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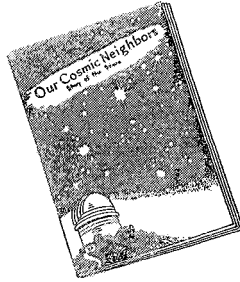
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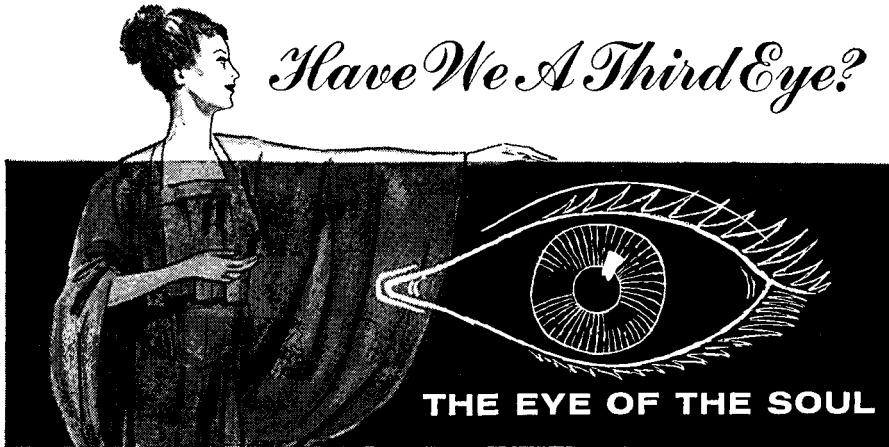
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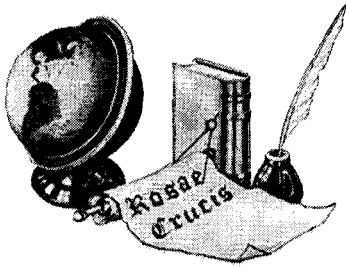
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ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

**THE ROSICRUCIAN ORDER
AMORC**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



Subscription to the **Rosicrucian Digest**, \$3.50
(£1/5/7 sterling) per year. Single copies 35 cents
(2/6 sterling).

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

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

Statements made in this publication are not the
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**OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER**

Joel Disher, Editor

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

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TOWER OF EXPERIMENTATION

(Photo by AMORC)

The Tower of Saint-Jacques in Paris, part of an early 16th-century church of Gothic design, rises to a height of 175 feet. Here Blaise Pascal, natural philosopher and mathematician, conducted many of his experiments. (See "Hermetic Secrets" August 1964 *Digest*.)

THOUGHT OF THE MONTH

By THE EMPEROR

REINCARNATION, FACT OR FANCY?

MILLIONS THROUGHOUT the world cherish a belief in rebirth. This conception in its variations is perhaps one of the most universally held religious doctrines. It is undoubtedly as ancient as the belief in immortality. Certain religious sects demean reincarnation because it is not compatible with their own exegetical interpretation, or because it is condemned by their theologians.

Yet reincarnation has postulations equally as plausible as other beliefs in the afterlife. Most religious doctrines are founded upon *faith* and personal experience. They are not in the same category as the empirical laws of science, which are demonstrable. Consequently, two doctrines, even though diametrically opposed, may have equal claim upon the beliefs of men if each is to be accepted on faith and not upon objective evidence.

The continuation of life after death has intrigued the imagination since the earliest known records. It has been the dominant mystery of life which has challenged the human mind. The instinctive impulse to survive has caused both a fear of death and a hope of immortality.

The early conception of the duality of man—the association of air and breath with an intangible spirit—suggested that an element of man survives the apparent destruction of his body. But where and how would this incorporeal, invisible entity of the duality of man survive, for the animating force related to breath departed with death.

There was no evidence that it was destroyed, however. It was simple for the primitive mind to believe that perhaps this immanent entity soared on invisible wings like a bird to another realm high above the clouds. Or perhaps it entered a nether world beneath earth as the sun seemed to do each day in the west. In fact, early forms of the

soul, such as the Egyptian *Ba*, were depicted as a bird.

What constituted this other life after death? What the experiences were assumed to be varied with the cultures of different civilizations. Some adherents presumed the next life to be a virtual paradise as do some religious devotees today. Man's entrance into this paradise, of course, was to be determined by whether or not he had observed a certain moral code on earth.

Most such beliefs required that the soul be first judged for its conduct. This paradise was usually a place of ecstatic pleasures similar to those on earth but more intense and within the moral restrictions of the religious sect. The tedious and mean labor and suffering of earth were excluded from this other-world paradise. Conversely, the sinner was condemned to a region where all the tortures which the human mind could imagine would be imposed upon him.

In the *Koran*, the devout Moslem was promised in the afterlife a world where he might recline on a silken couch and be surrounded by surpassingly beautiful maidens whose eyes were like "hidden pearls." Though the Moslem was forbidden stimulating drinks in this mortal life, in this afterlife he was to have wines that would neither cause his head to ache nor confuse his mind.

Along with the conception of the continuation of life after death was the belief in rebirth in some form on earth. How this notion arose among primitive people, even anthropologists, ethnologists, and philosophers can only speculate. In plant life, there is every indication of resurrection, or rebirth. Certain species seem to wither and die and then to revive or be born again at a later period.

The vernal equinox in the northern hemisphere is a time when plant life

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Digest
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is renewed after the barren, moribund appearance of nature in winter. Perhaps man, too, is reborn to live again among mortals in some other living form. At least, nature would seem to suggest it.

Psychologically, the desire to live again among one's friends and family and continue the familiar ways of life one has enjoyed would certainly have as strong an appeal as a promise of life in another world which had never been experienced personally. A cursory examination of the history of this subject reveals that the belief in re-embodiment again on earth has been accepted by millions for centuries.

Today, the words *reincarnation*, *transmigration*, and *metamorphosis* are commonly and erroneously interchanged. There is, in fact, quite a technical difference between their meanings. The doctrine of transmigration supposes the possibility of the soul of man after death entering a plant, a bird, a reptile, or a bull; in fact, anything that is animate.

Transmigration

Wherever it has been a religious doctrine, however, transmigration has been governed by certain assumed supernatural laws: the form in which the soul incarnated being dependent upon its personal development and the experience to be gained dependent upon the form in which it is placed or the punishments imposed upon it. Usually, the transmigration of the soul into an animal has been accepted as an act of regression.

Primitive peoples are keen observers of animal life and behavior because of being contiguous to it in their own living. They presume to see a certain similarity between the characteristics of animals and the behavior of humans. By the law of similarity, then, there was to the primitive mind an actual bond or relationship to the human personality. Consequently, it was not difficult for such minds to assume that a particular species of living things possessed souls of humans that passed into them at death.

The Egyptians had three ideas regarding the human personality after death. One was the mystical union with God; the second, transmigration into an animal; and third, metamorphosis, or

the voluntary entering of the soul into another form. In the conception of the mystical union, the soul was returned to merge with God. It became *one* with the divine essence.

In this idea, we find an ancient expression, which prevails in many esoteric teachings today, of the highest form of mystical pantheism. In the famous *Book of the Dead*, a collection of religious liturgies and descriptions of life after death, we find such statements as "I am Ra [a god]" or, "I am Thoth." It was believed that when the soul had union with God, it was a complete apotheosis, the absorption conferring on the soul a divine power equal to that of God.

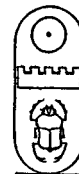
Some Egyptologists are in doubt as to what extent the Egyptians believed in transmigration, or the passing of the soul into animals. Some inscriptions seem to imply transmigration. There are scenes showing Egyptians driving swine before a god for judgment to be passed on them as if they possessed a rational soul.

On the other hand, there are examples of a metamorphosis—the belief that humans attempt to transform into other living forms. There are also indications that they believed that inanimate objects could be transformed into living ones, as the metamorphosis of a wax model into a crocodile.

The *Book of the Dead* has several chapters of magical formulas which give the dead the power to be transformed into whatever he pleases—a hawk, a god, a flower, or a reptile: "I am the swallow; I am the swallow. I am the Scorpion Bird [or white bird], the daughter of Ra."

Since the civilization of Egypt covered a period of thousands of years, its culture advanced and declined at different times. Prevailing religious conceptions during such a long period of civilization were both primitive and representative of advanced abstraction. As in many lands today, crude polytheistic beliefs and animism were concomitant with illuminated mystical and philosophical beliefs.

Theoretically, Buddhism teaches neither the existence of reincarnation nor, in fact, the soul of man. However, it does refer to a "stream of existence." There can be in Buddhistic doctrine a



continual renewal of births. This "turning of the wheel," or rebirth, is dependent upon man's deeds on earth. Rebirth in the strict sense of the Buddhist meaning actually is an act of retribution, a punishment, for not having attained a certain state of consciousness and moral values.

Rebirth is a retributive act of *karma*, the consequence of certain human deeds. Therefore, in effect, Buddhism conforms to the doctrine of reincarnation. In fact, Buddhism in some of its literature recalls how certain persons remember their former lives. Buddha, it is related, said that this recalling was one of the supernormal attainments of Buddhistic sainthood.

The ancient Celts had a definite belief in reincarnation, but not transmigration in that word's true meaning. The soul after death was thought to await its reincarnation. It continued to live during this interval, but in a manner quite unlike that on earth. After such a period of waiting and purgation, the soul passed into another human body. The Druids so firmly believed that man reincarnated into human form again that their burial rites required that they burn and bury with the dead the things that the deceased could use again in this new life.

There is a Jewish type of esoteric mysticism that includes references that can be definitely construed as pertaining to reincarnation. It is believed that the ideas are syncretic, that is, borrowed from early Egyptian and Indian teachings. This mysticism seems to be based on the following abstractions: "God is the creator of everything; therefore, souls are his creation. But does God continue an act of creation? Does he create souls as soon as men are born?"

This system of thought contends that God does not create new souls. He ceased creation at the end of the sixth day. Souls of the dead, it is implied, after a certain peregrination in paradise, return again to the lower world. However, from this system of thought there would appear to be, in addition, a reservoir of *unborn souls*. More souls were created by God than there were human forms at first. This paradise to which the souls go after death is a kind of world in which there is a realization

of the glory of the Divine. There they remain with those souls who are created but have not yet been born. It is also said that "Moses in ascent to heaven sees the souls of the great and pious and those who lived on earth . . . and those who are to come to life hereafter."

Herodotus, the celebrated Greek historian, says that the Greeks (Pythagoras, for example) gained their ideas of reincarnation and transmigration from the Egyptians. The Orphic school of Greece taught that the soul is imprisoned in the body as in a dungeon. It continues to return to earthly imprisonment until it finally attains the virtue of perfection. Plato, in his *Dialogues*, makes reference to this notion.

Myth of Persephone

The myth of Persephone, the daughter of Demeter, related that she sent souls back to the earth from the underworld in the ninth year when they were purified. After three such incarnations on earth, they continued an immortal existence "in the island of the blest." A purified soul is said to have remarked, "I have flown out of the sorrowful weary wheel; I have passed with eager feet to the circle desired." The wheel refers to the mystical wheel of fortune. Its revolution symbolizes the cycle of successful lives, the termination being the end of incarnations.

Heraclides Ponticus says that Pythagoras was permitted to retain the memory of his previous incarnations. He proved it, it is related, on the occasion of a visit to the Heraeum at Argolis. There he identified as his own the shield of Euphorbus before seeing the inscription upon it. Pythagoras implied that he had been Euphorbus, who had been killed before the walls of Troy.

It is also indicated from ancient writings that Pythagoras apparently believed in transmigration. Once he took pity on a dog being beaten. He said, "Beat him no more; for his soul is my friend's, as I recognized when I heard his voice." Pythagoras also declared that the essence of soul is in animals, but their reasoning being inadequate, its activity is impeded.

Plato proclaims that those who fail to emancipate themselves from the
(continued on page 58)

DURING THE LAST few decades, we have accumulated more material power than we have the moral strength to use: We are now threatened with disintegration within the crucible of our own scientific progress. Our civilization is extremely rich in material power, but whether this constitutes an asset or a liability depends upon the purposes and guiding principles by which the force is released and manipulated. Science and industry discover and develop material power, but the impulses of the human heart must give it worthwhile expression.

Science needs to be rescued from its present role of destruction. The human mind must be liberated from the dread that the fruit of its labor may be the means of its own ruin. Some of the world's leading scientists in the field of nuclear physics have expressed grave concern about the manner in which men have used their discoveries. People gifted with ingenuity and creative capacity must be given the assurance that in the future their genius will have a constructive role.

Purpose

Science and technology must have a new birth of purpose if our civilization is to escape suicidal destruction. Richard Byrd was right in saying soon after one of his polar expeditions: "It is not the geographical, but the moral limitations of the world that must be charted. . . ."

By the same infallible logic, Mohandas Karamchand Gandhi, who became "the great souled," the Mahatma, challenged this ultra-modern age with a new discovery and a new evaluation of the unlimited resources of the inner life of man. He shook the world with his demonstrations of that inner force, extending from a strictly disciplined single life to the scope of international relations.

Gandhi had a dream, and he sought to share it not only with his native India, but with the world. It was a dream in which all men were brothers. It referred to a time in which disputes between nations and the great segments of mankind would be resolved through peaceful means—a dream voiced centuries earlier by a certain Hebrew prophet: "they shall beat their swords into plowshares, and their spears into

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Mahatma Gandhi Had A Dream

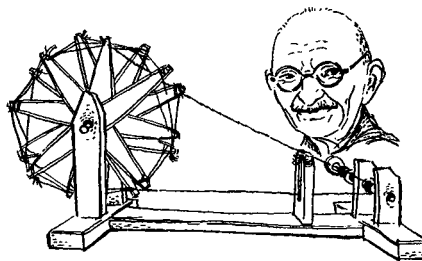
*Man's spiritual resources
can meet the challenge
of social problems*

pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Gandhi introduced a new level of leadership and illustrated in his own personal life that unique relationship between the leader and the led. This may be summed up in four significant words: humility, love, faith, and participation.

When one's inner life is properly adjusted to cosmic principles, he is ready to be involved in great causes. Gandhi felt a deep sense of obligation in the presence of human distress, and he dared to become involved. For that reason, people of all faiths, races, and nationalities admire him and appreciate the contribution he has made to our civilization.

Those who try to dismiss him as a dreamer need to be reminded that from time immemorial men have dreamed and that out of those dreams has come



No prison can hold captive a just cause.
—M. K. GANDHI



the real progress of the world. The list of such dreamers is long and impressive—in the fields of science, exploration, philosophy, and religion. Study the march of progress on any front across the centuries, and it will be discovered that well ahead of all true signs of advance have been the dreams and visions of those in tune with the Infinite.

Vision

In this technically advanced and pragmatic age, men and women are needed who will dare to dream and not be content to accept the *status quo*: Not only those with keen insight into conditions as they are, but also those with the vision and moral sensitivity to enable them to see conditions as they ought to be; men and women equipped with the necessary courage to implement the principle of "oughtness" into the processes of private and public life.

Gandhi emphasized the futility of using material force to gain desired ends when its employment was out of harmony with moral and spiritual principles. He placed great stress on the importance of developing the skills and disciplines of the inner life and of drawing upon these resources in dealing with complex social problems. It is obvious that he had an important and timely message for a world where so much emphasis is being placed upon the material aspects of life and where so many are depending upon scientific and technological superiority for national security.

