dutch war veterans came over to compete in an archery meet with their British fellow-sportsmen.

In the meantime, the idea of competitive sports for the paralyzed was gaining public notice and favor. A special section in the 1949 tournament of sports clubs of the South of England was set aside for competition of the paraplegics in archery and javelin-throwing. In 1950, a wheel-chair basketball match featured the festival of sports at the Empress Hall, London. Before an audience of several thousand, these paraplegic players gave a thrilling demonstration. One excited spectator commented, "Bless my Soul, I thought they were all invalids!"

A little later, members of the Stoke Mandeville Archery Team shot against the Grand National Archery Society—among whose members was Barbara Waterhouse, world champion—with great credit, scoring 410 to the professionals' 514. By 1951, the total number of competitions in the various classifications of the annual games was 128. Even teams of "Old Boys" and "Old Girls" of Stoke Mandeville had been organized and were competing.

As the Minister of Pensions once said at the prize giving during one of the

competitions: "Doctors may prescribe medicine and treatment, but it is the undefeatable spirit of the patients themselves which really helps to produce results." If it were not so, sports could not have played such an important role in the whole paralysis rehabilitation program. That "undefeatable spirit" showed itself from the first and this new approach to paraplegic problems is today returning otherwise helpless individuals to society as normal citizens.

Limited capability when it is nothing more than psychological is a challenge that many never successfully answer, but here was a handicap far more formidable painfully but joyfully surmounted by that "undefeatable spirit." Through a desire for healing so great as to make additional physical pain a thing of no moment, these paralytic victims went into sports, sometimes with their playing tools bandaged onto hands too crippled to hold them. Furthermore, they entertained thousands, achieved personal satisfaction, and successfully worked at their own salvation.

What was undertaken courageously initially out of faith and confidence in the wisdom of Dr. Guttmann is now receiving support and encouragement from the British Government, in organizations both within and without the British Isles and private individuals everywhere. What also was in 1948 only a dream is now an accomplished fact, for the Stoke Mandeville Games have been for five years on an international basis, and are properly entitled to be called Paralympics.

The program for the 1956 event—the ninth annual and the fifth international—listed competitors from nineteen different countries. In the "Wheel-Past of Nations," Australia, Austria, Belgium, Canada, Denmark, Finland, France, Germany, Israel, Italy, Malaya, Malta, The Netherlands, Norway, Pakistan, South Africa, the United States of America, Yugoslavia, and Great Britain were represented. The Salute was taken by General Sir Gerald W. R. Templer, Chief of the Imperial General Staff. Lady Templer graciously presented the trophies. The main speaker at the prize-giving ceremony was Sir Arthur E. Porritt, while Mr. Curtis Campaigne, Secretary General of the World Veterans' Federation, spoke on behalf of the visiting teams from abroad.

Memorable as this occasion was, there is every expectation that the 1957 event will be more world-wide in character and more newsworthy. The message addressed to each year's competitors will, however, remain the same. It cannot be bettered:

> The aim of the "Stoke Mandeville Games" is to unite paralysed men and women from all parts of the world in an international sports movement, and your spirit of true sportsmanship today will give hope and inspiration to thousands of paralysed people.
>
> No greater contribution can be made to society by the paralysed than to help, through the medium of sport, to further friendship and understanding amongst nations.

This, let it be remembered, is the result of the decision of one man with wisdom and with courage. Dr. Ludwig Guttmann needs no greater monument than the realization of hope, health, and freedom that his wisdom and courage have brought to thousands.

Last year, the Rosicrucian Order, AMORC honored him with its Humanist Award. The citation carried this quotation from *Unto Thee I Grant*: "It is not the receiving honour that delighteth the noble mind; its pride is the deserving it."

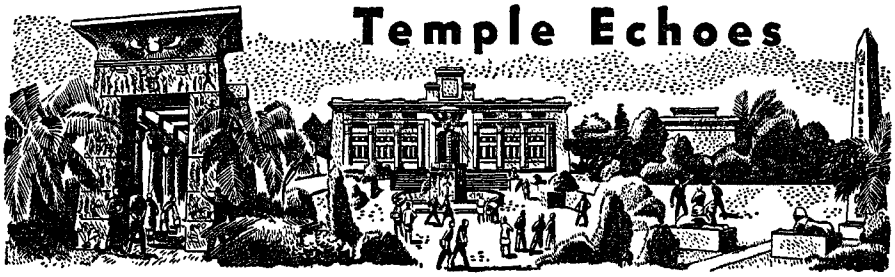
In response, Dr. Guttmann wrote: "It gives me, and all my co-workers who have been carrying out the work on the paralysed for so many years and have been able to bring happiness to many of our so severely handicapped fellow men, a deep satisfaction to know that this work is recognized by good people all over the world."

From paralysis to paralympics is not too much, he seems to say, to those possessed of an "undefeatable spirit."

▽ △ ▽

God protect us from him who has read but *one* book.
—A GERMAN PROVERB

Temple Echoes



ONE of the busiest months in its history was experienced by the Rosicrucian Science Museum and Planetarium in January, according to Frater Harold Wilson who is in charge. Boy Scouts and university students, as well as the general public, came in large numbers as part of the National Astronomy Month program. Attendance records for the month were 2,562, with the highest daily attendance being 94 adults and 133 children.

▽ △ ▽

Shuho Kawashima is a pre-eminently friendly individual of seventy-one, with a highly infectious good humor. After a half-century of farming, he has turned to art with a zest and an interest that is wholly captivating. He has no explanation other than the fact that a hobby ran away with him. While on a visit to Japan some years back, he bought pictures for resale in the United States to help his struggling countrymen. When the pictures failed to sell, he began to study them himself. The more he looked at them, the more he felt he could do better. Armed with the confidence of some half-dozen lessons, he began.

