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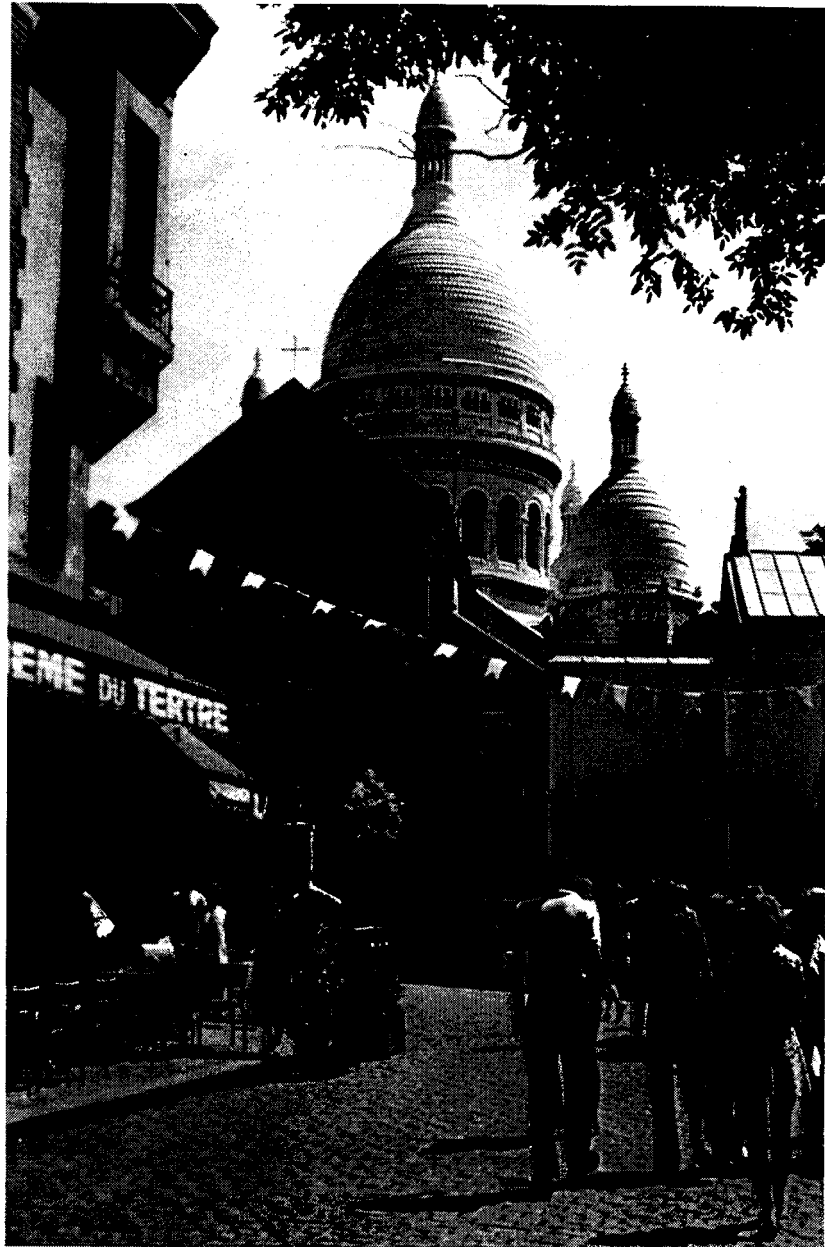
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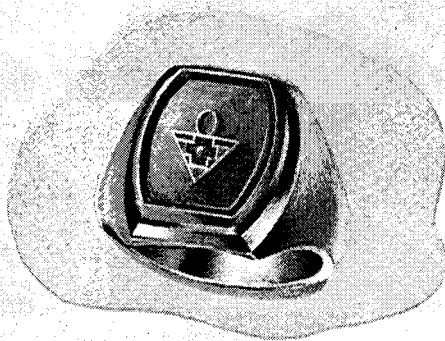
