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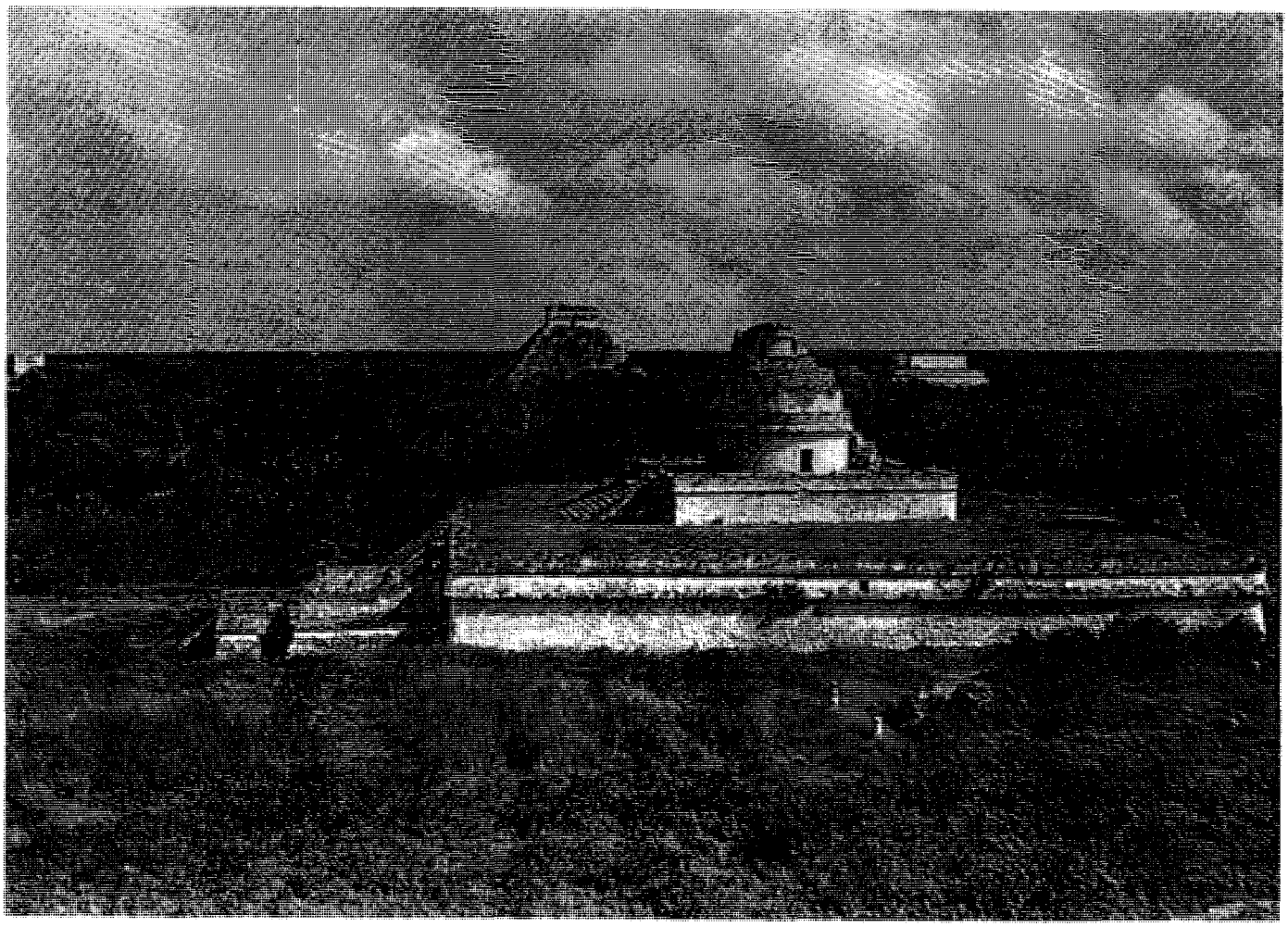

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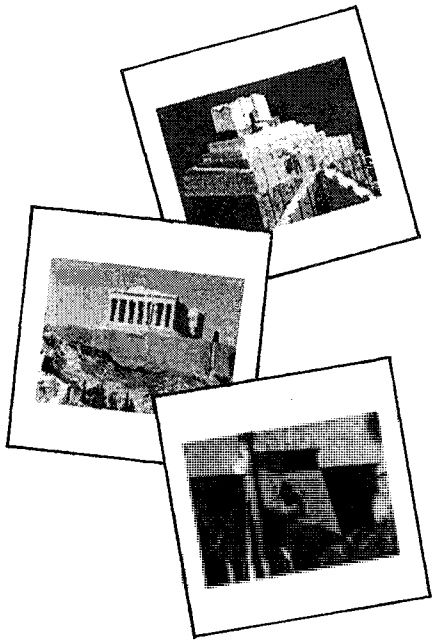

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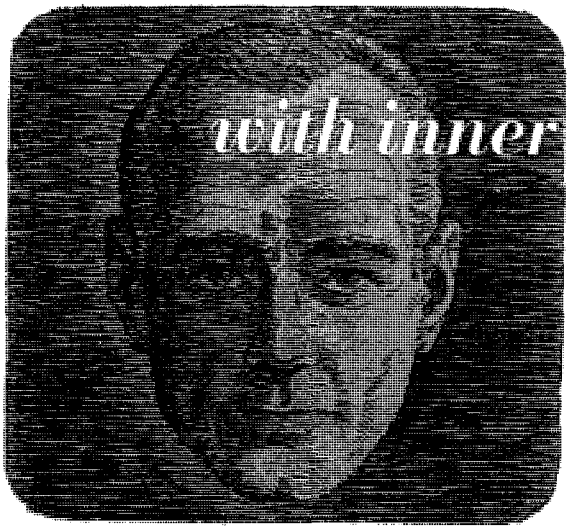

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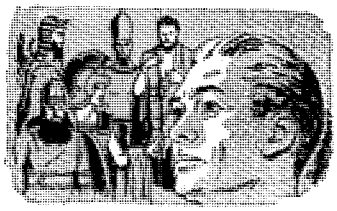

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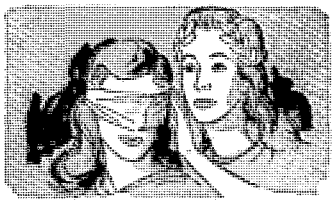

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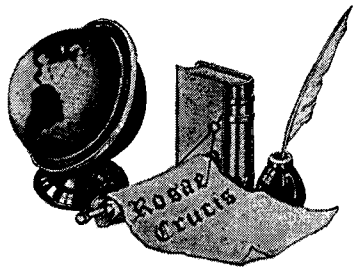

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The Purpose of the Rosicrucian Order

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

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Volume XLIV **May, 1966** **No.**

ENIGMA OF THE CENTURIE

The eyes of the great Sphinx look across the vale of time upon t passing parade of conquerors and the renowned who come to gaze up it. The leonine body of the Sphinx depicts power. Whom the gre Sphinx represents and when it was built remain, as yet, a myster However, it is believed to represent the Pharaoh Khafre of the Four Dynasty, 2850 B.C. Against the breast is a huge tablet erected 14 years later, referring to Thutmose IV.

(Photo by AMOR

THOUGHT OF THE MONTH

By THE IMPERATOR

IS THERE OVEREDUCATION?

EDUCATION IS primarily the accumulation of knowledge acquired through direct personal experience or indirectly through reviewing and studying the experiences of others. The latter form is used principally in formal education. It is learning by means of organized instruction in schools, colleges, and universities, or by controlled methods of imparting information.

The surge of technical knowledge in the arts and sciences, within the past several decades in particular, has made more apparent the need for *formal* education. The mass of particulars available, the specific data, is far beyond the possibility of individual observation and experience. Into a four-year term in the university—or, in fact, into one textbook—may be crammed the accumulated experiences and learning of many minds over a period of years. These years of learning, refined, condensed, and summarized, can then be acquired by the student in the brief period of a university term.

However, general subjects, such as the single sciences, for example, have expanded tremendously. Through critical analysis and experimentation, generalities have been subdivided into myriad specializations. For analogy, such divisions of science as physics, biology, and chemistry now have a multitude of diverse channels, technical branches leading off from but connected to the same main trunk of the subject. In fact, some are so diversified that they seem to lose their relationship to the parent science. These subdivisions have become so expansive that to master one of them is in itself a stupendous task. The more the student or specialist devotes himself to a chosen channel, the less he comes to know about the other related aspects of the general science.

The layman is perhaps more aware of this increased specialization through his contact with the field of medicine. The general medical practitioner is today—perhaps unfortunately—becoming an obsolete therapist. He no longer can conscientiously rely on his own diagnosis, especially where symptoms appear complex or indefinite. He would not accept his interpretation of an electrocardiograph in preference to that of the cardiologist. Neither will the general practitioner rely on his analysis of an X-ray plate but, in the interest of his patient, must accept the technical diagnosis of the radiologist.

This general practitioner is likewise dependent upon trained laboratory technicians for other data leading to diagnosis, knowing that the technicians are kept abreast of the latest scientific methods. Such methods are going through a partial or complete transition as each new development arises. The practitioner's lack of time or facilities often makes it impossible for him to become thoroughly acquainted with every new development.

In ancient Greece, and subsequently, we might say, the principal motive of philosophy was to bring about a *unity of knowledge*. It sought to organize in a deductive manner the accumulated wisdom of man, that it might be not only more applicable to life but to give human existence a semblance of order. In fact, to Aristotle should be credited the first attempt at the interrelating of knowledge of natural phenomena, or what we would term the *sciences*.

In the 19th century, there was, in the growth of science, a seemingly distinct parallel between its various branches and an evident special pride in keeping them separate and unrelated. With the advance of knowledge in the early part of this century, however, a transition occurred. It was realized that the sciences had definite relationships, and this was shown in the integrating aspects of biology, physics,

chemistry, and astronomy—to cite a few examples.

Diversity is again taking over, but from a different cause. This trend toward diversity is not due to any lack of understanding of the contiguous nature of the sciences; rather, specialization has prevented the proper appreciation of the relationship of various branches of knowledge. Among many young scientists, even those with Ph.D. degrees, there is an apparent lack of appreciation of what is being achieved in the other divisions of the general science with which they are concerned. It would seem to be an excess of punctilious loyalty to their own specializations. This is what might be termed an *overeducation* in a narrow field of learning.

Among a number of these young specialists there is actually manifested a disdain for certain of the other branches of knowledge. In their comments, they imply that such other divisions, or branches, are inferior in their contribution to human advancement. It is evident that such individuals need *reorientation* in education. They need not necessarily attempt to become familiar with all of the details of the subdivisions of their own and other sciences, which, of course, would be an impossibility, but they should at least know what these other categories are accomplishing and particularly what their value is to knowledge and science.

Intolerance Toward Humanities

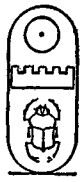
Further, many of these young scientists have evidenced a contempt for philosophy in both their speech and writings. To them, philosophy is a *dead* approach to the solution of problems which they feel can only be solved through science—and often only through their particular specialty. This *overeducation*, this intensification in a specific field, has developed a deplorable ignorance and intolerance toward what is known as *the humanities*. Only now are those scientists of the *older school*, the more personally tolerant individuals, realizing the need for science to concern itself as well with such subjects as *morals* and *ethics*. It is not alone sufficient to discover laws of natural phenomena but it is incumbent that the discoverers take into consideration the integration of those laws into the requirements of human society. The physical sciences in recent years have often rejected this responsibility, contending that such responsibility is in the category of religion and philosophy. However, that which is discovered or developed by science and which vitally affects the security and well-being of mankind is equally the concern and moral responsibility of science.

The Encyclopedists

This concentration upon a limited phase of science or technology to the exclusion of other knowledge can and does inculcate a dangerous attitude of *materialism*. It is a prejudicial form of naturalism that is reminiscent of the so-called *Encyclopedists* of the 18th century. A group of learned men of this period—scientists and philosophers—was greatly impressed with the revelations of science. These discoveries, obviously, were making obsolete many of the long-held myths and superstitions regarding nature, which were also a part of the traditional religious dogma. It was the intention of this group of learned men to organize all of the empirical knowledge that was demonstrable into an encyclopedic form. Some of these distinguished personalities were Voltaire, Diderot, d'Alembert, d'Holbach, and Helvétius.

The Encyclopedists held to a consistent scientific view—deriding religion, mysticism, and much of metaphysics. Of course, there was great need for a conversion in religion, for a new knowledge that would be free of the superstition and ignorance of the Middle Ages. The Encyclopedists, however, because of these false concepts in religion and certain moral systems, ridiculed and condemned them in their entirety. Figuratively and actually they brushed them aside as being worthless.

As an example of the attitude of this group, we quote from the writings of one of its members: "Nature says to man that you are free and no power on earth can lawfully strip thee of thy rights; religion cries to him that he is a slave condemned by God to groan under the rod of God's representatives. Let us recognize the plain truth that

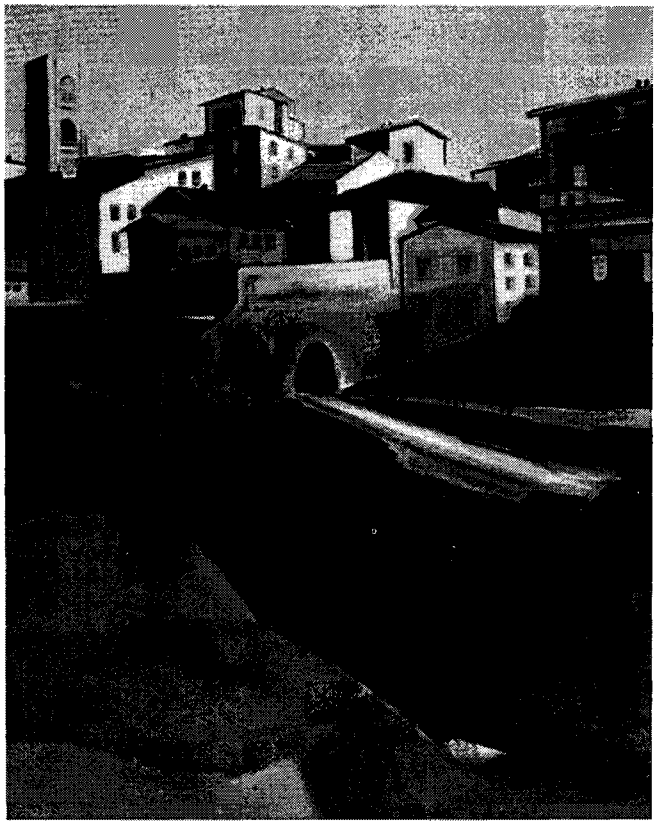


it is these supernatural ideas that have obscured morality, corrupted politics, hindered the advance of the sciences, and extinguished happiness and peace in the very heart of man."