Many believe that only the largest and most powerful bombs and rockets and being the first to reach and control

strategic bases in outer space mean adequate defense. But Gandhi reminded us that such emphasis on materialistic defense, important as it may be, will not defend us in the presence of what we are up against. He called attention to a mighty empire within where thoughts, good or bad, rule; where aspirations noble or ignoble stir; where subtle schemes are conceived, and where attitudes and dispositions are spawned and nurtured.

Through his simple and unique life, he made an invaluable contribution to our civilization. Soon after Gandhi's assassination, Dr. E. Stanley Jones, for many years a friend and careful student of his life, enumerated his important contributions: "(1) a new spirit and technique — *Satyagraha* ('truth force' or non-violent resistance); (2) the emphasis that the moral universe is one and that the morals of individual, group, and nation must be the same; (3) his insistence that the means and the ends must be consistent; (4) the fact that he held no ideals he did not embody or was not in the process of embodying; (5) a willingness to suffer and die for his principles." (*Mahatma Gandhi, An Interpretation*, Abingdon-Cokesbury Press, New York, 1948)

The late Prime Minister, Nehru, asked which he considered the greatest contribution of Mahatma Gandhi, replied: "Means and ends must be consistent." Such opinions and evaluations are typical of those who knew Gandhi best. The impact of this humble man has been keenly felt by both East and West and by political, social, philosophical, and religious leaders around the world.



READ THIS ISSUE'S DIRECTORY

Please note that a *World-Wide Directory* of Rosicrucian Lodges, Chapters, Pronaoi, and Grand Lodges appears at the back of this issue. Members are encouraged to attend and participate in those nearest their homes. Consult the directory; then write to the Grand Secretary, Rosicrucian Order, AMORC, San Jose, California 95114, for complete addresses. (In countries, except England, which list their own Grand Lodges, addresses of local bodies can be obtained from the respective Grand Lodges.)

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Digest
February
1965**

IT IS NOT the past that determines present and future; it is conditions *now*. These may be the residue of previous moments, but they are potent only because they exist now. If a satellite rocketed into orbit ultimately falls back to earth, it is not because it was put into orbit sometime ago. It is because forces existing now cause it to fall or to escape into space—a slight imbalance between its momentum and the pull of gravity. Tracing the past cause and effect, we may apprehend more clearly the nature of a present factor; but there is still need to relate it to present conditions and to their inherent combined results.

In the matrix of all factors at this instant is the seed of what will be in the next instant, or the next year, the next era. The future doesn't "bring" itself or its effects to us. Actions *now* bring results—not in a temporal dimension but in a lineage of cause and effect.

All things and conditions are always proceeding, but this change never exhausts the present. Our realization also changes, but change is not just the illusion of our changing consciousness. A cosmic "snapshot" of circumstances now, in their essence, would show them all in a "going" condition. This continuous flowering of the real present is the mystics' concept, in contrast with time itself considered as primary movement or dimension.

Right at this instant, in any thunderstorm, electric potentials are building up which demand that lightning strike in the next instant. In present weather conditions over the world are the determinants for tomorrow's storms. It is the business of weather observers and analysts to become aware of these factors, to discover and keep track of them.

In our personalities, in the psyche sometimes veiled from present awareness, are forces and patterns that dominate present and shape future behavior. They are composites of basic life forces and the results of earlier choices which we made consciously or unconsciously. Let there be no doubt that many choices are dictated in the deeper mind without conscious knowledge; the reason behind the reason is masked or hidden. In the same way, there are group factors—family, community, or cultural atti-

EDGAR WIRT, Ph.D., F. R. C.

The Importance of Now

Both the Past and Future are implicit in the Present

tudes—which nurture not only future events, but also our responses to them.

In the physical world, social world, and individual world there seems to be gradual progress in becoming aware of present conditions. It is natural in our culture to look for causes in the past, to isolate a specific event and look for its antecedents. But because it is necessary to isolate an event in order to study its causes, we may overlook the intricate web of factors with which it is interrelated *now*.

When a person with emotional disturbances is guided through a process of psychological analysis, he searches into his past, into early childhood, for incidents and circumstances that shaped some of his adult reactions. But it isn't enough to discover and blame those earlier circumstances. That is one way of entry into the unconscious dilemma, but it has to be traced into the present and recognized here and now. The present implications may be sensed immediately or may require further analysis.

The Complete Present

If, at this instant, we could know all the factors, forces, and conditions that exist everywhere, we would comprehend how things got to be this way and know perfectly what to expect next. Both phases of realization would be possible because the "going" condition of all things points in both directions: going "from" and going "toward." In this sense, the present "contains" both past and future. The Hindu concept of the *Akashic Records* is this concept of totality and completeness: All that has been and can be is implicit in the present moment.

According to an ancient Chinese system of divination, all factors existing



at any instant have a momentary relation to each other in the whole scheme of things, no matter how much chance seems to play a part. Dr. Carl G. Jung states in his Foreword to Wilhelm's translation of the *I Ching* or *Book of Changes* that "The matter of interest seems to be the configuration formed by chance events in the moment of observation, and not at all the hypothetical reasons that seemingly account for the coincidence. While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment. . . .

"This assumption involves a certain curious principle that I have termed synchronicity, a concept that formulates a point of view diametrically opposed to that of causality. Since the latter is merely statistical truth and not absolute, it is a sort of working hypothesis of how events evolve one out of another, whereas synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar interdependence of objective events among themselves as well as with the subjective (psychic) states of the observer or observers."*

This method assumes that the chance pattern at any specific instant takes on something of the nature and qualities of the total configuration of factors existing at that instant, including the seeker or observer. This obviously is not an attempt to determine "what the future will bring" but to disclose present factors which bode good or ill for the project at hand. Since factors within the seeker are central to his problem, the "chance pattern" portrays what he must take into account in his own character.

After we have endowed a desire with creative energy, we use a mental process that is the opposite of concentration. Instead of focusing to exclude anything extraneous, we expand the scope of attention to include as much as possible.

We open the gates to swift "free association" with all parts of our knowledge and experience, soliciting anything that may have a bearing on the matter. We expect intuitive insights. We court a sort of supra-personal realization of "things we didn't know we knew." We ask questions in novel places that just now appear likely. We become sensitized to anything in our daily lives that might be pertinent, things that normally would be disregarded. Out of the surprising wealth that comes into consciousness, we fashion the ways and means or find the goal itself.

Personal Development

One's personal development or regression is in each act. To abandon in a moment some principle of action is, in this same moment, to cut oneself off from the support and benefit of that principle. To use questionable means to attain an end produces not the end that is desired but the end that is inherent in the means. A government established by force is not likely to be a stable government, but one subject to being displaced by force.

Often circumstantial results appear later, revealed only when circumstances are appropriate. But the switch was set, a door was opened or closed, in the original moment of choice. Because of this initial set, whenever pertinent circumstances appear, their effect on us is in part predetermined—not just once, but again and again, until the "set" is changed. (Predetermined results from our own choices are no kin to the notion of predestination, which is not compatible with the idea of karma.)

This immediate compensation is "built in" in each situation by the fact that no partial situation can exist; the whole appears wherever a part appears. Emancipation from such conditions, from the "wheel of life," is emancipation from a delusion that we can have some of the results of an action without having all its results.

The immediacy of cause and effect was emphasized by Emerson in his essay *Compensation*. He said, "Though no checks to a new evil appear, the checks exist and will appear. If the government is cruel, the governor's life is not safe. If you tax too high, the revenue will yield nothing. If you

**The I Ching* or *Book of Changes* (The Richard Wilhelm translation, Foreword by C. G. Jung), Bollingen Series XIX, 2nd Edition, 1961. Quotation used with permission of the Bollingen Foundation.

make the criminal code sanguinary, juries will not convict. If the law is too mild, private vengeance comes in."

When we accept fully the results and responsibility for an action, we may feel contrite; we may discover the need for redress or restitution to someone. This could be a new obligation, with its own penalties for being disregarded; but it is not the essence of atonement. Fortunately, we can offset some liabilities by developing other merit; but atonement is not simply the balancing of a debt. At its core, atonement is attunement, the "about face," the moment of realignment *now* with a principle of thought and action for which we gladly accept the total results, with which we can live in its entirety.

Compensation

In the principle of compensation, which we call *karma*, it is not so much our actions and choices in the past which shape our present destiny but the residue or carry-over of those actions as it exists in us now. It is our current attitudes (traceable perhaps from the past) which affect our present and bespeak our future. As we uncover or bring to light these conditions and make our choices anew, immediately the karma is modified. Ignorance of our present selves is the screen behind which karma operates seemingly in retribution, based in part on actions without compromise. Conceived as purposeful, karma attains its purpose in those present moments when we see more clearly and adjust our actions accordingly. We may not be able to alter some of the critical factors that exist, but we can, even in small degree, alter our own relationship in the total pattern.

The present also modifies the past as it is accessible to us in memory, records, and expositions based on these. Of course, there is the constant incre-

ment in what we call the past as each completed moment adds to it. Memories fade from disuse and so diminish the past that we can recover. Memories revived also become changed; they get filled in, rounded out, made more reasonable. In these ways, our personal past is modified. Events re-created through recall or regression are normally different from the original experiences because they are framed in our understanding now.

Even the recorded past is subject to change. We have seen modern instances of history rewritten to justify a national point of view. New research and discoveries such as the Dead Sea scrolls make it necessary to rewrite history.

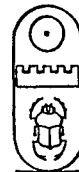
Inherited ideas and doctrines pertain to the present. The idea of reincarnation seems at first to be concerned only with a personal past and future. Yet the most pertinent and interesting question is, If it be true, what difference does it make now? Many poets and writers have used this idea where their thought could be encompassed by no lesser concept. The idea reflects something present now in the thoughts and feelings of men. None of the great doctrines of religions, none of the great myths and allegories of antiquity, could have survived if they did not have a relation to universal human experience which exists now.

In brief, past, present, and future are aspects of realization. There is no parallel in actuality to which they correspond. Thoughts, lives, things, and conditions do exist—only now. Past and future, cause and effect, are intrinsically in the present and are accessible to consciousness insofar as intuition grasps broadly the "going" condition now. Constant change never exhausts the present. So, we might say that only "now" exists, only the present is real because only in the present is there actuality.



**DATES
CHANGED**

Atlanta Rosicrucian Conclave (sponsored by Atlanta, Georgia, Chapter), originally scheduled for February, will be held on April 17 and 18.



HAROLD HELFER

The Much Painted Portrait

EVERY TOWN, I suppose, has at least one "character." Some, perhaps, more eccentric than others; but Sam Tobias, who lived in our town, would probably have qualified in any other.

The strange thing was that in most ways Sam didn't seem eccentric at all. He was a fireman, and you can hardly be more normal than that. He was an Elk, belonged to the American Automobile Association, and even saved trading stamps. Even his hobby wasn't unusual as far as that goes, for he was a painter.

Lots of people paint. Any street in any town has at least two or three amateur artists. The fact that Sam Tobias painted girls wasn't in itself too eccentric, either. After all, it was natural since he was a bachelor. What did make it odd was that it was always the same girl.

When I first came to know Sam, he'd already made about 75 or 80 paintings of her. It was strange, no doubt about it, to go into his house and see paintings all over the walls in all of his rooms—all of the same girl.

She was pretty, you had to say that—small-boned and petite, dark-eyed, with lovely features. There was a wistful smile on her face. I don't suppose any of these pictures were exactly the same. They had been painted from slightly different angles, but they all looked about the same; all had that same soft smile.

Not being an art critic, I really don't know how good any of them were. People seemed impressed and wanted to buy them, but Sam Tobias wouldn't sell, not a single one; said he couldn't bear to part with any of them.

As far as I was concerned, though, the oddest part of all this was that there wasn't any such girl. "She came to me in a dream once," he said; and he kept painting her as she was in that dream.

That I happen to know about all this came as a sort of accident. I went to the fire station and saw Sam there in a corner—not playing checkers or dominoes or reading a book as the others were doing, but with brush and palette, painting a portrait of this girl. He was so serious and it was so plain that he was putting everything he had into it that I struck up a conversation with him. We became friends, and he invited me over to his house.

I used to go over there to talk to him when he wasn't on duty. It was interesting talking to him although, I suppose, the paintings of this same girl hung all over his house made it the fascinating thing it was. I kept seeing her long after I had left Sam's place. Even when the face had finally faded from my mind, I could still see that fleeting smile.

People seemed to think Sam never married because he had fallen in love with this girl. I'm not sure. She had just shown up in a dream; and from what I could gather, that had been only once.

Not even when Sam got sick and needed money for doctor bills would he sell any of his paintings. If he had, he might have lived a little longer; but the fact is that one October day, the 20th, to be exact, Sam Tobias died.

I'll never forget the talks I had with him. I'll never forget, either, that house so full of paintings that everywhere you looked you saw them. In the end, he must have had 100, maybe more. I'll always remember Sam's funeral, too. There must have been a couple of dozen or so people at the service, most of them firemen.

And I'll never forget what happened at the cemetery. A kind of misty drizzle had been coming down all day long. There was hardly anybody there. Something made me go, for Sam was a lonely guy and in a way I was his best friend. But my car stalled and, by the time I got out there, it was over. A handful of men, their heads bowed under umbrellas, were coming out through the gate.

I didn't know what I was going to do when I got to the grave, just stand there, perhaps, for a little while; but the problem was finding it. There were several new graves with only lot num-

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bers on them. I was about to give up when I saw somebody standing on the other side of a clump of bushes looking down.

It was a new grave, and I knew it was the one I was looking for. I knew it was Sam Tobias' because of the girl standing there. Even in the rain and

the misty grayness, you could tell she was young and pretty. Somehow I knew she was the girl Sam had always painted. She didn't pay any attention to me and left almost as soon as I arrived—faded away, really. One thing I couldn't have been mistaken about—her touching, half-sad smile.



Science Recognizes the Human Aura

FOR MANY decades, science has scoffed at an age-old postulation that an etheric field surrounds the human body. This field is referred to in certain metaphysical and mystical literature as the *human aura*. It is a field of sensitivity by which the individual can react to certain conditions which impinge upon his invisible vibratory nature. In effect, it is said to be like the magnetic field that surrounds the pole of a magnet and which may repel or attract that which enters it. Under certain conditions, this aura has been visibly perceived; but in most cases it has been a *psychic* phenomenon only, that is, one becomes conscious of it other than through his physical receptor sense organs.

Science has brought forth the admission that man has a "body-buffer zone" by which he is able to become aware of objects which intrude upon this zone even though he cannot perceive them with his usual senses. The following is a quotation from an article by Delos Smith, released by the United Press International:

An idea newly advanced for large-scale scientific testing is that every person emotionally maintains a personal space around his own body, "a body-buffer zone."

It is an idea anyone can test as regards himself. In his approaches does he always stop at the same distance from the person or the object

approached? Will he approach a hat rack closer than a woman—or another man?

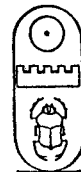
Drs. Mardi J. Horowitz and Donald F. Duff had the idea and put it to its first, preliminary tests, involving 285 men and women. That is not nearly enough to prove anything about people in general.

