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February 1969 • 40¢

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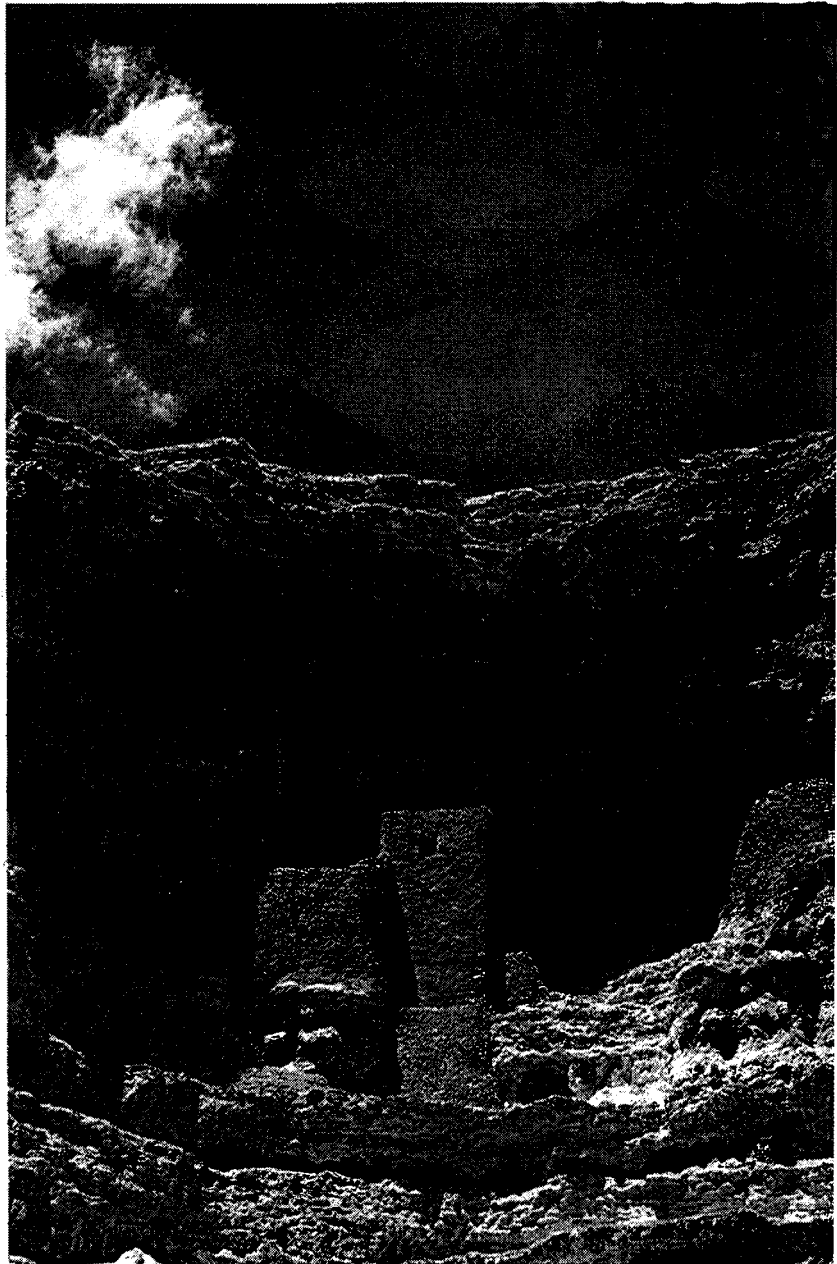
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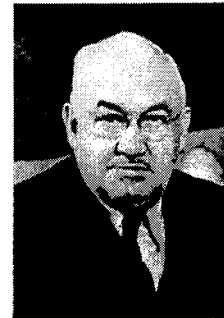
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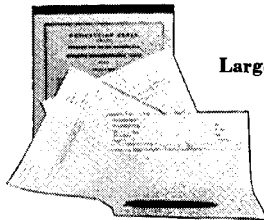
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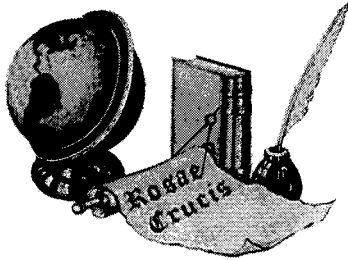
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

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

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EXQUISITE TEMPLE

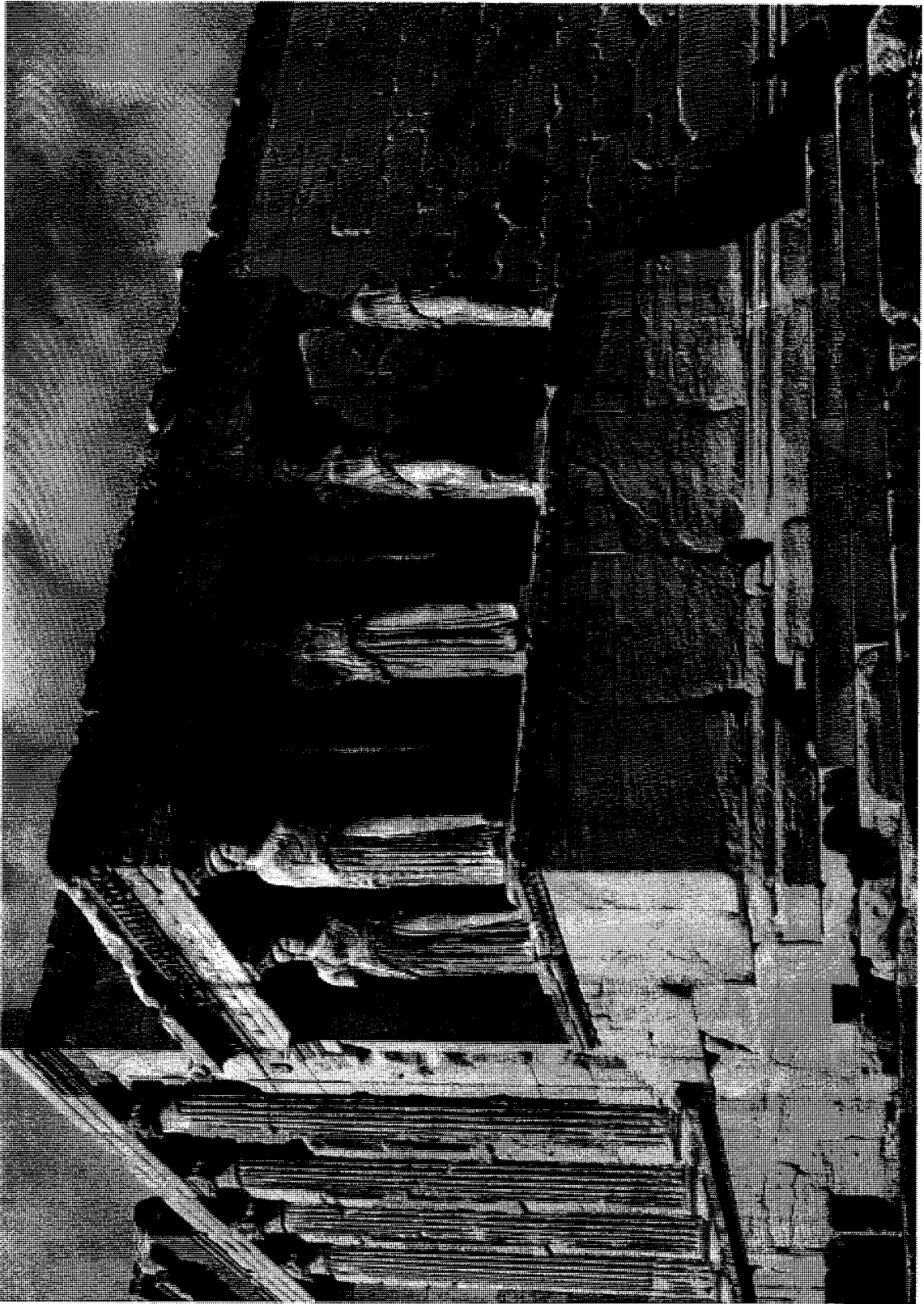
Known as the Erechtheum, this Temple on the Acropolis in Athens was dedicated to Erechtheus, a mythical king of Athens. It dates probably from 400 B.C. Fire destroyed it after completion, and it was restored in the early part of the fourth century B.C. The Ionic columns shown at the side are said to be one of the finest examples of their kind in Greece. In front is the famous caryatidal porch, graceful figures supporting the roof. An opening in the roof suggests a connection with sky powers, possibly Zeus. (Photo by AMORC)

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THOUGHT OF THE MONTH

By THE EMPEROR

THE POWER OF CASUAL PREDICTIONS

DO THE PREDICTIONS one makes about some circumstances or event cause them to be fulfilled?

Upon first consideration it would seem that any belief that a mere statement of prediction would have the power to materialize itself would be a *superstition* related to primitive magic. How do such casual predictions which we all make at times occur? They are the combination of known facts borne out of some experience we have had and the imagining of their development into a new and different arrangement. Such predictions can be either *negative* or *positive* in their nature. They can have either a constructive and beneficial effect or the opposite.

For analogy, there is a crosswalk for pedestrians over a heavily traveled thoroughfare. It is noted that some of the cars come screeching to a stop at the very edge of the crosswalk, causing a pedestrian to jump back or forward in fear that the vehicle might not stop in time and that he would be struck by it. One who observes this may say to another: "One of these days a pedestrian is going to be hurt or killed in that crosswalk by a careless driver who does not stop in time."

In substance, this is a casual prediction. It has been simple to arrive at this assumption. Observation, that is, actual experience revealed the potential danger that existed at the crosswalk. Subsequently, deductive reasoning would disclose the probability of such an accident's occurring at a certain time. The combination could easily cause a mental picture of the event to form. By the law of probability such a serious accident would eventually occur. Did the prediction of the individual bring it about?

In the analogy just cited, the casual prediction made had not the slightest influence on the eventual happening.

It is similar to one's predicting that it is going to snow—founded upon his observations of present weather conditions similar to many actual experiences of snowstorms he had in the past. It is the recognition of familiar causes from which there is the strong probability of specific effects following.

However, there is another aspect to the making of casual predictions which is not a mysterious element but a psychological one. A prediction can become a *strong suggestion* to oneself or to another. For further analogy, a hypochondriac who is constantly imagining illnesses or exaggerating those which he has may predict himself into a condition of ill health. He may predict that he will have a bleeding peptic ulcer because he has now, or imagines that he has, a slight abdominal cramp. X rays and other examinations by experts may reveal that he has no such ulcer. However, the individual keeps predicting that he is developing an ulcer.

From this a psychosomatic condition arises. The individual creates an anxiety, an emotional trauma. As a result, his imaginary state eventually *does cause* the ulcer.

Attracting Opportunities

Let us consider now the *positive* aspect of casual predictions. A young man is ambitious. He comes from a family in the lower economic class. He desires to become an electrical engineer. He is still in high school. The possibility of his obtaining sufficient funds for higher education so as to acquire an engineer's degree is remote. However, he *positively* predicts, to the amusement of members of his family and friends, that he will become such an engineer! This positive prediction is an efficacious suggestion to his own subconscious mind. It sets up within him a drive to try to find in his daily

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affairs any relationship, any condition or factor, that would further his intense desire.

The prediction the young man makes goes beyond himself. It is heard by others, perhaps by those sympathetic to such a sincere desire for personal advancement. It does even more than that. It makes the individual himself *sympathetically* responsive to all conditions and circumstances which he can possibly turn to his advantage. In other words, he *draws* to himself opportunities which others might not recognize as having any innate advantage. He soon discovers ways and means but which to others seem fantastic by which he is able to realize his ambitions.

Mystics would say that he has been cosmically aided. We would rather not say that a cosmic mind or intelligence has determined to help him succeed. Rather, we would state that the individual, by his predictions, had put himself *en rapport* with cosmic and natural conditions by which he can utilize them toward his end.

Becoming Responsive

A positive prediction to be effective must be more than some mere statement such as: "I am going to be a success." The latter would be just a perfunctory remark. It would register no strong impression in the subconscious. It would not make one responsive, that is, aware of the factors which he would need in order to become a success. A sincere desire, as a prediction, makes one especially conscious, aware, of all related conditions to his objective.

Let us use a homely analogy to make this better understood. An individual, we shall say, purchases a new-model car. He is very proud of his selection. He notes its lines, its generally attractive design and other outstanding characteristics about it. Subsequently, as he drives it on the highway, it seems to him that suddenly more cars like his own are on the road than he had ever before noticed! The fact is that he has

a vivid mental picture in the fore of his consciousness of his new-model car. Therefore, every one of a similar design, by association of impressions and ideas, immediately draws his attention. It is in this manner to an extent that a positive prediction may draw elements to us that can cause it to become a reality.

Accepting Negative Thoughts

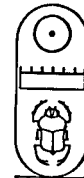
Negative predictions, conversely, can precipitate us into conditions that will likewise attract elements that may bring about their undesired fulfillment. It is also in the realm of possibility that a strongly made negative prediction may become a mentally transmitted thought to the mind of another. The individual making the negative prediction may not intend to project his thought. He may not even have in mind any other personality, but what he *thinks* and how he *believes* that it may be accomplished is possible of being transmitted to another as an extrasensory phenomenon.

Another mind with nefarious intent could receive such a transmitted prediction, and it would seem to him that he had just personally arrived at the idea. He would act upon it and yet never be aware that his mind had had the idea implanted in it. Of course, he had made his mind receptive to any such transmitted suggestions.

In this regard, let us assert definitely that an individual whose personal moral standards and conscience would not let him enter into a serious, destructive project, would not be receptive to negative thoughts as the predictions of another. The very positive attitude of such a person would be an adequate defense against any such external influences. But in this manner, our casual predictions can either aid or harm us and also may, by suggestion and in other ways, influence others.

If thoughts are transformed into realities, and every act is first a thought, it therefore behooves us to *weigh* our *words* and our *thoughts* before giving them free rein.