The only way there can be cultural progress and true advance in civilization is by extensive education. Many of our diseases—physical, mental, and social—are the consequence of ignorance. It is ignorance that closes the door to the needs and aspirations of man, blinding him to the heights to which he should aspire. Today, a tremendous stress is being placed upon the necessity for education, but, as yet, to the mass mind, education is related chiefly to utilitarian values. In other words, education is thought of principally as an essential requirement for acquiring a better job or attaining a profession. The academic degree is thought of as the key to the door of opportunity—to material success.

Consequently, the individual who becomes a *specialist*, an authority in a particular branch or sub-branch of technical knowledge, is assured of being able to command a better salary and a higher standard of living. Too few of these persons have any broader conception of education. Too few realize that its real value is to give man a greater perspective of the whole of life. Education should deepen man's interest in the purposes of life, those purposes which transcend mere living and creature comfort. A civilization is not to be evaluated alone for the material possessions which its members acquire. Rome was a greater military power than Greece. It attained a vast empire and for a period had a far greater number of wealthy citizens than any previous civilization. However, Rome left less cultural heritage to civilization, with the exception of law and jurisprudence, than did Greece.

Overeducation in limited fields can bring about—and is now doing so—a distorted philosophy on the part of the individual with regard to the function and purpose of society as well as his own place in it.



TUSCANY LANDSCAPE

From an *Exhibition of Paintings*, by Robert and Eleanor Elsocht, exhibited in the Rosicrucian Art Gallery in April. The clear lines of Eleanor Elsocht's *Tuscany Landscape* bespeak artistic excellence.

JONATHAN COOK

Body Made to Order

It may be possible in a new world

A BIOLOGIST of the California Institute of Technology at Pasadena, California, says that science will develop supermen. He expects that new organs will be grown by individuals as the need arises after disease or accident. Such a statement a decade ago would have brought ridicule but, according to the latest research with living cells, such innovations seem quite possible in a brave, new world.

At work unfolding the mystery of life, scientists say that they are very close to knowing precisely how cells differentiate; what makes some of them become muscle, some become nerve. They are confident that when this is known, they can duplicate the process.

"We are learning how to turn on the genes in the nucleus which tell a cell to become one thing and to turn off the genes which would tell it to become something else," the afore-mentioned researcher states. "Perhaps we are not far from the time when biologists can take a cell—any cell—and tell it to become an embryo, or heart tissue, or bone, or something else. Eventually, men may no longer want to be constructed of flesh and blood but will prefer to have bodies of radiation-resistant material."

Inasmuch as the mind can exist without any body at all or can change its abode, it might be a good idea to have a spare body—one for ordinary purposes and a super one for hazardous driving, so to speak. Imagine the man of the future saying to his wife as he takes his breakfast pellet, "Well, my dear, which body shall I wear today?"

It is a fact that a certain virus can enter growing cells of living tissue and impress its own "blue print" for releasing genes according to the virus pattern. This causes those cells to perpetuate virus cells instead of the original ones. If a microscopic cell without a mind can accomplish this, why can't man? Perhaps the virus shares mind with all other living creatures!

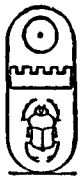
Chromosomes contain the hereditary genes which govern plant characteristics. In 1946, tetraploid snapdragons (superdupers) were introduced by an enterprising seed company. The new group of snapdragons originated through treatment of the best diploid varieties with colchicine, a drug or chemical derived from the bulbs of fall crocus. This scientific creation has twice the number of chromosomes in its cells as the regular diploid varieties.

This idea, however, was not something new under the sun, for nature was producing polyploid plants—including tetraploids—when man was still living in caves. Freezing will sometimes turn a plant into a polyploid; so will extreme heat. Mechanical injury may do the same thing, the scar tissue having the ability to produce polyploid cells under certain conditions.

Technically, the genes which control what a cell is to be are released or suppressed according to a certain pattern inherent in the mystery of the DNA spiral. If science can produce different patterns like stenciled records for a player piano, life can be tuned according to will. Then the biologist will become an architect, and nature will perform the reconstruction.

Analysis shows that chromosomes are composed of a protein combined with nucleic acid. This acid molecule is heavy, and an essential part of it is sugar. Two different nucleic acid molecules are known, each named after the sugar in it. Ribose nucleic acid (RNA), named after the sugar ribose, is found within the cytoplasm of the cell. Deoxyribonucleic acid (DNA), named after the sugar deoxyribose, exists in the nucleus.

A model of a DNA molecule looks like a spiral ladder, the sides alternately phosphates and sugar and the rungs purines and pyrimidines. The sequence, or order, of the rungs dictates the variety of the molecule. A suppressed gene can fail to release a needed en-



zyme. A wrong gene can cause a mutation.

The scientist's concept of the masked genes is somewhat akin to the function and potential of the subconscious mind. Everything is all there and just about anything can happen in a breakthrough. Normally, bits are "unmasked" as needed. When they protrude through the surface, they trigger specific action. Just what unmasks the proper genes in the DNA molecule is a mystery.

Perhaps man can eventually work on cancer cells, changing the DNA recording tape in the cell either to suppress the gene that is out of bounds or to unmask one that will restore the cell to order.

This tightly coiled helix, or ladder, of molecules in the chromosome and in the nucleus of each cell holds the secret of the beginning of life, the ultimate biologic secret that even now is on the verge of disclosure.

▽ △ ▽

DON'T BE FRUSTRATED!

TRYING to decide whether *to* or *not to* is a frustrating thing. Especially if that *thing* is attending the Rosicrucian Convention in San Jose, August 7-12. If it is any help, we can give you some idea of what you'll miss if you *do not* come, and perhaps this will help you to decide.

The Convention opens with the day-long informal gathering of members from every part of the world. Many are introduced to the beautiful shaded lawns of Rosicrucian Park for the first time. Exotic buildings, stately palms, and the clear blue of a California sky are always there to welcome you after each session. On the evening of the first day, there is a formal opening at which the Imperator and other dignitaries are presented. This event is followed by a Rosicrucian music ensemble.

Convention days dawn bright and early with morning convocations in the Supreme Temple, after which there are classes with AMORC instructors presiding. Members are invited to witness demonstrations of a mystical principle in the Rose-Croix University Amphitheater; to see the starlit drama in the Theater of the Sky; to view the magnificent Rosicrucian Egyptian Museum; to browse in the Rosicrucian Research Library, or to take a tour of AMORC's administrative facilities and see the AMORC staff at work. Later in the morning, there are special sessions for delegates and representatives from different groups.

The afternoons always begin with major events in the Francis Bacon Auditorium. Here a mystical drama, a Rosicrucian forum, a demonstration by the Imperator, or a noted musician may be seen and heard. Following these is a series of lectures on current topics that relate to your membership, presented most often by faculty members of Rose-Croix University. The evenings close with the serenity with which the day began, convocations in the Supreme Temple or contemplative sessions in the Francis Bacon Auditorium.

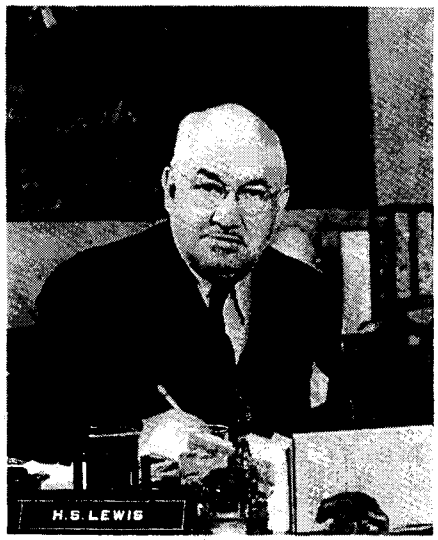
All too soon, the days have sped by, leaving behind a group of members richer from the experience of the past five days, replete with information which they can digest and utilize for months to come. Will you be one of these in 1966? We hope so!

Plan now to attend. Refer to the January issue of the *Rosicrucian Digest* for a registration form. Write to us for a list of hotels and motels. Make travel reservations early.

Until August, then . . .

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

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



How Thoughts Project

IN THESE DAYS, when so much is being written about the transmission of thought and the effect of it upon persons and conditions, it would seem that thought projection would be generally accepted as a fact and that arguments would not be necessary to prove the metaphysical laws involved. However, there are many persons who are skeptical, and there are many more who believe that such a demonstration of metaphysical laws is occasional or accidental and not the result of a scientific process which all may study, practice, and master.

Not many years ago, I recall, a large group of men and women met each month in New York City for the purpose of investigating and testing this and other metaphysical ideas. The phenomenon of thought projection was then defined as the sending forth of a thought held in the mind of a person or a group of persons.

It was claimed that by the use of some newly discovered mystical law, the person in whose mind the thought originated could wilfully and successfully send that thought through space to a given point. Of hundreds of experiments conducted by the members of this special investigating society, only about 20 per cent were successful. When the experiments were successful, they were not performed in accordance with the theoretical processes attempted in other experiments. Also, there seemed an element of chance that involved the operation of some unknown law that controlled both the transmission and the reception of such thoughts.

There are certain principles involved in the projection of thought that are easily demonstrated. They show that the process is due to certain laws not heretofore publicly explained. The Rosicrucians have been successful in the practice of this art for many centuries, and I believe that such success is due as much to knowledge of the physical laws of the universe as to the metaphysical ones.

The attempt by psychologists, mystics, and so-called occultists to explain thought projection on purely metaphysical grounds has led to idle experimentation with the same low percentage of definite results as under test conditions. It is no wonder that scientific men of a materialistic trend and a large portion of the rational public have refused to accept the mystical explanations. The tendency of students of mysticism and metaphysics to write and talk glibly about scientific things while being unfamiliar with even the most elementary principles of metaphysics and chemistry, cosmology, and ontology has led scientific minds to cast all metaphysical and mystical postulations into the scrap basket.

The Rosicrucians contend that a thought is the result of certain mental processes involving mental energies

brought to a concentration or circularization where these energies are focalized and embodied in one unit of expression. It might be said that a thought is like a spark produced by bringing two wires with electric energies in them to a given point where they contact for a moment, focalize the energy in them, and produce the momentary entity or manifestation of their energy, which we call an electric spark.

A thought held for a certain length of time is like a spark that is prolonged by keeping the wires so related that the current in them meets and exchanges polarity rapidly and freely enough to maintain the spark. The only difference is that a thought—complete, perfect, and lacking nothing in its composition to be a perfect expression of a rational idea—probably has many streams of energy focalizing themselves at one point rather than merely two as with the electric wires.

Modern scientists have found that the nerve energy and impulses in the human body are truly comparable to the electrical energy with which we are familiar. The brain energy, then, and the energy used in thinking are drawn from the nerve energy of the body and is unquestionably of some frequency or phase of the vital energy that exists in the human system.

We are tempted, therefore, to compare a thought with the spark created in the transmission equipment of a radio station. Before the days of radio, the wireless transmission of signals was limited almost exclusively to the making of such sparks by the pressing of a key. Such electric impulses were supposed to set up waves which floated on and through the suppositional ether in all directions, thus making an impress upon sensitive receptors identical in nature with the original spark. This tendency, then, to think of a thought as analogous to a higher spark has led us to explanations which involve not only the suppositional ether but also other hypothetical elements.

From the Rosicrucian viewpoint, a thought does not transmit itself in the manner in which an electric spark is supposed to transmit itself through the ether. The thought does not constitute a disturbance of the tranquility and static condition of the ether and produce waves which radiate in undulations in all directions.

The old analogy for this idea was that a stone dropped into a body of smooth water would produce waves that would radiate in all directions and cause an impulsive movement of some object floating on the surface of the water at a distant point. Such analogy necessitated the substitution of an imaginary ether for the body of water, for if a thought traveled in waves like the waves on the surface of the water, there had to be something invented to take the place of the water.

Cosmic Mind Inflexible

It is now known that the Cosmic Consciousness, or Cosmic Mind, is an inflexible consistent mass or energy of a very high rate of cosmic vibrations, pervading all space and making continuous and definite contact with the consciousness of all living creatures. It is not intangible in the sense that its existence cannot be definitely established or sensed by the faculties of man; but it is invisible and superior to any of the limitations of material elements of lower vibrations.

You may have noticed that on entering a room where all the doors and windows were closed, opening and closing one door would cause the windows to rattle lightly in their frames. Rapidly moving a door or swinging it two or three inches one way or the other would cause a movement in other parts of the room. This was due to the invisible atmosphere of the room, which like a solid composition of some kind filled all the space of the room so that pressing at one side by opening the door against it would cause a pressure against the windows at the opposite side of the room.

Indians could listen to the approach of distant horsemen by pressing an ear to the earth and hearing the tapping of the horses' feet on the ground. In isolated places in the United States when I have wanted to know whether a train were approaching the station, I have pressed my ear to the rails and heard the thumping of the engine two or three miles distant when it could not be seen or heard otherwise. In these cases,

sound or contact impressions have been submitted through solid bodies, not in the form of waves floating on the surface but in the nature of pressure upon the solid matter, which transmits itself automatically from one end to the other without loss of its identity. Likewise, every living consciousness on earth is in contact in some manner or to some degree with the Cosmic Mind, for the Cosmic Consciousness is simply the sum total of the consciousness of every living creature.

We might compare this universal consciousness to a large checkerboard with its red and black squares. If we were to put a pencil dot in the center of each square and call the dot the consciousness of a living creature and the rest of the square around it the aura or the consciousness of each person, we would see that because all of these squares touch each other, the consciousness of all and the checkerboard itself actually constitute the universal consciousness. If one of the minds in the center of one of the squares caused a thought impulse in its own square, the impulse would be felt by all the other squares on the board, just as a tapping at one end of a board would be felt at any one of the other points along it.

In the first experiments years ago, it was recognized that some persons were more receptive to transmitted impressions than were others. This would not mean that they had more contact with the Cosmic Consciousness but that they had quickened, awakened, and thereby developed a greater degree of sensitivity to the impressions being received.

The student of music gradually develops a greater sensitivity to tone values and, after a time, is able to detect very slight variations in the tone of any given note. The artist is able to develop a greater degree of appreciation of tones in color. The architect and draftsman develop a sensitivity to straight and curved lines and have a keen appreciation of the horizontal or vertical correctness of a line.

The Rosicrucians learned centuries ago what exercises and principles could be used by the average person to develop the faculties of the inner self so that impressions might be received and instantly recognized. Such development is always accompanied by the increased functioning of the faculties for transmitting ideas and impressions.