Today he is achieving recognition as a serious artist. The Rosicrucian Gallery arranged in January for his first exhibition. The enthusiasm of visitors did the rest. Those who came out of curiosity, remained to buy—and so today Shuho Kawashima is at last not only selling pictures, but also painting them.

▽ △ ▽

Members in Switzerland were notified earlier in the year of the newly formed chapters and pronaoi of the Order in that country. The *Digest Directory* will carry the necessary instruction as to place of meeting. All, with the exception of the pronaos in Zurich, are under the supervision of the Grand Lodge of France and the rituals are in French. These include the Geneva Chapter, M. Emile Rognon, Master; the Lausanne Chapter, M. Jean Riedweg, Master; the Berne Pronaos, M. Henri Jaccottet, Master; and the Neufchatel Pronaos, M. Charles André Borel, Master.

The Zurich Pronaos, with Mr. Willy Staepel as Master, has been organized under the American division of that jurisdiction and its meetings are conducted in English. Visitors to Switzerland are invited to attend these meetings. They need only make certain that they have the proper credentials.

* * *

According to a late bulletin, Matanzas Chapter of Cuba celebrated its fourth anniversary with a program of music, instruction, and entertainment. Not only local members were invited to see the growth that had been made; but also members throughout Cuba.

* * *

Byron Chapter, Nottingham, England, took a moment out in November to remind itself that it was making steady growth since on the eleventh it commemorated the anniversary of its first chapter initiation. Not too long after that, Frater John La Buschagne of the London office addressed the members, and in January there was an enjoyable social evening, featuring a "Bring and Buy Sale." Chapter finances benefited considerably.

* * *

A few months ago, Rosicrucian members in Brussels, Belgium, organized a pronaos. With a hands-across-the-sea

gesture, they decided to call it San Jose Pronaos. Frater Albert Reins is the Master.

* * *

Established in September of 1956, Quinte Pronaos in Belleville, Ontario, Canada, is already making history. For one thing, it has almost its full quota of members. It is issuing a bulletin. It is also undertaking a program that is cultured, informative, and certain to bring credit upon itself and the Order.

An extensive lecture series "On Understanding Music" is in progress under Len Hart at Hart House, 36 Oriole Park, Belleville. The meetings are on Saturday and are two hours' long. Not limited to members, they are open, however, only to those seriously interested and willing to attend regularly. The law of Amra is covering the expense and adding to Pronaos' funds at the same time. Master Wilkie Orr, Secretary Audrey Hart, and Guardian Helmut Schuetten, as well as committee chairmen and enthusiastic members, are to be commended for what is indeed a noteworthy program.

▽ △ ▽

Frater Paul L. Deputy, the Supreme Chaplain of the Order and on the staff of the Instruction Department in Rosicrucian Park, finds time, in the midst of other duties, for Masonic activity. Early in January he was installed Excellent High Priest of Howard Chapter No. 14, Royal Arch Masons of San Jose. Many of his Rosicrucian associates and acquaintances were present at his installation.

* * *

The movie actor, Ricardo Montalban, in Egypt on location for scenes of his picture *Son of the Sheik* found his real-life adventures far more serious and exciting. What had been vague rumors became fact. Lights suddenly went out, sirens began to scream and anti-aircraft guns started firing. Within 24 hours there were 48 air raids, he told a newspaper reporter.

Although wanting desperately to get out of the country, he missed the last contingent of the escaping Americans. Then, he said, some young people employed by the Belgian Airlines took him with them in a small car. Not only that, they managed to get him aboard a barge along with five hundred others for a three-day and three-night journey down the Nile. In Sudan, without money or passport, he was permitted to leave because someone recognized him from having seen the film *Sombrero*. From Sudan to Tripoli, from there to London, and so back to the United States. He remembers with particular gratitude the *Belgian air people who belong to the Rosicrucians.*

* * *

The Far East has again paid a courtesy call to the Far West—Rosicrucian Park, in fact. Mr. and Mrs. Thon, friends of Frater A. J. Van Jannup of Djakarta, Indonesia, were welcome visitors to the Supreme See of the Rosicrucian Order. Mr. Thon is Deputy Grand Master of Masons for South East Asia.

* * *

The popular Broadway musical *Damn Yankees* has now taken to the road in the United States and Canada to be seen in Columbus, Philadelphia, Boston, Detroit, and Montreal. Of interest to Rosicrucian theatergoers is the fact that Frater Ralph Lowe will sing the leading role. Those not able to see the play may like to read a book—one Frater Lowe has written. The Greenwich Book Publishers, 489 Fifth Avenue, New York City, are bringing out—*The Passionate Pendulum*. The price is $2.50. Copies should be ordered from the Publishers or from your local book dealers.

IN APPRECIATION

To my many fratres and sorores throughout the world who were so kind as to remember the occasion of my birthday, I wish to express my appreciation. I know you will understand my taking this method of thanking each of you, since it would be impossible to otherwise acknowledge all of your very kind greetings.

RALPH M. LEWIS
Imperator of the A.M.O.R.C.

The Doorstep of East Africa

By Ida Bradley, F.R.C.

In this bustling modern world a vacation is a precious thing. We have a few weeks in which to forget the office, our household chores, the newspapers, the radio, and all the familiar routine of our daily lives. Some of us travel, some of us pursue a particular hobby, others fish or play golf. For me, a visit to the Eastern seaboard of Africa was a dream come true.

If you look at a small scale map of the East coast of Africa you will see, on a two-hundred mile stretch of coast line between Lamu Island in the north and Dar es Salaam in the south, names of places that are imbued with interest, romance, and history. Mombasa, Malindi, Kilifi, Pemba Island, Tanga, Zanzibar—all these places conjure up the glamour of the East intermingled with the mystery of Africa.