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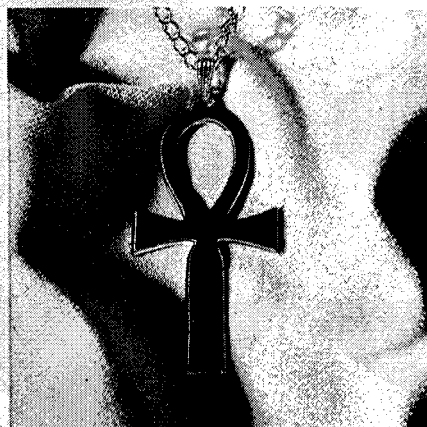
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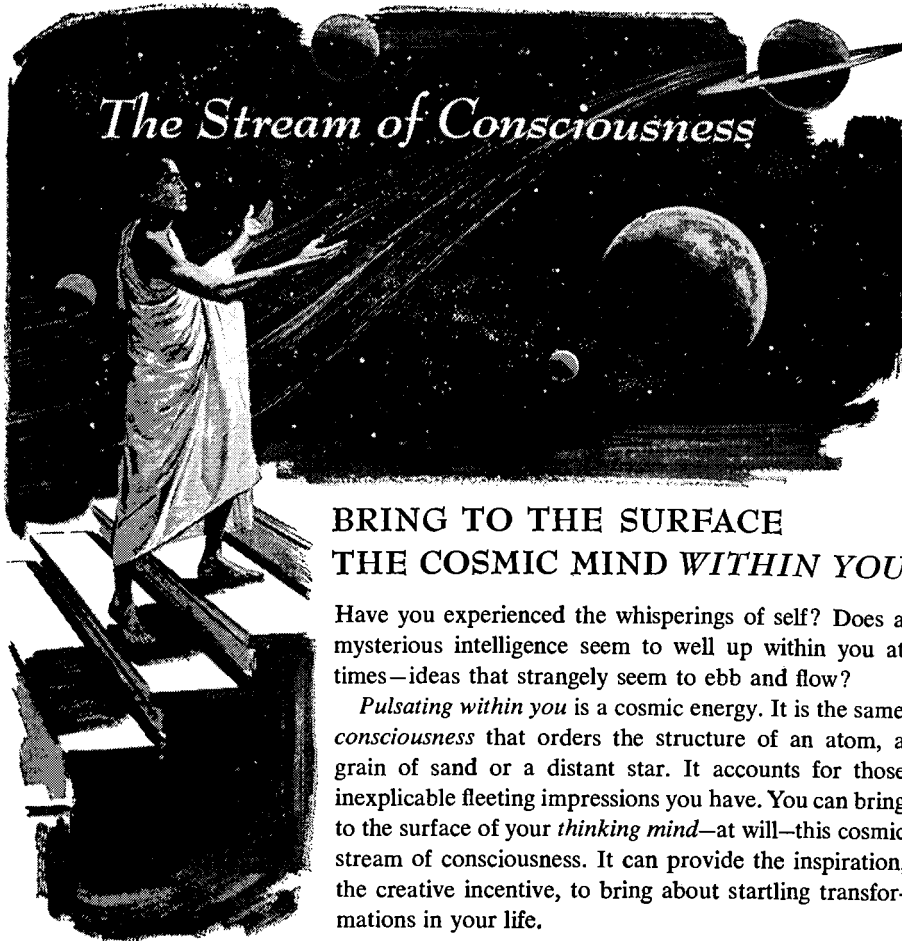