Even those who are not interested in metaphysical laws discover that certain definite results manifest when they apply certain principles. This should make plain that the Rosicrucian teachings deal with the development and application of the faculties and functionings of the inner self and are based upon scientific principles. They are easily demonstrated and are used effectively for furthering one's best interests and for overcoming unfortunate conditions.

Rosicrucian Digest, May, 1930

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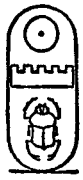
SECOND SIGHT

The afternoon the sailboats were scheduled to race down the coast, a fog blew in and changed the ocean into a white wasteland. Anyone would have assumed that the race was cancelled.

With a pair of field glasses, I located the white sails moving like a cluster of apparitions; I saw dark wings of gulls hanging in the mist and the quivering of textured ocean swells. The field glasses had given me "second sight."

Truth, too, is perhaps always there, concealed only by temporary fog and awaiting the mind's "second sight."—Evelyn Dorio



WANDA SUE PARROTT

Space-Age Shorthand

The language of mathematics

As CONSCIOUSNESS arose in man, distinguishing him from all other animals by giving him self-awareness, the languages which now are spoken around the world were born in their primal stages. Relatively simple as compared to today's complex network of verbs, adverbs, nouns, numbers, and symbols, this early language was the building block for today's space-age communications.

But communication has never really been simple, and throughout the ages man has sought to simplify it. In today's business world, a prime example of this is the shorthand employed by a secretary. It is a quick, accurate method for recording long, involved messages, allowing on-the-spot recording of speeches, lectures, and other current events, as well as the taking of traditional dictation for use in letter writing. The *Gettysburg Address*, written verbatim in longhand, would have exhausted any stenographer, for only a few people can write as fast as others normally talk. Shorthand is a shortcut to accuracy.

Now that man has entered the space age, another type of shorthand is becoming common. It consists of mathematical equations. Most of us are not mathematicians. Despite the fact, however, these equations affect our lives every day.

Perhaps the next decade will establish world-wide communication via artificial communications satellites placed in stationary orbit above the earth. By placing three satellites in synchronous orbit (orbit that equals the earth's), transmission of sports events, news broadcasts, educational lectures, and political or social forums can be relayed on-the-spot from almost anywhere in the world. The outcome of this will undoubtedly be a universal language.

But satellites are the result of thought and communication between scientific minds by means of mathematical equations. All the factors involved in placing them into space, as well as the initial job of designing and building them, must be mathematically formulated.

Mathematics is no longer the dry subject that children detest. Many eighth graders understand it better than some adults at fifty. It is being taught in a new manner that stresses mathematical logic, making comprehension easier and providing greater interest than in any previous age. The space age is called the *logical age* because applied thought has taken concrete, logical, scientific form. Once the obscure science, mathematics is now looked upon as the *most* logical.

Creative mathematics is being applied to art, and the resultant "Op Art" is sweeping the world. Rather than the conventional type of painting, mathematical optical art utilizes patterns of geometric design that are based on vibratory waves of color or light. It is an abstract form of art, whose base is concrete logic. Its popularity has become so great that dress designers are currently featuring "Op Art" patterns in fabrics.

Logic of "Evens" and "Odds"

Basically, mathematics is simple. It is the logic of "evens" and "odds," either minus zero or plus zero. Complications arise from fractions and the myriad of formulae used theoretically or as constants. Mathematicians and scientists do not remember every formula; they often have to refer to books of tables for the data required.

Writing mathematical formulae out in longhand would be both time and space consuming. Thus, equations are merely the shorthand of science. To those who understand the meanings of the symbols, mathematics is magical and creative—just as painting, poetry, and theatricals are to the dilettante.

A sample of mathematical shorthand applied to Newton's theory of gravitation reads simply: $f=Gm_1m_2/r^2$. Broken down, the shorthand means: f is the symbol for force; G for Gravitational constant; m_1 and m_2 for masses

(or two particles attracted to each other); and r^2 for inverse square of the distance. The longhand version of this equation would read something like: Every particle of matter attracts every other particle with a force proportional to the product of the masses and to the inverse square of the distance. Mystics can equate the logic of mathematics with their understanding of the manifestation of matter as being composed of even and odd vibrations.

Perhaps the next generation will speak a universal language; but already, among the scientists and academicians of most countries in the world, the language of mathematics is a means of communicating knowledge.

It is through the logic of mathematics that man will rise to new heights of consciousness in the physical sciences. If the first early man who uttered the first syllables that were evolved into today's language could read "scientific shorthand," he would shake his head in dismay. But today's children will grow up with the mathematical language and will speak and apply it as easily as early man's grandchildren distinguished "ugh" from "baah."

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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.

June: The personality for the month of June is Ian Smith, Prime Minister of Rhodesia.

The code word is STET.

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

IAN SMITH

August:
The personality for the month of August will be Mao Tse-Tung, leader of the Chinese Communist Party.

The code word will be VICT.

MAO TSE-TUNG

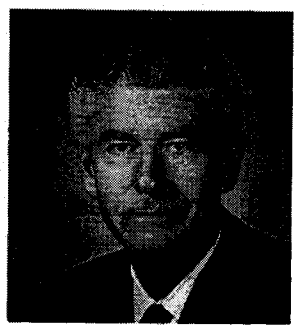
Harvey Miles, F.R.C.

RETIRED

Harvey Miles, Grand Secretary since 1939, is now retiring. His long and devoted service to the Order has earned him a host of friends since he became a member in 1923. Many are the members who recall his sage advice through their years of correspondence with his office. A naturally happy person, Frater Miles is gifted with a sense of humor and a balanced perspective of human needs. The Order will miss his services, but we join all members in wishing him years of joyous pursuit of those personal interests which were so often sacrificed during his 32 years of service to AMORC. Like members everywhere, his work for the Order and support will henceforth be in the unofficial capacity of a frater of the Rose-Croix.

APPOINTED

Appointed Grand Secretary, May 1, 1966, to succeed Harvey Miles, retired. Frater Whitcomb has served as Grand Treasurer since 1939. Before that, he was director of correspondence and extension activities of the Order. In his new position, he will have charge of the technical areas of the AMORC Administration, the Departments of Registrations and Reinstatements, the Martinist Order work, and such lodge, chapter, and pronaos activities as relate to his office.



James R. Whitcomb, F.R.C.

APPOINTED

Appointed Grand Treasurer, May 1, 1966, to succeed James R. Whitcomb. In his capacity as Grand Treasurer, Frater Warnken will have supervision over the major clerical areas of AMORC's administrative offices. He will act as purchasing agent and expediter for the Rosicrucian Supply Bureau and will coordinate the work of such departments as recording, financial, statistical, printing, and shipping.

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

RODMAN R. CLAYSON, Grand Master

Philosophy of Freedom

FREEDOM is an important cultural factor in the society in which we live. It is a social value that implies personal independence of thought and action. True freedom in the sense that philosophers refer to it must adhere to the acceptance and practice of a degree of idealism. In philosophy, freedom is rational; it is the actualization of the capacity to evaluate, to interpret, to organize into an ideal system of purposes and values. It is the inner harmony of growth. It is also social harmony and progress.

Freedom implies personal responsibility as well as self-determination. It does not suggest unmotivated, capricious, irrational conduct because such would have no value or moral worth. It should reveal the goodness of one's character. Philosophers contend that freedom provides for the right of an individual to follow an ideal and be judged by his conduct in the light of his ideal. Freedom refers to those people whose right course of conduct is determined by reflection. It is not something that is automatically awarded or given to everyone. It is not something that everyone comes by naturally.

In the United States, freedom generally implies freedom of thought, speech, writing, movement, and assembly. Most Americans understand that they must not take these privileges for granted merely because lip service to them has become commonplace. We must not suppose that they are self-evident and natural values of society. One who advocates freedom must also advocate the acceptance and practice of a philosophy of idealism. With a sense of values, he is thus encouraged toward the stimulation of creativeness, true independence, and release from dogma.

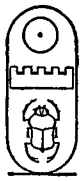
Freedom is and must be associated with respect, honor, and dignity. The term itself implies that one follows a code of idealism, ethics, and moral values. He who advocates freedom must adjust to his place in society. The personal desire versus the ideals of the community must be considered. He must also consider the survival of society or the community, which must be flexible and subject to change should evolution require it or when the challenge of new concepts reveals a need for adjustment. A society that believes its standards are fixed resists change. One can be a part of society only if he adheres to its values and standards. There must be a regard for truth and moral action, and values must be determined by their general acceptance.

Most people believe that truth is a value as long as it is not dogmatic. A civilization like ours cannot exist unless it accepts truth as a fact and lives by it. These necessary values have evolved from need, and truth is not necessarily an end in itself. We must have the freedom to judge and determine values. Our judgment must be within accepted limits, and tolerance is very much a part of this. There must be tolerance. There must be no revolution. It has been said that tolerance is a modern value because it is a necessary condition for the coherence of a society in which different men have different opinions. Tolerance must grow from honest respect for others. In his freedom, one does not belittle others.

Checkrein on Extremes

He who seeks freedom also seeks independence. If such independence is ethical, society will protect his right to this freedom. There must, of course, be a sense of values. Individual values dictate one's conduct. Independent minds are at times unreasonable, but such unreasonableness should not go so far as to coerce or browbeat others into accepting one's own ideas. Nevertheless, society must set a high value on independence of mind, however troublesome those who have it are to all the rest. All great thinkers have had independent minds. The philosophers were and are thinkers. The independent mind is creative and inventive, but a checkrein must be kept on going to extremes. Together freedom and gross independence are not a virtue.

(continued overleaf)



Independence is a quality of mind. It provides for dissent and for disagreement. Progress rises from challenges to accepted concepts. A person is entitled to dissent on occasion, and he is also entitled to be protected for his views—but not at the expense of a breakdown of the moral values in his society. Where there is dissent, there should be a counterconstructive proposal.

We are involved with each individual as a person. We are concerned with personal values as well as with the values of the whole of society. We are faced with choices in which a man's values of what he would like to do versus what he is expected to do as a member of society are involved. If he does not care about a standard of values, truth, facts, and historical tradition and feels they are meaningless, we have a problem. There must be control and a little personal discipline. There must be restraint, which, naturally, implies a degree of limitation. It means that, in one's freedom, he cannot do any and everything he desires. It is unwise for one to be ignorant of or disregard the code of ethics of the society in which he lives.

People are concerned today about the seeming lack of control in many areas. They feel that there may be a spread of irresponsible influence, that the very freedom which unthinking persons are demanding will rob other members of society of their freedom. Because of the strong influence of science and its conforming to the material facts and laws of the universe, as it should, people are concerned because less attention is being placed upon the subtle moral values and virtues. Spiritual urges and human scruples seem to be somewhat subdued in these times of tension. A degree of spirituality and virtue is vitally necessary.

The person who advocates true freedom must be imbued with a certain amount of idealism and conform to the accepted values of the society in which he lives. People's behavior indicates whether they advocate the freedom which provides for personal restraint as opposed to that which rebels at authority. We are living in a very real world where personality problems are desperately important, and we cannot avoid them.

In the freedom we desire, we must be practical and reasonable. We must not contribute to further discontent and dissatisfaction by making exhortations and authoritative statements which are contrary to the concepts and conduct of the society in which we live. Social values are evolved in a society for the majority. Moralists say that our civilization is judged by the factual outcome of the actions of the individual. Do these actions inspire? Do they contribute to the welfare of the entire group?

Principles Necessary

Our society lives and survives on the acceptance of a worthwhile philosophy or idealism that provides for established values and conduct. Society embraces group and individual modes of behavior. It searches for stability just as the individual does. Principles are involved, and people are expected to conform. In a moral society, freedom is not simply a mechanical thing. Principles are necessary for us to grow with, for the community to evolve, and for the welfare of all concerned.

Philosophers have always been concerned with personal freedom. However, such consideration need not be limited solely to philosophers. It should be the concern of every thinking person because it includes the reaching for and understanding of the implementation of the virtues, ethics, and moral values of a real idealism. In all of this, the dignity of the individual is involved. We are reminded of the words of the author, Cowper: "Free, but not so free as to be licentious." We are entrusted with the freedom which is ours. Let us carefully, scrupulously, and thinkingly nourish and protect it.

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No matter how full a reservoir of *maxims* one may possess, and no matter how good one's *sentiments* may be, if one have not taken advantage of every concrete opportunity to *act*, one's character may remain entirely unaffected for the better. . . . —WILLIAM JAMES

Animals, Our Partners in Life

Everybody loves the zoo

Zoo goers have been getting cricks in their necks since the first giraffes were shown in a zoo back in 1835. Elephants, rhinoceroses, wildebeest, and other animals from far-off places; tropical birds with exotic plumage; snakes slithering about their cages; seals splashing into and out of their pools; chimpanzees and monkeys cavorting in their cages amaze and amuse young and old.

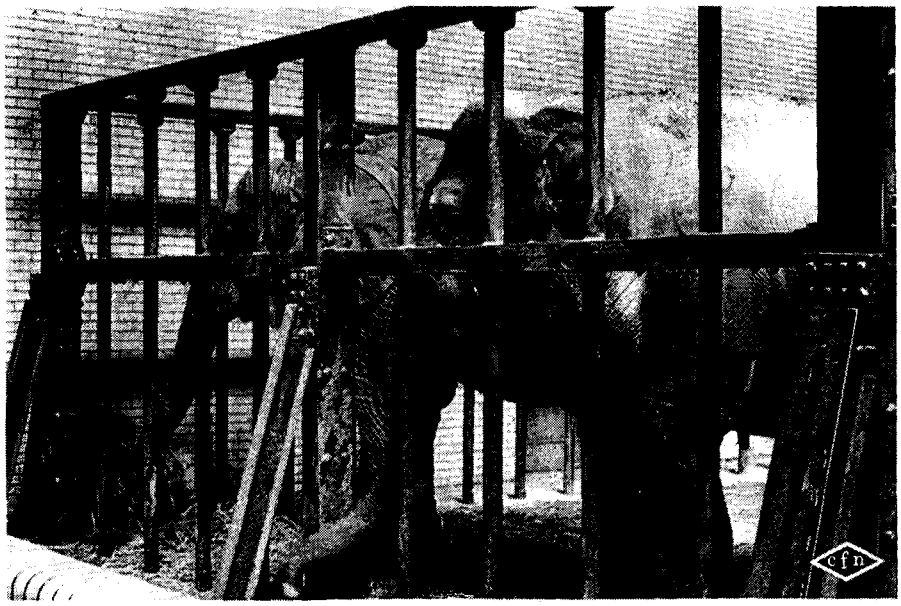
The animals in our zoos arrive from ports all around the world. The prices paid for them vary according to the supply, demand, and physical condition of different specimens.