Here you can see the influence of Egypt, Arabia, Greece, Portugal, and Great Britain. Here, as early as 500 B.C., the Phoenicians, encouraged by the Pharaoh Necho, put into the wild but natural harbours for water while on an expedition to the Land of Punt, a voyage which took them round the coast of Africa, and Ptolemy (A.D. 150), the Graeco-Egyptian geographer, gives an account of the activities of Arabs in Tonika, the name by which Mombasa was then known.

Vasco da Gama, the Portuguese navigator, sailed to this coast in 1498 and, after many bitter struggles with the Arabs who were by then well established, succeeded in gaining a footing in this fascinating country. The opposition was fierce, however, and the great stronghold, Fort Jesus, was built by the Portuguese in the port of Mombasa. In 1696 the Arabs laid siege to the Fort, one which lasted for thirty-three long, weary months and which, in blood and tears, ended Portuguese rule on the Coast.

In spite of its early discovery, its contact with so many civilizations, its potentialities, the coast of East Africa has remained, in many aspects, untouched by modern influences. Apart from the natural progress made by the ports which cater for the vast countries of Kenya and Tanganyika, life among the native peoples goes on today much as it must have done hundreds of years ago. Each town has its own particular atmosphere and each one has historical landmarks which tell of the peoples which have inhabited its shores at one time or another.

To the tourist the Coast is at once a delight and a revelation. The impression is that of one's being caught up within the pages of the "Arabian Nights" with a dash of the South Sea Islands thrown in for good measure. In the typical narrow streets of their quarter, the Arabs ply their trades in open-fronted shops, usually termed the "bazaar." The Swahili, a mixture of Arab and Bantu, spends his working hours as driver, guide, and boatman, while his humbler brother works on the sisal and coconut plantations.

When we arrived by ship and approached the island of Zanzibar, we felt at once the real atmosphere of the tropics. White, palm-fringed beaches were clearly visible, and small islands dotted here and there in the blue waters looked like tiny tropical paradises. The water front of the town of Zanzibar is dominated by the Sultan's Palace; and in the old harbour, Arab dhows

could be seen at anchor. These dhows had arrived on the Kaskasi, or northeast trade wind, from Arabia, Persia, and India, bringing goods from these far-off places; and after the wind shifts to the southeast, they will sail on their homeward voyage.

Visiting ships anchor in the roadstead and a brisk trade is done by the little boats taking visitors to and from the shore. While in port the decks of the liners become miniature bazaars as Indian vendors come aboard and lay out their wares—jewelry, ivory, and ebony ware, some made locally and some from as far afield as Hong Kong, Ceylon, and Bombay. Semiprecious stones in a kaleidoscopic profusion of colour, Persian silver, delicate filigree silver, fantastic carvings from China are displayed and, as this is a "free" port, watches, playing cards, and fountain pens are at low prices.

As we stepped ashore from the precariously swaying hired boat, it felt like stepping from our modern nuclear world into an atmosphere of centuries ago. For here, apart from the macadam roads, the occasional familiar advertisement on a small Arab store and a glimpse of a native bus full of colourful turbaned figures, life is the same as it must have been when the Portuguese came storming into the island and made it, temporarily, a tributary to Portugal.

Wooden carts, drawn by patient, humpbacked oxen, proceed leisurely along the palm-lined roads, setting a pace which is typical of the whole island. The principal exports are cloves and copra—the dried kernel of the coconut—and everywhere huge coconut groves and the pungent plantations of clove trees are to be seen. Vegetation is lush, and around the coast are delightful beaches which remind one of all the songs one has ever heard about "tropic moons" and romantic "lagoons." Native houses are squarely built of mud and poles, palm-thatched, and with front and back gardens displaying a profuse growth of pawpaws, pineapples, sweet potatoes, bananas, and mangoes. Each house has a primitive verandah with a mud platform raised about four feet from the ground, and sometimes one catches a glimpse of the owner sprawled at his ease on this vantage point watching the passing scene.

The Arab houses are more substantial than the native huts, having stone walls and barred windows, and even the lowliest of them has one of the typical Zanzibar doors. These doors, of antique origin, are peculiar to Zanzibar and are part of every Arab building, from the humblest dwelling in the interior of the island to the more palatial houses in the town and on the sea front. They all follow the same pattern, although the designs and quality improve as the social and economic status of the owner improves. The doors are usually double, one of them having a heavy centrepiece very profusely carved; in many of the wealthier homes, the whole door is heavily studded with brass bosses. The centre carving has, at its base, wavy lines representing the sea. Above them can be seen the fish and the lotus interspersed with rosettes and geometrical designs.

The carving is often continued all around the frame but the centrepiece is the most outstanding, and even in the poorer houses this is very evident. The designs are symbolic: the lotus, inspired by Ancient Egypt, is a sign of productivity as also is the fish; the other carvings denote wealth and good luck to the house owner.

The Swahilis call the two halves of the door "male" and "female." It is their way of referring to things right-handed and left-handed. In the early days these doors were representative of the prestige of the owner, and it is said that many an Arab trader bought first the door and then had his house built round it.

Our time was short in this delightful place and we had only a brief glimpse of the old town. We saw narrow streets, the houses on either side having ornamental overhanging balconies and barred windows. Remembering all the stories we had heard of "purdah," we wondered about those windows and imagined the colour and jewels of the Muslim women when they shed the enveloping black garment which they wore in the streets. Reluctantly we took a last hurried look at the exotic display of goods in the bazaar. Next we had a rickshaw ride to the docks and an exhilarating passage on a choppy sea to the ship. We sailed with the tide and, as the sun dropped low in the sky, we

watched the palm-framed shore recede slowly in the distance until only a memory remained.