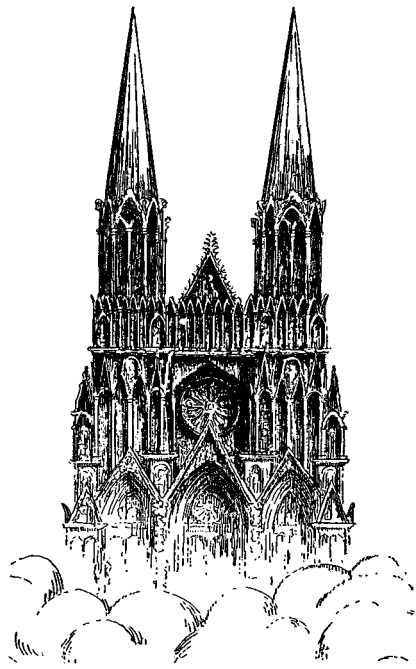
But each one turned out to have a "body-buffer zone." It could be compressed, since they consistently approached a hat rack closer than another person. Both men and women were standoffish in the same footage with persons of the opposite sex as with those of their own.

This is quite serious science. Important, too. It bears on efforts to really understand the human being as he ticks along inside the fortress which is his or her body.

Psychological science has established that all persons carry in their minds a "body image" of themselves. The new idea is that this image is of more than the body and includes "a sensitized projection of the immediate area around the body."

Horowitz experimented with personnel and patients of the U. S. Naval Hospital in Oakland, [California], and female volunteer workers and female patients of the Langley Porter Neuropsychiatric Institute, San Francisco.





Cathedral Contacts

THE MARK OF WISDOM

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

THERE ARE MANY people who confuse the meaning of knowledge and wisdom. Actually, wisdom is not necessarily an attainment which can be measured by intellectual achievement. There is no doubt that our capacity to accumulate knowledge and our ability to understand and interpret it will contribute to wisdom if that knowledge is properly utilized. The important fact to remember in connection with the meaning of these words is that intellectual achievement alone does not necessarily produce wisdom. The same principle also applies from the opposite point of view: Wisdom is not always an indication of intellectual achievement in certain fields.

Some years ago, it was believed that culture was represented by an individual's knowledge of many subjects. It is through this belief that the concept of an education in the liberal arts was conceived. Regardless of one's specialty, much time was devoted to the study of languages, history, sociology, the arts,

and science. Today, the tendency is toward more specialization because there is a necessity to be able to perform the functions of a specialty.

Many have lamented the fact that the family doctor or general practitioner is disappearing from the scene, his place taken by competent specialists who, nevertheless, lack the warm touch of the friendly association made possible with an individual in whom one has developed confidence. But there is an argument for the other side of this concept, also. In cases of serious illness, the impersonal analysis by competent specialists is sometimes more important than the friendly relationship with an individual. This point could be argued further, however, in that the confidence in the individual is sometimes of more benefit than the specialized or highly technical tests.

Wisdom is the ability to judge soundly and deal sagaciously with the conclusions that have been reached as the result of the accumulation of knowledge and as the result of one's experiences. This is especially true when the conclusions are related to life as a whole and to human conduct and behavior. The ability to draw upon knowledge and experience and put them in proper perspective in order to adjust to the demands of living is an indication of wisdom. That is, wisdom is the ability to make sound judgment regardless of whether one's knowledge or experience is small or vast.

In the world today, dominated by technology and an underlying materialistic philosophy, the premise of science that factual knowledge is certain is being more and more accepted. There are more individuals who are positive in all their assertions because of the scientific training which they have received. They are able to analyze almost any situation or any activity on a basis of reasoning associated with mathematics—the conclusion having only one possible answer. This has led to the general feeling that knowledge is sure and positive and that all other conclusions, concepts, and decisions are more or less tenuous.

Nevertheless, there is a statement in the book, *Unto Thee I Grant*, "The wise man doubteth often." Here we see an illustration of the difference between

wisdom and knowledge. Knowledge has a tendency to become positive; when too positive, it becomes bigoted and the possessor of it narrow-minded, closing the mind to possibilities that lie outside the realm of those facts which have been accepted as firm knowledge. On the other hand, the truly wise man is willing to change his mind, willing to re-examine facts, willing to raise doubts, knowing that the positive knowledge of yesterday may be cast aside today or tomorrow.

Another difference between wisdom and knowledge can be found in the fact that a wise man of yesterday or of the past century or of many hundreds of years ago, if he lived today, would still be wise. Socrates, for example, was considered wise by his contemporaries as well as by those in more modern times who have studied his philosophy. As a wise man, Socrates doubted often and claimed that he possessed no wisdom, but we know that he was wise in his judgments. If he lived today, he would still be a wise man in spite of his lack of familiarity with modern technological advancement and the scientific principles accepted as fact long since his time—even in view of his lack

of that knowledge—and his conclusions would stand out from those of many of his fellow human beings.

Wisdom is to a degree a part of our total being or, at least, a function of total consciousness. It is not like an isolated sense faculty. It is a coordination of many functions of consciousness and of the mind within us. The mark of wisdom is not based merely upon what man knows but upon how he uses knowledge or material possessions; nor is it related to the amount or number of possessions that he has or controls.



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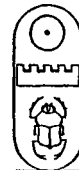
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E. W. CLEARY, M. D., F. R. C.

Suffering Is A Mystery

*Personal observations
on the psychology of pain*

A CHILD OF THREE looked on as his father rubbed liniment on the horse's leg "to make its hurt better." His baby brother lay in his cradle crying and waving his hands. The child thought, "Baby's hands hurt. The medicine will make them well." He poured on the liniment. Wild shrieks brought his mother and a bad time for the would-be physician.

Pop, a neighbor, was hurt, and the same boy, who was now four, saw the red oozing among the hairs on his big arm. There was a gaping wound that seemed to hurt his wife and daughter more than it did Pop. Why?

At five, this boy in a sudden frenzy of rage dashed outdoors, grasped a drooping tree branch, and threw his feet above his hands. He fell, his head striking a stone. There was pain and bleeding, but the fierce anger was gone. Why?

At seven, he confided his love for a little flaxen-haired girl to an old man. He poured out of his heart all of his dreams. Later in a group of grownups, he heard the old man repeat it all. The grownups were amused, but the boy was miserable.

When he was twelve, he drove a large splinter completely through his thumb. The pain was intense. He clamped his thumb in a blacksmith's vise and pulled out the splinter with horseshoeing pincers. The pain subsided as soon as he knew how he was going to get the splinter out. Why?

Then there was the experience in the oil derricks. He learned that pain was likely to persist and even to increase if paid much attention. If one kept busy and turned his attention elsewhere, pain usually decreased or ceased altogether. It seemed best to try to ignore it. One

bitter cold day his hand was severely crushed. Nausea overcame him momentarily, but soon he carried on as usual although the hand was sore and clumsy for many days.

After a sleepless night with a torturing headache and raging inward heat, he went to work. His head throbbed, but he worked on until the dinner call. After that his mind did not register. He felt cool and relaxed when he awoke. The doctor said, "You've passed the crisis. Stay put and get your strength back."

"Stay put! Nonsense." He staggered to the old bureau to be confronted by an emaciated face in the cracked mirror. Not his, surely? Then he learned that when he didn't appear at dinner he had been found delirious and had been unconscious for ten days.

The chastening effects of illness soon wore off and he lived again with the devil-may-care drive of a robust young animal, responding to the urge of primitive appetites without acute concern for character or conscience. At times, joy seemed purely to possess him. He felt a kinship with all nature, and his heart sang like a bird in spring.

Even during the ecstatic intervals, however, he knew there would be depths of despondency. Sometimes he was possessed of an arrogant sense of superiority, sometimes aware of the fraudulence of such a mood while it was still on him. Shame and self-contempt would take him over and the flagellations of conscience bring him low.

At length, he lost one dearly loved and sought to assuage his agony by furious activity. In his reckless violence, he seized a knife and cleanly cut off a wartlike growth on the back of his hand. Then he pressed a red-hot iron to the bleeding area. There was smoke and the odor of burning flesh but no local pain. Afterward, his heartache seemed more bearable.

As a student of medicine, he learned that pain stemmed from three things: a local irritation, a carrier, and a center of reception. In short, it was the brain's translation of a message brought by a nerve from an area of injury or disease.

If one could "throw a switch" on a nerve, pain could be prevented. Per-

haps painkiller drugs "threw a switch." Even so, was this the proper way to deal with pain? Why is pain? Is it a warning? Where lies the value, then, of drugs for pain relief?

Years of medical practice resulted in a variety of contradictory and confusing experiences: Complaints of pain where no cause was discoverable, even of pain in limbs long amputated. Some who seemed to have abundant cause were conscious of no pain, while others who lacked any evidence of physical disorder complained long and bitterly.

Simple measures relieved some of severe suffering, but nothing seemed to comfort others. Pain which defied treatment sometimes vanished spontaneously—once when the doctor merely appeared at the door. But there were others to whom the doctor's coming brought paroxysms of suffering. Ultimately, the conviction could not be escaped that secrets concerning pain were hidden in the realm of the emotions. Obviously, fear played the villain in many dramas of pain.

Sometimes, fear could be used to defeat it. There was the case of the young man whose finger was so severely infected that the nail had to be removed. At the mention of an anesthetic, the patient recoiled in fear. Ordinarily, without anesthesia, the operation would be both brutal and impracticable. In this instance, the doctor used the patient's fear to advantage.

"Villain" Defeated

Instruments in hand, he maneuvered so that the patient could not see what was being done. While arguing with the patient concerning the advisability of the anesthetic, he proceeded to remove the fingernail piecemeal. A nurse looked on pale and wide-eyed. When the last bit of nail had been removed and a dressing applied, the doctor acknowledged himself beaten in the matter of the anesthetic. The patient said to the nurse, "I've got the doctor buffaloed." Much shaken, she replied, "The doctor has you hypnotized."

But this experience may have made the doctor too confident of his ability to manage pain unconventionally. A huge lumberjack refused an anesthetic when he had to have his small toe

amputated. The doctor tried to control his attention, but the patient's face went white and he roared, cursed, and sweated profusely.

Another time, though, on a stormy night, he was called to attend a woman in labor. Nurse and kit bundled into an old Model T Ford, they traversed five miles of rough mountain road. The chloroform for the anesthesia was missing when he unpacked the kit. What was he to do? He slit the cork of the alcohol bottle and arranged a wisp of cotton so that its contents could be dripped onto the anesthetic mask.

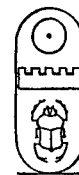
Informed of the predicament, the nurse was told to drip alcohol on the anesthetic mask. To distract the patient's attention, a harangue would be kept up about how she was administering the anesthetic. The nurse was to support this "smoke screen" by talking back. But the doctor's ranting so shocked her that she forgot to answer back.

Progress seemed slow but not actually difficult. When both baby and mother had been properly taken care of and doctor and nurse were preparing to go, the patient held out her hand and said, "Doctor, I want to tell you how fine you were about that anesthetic. I never felt a thing." The doctor gravely shook her hand. Hardly were they out of earshot before the nurse exploded with peals of hysterical laughter.

In a case of corrective surgery necessitating painful daily postoperative adjustments, heavy sedation was required and occasioned the doctor much worry. "Please give my poor wife more morphine," her husband implored.

"Not more morphine but more intelligent behavior is the answer," the doctor scolded. "Your wife's attention is fixed on her pain and you're commiserating with her, causing her to feel more and more pain. One can practice feeling pain just as he can practice making music or painting a picture. Why don't you try to divert your wife's attention?"

Good came of it. The husband provided a few simple materials and his wife soon became so interested in making figurines that she almost forgot her pain. She had talent. Eventually, her figurines were in such demand that sale of them provided a good income. Pain



thus became a springboard from which she vaulted to a more rewarding life.

There came a time when the doctor himself had to face surgery. It involved extensive cauterization. The first post-operative dressing promised to be a severe ordeal, and the young doctor assigned to this task dreaded the procedure. Sedation was not in order; so the patient concentrated all his attention on the young man whose face was a study in vicarious suffering. Shreds of flesh pulled away with the dressings. Evidently astonished because there was no flinching or outcry, the dresser completed his work in silence and went away like one bemused. The experience was unique. Many times since, pain from relatively trivial causes has been

experienced without such complete immunity.

How shall this matter be summed up? What is the relation of pain to fear, to sorrow, to anger, to hate, to fatigue, to frustration, to despair? Why is pain ennobling to one and degrading to another? Is pain in all of its Protean aspects a manifestation of discord? May not all of these questions ultimately merge into one: How can man achieve complete harmony between his mortal mind and his immortal soul?

During those rapt moments, when peace and love seemed fully to possess his passive body, did the stumbling creature approach the gateway beyond which lies the answer? Frankly, experience leaves me wondering.



REINCARNATION, FACT OR FANCY?

(continued from page 46)

burden of corporeal things cannot rise to the pure elements above. They are dragged down into an underworld where they live as apparitions. Later, their souls are again imprisoned in some form, the very sensual being transmigrated into lower animals such as wolves, jackals, etc. Those who lack philosophical virtue but live respectable lives become bees or even men in their next existence. Only those who devote themselves to philosophy and the exalted reason—which in man is considered divine—are entirely exempt from further incarnations.

Orthodox Christians most often abhor the belief in reincarnation, either because of their unfamiliarity with the subject or because of religious dogmatic prejudice. They wilfully or otherwise identify it with transmigration and metamorphosis. There are numerous references in the Bible, however, that can only be properly understood in terms of the reincarnation of the soul. Such quotations are too numerous to consider here; however, in his excellent book, *Mansions of the Soul*, a treatise on reincarnation, Dr. H. Spencer Lewis has cited many of them.

To many intelligent persons, the doctrine of reincarnation seems to be more

in accord with what they consider *divine justice*. To them, rebirth affords the opportunity for man properly to expiate for his mistakes—or sins, if you wish to call them that. To such thinkers, reincarnation is a compassionate principle which allows man more than just one short span of mortal life in which to learn how to achieve a harmony with cosmic and divine laws. It is contended that, if spiritual truths are more profound and more vital than mortal knowledge, souls should be allowed a greater span for learning than that provided the mortal mind.

Certainly, a belief in reincarnation cannot detract from the development of the moral sense or an appreciation of spiritual values; nor does it lessen man's mystical unity with whatever he considers to be the initial and infinite cause. The charge that it cannot be substantiated—so often leveled at the doctrine of reincarnation—could likewise be laid by perverted personalities against the belief that the soul exists in a paradise or heavenly state for eternity. There are traditional and sacerdotal authorities for and against all of the different *human conceptions* of the immortality of the soul.

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PAUSE A MOMENT and select your favorite color. If it is red, say those who have studied the matter, your life is directed outward. You are quick to judge people, a born optimist.

If you choose yellow, you like novelty, have imagination and a nervous drive, and search for self-fulfillment. You are inclined to be high-minded and find companionship necessary for your mentality.

Blue is the color of introspection. If you prefer it, you are conservative and accept your obligations. You are a loyal friend and likely to be a conscientious worker.

If you prefer orange, you are social by nature, with a quick tongue and an easy smile. You will do well in a profession where you come into contact with the public.

Green is the color of the normally balanced. It is often favored by the American businessman or clubwoman.

If you like purple, it is likely to be an acquired choice; those who prefer brown are usually conscientious workers, shrewd or close with money, and obstinant; gray is preferred by mature people since to them it symbolizes life on an even level. Black is sophisticated, a color which hides real personality, and its wearer usually assumes a proper and polite manner.