Behind the scenes in every zoo, exacting care is required to maintain the health and vigor of the animal population. Certainly, the anteaters must be fed their ants and the parakeets and peacocks their special diets. The display cases and glass-enclosed cages of many animals must be maintained at the humidity and temperature levels of their native environs.

The purchase, storage, and preparation of as many as 150 kinds of foods for up to 900 different species of mammals, birds, reptiles, and amphibians in a zoo is a problem that would drive the average maitre d' into a panic. Many items have to be cooked with care by a skilled staff. Foods like hay, timothy, clover, and alfalfa are stored in dry barns; oats, corn, and other seeds are handled in the same way. Meat and fish must be kept cold; fruit and eggs, fresh.

An essential for animal care is steel pipe, which conveys water to the pools used by sea lions, rhinoceroses, and countless other water-loving animals. It also carries water to all the drinking troughs. Refrigeration and cold storage require systems that use butt-welded steel pipe coils, and into the zoo's kitchens go gas, water, and steam through sturdy steel pipe. Then, too, there is the boiler room, which operates the year around to provide comfortable heating for both people and animals and to maintain the constant temperatures required for tropical specimens.

Demanding though animal care may be, everyone enjoys the friendly association of intelligent animals.



ETTORE DA FANO, PH. D., F. R. C.

Towers and Needles

'Large' and 'small' are arbitrary standards

The author of this article, Dr. Ettore Da Fano, scholar of note, eminent Rosicrucian, a man of high standing in the academic world, has recently passed through transition. That he will be sorely missed will be attested to not only by his personal friends and members of The Rosicrucian Order, with which he was affiliated for many years, but also by numerous readers of his many articles, of which the present one is the last submitted.

IN CALLING something "large" or "small," we consciously or unconsciously compare it with some object of familiar size. This object becomes, then, our standard of measurement. Since the thing we are most familiar and concerned with is our own body, it is natural to compare sizes with our body or parts of it. Consequently, the first standards of measurement were the foot, the inch (which is the width of the thumb), the span, the ell, etc. When it came time to select a basis for our number system to define magnitudes, we chose ten, the number of our fingers.

We are impressed by whatever is larger than we are and instinctively attribute more power to it. For this reason, we have come to regard "large" and "small" as being almost synonymous with "important" and "unimportant."

We are awed by towering mountains and the expanse of the ocean. When we think of the enormous reaches of the universe, the vastness of its galaxies, their number, and their distance from us, which is so great that their light takes millions of years to reach us, we feel small, short-lived, and unimportant. That is why many of us desire to possess something large—a large house, a large car, a large banking account. For the same reason, we are fond of setting world records for size: the height of our skyscrapers, the span of our suspension bridges, the millions of dollars spent for a hospital or a university library.

The Bible tells us how the children of man wandered east after the great deluge and settled in the land of Shinar. They decided to build a city and make it grow into a great empire. As a symbol of might and unity, they started to build a tower intended to be so tall that its top would reach the sky. But their aim was frustrated and they were broken up into small groups, each speaking a different language. The great tower was never finished, but here we have the first recorded example of God, or nature, checking growth and indicating a preference for smaller units.

The Eiffel Tower in Paris stands 984 feet tall. As a symbol of the grandeur of France, it has impressed four generations of tourists and is a remarkable engineering achievement, especially considering that it was built a little more than 75 years ago. It is not its beauty that impresses the beholder, though, but its majestic size.

It was built for the Paris exhibition in 1889. Few people, even Parisians, are aware that among the many items on display at that exhibition was a tiny object, a needle. It was no ordinary needle but was an admirable specimen of precision craftsmanship. Hollow inside, it contained within it a second thinner needle, which was also hollow and contained a third needle of incredible thinness. As remarkable as was this showpiece, it was regarded with only a passing interest by the majority of visitors.

Yet this small needle was awarded first prize at the exhibition. The Eiffel Tower won a prize, too: the third. We may wonder what prompted the panel of judges — certainly, people of high technical discernment—to give preference to a mere needle over a magnificent structure that was to become the landmark of Paris and one of the most popular buildings in the world.

The reason was that the majestic tower was the fruit of a highly developed and consummate engineering skill. It represented a crowning achievement. Although unimpressive, the needle was recognized as the beginning

of a new technique known today as "miniaturization." That the Eiffel Tower won a prize was not because of its size but for a less obvious reason: its light weight. It was the lightest structure of such size and strength possible at that time.

A Strange Connection

Man is no longer satisfied with towers. He is venturing into space, and reaching the moon is only the first step. However, in building the rockets and ships intended to get him there, he has discovered a strange connection between the *very large* and the *very small.* To get off the ground, the space vehicles must be small and light enough. A rocket cannot be shot into outer space and a satellite brought into the specified orbit except by using minute instruments and electronic devices containing extremely small packages of still smaller parts.

"Microminiaturization" is becoming a fine art. The guiding of missiles in flight and communicating with orbiting satellites can be achieved only with devices which are responsive to extremely weak beams of waves. We can say that the conquest of the very large can be achieved only by mastering the very small.

After we have admired our accomplishments in making amazingly small and precise gadgets, we are put to shame when we discover to what degree nature has carried miniaturization. When we study the smallest unit of life, a microscopic living cell, with the most powerful devices and the latest techniques, we are amazed at its complexity. The more we seek for simpler parts, the more we are faced with increasing complexity.

We discover components so constructed as to be able to transform solar energy into other forms of energy needed with an efficiency unparalleled by human devices. We find other components which direct the manufacture of proteins, which catalyze the chemistry of life. The tiny nucleus of the cell contains still tinier chromosomes, which, in turn, contain still more minute genes which control heredity. The genes are chain-shaped molecules, extremely minute in size, consisting of thousands of links, each one like a letter of the alphabet, the whole string representing a coded message with "manufacturing" instructions.

The cells are not permitted to grow beyond a certain limit; then they split, even as the empire of the children of man in the land of Shinar was split. A complex apparatus controls the division of the cell, whereby provisions are made to insure that each new cell receives a full set of hereditary instructions. The genes of the germ cells contain a code which tells whether the new being is to be a tree, a fish, or a man—and if a man, whether male or female, tall or short, blonde or dark, a genius or a moron. All the endowments of living things and their species are written down in the smallest of prints in the molecules we call the genes.

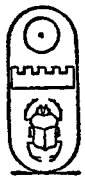
The fabric of organic life can best be described by the term *subtle,* which derives from the Latin *sub tilis,* meaning, literally, "finely woven." In the warp and the woof of this living fabric, in its minute meshes, the key to the mystery of life and evolution is to be found.

However, the molecules, of which the various parts of the living tissues consist, are giants if we compare them to atoms; and atoms, in turn, are inconceivably small and endowed with the greatest and most condensed power.

The largest and the smallest things, the universe and its atomic constituents, seem to be equal in complexity and grandeur. The heavenly vault, with its countless stars and galaxies, has ever challenged the curiosity and imagination of man. He still wonders and asks the same questions: How old are the earth, the sun, and the moon? How did the Milky Way come into existence? Is the universe infinite, or has it boundaries somewhere? Was the cosmos created by a single act, or is it the product of an eternal process of formation and transformation, without beginning or end?

A Single History

We may build more observatories on mountain tops and equip them with ever more powerful telescopes to probe the incredibly vast depths. Or we may venture out in laboratories, floating in



interstellar space. We shall find, however, that the history of the whole is one single history; that the cosmic clock is synchronized with that of the vibrating atoms; that cosmic events are the result of atomic and subatomic events.

Universal history and its meaning must be read in the small print of the atoms, for there is only one cosmic keyboard, extending without break or gap from the infinitely large to the infinitely small. The world of the small is not a world of negligible entities. It is a wondrous world, more powerful than that of the giants, and in it are to be found the clues to life and being.

We call such quanta as atoms, protons, and electrons "small particles." But this is a half truth: They are not really what we ordinarily think of as particles, which are sharply outlined and can be measured. In their restlessness and throbbing, atomic and subatomic particles do not wait for us to measure them. We cannot say where they begin and where they end. It would be more accurate to call them "vibratory conditions of space," strongest at one point, diminishing in intensity with distance, but at no place becoming nil. An electron actually extends throughout the universe even if in a tenuous and subtle form, and all electrons co-occupy all space from infinity to infinity and are not independent from one another.

This means that there are no boundaries in nature. Boundary lines are drawn by us more or less arbitrarily for our convenience. The world is open and unconfined; it is infinite, and everything in it partakes of this infinity.

A lesson we should draw from this is that, if we are truly to reflect the glories of the universe, our minds must be kept as open as the world. We must never accept ideas as being final, for they can become prison walls, closing in and not allowing for mental growth and expansion. Truth is an open road to further understanding; what is false leads only to a dead end.

EUROPEAN INTERNATIONAL CONVENTION

FRIDAY, SATURDAY, AND SUNDAY — SEPTEMBER 2, 3, 4, 1966

The European International Convention for 1966 will be held at the Cafe Royal, Piccadilly, London, W.1, England.

Supreme Secretary, Frater Arthur C. Piepenbrink, and many other dignitaries will attend. Now is the time to commence plans to attend.

Convention Chairman:
Mr. H. J. Rolph
36 Penberth Road
Catford
London, S.E. 6, England

Convention Secretary:
Mrs. A. D. Bayford
61 St. Stephens Road
London, E 6
England

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twentieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 25 cents (1/9 sterling). Order from the Rosicrucian Supply Bureau, AMORC, San Jose, California 95114, U. S. A.

J. C. PERRY

Category of the Inevitable

It consists of things we cannot change

THE WORD *kismet* carries inevitable if inaccurate associations, stemming, perhaps, from an Arabian fatalistic philosophy. It is a concept, a notion—a spreading of the hands in a surrender to which the activist cannot subscribe. However, there are inevitabilities that must be accepted.

If we are to categorize our truths, it may well be that a useful box could be labeled *category of the inevitable.* Following a due process of judicious and discriminating thought, we might, from time to time, consign to it certain elements of our existence. Those not suitable would be included in the broader and in some ways harder to recognize category of the operable.

Clearly, death would be consigned to the category *inevitable.* It is an integral part of material existence and its inevitability cannot be disputed.

The boast of heraldry,
the pomp of pow'r,
And all that beauty,
all that wealth e'er gave,
Await alike the inevitable hour.
The paths of glory lead
but to the grave.

It is possible that were any exception or variation permitted, the consequence would be even greater fear and confusion. It is the immutability of death that gives it majesty.

Immutability affords comfort in categorizing events or tendencies as inevitable. But conscience, also, plays a role. When we have in good conscience exhausted every avenue of endeavor to accomplish a given effect and failed, then we can legitimately and with a certain relief accept the inevitable, which, of course, is much easier to face than uncertainty.

Another inevitable and one of the major sources of human confusion is man's inherent sexuality. His almost ungrateful efforts to argue with it are perhaps more sacerdotal than natural in their origin. That most of us are here seems to constitute a *prima facie* evidence that life is as inevitable as death. Sexuality may achieve an ultimate and spontaneous or periodic sublimation, but this will not be accomplished by duress or moral coercion. Although this creative instinct is only one category, it must be recognized and reconciled with another immutable—doing as we would be done by.

There is a frequent conflict between those who are dedicated to material ends and those who are motivated by idealism. The latter may transpose their idealism to the former. Giordano Bruno, a monk of the 16th century, spoke of abstractions to contemporaries, who burned him for his pains. We may recognize the inevitability of the martyr, but it might have served his purpose better had he recognized the inevitability of the response he would provoke.

We cannot speak of higher-consciousness realities to those unfitted to comprehend them. Bruno might best have served his persecutors had he been able to recognize a category of the inevitable and entrusted himself to the reality of silence. This is not to say the matter is an easy one, for many wise men have endangered themselves for fools. There are, however, occasions for recognizing those to whom in the nature of things we are unable to render any efficacious assistance.

The category of the inevitable must include those elements of material life whose dualistic structure inevitably precipitates an unresolvable dilemma. These are the situations of which we say invariably, "I can't win." Their consequences are inevitable.

We cannot succeed without mistakes. Nevertheless, although commonly given to judgment by result, we might judge with equal validity by motive and effort. We hardly can give our mistakes a lower valuation than our successes. "It is better," it is said, "to travel than to arrive."

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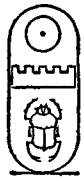


A field in which the category of the inevitable deserves to be applied is that of personal communication. We struggle to be understood, but it cannot be done. Misunderstanding is inevitable to some degree until self-comprehension dawns. When, finally, we understand ourselves, it may become less important to be understood.

Recognition of the inevitability of frustration in the total transfer of ideas leaves us more soundly anchored in the area in which we are alone. The knowledge of inevitable aloneness is the beginning of our reconciliation to it. It is the beginning, too, of the inevitable interiorization of the human consciousness; the beginning of the first step toward reality. The category of the inevitable in this context translates resentment to acceptance and acceptance to peace. It is a solid portal from a shifting world.

To use a category labeled inevitable is to adopt passivity only for the purpose of peace in limited and selected instances. It is to recognize "the things we cannot change." The things we can change must be changed. Conscience, perhaps the most inevitable of the inevitables, ultimately will see to it that we do.

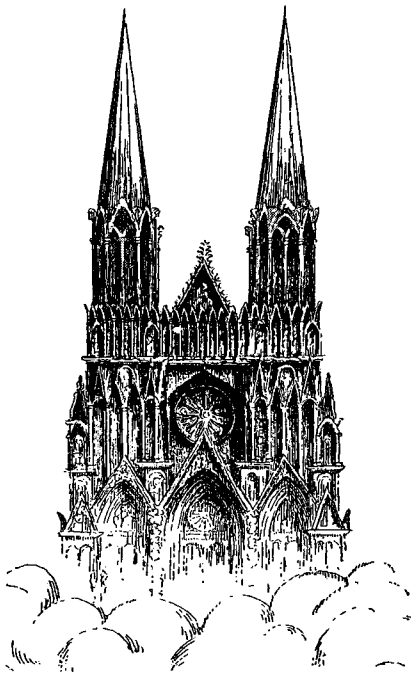
A further example of the use of this category is the inevitable fallibility of our fellow men. No personage is so exalted as to escape this rule. We shall save ourselves unhappiness and heartbreak by recognizing it.

Then there is progress. It, too, is inevitable. We serve ourselves and humanity better by veering with the wind of change rather than by efforts to blow against it. Progress is the inalienable right of man. To deny a universal suffrage to any racial minority or majority, for example, is to seat oneself upon a lighted keg of gunpowder and affably aver that it is a comfortable seat.