Two days after leaving Zanzibar, we reached Mombasa. In the halflight of early dawn the ship steamed slowly into the long reaches of Kilindini harbour. By the time we had dressed and gone on deck our ship had tied alongside, and behind the barren walls of Goods and Customs sheds we glimpsed white buildings and the now familiar palm trees and flame trees.

Like most of the towns on the coast, Mombasa is a mixture of the old and the new. The streets of the modern town are lined with fine buildings but the people who throng them are mostly the picturesque peoples of East Africa, and they contrast strangely with the evidences of modern commerce and industry. Jostling along the pavements one can see Arab dhow masters in white robes and conical turbans, short daggers at their waists; Swahilis in long cotton garments and stiff cotton caps; Muslim women in their black "purdah" garments; Indians in longish black or white cotton coats and tight cotton trousers, and their womenfolk in colourful saris. In the banks and offices soft-spoken Asians attend to you; and, at your hotel, African servants murmur "Jambo" as they bring your early morning tea.

On the other hand a trip to the old town will reveal sleek Indian-owned motor cars striking an incongruous note in the atmosphere of centuries ago as do the familiar advertisements of the new world pasted on some age-old building and the sound of "honky-tonk" Tin Pan Alley tunes that occasionally blare forth from some Arab eating-house.

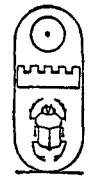
The towering mass of Fort Jesus dominates the old harbour and, although now used as a prison, it will shortly become a national monument. As we gazed up at the ancient battlements we seemed transported to medieval times. All the cruelty and barbarism of that period for a moment descended upon us; it was a relief to turn away and gaze over the peaceful scene of the old harbour that lay below us. Arab dhows rocked gently at anchor, and fishing boats with their triangular sails came slowly into anchorage for the night.

Mombasa is an island and, apart from one privately owned pontoon bridge, and the railway, all "roads" leading to the mainland are ferries. Here you or your car are hauled across the intervening water by a band of Africans who, quick to spot the tourist, enliven their labours by chanting and dancing. A leader blows a conch shell at intervals. "The sahibs and mem-sahibs are going on safari!" they sing, in their own language. "We wish them good hunting. Bring back the lion, sahibs, and good luck be with you." It is worth a few pennies to see this spontaneous exhibition and the sight of the smiling black faces when the coins drop into their outstretched hands.

When we left Mombasa on a seventy-five mile trip up the coast to Malindi, we stepped into Africa. Apart from an occasional Arab store in some small village, the Eastern influence is not felt. Here were native villages and their picturesque peoples living in primitive paganism. As our taxi sped along the road between sisal and coconut plantations we were aware of the real meaning of "darkest Africa." For here it was evident that the wings of civilization had only just lightly brushed the country. Here the people of the Giriama tribe disdain the trappings of modern dress, as such, and retain their traditional way of life. The men are seen in sarongs from waist to feet. The women wear a very full short white skirt made of yards and yards of butter muslin which spreads out like a ballet skirt. This skirt and bright bead necklaces and anklets is their sole dress, and very picturesque they look. Unfortunately they do not take kindly to the camera.

Cotton is their main source of livelihood, with kapok, fruit, and fishing as side lines. Every village has its cotton field, and we were fortunate to see numbers of the inhabitants bringing this commodity in huge baskets on their heads to a local ginnery at Malindi. Laughing, chattering, they made a picturesque sight, and their grace and natural patience was a lesson to many of us more "civilized" folk.

Malindi is an old Arab seaport which is now rapidly becoming a fashionable



seaside resort for the peoples of Kenya. Modern hotels line the sea front and an up-to-date airfield brings visitors from afar. One has, however, only to turn a corner to drop back centuries in time. The old town and harbour rub shoulders with modern Malindi but all the tradition remains.

Some miles from this resort are the ruins of an old Arab city which is known today as Gedi. Excavated out of the jungle, it dates back to the thirteenth century, and some of the arches, pillars, and walls are in a very good state of preservation. Cooking pots, beads, blue and white porcelain, and glazed earthenware of the period have been found. This area is now preserved as a Royal National Park. To most tourists it is extremely interesting, and to the archaeologist it must be a treasure. Nevertheless, as I stood in that silent ruined place with the jungle whispering along its fringes, I felt an overpowering sense of evil and depression. Perhaps the women of that place and era had lived a life of oppression and terror. I do not know and the guidebook does not say. I can only record that my spirit remained at this low level until our car reached the main road, and I once more saw the reassuring signs of my own era take the place of those sleeping stones.

It was pleasant to spend a few days in Malindi and listen at night to the roar of the surf on the beach, for here the coral reef, which runs all along this coast, is broken and the full force of the Indian Ocean sweeps into the bay. But holidays must come to an end and farewells have to be said.

Back in Mombasa on the night before our ship sailed on its homeward course, I stood at my hotel window and looked out over the sleeping town. Only the whirring of innumerable fans disturbed the stillness of a tropical night. As I gazed out over the roof tops where was etched the faint outline of Fort Jesus' high battlements against a starlit sky, I heard a thin thread of sound reach up into the night. It was the tremulous note of some native pipe. I thought of an old Arab proverb I had heard in Zanzibar and I knew then that I could never forget this wonderful coast—the coast of East Africa.

If you play on the flute at Zanzibar,
Everyone as far as the Lakes dances!

▽ △ ▽

Three Mirrors

Before me that which was, is, and ever shall be.

Before me three mirrors, imaging the eternal. The first one quite faithfully, the second less faithfully, and the third most poorly.

Thus the one law, by which all is caused to be and by which all is for a time continued, has three aspects, yet is unchanged in truth.