Response Not Limited

Response to color is not limited. Housewives asked to test coffee from various colored cans agreed that the beverage brewed from coffee in cheerfully colored cans was more delicious. Actually, the same brand was in all the cans.

In experiments with colored cakes, people took servings of the white, yellow, or pink but refused the cakes that were blue, green, or black. Another experiment showed that superior food of an unusual color—for instance, green meat—was unacceptable and was declared to be tasteless.

Colored lights affect one's sense of timing: Under red lights, time is *over*-estimated; under green, it is *under*esti-

MARCELLE SCHOENEMAN, F. R. C.

Choose A Color

*—and the world
will know the inner you*

mated. College students react more quickly under red light than under green. Bright light seems to speed up muscular but hinder mental activity.

Doctors can tell much from the color of a patient's skin: Bronzing occurs in many cases of diabetes; in pellagra, the skin becomes a deep red; bright cherry is found in carbon monoxide poisoning; white patches are typical of the ancient scourge of leprosy.

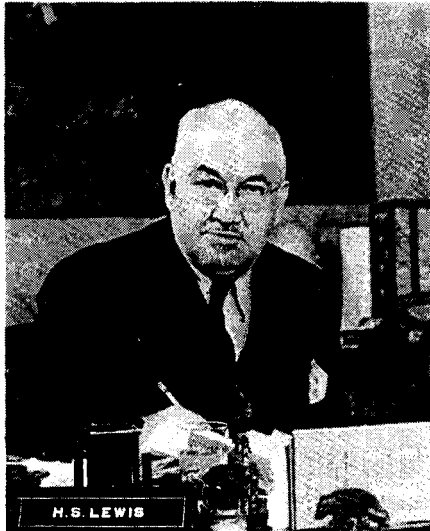
In the mentally disturbed, color influences blood pressure and, therefore, affects the patient. It is not so much which color that is important, but which the patient likes. Color films or a color organ also have good effects on patients.

Many people see associations in color. This ability, called *synesthesia*, is apparently inborn. Some see color in sounds. A young friend used to ask his sister to play the "purple" song. Others associate colors with odors—those they like with pleasant odors; those they dislike with unpleasant. Still others see color in numbers or vowels.

An individual may think his color preference personal, but people show great similarities in this respect. In childhood, the order of preference generally is red, blue, green, violet, orange, and yellow. In maturity, men tend to keep this order although they may put blue first and red second. As a rule, women make this same change, and, in addition, move their childhood dislike of yellow to second low place and put orange at the bottom. As people age, they prefer blue, for as the eye begins to filter out blue rays, it becomes harder to see blue and, therefore, it is more favored.



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



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

Free Souls

WHEN SOMEONE says that he will not follow a system of teaching or belong to an organization that offers to point out the way to happiness, he invariably includes in his argument the threadbare statement that he wishes to be a "free soul."

As a young man, I used to listen to soapbox orators on the east side of Madison Square Park in New York City. Perhaps there comes a time in the lives of most men and women when they must allow the surging steam that has arisen within them to escape or else they will explode. I do not wonder that some newspapers call their letter columns, "The Safety Valve." Such columns give an outlet to those who must express themselves publicly before something serious happens. Soapbox oratory has been a safety valve for many.

The speakers seemed to be divided into two classes: those who agitated for freedom from capitalism and those who agitated for freedom from orthodox religion. The latter interested me especially. As I listened to one thundering forth his reasons why man should free himself from the enslaving influences

of religious doctrines, why he should get away from the ball and chain of a belief in God, and why he should look upon himself as the master of his life and the ruler of the world, I stepped out of the crowd to get closer to him in order to size him up.

Studying the ragged hat, soiled collar, frayed trousers, broken-down shoes, and unshaven face with its cruel, restless, haunted expression, I saw what a truly miserable creature he was. If he were an example of the greater freedom, happiness, joy, peace, and success which he advocated, I could not help wondering whether it were all worthwhile. Most of those in the crowd, presumably enslaved by the horrible things he described and, therefore, unhappy and miserable, were always better dressed and looked more cheerful than he.

Even the one who spoke against capitalism and proclaimed that he had been free of its influences for years looked as if he had been free of everything in life—especially its blessings—ever since he was born. I have talked to many of these seekers for soul freedom, or freedom of self, and invariably I have found them to be shiftless, going nowhere, not even knowing where they would go if they wanted to start going.

The "Free" Cork

They reminded me of a cork out of a bottle which, suddenly cast upon the surface of a great ocean, bobs up and down and goes hither and thither as the waves or winds push it. If the cork had any will power at all, it could not exert it because that would indicate a limitation of its freedom. So it can only float along, moving northward and then, for no good reason at all except that the winds change its course, it moves eastward.

It always looks as though it were going somewhere, but you know that it is not. It may take one year or a hun-

*The
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dred years of being pushed and battered on the open sea, run over by vessels, nibbled at by the fish, before it is finally washed ashore in some out-of-the-way place to die of loneliness. While in the water, it is serving no useful purpose, rendering no good to anyone, fulfilling no mission, being of absolutely no value to anyone. But it is absolutely "free."

Those who are the happiest and most successful belong to something or someone, for association and companionship are requisites for success in life. The moment one tries to separate himself from cosmic dictation, cosmic attunement, spiritual inspiration, and human association, he is no longer a human being but only a muddle of the earth's elements.

There is no freedom that is essential to one's well-being except that which comes from the censuring voice of conscience. It is far better to be chained and bolted within an iron cell than to be

like the floating corks on the sea of life. Contact with human beings, even of the lowest types, will teach one valuable lessons and help him to evolve and prepare himself for another incarnation. Freedom from these benefits does nothing to aid the evolution of the soul personality.

So, associate yourself with those who have the highest ideals and are struggling upward and at the same time extending a hand to those beneath them who are also struggling. Become a part of the human brotherhood and do your bit to encourage all the rest in life's great struggle. Attune yourself cosmically as well as mundanely with all of the activities of the universe so that you can sympathize with all living beings, understand their problems, and be one with them. Remember that self-mastery does not bring isolation and separation but association and companionship.

Rosicrucian Digest, October 1931



Medifocus

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

March: Félix Houphouët-Boigny, Chief of State of the Republic of Ivory Coast, is the personality for the month of March.

The code word is SUP

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



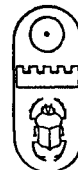
LEOPOLD SEDAR SENGHOR

May: Leopold Sedar Senghor, President of the Republic of Senegal, will be the personality for the month of May.

The code word will be POLL

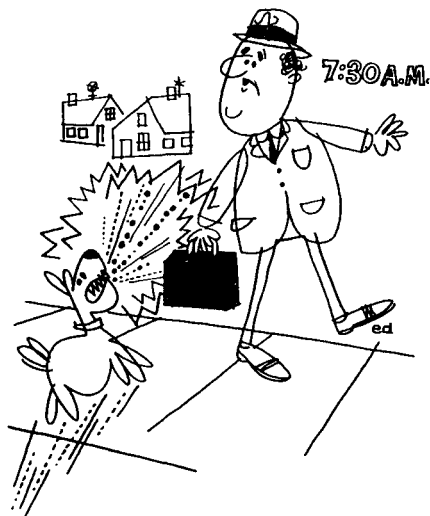


FÉLIX HOUPHOUËT-BOIGNY



Our Noisy World

TODAY'S civilization may be the most advanced, but it is also the noisiest. Day and night, factories, autos, jet planes, radio, television, and a host of household appliances pour out a variety of sound. When these mechanical marvels show any sign of letup, animals and children seem capable of filling the gap.



With the amount of noise reaching new highs all the time, it is not surprising that a real interest is beginning to be taken in noise control.

According to a university study, a typical office worker spends an average of 19% of his energy fighting noise. Experts class noise with poor ventilation and lighting as a cause of lower industrial output and higher accident rates.

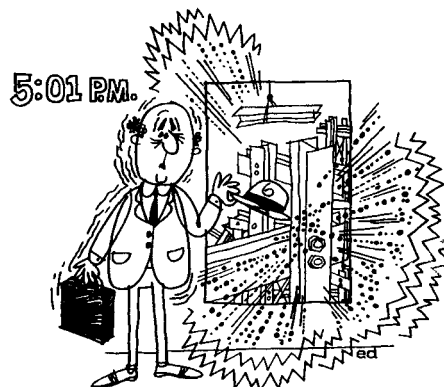
Physicians blame the increase in common, everyday noise for contributing to a variety of health problems. Concern over noise and its effects is spurring the growth of a new concept in house and apartment construction—sound conditioning. Modern architectural styles have increased the use

of flat, hard surfaces, causing sound waves to bounce off of them like golf balls. Add the vogue for area rugs and fewer pieces of overstuffed furniture and a room is virtually defenseless against the onslaught of sound waves.

Basically, noise control, or sound conditioning, is simply the control of unwanted sound, whatever the source. It is not sound proofing (the complete elimination of sound) since the absence of sound is as bad in its way as too much sound.

Extensive research at the acoustical laboratory of the Owens-Corning Fiberglass Corporation has developed a number of applications of insulating and sound-absorbing materials and construction techniques that will take the clangor and din out of life in a house or apartment. In a house, for instance, sound transmission through walls can be reduced by changing from the standard stud partition to partitions with slit or staggered studs. The addition of fibrous-glass insulation blankets or noise-stop boards will further reduce sound transmission substantially. Floors and ceilings can be sound-conditioned by using noise-stop boards as a floor underlayment. Gypsum board ceilings mounted on resilient clips with Fiberglass insulation blankets in between the joists is one way of providing additional sound isolation.

Doors and windows are important, too. Staggering interior doors instead of facing them across hallways reduces passage of sound. Doors and windows should be tight fitting and weather-stripped. Various methods of control—
(continued on page 63)



APPROXIMATELY a year ago, Dr. Cyril Hazard, of Narrabri, New South Wales, Australia, developed a method of pinpointing radio sources in the heavens with superb accuracy.

He used objects, eclipsed by the moon, whose position at any given moment is known with high precision. By picking up the radio emission of a particular source as it moved into and out of eclipse, Dr. Hazard obtained a detailed radio pattern. Analysis of the pattern yielded the position of the object with great accuracy.

It also gave the angular size of the source, a measurement radio astronomers previously had been unable to obtain. By this method, the exact position of radio source No. 273 in the third catalogue (3C273) was discovered. Astronomers had been concerned as to the source of this radio galactic noise.

Planets do not emit any appreciable radio energy, but stars, possessing hot gases and a strong magnetic field, will radiate in the radio section of the electromagnetic spectrum. The amount of radiation usually depends upon the internal temperature of the gas and the flare activity on the surface of the star (sun).

The energy radiated from a radio source is random in frequency (a whole band of different wavelengths jumbled together); hence the term *galactic noise*. In the past, due to the very small angular diameter and the fact that the radio telescope can only "see" down to an angle much bigger than the

COLIN MCCARTHY, F. R. C.

Galactic Object No. 3C273

*It shines with 100 times the
light of a galaxy of suns*

object subtends, it has been virtually impossible to see or photograph a small source of noise.

Consequently, the optical scope could only focus on an area which might have two or three radio emissions. Recently, however, great strides have been achieved by combining radio and optical astronomy. Dr. Bernard Mills, an Australian scientist, developed an instrument called the Mills' Cross. This telescope has as its aerials two long narrow arms crossing at right angles on level ground.

The sensitivity of a radio telescope depends on its area; whereas the fine detail it can see in the sky depends on its diameter. By building two arms in the form of a cross, a very large diameter is obtained. The width of the arms is chosen so that the sensitive area is

OUR NOISY WORLD

(continued from page 62)

ling the sources of noise from plumbing, heating, and air-conditioning systems have been developed.

At the New York World's Fair, one of the most exciting attractions is the House of Good Taste Pavilion. Its three homes—traditional, contemporary, and modern—have all been designed by leading architects. Each of the houses is fully insulated for sound as well as for heating and cooling to meet the comfort-conditioned home requirements for year-round comfort.

Cuts Courtesy of Owens-Corning Fiberglas Corporation



sufficient, and in this way an economical and powerful telescope is exactly matched to the astronomical problem.

When the Mills' Cross is completed next year near Canberra, Australia, it will be one of the world's most powerful astronomical instruments. The east-west arm of the cross will collect all radiation from a fine strip of the sky. The other arm will collect all the radiation from a similar strip at right angles.

By combining these two signals in a special way, only the radiation from the point of intersection will be recorded. Since each arm is a cylindrical-paraboloid reflector 40 feet wide and a mile long, it can be seen that the Mills' Cross will be quite a feat of engineering skill.

Radio Inferometer

Another radio telescope or, more properly, radio interferometer, built by Professor Robert Hanbury Brown, F.R.S., at Narrabri, consists of two 24-foot parabolic mirrors, each made up of 252 small hexagonal glass reflectors fitted together like the cells of a honeycomb. The two mirrors are mounted on trucks on a circular railway, 600 feet in diameter.

To understand the principle of operation, it is necessary to remember that any source of steadily shining light never puts out an absolutely constant stream. The light fluctuates in intensity so rapidly and so minutely that the fluctuations can be detected only by electronic equipment. There are millions of such intensity fluctuations each second, and they occur in a completely random manner—without regularity. These fluctuations in light intensity are first measured by the electronic equipment of the interferometer with the mirrors together. The fluctuations are then closely related, or almost the same. As the mirrors are moved apart on the railway line, the relationship or correlation between the fluctuations measured by the two mirrors changes and is eventually lost.

The rate at which this correlation is lost is measured electronically and plotted on a graph. These graph readings are applied to an equation and the

solution gives the size of the star. From the star's size, its temperature can also be calculated. The resolvability of Professor Brown's interferometer is so phenomenal that it can measure angles of less than 1/1000th second of an arc. This is equivalent to the angle subtended in San Francisco by a dime in New York.

Dr. Hazard was a member of Professor Brown's Narrabri group when he developed his method of pinpointing radio sources and discovered 3C273. Immediately, optical astronomers trained the giant Mt. Palomar telescope on Dr. Hazard's co-ordinates. On first observation, 3C273 looked similar to an ordinary star in our galaxy; but when photographs of its high spectrum were analyzed, it became evident that it is not in our galaxy at all, but is about 1500 million light years away.

This means that it has taken its light (traveling at 186,000 miles per second) 1500 million years to reach the earth. Galaxies extend far beyond this distance; so 3C273 is not unique as far as its distance goes. But it is unique in that, knowing its distance and angular size, its actual size is slightly smaller than our solar system.

It is one single sun-like object; yet so bright that it is emitting more than 100 times more light than a whole galaxy of more than 100,000 million suns! 3C273 contains as much matter as 1,000,000 or more of our suns rolled into one. Astronomers are baffled since the object doesn't fit into the previous pattern of the universe of stars, solar systems, galaxies, and interstellergases.

Since the discovery of 3C273, several more such objects have been brought to the knowledge of astronomers. What are they? Do they have a bearing on the very creation of the physical universe? Are they perhaps windows through which the Creator projects energy in the continuous creation of His universe?

For at least 1500 million years, galactic object 3C273 has been radiating into free space more energy than a galaxy of suns. Perhaps in another 1500 million years, when man has long left his mother planet, 3C273 may still be shining as a magnificent beacon.