△ ∇ △



Business and the Generation Gap

by EDWARD E. BOOHER

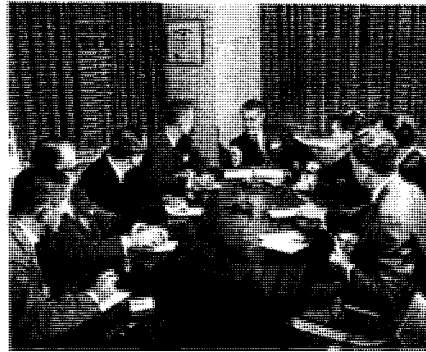
FOR THE FIRST TIME in thirty years of business, twenty-five of which I have been an employer, I feel that the business community at large is not really communicating with the present generation of college students; and I am referring not just to the New Left, but to the serious, thoughtful moderates who are interested in a peaceful, civilized world and basic improvement in the values men live by.

Evidence of this lack of communication is found everywhere, but let me mention some personal experiences that illustrate what I am talking about. Recently, and for the first time ever, I have been petitioned by groups of employees to have the company that I head take certain actions that might demonstrate overtly its commitment to the solution of inner-city problems, to the protection of human rights, and to the aesthetic improvement of the environment that surrounds the area in which we work.

For the first time in my life some of my own children, especially the two in college, have questioned my basic motives toward society, as well as those of the company and industry for which I work.

Finally, virtually all of the young men and women I know not only strongly disapprove the war, but they suspect—even denounce—it as being the product of something called the industrial-military complex and thus impute to the institution of business the characteristics of destruction and inhumanity.

Unlike college students of my own generation who misunderstood and mistrusted business because they felt that



the industrial community was incapable of providing a viable economic society, the present generation are not talking about economic viability, nor are they critical of industry's economic competence. The vast majority of today's college students (not all, but most) are part of an affluent middle-class society, a rich society resulting largely from a national program of massive education and from the application of creative innovation. These two factors, abetted by our own brand of enterprise and individual freedom of choice, are the greatest tools, the most precious economic assets, that any industrial system has ever possessed. And restive students are not questioning the use of these tools to provide the affluence that most of them have known all their lives. Industry's economic competence is taken for granted.

Values Are Not Expressed

What, then, are they questioning? I believe that they are questioning the basic values, or rather, the lack of an expression of values, on the part of many, if not most, businessmen of my generation, other than the usual regard for growth and profits. It is, in my opinion, our failure as businessmen to recognize and emphasize individual rights and the need to improve the quality of society that closes channels of communication between us and the generation whose support we need and must have. Somehow we in the industrial world have become so busy getting and spending that we have overlooked those imperfections in our great society that have recently manifested them-

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Mr. Booher is both a graduate and a trustee of Antioch College, as well as the chairman of the New Jersey Board of Higher Education. He is also president of the McGraw-Hill Book Company.—EDITOR

selves in the inner cities, in education, and in developing areas and countries Our young people who are aware of the imperfections also know our apparent unconcern.

Making Money Is Not Enough

Now industrial growth and profits are important, but they are only means, not ends. How long will it take . . . industry to declare what it really believes and what it thinks it can be? How long will it take enlightened businessmen to declare that they are the masters of enterprises that can be in the larger sense devoted primarily to the betterment of society as a whole, both nationally and internationally? And how long will it take us to demonstrate that the principal factors that make our economic institutions so great, so powerful, and so completely capable of serving society are not the means to that end? For it is not profits, but innovation and education that lead to social service.

Further, while able financial management, effective marketing and merchandising programs, generous incentive compensation systems, clever public relations, or even extensive fringe benefits are important characteristic skills and techniques of modern management, and while profits and growth suffer when they are lacking or performed poorly, these things are not the motivating forces, the goals, the ends that attract the best of our college graduates. These lead only to the same comfortable existence these young people have always known. That's not enough. Making money today is neither difficult nor challenging to the young person whose sense of values tells him that he must not only make a living, but must contribute as well to an improved and peaceful world.

Also, as our French admirer, Jean-Jacques Servan-Schreiber, so forcibly points out, these things are not even the most important factors for *any* generation. The overriding forces in our economic success, as he says over and over in *The American Challenge*, are creative, innovative intelligence and a massive program of public education available to all. Even these elements are not always recognized despite the

overwhelming evidence in support of their operation.

Recently one of my worthy young associates seriously remarked that working for a book publisher devoted to the improvement of learning and the spread of knowledge and information was almost as exciting and important as working for the federal government. And this was intended as a compliment!

Resources for Innovation

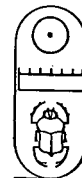
Once we recognize our broad concern for the welfare of all people, and once we admit that our economic prowess comes from broad-based education and creative innovation, then it is very easy to demonstrate the absolute necessity for profits, for from these surpluses of enterprise flow the funds needed for the reinvestment that innovation demands.

How else can a firm such as the one I work for devote much of its resources to experimental programs? How can it produce important, significant books that never pay out commercially? And how can we otherwise afford to operate as a public service a storefront school for the disadvantaged in a largely black area of New York City or a full-time training program in math, reading, and personal economics for high school dropouts who are employed at going rates of pay?

Further, out of business profits come the taxes needed to support our extensive system of public education, especially . . . higher education, a system that ranges all the way from the open-door vocational institute to graduate programs. These are the programs that will give us the great innovators of tomorrow, along with those who will teach, preach, heal, and appeal.

Without being simplistic, I maintain that this revelation must be made as clear as it is uncomplicated. And certainly members of this generation must be understanding and tolerant of those of my generation who are businessmen and for whom the task of bridging the gap of years is so difficult. But how long will too many of us in business continue to be blind to the obvious? There isn't too much time to wait.

Reprinted with permission: *Antioch Notes*, October 1968.



*Surgeons are perfecting the technique of transplanting human hearts,
but now, says the doctor who wrote this article,
they need to know more about*

The Mystery Force That Makes Life

THE TRANSPLANTED heart is not only a superb example of technical skill, but it also bears implications of importance. Can the life-force, the failing vitality of a dying man, be replenished by a new organ through which to work? It seems that if the tissues "match" it can; but if the tissues do not "match" the new organ is rejected.

The bio-chemist seeks the explanation of this in the science of immunology, but it is obvious that there is a force involved of which science at present has incomplete understanding.

This is the life-force of nature which causes growth of an embryo to maturity and the regeneration of damaged tissues when conditions are favourable. The surgeon puts the fragments of a fractured bone into apposition, but it is the vital-force that causes them to unite firmly. The surgeon can only watch and wait.

The vital-force is faced with tremendous obstacles when a new organ is transplanted into a diseased body, for this is like putting new cloth on to an old garment.

Least Difficult

At the recent conference in Cape Town the heart surgeons agreed that the technique of transplanting the heart is the least difficult part of the whole procedure. The investigation of the chemical changes produced by the administration of the serum A.L.G. is obviously important; but it is also a matter of urgency to consider how best the life-force can be boosted and maintained. Improved morale, good food and vitamins all help in this.

Why then are there disappointments? Why, when the technique is perfect and every care is taken, does the patient subsequently suffer so often from disease in other organs: lung, liver, kidney?

Perhaps it is because we do not fully understand what the life-force is; yet it comprises the difference between life and death of the body and is worthy of full investigation.

Mysterious Force

What is this force? It has various names. The scientist may call it the "integrating factor" and others "the breath of God," but agnostic and mystic all agree that something withdraws when life has gone.

Two hundred years ago the idea of using this force for healing was promulgated by Samuel Hahnemann, the first man to systematize and organize the science of homoeopathy. Vital-force is frequently mentioned by Hippocrates, but the teachings were incompletely understood by the ancients.

Paracelsus, who had partial understanding of them, in the fifteenth century, was hounded from town to town because he cured too many people by unorthodox methods.

That which is orthodox in healing varies from generation to generation. Some of Professor Barnard's ideas would have been unorthodox to surgeons a hundred years ago. Samuel Hahnemann was rejected by many of his contemporaries. It appears that his ideas were two hundred years in advance of the scientific knowledge of his day.

In his book "Organon of Medicine" he describes disease as being caused by a derangement of the vital-force, but he himself had an incomplete understanding of how his methods worked. There were no microscopes in those days and little was known of the structure of cells and nothing of the power hidden in the nucleus of the atom; but he realized from practical experience the living force latent in the human body.

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Remedies

In his teaching the importance of the wholeness of the individual is emphasized. Ever since his day homoeopathic doctors have never treated one organ alone in the diseased body, but have realized that symptoms indicate a disorder of the complete entity. The cure is directed to what is called "the totality of the symptoms," using natural remedies that have been "potentized" by a special method which liberates their energy.

Perhaps we are now in a transition stage between the materialistic concepts of cure by synthetic drugs and the dynamic approach by which the vital energy of natural substances is used for the healing of the whole patient. Possibly, some day cure will be achieved without the need for any physical vehicle through which to work.

Used for Relief

The methods taught by Hahnemann are being used for the relief of millions

of sufferers. There are many thousands of people in South Africa, over two million in Britain and many millions in other countries, to whom this method of healing seems obviously in accordance with the laws of nature and of God. To reject such ideas without investigation would be as shortsighted as to refuse to use electricity in our homes. We do not know what electricity really is: but we see what it can do. The same may be said of the healing power of the vital-force.

It is the aim of every doctor, whatever school of thought he may follow, to prolong physical life to the utmost. It is obvious therefore that the life-force, the vitality, must be nurtured in every possible way and precautions taken not to damage its delicate mechanism by the overuse of powerful drugs which can upset the dynamic, healing forces of nature.

By D. R. (M.R.C.S., L.R.C.P.) Reprinted with permission from *The Star*, Johannesburg, August 6, 1968.

Medifocus

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

March: The personality for the month of March is Gaston Eyskens, Prime Minister of Belgium.

The code word is NAT.

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



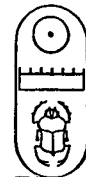
RICHARD M. NIXON

May: The personality for the month of May will be Richard M. Nixon, President of the United States.

The code word will be JOLE.



GASTON EYSKENS



Language and Understanding

by DAVID A. RANN



WHAT WILL some future historian label the twentieth century? *The Age of Genius*, perhaps? Or will he call it the century of paradox, or ambiguity, or ambivalence? Any one of the suggested appellations might be more or less justified.

That tremendous advances have been made in science and technology is indisputable: Knowledge has advanced in great leaps, and refinements in all fields of endeavor have been made. In all probability, we of this century will be envied by future generations for having lived at a time when creativity flourished and the achievements resulting from that creativity were incredible. Contemporary civilization finds itself to be at the threshold of profound, extensive, and stimulating knowledge of many things: the basic particles of matter, molecular configuration, the intricate machineries of genetics, the complexities of human behavior. Great progress has been made in the field of medicine. Disease, per se, seems to be within a micron of being conquered.

Brilliant, inspired theories abound, outdistancing comparable achievements in centuries preceding this, i.e., the theory of relativity, the theory of antimatter, and the game theory. The great ideas born and brought to fruition during this century surpass those of anterior ages, at least quantitatively, if not in brilliance or genius. Concomitantly, cognizance is taken of the fact that many products of today's arts and sciences are possible only because of initial thought and work done on them in times past.

The politics of the present generations of man would seem to be paradoxical inasmuch as there exist so many diverse, and in some cases, antithetical ideologies. Since this might also be dubbed the *age of super-weapons*, the various peoples of this earth can only

hope and pray that the evident political paradox can and will be ultimately solved or at least sufficiently mitigated in one way or another to permit continued life on this planet.

Ambivalence is not only noted in world governments, but also in each individual, and would seem to be a part of what we call (for lack of a better name) human nature. However, if a better understanding of one another and of the *self* can in some manner be effected, ambivalence can be curtailed and controlled.

Ambiguity

Ambiguity in communication is inherent in the structure of language—more so in some tongues, less so in others, but seemingly always present and something with which to be concerned and contended.

The liar with a conscience is very well aware of the possibilities for ambiguity in language and exploits the fact consciously and with intent. As an example, consider the anecdote which Charleton Laird, professor of language at the University of Nevada, is fond of using for exposition. He quotes the letter of reference rather reluctantly written by a disgruntled employer for an efficient, capable, but otherwise undesirable employee who was resigning under pressure. After noting and praising the employee for his very real abilities, the employer finished the letter by saying, "This man cannot be recommended too highly!" Ambiguous? Certainly. But, while the employer tried to give the resigning employee justified credit for his capabilities, while at the same time not derogating him (because the employer was not ma-

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licious), neither could he bring himself to write an unambiguous and completely laudatory letter. By intentionally employing an ambiguous final sentence, he was able to say how he really felt about the man while still leaving some chance for the man to be hired by another firm.

Language has become increasingly a subject of study in the present day. This is evidenced by the advances in linguistics, the development of symbolic logic, and the fact that some schools of philosophy have become oriented toward language. Philosophers such as Bergson and Heidegger, for example, while perhaps having different motives, have directed their inquiries toward language.

Logic

Aristotle revered logic above all things: The rules which he formulated and the parameters which delimit Aristotelian logic were intended to reflect the nature of Being. He did not attempt to create an artificial language—an ideal language which would be expected to more accurately reflect the structure of reality. He was content to implement language which was already in existence in spite of a recognized insufficiency of logic in that ordinary language. By the use of rigorous definition, and by calculated redundancy, Aristotle believed Being and reality capable of being revealed.

Aristotle also supposed that the structure of reality is logical. Moreover, he thought that logic presumes an agreement between language and Being—that language proceeds from doing and therefore is true. In other words, if a statement asserts something as being a fact, the structure of that statement must share something in common with the structure of fact. If this be the case, then the study of syntax should lead to information concerning the world.

Let us turn our attention from the problems which confront the logician and philosopher to the more general aspects—those with which the intelligent man in the street is concerned. He may not be nearly so concerned with abstractions and metaphysical conjecture as he is with normal, common,

everyday conversation. He, too, wishes to communicate, to understand and make himself understood, but his needs are, perhaps, simpler than the lofty scholar's who concerns himself with the highly technical and abstract complexities of linguistics and logic.

We—each of us—must use language, not only to express ourselves but to reason. In addition, who among us is ever completely content with his mastery of his native tongue? As Dr. Bergen Evans has pointed out, we never stop learning our language. A person of thirty knows more words than he did when he was twenty years old. A person of forty knows more than he did when he was thirty, and so on.