At first the law is perceived dimly, later more clearly, and finally clearly enough to have meaning and usefulness.

Ultimately through continued study, through continued application, fully revealed, fully understood, fully applied —comes truth. Yet only the wise can comprehend it.

—T. W. Small, F.R.C.

▽ △ ▽

An intuitive truth is one that satisfies the emotional as well as the reasoning self. Such truths are arrived at simply and appear inspirational. Because they seem to flash into the consciousness, rather than to be arrived at, they allay the suspicion which they might have suffered in the process of reasoning.

—Validivar

LOST CIVILIZATION

The ruins of the Temple of Cuicuilo, a few miles from Mexico City, is the work of an archaic people. The civilization developed by them was based principally on agriculture, but it included the erection of magnificent structures. These people lived in the valley of Mexico for an unknown period of time. Several centuries before Christ, a volcanic eruption spread lava over the southern part of the valley and destroyed the great edifices. The structure shown was circular and consisted of several stories. Around it were the sanctuaries and homes of the priests. The remains of the volcano may still be seen in the distance. The fate of the people is unknown.

(Photo by AMORC)

THE SANCTUARY OF SELF

Look at These Chapters

Profound
Yet Simple
Over 350 Pages!

An Amazing Revelation for *Attaining* Personal Power!

DO YOU KNOW that happiness begins with yourself? Are you continually torn by a conflict of desires—a restlessness that makes this or that seem necessary to have or to do? Do you find that things once longed for, often fall far short of the *personal satisfaction* you expected of them?

Now you can learn which of your feelings to *discard* as enslaving influences—and which to *retain* as worthy incentives. Here is a book that points out how you can take recourse to your *inner consciousness.* There you may find a sanctuary from the bitter disillusions that spring from wrong thought and action! *The Sanctuary of Self* is written in an easy-to-read style. It contains both a frank psychological and a mystical analysis of drives that motivate human behavior. This book goes into the mystical value of entering the *silence*—not as an escape from reality and the duties of life, but as a means of discovering *new vision* that makes for accomplishment.

In this book the author, Ralph M. Lewis, F. R. C., Imperator of the Rosicrucian Order, A.M.O.R.C., brings to you the results of his years of experience with the practical aspects of mysticism. The book contains over 350 pages (23 complete chapters); it is beautifully and well bound, printed in large type. The price, $3.10 (£1/2/9 sterling) per copy, includes mailing charges.

ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

DIRECTORY

AMERICAN LODGES, CHAPTERS, AND PRONAOI OF THE A. M. O. R. C.

International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The **International Directory** listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the **Rosicrucian Digest.** The American and the International directories alternate monthly.

ALASKA

Anchorage: Aurora Borealis Chapter, 610 6th Ave. William J. Neithercoat, Master, Box 394.

ARIZONA

Phoenix: Phoenix Chapter, 1738 W. Van Buren St. Thomas Joseph Croaff, Jr., Master, 208 W. Jefferson St.

Tucson: Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall. Mary Fehrenkamp, Master, 3451 Flowing Wells Rd.

CALIFORNIA

Bakersfield: Bakersfield Pronaos. Charles B. Watts, Master, 711 Watts Drive.

Belmont: Peninsula Chapter, Lind Hall, Masonic Way, Belmont. Chester W. Swienton, Master, 2524 Illinois Ave., Palo Alto, Calif.

Desert Hot Springs: Desert Pronaos. Gilbert N. Holloway, Sr., Master, Box 304.

Fresno: Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Mrs. Gerry Annette Petersen, Master, 715 Harvard.

Long Beach:* Abdiel Lodge, 2455 Atlantic Ave. Luis A. Martine-Lally, Master, Box 606, Wilmington, Callf.

Los Angeles:* Hermes Lodge, 148 N. Gramercy Pl., Tel. HOllywood 5-1230. Donald W. Six, Master.

Oakland:* Oakland Lodge, 263 12th St. William G. Roberts, Master, 3432 Piedmont Ave.

Oxnard: Oxnard Pronaos. Evelyn Salmon, Master, 346 North H St.

Pasadena:* Akhnaton Lodge, 20 N. Raymond Ave. Conrad Edward Piepenbrink, Master, 108 S. Sierra Madre Blvd.

Pomona: Pomona Chapter, Knights of Pythias Hall, 239 E. Holt Ave. Frances R. Holland, Master, 2845 Melbourne Ave.

Sacramento: Clement B. Le Brun Chapter, I.O.O.F. Bldg. Henry Kier Merkley, Master, Box 84, Pleasant Grove, Calif.

San Diego: San Diego Chapter, 4567 30th St. Glenn H. Berg, Master, Rte. 2, Box 912, Riverview Ave., Lakeside, Calif.

San Francisco:* Francis Bacon Lodge, 1957 Chestnut St., Tel. WEst 1-4778. Carolyn M. Tonner, Master, 544 Ethel Ave., Mill Valley, Calif.

Santa Barbara: Santa Barbara Pronaos. E. T. Ogram, Master, Star Route, Painted Cave.

Santa Cruz: Santa Cruz Pronaos. Mrs. Joseph Delon, Master, Box 462, Felton, Calif.

Santa Rosa: Santa Rosa Pronaos. Lotta Jean Miller, Master, 6450 Ross Rd., Sebastopol, Calif.

Stockton: Stockton Chapter, 1345 N. Madison St. Edwin Michael Massey, Master, 629 N. Lincoln, Manteca, Calif.

Van Nuys: Van Nuys Chapter, 14312 Friar St. Richard L. MacDonald, Master, 14646 Astoria, San Fernando, Calif.

Whittier: Whittier Chapter, 5030 So. Workman Mill Rd. Elmer A. Moe, Master, 4122 E. 61st St., Huntington Park, Calif.