Inevitable, also, is the loss of illusion. The boast of heraldry, pomp of power, beauty, wealth, and the paths of glory do indeed await an inevitable *now* that need not be coincident with death. Conscience and realization over the years are far more lethal to them!

The greatest thing that a human soul ever does in this world is to *see* something, and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one.

—JOHN RUSKIN



Cathedral Contacts

CREATING THE FUTURE

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

MANKIND has always given thought to the future. A great deal of effort expended by the human race is directed toward the future rather than to the present. Much that we do habitually is an acknowledgment of the future. We study. We go to school. We learn new techniques. We try to improve abilities. We may even invest our efforts in something that will produce a value for some future time. In other words, much of our action is directed toward creating the future, and we tend to create that future in the way that we wish the present would be. A great deal of our individual and collective effort is directed toward bringing about a condition at some indefinite time that we wish existed now.

Whenever a discussion about the future takes place, there are some who would draw the conclusion that a serious consideration of the future is discouraged by those who think profoundly or by those who wish to emphasize the importance of the present. It requires very careful judgment to make decisions in relationship to both the present and the future.

To abandon all consideration for the future is as ridiculous as to give all our attention and effort to it. Like so many other matters that are of human consequence, the consideration of the future requires judgment and intelligence. It is ridiculous for a man to devote all his time to hoarding money or property for use exclusively in the future. It is equally ridiculous for an individual to give no consideration whatsoever to what may be a problem tomorrow if that problem could be eased by prudent judgment today. Therefore, any discussion of the future must be tempered by judgment, which in turn is a product of man's intelligence and the analysis of an accumulation of his experience.

However, the future can be overemphasized and can be made to assume too much importance in the present. Those who have spent their time exclusively searching for an answer to what may happen tomorrow have in most cases lost the opportunity that they had to live today. There is decidedly a certain tendency on the part of all human beings to project present existing situations into the future. Such a concept causes individuals to pretend that they possess a foreknowledge of conditions that will exist. Such a practice includes almost everything that is done, including the weather, the economic situation, the trend of world political events, and even personal experiences.

There is no harm in this tendency to project the present insofar as the day-to-day occurrences of life are concerned, but when we become too concerned or too sure of our ability to use the present as the basis of the future, we are extending our consciousness too far forward. When we say on the morning of a warm day that this will probably be the hottest day of the year, we are making a judgment that seems to be sound; but the thought is a prediction based on the present. If we say that prosperity is going to last forever because we feel prosperous, we are also

judging future events exclusively in terms of what exists at this particular time.

One simple fact is apparent in human history, and that is that the unexpected happens frequently. If the future were based exclusively upon our belief of the continuation of the present, then the problems that man has experienced in his history would have been substantially reduced. What we must keep in mind in the consideration of our beliefs concerning the future is that no future state can be assured. The future itself, to which we sometimes devote so much attention, may not exist. We should know and live in the knowledge of the fact that we are finite beings and that life as a physical expression is temporary.

This life can end at almost any time, as is so dramatically illustrated for us when we learn of the unexpected death of an acquaintance or loved one. The future for that individual—insofar as the physical world is concerned—ceases to exist without warning or notification. Therefore, we should look at the future as we do at any condition or situation that cannot be guaranteed. It is available for us to use when and if it arrives; but if our present is exclusively devoted to the preparation for the future that may not come—either because of the end of our own life or because of important modifications in the physical world or in its economic, social, or political condition—then the future on which we have based so much hope no longer has any value.

As I have already stated, judgment and a consideration of value is most important. We cannot know the future because we are entities that must express ourselves in the present. Prediction is not an art because no one can gain the experience necessary to develop techniques which will produce a perfect and always correct answer to what the future holds. The power of the future is not in what may happen, but rather in the demand that it makes of the present. To permit that power to so overwhelm our consciousness, our thinking, and our behavior as to cause us to neglect the responsibilities and pleasures of the moment is to sacrifice one of the most important experiences of living.

It is written in *Unto Thee I Grant*: "He who neglects the present moment throweth away all that he hath." We should learn to value the present moment. Although we can be prudent and use judgment, we must always be conscious of the fact that the present moment is life and life is an accumulation of experience that is filled by the moments that we might neglect if we directed them exclusively to the future.

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GASTON BURRIDGE

Does Magnetism Affect Life?

Scientific investigation indicates that it does

HISTORY makes no statement as to when or where the force of magnetism was discovered. Lucretius, however, indicates that something must have been known concerning it at the beginning of the Christian era.

Nor can we be certain just when someone first wondered if magnetism had any effect—good or bad—on life. An early comment was made by William Gilbert in A.D. 1600, who wrote in *De Magnete*: "Magnetick force is animate, or imitates life, and in many things surpasses human life, while this is bound up in the organick body."

Not many years ago, science disclaimed that magnetism had any influence whatever on earthly life during its cycle. That is not true today. In both the United States and Canada, researchers are busy endeavoring to discover more about the influence of magnetism and its applications. Findings show that it does influence the life of both plants and animals from inception to death.

Already, our vocabulary includes words such as biomagnetics, magnetohydrodynamics, magnetotropism, diamagnetic, paramagnetic, magnetic storms, magnetic fields, and magnetometer. Some of them require the latest editions of dictionaries for definitions.

Nevertheless, we are not yet sure whether the total effect of magnetism on human life is good or bad. It appears to be good, but definite data is still insufficient for proof. Magnetism does seem to promote germination in some seeds and stimulate their early growth. As in most things, an early start generally signals a better finish. Along these lines are the researches of Drs. A. A. Boe and D. K. Salunke of the Utah State University, who ripened tomatoes under magnetic influence. These two horticulturists have shown that green tomatoes put under a magnet, especially under its *south pole,* ripen much faster than similar tomatoes only a few feet away. These scientists theorize that magnets activate some enzyme systems in the fruit and thus affect its respiration. Details of these experiments can be found in the scientific journal, *Nature,* (England) 199:91, 1963.

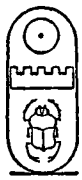
The earth has an extensive although relatively weak magnetic field. Some interesting questions arise: Can a planet without a magnetic field support life? If so, will that life be different from the life we know? From the studies of magnetism in basic earth rocks, the poles of earth are shown to have shifted many thousands of miles during the earth's history.

Perhaps the magnetic field strength has varied. If it has, how may this have affected life here? Loadstones as found on earth are a kind of native magnet. But the earth has also been struck many times by space-originating materials of considerable size and mass. What effect would there be upon a planet's life if such materials proved to be of loadstone quality? How might increased local magnetism affect the evolution of life as a whole or in certain areas?

Matter is made up of atoms. As far as it is known, the atoms that constitute living matter are no different than those of nonliving matter. Therefore, life cannot be atomic.

Atoms are constructed from different combinations and numbers of electrons, protons, and neutrons—basic atom *parts.* Present thinking leans toward the idea that electrons, protons, and neutrons spin on their own several axes. If so, each creates a tiny magnetic field individually, which may be aided, abetted, or influenced by other magnetic fields.

It is not impossible that outside magnetic fields have influenced specific matter combinations a certain way and that these combinations have in turn become "living" and remained so. Some scientists speculate that life was first sparked into being on earth by electricity—lightning. This may have oc-



curred when the proper combination of magnetic fields was present.

In the dispensary of any hospital, there are to be found bottles labeled *electrolytes*. These electrolytes are important to the human body, which now is considered to be an electrical machine. The combination of magnetism and electricity creates the force known as *electromagnetism*, a potent energy of diverse and myriad application. If there were no magnetism present, perhaps there would be no life as we know it.

Factor in Plant Growth

Because human beings appear to crave and hence probably to require a certain amount of plant parts in their diet, we may assume that they absorb and use at least small portions of all the conditions that affect plant life. Research thus far, however, has been unable to determine at what point in a plant's growth magnetism ceases to be a factor. As plants mature, the position of the imposed magnetic field, perhaps, should be changed and increased in relationship to their height and root extension.

In the seed, the plant's *brain*, or whatever controls its habits, can be encompassed in a relatively small-sized magnetic field. But as roots and stalk extend, this changes. In the case of a corn kernel during germination, for instance, a magnetic field an inch in diameter is sufficient. But shortly after germination, much of the plant's working area grows beyond such a field's influence. It seems that little research has been made so far to determine what effects would result from steadily increasing the area—not necessarily the strength—of the magnetic field as the plant grows. The idea offers interesting possibilities.

Science and engineering have been able to create some extremely powerful magnetic fields. Research has already shown that both plant and animal life can be inhibited and perhaps even killed if presented to a too powerful magnetic field for too long.

Much is being done at the United States Department of Agriculture Experiment Station, Beltsville, Maryland, by Dr. Byran T. Shaw and his associates to discover the effects of different colors of light on plant growth and seed germination. In commercial greenhouses, potted plants are being "forced" to bloom at certain seasons by means of different colored fluorescent lights. There is extensive literature regarding the effects of colored light on human ills, and color therapy has been used for some years by numerous therapists.

Science has learned that magnetic fields affect a certain kind of light called *polarized light* by producing "birefringence," or the power of building double refraction. As far as this writer knows, however, no research has been done to determine the effects of polarized light upon living matter when influenced by magnetic fields.

It is not impossible that one day man will be able to create from nonliving materials living matter which will continue to reproduce itself. Whether this will be done chemically, without the assistance of a force such as electricity or magnetism, is yet to be determined.

Increase Life Span

It is not impossible that continued research will show that human beings can increase their life span and working time by carrying a small magnet attached to some body area, the magnet's force field a stimulating *fountain of youth*. Already, magnetism has been proved to be an important adjunct to some life forms when it is applied in proper strength at specific places. Nevertheless, research has not even scratched the surface of the possibilities.

As we probe farther into space, it may become evident that we must learn much more about the effects of the several primary forces on life here on earth. Magnetism may well have first call on such research.

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It is better to think for yourself and be occasionally found wrong than it is to be right only because you follow another's thinking.—VALIDIVAR

OWEN S. PARRETT, M. D.

Why I Don't Eat Meat

IS A PERSON who does not eat meat peculiar or wise?

My mother told me that when I was a baby I refused to eat any kind of meat. She thought—as many mothers do—that I needed meat to make me grow, so she persisted in giving it to me until I acquired a liking for it. For the past fifty years I have chosen a diet that does not include flesh, fish, or fowl.

In my practice of medicine I have always told my patients the reasons for what I asked them to do. I myself do not like to do anything without knowing why I am doing it, and most other people feel the same way. I am going to tell you why I am a vegetarian and why I believe you should be one too.

I love life and want to live as long as I can. These are stirring and eventful days, and I want to know what is going to happen next. I have passed the Biblical threescore years and ten, and am thankful to God that I still find the days too short for all I want to do. I still carry a full practice and like to dip into several outside activities, even if for only a few minutes a day.

Most of my patients at my age are retired, but I have no desire to retire so soon. I would rather spend the day helping the sick, many of whom have been forced to retire early because they lacked the knowledge I possess. I don't want to hold back this knowledge from anyone.

After studying scientifically and observing sickness and its causes through many years, I have the conviction that if I had eaten largely of flesh foods during my life, I would now be too decrepit to carry on the practice of medicine. A doctor must be able to think clearly and have endurance and nervous energy to spare.

Aging and fatigue are hastened by flesh foods. Age is the wearing out of the body. The process varies in different people. Within the past week I paid a professional call on two men, one in his late forties and the other in his early fifties. Both were on county welfare, and they certainly looked unable to work. Although young in years, they were both old. Tobacco and liquor had played a part, but the part meat played cannot be overlooked.

The cells of the body are little units. Each must take on nourishment, give off waste, and breathe oxygen. When something interferes with this process, the cells and the organs they make up deteriorate.

The late Dr. Alexis Carrel, winner of the Nobel Prize in 1912, recognized that the cells' efficiency in providing nutrition and eliminating waste was what determined the aging of tissue. He extended the life of a bit of chicken heart by bathing it in a nutritive fluid that also removed the waste. So successful was he that the bit of chicken heart was kept alive from 1913 to 1947. After 34 years it was thrown into a sink, where it died. Dr. Carrel proved that length of life depends largely on eliminating waste and adding nutrition to the cells.

If we could regularly remove all waste from our body cells and apply adequate nutrition, we might easily reach great length of life. If the body fluid that bathes our cells is overloaded with waste, life is shortened.

The Bible indicates that for ten generations before the Flood people lived an average of 912 years. After the Flood they began eating flesh. The life of the next ten generations was shortened to an average of 317 years.

A great many people think that if you are going to work hard and need a lot of endurance, you must eat a large beefsteak. The facts are the opposite.

Some years ago a well-known Yale professor, Dr. Irving Fisher, showed that when vegetarian rookie athletes

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The article, "Should We Be Vegetarians?" in the January, 1966, issue elicited comment from many readers. Some asked that the other side be heard. Accordingly, the following thought-provoking article is presented as a service to our readers. The information contained does not necessarily reflect the opinion of the publishers.

were pitted against the best athletes of Yale, the untrained men had more than twice the endurance of meat-eating athletes.

Johnny Weismuller, the Tarzan of the movies and world swimming champion, was invited to the dedication of a new swimming pool in the Battle Creek Sanitarium. Weismuller had made 56 world records, but for five years had made no new ones. After several weeks on a well-selected vegetarian diet, he was able to hang up six more world records in the swimming pool.

The vegetarian swimmer Murray Rose, of Australia, world champion and a winner in the Olympic games, and his diet practices have become widely known. He has been a vegetarian since he was two years old. Not only does he swim fast but his ability to spurt ahead at the finish demonstrates that superior endurance accompanies a fleshless diet.

Why should this be true? Meat contains waste products that the animal would have eliminated. A person who eats flesh loads himself with wastes of the meat. When these wastes reach the body cells, they bring on fatigue and aging.

Prominent among body waste products are urea and uric acid. Beefsteak contains about 14 grains of uric acid per pound. When steak is boiled, waste appears as a soluble extract in the form of beef tea, which closely resembles urine when analyzed. The uric acid accounts for the quick pickup a steak seems to give, much as a cup of coffee gives. Uric acid, or trioxypurin, closely resembles caffeine, or dioxypurin, both in chemical name and effect on the body. The solid meat takes several hours to digest, by which time the stimulant has worn off. A lowering of energy results.

The late Dr. L. H. Newburg, of the University of Michigan, called attention to the fact that when meat formed 25 per cent of a rat's diet the rat became bigger and more active than rats on a normal diet. But after a few months the kidneys of the meat-eating rat became badly damaged. Dairymen tell me that a high-protein diet for cows will bring up production of milk but will "burn them out," with eventually lowered production.