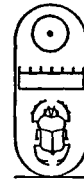
The most common problem among average persons is encountered when they, for one reason or another, must learn a foreign language. The usual problems of communication when using one's native tongue are vastly multiplied.

When the late President Kennedy developed the Peace Corps, a sudden need for many people to learn diverse foreign languages was created at the same time. It is well known that the primary purpose of the Peace Corps is to aid underdeveloped countries of the world and to build a solid basis for friendship between them and the United States.

Different Cultures

Those persons who are, and have been, members of this Corps soon found, in their relations with the citizens of the various foreign countries to which they had been sent, the absolute necessity of understanding the language of that country in order to better understand the particular culture.

When a stranger enters a country and is not prepared with a knowledge of that country's language, he seriously risks violating social or tribal taboos. A thorough knowledge of the necessary language, on the other hand, makes it possible for him to inform himself of the social mores and manners and thus guard against any untoward breach or accidental indiscretion. Another consideration is the genuine respect and cooperation a person receives by being



able to speak to another in his own tongue.

Of course, one does not have to be a member of the Peace Corps to appreciate the value of being able to communicate with the citizens of a foreign country to which one has journeyed. Any traveler is better off if he can communicate with those with whom he comes in contact during his travels. And, by the same reasoning, one does not have to travel to other countries to be in need of the ability to communicate.

Modifying Thought

One stimulating discovery which the student of language will make in all probability is that, whatever language is being spoken by a person, his thoughts are themselves formed, modified, and restricted by the very structure of that language.

Language is seen as a conceptual paradigm—a matrix for forming thought, as it were. One may not be able to think without images, but neither can one reason without words. If this is doubted, try to think without mentally forming words.

Logic may be expressed and communicated (perhaps) by a series of systematized and methodic linear sequences of symbols, each of which and combinations of which are supposedly inherently capable of expressing meaning. That the expected content is not always synonymous with the understood content is evidenced by the results of everyday conversation. The points of breakdown in discussions are many and varied.

Research and experience have shown that barriers to communication can be avoided by trying to see something from the other's point of view. When the other person realizes that you are

really trying to communicate and not judge, their defensive distortions disappear astonishingly rapidly.

But, since so many persons use language principally to derogate, criticize, and judge rather than communicate in the sense of mutually exchanging information and intelligent, constructive opinions, reciprocal understanding among persons is often sadly lacking.

Ideas are clarified and solutions arrived at frequently by the expression and exchange of differences of opinion and interest. However, it takes two or more participants actively engaged in a discussion, with a sincere desire to communicate, to actually clarify or solve anything.

If the discussion disintegrates, is no longer an actual, sincere attempt to exchange ideas, and becomes merely a contest between rigid, unyielding egos, the participants talk at or past, rather than with, each other.

Therefore, upon close inspection, it can be seen that the admirable goal of true understanding is relatively seldom obtained. This is regrettable, but it is also capable of solving.

Human beings, the only truly logical inhabitants of this planet, must realize that only by being flexible enough to rationally and fairly consider new ideas and the opinions of others can they achieve understanding and a civilization that deserves to endure.

The fate of the individual as well as the fate of the race of man lies in the path of true understanding. Thus it is obvious that language and its intelligent use are of paramount importance to every human being on earth. It would be a great tribute to twentieth-century civilization if those future historians should be honestly able to label it, *the Age of Understanding*.



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We kiss the old shoes and dirty handkerchiefs of the saints, and we neglect their books, which are more holy and valuable relics. We lock up their shirts and clothes in jeweled cabinets, but as to their writings on which they spent so much pains, and which are still extant for our benefit, we abandon them to mouldiness and vermin.

—DESIDERIUS ERASMUS (1466-1536)

World Imbalance

by PETER BOWDEN

*The strengths and weaknesses
of Eastern and Western societies*

THE DEFICIENCIES existing in the basic spiritual and social philosophies of both East and West have been pointed out by James Hewitt in his book on *Yoga* when he states: "In the West we have explored and dissected the external world, while the Oriental thinkers and scholars have been more concerned with penetrating the inner world of consciousness. They sought the laws of the universe inside themselves, believing their consciousness to be microcosm in macrocosm."

Put another way, we might conclude that modern Western thought has tended to overemphasise the *form* side of creation and neglected the informing *Life* which creates, sustains, and animates the multiplicity of forms, comprising physical creation. Eastern thought, on the other hand, seeks the *hidden Life* but tends to be indifferent—indeed, sometimes almost contemptuous—to the *forms* through which it manifests.

Within these two contrasting and mutually incomplete attitudes we may discern the seeds of the spiritual aridity of Western culture, and also the material wretchedness of the masses in the East. Unfortunately, both cultures, because of their respective imbalances, seem to have got themselves into cul-de-sac which are self-perpetuating.

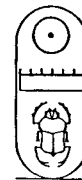
The Easterner, observing the poverty, the ignorance, and the misery around him, sees no hope in the external world at all and is almost compelled to go *within*—as his only mode of escape. Faced with hunger, material and educational limitation, little prospects of improving things for himself and his family, the Eastern aspirant turns within in order to escape from the "Wheel of Rebirth," and thus hopes to leave the exterior "mess" behind him for all time.



The more aggressive and adventurous souls in the West, on the other hand, have tended to allow themselves to be *hypnotised by form*. Because of material affluence and a larger measure of leisure, a considerable number of Westerners have made worldly pursuits their goal in life which very often boils down to the satiation of the senses or indulgence in personal vanities—be they physical, social, or mental. Thus they immerse themselves in a whirlpool of superficiality, looking for intense and more bizarre thrills to overlay the feeling of inner emptiness, which seems the inevitable karmic consequence of trying to live life exclusively on such a shallow plane.

I am not an ascetic; nor do I recommend it to others. I enjoy the physical pleasures of life, regarding them as gifts of God to man and necessary for a full and rounded life. But there is a world of difference between *reasonable enjoyment* and *obsession*—between using the basic drives and instincts of human nature and allowing them to use us.

On a slightly higher plane, we may observe those who have allowed themselves to be enslaved by their emotions. I do not mean only those who cannot control their tempers in the face of minor irritations, but would include those who allow themselves to become completely dominated by some exterior, man-fashioned system of thought the religious bigot, the political fanatic. These people, in attempting to *evangelise* and mould others to conform to their own concepts, are not motivated by inner wisdom, which brings com-



passion, tolerance, and moderation, plus the recognition that there are many avenues leading towards enlightenment. No, they have tied their allegiance to an external system of authority, be it a system of thought or deified personality.

One often suspects that their excessive emotional zeal again masks a lack within—an inward doubt, probably unconscious, but sufficient to generate the most appalling cruelties in the name of religion or the brotherhood of man. Students of psychology will recognise Jung's *theory of psychic compensation* at work here. Enslaved by emotionalism and "spiritual short-sightedness," the basis of *real experience* of religion and the practise of unconditional brotherhood seem to elude them. How many atrocities have been perpetrated against humanity in the name of God or some utopian sociopolitical blueprint?

Then we have the most subtle type of form worship of the lot the *deification of the intellect*. No one can deny that the application of the "scientific method" has resulted in phenomenal strides in learning and in the conquest of illusion and superstition as far as the material side of existence is concerned. It has enabled us to live more fully, comfortably, and healthily. The discoveries of science during the last two hundred years have been staggering, and their application to medicine, technology, engineering, agriculture, and so forth, *should* eliminate forever the physical slavery needed to maintain earlier civilisations at the height of their glory. No more need any man be just a beast of burden.

"Mechanical Civilization"

Yet, we stand in danger of evolving a "computer society" in which nearly everything is done for us; where the machine takes over and feeds man, literally and metaphorically, like a mother feeds her babe. I foresee the possibility of armies of highly trained and highly competent technicians tabulating data, programming *Almighty Computer* with rivers of information, so that *His Eminence* may decide what is *good* for us in practically every area of our daily lives. And, like good, obedient children, we will be expected to obey.

The creeping bureaucracy would pass from the politicians to the technocrats, spreading its tentacles down through the strata of community life. Privacy would be increasingly invaded; information on every citizen collated, programmed, and stored—an antiseptic, "flairy-floss" culture, devoid of initiative, lacking that sense of adventure (and even danger) which spurred explorers, reformers, and earlier scientists to great heights. Everybody would be comfortable; everybody would be healthy; everybody would be well looked after. But the Soul within would cry in anguish and writhe in torment. Nicholas Roerich warned: "There will be no peace until people learn to discriminate between mechanical civilisation and the future culture of the spirit."

Balanced Living

May I depart from the general theme for a moment to make my own position perfectly clear? I do not take my stand with those who advocate suppression of instinct or emotion those who urge a life of celibacy, petty restriction, or lofty indifference to the problems and sufferings of others. Above all, I do not side with those who denigrate the reasoning mind, regarding it as an obstacle which has to be "renounced" before one can experience the fullness of the spiritual life.

My plea is not that there is too much pleasure, too much sociability, or too much reason. It is that these and other factors have not generally been blended and tempered with that inner knowledge and perspective which comes when man delves into the depths of his own nature to discover that, although he has a body and mind, *he is an immortal, living Soul*. For it is then that instinct, emotion, and reason can be placed in proper perspective and made to vibrate in harmony with the basic laws of the Cosmos, *as they are revealed through the Soul*. It is the soullessness of Western society which is the *root cause* to our many dilemmas; the multitudinous problems, individual and social, are but some of the effects.

It is a fact, in our Western society, that there are many who spend most of their leisure time chasing physical pleasures; that there are many others

who are fanatical is a fact; that there are some who have deified reason is likewise a fact. The libertine, the fanatic, and the "cold intellectual" are equally unbalanced personalities. But these seem to be *effects*—the end products of the cultural background in which we are born and have to try to make our way. I suggest that the root cause is a general lack of spiritual understanding and purpose.

I further suggest that each and everyone has to find his "spiritual centre" for himself. It won't come through reading books (good, bad, or indifferent), taking part in ceremonies, or adopting some external dogma—although the former two, when sensibly and properly utilised, can certainly help. Maybe the strength of the East is the lack of the West; and vice versa? Maybe the future of mankind requires the marriage of the best aspects of both great cultures? The East can certainly do with more of our practical *know-how*; but we could equally benefit from some of its introspective insight.

To bring about a better balance in external society, as I see it, a significant number of its members must first see the need, then positively work to establish better balance within themselves. This would ultimately result in the creation of a more favourable environment—a better social climate—wherein its members would stand a more favourable chance of growing as *whole human beings*.

The necessity to marry Life and form is beautifully symbolised in many ancient ceremonies. An understanding of this blending enables us to get things into perspective, to build a personal philosophy of life that incorporates the better features of both Eastern and Western cultures but avoids their extremes. It enables us to enjoy our *forms* while we have them and to abandon them without regret when the time comes to do so. We can enter into and enjoy the physical, social, and mental aspects of life, without becoming enslaved by them, or deluding ourselves that they constitute all that is. The instincts, the emotions, and the objective mind of the mortal vehicle *all* have their own beauty and purpose in the scheme of things; and it is equally unwise to *deny* or to *abuse* them.

This sense of perspective—in being able to see the parts in relation to the *whole*, the mortal self as a temporary vehicle for the unfolding Soul Personality within—constitutes the basis for true mystical detachment. Not the cold, aloof variety, but the sort of detachment that enables us to function within the physical realm and to enjoy doing so whilst not being completely of it. It manifests in the living of a *well-rounded* life of contentment and peace within oneself and in service to others. The instincts, emotions, and objective mind are not suppressed or stifled but infused and directed to find their fullest and most complete expression.



If existing agricultural knowledge were everywhere applied, the planet could feed twice its present population.

—*The Lessons of History*

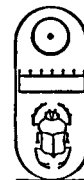
by Will and Ariel Durant

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CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twenty-second edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 40 cents (3/6 sterling). Order from the Rosicrucian Supply Bureau, San Jose, California 95114, U. S. A.



Rosicrucian New Year

**The Emperor Proclaims
Thursday, March 20, the
Beginning of the Traditional
Rosicrucian New Year 3322**

THE OLDEST CALENDAR in the world designating a year of 365 days is that devised by the ancient Egyptians. In the forty-third century, B.C., these Egyptian astronomers introduced a calendar of twelve months, of thirty days each. This replaced the inconvenient and inaccurate lunar calendar. The year began on the day when Sirius, a heliacal star, rose at sunrise as determined in the latitude of the Southern Delta where these earliest astronomers resided. The added five days each year to complete the number 365 were declared as a sacred feast period. The five days were then intercalated at the end of the year.

The Roman Emperor, Julius Caesar, was so impressed by this effective calendar that he introduced it into Rome. It passed on to us as the *Julian Calendar*.

However, in the Near and Middle East where there are definite seasonal changes such as the advent of spring, this phenomenon was accepted as the beginning of a new year. The dormancy of winter when plant life seemed dead was contrasted with the coming of spring and the apparent awakening and rejuvenation of vegetation. Plants seemed reborn and nature to come alive again. It was a time of planting, of fertility. It seemed most appropriate, then, to consider this period of the annual seasonal cycle to represent a *new birth*, the beginning of a *new year*.

Although the Egyptian calendar did not correspond to the spring equinox, they had other religious and sacred rites on or about March twenty-first according to our calendar. This period was then celebrated with a symbolic feast and rites in which people of all classes were permitted to participate.

These traditional New Year rites passed over to the Western world via Greece. They were traditionally perpetuated by the mystery schools and eventually transmitted to the Rosicrucian Order.