COLORADO

Denver: Rocky Mountain Chapter, 1512 Gaylord St. Desmond H. Beech, Master, 1412 E. 10th Ave., Apt. 3.

CONNECTICUT

Hartford: Hartford Pronaos. Elizabeth E. Galligan, Master, 59 Wethersfield Ave.

New Haven: New Haven Pronaos. Robert L. Linn, Master, 143 York St.

DISTRICT OF COLUMBIA

Washington: George Washington Carver Chapter, I.O.O.F. Hall, 9th & T Sts., N.W. Geneva J. Craig, Master, 514 G St., S.E.

Thomas Jefferson Chapter, 2460 16th St., N.W. Hazel B. Comstock, Master, 2715 Cortland Place, N.W., Apt. 22.

FLORIDA

Fort Lauderdale: Fort Lauderdale Pronaos. A. L. Yorston, Master, 2210 N. 28th Ave., Hollywood, Fla.

Jacksonville: Jacksonville Pronaos. Leo Toussaint, Master, Gen. Delivery, Atlantic Beach, Fla.

Miami: Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. Wilfred R. Angleton, Master, 6207 S.W. 12th St.

St. Petersburg: St. Petersburg Chapter, 1117 Arlington Ave. N. Austin H. Huff, Sr., Master, P. O. Box 6062.

Tampa: Aquarian Chapter, 105½ Zack St. Raymond W. Truax, Master, 116 W. Ida St.

HAWAII

Honolulu: Honolulu Pronaos. Eva Haywood, Master, 2551 Waolani Ave.

IDAHO

Boise: Boise Pronaos. Lillian Dawson, Master, 1111 N. 6th.

ILLINOIS

Chicago:* Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. EVerglade 4-8627. William Lauson, Master, 1114 Chicago Ave., Oak Park, Ill.

Springfield: Springfield Pronaos. Mrs. Albert J. Payson, Master, 2023 S. Douglas.

INDIANA

Evansville: Evansville Pronaos. Mildred Moore, Master, 1517 Bowers Lane.

Indianapolis: Indianapolis Chapter, I.O.O.F. Bldg., 5 N. Hamilton Ave. Doris M. Richards, Master, 4152 College Ave.

South Bend: May Banks-Stacey Chapter, 519 S. St. Joseph St. John R. Kennedy, Master, 941 169th Pl., Hammond, Ind.

IOWA

Davenport: Davenport Pronaos. John R. Gerdes, Master, Rte. 5, Box 170.

Des Moines: Des Moines Pronaos. Morris L. Clarke, Master, P. O. Box 122, Bondurant, Iowa.

KANSAS

Wichita: Wichita Pronaos. Louis Wayne Wright, Master, 1420 University.

MARYLAND

Baltimore:* John O'Donnell Lodge, 225 W. Saratoga St. Charles G. Hoffmeyer, Master, 6053 Gwynn Oak Ave.

MASSACHUSETTS

Boston:* Johannes Kelpius Lodge, Room 306, Gainsborough Bldg., No. 295 Huntington Ave. Frank B. Adams, Master, 47 Lake St., Wakefield, Mass.

Springfield: Springfield Pronaos. Doris A. Demers, Master, 15 Jenness St.

MICHIGAN

Detroit:* Thebes Lodge, 616 W. Hancock Ave. Earl E. Tidrow, Sr., Master, 18503 Stoepel Ave.

Flint: Moria El Chapter, 1433 Mable Ave. Lynn L. Dingman, Master, 914 Ann Arbor St.

Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Bertha Harmon, Master, 2008 Forest Ave.

(Directory Continued on Next Page)

MINNESOTA

Minneapolis: Essene Chapter, Francis Drake Hotel, 10th St. & 5th Ave., South. Agnes Malmen, Master, 720 20th Ave., South.

MISSOURI

Kansas City: Kansas City Chapter, American Legion Memorial Bldg., Linwood & Paseo Blvd. Karl R. Hille, Master, 7205 E. 107th St. Terrace, Hickman Mills, Mo.

Saint Louis: Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Blanche I. Patton, Master, 2234 Yale Ave., Maplewood, Mo.

MONTANA

Billings: Billings Pronaos. Merritt Chamberlain, Master, Box 350.

NEVADA

Reno: Reno Pronaos. S. C. Beverly, Master, 637 Donner Drive.

NEW JERSEY

Newark: H. Spencer Lewis Chapter, 84 Clinton Ave. Italo E. Perna, Master, 639 N. 6th St.

NEW MEXICO

Albuquerque: Albuquerque Chapter, 123½ Broadway, S.E. Ivan S. Hiller, Master, 1201½ Barelas Rd., S.W.

NEW YORK

Buffalo: Rama Chapter, 34 Elam Place. Wilmer E. Goode, Master, 272 Leroy Ave.

Elmira: Elmira Pronaos. William A. Broder, Master, Box 152, Odessa, N. Y. Meetings in the Mark Twain Hotel, 1st Wed. and 3rd Mon. each month.

Long Island: Sunrise Chapter, Masonic Temple, Hicksville. Perley A. Reed, Master, Croft Lane, Smithtown.

New Rochelle: Thomas Paine Chapter, Masonic Temple, LeCount Place. Bertha C. Robertson, Master, 27 St. Pauls Place.

New York:* New York City Lodge, 250 W. 57th St. Max E. Hodge, Master, 596 Edgecombes Ave., Apt. 6-B.

Rochester: Rochester Chapter, Hotel Seneca. Howard W. Coates, Master, 640 Winona Blvd.

Syracuse: Syracuse Pronaos. Raymond A. Barker, Master, 3704 Midland Ave.