Another danger facing the meat eater is the disease in animals common to man. My secretary told me that the dairy where her husband is foreman had four cases of leukemia in one year among its 124 cows. One cow diagnosed as having leukemia died four hours after the veterinarian made the diagnosis. He suggested that the ailing cow be sent to market, but she died before the truck that made regular trips through the dairies picking up nonproducing cows came along.

Many cows no longer able to produce milk are sent to market, and the price paid for them indicates that they are not discarded or used for fertilizer. The wife of a foreman of a large ranch told me that they had a heifer with pneumonia. Fearing they might lose her, they quickly took her to a slaughterhouse and sold her for meat.

Diseased Cattle

Gordon H. Theilen, D.V.M., of the University of California School of Veterinary Medicine Agricultural Experiment Station, said, "We have found that this disease [leukemia in cattle] is seen more frequently on certain farms, and therefore it appears to be infectious or enzootic on these farms. The disease has doubled in incidence, as related by slaughterhouse condemnation reports over the past ten years, but what the real incidence may be is only problematical; however, I guess it will prove to be much higher as the disease is studied. Is is easy for meat inspectors to identify the terminal clinical form, *but the microscopic leukemic stage will be missed every time if there is no gross enlargement, since blood studies are not conducted before slaughter.*"

The rapid rise of leukemia in cattle is of special interest when you remember that blood cancer, or leukemia, is now a major cause of death among children in the United States. Perhaps we will soon require blood testing for leukemia in dairy herds.

Cows with eye cancer may be kept until both eyes are blind, then they may be sold for meat if the head is cut off and there is no gross evidence of disease spread to other organs.

The late Dr. John Harvey Kellogg said when he sat down to a vegetarian dinner, "It is nice to eat a meal and not have to worry about what your food may have died from."

No one knows better than meat inspectors how much disease there is among animals slaughtered for food. A friend calling at my office to sell audiometers (instruments to determine the degree of deafness) told me his wife attended a banquet and ordered a vegetable plate. At her side sat a stranger who also chose a vegetable plate.

The man said, "Pardon me, but are you a vegetarian?"

"Yes," she replied. "Are you?"

"No," he answered, "I am a meat inspector."

A Perfect Medium

When I was a medical student we were given glass test tubes to be used for growing bacteria that cause human diseases such as typhoid, staphylococci, and bubonic plague. The professor had us make up some beef tea, pour a little into each test tube, and place a cotton cork on top. We sterilized the tubes and later inoculated them with these dangerous bacteria. The germs all thrived on the beef tea. It was a perfect medium for them.

I read in my pediatrics textbook by the distinguished Dr. Emmett L. Holt of New York City that if two dogs were put on a leash and one fed water and the other beef tea, the dog getting the water would live longer, for beef tea does not contain any nourishment whatsoever if the fat is skimmed off, but does contain urinary wastes, which would quickly poison the dog.

Meat is the most putrefactive of all foods. When it "spoils" in the intestines it can make the person more violently ill than any other kind of food. This fact helps us to understand why the members of some African tribes in native life seldom have appendicitis or cancer, for they seldom eat meat until they move into the cities, where these diseases are as frequent among them as among Europeans.

When it comes to poultry, we face an alarming situation. Recently I flew to East Lansing, Michigan, and spent a day visiting a special research project started more than twenty years ago by the Federal Government in collaboration with 25 State universities to try to control malignancy in chickens. The problem has become so serious that it threatens the poultry industry of the United States.

We have learned that cancer in fowl has several forms. Besides the usual form in which cancerous tumors are found, there is a carrier form in which a chicken may live out its natural life with no sign of cancer but at the same time be infecting other fowls.

This form of cancer is so difficult to detect that the only way the research men can finally determine whether a chicken has the disease is to incubate an egg from the suspected fowl for 14 days. The egg is then sterilized on the surface, carefully broken, and the embryo removed. From it the liver is taken, and a small portion is injected into the breast muscle of another chicken. If a cancerous tumor develops at the site of inoculation, it is known then and only then that the hen that laid the egg has the disease.

There is small chance that an inspector will cull out every diseased fowl, and still less chance that dad will be able to pick a healthy bird for Thanksgiving. So widespread is the disease among chickens that one of the scientists studying the project, Dr. Eugene F. Oakberg, wrote in a poultry journal:

"The conclusions drawn must consider the possibility that all chickens show the basic microscopic lesions of lymphomatosis." — *Poultry Science,* May, 1950, page 434.

Since the virus, or germ, cause of cancer has now been quite well established, the possibility or even probability that in eating meat, fish, or fowl a person is going to eat some of them laden with malignancy virus poses a problem. Dr. Wendell Stanley, eminent virus scientist who received the Nobel prize for his work in 1957, has pretty well convinced the medical world at long last that, like all other granulomatous diseases, cancer is no exception and has a germ cause.

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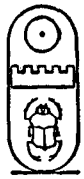

This agrees with a statement by Mrs. Ellen G. White recently discovered by the Cornell biologist Dr. Clive M. McCay to have been written fifty years in advance of medical science, in which she says:

"People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—*The Ministry of Healing*, page 313.

Because it is now known that leukemia is rapidly increasing among cattle and a cow may have the disease in her blood long before the appearance of tumors, I predict that erelong both milch cows and beef cattle will be blood tested and laws compelling this practice will be enacted as a public health measure to protect the consumers of milk and meat.

Once I was fishing in the cold waters of Yellowstone Lake. A man warned me not to eat the fish.

"They have worms in them," he said.

I examined several and found it to be true. When halibut is fried, worms often crawl out.

Each winter in Florida a friend takes us twenty miles out into the Gulf in a fast boat. On the last trip out, as we returned to the dock our captain picked up a fish, split it with a sharp knife, held the thin section up to the light, and pointed out worms embedded in the flesh. Although with its fins and scales it is classed as an edible, or clean, fish according to the Mosaic law, those worms certainly didn't look inviting.

On the desk in front of me is a clipping from a recent Los Angeles *Times* entitled "Disease Causes Halt of Some Trout Imports." The article tells of the California Fish and Game Department turning back six tank cars of rainbow trout fingerling that were shipped into California to stock our lakes and streams but were found to be infected with liver cancer. The article says:

"Great numbers of trout are imported into the State by private interests, who sell the fish to owners of private ponds. . . . Fish and game experts are trying to find the cause of the disease."

Rabbits are susceptible to diseases of many kinds. As a lad I had a friend who used to hunt rabbits and sell them. I often helped him clean them and noticed that nearly all the cottontails were infested with tapeworm. One day I killed one and offered it to a neighbor, who remarked as he thanked me, "You don't know what you're missing."

I said, "I am missing a lot of tapeworms."

Animal Fats in Diet

Since President Eisenhower had his heart attack, the medical world has discovered the relation between diet and diseases of the heart and blood vessels. Now we are told to avoid saturated fatty acids, found largely in animal fats. Recent discoveries brought to light the fact that trimming off the fat of meats will gain little advantage, for even of the lean meats we know 75 per cent to be in the saturated-fatty-acid column.

Dr. Newburg of the University of Michigan, who was called to Washington as an expert on nutrition during the last war, told me that he was very critical of the diet of the American soldiers. He said they were being fed too much meat and too many calories. This diet, he said, tended to make them too heavy, and it hardened their arteries. Autopsies performed in Korea showed that 75 per cent of American soldiers had hardened arteries regardless of their age. Korean soldiers, on a simple diet of vegetables, cereals, and very little meat, showed essentially no hardening of the arteries.

Without meat, how can people get enough protein? W. C. Rose of the University of Illinois, an authority in the field of protein, says that "less than twenty-five grams a day is all one needs."

If a man were to eat no meat, eggs, or milk he would still get on the average 83 grams of protein a day. A woman would get 61 grams a day. This fact was discovered in a research project made by Dr. Mervyn Hardinge of the College of Medical Evangelists under Dr. Frederick J. Stare of Harvard, well-known authority on nutrition.

Dr. U. D. Register, leading biochemist, and Dr. Hardinge, both active in the field of human nutrition, said to me that fruit alone if amply supplied

in sufficient variety, would provide people with enough protein to meet the actual body demand.

Probably neither scientist would recommend such a drastic program, but it serves to emphasize that the meat interests have oversold Americans on the high-protein idea. It is well known that people may go for a number of days without protein, yet suffer no bad results.

Balanced Diet Best

Of course, a balanced diet is best, but the evidence goes to show that meat is an unnecessary factor in the eating program, and it may introduce substances tending to increase the chronic diseases, the degenerative diseases, the acute diseases, and infections.

We have the example of a whole nation being forced by war onto a vegetarian program – Denmark during the first world war in 1918. Blockaded by sea and land, the nation was faced with a food shortage.

To feed a cow, kill the cow, and eat the meat meant a loss of 90 per cent of the food fed the cow.

Dr. Hindehede, a notable authority on nutrition, was called to the emergency by the King of Denmark. He put the nation on a meatless program for a year. Many thought it would be disastrous; instead, it established a world record for lowered death rate—34 per cent among the male population and nearly as much lowering among the female population, with a marked decrease in the illness rate. Eating meat the next year sent the death rate back to its prewar level.

Careful observation of the effects of meat eating on thousands of my patients for 45 years has led me to agree with the leading writer on health, Mrs. Ellen G. White, who wrote in the book *Medical Ministry*, pages 266, 267:

"Meat is the greatest disease breeder that can be introduced into the human system."

For those who like the flavor of meat, some very tasty foods made from grains and nuts are available. Dr. Stare of Harvard wrote me that a diet which included mixed grains, fruits, vegetables, and legumes (peas, beans, soybeans, lentils) with some nuts was adequate when meat was left out.

Research carried out at the College of Medical Evangelists has demonstrated that a meatless diet can be adequate when it includes meatlike dishes made from nuts, grains, and vegetables. These vegetable "meat" dishes help to make the changeover to a nonflesh program easier.

I keep my table supplied with a variety of delicious foods, and the lack of meat never bothers my mind. After studying animal diseases in the laboratory and observing the effect of a flesh diet on my patients these many years, I would find it difficult indeed to eat flesh again.

I quite agree with the leading nutritionist of Johns Hopkins University, Dr. E. V. McCollum, who gave it as his opinion that anyone who chooses to eliminate flesh food from his diet is better off.

Reprinted from *Life and Health*, the National Health Journal, Washington 12, D.C.

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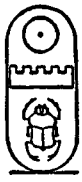
OUR THANKS FOR YOUR CONTINUED SUPPORT

The Supreme Grand Lodge of AMORC, being a nonprofit educational organization, is dependent upon gifts, donations, and bequests. We take this opportunity to express thanks to those members and friends who give their financial support to the Order's activities. In expressing our thanks to members and friends of the Order in this manner, it is possible for us also to thank those who have made anonymous donations to the organization.



E. CHRISTIAN KADING, M. D.

Magic of the Mantram

What is the explanation of its power?

IN INDIA, reforms—largely on paper—have had little effect in daily life. It is true that many customs and manners of old India disappeared during British rule and later self-government, and castes were outlawed. Nevertheless, the red *kunkum* dots still testify to the auspicious state of the married woman, and lines and circles of pigment mark many foreheads—*tilaks* of sacred meaning.

Holy men still torture their bodies, beg openly, and creep or shamble along streets and roads. Widows in unrelieved black slink with downcast eyes along alleys and paths. Urchins fight over bits of fresh cow manure for use as wall plaster or floor covering. Cows wander unmolested in and out of markets, banks, and private hovels. Moreover, the hold of the holy man, the magician, and the fortuneteller has not changed.

I asked Norowjee Oomrigar, K.C., Barrister-at-law, Bombay, what he considered was the most powerful influence in the lives of India's millions of Hindus. Norry, as we had called him during his student years at the University of Wisconsin, replied: "I would say that it probably is the belief in mantrams and the blind faith in their infallibility."

"Mantrams?" I repeated.

"Yes. They are magic words and incantations that are supposed to be powerful enough to control the actions of the gods. Most are not translatable—just a string of jargon or a gibberish of vocal sounds like the *eeny, meeny, miney, mo* of children. But they do have *something*."

"Isn't a mantram actually a combination of sleight-of-hand hocus pocus?" I asked.

"No, not at all," he replied. "Magicians use it, true enough, but a mantram is a more personal man-to-God communication than a Christian prayer. It is a command; a prayer is a supplication. It is rare that any Hindu, no matter how much he professes himself to be a Christian convert, does not hurry to the magician when real trouble comes along.

"Mantrams known to magicians have been passed to them from their *guru*," Norry continued. "Consequences of misuse of any of them are the most horrible imaginable. Ritual must be adhered to without fault or deviation.

"Even so, sometimes two magicians become enemies. One may believe that the other is threatening his authority or power. In such a case, a challenge is issued for a show of strength of their respective mantrams. I hope I can arrange to have you witness one of these contests."

Magic in Action

A few days after our talk, my phone rang. Norry's voice was jubilant. "I've just got word. There's to be a battle between two *guru*. Couple of top-hole magic men. It ought to be good. I'll pick you up right after tiffin."

Two groups of approximately twenty men each, *dhoti* clad or naked, stood on opposite sides of a hard-trodden, dusty enclosure between two sun-seared storage buildings. The early afternoon sun sent cruel shafts of all but palpable heat into the ovenlike atmosphere. From someone in one of the groups came a high-pitched chanting wail. The tone, humble and pleading in the beginning, changed soon to screams of rage. One hissed phrase predominated.

"First, he was begging and flattering the gods," Norry whispered. "Now, he's reviling them and demanding their help. We apparently missed the opening statement of the other fellow. This is the rebuttal. If he does half the damage to his fellow craftsman that he promises, we should see some high-magic action."

The two groups advanced toward the center of the field and an unprepossessing creature, cadaverously thin, with tangled hair and beard matted and greasy, face and body caked with grime

and gray ashes, stepped to the center of the area. Thin arms extended like the antennae of some crawling giant insect, he held the stalk of a single head of yellow millet in a clawlike hand. Then he knelt, salaamed, twisted his emaciated torso toward the silent group to his right, and bowed his forehead to the ground. He straightened to his knees and slowly repeated the gesture to the other group. In slow motion, he laid the head of millet on the earth and backed away on hands and knees.

The actual contestants advanced now and stopped about two meters apart, the millet between them. Although neither was muscular, one was much the larger. Both bodies were smeared with a concoction of oil and ashes, and each wore a long necklace of bone, metal, and crude wooden charms. A small bag was tied with a dirty cord to each naked waist. Their eyes, set and glazed, appeared to be looking beyond rather than at each other.