Consequently, today throughout the world the Rosicrucian Order, AMORC,

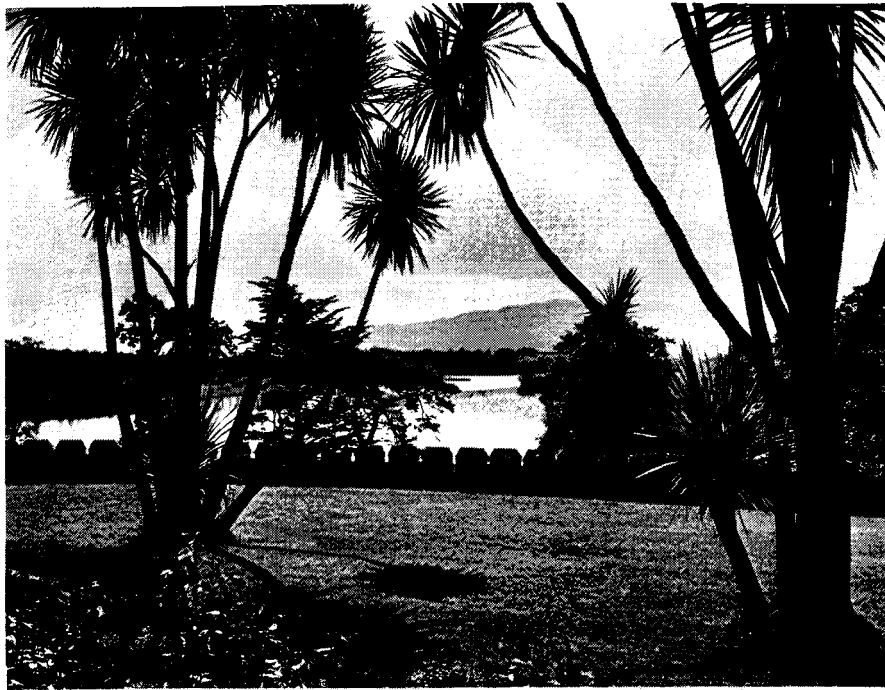
recognizes the spring equinox, when the Sun enters the Sign of Aries, on or about March twenty-first, as the beginning of the *Rosicrucian New Year*. It is celebrated even by Rosicrucian Lodges, Chapters, and Pronaoi in the Southern Hemisphere although the seasons there are reversed. This year the Sun enters the Sign of Aries on its celestial journey at 7:07 p.m., *Thursday, March 20, Greenwich Mean Time*. In accordance with this traditional custom, the Emperor proclaims that date as the beginning of the Rosicrucian New Year 3322.

Every Rosicrucian Lodge, Chapter, and Pronaos commemorates this tradition with a beautiful symbolic ritual and feast. For the convenience of the members the actual time, however, may vary a day or two from the official date. Every active Rosicrucian member is eligible to attend this special occasion. By referring to the Directory of subordinate bodies in this issue of the *Rosicrucian Digest*, members will find those bodies that are located most convenient to them. By addressing an AIRMAIL letter to the Grand Lodge in Rosicrucian Park, San Jose, they may learn the address of the particular location they select. Then a letter to that body will provide information as to the exact day and time of this most interesting event.

The traditional New Year's ceremony is likewise performed in the beautiful *Supreme Temple* in Rosicrucian Park, San Jose. Every Rosicrucian who can attend is cordially invited to be present. The day is FRIDAY, MARCH 21. Time: doors open at 7:00 p.m., and ceremony begins promptly at 8:00 p.m. Members are requested to present their *active membership credentials* for admittance. There is no other obligation.

Rosicrucians who desire may perform a simple representation of this ancient New Year's ceremony in their own Home Sanctum. Just address a letter to the Grand Secretary, AMORC, San Jose, California 95114, U.S.A., and ask for the *Rosicrucian Sanctum New Year Ritual*. It is required that 50 cents (sterling 4/3) be included to cover postage and mailing charges. Those residing outside of the United States can obtain from their local Post Office postal coupons in that amount to send with their request for the Ritual.

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Lough Gill, County Sligo, Ireland

Photo Courtesy Irish Tourist Board

Europe and the Gulf Stream

by OTTO WOLFGANG

A warm river in an ocean

SOME historians and oceanographers claim that the Gulf Stream, the artery of the Atlantic, is really the force that civilized Europe, making a "greenhouse out of its shores" so its people, invigorated and stimulated by its warm breezes, might flourish and prosper. In short, it is the *mother* of Western civilization.

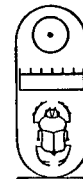
Certainly without the Gulf Stream Scandinavia might be as bleak and inhospitable as Southwestern Greenland, and Ireland might be like Labrador. The warm stream gives Norway ice-free harbors, makes Murmansk an ice-free port while farther south other Baltic ports are frozen shut. You can take two islands in approximately the same latitude and have one—Bouvet Island—icebound and another such as Ireland nourish semitropical plants.

So much heat is transported to northern latitudes by the Gulf Stream that

roses can be grown in northern Norway, while much farther south, in Greenland, the cold southward progress of the East Greenland current blocks off the warming influence of the Gulf Stream.

There are many ocean currents, but the Gulf Stream which transports a thousand times more water than the Mississippi—in fact more than all the rivers of the world combined—is the grandest and most mighty terrestrial phenomenon. When it leaves the Straits of Florida transporting a hundred billion tons of water an hour, it is fifty miles wide and two thousand feet deep, with a surface speed of four miles an hour. (In spots it can be traced to a depth of 3200 feet.)

How could a river possibly exist in the ocean? And it is unquestionably a warm river which winds among banks of cold water. To the best of our current knowledge, the stream is caused by the



sun's heat, the earth's rotation, and winds created by these forces.

Gulf Stream may actually be a misnomer since the heating of the stream does not take place so much in the Gulf of Mexico. Really, the source of the heated mass of water lies farther south in the Bay of Yucatan. It is the trade winds that force the waters of the hot equatorial drift into the Gulf which then passes through the Straits of Florida.

The Gulf Stream rides through the narrow passage between Florida and Cuba on its journey of 6000 miles clear across the Atlantic Ocean. The right side of the Stream is always higher than the left because of the strange force of the spinning earth. It spreads out in eddies and fingers as it crosses the Atlantic, running at a speed of sixty to a hundred miles a day.

First it passes through Cape Hatteras, North Carolina, then runs to the Banks of Newfoundland and heads due east across the ocean where it is swerved by the Labrador Current. Its meeting place with this cold current is a place of hissing fog and roiling waters. The mist hangs like a curtain between the two waters.

Halfway across the Atlantic, the Gulf Stream divides into four branches, one arm reaching up to Greenland in the summer, one going up the North Sea to an area 600 miles from the North Pole where it warms Spitsbergen. Another finger licks at the shores of Great Britain. If the Gulf Stream should change its course, England would be as cold as Hudson Bay with very little settlement or farming. Such a shift is only a hair's breadth in geologic terms away, since just below the swift hot stream is a cold Antarctic current moving slowly in the opposite direction!

The fourth arm flows down the coast of France, Spain, and Africa, caresses the Canaries, and drifts past Cape Verde Islands and on toward the equator—its starting point. As it once more approaches the fierce tropic sun, it begins its journey again, swung by the trade winds and the earth's spin.

How was the path of the Gulf Stream charted? How was it possible to trace water upon water? Not so difficult as

it may seem. Benjamin Franklin charted part of the Stream by its blue color and warmer temperature, drift bottles, and the analysis of sea water to determine the salt content. Oddly, sea water is the most uniform of all substances. Samples taken from all around the world have the same chemical composition including over ninety elements. If an ocean stream has *more* or *less* salt, it will sink or rise.

Early Records

Some boundary lines of the Gulf Stream were first recorded by Lescorbet in 1609: "On the 18th of June, 1606 in latitude 45 degrees at a distance of six times twenty leagues east of the Newfoundland Banks we found ourselves in the midst of very warm water despite the fact that the air was cold. But on the 21st of June all of a sudden we were in so cold a fog that it seemed like January and the sea was extremely cold."

Many a ship captain was aware of a current and its path long before scientific investigation began to measure these *drifts*. The Phoenicians, for instance, used the Gulf Stream in reaching the Azores before they knew what it was.

In our time it is believed that Ponce de León in 1513 was the first European to experience the phenomenon of the Gulf Stream. When sailing from Puerto Rico he encountered a current so swift that his ship had trouble navigating it—as described by Antonio de Herrera y Tordesillas in 1601.

Other experiences were numerous after that and, by 1519, the stream was so well known that Spanish ships returning to Spain followed the Gulf Stream to about the latitude of Cape Hatteras on their journey home, taking advantage of favorable winds and avoiding contrary currents.

The Gulf Stream has fascinated man for centuries. Kepler believed that the sea currents were influenced by the rotation of the earth. Fournier claimed that the tropical sun carved a deep channel in the sea and all the waters from the Pole flowed into it. Benjamin Franklin, according to the Coast and Geodetic Survey, made what is probably the first scientific reference to it in 1769. He noted later that ships sailing

in it made the Atlantic crossing two weeks faster than others that did not.

When the American whaling fleet hit the waves in the 1700's, a great deal more was learned about the Stream, although it was never published at that time. When Franklin was Postmaster General, he would often ask the sea captain to plot the course of the Stream for him, and from the accumulated data he printed a chart of the entire Stream. One sea captain, Timothy Folger, wrote to Franklin: "We are well acquainted with the other stream because in our pursuit of whales, which keep to the sides of it but are not met within it, we run along the side and frequently cross it to change our side . . . when stemming it we can lose 3 miles an hour."

Alexander von Humboldt, in 1800, studied the Gulf Stream for four months, sailing 25,000 miles along its course. It was he who estimated that it took water almost three years to make one complete circuit of its course.

Theories

There have been many theories about the cause of the Stream. Isaac Vossius (1663) suggested that a great mountain of water was formed each day at the equator by the heat of the sun, and that this water mass was carried westward and broke upon the American shore and then flowed along the shore in the form of currents.

Explorers and navigators of many nations began to study the current, among them Gilbert, Frobisher, and Rebault. The early theories suggested that the Gulf Stream was the result of the rivers that flow into the Gulf of Mexico, but this was soon disproved when the massive waters of the Stream were compared to the tiny amount that entered the Gulf.

William Scoresby, Jr., Arctic explorer, first observed that the Gulf Stream warmed Spitsbergen, noticing that the warm current turned under a layer of cold water—a phenomenon which was first rejected since cold water is heavier. Yet it was true, since the Gulf Stream has a strong salt content while the cold northern water is diluted with fresh glacier meltings and is therefore lighter than the Stream at this point.

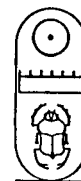
Captain Strickland, in 1802, discovered with a surface thermometer a northeasterly extension of the Gulf Stream toward England and Scandinavia. Only then was the true size and influence of the Stream imagined.

Scientists have been examining the Gulf Stream for a long, long time, getting only pieces of the jigsaw puzzle in different eras over the centuries. The pieces have still not been put together.

For instance, there are various branches of the Gulf Stream and a curious overlapping of currents that have to be examined. All these variations can be studied and perhaps shown to be governed by certain laws. Perhaps, too, we will find that the currents of the sea might be governed by the currents of the air. We know, for instance, from a study at the University of Chicago, that an air stream high above the Earth accompanies the Gulf Stream to Europe.

Is there such a thing as controlling the direction of the Gulf Stream and influencing the climate in many sections of the Western world? Possibly, but the results might be quite drastic. There is the Labrador Current which comes down from the Arctic and pushes the Gulf Stream out to sea. If this Labrador Current could be diverted to Greenland, the Gulf Stream would warm the New England coasts. Europe would get warmer climates, perhaps turning the people into Latin personalities. Blocking the Gulf Stream across the Straits of Florida would send the Stream past Murmansk and open Siberia to moderate climate and full development. How long has the Gulf Stream been flowing? Geologists estimate 60,000,000 years. May it never cease or change course!

Aside from charting its course, the Gulf Stream remains as much a mystery as it has ever been. We still have to learn why its pattern, location, and speed vary from time to time and place to place. We need to understand such matters in order to determine the Stream's role in modification of the weather, sea transport, and commercial fishing. With our new emphasis upon oceanography and the underwater vessels we have built, perhaps the answers are not too distant.



MEMORY is a function of the mind upon which we draw so involuntarily that the actual mechanics of its operation are seldom considered by us. Ordinarily we do not distinguish between recollection and memory. Recollection is a function of memory insofar as the objective mind is concerned. Through the process of recollection we draw upon memory. Usually, association of ideas or subjects causes us to bring related subjects into consciousness. This is so automatic that we can normally think of a number of incidents or facts previously learned or experienced when any situation or object causes us to associate an existing fact with something we have experienced before.

Complete memory, however, is a function of the subjective mind. Since we could not possibly carry in consciousness everything we have ever learned or experienced, we normally refer to a thing which we cannot immediately recollect or remember as "being forgotten." Actually, nothing is ever completely forgotten. Experiences and knowledge we have learned in the past may, through lack of use, not be immediately available for recollection, but they do exist. All experience and knowledge fuse within the subjective mind and become a permanent part of our individuality or inner being. The isolated events may become indistinct, but as a whole our objective personality, as it exists today, and our inner individuality, as it exists as a part of soul consciousness, remain intact.

Most of what we can remember is in terms of our vocabulary because we have associated description and other use of words with most of our knowledge and experience. That is why if we remember a place where we lived or an event that took place before we were old enough to talk, it is usually in the form of a rather fleeting, indistinct visual impression.

Memory is an important tool, but at the same time it can be a very elusive thing. Oddly enough, the exertion of will power does not always force the function of memory. In many cases our efforts actually defeat our ability to remember. The harder we try to remember, the more the recollection evades

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Cathedral Contacts

THE FUNCTION OF MEMORY

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

us. The only key to the so-called forgotten facts of previous experience and learning is through concentration. In this process we give a suggestion to the subjective mind of what we wish to know or remember, and then, at a time when we are not directly exerting our will to bring about this memory, it is able to penetrate objective consciousness and become known to us. Often a problem unsolvable today may be solved, or at least be more clear tomorrow morning. That is why the expression of *sleeping on an idea* has become a common practice by many people.

All mental functions—including memory—are closely related to the physical nervous system. The brain and the balance of the nervous system of the human body are like the wires and generators of the mechanical parts of an electrical system. Without the me-

chanical parts of the system, the electricity is neither harnessed nor controlled and has no practical function or use. So it is that as we live as human entities, all manifestations of consciousness must function through the apparatus, that is, the brain and nervous system.

When loss of memory occurs, as occasionally happens, it is a negative manifestation and therefore abnormal. An injury to the nervous system usually affects consciousness, and of course a severe injury to the brain, such as a serious concussion or other head injury, can blot out consciousness completely. None of the attributes related to our normal awareness of mental functioning exists, insofar as we are concerned, for the time that the injury is effective. That is why we use the phrase of *being unconscious*—a statement that consciousness is not functioning. All phases of consciousness, therefore, are subject to the health of the body. A body in perfect health, or, as we might state it, in a state of harmony, will be more conducive to the alert functioning of our mental faculties than will a body that is afflicted by injury or poor health. Memory being one of the attributes of consciousness is no exception to this rule, and consequently loss of memory is usually due to some impairment of the function of the body.