THE BELIEF that *time is* is so deep-seated and so enveloped in thick notions and prejudices that an attempt to provoke other thoughts appears to be vain and futile. Yet when the mind is vacant of impulse and emotion and past-linked sentiments and conceptions, the sense of the objectivity of time melts away. Time does not then appear to affect, influence, or dominate incidents and happenings.

When I read of the battle of Waterloo, for instance, does the date 1815 in any way affect my reactions and impressions? Do the numerals operate in any way on the causes, phases, pre- or after-effects of that event? Even when following the course of political incidents or the individual acts, plots, and ambitions of the people involved in the event or the mounting circumstances leading up to the battle, do I really feel that it was so because so many days and nights, summers and winters had elapsed up to the time of reading?

Will there be any difference in the context or the aftermath of the battle if I let another day, another season, or another year pass before I read it? One may say, "No, but that is because, as an event, the battle of Waterloo is now past and dead and, therefore, cannot show any evolutionary change in the way in which, for instance, a man or an animal does." But such an answer is *unmindful of the position of the observer relative to the occurrence.*

Velocity of Light

To one traveling with the velocity of light away from the battlefield, the event is everpresent; to one moving more slowly, it is past so many months or years, depending on his own velocity relative to that of light. And to one in space 150 light years away, it is an event to come in the future. But will the history of the battle be altered or modified because of the different time factors by which the different observers link themselves to Waterloo?

Take another example: From the terrace of a tall mansion, I may notice an accident and a traffic jam at a road crossing a mile away. I watch the many cars, one behind another, proceeding unconcernedly towards the crossing. To them, the accident is still in the future;

J. M. GANGULI

The Nature of Time

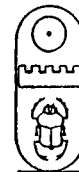
but all the same the accident was and is. What is imagined to be a time interval between two events is a notion which the mind somehow fails to disassociate itself from even though it is actually never able to gauge and perceive it.

If one historian gave the date of Waterloo as 1715 or 1800, to whom would it matter—to Napoleon, Wellington, or to the reader? Yet, habitually, time is taken as something which operates and even causes what appear to be changes in the surroundings. As an event, though, its incidence, actuality, and everything pertaining to it are relatively linked to the observer. So, also, the changes in the surroundings as they appear may be related to the changes in the observer and perceiver of them.

It should not startle us to be asked to re-evaluate our judgment and re-analyze our ideas before we reject the possibility that it is not the surroundings which change but ourselves. As our sight and color perceptions change, do we not see things in different colors without knowing that the difference is due to the change in our optic nerves? It is the same in respect to other perceptions. We seldom can be sure of the nature of a perception, as to how and from where it comes.

Another notion which often causes confusion is the insistent belief in what is called the *present*. The underlying idea behind this faithlike belief is the continuity of *I*. The absolute idea of *I*—*I* am as *I* was and will be—starts the idea of a linking interval between me and the surroundings. Thus the time illusion is created. The subjectivity of time is transformed into objectivity, and *I* become concerned not only with the "save" and "waste" of time, but also with its utilization. It is like the

(continued on page 66)



Andrew Do Bos in Rosicrucian Gallery

THE LANDSCAPES of Andrew Do Bos are currently on view in the Rosicrucian Gallery. His paintings hang in the Springfield (Illinois) Museum; the Hilton Hotel, Chicago; and in many private collections throughout the United States.

Andrew Do Bos, as a boy of thirteen, came from near Cracow, Poland, with his parents to live in McAlester, Oklahoma. A year later, he was forced to become a coal miner because his father's death left him as the family's main support.

But Andrew wanted to be an artist, not a coal miner; so at eighteen, he made his way to Chicago where he worked as a lithographer to earn money to study art. And study, he did—at the Art Institute, the Chicago Academy of Fine Arts, the Mizen Academy, the Palette and Chisel Academy.

Through the years, he traveled, sketched, painted, and exhibited. And that is what he is still doing today, with his studio in Woodside Hills, California.



[66]

THE NATURE OF TIME

(continued from page 65)

utilization of a current of water by channeling and canalizing it for a useful purpose.

The idea that the "present is ours" is illusory in the sense that it is based not only on the illusory time but also on the illusory confidence in the continuance of *I*. The *I* of a moment ago is not the *I* of this moment. The *I* cannot hold onto itself. The metamorphosis of the *I* is ever continuous and fast: I do not perceive, I do not love to perceive, I fear to perceive. Yet am I not changing physically, mentally, perceptually, and in every way every moment?

In a journey from one place to another, does not every step change our place? Can we say as we advance that we are where we were? So, in the journey of life—from babyhood to old age—can we ever halt? We carry the name but not the same self. So much philosophic, religious, and wishful thinking has been associated with this word *self* that a remark about the changing self is sure to provoke vehement argument.

If the microscope shows the continuous change of the cells, tissues, and organs of the body to which the soul (whatever it is) clings and without which its existence can only be in inference and imagination, the soul then must be changeable, too, and cannot be absolute. If for a moment the mind could be disabused of the idea of the soul's absolutism, the grip of the time illusion on it would crumble and fall. Then, perhaps, a clearer vision would come, a subtler perception, a fresh approach, which might mean getting much nearer to Truth.

It is not ignoring or showing disrespect to what we have held good, dear, and precious to put it aside for a moment, to step clear of its shadow and view beyond its clouding atmosphere. It is, rather, acknowledging our indebtedness to it, for the urge to know more and see better comes from the discrepancies and inconsistencies which are exposed to us.

▽ △ ▽

ANDREW DO BOS AT HIS EASEL

AT NO TIME in history has the future been so fraught with peril as in this Twentieth Century. Whatever his former propensities for destructiveness and nationalistic chauvinism, man has reached an all-time high in the danger zone of mass annihilation and potential obliteration.

Can he find his way back to peaceful security and co-existence? If he can, what *proof* is there that differing social, ethnic, and politico-economic groups can live together harmoniously in spite of their differences? *The proof lies in man's prehistory.*

Prior to the ascendancy of Cro-Magnon man on the European continent, the dominant form of humanity was Neanderthal man—of the same genus as Cro-Magnon and ourselves—but of an entirely different species. The fact that no Neanderthals have survived is ample evidence of wars of extermination waged by these two radically differing species of man.

Cro-Magnon emerged triumphant and became the founder of the present-day European and North African peoples. But what of Neanderthal? Was he annihilated to a man? Not quite! Cro-Magnon and Neanderthal populations—which differed vastly, both physically and philosophically—overcame their problems in the midst of the most total war this earth has ever witnessed.

Professor A. L. Kroeber (in his book *Anthropology*) tells how it happened. Near Mount Carmel, in Palestine, anthropologists discovered the remains of twelve people in a Mousterian-level cave. They were a rather mixed-up group, and well they might be, for they represented a meeting of elements of Cro-Magnon and Neanderthal cultures.

At first, it was thought Palestinian Man (as the finds were classified) was a form of Neanderthal in the throes of evolution. Anthropologists now assure us that Neanderthal didn't evolve at all—he ceased to exist about the time Cro-Magnon Man became dominant in Europe. The Palestinian finds, then—when comparisons between them and the Cro-Magnon-Neanderthal peoples are considered—are the result of the meeting of peaceful populations.

The maximum height of Neanderthal was five feet, five inches; Cro-Magnon

RALPH MILLS

Are We Brighter Than Neanderthals?

stood well over six feet. Neanderthal was thickly proportioned; Cro-Magnon was lithe. Palestinian Man (four measured individuals) ranged from five feet, five inches to five feet, ten inches. One female closely approximated Neanderthal (she was five feet tall), while the five-foot, ten-inch male was almost purely Cro-Magnon.

An intensive research of the site showed that all the Palestinian skeletons were contemporary. Out of 111 traits compared, Palestinian man resembled Neanderthal in 16, Cro-Magnon in 32, and was intermediate in 46!

And these people weren't even of the same species! What great hurdles they must have had to leap just to communicate, and what greater ones to co-exist in peace when the rest of their people were systematically destroying each other. There is a lesson in the story.

There, in a corner of the Mediterranean world, two radically different species of mankind lived together and patched up their differences in harmony and accord while the rest of the world was exterminating itself. Is it not feasible to believe that modern man with his greater intellect and power of abstract thought can do what his cave-dwelling ancestors did some hundred thousand years ago? Can he afford to pay the price for non-peace?

The *Rosicrucian Digest* welcomes suitable material at all times; however, manuscripts must be accompanied by return postage (or equivalent international coupons). Rejected material is returned without critical comment.



SAMUEL RITTENHOUSE, F. R. C.

Does Luck Exist?

THE WORD *luck* is ordinarily used in one of two meanings: It is used in the sense either of *good fortune* or *chance*. Between these two uses, however, there lies a vast difference of meaning. Fortune is either created for us or we do our own creating of it. Those who assume that our fortune lies entirely out of our power and in the circumstances of environment are fatalists. Such individuals presume that external powers or entities may arbitrarily favor an individual or affect him detrimentally.

This influence may, in the opinion of some, be ordained in advance of birth as a prescribed course of living which is inescapable. Again, others accept it as a fate which is decreed from day to day or hour to hour. The unthinking and overzealous devotee of astrology is often one of the latter type. He is apt to believe that every favorable incident or unfavorable one is the direct result of an influence upon him from the stars. Luck to him means a fatalistic control of the affairs of his life, regardless of the exercise of his will or the use of his own powers to create his destiny.

Some students of mysticism have the same attitude toward *karma* or the doctrine of cosmic compensation. They presume that conduct in a previous life has absolutely determined the course of events for this one. Consequently, they are of the opinion that whatever happens to them is karmic in the sense of being the effect of a cause occurring in a previous existence. They ignore entirely the minor causes of their *present* living.

Such causes may be the accumulated impetus of numerous current acts on their part, producing their present plight or advantage. Such, again, is fatalism. It results in a suppression of the individual will and a submission to circumstances. Let us deny outright the existence of a fate which pre-determines and fixes the course of human lives and events.

Causes may result in certain em-

phatic effects provided they are not countered or mitigated. The cause, however, carries with it no power that prevents it from being altered by still other more potent causes. For analogy, a ball thrown with a certain velocity will carry a number of feet in one direction *unless* it is intercepted by a bat; then it will reverse its course and go in the opposite direction.

Consequently, submission on our part to all causes is the only thing which will make the course of human life inflexible. If we close our mind and submit our will, then we are like a straw in the wind. The wind will determine the fate of the straw, the direction in which it will go. Man can become causative by exerting his thoughts and his will; he can oppose the cause of his environment, even his inherited tendencies, which are also causes. Many men have overcome their heredity and risen above physiological and psychological disadvantages of birth.

Since, however, man is not yet capable of knowing all natural and cosmic influences—which are causes and to which he is subject—there are many incidents that will surprise and dismay him. Such does not mean that he has been intentionally selected by fate or fortune for the events that follow. It does mean that his exposures to circumstances have been different from others, thus making the difference in his experiences. Since we are often ignorant of these differences, which are at times hereditary, they are mystifying to us, and it appears as though we were under the aegis of *luck*.

The other sense, which is attributed to luck, is *chance*. The believer in chance does not believe that the advantages or disadvantages that accrue to him are due to fate or supernatural powers. To him, chance has a mathematical content. He may admit that the exact formula or series of causes is unknown to him, but often he strives to learn the laws underlying chance so as to direct it in his favor. Chance is related to the law of *probability*.

The premise of this law, stated in nontechnical language, is that anything can happen in time. Even the most apparently rigid cycles of recurrence will vary ultimately. The opposite or devia-

tion from a fixed condition or circumstance is bound to occur sometime because the whole universe is subject to change. Further, everything has one or more probable alternatives, and these alternatives recur in ever so many thousand, million, billion, or trillion times.

Let us look at it in this way: A coin has two different sides, *head* and *tail*. There are a number of factors which may make it fall "heads up" when tossed in the air. The tail side may be heavier, causing it to plummet toward the earth first because of greater gravitational attraction. The distribution of the weight of the design may cause an unbalancing of the coin so that given the same, or nearly the same, toss each time, it will land nearly always with the same side up. However, where all such factors are equal, then, according to the law of probability and chance, the coin must land in a given number of tosses as many times with heads up as with tails.

In a million such tosses, with equal factors involved, a coin will land heads up half a million times and with tails up the same number of times. This equal number may not be evenly distributed throughout the million tosses. Thus, for example, the coin may land heads up successively for a number of times without once appearing tails up. Then after a great number of tosses, a series of tails up will occur.

Frequently, an individual encounters a series of alternate actions, like a number of heads up of a coin in succession. To him, it may seem that luck favors him. Actually, he has just encountered an aspect of the law of probability. The common or positive way of referring to this law is to call it the *law of averages*. The person who chances a circumstance hopes that the change he wishes may occur just at the time he wants it. He gambles with this law of probability.

Gamblers at the Casino at Monte Carlo who "play" the roulette wheel have strived for years to work out mathematical equations based on the

law of probability. They hope to determine in just what number of plays a number or combination of numbers *must recur*. In fact, it has been related that once or twice in the history of that institution an individual has been able to work out such equations.

Law of Probability

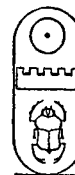
This law of probability accounts for some individuals being lucky on certain days in some game when each play will, for a number of plays, occur in their favor, making them the winner. Of course, in some instances, the *thoughts* of the individual can and do influence circumstances to their favor even though they may not realize it.

A group of men, waiting to be called to fill a limited number of positions, may be seated before an official at a desk. The concentration of one may compel the man at the desk to look in his direction and point to him to rise before the others. The man so selected may be unaware that his intense thought caused it. He may consider himself merely "lucky." The fact is that some of us can and do release our thoughts more easily than others, and we are quite unconscious of it.

Notwithstanding the mysterious circumstances which sometimes seem to surround the so-called lucky person, then, there is no such condition as luck. We repeat, unrealized causes and the law of probability contribute to those circumstances which are called lucky. We often experience a series of unfavorable events of a minor nature, all occurring in one day. We then say that nothing is right today. Such events are sometimes caused by psychological and physiological conditions. We are nervous and more tense than usual; consequently, we move quickly and incautiously. Thus we knock things over, spill things on the table, drop objects, or forget things more easily. All such circumstances provoke or become causes of still other aggravating events until eventually the unthinking person is certain that the day augured bad luck for him.



Shallow men believe in luck.—EMERSON



E. C. PEAKE, F. R. C.

Is Life A Mathematical Equation?

THE ANSWER can be given at once: It is not. Myriads of life forms exist, each one differing in its way, and no common mathematical factor can be found to embrace them all and with equal significance include the causes of their diversity.

On the other hand, the materials of all living forms are chemical, and chemicals combine in simple arithmetical proportions, enabling even the most complicated material structure to be described as a formula, the components of which are known numbers in terms of atomic weight.

Basically, then, living matter such as that of plants and animals can be regarded as having some kind of numerical origin. Numbers are related by principles which we call mathematical, and these are applied to problems and produce all kinds of answers essential to the needs of man. Sometimes, though, the patterns appear to have no such creative use.

Arranging numbers in the manner of the illustration, however, reveals that a spiral with 17 as a basic number yields a diagonal containing numbers which

are all prime. This is interesting for two reasons: Prime Numbers cannot be divided and, in the case of those in this figure, are expressions of a formula: $x^2+x+17=$ Prime Number ($1^2+1+17=19$, $2^2+2+17=23$, etc.) These Prime Numbers are, therefore, related by virtue of the formula of which they are all generally composed.