"Why the millet?" I asked.

"Only a symbol. It could be anything from a bit of human bone to a cock's feather."

The magicians now moved closer to one another and broke into a screeching tirade of abuse. They gnashed their teeth and threw pinches of ash on each other from their bags. They bent forward and seemed about to crash together as both reached for the millet head. But either the effect of the ashy substance or the power of the mantrams they were screaming arrested them, for it seemed as if they were being held apart by two immovable, solid walls.

Time after time, they strained against the invisible barrier. With each lunge, they grew more desperate. They shouted mantrams in hysterical bursts. Their bare feet actually dug furrows in the hard ground. They began to jerk with convulsive, purposeless movements. The smaller man's voice became hoarse, and the senseless words were torn from him in a fierce croak. The larger man's voice was completely lost. He made thin, mewing sounds like the cries of a kitten.

The struggle became even more intense. Muscles knotted and stood out. Glistening rivulets of sweat streaked the greasy bodies. The wild eyes seemed about to burst from their sockets. With a supreme spurt of energy, the larger man got his straining hand to within a few inches of the millet. Then, just as he was on the point of closing his fingers around it, his forward movement froze. There was an electric instant of suspended animation before some unseen force toppled him backward and threw him violently to the earth. Bloody froth appeared on his lips, then trickled from his open mouth as he lay on his back, unconscious and gasping.

The smaller man, completely winded, wavered uncertainly on his feet and then raised his right arm above his head in the universal gesture of victory. He continued mouthing meaningless phrases but did not glance at his defeated rival and made no move to pick up the millet head. His group, which had followed every movement and sound with bated breath, closed around him and in awed silence escorted him from the field.

Those who had so confidently surrounded and supported the defeated magician before the contest now turned from him and left. Slowly, the vanquished man raised himself to a sitting position and watched the retreat of his disillusioned followers.

As we turned to leave, I noticed that some careless naked foot had crushed the millet head into the dust. It lay flattened and broken, its seed scattered.

Superstition? Magic? Hypnotism? Divine intervention? Whatever their power, mantrams have guided the habit, life, and fate of millions in India. Benign, they have brought hope and courage. Aggressive, they have enabled men to oppose devils and angry gods. More important, they have provided the Hindu with a bridge between the physical world and the spiritual realm.

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The greatest minds are capable of the greatest vices as well as of the greatest virtues.

—RENE DESCARTES

Rosicrucian Activities Around the World

In March, on or about the 21st, lodges, chapters, and pronaoi throughout the world held their New Year's Feast and ceremony, ushering in the Rosicrucian Year 3319. The event took place at Rosicrucian Park in the Supreme Temple on March 18. The Supreme Chaplain, Paul Deputy, officiated, and the Supreme Secretary, Arthur C. Piepenbrink, was the Master of Ceremonies. Addresses by the Imperator, Ralph M. Lewis, and the Grand Master, Rodman R. Clayson, and special music featured this traditional Rosicrucian celebration.

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So eventful was 1965, the Order's Golden Anniversary Year, that numerous noteworthy happenings went unmentioned. Among them, for instance, were many highlights of the trip to Europe by the Imperator, Ralph M. Lewis, and the Grand Regional Administrator, Chris. R. Warnken. Of special interest was the tour of the ancient Church of the Initiates, now the Roman Catholic Church of St. Benilde, at Clermont-Ferrand in France, where a television interview by the Imperator and a taped radio message from the Grand Master were given. Later reports indicated that when the program was aired it was favorably received.

Then, there was the visit to the Moulin Neuf Chateau, the huge old stone mansion that was once the Commandery of the Knights Templar. This chateau is now the home of the Master of Gergovia Lodge, AMORC. Here heraldic symbolism is still to be seen in many of the large stones of the floor.

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Francis Bacon Lodge, San Francisco, California, is conducting a visualization program that is quite successful. A beautiful color photograph of an imaginary temple, visualized and painted by Soror Merle Allison, Past Master, is used by the members as an aid for visualizing a temple that one day will become actualized. Pillar by pillar, step by step, Francis Bacon Lodge's members are building a temple of their own.

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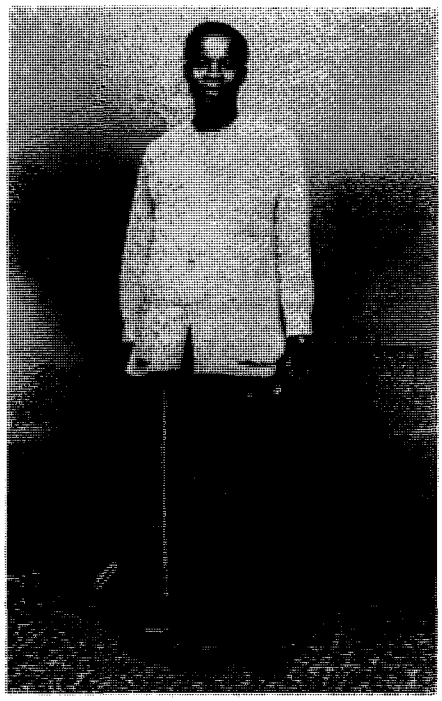
In a colorful ceremony on December 24, 1965, Frater Moju Igbene of Nigeria was crowned Ikengbuwa II, Olu of Warri. The coronation, attended by eminent dignitaries, culminated a protracted struggle by rival factions to be monarch of Midwestern Nigeria. Now the spiritual head of the entire Warri division, Frater Igbene looks forward to utilizing Rosicrucian principles in his administration and to introducing them to his people.



Ikengbuwa II, Olu of Warri

Unmentioned, too, at the year's end was the publication of a collection of meditations, *The Artist Within,* by Douglas M. Teeple, Past Master of First Pennsylvania Lodge, Pittsburgh.

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And from England, late in the year, came a report on the success during 1965 of Francis Bacon Chapter's (London) Buy-A-Brick campaign. An item in this column in June elicited surprising and far-away interest. Wrote Soror Grace Ghent Dean, Past Master of Helios Chapter, Columbus, Ohio, to the members of Francis Bacon Chapter: "I am grateful to our editor for giving the members of the Order the opportunity of assisting Francis Bacon Chapter's Buy-A-Brick campaign build a new temple by buying 'brick-bats' (*Rosicrucian Activities Around the World*, June, 1965). So, letting my imagination run wild, I journeyed thrice around a visualized triangle and the last time around beheld 3 pounds, 3 shillings, and 3 pence at each point. Therefore, it makes me very happy to enclose a Postal Money Order in the above amount for the purchase of bricks for the Francis Bacon Chapter's visualized temple."

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The Rosicrucian Order, AMORC's, Humanist Award was presented last November to Mrs. Marteal Perry of Santa Rosa, California, for outstanding service to her fellow man. Her desire to aid youngsters of the community and promote racial understanding has met with signal success. The swimming pool she built at her own expense for the youth of her community is enjoyed by numerous youngsters each afternoon on an integrated basis. Construction of a baseball diamond on land that she has leased for $1 a year is expected to be completed soon. A day-care center for children in Mrs. Perry's home is operated five days a week with the assistance of student volunteers from Santa Rosa Junior College.

Spurred by her enthusiasm and by her realistic approach to problems, the Optimist Club of Santa Rosa, the staff and students of Santa Rosa Junior College, and citizens of the area, who have developed an improvement association with Mrs. Perry as president, have combined their efforts. Greater racial and community understanding has become a realizable goal in Santa Rosa.

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The Humanist Award of the Rosicrucian Order, AMORC, was presented through the Santa Rosa Pronaos to Mrs. Marteal Perry. From left to right are Henry F. Brandt, Master of Santa Rosa Pronaos; Edna Schatz, a member of the pronaos; Mrs. Perry, and Mr. Perry.

Oakland, California, Lodge's eleventh annual "Homecoming Day" will be held on Sunday, May 22. All Rosicrucians are invited. For further information, contact the Chairman, Frater Charles Harrison, at the Oakland Lodge, AMORC, 263 - 12th Street, Oakland, California 94607.

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Browsing through old letters shortly after the New Year, Soror Charlotte Young was reminded of the appreciative response that she received sixteen years ago from Dr. Albert Schweitzer and other members of the staff of Lambaréné Hospital when she sent various gifts. One letter especially treasured was from Dr. Schweitzer. Translated from the French by a member of our staff, it reads in part: " . . . I have been very interested to learn by your little book [perhaps *The Mastery of Life*] that the Rosicrucian Order of the Middle Ages and the 16th and 18th centuries has survived also in America. You were describing well its spirit. With best wishes from your devoted Albert Schweitzer."

THE MYSTICS' WALK

Opposite is an enactment of the peripatetic mystics who once dwelt at the Cloisters at Ephrata, Pennsylvania. This is the site of the mystic and Rosicrucian colony that was established in the 17th century. Scientific research was conducted here, as well as mystical devotions and philosophical studies. It is now a State Monument, its buildings preserved in their original style. The persons shown are depicting for the photographer the authentic styles worn by the colonists three centuries ago.

(Photo by AMORC)

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.R.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 AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England. For Australasia, information may be obtained under the above circumstances from the AMORC Australasia Administration, 54 Customs Street, Auckland, New Zealand

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, F.D.:* Buenos Aires Lodge
Córdoba, Córdoba: Córdoba Chapter
La Plata, Buenos Aires: La Plata Pronaos
Mar del Plata, Buenos Aires: Mar del Plata Pronaos
Mendoza, Mendoza: Mendoza Pronaos
Rosario, Santa Fe: Rosario Chapter

AUSTRALIA
Adelaide, South Australia: Light Chapter
Brisbane, Queensland: Brisbane Chapter
Darwin, North Australia: Darwin Pronaos
Hobart, Tasmania: Hobart Pronaos
Melbourne, Victoria: Harmony Chapter
Newcastle, New South Wales: Newcastle Pronaos
Perth, Western Australia: Lemuria Pronaos
Sydney, New South Wales:* Sydney Lodge

AUSTRIA
Salzburg: Paracelsus Pronaos

BARBADOS
Bridgetown: Barbados Chapter

BELGIUM‡
Brussels:* San José Lodge
Charleroi: Dante Pronaos

BRAZIL
Curitiba, Paraná: Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal, 307
Bauru, São Paulo: Bauru Pronaos
Belem, Para: Belem Chapter
Belo Horizonte, Minas Gerais: Belo Horizonte Pronaos
Brasília, D. F.: "25 de Novembro" Pronaos
Campinas, São Paulo: Campinas Pronaos
Campos, Rio: Campos Pronaos
Curitiba, Parana:* Mestre Moria Lodge
Goiânia, Goias: Goiânia Pronaos
Itapetininga, São Paulo: Itapetininga Pronaos
Joinville, Santa Catarina: Joinville Pronaos
Juiz de Fora, Minas Gerais: Juiz de Fora Pronaos
Londrina, Paraná: Londrina Pronaos
Manaus, Amazonas: Ajuricaba do Amazonas Pronaos
Niteroi, Rio de Janeiro: Niteroi Pronaos
Passo Fundo, Rio Grande do Sul: Passo Fundo Pronaos
Porto Alegre, Rio Grande do Sul: Thales de Mileto Chapter
Recife, Pernambuco: Recife Chapter
Rio de Janeiro, Rio de Janeiro:* Rio de Janeiro Lodge
Salvador, Bahia: Salvador Pronaos
Santos, São Paulo: Santos Chapter
São Caetano do Sul, São Paulo: ABC Pronaos
Sorocaba, São Paulo: Sorocaba Pronaos
São Paulo, São Paulo:* São Paulo Lodge
Taubate, São Paulo: Taubate Pronaos
Vitória, Espírito Santo: Vitória Pronaos

CAMEROON‡
Douala: Moria-El Pronaos
Yaounde: Aristote 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.: Mount 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
Valparaíso: Valparaíso Chapter

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

CONGO, REPUBLIC OF THE‡
Léopoldville:* H. Spencer Lewis Lodge
Matadi: Henri Kunrath Pronaos

CONGO, THE REPUBLIC OF THE‡
Brazzaville: Joseph Peladan Chapter

CUBA
Camagüey, Camagüey: Camagüey Chapter
Cárdenas, Matanzas: Cárdenas Pronaos
Havana, La Habana:* Lago Moeris Lodge
Holguin, Oriente: Oriente Chapter
Manzanillo, Oriente: Manzanillo Pronaos
Marianao, Habana: Nefertiti Chapter
Media Luna, Oriente: Media Luna Pronaos
Santa Clara, Las Villas: Santa Clara Chapter

DAHOMEY‡
Abomey: Nefertiti Chapter
Cotonou:* Cheops Lodge
Parakou: R.E.S. Pronaos
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
Santiago de los Caballeros: Luz del Cibao Chapter
Santo Domingo de Guzman:* Santo Domingo Lodge

ECUADOR
Quito: Quito Pronaos

EGYPT
Cairo: Cheops Chapter

EL SALVADOR
San Salvador: San Salvador Chapter
Santa Ana: Vida Amor Luz Pronaos

ENGLAND
Rosicrucian Order, AMORC, Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England
Bournemouth: Bournemouth Pronaos
Brighton: Raymund Andrea Chapter
Ipswich: Ipswich Pronaos
Leeds: Joseph Priestley Chapter
Liverpool: Pythagoras Chapter

***Initiations are performed.**

(Directory Continued on Next Page)

London: Francis Bacon Chapter
Manchester: John Dalton Chapter
Newcastle-upon-Tyne: Newcastle-upon-Tyne Pronaos
Nottingham: Byron Chapter
Portsmouth: Portsmouth Pronaos
Preston: Preston Pronaos
Tiverton: Tiverton Pronaos