Memory may be lost or cease to function because of age, illness, injury, or the use of drugs. With the advance of age there comes a time when all functions of the body gradually slow down. We know that transition is inevitable, that the physical body cannot last forever. Its usefulness as a healthy functioning body varies with individuals and their experiences, but inevitably the time does come to most human beings when there is a gradual slowing down of all processes of the physical body, and the consciousness becomes affected to a certain degree. Again, the degree to which consciousness will be affected differs with every individual. Possibly all of us have known elderly people whose consciousness and its attributes remain sharp and clear.

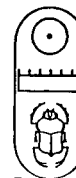
Often memory remains excellent, even in the case of people of advanced years. Usually, however, memory gives the first indication that consciousness

is not as sharp as it once was. Many elderly persons can distinctly remember events that took place when they were in their twenties or thirties, but forget where they had put their hats or coats five minutes before. This illustrates the fact that memory is a permanent attribute, that when these persons were young and had the full and effective use of their faculties, memory became established. They were concentrating upon the experience and events which were impressed upon their consciousness, and even in very old age find these things easy to recall. They are, to a degree, living in the past. Consequently, contemporary events lose their significance and perspective, and a person forgets something that happened an hour or a day ago simply because he does not give the passing events of the moment as much attention.

Illness at any age can affect memory. Temporary periods of loss of memory are caused by the physical forces of the body working to restore harmony, and as a result all the bodily processes are then directed toward that one purpose. Everything else must temporarily suffer while the body is brought back to the harmonious condition from which it lapsed. Such conditions are temporary. When health is restored, usually the full faculties that existed prior to the illness are re-established.

There are occasions, of course, when illness may be so severe that permanent injury occurs in some function, and should this function be that of memory, the individual might be permanently handicapped by his loss of memory—a condition known as amnesia. The individual may be perfectly normal except that memory does not function. Proper therapeutical treatment of the cause of the loss of this faculty usually restores it, although sometimes a matter of time is an element in the treatment. Injury does not differ from illness. An impairment of the physical body may result so that some function may temporarily be held in abeyance.

In the case of drugs, including alcohol, impairment to the nervous system is due to a sedative effect upon the higher nervous centers. Alcohol, for example, affects the highest centers of the brain so that they literally become



numb and the finer qualities of character and better habits of living are temporarily repressed in consciousness. That is why an extremely drunken person, or one under the influence of certain drugs, reverts almost to the status of an animal insofar as his behavior is concerned. The higher centers of the brain have been temporarily suspended in their function. Memory, attention, coordination, and other faculties that distinguish the individual as being an intelligent human being are simply not functioning because of the sedative effect of the drug. After the effect of the drug wears off, the faculty usually returns. If use of the drug is continued, then other parts of the body become affected until the body is completely poisoned and beyond the recovery of complete health.

Perhaps the terms *memory*, *loss of memory*, and *function of memory* should be called, instead, *recollection*. If because of illness, injury, old age, too much alcohol, or use of drugs an individual temporarily loses his memory in the sense that the term has been used, the reason is that the individual has lost his ability to recollect. The total functioning of the mind has become disorganized and uncoordinated. Memory still exists in the subjective mind. Memory is never lost. It is a permanent part of our individuality and can function when given the opportunity.

There are two means by which memory can function. The first, as mentioned, is through a healthy physical body and its nervous system. The second, not clearly understood by us, occurs when the body and the soul are no longer connected. Those who accept the doctrine of immortality believe that the knowledge and experience accumulated

and accepted by the subjective mind—the mind of the soul—will continue to function on another level or plane. Therefore, we must say that memory and all other functions of the mind and consciousness are for us in the physical world an attribute of the nervous system, and that in the spiritual or psychic world they are an attribute of the soul.

How and when this latter function will take place, we cannot describe or completely understand. However, because of the many illustrations and proofs we have of the existence of memory and other mental functions in the body, many are of the firm conviction that eventually, when the purpose of the present incarnation is completed and the soul can function by itself unencumbered by physical expression, all that has been attained through a period of one life will be coordinated with other lives and consciousness. The whole being will then function in a way which will make clear to the individual, to the soul entity, the purpose and meaning of what has been accumulated in the lives that have transpired—accumulated, we might say, in a storehouse of memory.

The Cathedral of the Soul

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.



***The
Rosicrucian
Digest
February
1969***

CONCLAVE IN ENGLAND

BRIGHTON, SUSSEX—March 29-30. Second Southern Conclave, Metropole Hotel. Honored guest will be Frater E. Van Drenthem Soesman, Secretary-General of AMORC for Holland. For full information contact: Miss Margaret Atkinson, Conclave Secretary, 57 Senlac Way, St. Leonards-on-Sea, Sussex, England.

Inspiration

by BARBARA SANFORD

A limiting abstraction

FOR THE IMMATURE adult, inspiration may be nothing more than a security blanket. As an abstract symbol, inspiration denotes a state of singularly overwhelming motivation and could become a sort of panacea for a lagging moral fiber.

Acceptance of such a symbol weakens our ability to adjust to the variables of daily experience and inhibits our capacities for consuming and utilizing the data of life, the kaleidoscopic array of data that bombards our minds and senses from birth to death.

As children our experience is severely limited, and we must accept the simplified version of various lessons in order to develop our behavior patterns, our values, our powers of analysis. We are not yet ready to face the complexities of reality. We do not have the tools to work with such complexity. But it is to be hoped that as adults we can go beyond this simplification of life's lessons—toward a search for the comprehension of the infinite variations and interactions of the total experience of Man.

Inspired determination can well contribute to the development of a young, inexperienced personality when its behavior patterns are forming. As a child I idolized my father—not really for the fine complex personality that he is—but as a symbol of strength and determination which I hoped to develop for myself.

In some very early year, it was whispered to me in an almost reverent tone of voice that my father had learned to overcome great odds when he was a child of just six years. He had been severely burned from feet to waist, enveloped in burning kerosene. The prognosis was distinct: he would never walk again. As it was told, he was determined that he would walk again and would, in fact, walk normally.

He *did* learn to walk again, of course. And, as I knew him, he walked with a bold, swinging stride that epitomized his bold strength of spirit. The story was inspirational to me. Its glow carried me across scores of juvenile obstacles.

As adults our growth is motivated by more complex factors if successful behavior patterns are to be formed. Widened experience demands a broader scope of influence. My current relationship with my father would be shallow, indeed, if it were still based on inspirational reactions rather than on an ever-expanding attempt to understand the complex realities that compose our respective personalities.

Were I to set about living even a single day of my adult life guided by a single line of inspirational thought, what a wealth of learning would be precluded! Suppose I accept academics as my inspiration. I might spend my day reading the lofty ideals of Emerson, the profound new concepts of McLuhan, or perhaps dipping back into the lore of the classicists.

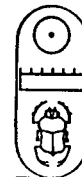
Forfeiting Experience

Each is a rich experience in itself—truly inspirational. But what have I forfeited? Engagement with my own life. I have given up a walk in the woods, failed to notice the new blooms in my own garden. I have literally dismissed direct, lively human contact—be it with adults or children. I have given up a day of my own life to share someone else's experience and thought vicariously.

A single day of such devotion may well be chosen, but, if it is multiplied by the dedication that comes with inspiration, the limitations are incalculable. Life without academic searching would surely be shallow, but not more shallow than one devoted to academics alone.

Capsulizing and accepting a single approach, a single method of thought, or a single event as an isolated symbol by which our actions are to be governed is an act of amputation—severing our sensibilities from the constant interactions of life that should serve to influence our judgment toward a fuller touch with reality.

(continued overleaf)



Acceptance of any dogma may well be inspirational and comforting. It simplifies and directs the decision-making processes. But how many doors remain unopened during the comfortable illusionary period? Mature enlightenment cannot be capsulized and sold in an inspirational package—or any package. It is to be found only in the light of constant change.

Any mode of thought that is not responsive to that constant change is limiting in a like degree. Accepting successive inspirational capsules as motivating truths is quite like accepting a series of still photos of a sky dive as replacement for the experience itself. It is like tracing a finger over the map of Africa and considering the trip accomplished. Both the inspirational capsule, the photos, and the map are mere abstractions of reality. To the novice they are essential guides, but to the experienced voyager they are only the prelude to the real and more total experience.

If the experience is not desired, the symbol will do. But let us not mistake the one for the other. Let us not mistake the precooked, dried, and packaged form of life for the raw, whole, and *momentarily* fresh form that nourishes living mind and senses.

Inspiration springs from unconscious values, learned from the restrictive

bounds of mind and drawn from a limited extraction, a selection of parts, an abstraction of experience. Living within the bounds of abstracted inspiration alone tends to obscure vision. Seeking and clinging to selected inspirations serve only to obscure our own view of the constantly unfolding total experience. They obscure individual perception as they obscure social growth.

The inspired scientist or the inspired theologian, scholar, or artist who clings to and seeks to reinforce only his preconceived concept of a truth—or inspiration—casts out the grains of new truths that may serve to expand the very understanding he thinks he seeks. A false sense of understanding evolves. A false sense of security exists.

In this era of specialization, the inspired reap special rewards. Their security blankets are large and warm, but they are restricting as well—and false. For only by prodding in many directions with a constant curiosity and ready responsiveness to each phase of our experience can we hope to approach a greater truth and fuller life.

Inspiration as a tool is unquestionably valid. Inspiration used to the point of idolatry excludes growth and vital experience; its limitations serve to stunt the total engagement so necessary to the full life.

BORN AGAIN

Socrates says: . . . I have heard from certain wise men and women who spoke of things divine that—

Men. What did they say?

Soc. They spoke of a glorious truth, as I conceive.

Men. What was it? and who were they?

Soc. Some of them were priests and priestesses, who had studied how they might be able to give a reason of their profession: there have been poets also, who spoke of these things by inspiration, like Pindar, and any others who were inspired. And they say—mark, now, and see whether their words are true—they say that the soul of man is immortal, and at one time has an end, which is termed dying, and at another time is born again, but is never destroyed. And the moral is, that a man ought to live always in perfect holiness. *'For in the ninth year Persephone sends the souls of those from whom she has received the penalty of ancient crime back again from beneath into the light of the sun above, and these are they who become noble kings and mighty men and great in wisdom and are called saintly heroes in after ages.'* The soul, then, as being immortal, and having been born again many times, and having seen all things that exist, whether in this world or in the world below, has knowledge of them all; . . .

—Plato, 427?-347 B.C.

Thales of Miletus

by GASTON BURRIDGE

THEY SAY the Greeks always have a word for it. I have a word for one Greek. That word is *amazing* . . . ; the one Greek: *Thales of Miletus*, first of the great Greek philosophers.

All references to Thales (Thā'lēz) of Miletus carry question marks after his birth year, 640 (?) B. C. They agree he died in 546 B. C. Ninety-four stands as a ripe old age anytime. Thales' Miletus proved a colorful city of Asia Minor, once occupied by the Ionian Greeks. Its history sparkled with all kinds of action for many years. Thales matched that action, sparkle for sparkle. He became one of the "Seven Wise Men of Greece."

Miletus was one of the several then important locations stretched along the east shore of the Aegean Sea. Dotted with myriads of islands large and small, notched with multitudes of coves and bays, and possessed of a favorable climate, this entire area wound itself for centuries into the inner fabric of man's civilization. Here Thales learned the bright hues of life as the son of Examyus and Cleobuline. Some say he was of Phoenician ancestry. Others assert noble Milesian blood lit his life. Be that as it may, time has shown Thales gave as much prestige to the region as he received from it—*An even trade is no robbery*.

Thales appears to have always remained a bachelor. This event was important enough to be mentioned by Plutarch in his *Parallel Lives*, under Solon. If Thales begot any children, none of them rose up—before or after his death—to be prominent enough to become historically recorded. And let it be known that, though we remember Thales primarily as a philosopher and scientist, he was not a pauper. He also is shown as a very bright businessman. He became a dealer in oil (probably olive) and salt, traveling widely. There remains no hint as to the amount of his accumulated fortune, but Thales had brains, and much proof of his will to use them shows plainly.

Thales thought big as well as often—deeply, fundamentally, as well as commercially. Twenty-five centuries ago he wondered—"Of *what* and *how* is the world made? What is the relation of the world to the rest of the universe?" Thales concluded *water* must be the *basis* of all things. He believed so because water is colorless, shapeless, is ever-changing, ever-moving, and movable, of great quantity on earth, disappearing and reappearing as by some magical means. He observed that water always flows according to a set pattern or cycle, that it does not appear to change from this pattern. He noted that water falls from the sky, visibly, to pour into creeks, rivers, lakes, then into the sea.

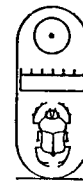
He knew that water was only transient anywhere, even in plants, animals, and man, and that from all these it returned to the sky *invisibly*, once again to fall *visibly*. Therefore, of course, he thought water must be the basic stuff from which all else comes.

Geometry

Every high school pupil has heard of geometry. Many have studied it. Geometry is the relationship of lines, curves, and angles to one another. Some of these relationships are so obvious, so simple, that we find it difficult to believe each one had to be *discovered* a first time. For instance: any straight line passing through a circle's center and bisecting that circle's perimeter on both sides divides the circle into two equal parts. This fact appears so elemental it astounds us that someone had to discover it initially. Thales was that someone. He grew to be quite a geometer.

While traveling in Egypt one time, Thales observed the very practical methods used by Egyptian assessors in measuring land for tax purposes. It occurred to him that their quite complicated system of triangles, rectangles, and lines could serve other practical means. Always on the outlook for new and better ways of doing things, he set about studying these matters. He soon came to realize that certain definite principles applied to *all* triangles, rectangles, angles, circles, and so forth.

As his studies advanced, he found many fundamental truths. Among these



are, for example, that if two sides of a triangle are equal, then their opposite angles are equal. This geometric fact has seemed difficult for many students of many lands to understand over the centuries. Because such appears the case, this particular bit of information has become known as *pons asinorum*, or "asses' bridge," since in early times, and probably still today, it has been hard to get a donkey across any sort of bridge!