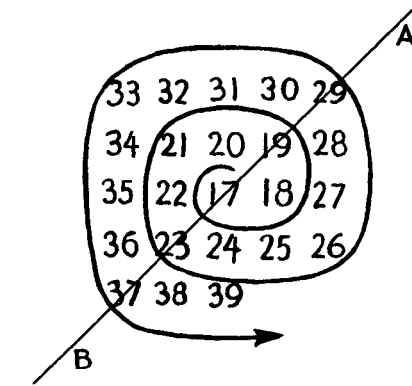
The indivisibility of Prime Numbers is of great importance. Millions of years ago, when living matter emerged, it was subject to many kinds of destructive conditions in the environment, not the least being the reaction to other chemicals present. Living matter survived, and there can be only one reason why: The chemicals of which it was composed were aggregations of atoms numerically associated as Prime Numbers. They were indivisible, and no chemical or physical reactions could occur to disturb their prime condition. They remained intact.

From these Prime Numbers in the form of groups of atoms emerged chemical compounds which are the simple bases of living materials. Living material consists of chemical structures, the predominant one being proteins, which are derived from six chemicals. Four of these are amino acids known as Adenine, Thymine, Guanine, and Cytosine. The other two chemicals are Ribonucleic Acid and Desoxyribonucleic Acid. From associations of these six arise all the proteins which form the physical tissues of plant and animal.

It is known that the four amino acids in the presence of one of the other acids combine as permutations to form the proteins. They do so in units of three, after the fashion ABD, CBA, DBC, BCA, etc. Such units add to each other, forming long chains of units called polymers. According to the manner of assembly, the result is one or another of the proteins. Some polymers are thousands of units in length.

It can be shown that the four amino acids are the result of combinations of Prime Number Atom Groups in one of the chlorophyll chemicals found in the green leaves of plants. This has a total atomic weight of 482 atoms and is made up of groups of atoms which are multiples of certain Prime Numbers. Space forbids elaboration, but the

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Prime Numbers are as follows: 29, 37, 41, 43, and 53. From the first four are formed simple permutations which yield the atomic weights of the four amino acids concerned in the production of proteins:

29+41=70 The atomic weight of Adenine=70
 29+37+66 The atomic weight of Thymine=66
 — — The atomic weight of Guanine=78
 58 78 The atomic weight of Cytosine=58

It will be seen, also, that 43+37=80 is the atomic weight of Ribonucleic Acid and 43+29=72, the atomic weight of the other nucleic acid. Thus in the mysterious but effective operations within the green leaf are manufactured the six essential compounds which make proteins.

Living Matter and Prime Numbers

The Prime Numbers concerned are associated as a pattern of the formula mentioned, and X is progressive as 3, 4, and 5. This is interesting because the six chemical compounds when formed associate in four groups to make the amino acid permutations, and each group manifests as progressions of the formula with alternatively 17 and 11 as bases but as progressions of X as 1 and 2. Thus is completed the progression as 1, 2, 3, 4, and 5.

The four groups of the acids which form the proteins are, therefore, 13, 19, 17, and 23 in multiples which have these Prime Numbers as a base. Research workers have attempted to break the code in which the permutations occur by referring to the four groups as A, B, C, and D. Obviously, this can lead nowhere. Knowledge of the Prime Number content of each group, however, makes it possible to gauge the atomic weight of the eventual protein.

Because of the interrelated facts concerning Prime Numbers as described and bearing in mind that the permutations are all straightforward and un-

ambiguous, it may be that living matter is derived from the combinations of Prime Numbers—which accounts for its survival and for subsequent evolution of specific types of living material.

Knowledge of the phenomenon of Prime Number Groups of Atoms may provide the clue to many physiological conditions in which living matter became more and more complicated, producing tissue cells which became the basis of all the detailed structural components of plant and animal life. Moreover, it can be seen that disturbances of such natural processes such as cancer may be attributable to variations in the methods by which occur permutation of the Prime Number Groups of Atoms.

At the time of the origin of life, the protoplasmic cells lived independently. Later, cells formed aggregates, producing many-celled physical forms typical of the species, both living and extinct.

Suppose that the process of tissue formation of a many-celled body such as our own is disturbed and the cells breed as single cells as did those of the early types. The growth of such cells would be rapid, forming pathological growths typical of cancer conditions. From simple disturbance of the cell mechanism in terms of Prime Number Atomic Groups, this may occur and, in fact, may possibly be a normal occurrence, arising from lack of a well-known chemical.

Thus one of life's greatest diseases, and possibly others, may be alleviated, if not cured, by the application of mathematical principles associated with Prime Number Groups of Atoms. The action of the genetic code in producing proteins as the result of the interaction of Prime Number Groups of Atoms is possibly the cause of instinctive reactions.

(continued overleaf)

YOUR CONSTITUTIONAL RIGHTS

As a member of AMORC, are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution which is contained in a convenient booklet. To save yourself correspondence and asking questions, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).



Personality and Prime Numbers

The special living conditions applicable to any form of life are continually changing by small degrees the detailed chemical components of nerve centers—in higher animals, those of the brain. The *protein* nature of a cell is replicated, forming another identical kind of cell. The nerve cells may replicate in the same way, introducing into the blood stream the actual components of simple memory, which manifests as instinctive behavior.

Recent research with planarian worms confirms that memory is inherited and is associated with one of the acids mentioned above. As the evolution of the physical body proceeded and the brain became larger and its surface accommodated nerve centers which were more elaborate and cooperative; so the Prime Number Groups of Atoms

themselves became more and more complicated as larger groups of the same nature, providing the means of more elaborate consciousness of the environment.

Life evolved gradually and systematically as an expression of the mathematical formula within the individual cells of typical species. It may well be that the indefinable phenomenon *human personality* is a complex of Prime Number associations of nerve groups in the brain, producing characteristic behavior and resulting in human relationships which are congenial or otherwise.

Each of us may represent a Prime Number Group. Certainly, the various forms of behavior typical of people leads us to believe that such in general may be the case.



INITIATIONS IN LONDON . . .

A Reminder

First Temple Degree.....	April 11	10:30 a.m.
Second Temple Degree.....	May 9	2:30 p.m.
Third Temple Degree.....	June 13	2:30 p.m.
Fourth Temple Degree.....	July 11	2:30 p.m.
Fifth Temple Degree.....	August 8	2:30 p.m.
Sixth Temple Degree.....	September 12	2:30 p.m.
Seventh Temple Degree.....	October 10	2:30 p.m.
Eighth Temple Degree.....	November 14	2:30 p.m.
Ninth Temple Degree.....	December 12	2:30 p.m.

Place: Gregory Hall, Coram's Gardens, 40 Brunswick Square, London, W.C. 1.

In order to be eligible for these initiations, one must meet the following requirements:

- FIRST:** Only members of AMORC who have reached, or who have studied beyond, the degree for which an initiation is being given, may participate.
- SECOND:** Reservations must be received two weeks in advance at the London Administrative Office, Rosicrucian Order, AMORC, 25 Garrick Street, London, W.C. 2, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- THIRD:** The nominal fee of one pound (£1) must accompany your reservation.
- FOURTH:** IMPORTANT—For admission into the temple quarters the day of the initiation, you **MUST** present:
- 1) your membership card
 - 2) the last monograph you have received

Please keep this schedule for reference.



ON DECEMBER 15, the recreation room of the Supreme Temple was the scene of an array of unique *objets d'art* and mementos of the Imperator's visits to many parts of the world. The showing climaxed the series of exhibits which was enjoyed during the fall temple convocations.

For the second season, members attending Supreme Temple convocations have enjoyed the art and craft work of fellow Rosicrucians in the area. Exhibits so far have included work by Sorores Marian Allen, Helen Balentine, Ann Guiberson, Minniemre Heart, and Frances Tuban—and by Frates Marten de Jonge and Ralph Kerr.



Those who serve in the Supreme Temple during the year were the mid-December guests of the Imperator. This annual meeting and dinner were held this year in the Fellowship Hall of Calvary Methodist Church. The Grand Master, Rodman R. Clayson, as is customary, presided. He introduced the Imperator, who voiced his appreciation for the services rendered the Order by those willing to devote themselves to the many tasks required in the efficient conduct of temple ceremonies.

At the conclusion of his remarks, an enjoyable nature film was shown by Frater John Mee of the Order's Cinematography Department.



Beginning with the New Year, R.C. 3318, Haiti's Cap-Haitien Chapter will operate under AMORC France. The change to the French jurisdiction of the Order is all in the furtherance of progress.



Rosicrucian Activities Around the World

During the past two years, Soror Mabel Horder has collected something near £200 for Melbourne's, Australia, Harmony Chapter. Being somewhat incapacitated, Soror Horder has to spend most of her time resting—but her hands are busy. Every six weeks or so, she sends handmade aprons, etc., to the chapter for sale—with the proceeds going into chapter funds.

And that makes Soror Horder just about one of the most active members of Harmony Chapter. Certainly, one of the most appreciated.



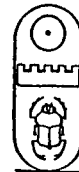
According to Frater A. Harel, Guardian, Tel-Aviv Pronaos performed a Prosperity Experiment from October 14 to November 5 of last year with surprising and gratifying results. Some of them were extra donations—one even from a frater in the United States—and eleven new pronaos members. Another successful project has resulted in the pronaos' being able to establish its own library.



Have you your file of past *Digests* handy? In February of 1952, there appeared an article, "DDT in Our Daily Diet," by Dr. Carlton Deederer, M.S., M.D. Dr. Deederer is also an artist, and recently he sent a photograph of his "personality portraits" of the Mayo Brothers wearing linen surgical helmets—the first in medical history. Dr. Deederer's photo postcard arrived carrying the U. S. postage stamp of the Doctors Mayo: 1964 was Mayo Centennial Year. Interesting, what?



Atlantis Chapter in Washington, D.C., is now set up to make use of color slides and tapes. It has a tape recorder, an auxiliary speaker, and a color slide projector—all new and all



accomplished through the trading stamp route.

At least, the request for stamps started it. Then Soror Olivia Gonzales heard about it, and, not having any trading stamps at the moment, she substituted a brand new Wollensak stereo tape recorder as her gift to the chapter. That, of course, released a lot of previously earmarked stamps and so the auxiliary speaker and Bell & Howell slide projector were made possible. And the moral of that is never underestimate the wisdom of asking for what you need.

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Wait, there's more to this story, and it may concern you. Out in Dayton, Ohio, Soror Diana Robinson saw the bit about Atlantis Chapter's collecting Top Value trading stamps—and that interested her! She works in Top Value's home office in Dayton. Naturally, she thought of all the home sanctum ideas and items listed in Top Value's catalogue. So, she sent us a catalogue: All we need now is the stamps!

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The *Autumn Issue* of Byron Chapter's quarterly Bulletin carried a bit of news, exciting and encouraging—even four months later. It was the account of a special convocation in Manchester at John Dalton Chapter.

Members from Byron Chapter (Nottingham); from Joseph Priestley Chapter (Leeds); from Pythagoras Chapter (Liverpool); from Nelson Pronaos and Preston Pronaos—and thirty-five Grand Lodge members who had never before

attended a chapter convocation! Well over a hundred in all.

The Inspector General, Soror E. Rosa Hards, addressed those attending, as did Soror Edwards, Master of John Dalton Chapter; Frater Fred Bexon, Master of Byron Chapter; Soror Creak, Master of Preston Pronaos; the member from Nelson Pronaos, and the representative of Joseph Priestley Chapter. Things in the Midlands and the north are looking up—and *forward* to the Conclave in Liverpool scheduled for May 8 and 9.

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Fort Edmonton (Edmonton, Alberta, Canada) Chapter's *Newsletter* has recently focused attention on South America, especially on Guayaquil, Ecuador. It is there that Johnny Villalba lives; and he has been adopted by the members of Fort Edmonton Chapter through Foster Parent Plan.

Johnny will be 8 years old on May 8. He has a twin brother, Salvador. He also has a younger sister, Gina, who is 4 and two brothers, Ney 3, and Jorge 1. Older than he are Josefina 9, Luis 12, Carlos 15, and Jose 22. All of them live with their mother, a part-time laundress, in a 3-room cement house in a poor barrio of Guayaquil. Johnny's present ambition is to finish primary school, at least. If there's more education, he'll be glad of it; but he wants to be a mechanic, too, and open a shop to help support his mother. Foster Parents in Fort Edmonton Chapter are helping Johnny toward his goal.

▽ △ ▽

Questions:

What is psychic development?

Is there a law of averages?

What happens between incarnations?

For answers to these and other questions, subscribe NOW to the *Rosicrucian Forum!* (A private publication for AMORC members only.) Ask that your subscription begin with the February issue in which the above questions are answered. Annual subscription only \$2.50 (18/3 sterling). Address the Rosicrucian Forum, AMORC, Rosicrucian Park, San Jose, California 95114.

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NATURE has always been man's greatest enigma and at the same time his greatest teacher. Although the phenomena of nature have often terrorized him, at times they have inspired him and challenged his imagination. Most all revered ceremonies and great traditions may be traced to some event or happening pertaining to man's relationship to nature.

Man has perceived or conceived certain parallels between his own mortal existence and the manifestations of nature. To early man—and to millions of persons today—they seemed teleological: Whatever happened appeared to be the expression of an intent or purpose. It was thought to be either a mind's cause itself or that a mind behind the phenomenon was directing it to affect humanity in some manner.

With these varied concepts, there developed impressive ceremonies in connection with the beginning of the New Year. The beginning of the New Year itself was related to some natural event which gave rise to the idea of the closing of one cycle and the starting of another.

In the northern hemisphere, on or about the vernal equinox, that is, about March 21, the event of spring suggested a *rebirth* of nature. Vegetation, plant life that was dormant in the winter and exhibited all the characteristics of death, appeared resurrected in the spring. All nature was reborn and wore a verdant robe of life.

If plant life could be reborn when seemingly dead, was not man also immortal? Would he not be born again to live in another world after departing this one? These were questions that must have arisen in the minds of the early observers of this phenomenon of nature. The Osirian cycle and mysteries of Egypt and the Eleusian mysteries of Greece were born out of such ideas of fertility and rebirth.

Elaborate ceremonies secretly performed in the ancient mystery schools on or about the advent of spring depicted the immortality of man's soul and his rebirth. To peoples of the Near East, it was natural that the beginning of the New Year should coincide with the advent of spring. Therefore, solemn ceremonies were performed to welcome

Rosicrucian New Year

The Emperor Proclaims
Saturday, March 20, the
Beginning of the Traditional
Rosicrucian Year 3318.

the New Year. They were enacted as ritual-dramas, with a symbolism that has found its way into religious rites today.

The Rosicrucian Order for centuries traditionally recognized the beginning of the New Year as occurring at the time of the vernal equinox. This astronomical phenomenon occurs when the sun on its celestial journey enters the zodiacal sign of Aries. It is, of course, a more plausible time for the celebration of the New Year than the drab dormant period of January 1, the calendar year. Especially is this so in all lands above the equator. Every Rosicrucian lodge, chapter, and pronaos throughout the world conducts this beautiful symbolic Rosicrucian New Year's Ceremony and Feast. The Feast consists of three food elements, representing man's triune nature.