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Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple at 54, 56 et 60 Rue Gambetta, 94 Villeneuve-Saint-Georges. Other subordinate bodies of the Grand Lodge of AMORC of France will be found under the countries indicated by this symbol:‡
Angers (Maine-et-Loire):* Alden Lodge
Angoulême (Charente-Maritime): Isis Pronaos
Avignon (Vaucluse): Plutarque Pronaos
Beaune (Côte d'Or): Verseau Chapter
Besançon (Doubs): Akhenaton Pronaos
Biarritz (Basses-Pyrénées): Thales Pronaos
Bordeaux (Gironde): Léonard de Vinci Chapter
Chambéry (Savoie): Mont Blanc Pronaos
Clermont-Ferrand (Puy-de-Dôme):* Gergovia Lodge
Grenoble (Isere): Louis Claude de Saint-Martin Chapter
Le Havre (Seine Maritime): Dalton Pronaos
Lille (Nord): Descartes Chapter
Lyon (Rhône):* Jean-Baptiste Willermoz Lodge
Marseille (Bouches-du-Rhône):* La Provence Mystique Lodge
Metz (Moselle): Frees Pronaos
Montpellier (Hérault): Michel Faraday Pronaos
Mulhouse (Haut-Rhin): Balzac Chapter
Nancy (Meurthe-et-Moselle): Thoutmès III Pronaos
Nice (Alpes-Maritimes): Croix du Sud Chapter
Nimes (Gard):* Claude Debussy Lodge
Paris: Jeanne Guesdon Chapter
Pau (Basses-Pyrénées): Pyrénées-Ocean Chapter
Perigueux (Vesuna): Platon Pronaos
Perpignan (Pyrénées-Orientales): Sol I Mar Pronaos
Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos
Rouen (Seine Maritime): Renaissance Pronaos
Saint-Amand-les-Eaux (Nord): Kut-Hu-Mi Pronaos
Saint Nazaire (Loire-Inférieure): Saint-Nazaire Pronaos
Strasbourg (Bas-Rhin): Galilee Pronaos
Toulon (Var): Hermes Pronaos
Toulouse (Haute-Garonne):* Raymund VI Lodge
Tours (Indre-et-Loire): Blaise Pascal Pronaos
Vichy (Allier): Pythagoras Pronaos

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757 Baden-Baden 2, Lessingstrasse 1, West Germany: Grand Lodge of AMORC of Germany
Berlin: Echnaton Pronaos
Bremen: Jakob Boehme Pronaos
Düsseldorf: Johannes Kepler Pronaos
Frankfurt am Main: Michael Maier Chapter
Hamburg: Doma Pronaos
Hanover: Leibniz Pronaos
Munich: Kut-Hu-Mi Chapter
Nurnberg: Johannes Kelpius Pronaos
Saarbrücken: René Descartes Pronaos
Stuttgart: Simon Studion Chapter

GHANA
Accra: Accra Chapter
Kumasi: Kumasi Pronaos
Sunyani, B.A.: Sunyani Pronaos

GUATEMALA
Guatemala:* Zama Lodge
Quezaltenango: Mahatma Gandhi Pronaos

HAITI‡
Cap-Haitien: Cap-Haitien Chapter
Port-au-Prince:* Martinez de Pasqually Lodge
Saint-Marc: Saint-Marc Pronaos

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

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

INDIA
Bombay: Bombay Pronaos

ISRAEL
Haifa: Haifa Pronaos
Tel Aviv: Sinai Pronaos

ITALY
Rome: Grand Lodge of Italy, via del Corso, 303

IVORY COAST, REPUBLIC OF‡
Abidjan:* Raymond Lulle Lodge
Bondoukou: Socrates Pronaos
Dimbokro: Aurora Pronaos
Sassandra: Sassandra Pronaos

JAMAICA
Kingston: Saint Christopher Chapter

LEBANON‡
Beyrouth: Beyrouth Pronaos

LIBERIA
Monrovia: Monrovia Pronaos

MEXICO
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
Reynosa, Tamps.: Reynosa Pronaos
Tampico, Tamps.: Tampico Chapter
Tijuana, B. C.:* Cosmos Lodge
Veracruz, Ver.: Zoroastro Chapter

MOROCCO‡
Casablanca:* Nova Atlantis Lodge

NETHERLANDS ANTILLES
Curaçao: Curaçao Chapter
St. Nicolas, Aruba: Aruba Chapter

NEW ZEALAND
Auckland, Auckland:* Auckland Lodge Rosicrucian Administrative Office, 54 Customs St., Auckland
Christchurch, Canterbury: Christchurch Pronaos
Hamilton, N. S. W.: Hamilton Pronaos
Hastings, Hawke's Bay: Hastings Pronaos
Wellington, Wellington: Wellington Chapter

NICARAGUA
Managua: Managua Chapter

NIGERIA
Aba: Socrates Chapter
Abonnema-Degema: Abonnema-Degema Pronaos
Akure: Akure Pronaos
Ashaka: Ashaka Pronaos
Benin City: Benin City Chapter
Calabar: Apollonius Chapter
Enugu: Kroomata Chapter
Ibadan: Alcuin Chapter
Jos: Star of Peace Chapter
Kaduna: Morning Light Chapter
Kano: Empedocles Chapter
Lagos: Isis Chapter
Nsukka: Nsukka Pronaos
Onitsha: Onitsha Chapter
Opobo: Opobo Pronaos
Owerri: Owerri Pronaos
Port Harcourt: Thales Chapter
Sapele: Sapele Pronaos
Umuahia: Umuahia Pronaos
Uyo: Uyo Pronaos
Warri: Warri Chapter
Yola: Yola Pronaos
Zaria: Osiris Chapter

PANAMA
Colón: Colón Pronaos
Panama: Panama Chapter

PERU
Callao: Callao Pronaos
Chiclayo: Chiclayo Pronaos
Iquitos: Iquitos Pronaos
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Salisbury: Salisbury Chapter

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Dakar: Martinez de Pasqually Pronaos

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Freetown: Freetown Pronaos

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Singapore: Singapore Chapter

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Cape Town, Cape Province: Good Hope Chapter
Durban, Natal: Natalia Chapter
Johannesburg, Transvaal: Southern Cross Chapter

(Directory Continued on Next Page)

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: Achnaton Chapter
Vesteras: Vesteras Pronaos

SWITZERLAND

Basel: Dr. Franz Hartmann Pronaos
Geneva:* H. Spencer Lewis Lodge‡
Grandson (via Lausanne and Neuchatel):* Pax Cordis Lodge‡
La Chaux-de-Fonds: Tell el Amarna Pronaos‡
Trogen: Pythagoras Pronaos
Zurich: El Moria Chapter

TCHAD

Fort-Lamy: Copernic Pronaos

TOGO, REPUBLIC OF‡

Anecho: Anecho Pronaos
Atakpamé: Vintz Adama Pronaos
Lama-Kara: Verseau Pronaos
Lomé:* Francis Bacon Lodge

TRINIDAD-TOBAGO

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

UNITED STATES

ARIZONA
Phoenix: Phoenix Chapter
Tucson: Tucson Chapter

CALIFORNIA
Bakersfield: Bakersfield Pronaos
Barstow: Barstow Pronaos
Belmont: Peninsula Chapter
Fresno: Jacob Boehme Chapter
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:* San Fernando Valley Lodge
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

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
Staten Island: Staten Island Pronaos

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

OKLAHOMA
Oklahoma City:* Amenhotep Lodge
Tulsa: Tulsa Chapter

OREGON
Eugene: Eugene Pronaos
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
Houston: Houston Chapter
San Antonio: San Antonio Chapter
Wichita Falls: Faith Pronaos

UTAH
Salt Lake City: Diana Chapter

WASHINGTON
Kennewick: Tri-Cities Pronaos
Seattle:* Michael Maier Lodge

WISCONSIN
Milwaukee: Karnak Chapter

WYOMING
Casper: Casper Pronaos

URUGUAY

Montevideo:* Titurel Lodge

VENEZUELA

Barquisimeto:* Barquisimeto Lodge
Caracas:* Alden Lodge
LaGuaira: Plotino-Maiquetia Chapter
Maracaibo: Cenit Chapter
Maracay, Aragua: Lewis Chapter
Puerto Cabello: Puerto Cabello Chapter
Puerto La Cruz, Ansoategui: Delta Pronaos
Valencia, Carabobo: Valividar Chapter
Valera, Trujillo: Menes Pronaos

WALES

Cardiff, Glam.: Cardiff Pronaos

WEST INDIES

Grenada, St. George's: St. George's Pronaos

***Initiations are performed.**

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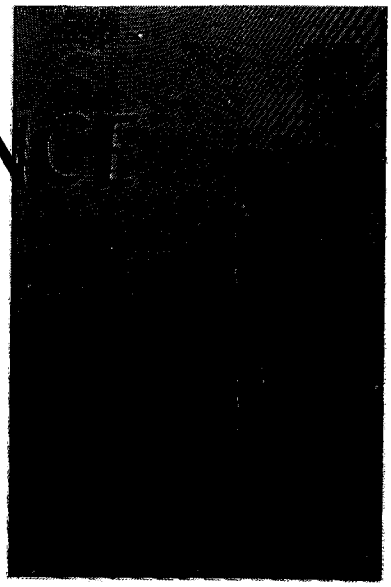
MY EXPERIENCE



A series of personal accounts of unusual mental phenomena and a brief commentary on the underlying principles. You are invited to submit your experience by directing a brief account to the *Digest* editor.

A letter from Birmingham, Alabama, tells of unusual experiences related to visions. The letter states: "In 1933, I saw a face, and soon thereafter my sister died. A year later, I saw another face, and my mother died not long after. A few years later, I saw another face, and a very dear friend died. I told a friend about it; she told her husband, and they laughed; so I either quit seeing faces or simply didn't pay much attention to them.

"A short time after I wrote you about seeing a pretty face with beautiful eyes, my nephew's wife was killed in an automobile accident. About two weeks ago, I saw another face, that of a man with an unusual nose. My brother-in-law has been in the hospital about a week seriously ill."

The writer of the letter then asks, "Could this be an omen? If so, why can't I recognize the person? When I realize that I am seeing a face and begin to try to identify it, it disappears."

A postscript to this letter reads as follows: "P.S. I have opened this letter to tell you that my brother-in-law died this afternoon. I have just received the call."

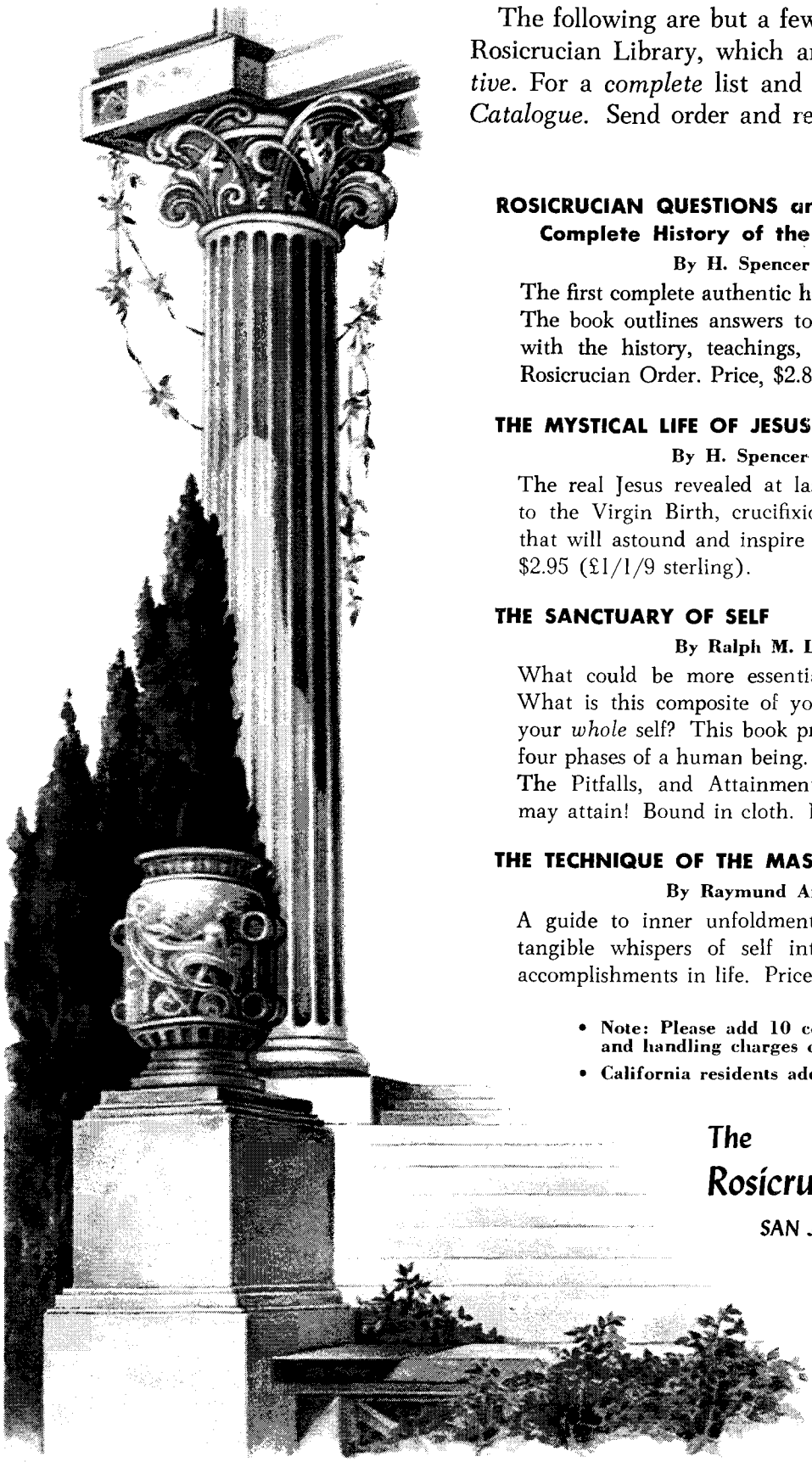
Premonitions or intuitive impressions such as those described in this letter may be disturbing to the recipient. The difference between fantasy, imagination, hallucinations, and visions lies in the nature of the perception and upon a correspondence between the content of the impressions to a realistic situation or experience. Such impressions are the product of many subjective factors. While they obviously may correspond in some instances to events which are about to manifest, the exact form and manner in which they are realized are determined by the personality of the recipient.

Experiences such as those outlined in the foregoing paragraphs have led to a concerted effort by scientists to determine the nature of such manifestations and their cause. Many investigators conclude that the accumulation of evidence definitely establishes the existence of a faculty which is described as *extrasensory perception*. Thousands of documented cases involving manifestations of telepathy or clairvoyance indicate that those involving death or other emotion-packed emergencies predominate.

The *meaning* of an impression is the most important factor. Whether it is visual rather than auditory is secondary to the instantly recognized meaning. The most notable exception to this is an intuitive impression of which the content or meaning is unacceptable to the conscience of the recipient. In the case of an impending transition, the meaning of the impression may be repressed and excluded from the consciousness because of its undesirable emotional impact. In this case, it is possible that such an impression is perceived merely as a face. Deliberate contemplation upon the face may result in the further repression and gradual disappearance of the visual impression.

It is well to keep in mind that in considering any psychic impression which involves the prognostication of a future event, we should think of it as the product of certain causes and effects which will manifest *if* other causes and subsequent effects are not brought to bear upon the situation. Although some impressions may be accurate, others will not be because of the influence of subsequent causes and effects. It is not correct to assume that every such impression will be the harbinger of the result indicated.—L

Adventures In Reading



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