The following items are also Thales' geometrical *firsts*, making him the author of abstract geometry:

1. He discovered that when two straight lines intersect, the vertical opposite angles are equal.
2. He found that the sum of the angles of any triangle equals two right angles, or 180 degrees.
3. He proved that the sides of similar triangles are proportional.
4. He appears to have been the first man to inscribe a right-angled triangle in a circle.

These discoveries and others allowed Thales to perform several practical feats of measurement which amazed and delighted his contemporaries. He showed them how to determine distances of ships at sea from the land. Once, while in Egypt, he enthralled King Amasis II, by merely thrusting his staff into the ground at the end of the shadow cast by a pyramid, and thus, by forming another shadow, he compared the two shadows and measured the height of the pyramid for the King.

As is often the case with busy men, in addition to his interest in science, philosophy, and business affairs, Thales also found time for civic matters. Among other wise counsels he gave his fellow Milesians was that they form a general *confederacy* to resist Persian power and make Teos its seat, but *not* to form a proposed *union*. Thales realized they did not have what it took then for union.

Many of today's peoples have not realized this as clearly as Thales did. Before Ionia was ruined, he had told his people that they should form a general council in Teos, because it was the most centrally located of the twelve cities,

but that each city should be governed independently. He also dissuaded the Milesians from entering into an alliance with Croesus of Lydia, against Cyrus the Great, King of Persia. Time proved Thales' observations were remarkably sagacious.

What did Thales look like? We will never be sure. One artist pictured him as a very tall, thin man of scholarly mien, surrounded by scrolls, a multitude of materials, samples, apparatus, and geometrical figures. Thales is shown as solemnly looking over square spectacles at a scroll. This particular part of the picture cannot be correct, of course—unless history is wrong—because spectacles of any kind were not invented for many centuries after his death! We tend to think of all Greeks as dark-complexioned, but once I knew one with wavy, blond hair.

However, as far as history now tells us, we must admit that Thales' speculation that all things come from *one single source* was the first time any man had ever expressed such an idea! So, his speculation ranks of the highest magnitude. The *idea* stands as the original record for posterity of wondering "what matter is." Hence, its conception became a milestone early in the history of science and philosophy and helps make Thales *amazing*.

Astronomy

But Thales was a practical man as well as a theorist. He *did* things as well as *thought* things. Without computer, even perhaps an adding machine—and the telescope was not invented for many centuries—Thales calculated accurately the total eclipse of the sun for May 28, 585 B. C. More than this, he predicted that eclipse far enough in advance as to leave plenty of time for the prediction to become known generally. The culmination of the event became of such consequence that when it actually happened, it stopped a fierce battle between Ionia's neighbors, the Lydians and the Medes. Both sides called a halt to their fighting, laid down their arms, and sat down and *talked* it over! Oh, for a Thales today!

Other "amazings" for Thales astronomically record him as the first man to divide earth's year into 365 days.

He also believed the earth "floated in a sea of elemental fluid." This idea may well have been the initial concept of a "universal ether." Such a *substance* was looked upon favorably by science until several decades ago.

Though Einstein's Relativity promulgations appear to have disposed of all ether possibilities to a great extent, there remain some scientific thinkers still unwilling to discredit the entire ether idea. And as the number of atomic particles grow and their sizes decrease, just what may be *basic* continues to evade us. Should time, thought, and experiment again place an ether concept in a favorable light among a majority of scientists, then Thales will be due still more applause.

Electricity

As far as written history is concerned, Thales seems to be the first man to have recorded observations covering that phenomenon we call *electricity*. He attained this distinction by noting that, when the material we know as amber was rubbed vigorously with woolen cloth or fur, it attracted to itself other substances like hair, feathers, straw, paper, and so on. The Greek word for amber is *elektron*, which describes its particular sunny yellow color rather than its electronic properties. Our word "electricity" comes from this Greek word, or later from the Latin, *electrum*.

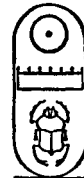
Being a man of wide interests, Thales also knew about the strange force we call magnetism. He carefully studied those natural magnets named loadstones, which are a kind of iron ore known as magnetite. Sailors of those days believed that, if their ship were held together by iron nails and sailed over an unknown bed of magnetite, the natural magnetic force would draw all the nails out of the ship's timbers and the boat would fall apart. Another hazard of a sailor's life—like that of sailing "over the edge" of a flat world! We have no definite record of whether Thales also held these views. If he did, they did not seem to deter his yen for traveling by ship, for he was often at sea, having visited Crete, Phoenicia, and Egypt many times.

The City of Miletus' most distinguished citizen attributed the *force* of electricity and magnetism to a sort of *secret being* or *soul* within the materials. It proves difficult to conceive of a time when the knowledge we have since acquired was not always known to mankind.

To us, everything appears composed *basically* of positive and negative electric charges. These charges seem to be of different potentials, quantities, and arrangements, composed in groups which cancel or equal one another so that a *balance*—delicate, yet extremely sturdy—maintains one way or another. But really, we are not much nearer a *final answer* to the question of *what* or *why* or *how* matter *is* than Thales was. Nor can we much more definitely say what magnetism or electricity *are* than he could.

If it had not been for others who closely followed Thales' philosophy, we might not have much idea of what he did or thought. Either he was remiss in recording his own works, or they have been lost since. History tells us Thales drew maps of the stars, something never done before, but none of these have survived the 2000 years since his death. There is more than a hint that Thales was of noble birth, but no genealogy of him or his family has withstood the ravages of the years. Some of his pupils also became noted men—Anaximander and Anaximenes of Miletus, and Pherecydes of Syros. From them we have learned of Thales.

Unless additional scrolls or tablets are unearthed and translated to tell us otherwise, we must conclude Thales' influence has proved important even up to our own century. All Greek schools of philosophy, save that of Pythagoras, in the final analysis took their origins from his original teachings. Therefore, not only in name but in fact was Thales the founder of Greek philosophy. There is no way of now assessing the amount today may owe to this man. However *much* or however *little* must remain opinion. But even if little, it still remains great because therein lay the beginnings upon which subsequent thought grew. He was the root of the plant.



Evolution

by RONALD D. GIFFIN, F. R. C.

The expansion of the senses

MUCH HAS BEEN written during the past fifty years concerning *tooth and claw* and *survival of the fittest* theories of evolution. Most of the doctrines are concerned with the prey. Now, the other group of creatures is being studied—the predators.

It is generally accepted that the natural selection of predators tends to leave those creatures alive who are able to deceive the predator in some manner. The creature with the best *camouflage* stands a better chance of survival than one that is obvious to the predator.

What is the effect of this upon the predator and its survival? If the prey is camouflaged to such an extent that the predator is completely oblivious to it, the predator will go hungry and soon die. It follows, then, that the one endowed with the keenest sense of *sight* will see through the camouflage of the prey and thus will survive. Over a period of time, only the predator with the best *seeing* sensors will have survived.

Another deceptive and survival device used by the prey is the ability to be silent. This is evidenced in the method of creeping, crawling, or walking silently to escape being heard by the predator. Many creatures use the *statue* deception when in danger. All movement is stilled. Creatures with the ability to be the most silent will survive over a long period of time.

The effect of the *silent* deception upon the predator is about the same as the effect of camouflage. The predator with the keenest, most advanced sense of *hearing* will be most apt to survive, as it will be better able to find the prey it needs for food by hearing its movements.

The senses of smell and taste have evolved within the predator along the same lines of reasoning. The hungry

animal or insect with a keen sense of taste is more likely to find the less poisonous food. As an example, a creature with a poor sense of taste is more likely to eat poisonous foods which generally have a distinctly bitter taste. Thus, the animal with the keenest sense of taste will survive over a long period of time.

It is logical to conclude that the organism that survives the struggle for survival by selection and deception, whether it be predator or prey, is developing acute sensory perception.

It is not the size and ferocity of the creature, nor its ability to tear apart, nor the amount of destructive apparatus it carries which determines its chances of survival. It is its ability *to sense* its environment.

Perhaps man is the prime example of both predator and prey. He is not a fierce looking organism. He has no large horns, teeth, claws, beaks, spines, poisons, or protective cover. Yet man survives in all climes—in the air, beneath the water, and even in outer space. What is it that man has developed in order to survive? Man has evolved a sensory perception far beyond that of any other creature. For example, he has developed a fine sense of hearing and his eye is capable of perception of color and shades of color far superior to the capabilities of many other creatures. These ideas are given more credibility by the comparison of the size of the frontal and parietal sections of man's brain with those of other creatures. These areas are much larger in man than in any other creature. Man has developed so far along the line of perception and sensory perception that he has even become aware of himself as an organism. We have labeled this as *self-consciousness*, which occurs at a near automatic level in the whole species.

Man has become a creature of the expansion of senses. The television may be an extension of his eye, the radio an extension of his ear, and the automobile an extension of his legs.

The supreme result of the evolution of the species would seem to be the development of a creature capable of sensing its total environment.

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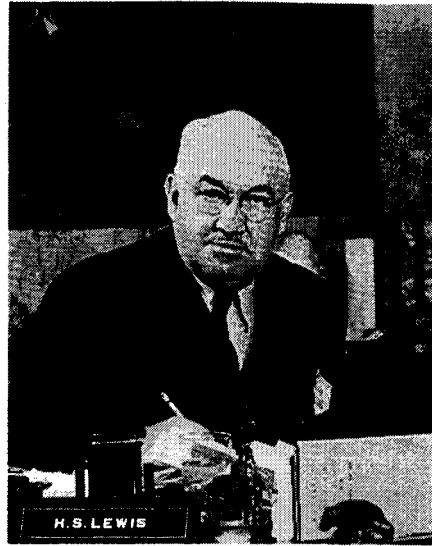
Are Miracles of Healing Possible?

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

IT IS SAID that many of the miracles recorded in the Bible, which practically are duplicates of records in other sacred writings of the Orient, must be either exaggerations in statement or misconceptions of facts. This point is often argued, and so strongly that we find numerous persons doubting many of the other important passages of the Bible simply because they have no faith in the statements pertaining to the so-called miracles. This, of course, is tending to break down the religious faith of many people, and it is one of the important arguments used by atheists.

Most generally the ones who argue against the possibility of the miracles as recorded in the Bible and against any present-day miracles of healing are those persons who are somewhat familiar with a few of the physiological, pathological, and biological laws of the human body. Their knowledge of these laws and principles is so superficial that, like all superficial knowledge, it is a dangerous thing. A person who has little knowledge of a subject is very likely to have false conclusions derived from incomplete reasoning resulting from his lack of thorough insight; these false conclusions very seriously affect his thinking and acting. Often those persons who believe they have a fair understanding of all scientific principles will attempt to argue scientifically against any kind of miracles in healing.

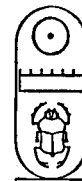
On the other hand, a few men, eminent specialists in medicine and surgery, who have been thoroughly trained in the material sciences relating to medicine and surgery, also claim that miracles are impossible. They base their conclusions and beliefs upon their reasoning that is also faulty because their education has been limited to material laws of nature or the laws of material functioning in nature. Broad and profound as their knowledge may be, it is



still incomplete if it does not include an understanding of the metaphysical laws of life.

One of the arguments generally put forward by the superficially informed or by the learned physicians and surgeons is that a condition that has been established in the human body for some time cannot be instantly changed by any miracle, even of a divine nature, since nature has certain fundamental laws which are immutable, and require time and conditions for alteration and modification. They rightly argue that if an eye is mutilated or taken out of its socket in the head, a new eye cannot be grown in its place in the fraction of a second by any miracle because nature has certain laws for the growing of eyes, and the development of such organs. They also rightly argue that if a limb has been amputated, a new one will not grow by any miraculous application of any law, because limbs can be grown only by nature in certain ways requiring a certain length of time.

Such persons also argue that if we take a perfectly normal arm and bandage it fast to the body in a cramped position, and leave it bandaged in this manner for several years, it will become stiff and the muscles atrophied or below normal in size from nonuse, and that the shrunken arm cannot be unbandaged and immediately put into good



use by any miracle known to man or to the spiritual Masters. They say that only in the course of time and in accordance with certain laws can the shrunken and atrophied parts of the arm become normal in size again and flexible enough to function so that the arm can be used in a normal manner.

Thus there is a certain amount of soundness and saneness in their arguments, and we are always reluctant to question such statements because, while our opinions differ, these persons have at least the benefit of rationalism on their side and they can produce a pre-dominance of testimony to show that their conclusions are correct. Of course, if we accept the Bible statements and the miracles therein presented, we have evidence of the contrary. But it is impossible to bring the evidence of the Bible into any argument with these persons, because they say that the witnesses to the Bible miracles are not dependable and that we are not sure that the miracles ever happened.

However, we find that occasionally something happens in these modern days that lends color at least to the possibility of miracles. Before relating one of these modern miracles, I would remind you that we still adhere to that interesting proposition presented by James, the eminent psychologist, that, "It takes but the presence of one white crow to prove that all crows are not black." It takes but these occasional modern miracles to point out clearly the possibility of many of the miracles recorded in the Bible and in the sacred literature of the Far East.

A Surprise Cure

Let us look at one of these modern miracles. Here in our own locality there lived for a number of years a man who at one time was wealthy and prosperous in his business, but who was so injured in an accident that it left him with all the lower part of his body and half of the upper part completely paralyzed. For twenty years he lived in a wheel chair, hardly able to feed himself, incapable of dressing himself or of attending to his personal needs, or of conducting any business to support himself in a financial way. Through the nonuse of limbs, arms, and hands,

and part of the face for twenty years, certain muscles and sinews of his body had become subnormal in size and were considered atrophied by experts who had examined him.

During the first years of his paralysis, his large income was spent rapidly on treatments, examinations, and tests by eminent experts and everything failed to give him the use of the paralyzed parts of his body. He finally became a poor man living almost on charity, despondent, hopeless, and in every way a pitiful case. I am sure that if we had seen him trying to struggle on his hands and knees down the highway of any one of our cities, we would have seen a cripple similar to those pictured and described in the Biblical stories. Certainly every physician and scientist, every specialist and renowned authority, agreed that "nothing less than a miracle could restore life and action to the paralyzed parts."