This year, the sun enters the sign of Aries at 8:05 p.m., Saturday, March 20, Greenwich Mean Time. This is the first day of spring. It also begins the official Rosicrucian New Year 3318. Every active member of AMORC is entitled to visit a lodge, chapter, or pronaos to participate in the occasion. He need not be a member of that particular subordinate body. He is only required to present his membership credentials. The directory of this issue of the *Rosicrucian Digest* indicates subordinate bodies that are nearby. The detailed address of a particular subordinate body may be had by requesting it in writing from the Grand Lodge. Then the exact *time and place* of the New Year's Ceremony may be learned from that subordinate body. (Subordinate bodies, by reason of their circumstances, vary the



date of their New Year's Ceremony sometimes a day or two from the official time.)

As is customary, the Rosicrucian New Year's Ceremony will be held in the Supreme Temple in Rosicrucian Park in San Jose on Friday, March 19, at 8:00 p.m. The doors open at 7:30 p.m. Every active Rosicrucian member in the vicinity may attend this beautiful ritualistic and symbolic Feast.

NOTE: Anyone desiring to conduct a simplified and inspiring form of the New Year's Ceremony in his home sanctum may write to the Grand Secretary, Rosicrucian Order, AMORC, San Jose, California 95114, asking for a Sanctum New Year's Ceremony. Enclose 50 cents (3/9 sterling) to cover cost and postage and give name, address, and key number.

CONVENTION CHARTER TRIPS

Members from the areas listed below who are interested in traveling as part of a chartered group to the 1965 International Rosicrucian Convention in Toronto may contact the individuals listed under area headings for full information.

CHICAGO

Mr. George Fenzke
Nefertiti Lodge, AMORC
2539 North Kedzie Avenue
Chicago, Illinois

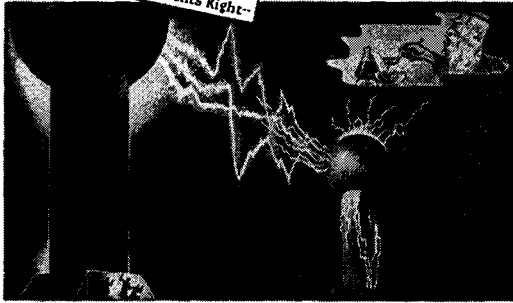
CENTRAL CALIFORNIA

Eva Marie Venske
San Luis Obispo Pronaos, AMORC
I.O.O.F. Hall
520 Dana Street
San Luis Obispo, California

ATLANTA

Mr. William H. Snyder, Master
Atlanta Chapter, AMORC
155 Garnet Street
Atlanta, Georgia





Will Man Create Life?

Can man become a creator, peopling the world with creatures of his own fancy? He has revealed the secret of organic functions and measured the forces of mind. Now breathlessly, he tears at the veil which conceals the nature of life itself. Will this be his crowning achievement—or his utter annihilation? It is one of the greatest controversies of the day, but metaphysicians startlingly announce . . .

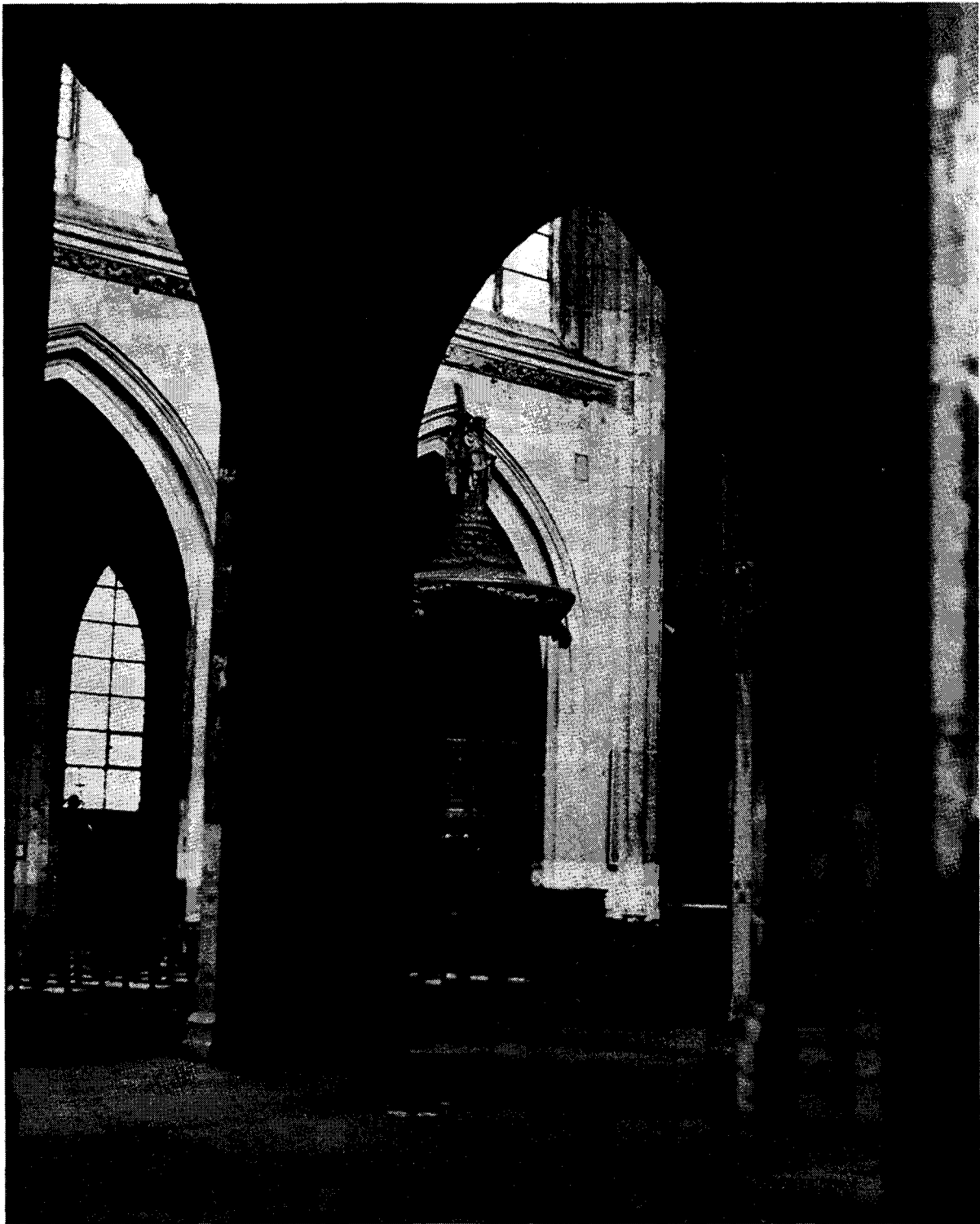
This Manuscript FREE

Let the manuscript "Will Science Ever Produce Life?" tell you in its own words just what the metaphysicians do say of this amazing experiment. It is given *free* for each new six months' subscription to the *Rosicrucian Digest*. Just send the regular subscription price, \$1.90 (14/- sterling), for yourself or a friend, to the address below, and this discourse will be sent you at once, postage paid.*

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

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



BUILT UNDER ROSICRUCIAN DIRECTION

(Photo by AMORC)

The vaulted interior of the Church of Saint-Merri, Paris, built during the 16th Century. One of its stained glass windows depicting Rosicrucian symbolism is held to be a confirmation of the legend that it was built under the direction of a Rosicrucian initiatic group. (See "Hermetic Secrets" August 1964 *Digest*.)

WORLD-WIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC
(Listing is quarterly—February, May, August, November.)

CHARTERED LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.B.C. IN THE
VARIOUS NATIONS OF THE WORLD AS INDICATED.

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

(INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the London Administrative Office, 25 Garrick Street, London W. C. 2, England.)

For Latin-American Division—Direct inquiries to the Latin-American Division, Rosicrucian Park, San Jose, California 95114, U. S. A.

ARGENTINA

Bahía Blanca, (Buenos Aires): Bahía Blanca Pronaos.
Buenos Aires:* Buenos Aires Lodge.
Cordoba: Cordoba Chapter.
La Plata (Buenos Aires): La Plata Pronaos.
Mendoza: Mendoza Pronaos.
Rosario (Santa Fe): Rosario Chapter.

AUSTRALIA

Adelaide: Light Chapter.
Brisbane: Brisbane Chapter.
Darwin: Darwin Pronaos.
Hobart: Hobart Pronaos.
Melbourne: Harmony Chapter.
Newcastle: Newcastle Pronaos.
Perth: Lemuria Pronaos.
Sydney:* Sydney Lodge.

AUSTRIA

Salzburg: Paracelsus Pronaos.

BELGIUM

Brussels: San José Lodge.
Charleroi: Dante Pronaos.

BRAZIL

Curitiba, Paraná: Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal, 307.
Bauru, Estado de São Paulo: Bauru Pronaos.
Belo Horizonte: Pronaos Belo Horizonte.
Brasília, D. F.: Pronaos "25 de Novembro."
Campinas, Estado de São Paulo: Campinas Pronaos.
Campos, Estado do Rio: Pronaos Campos.
Curitiba: Chapter Mestre Moria.
Itapetininga: Pronaos de Itapetininga.
Joinville, Santa Catarina: Pronaos Joinville.
Juiz de Fora: Pronaos de Juiz de Fora.
Londrina, Paraná: Londrina Pronaos.
Manaus: Pronaos Ajuricaba do Amazonas.
Niteroi: Pronaos Niteroi.
Passo Fundo: Pronaos de Passo Fundo.
Porto Alegre: Thales de Mileto Chapter.
Recife: Recife Chapter.
Rio de Janeiro:* Rio de Janeiro Lodge.
Santos: Santos Chapter.
São Caetano do Sul, Estado de São Paulo: ABC Pronaos.
Sorocaba, Estado de São Paulo: Pronaos Sorocaba.
São Paulo:* São Paulo Lodge.
Taubate: Pronaos de Taubate.

BRITISH GUIANA

Georgetown: Eldorado Chapter.

CAMEROON

Douala: Moria-El Pronaos.

CANADA

Belleville, Ont.: Quinte Pronaos.
Calgary, Alta.: Calgary Chapter.
Edmonton, Alta.: Ft. Edmonton Chapter.
Hamilton, Ont.: Hamilton Chapter.
London, Ont.: London Pronaos.
Montreal, Que.: Mt. Royal Chapter.
Ottawa, Ont.: Ottawa Pronaos.
Toronto, Ont.:* Toronto Lodge.
Vancouver, B. C.:* Vancouver Lodge.
Victoria, B. C.: Victoria Pronaos.
Welland, Ont.: Niagara Pronaos.
Whitby, Ont.: Whitby Pronaos.
Winnipeg, Man.: Charles Dana Dean Chapter.

CEYLON

Colombo: Colombo Pronaos.

CHILE

Santiago:* Tell-El-Amarna Lodge.
Valparaiso: Valparaiso Chapter.

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter.
Cali, Valle: Cali Pronaos.

CONGO, CENTRAL REPUBLIC OF

Léopoldville:* H. Spencer Lewis Lodge.
Matadi: Henri Kunrath Pronaos.

CONGO, REPUBLIC OF

Brazzaville: Joseph Peladan Chapter.

CUBA

Camagüey: Camagüey Chapter.
Cárdenas, Matanzas: Cárdenas Pronaos.
Havana:* Lago Moeris Lodge.
Holguín, Oriente: Oriente Chapter.
Manzanillo, Oriente: Manzanillo Pronaos.
Marianao, Habana: Nefertiti Chapter.
Media Luna: Media Luna Pronaos.
Santa Clara: Santa Clara Chapter.

DAHOMY

Abomey: Nefertiti Chapter.
Cotonou: Cheops Lodge.
Porto Novo: Pythagoras Chapter.

DENMARK AND NORWAY

Copenhagen, Ch. 1.* Grand Lodge of Denmark and Norway, Frisersvej 4A.
Bergen, (Norway): Bergen Pronaos.
Oslo, (Norway): Oslo Pronaos.

DOMINICAN REPUBLIC

Santo Domingo de Guzman:* Santo Domingo Lodge.
Santiago de los Caballeros: Luz del Cibao Chapter.

ECUADOR

Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

EL SALVADOR

San Salvador: San Salvador Chapter.
Santa Ana: Vida Amor Luz Pronaos.

ENGLAND

Bristol: Grand Lodge of Great Britain, 34 Bayswater Ave., Westbury Park, (6).
Bournemouth, Hants: Bournemouth Pronaos.
Brighton: Raymund Andrea Chapter.
Ipswich: Ipswich Pronaos.
Leeds: Joseph Priestley Chapter.
Liverpool: Pythagoras Chapter.
London: Francis Bacon Chapter.
Rosicrucian Administrative Office, 25 Garrick St., London W. C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m.
Manchester: John Dalton Chapter.
Nelson: Nelson Pronaos.
Newcastle-upon-Tyne: Newcastle-upon-Tyne Pronaos.
Nottingham: Byron Chapter.
Preston: Preston Pronaos.

(*Initiations are performed.)

(Directory Continued on Next Page)

FEDERATED WEST INDIES

Bridgetown, Barbados: Barbados Chapter.
St. George's, Grenada: St. George's Pronaos.

FRANCE

Villeneuve Saint-Georges (Seine-et-Oise): Grand Lodge of France, 56 Rue Gambetta.
Angers: (Maine-et-Loire): Alden Chapter.
Angoulême (Charente-Maritime): Isis Pronaos.
Beaune (Côte d'Or): Verseau Chapter.
Besançon (Doubs): Akhenaton Pronaos.
Biarritz (Basses-Pyrénées): Thales Pronaos.
Bordeaux (Gironde): Leonard de Vinci Chapter.
Clermont-Ferrand (Puy-de-Dôme): Heraclite Pronaos.
Grenoble (Isère): Eссор Pronaos.
Le Havre: (Seine Maritime) Le Havre Pronaos.
Lille (Nord): Descartes Chapter.
Lyon (Rhône):* Jean-Baptiste Willermoz Lodge.
Marseille (Bouches-du-Rhône): La Provence Mystique Chapter.
Metz (Moselle): Frees Pronaos.
Montpellier (Hérault): Michel Faradey Pronaos.
Mulhouse (Haut-Rhin): Balzac Pronaos.
Nice (Alpes-Maritimes): Croix du Sud Chapter.
Nîmes (Gard):* Claude Debussy Lodge.
Paris: Jeanne Guesdon Chapter.
Pau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos.
Rouen (Seine Maritime): Renaissance Pronaos.
Strasbourg (Bas-Rhin): Gallée Pronaos.
Toulon (Var): Hermes Pronaos.
Toulouse (Haute-Garonne): Raymund VI of Toulouse Chapter.
Vichy (Allier): Pythagoras Pronaos.

GERMANY

757 Baden-Baden 2, Lessingstrasse 1, West Germany: Grand Lodge of AMORC of Germany.
Bremen: Jakob Boehme Pronaos.
Frankfurt am Main: Michael Maier Chapter.
Hamburg: Doma Pronaos.
Hannover: Leibniz Pronaos.
München: Kut Humi Chapter.
Nürnberg: Nürnberg Pronaos.
Stuttgart: Simon Studion Chapter.

GHANA

Accra: Accra Chapter.
Kumasi: Kumasi Pronaos.

GUATEMALA

Guatemala:* Zama Lodge.

HAITI

Cap-Haitien: Cap-Haitien Chapter.
Port-au-Prince:* Martinez de Pasqually Lodge.