NORTH CAROLINA

Fayetteville: Fayetteville Pronaos. Francis M. Foy, Master, 409 Hay St.

OHIO

Canton: Canton Pronaos. Helen Mihal, Master, Room 204, Municipal Bldg., Barberton, Ohio.

Cincinnati: Cincinnati Chapter, 148 W. 5th St. Betty M. Zimmer, Master, 4320 Montgomery Rd., Apt. 4, Norwood, Ohio.

Cleveland: Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Herbert H. Hausman, Master, 2712 Rockside Rd.

Columbus: Helios Chapter, 697 S. High St. S.W. Honeywell, Master, 656 S. Hague Ave.

Dayton: Elbert Hubbard Chapter, 15 S. Jefferson St. George F. Gates, Master, 203 Inverness Ave., Vandalia, Ohio.

Youngstown: Youngstown Chapter, 428 Richards Dr. Michael Pitinii, Master, 132 E. State St., Niles, Ohio.

OKLAHOMA

Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Emmett H. McElroy, Master, 104 N.W. 26th St.

Tulsa: Tulsa Chapter, 919 So. Cheyenne, Aurora Lodge #36 I.O.O.F. Hall. Ruth Farnam, Master, Box 552, Sand Springs, Okla.

OREGON

Eugene: Eugene Pronaos. Mary E. Kalkhoven, Master, 2792 Riverview St.

Portland:* Enneadic Star Lodge, 2712 S.E. Salmon. H. R. VandeBogart, Master, 8408 N.E. Eugene Ave.

Roseburg: Roseburg Pronaos. Conrad H. Clune, Master, 1544 N.W. Almond.

Salem: Salem Pronaos. George O. Kisler, Master, Box 351, Independence, Ore.

PENNSYLVANIA

Allentown: Allentown Chapter, Masonic Temple, 1524 Linden St. Wilbur Fritzinger, Master, 1146 Tilghman St.

Lancaster: Lancaster Pronaos. Walter Geisler, Master, Rte. 2, Ephrata, Pa.

Philadelphia:* Benjamin Franklin Lodge, 1303 W. Girard Ave. John P. Turner, Master, 314 S. Camac St.

Pittsburgh:* First Pennsylvania Lodge, 615 W. Diamond St., N.S. Charles C. Lambert, Master, 402 Cooper Ave., Johnstown, Pa.

PUERTO RICO

Arecibo: Arecibo Pronaos. Francisco S. de Jesus, Master, Box 455.

Ponce: Ponce Chapter, 65 Hostos Ave. Luis Justiniano, Master, Apartado 202.

San Juan: Luz de AMORC Chapter, Ponce de Leon Ave. 1658, Stop 24, Santurce. Miguel Angel M. Segui, Master, Carretera Insular 12, Urb. F. Roosevelt, Hato Rey, P.R.

RHODE ISLAND

Providence: Roger Williams Chapter, Sheraton-Biltmore Hotel. Lloyd G. Hanson, Master, 708 Providence St., Woonsocket, R.I.

TEXAS

Amarillo: Amarillo Pronaos. Jere Carroll Reese, Master, 1925 Beech St.

Beeville: Beeville Pronaos. Helen Y. Ezell, Master, Box 366.

Dallas: Triangle Chapter, 1921½ Greenville Ave. Rudolph Johnson, Master, 2114 Mercantile Bank Bldg.

El Paso: El Paso Pronaos. Penwood Rountree, Master, 8820 Sheridan Drive.

Fort Worth: Fort Worth Pronaos. J. C. Huddleston, Master, 3148 Greene Ave.

Houston: Houston Chapter, Y.W.C.A. Bldg. J. J. Paterson, Master, P. O. Box 586.

Wichita Falls: Wichita Falls Pronaos. Malcolm L. Hughes, Master, 3112 10th St.

UTAH

Salt Lake City: Salt Lake City Chapter, 23 E. 1st, South. Stanley F. Leonard, Master, 851 S. 5th St., West, Provo, Utah.

WASHINGTON

Kennewick: Tri-Cities Pronaos. Thomas M. Hall, Master, 120 S. Fillmore.

Seattle:* Michael Maier Lodge, Wintonia Hotel. Jack V. Young, Master, 6508 54th Ave., N.E.

Spokane: Spokane Chapter, W. 1203 Riverside Ave. Louis G. Freund, Master, S. 1312 Monroe.

Tacoma: Takhoma Chapter, 508 6th Ave. L. G. Nichols, Jr., Master, 4820 S. Thompson St.

Yakima: Yakima Pronaos. Ellis Green, Master, 710 N. 15th.

WISCONSIN

Milwaukee: Karnak Chapter, 427 W. National Ave. Alton W. Cheney, Master, 5655 S. 113th St., Hales Corners, Wis.

WYOMING

Casper: Casper Pronaos. Richard L. Foster, Master, 704 S. Washington St.