How freely these scientists and specialists make these statements when they find themselves balked in every attempt to bring relief to suffering humanity. I do not mean my words to be a criticism of the medical or surgical sciences and arts. I know that most of these men speak honestly and with sincere conviction when they say that "nothing less than a miracle" can change the conditions of some of their patients. Yet, the irony of it all is that these same specialists and scientists who make such statements have little or no faith in the possibility of any miracle's ever doing anything for anyone. Perhaps that is because they have been trained to think along certain lines and because miracles so seldom happen.

The man who was paralyzed here in California, however, became so despondent and such an outcast from society, so friendless and homeless, in many ways, that he became obsessed with the idea that death or transition was the only way out of his permanent misery. If we as mystics, or any scientist as a specialist, would have dared to step forward and state in the presence of witnesses or in any literature or in a magazine article of this kind that there was a way by which the man could *be instantaneously* cured of his paralysis and in the twinkling of an

eye given full possession of his body so that he could stand erect and walk and use his hands and arms and face and other organs and parts of his body in a normal way, we would be criticized and the finger of ridicule and charlatanism pointed at us.

Who among us is brave enough to face this sort of thing in our own communities? Perhaps the thought of ridicule causes many of us to keep our ideas to ourselves and to perform in silence our duties, remaining content with our knowledge but hesitating to proclaim it before the doubting multitudes. Certainly, to have claimed that this particular man could be cured so instantly through a miraculous cure of an instantaneous nature would have been to invite serious comment of a critical nature. And who would have believed it?

But just see what happened. In this despondency, this poor, crippled, hopeless man decided to commit suicide. To make sure that he would bring about transition in a quick and positive manner, he placed himself in a tub filled with water, turned on the gas, and decided that if the gas overcame him, his body would slip into the water and drowning would bring about his transition. Then he added a third method to his plan, and decided to cut the upper artery of his throat with a razor blade. This he did. But before the loss of blood could bring transition to him, or the gas or water end his life, he was discovered in his predicament and hastened to a hospital. There the flow of blood was stopped and consciousness was gradually restored. Upon the return of consciousness, the nurse, the physicians, and the friends of the man

were startled to find that his paralysis had left him and that he was capable of moving every part of his body.

We have on record in our files other cases similar to this. We know of a number of instantaneous cures that came about, not through metaphysical treatment, not through any act that was intended to cure or relieve the condition. The outstanding fact is that by an injury or a shock to the nervous system, an instantaneous change was brought about in the physical or mental body which restored it to a normal condition, and in that way a natural miracle—if we may use that term—was performed.

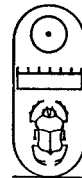
This story proves that such cases are not hopeless, even though medicine and surgery have not learned the secret of these instantaneous cures. It proves, furthermore, that nature does not always require time and certain conditions for the restoration of health or normality. And such cases open up this possibility: If a material effect upon the nervous or mental system can result in an instantaneous reaction upon the physical body, may we not find some metaphysical means of applying such a stimulus to the nervous and mental body as would bring about the same result? This is something to think about.

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.



Of all things that are, the most ancient is God, for he is uncreated. The most beautiful is the universe, for it is God's workmanship. The greatest is space, for it holds all things. The swiftest is mind, for it speeds everywhere. The strongest, necessity, for it masters all. The wisest, time, for it brings everything to light.

—THALES, OF MILETUS
Sixth Century B.C.



Willing Oneself To Relax

by SAMUEL RITTENHOUSE, F. R. C.

TO RELAX means to cause a condition of tension to become *lax*, or to yield. There are innumerable things which may cause tension. Primarily these are stimulations by which we have, through the lash of will, *driven* ourselves to accomplish something. The muscles, under the impulse of the nerves being tense for a long period, are unable immediately to slacken or yield when the work has been accomplished. It is like a spring that has been compressed for a long time under pressure. It loses its resilience and is unable to return completely to its former state when the pressure is removed.

There are, of course, psychosomatic tensions. We are not conscious objectively of what causes our nervous tension under such conditions. There is a subconscious aggravation as subliminal anxiety which causes emotional reactions. These emotional states cause the tension. Such persons cannot readily be taught to relax. They do not know the cause of their tension and cannot eliminate it without help for their emotional disturbances. They first need the assistance of a psychologist or psychoanalyst to make them aware of the latent causes of their trouble. When they can again face realities, realizing them, adjusting consciously to circumstances which they may have been subconsciously opposing, the tension eases—at least, from that time on they can be taught to relax.

It must be realized that *will* is a mental desire. We say *mental desire* to distinguish it from the desires arising solely out of the appetites and instincts. The desire of *will*, as we know, can and often does oppose other desires. We may, for example, force ourselves to go on a hunger strike when physically our body craves food. We may, likewise, deny ourselves sleep in order to pursue

some work or pleasure. One may deny a sex appetite because of moral ideals enforced by will. Therefore, will can be, and often is with everyone, an intensely positive desire, an extremely stimulating motivating force.

Will compels action of some kind whether physical or mental. The action takes the course necessary for the satisfaction of the *will's* desire. Consequently, we can freely say that *will power* stands in a contra-position to relaxation. Will is the concentration of energy, the necessary tensing of certain muscles in order to accomplish an end. Relaxation has as its purpose the easing, the "*laxing*" of tension. One can no more relax by willing himself to do so by the use of intense concentration than he can shout himself into silence.

A Change of Activity

A contra-activity, however, may help at times to induce relaxation. Suppose one is obliged to pursue a strenuous mental activity for several hours a day. Perhaps he is a public accountant or a university student cramming for a final examination. For hours he has been concentrating, focusing his attention on pages of a textbook or on rows of figures in a ledger. Such a person can find relaxation by a change to a temporary and vigorous physical exercise. Fast walking, swimming, doing push-ups or riding a bicycle will bring the relief. He is also expending energy by this physical exercise—contracting, using muscles. But, there is a rechanneling of the energy and a withdrawing of it from its former source of concentration. He relaxes the existing tension. As soon as he feels the former tension leave he can cease his physical activity. The short period of exercise will not have been sufficient to have caused any other tension and so he can immediately rest and recover.

There is, however, a habitual tension caused by an inherent restlessness. This has a psychological basis, as well. An overconscientious person may have this experience. Such an individual is reluctant to take time away from his work or duties. He thinks of entertainment and recreation as "wasted time." He has acquired the habit of using will to *drive himself*. When he is not working,

there is the taunting urge of *conscience* and *will* to keep going. Consequently, even though trying to participate in some change of activity, such a victim cannot entirely do so. The habit impulses keep his mind chained to the subject of his work. In a sense the person is not happy until he returns to it. But he is always made uncomfortable by the tension under which he constantly labors.

This restlessness, the ceaseless drive to work, the pangs of conscience when one takes time away from it, usually have a psychological origin. The individual may have a *subconscious guilt complex*. Subconsciously, he may believe that he has neglected doing something of importance and is ashamed of the neglect. He is, therefore, now consciously trying to compensate for that guilt by excessive conscientious application to his work. What he neglected and what caused the shame may have no relationship whatever to his present occupation. In fact, the individual may not even realize that there is any relationship between some past, forgotten experience and his present restlessness.

Are there different ways to relax? Yes, there are many ways, almost as many as there are individuals. In other words, each of us usually finds some little method that seems to relax us. We may not always succeed, however, in making that system or method function equally well for another. The causes of our tension are often quite different from those of another. We may learn how to compensate for the particular circumstances that cause our tension. However, probably the same compensations would not be applicable to another.

It is difficult not to think of *something* while relaxing, that is, to keep the mind virtually blank. But one can at least keep out all thoughts of the day or of tomorrow that will arouse emotions. The emotions, as feelings, cause nervous responses which can induce tension. Do not will any thoughts. Do not will at all except to dismiss disturbing thoughts. Keep the feet raised at least at a level with the body; this causes less labor to the heart in pumping the blood. Of course, if you can lie in a completely recumbent position, that is even better.



A DALTONIC HITS BACK

A BUILDER in Turin is sure that he has found a way of beating his color-blindness handicap. He has patented his discovery and now hopes to get back behind his driving wheel.

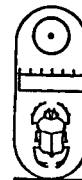
Signor Pietro Sulis of Corso Francia 11, Torino, now 46, felt humiliated but not beaten when several years ago he failed a routine test to renew his driving license. He could not distinguish between red and green. When, years previously, they had given him his license, the defect had somehow gone unnoticed.

Signor Sulis went the round of oculists, but was told that there was no remedy for his handicap. So he started to experiment with various types of colored lenses. By dint of trying, he now asserts that he has finally hit on a combination of lenses that enables him to distinguish clearly both red and green. It likewise works on other daltonic (color-blind) people who are in the same boat and on whom he has experimented.

A committee especially named by the Ministry of Health in Rome is checking the new method. If it passes muster, a provision will probably be inserted in the next edition of the Traffic Code allowing daltonics to drive when provided with the new lenses.

Signor Sulis says that his lenses allow even normal eyes to see a red light better and further. He thinks they will be a boon for driving in fog, allowing drivers to avoid tail collisions.

(Reprinted from *The Italian Scene*, October 1968)



Rosicrucian Activities

*Around the
World*



ON DECEMBER 17, in an impressive ceremony in the Supreme Temple, the Emperor of the Rosicrucian Order, AMORC, Ralph M. Lewis, installed Frater Chris. R. Warnken, the new Grand Master of AMORC.

A large number of members from all parts of California were in attendance. Also present were members from Washington State, Colorado, Iowa, Mexico, Guatemala, and Australia.



Of special interest to our Spanish-speaking members is the publication in Spanish of the *Rosicrucian Forum*. This decision of the officers of the Supreme Grand Lodge, in cooperation with Frater Raul Braun, Editor of *El Rosacruz* and Director of the Order's Spanish-American Editorial Department, will greatly benefit our Spanish-speaking membership. Until now the *Rosicrucian Forum*, started in 1930 by Dr. H. Spencer Lewis, has been published only in English.

This work, carried out by the personnel of the Spanish-American Editorial Department and Frater Al Falcone, who assumes the responsibility of printing the new magazine, is of special significance in another regard: in that *El Foro Rosacruz*, which is the name of this new, twenty-four-page magazine, is the first publication of its kind ever to have been completely printed on the offset presses at Rosicrucian Park.

As a souvenir of this event, the Spanish-American Editorial Department presented Emperor Ralph M. Lewis with the framed metallic plates used to print the covers of the new publication's first issue.



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The Rosicrucian Order's Humanist Award was presented to the Reverend and Mrs. James Dingman, Sunshine Acres, Mesa, Arizona, in recognition of years of unselfish devotion to the development of a home for needy children. The Award was presented at an open meeting sponsored by the Phoenix Chapter, AMORC. Shown above from left to right are Mrs. Dorothy Fritsch, Chapter Master; Mrs. Dingman, Reverend James Dingman, and Mrs. Thelma Williams who sponsored the couple.



At the New York City Lodge, AMORC, on November 22, the Crossroads Chamber Orchestra presented an enjoyable concert for members and friends. This 22-piece Orchestra of the Presbyterian Church of the Crossroads is a group of nonprofessional musicians and consists of people of many denominations who gather together to express themselves through music. They put on many concerts to serve the community culturally, performing baroque and modern compositions. Included in this concert were works by Vivaldi, Bach, Mozart, Handel, and Britten. Joseph Franco, the Director, has devoted many years to the music field and, through his artistic ability, this orchestra of amateur musicians join in a universal language. Mr. Franco has studied violin with Mishel Piaastro and has been with the CBS Orchestra for several years. He is a graduate of the National Orchestral Association under the direction of Leon Barzin.

Through the efforts of Soror Luz Noel, cellist and a member of the group, the visit was made possible. Soror Noel was formerly a member of the *Orquesta Sinfonica Nacional* of the Dominican Republic.

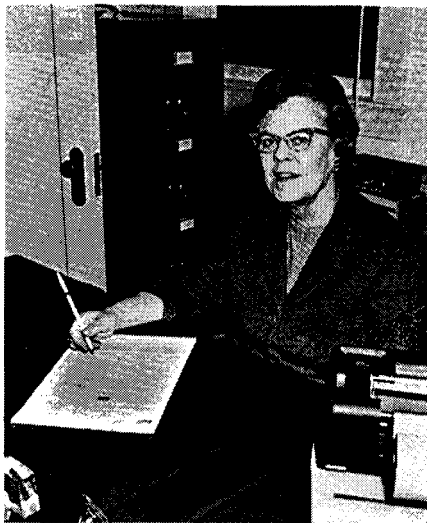


Places of Rosicrucian interest in London were visited by forty members of the Francis Bacon Chapter on November 23. With the Master, Frater R. Leisk, they gathered beneath the official seal of the Order on Cleopatra's Needle, the Thutmose III obelisk on the Embankment. They drove past St. Paul's Cathedral (Wren), St. Bartholomew's Hospital (Harvey), and the Church of St. Bartholomew the Great (Franklin). The party paused at Bunhill Fields (Kelpius) and were shown over Canonbury Tower (Bacon). The members also admired the statue of Sir Francis Bacon at Grey's Inn.

Outside the British Museum, they were reminded of Ancient Egypt (Akhnaton and Nefertiti). In Parliament Square, they reflected upon Bulwer-Lytton who is buried in Westminster Abbey and upon the surprising misquotation from *The Tempest* on the Shakespeare Monument. The statue of Oliver Cromwell before the House of Commons was a reminder that his descendant, Mrs. May Banks-Stacey, was co-founder and first Grand Matre of the Rosicrucian Order, AMORC, for the present cycle in America. Interesting commentaries were presented by Frateres Ekwulugo, Clegg, Olver, and Soror Olver. The pleasant tour ended at the Watergate to York House, a stone's throw from Cleopatra's Needle.



One of the sphinxes at the base of *Cleopatra's Needle*, the Egyptian obelisk on the Victoria Embankment in London. This obelisk, from the city of Heliopolis, is over 3500 years old. It was presented to the British Nation in 1819.



This year marks the Fortieth year that Soror Winifred Harkness has been on the Order's staff at Rosicrucian Park. This is the longest period of service by any AMORC employee, excepting the Emperor—a fine record and achievement. Soror Harkness has for the past five years filled the position of Controller in the Accounts Division.