HOLLAND

Den Haag:* (The Hague). De Rozekruisers Orde, Groot-Loge der Nederlanden. Postbus 2016.

HONDURAS

Puerto Cortez: Puerto Cortez Pronaos.
San Pedro Sula: San Pedro Sula Chapter.
Tegucigalpa, D. C.: Francisco Morazán Chapter.

INDIA

Bombay: Bombay Pronaos.

ISRAEL

Haifa: Haifa Pronaos.
Tel-Aviv: Tel-Aviv Pronaos.

ITALY

Rome: Grand Lodge of Italy, via del Corso, 308.

IVORY COAST, REPUBLIC OF

Abidjan: Raymond Lulle Chapter.
Bondoukou: Socrates Pronaos.
Bouake: Robert Fludd Pronaos.
Dimbokro: Aurora Pronaos.

JAMAICA

Kingston: Saint Christopher Chapter.

LEBANON

Beyrouth: Beyrouth Pronaos.

MADAGASCAR

Antsirabe: Democritus Pronaos.

MALAYA

Singapore: Singapore Chapter.

MEXICO

Chihuahua, Chih.: Illumination Pronaos.
Juarez, Chih.: Juarez Chapter.
Matamoros, Tamps.: Aristotle Pronaos.
Mexicali, B. C.: Amado Nervo Chapter.
Mexico, D. F. :* Quetzalcoatl Lodge.
Monclova, Coah.: Monclova Pronaos.
Monterrey, N. L. :* Monterrey Lodge.
Nueva Rosita, Coah.: Rosita Pronaos.
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter.
Puebla Pue.: Tonatiuh Pronaos.
Tampico, Tamps.: Tampico Chapter.
Tijuana, B. C. :* Cosmos Lodge.
Veracruz, Ver.: Zoroastro Chapter.

MOROCCO

Casablanca:* Nova Atlantis Lodge.

NETHERLANDS WEST INDIES

Curaçao: Curaçao Chapter.
St. Nicolaas, Aruba: Aruba Chapter.

NEW ZEALAND

Auckland:* Auckland Lodge.
Rosicrucian Administrative Office, 54 Customs St., Auckland.
Christchurch: Christchurch Pronaos.
Hamilton: Hamilton Pronaos.
Hastings: Hastings Pronaos.
Wellington: Wellington Chapter.

NICARAGUA

Managua: Managua Chapter.

NIGERIA

Aba: Socrates Chapter.
Abonnema-Degema: Abonnema-Degema Pronaos.
Benin City: Benin City Pronaos.
Calabar: Apollonius Chapter.
Enugu: Kroomata Chapter.
Ibadan: Alcuin Chapter.
Jos: Star of Peace Chapter.
Kaduna: Morning Light Chapter.
Kano: Empedocles Chapter.
Lagos: Isis Chapter.
Naukka: Naukka Pronaos.
Onitsha: Onitsha Chapter.
Opobo: Opobo Pronaos.
Owarri: Owarri Pronaos.
Sapele: Sapele Pronaos.
Uyo: Uyo Pronaos.
Yola: Yola Pronaos.
Zaria: Osiris Chapter.

PANAMA

Colón: Colón Pronaos.
Panama: Panama Chapter.

PERU

Iquitos: Iquitos Pronaos.
Lima:* AMORC Lodge of Lima.

REUNION (BOURBON) ISLAND

Saint-Pierre: Pax Cordis Pronaos.

RHODESIA, SOUTHERN, AND NYASALAND, FEDERATION OF

Salisbury: Salisbury Chapter.

SENEGAL

Dakar: Martinez de Pasqually Pronaos.

SIERRA LEONE

Freetown: Freetown Pronaos.

SOUTH AFRICA

Bloemfontein: Bloemfontein Pronaos.
Cape Town, Cape Province: Good Hope Chapter.
Durban, Natal: Natalia Chapter.
Johannesburg, Transvaal: Southern Cross Chapter.
Port Elizabeth, Cape Province: Port Elizabeth Pronaos.
Pretoria, Transvaal: Pretoria Pronaos.
Springs, Transvaal: Springs Pronaos.
Welkom, O.F.S.: Welkom Pronaos.

SURINAME

Paramaribo: Paramaribo Pronaos.

SWEDEN

Skelderviken:* Grand Lodge of Sweden, Box 30.
Gothenbourg: Gothenbourg Chapter.
Malmö: Heliopolis Chapter.
Stockholm: Achmaton Chapter.
Vesteras: Vesteras Pronaos.

(Directory Continued on Next Page)

SWITZERLAND

Geneva:* H. Spencer Lewis Lodge.
 Lausanne:* Pax Losanna Lodge.
 Neuchatel: Paracelsus Pronaos.
 Zurich: El Moria Chapter.

TCHAD

Fort-Lamy: Copernic Pronaos.

TOGO, REPUBLIC OF

Atakpame: Vintz Adama Pronaos.
 Lomé: Francis Bacon Chapter.

TRINIDAD-TOBAGO

Port-of-Spain: Port-of-Spain Chapter.
 San Fernando: San Fernando Pronaos.

UNITED STATES**ALASKA**

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
 Tucson: Tucson Chapter.

CALIFORNIA

Bakersfield: Bakersfield Pronaos.
 Barstow: Barstow Pronaos.
 Belmont: Peninsula Chapter.
 Fresno: Jacob Boehme Chapter.
 Lancaster: Antelope Valley Pronaos.
 Long Beach:* Abdiel Lodge.
 Los Angeles:* Hermes Lodge.
 Oakland:* Oakland Lodge.
 Pasadena:* Akhnaton Lodge.
 Pomona: Pomona Chapter.
 Sacramento: Clement B. Le Brun Chapter.
 San Diego: San Diego Chapter.
 San Francisco:* Francis Bacon Lodge.
 San Luis Obispo: San Luis Obispo Pronaos.
 Santa Cruz: Santa Cruz Pronaos.
 Santa Rosa: Santa Rosa Pronaos.
 Vallejo: Vallejo Chapter.
 Van Nuys:* Van Nuys Lodge.
 Ventura: Ventura Pronaos.
 Whittier: Whittier Chapter.

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.
 Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter.

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter.
 Miami: Miami Chapter.
 Orlando: Orlando Pronaos.
 Tampa: Aquarian Chapter.

GEORGIA

Atlanta: Atlanta Chapter.

HAWAII

Honolulu: Honolulu Pronaos.

ILLINOIS

Chicago:* Nefertiti Lodge.
 Peoria: Peoria Pronaos.

INDIANA

Fort Wayne: Fort Wayne Pronaos.
 Hammond: Calumet Chapter.
 Indianapolis: Indianapolis Chapter.
 Terre Haute: Franz Hartmann Pronaos.

KANSAS

Wichita: Wichita Pronaos.

MARYLAND

Baltimore:* John O'Donnell Lodge.

MASSACHUSETTS

Boston:* Johannes Kelpius Lodge.
 Springfield: Springfield Pronaos.

MICHIGAN

Detroit:* Thebes Lodge.
 Flint: Moria El Chapter.
 Grand Rapids: Grand Rapids Pronaos.
 Lansing: Leonardo da Vinci Chapter.

MINNESOTA

Minneapolis: Essene Chapter.

MISSOURI

Kansas City: Kansas City Chapter.
 Saint Louis:* Saint Louis Lodge.

NEVADA

Las Vegas: Las Vegas Pronaos.

NEW JERSEY

Newark: H. Spencer Lewis Chapter.

NEW MEXICO

Albuquerque: Albuquerque Pronaos.

NEW YORK

Buffalo: Rama Chapter.
 Long Island: Sunrise Chapter.
 New Rochelle: Thomas Paine Chapter.
 New York:* New York City Lodge.
 Rochester: Rochester Pronaos.

OHIO

Akron: Akron Pronaos.
 Cincinnati: Cincinnati Chapter.
 Columbus: Helios Chapter.
 Dayton: Elbert Hubbard Chapter.
 Youngstown: Youngstown Chapter.

OKLAHOMA

Oklahoma City: Amenhotep Chapter.
 Tulsa: Tulsa Chapter.

OREGON

Portland:* Enneadic Star Lodge.

PENNSYLVANIA

Allentown: Allentown Chapter.
 Lancaster: Lancaster Pronaos.
 Philadelphia:* Benjamin Franklin Lodge.
 Pittsburgh:* First Pennsylvania Lodge.

PUERTO RICO

Arecibo: Arecibo Chapter.
 Caguas: Caguas Pronaos.
 Guayama: Guayama Pronaos.
 Mayaguez: Mayaguez Pronaos.
 Ponce: Ponce Chapter.
 San Juan:* Luz de AMORC Lodge.

RHODE ISLAND

Providence: Roger Williams Chapter.

SOUTH CAROLINA

Charleston: Charleston Pronaos.

TEXAS

Amarillo: Amarillo Pronaos.
 Corpus Christi: Corpus Christi Pronaos.
 Dallas: Triangle Chapter.
 Fort Worth: Fort Worth Pronaos.
 Houston: Houston Chapter.
 McAllen: Hidalgo Pronaos.
 San Antonio: San Antonio Chapter.
 Wichita Falls: Faith Pronaos.

UTAH

Salt Lake City: Diana Chapter.

WASHINGTON

Kennewick: Tri-Cities Pronaos.
 Seattle:* Michael Maier Lodge.
 Spokane: Spokane Pyramid Chapter.

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

URUGUAY

Montevideo:* Titirel Lodge.

VENEZUELA

Barquisimeto:* Barquisimeto Lodge.
 Cabimas, Zulia: Iris Pronaos.
 Caracas:* Alden Lodge.
 LaGuaira: Plotino-Maiquetia Chapter.
 Maracaibo: Cenit Chapter.
 Maracay, Aragua: Lewis Pronaos.
 Maturin, Monagas: Maturin Pronaos.
 Puerto Cabello: Puerto Cabello Chapter.
 Puerto La Cruz, Ansoategui: Delta Pronaos.
 Valencia, Carabobo: Valivdar Chapter.
 Valera, Trujillo: Menes Pronaos.

WALES

Cardiff, Glam.: Cardiff Pronaos.

(*Initiations are performed.)

TWENTIETH-CENTURY SPECTATOR



Teams of scientists from at least two major American Universities recently scored a major breakthrough in the explanation of color vision. After measuring the wave lengths of light absorbed by the individual color-sensitive units in the human eye, the scientists reported that our wonderful world of color is visible to us through tiny receptors that are sensitive to only three colors: blue, red, and green.

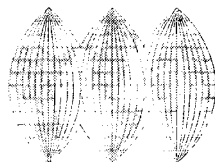
They explained that the human eye's retina is made up of tiny rods and cones. According to latest postulations, the rods are used in night vision and see only shades of gray. The cones enable us to see color.

Reasoning that all colors could be created by mixing light beams of three primary colors, an 18th-century scientist, Thomas Young, believed that the eye could have receptors for only three colors. Bringing this idea under the rigid procedural tests of present-day science, the experts reported evidence of

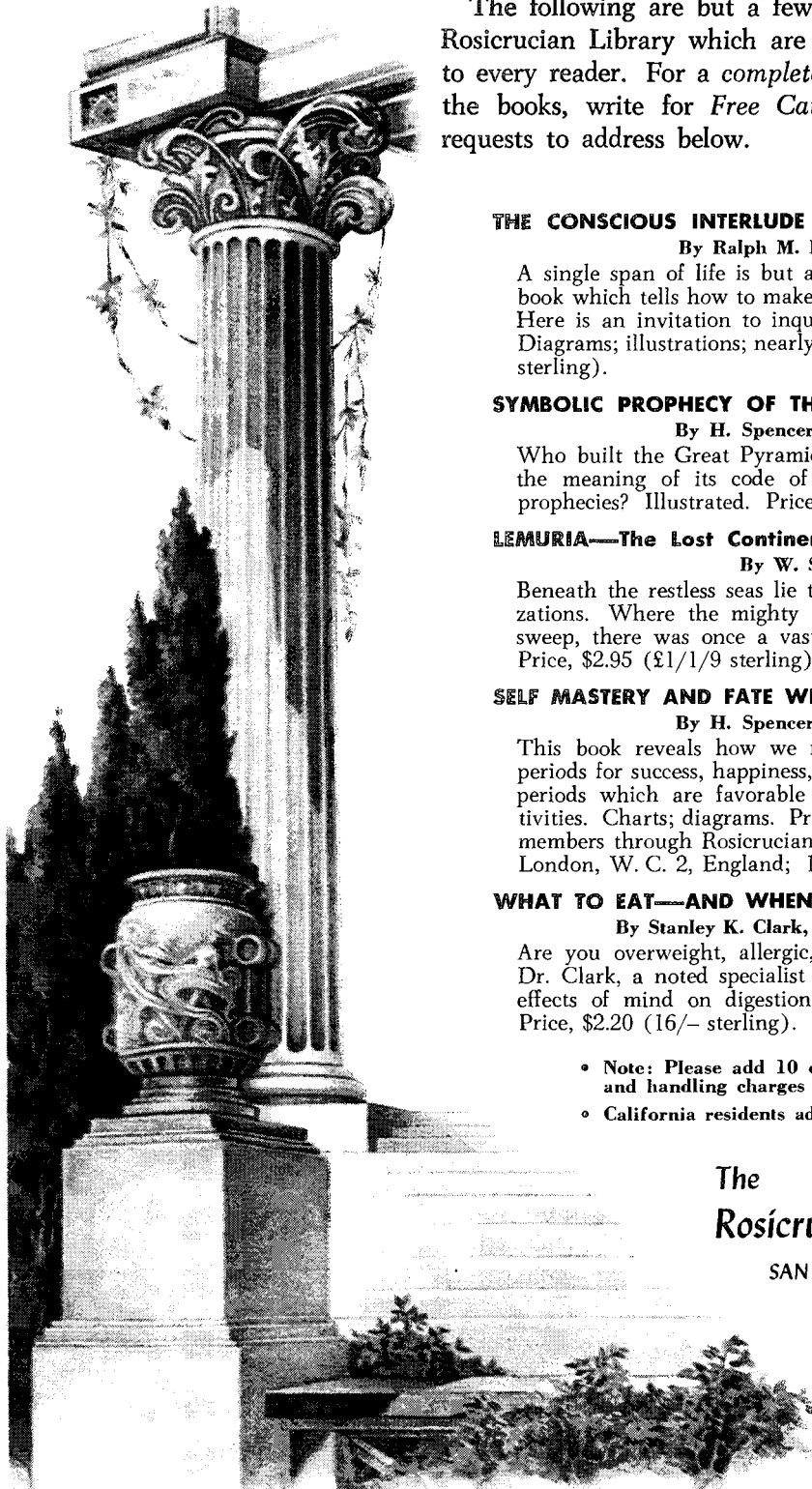
blue and red receptors in human retinas and a green receptor in the monkey retina. These new reports are an interesting comparison to the present method of producing pictures in color on a television screen. The television transmitting system also involves the use of three colors: red, blue, and green.

Since the time of Aristotle, philosophers and mystics have speculated on the relationship of colors to certain sounds. Sir Isaac Newton conducted experiments to establish the harmonious relationship between the diatonic (sound) scale and the spectrum of color. To Rosicrucians, the realization of color is subjective. The Order has long stressed the value of color in therapy for both emotional and physical disturbances.

These latest findings are viewed with interest and are an indication that scientific investigation is moving closer to establishing the nature of color perception.—L



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