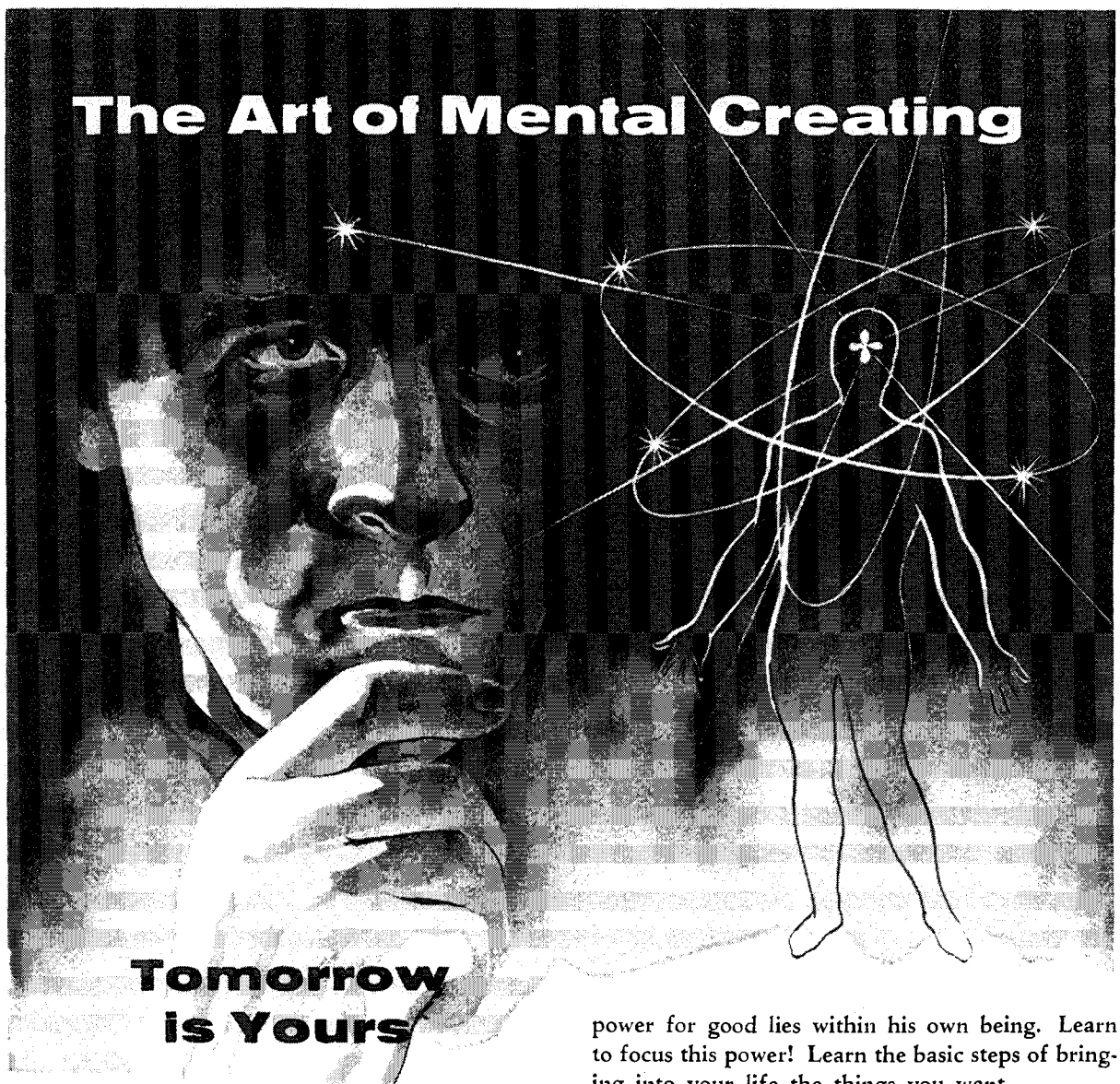
(* Initiations are performed.)

Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

PRINTED IN U. S. A. THE ROSICRUCIAN PRESS, LTD.



What tomorrow, next week, or the years ahead will bring to you in the way of happiness, success, and material goods is largely up to you. *Your mind is creative.* Through proper application, you can in your mind's eye visualize a desired goal and through such visualization actually bring this goal into manifestation. Such creative power is based upon simple natural laws which can be utilized by everyone capable of thought.

There is little cause today for the average man and woman to go through life a victim of circumstances and environment when such a source of power for good lies within his own being. Learn to focus this power! Learn the basic steps of bringing into your life the things you want.

Free Discourse

Once the fundamentals of mental creating are known, application follows naturally. Here now, in special lecture form, is a basic lesson in the *Art of Mental Creating,* offered as a gift to subscribers of this magazine. You need only subscribe—or re-subscribe — to the *Rosicrucian Digest* for six months at the regular rate of $1.75 (13/- sterling), and ask for this free discourse. Send your remittance and request *today* to the address below.

The ROSICRUCIAN DIGEST

ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

Adventures in Reading

The following are but a few of the many books of the Rosicrucian Library which are *fascinating* and *instructive* to every reader. For a *complete* list and description of all the books, write for FREE CATALOG. Send orders and requests to address below.

MENTAL POISONING By H. Spencer Lewis, Ph. D.

Do poisoned thoughts, like mysterious rays, reach through the ethereal realms to claim innocent victims? Can the thoughts of some enslave us? Postpaid, $2.15 (15/6 sterling).

BEHOLD THE SIGN By Ralph M. Lewis, F. R. C.

A collection of important MYSTICAL and OCCULT SYMBOLS used to perpetuate eternal truths. Fully illustrated. Learn the meaning of cryptic signs used by the avatars and great teachers for centuries. Price, postpaid, $1.60 (11/6 sterling).

GLANDS—Our Invisible Guardians

By M. W. Kapp, M. D.

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

THE SECRET DOCTRINES OF JESUS

By H. Spencer Lewis, Ph. D.

The secret teachings of the Master Jesus, for many ages privately preserved in unknown archives, are herein brought to light. This beautifully bound book is illustrated with photographs of sacred sites, including the garden tomb of Jesus, as filmed by AMORC Camera Expedition. Price, postpaid, $2.95 ($1/1/3 sterling).

OF GODS AND MIRACLES

By Ulrich Steindorff Carrington

Wondrous tales of the ancient Egyptians taken from walls of tombs and withered rolls of papyri. Authentic translations. Illustrated. Price $2.75 (19/9 sterling), postpaid.

The
Rosicrucian Supply Bureau
Rosicrucian Park
San Jose, California, U. S. A.