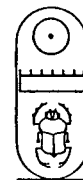
On December 19, all those who had served in ritualistic functions in the Supreme Temple during the past year were invited to join with the Emperor for dinner in the Friendship Hall of Calvary Methodist Church in San Jose. Adding to this pleasant occasion was the showing of the film *The Olympic Elk*.



According to *The Milwaukee Journal*, the necessity of knowing geography grows in these days of increased travel.

Frater Norbert J. Schoeneman and Soror Schoeneman of Milwaukee, Wisconsin, while attending the Rosicrucian Convention last summer, saw Frater Van Schouwen who lives on the island of Aruba, one of the islands of the Netherlands Antilles off the coast of Venezuela.

Not having seen Frater Van Schouwen since they both were part of a tour group in Egypt, Soror Schoeneman called out, "There's one of the 'Egyptians'!" Upon hearing this, a



stranger grabbed Frater Van Schouwen's lapel, looked at his tag with his name and address, and blurted: "You actually are from Arabia, aren't you?"



A blinded, Second World War veteran, who was formerly a policeman in the Northern Territory of Australia, was recently interviewed on an Australian television program in respect to a book he has written, entitled *Sister Ruth*. Of particular interest to members is the fact that Sister Ruth Heathcote is a member of the Light Chapter, AMORC, Adelaide, South Australia. According to the author, Sister Ruth is

a legend in the Territory because of her work with Australian aborigines.



At a special party sponsored by Thebes Lodge in Detroit during the Christmas season, members enjoyed a delightful Bharata Natyam Performance (classical Indian dances) by Mrs. Sudha Sekhar of Windsor, Canada. Mrs. Sekhar's mother, who recently arrived from India, also took part in the program.

Other activities during the evening included a candle ceremony and the presentation of gifts for the Children's Hospital.



*I*s yours a surface life? Are you continuously caught up in a whirl of objectivity—of material demands and obligations? Have you ever had a chance to honestly *understand yourself*? Do you sense welling up within you strange impulses—ideas *struggling for expression*?

Adapt your *real* capabilities to life. You can be shown how to bring forth inspiration and *mental rejuvenation*. Learn to transform inner silent words into *dynamic* thoughts and actions.



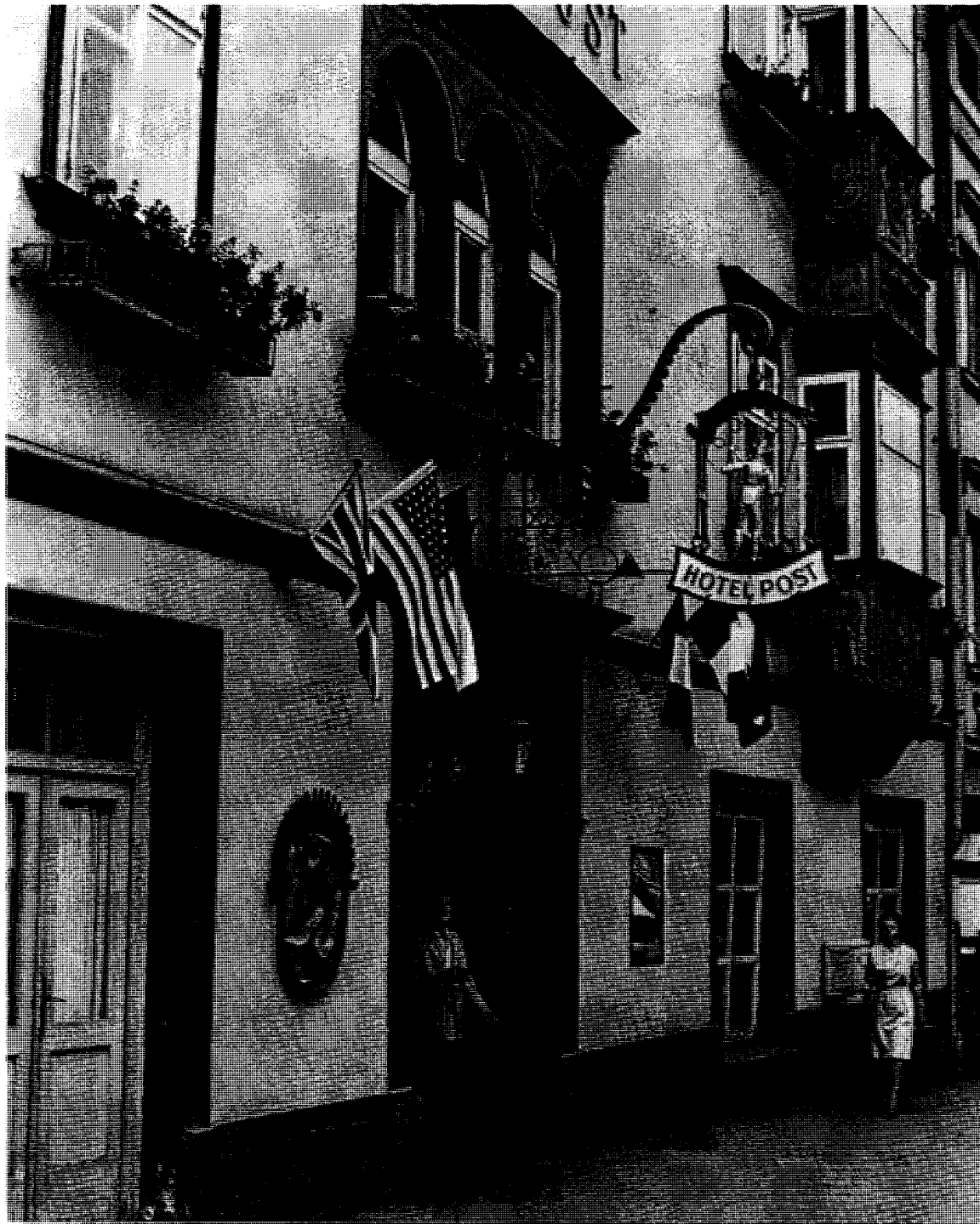
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If sincere in wishing to awaken and use all your mental faculties, write to the address below and ask for your FREE copy of the manuscript "The Silence Within." This manuscript is given with a six-months subscription or resubscription to the *Rosicrucian Digest*, at the regular price of \$2.20 (18/6 sterling). Send your remittance and request to the address below.*

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

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

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(Photo by AMORC)

HOME OF PARACELSUS

The famed Swiss physician, alchemist, and Rosicrucian (1493?-1541) resided in this edifice in the village of Villach, Austria. Paracelsus lectured in medicine at the University of Basel, Switzerland. His contemporaries drove him from the University because of his advanced and nonconforming ideas. He believed in further research and in traveling and seeking out the causes of environmental conditions bringing about diseases. Consequently, he thereafter journeyed and studied throughout Europe for twelve years. Paracelsus wrote the first text on occupational diseases. It concerned the malady befalling miners in their work.

WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August.

CHARTERED LODGES, CHAPTERS, AND PRONAOS 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.

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Wollongong, New South Wales: Wollongong Pronaos

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Salzburg: Paracelsus Pronaos

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Bridgetown: Barbados Chapter

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Liège: Aldin Pronaos

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La Paz, La Paz: La Paz Pronaos

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Bournemouth: Bournemouth Pronaos
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*Initiations are performed.

(Directory Continued on Next Page)

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Worthing: Raymund Andrea Chapter

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Bordeaux (Gironde):* Léonard de Vinci Lodge
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Lille (Nord): Descartes Chapter
Lyon (Rhône):* Moeris Lodge
Marseille (Bouches-du-Rhône):* La Provence Mystique Lodge
Metz (Moselle): Frees Pronaos
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Tours (Indre-et-Loire): Blaise Pascal Pronaos

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Bremen: Jakob Boehme Pronaos
Dortmund: Heinrich Khunrath Pronaos
Düsseldorf: Johannes Kepler Pronaos
Frankfurt am Main: Michael Maier Chapter
Hamburg: D.O.M.A. Pronaos
Hanover: Leibniz Pronaos
Kassel: Meister Ekkehard Pronaos
Köln: Empedokles Pronaos
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Nürnberg: Johannes Kelpius Pronaos
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Stuttgart: Simon Studion Chapter

GABON‡
Libreville: Libreville Pronaos

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

GUATEMALA
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Quezaltenango: Mahatma Gandhi Pronaos

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Port-au-Prince:* Martinez de Pasqually Lodge
Saint-Marc: Saint-Marc Pronaos

Bobo-Dioulasso: Bobo-Dioulasso Pronaos

HONDURAS
Puerto Cortes: 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
Bouake: Robert Fludd Pronaos
Dimbokro: Aurora Pronaos
Sassandra: Sassandra Pronaos

JAMAICA
Kingston: Saint Christopher Chapter

LEBANON‡
Beyrouth: Beyrouth Pronaos

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Monrovia: Monrovia Pronaos

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Matamoros, Tamps.: Aristotle Pronaos
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Nueva Rosita, Coah.: Rosita Pronaos
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
Puebla, Pue.: Tonatiuh Pronaos
Reynosa, Tamps.: Reynosa Chapter
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MONACO‡
Monaco: Heracles Pronaos

MOROCCO‡
Casablanca:* Nova Atlantis Lodge

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Amsterdam: Jan Coops Pronaos
The Hague: Isis Pronaos

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St. Nicolas, Aruba: Aruba Chapter

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Managua: Martha Lewis Chapter

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Calabar: Apollonius Chapter
Enugu: Kroomata Chapter
Ibadan: Alcuin Chapter
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Nsukka: Nsukka Chapter
Onitsha: Onitsha Chapter
Opobo: Opobo Pronaos
Owerri: Owerri Pronaos
Fort Harcourt: Thales Chapter
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Warri: Warri Chapter
Yola: Yola Pronaos

PANAMA
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David: David Pronaos
Panama: Panama Chapter
Puerto Armuelles: Puerto Armuelles Pronaos

PERU
Callao: Callao Chapter

(Directory Continued on Next Page)

Chiclayo: Chiclayo Pronaos
 Iquitos: Iquitos Pronaos
 Lima: * AMORC Lodge of Lima
REUNION, ISLE OF:
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 Freetown: Freetown Pronaos
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 Singapore: Singapore Chapter
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 Chapter
 Springs, Transvaal: Springs Pronaos
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 Box 30
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 Caracas: * Alden Lodge
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 Maracaibo: Cenit Chapter
 Maracay, Aragua: Lewis Chapter
 Puerto Cabello: Puerto Cabello Chapter
 Puerto La Cruz, Anzoátegui: 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.

BRAVE NEW ERA

A burial which took place some sixty thousand years ago has provided a scoffed-at minority of anthropologists and paleontologists with new, harder-to-refute arguments with which to defend what may very well be one of the most maligned ancestors of modern man—*Homo sapiens neanderthalensis*.

Neanderthal man has been made into the prototype of the brutish beetle-browed ape-like caveman, and yet certain evidence found in the Shanidar Cave, situated about 250 miles north from the semilegendary city of Baghdad, would tend to show that Neanderthal may have been a far more sensitive creature than formerly believed, with a well-developed belief in an afterlife.

While unearthing a Neanderthal skeleton at Shanidar, evidence was found in the grave of at least eight different species of flowers, most of them small and of bright colors, together with fragments of a pinelike shrub. It is possible that the flowers may have been woven into the branches to provide the deceased with a soft, fragrant bed. Studies of the pollen found in the grave—carried out at the Musée de l'Homme in Paris—have led to the conclusion that so much pollen from so many different species of flowers could not have possibly accumulated accidentally at one spot inside a cave as large as Shanidar; thus, someone must have purposely searched for flowers and brought them into the 132-foot-deep cave.

For a long time, a minority of anthropologists and paleontologists have argued that the common view of Neanderthal as a short, stooped, thick-necked brute is all wrong—a point underscored by the fact that if he were to be shaven, dressed in a suit, and placed on the streets of any city, nobody would give him a second look, unless he smiled and showed his unusually large set of massive teeth.

Before Shanidar, scientists knew that Neanderthal man possessed at least some sort of a belief in an afterlife, due to the many careful burials which have been found, and a cave excavated by Swiss scientists some years ago. The cave had apparently served as a sort of Neanderthal religious center, for a cult involving cave bears. The bones and skulls of these animals were found in niches and stone

chests, arranged in a deliberate order and carefully protected by stone slabs. It was found by the Swiss group that Neanderthal man had beheaded the bears and buried the heads whole. There is no way of determining what the significance of the bear cult might have been, but it is interesting to note that similar ceremonies are still being carried out by some of the more primitive peoples of some areas of northeast Asia.

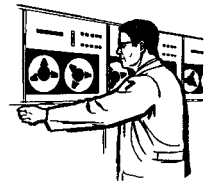
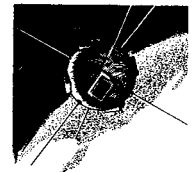
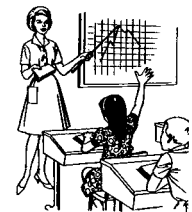
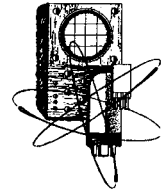
Neanderthal man was an extremely adaptable creature. He came into existence before the coming of the ice ages, and when they came, he did not retreat southward but continued living where he was, adapting successfully to a tremendously altered environment—certainly not the accomplishment of a backward being.

The weapons made by him show that he was a skilled maker of tools, and that he used them to good advantage, since Neanderthal sites are littered with animal bones, including those of the giant mammoth.

If Neanderthal man was so adaptable and was not the primitive he has been usually pictured as being, why is he extinct?

This question is easily answered by stating that he did not die out as a race nor, as the more popular ideas go, was he wiped out by a higher type of man (from whom, naturally, we would be descended)—but rather he evolved into and mixed with modern types of man, and over an undetermined number of generations simply ceased to exist as a separate group, blending into other types of man that eventually produced the mongrel variety that we know today by the sometimes quite contradictory name of *Homo sapiens*.

Of course, sometimes we do get the uneasy feeling that we have not yet seen the last of Neanderthal—that there are occasional jumps back, throwbacks, so to speak—and that pure specimens of him are once again born into the race. We have all met some of them at one time or another . . . mostly in crowded buses, stadiums, and at bargain counters during special sales. Perhaps our old ancestor is still very much with us—more than we would like to admit—even in this, our brave new era.—AEB



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