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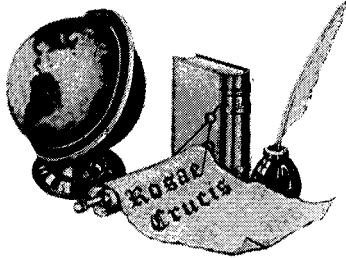
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis, and in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) 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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ANCIENT MOSQUE

The Mosque of Ahmed ibn-Tulun is the oldest mosque in New Cairo. It was built in A.D. 879 under the rule of Khalif Mutaimed. It is said to be a copy of the Kaaba at Mecca, the most sacred shrine of the Moslems. Students of the Koran are often assembled in this courtyard to recite by rote the inscriptions they hold to be sacred.

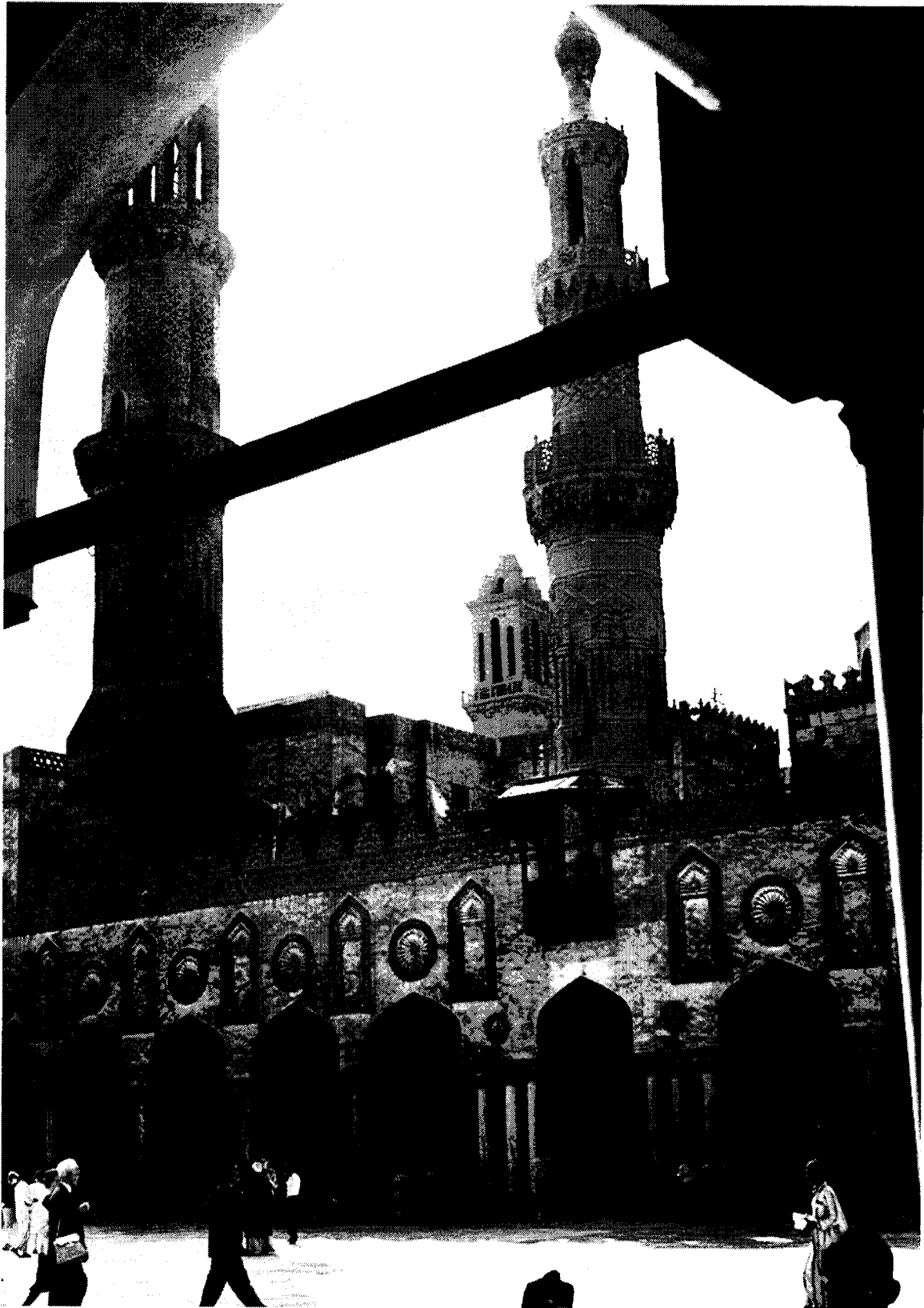
(Photo by AMORC)

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August, 1971

No. 8

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THE TECHNOLOGY GAP

TECHNIQUE is an acquired skill toward the attainment of a particular objective. Such varying techniques, from the prehistoric methods of chipping and the shaping of flints to fashion crude implements, have aided man in the confrontation with his environment. In past centuries, techniques, or the methods and procedures of science, advanced slowly. Always only a relatively few of society acquired such knowledge. However, the masses of people, though specific technological details might not be comprehensible to them, could see the advantages to be gained by such practices. The ways of science and technology might have appeared to them mysterious, but the contribution to be made to society by it was generally realized by the individual.

Science with its extensively diversified technology has rapidly compounded itself, especially in the last four decades. In other words, each new discovery or breakthrough usually furthers other related fields so that the whole knowledge, the spectrum of data, is rapidly advanced. Along with this accelerated development there has grown a scientific vocabulary, a terminology that is completely foreign to the layman. Even one realm of science is rarely ever familiar with all the constantly coined words to describe a thing or condition in another science.

Science, then, to the layman has become a kind of mystery school in which only its chosen initiates and adepts are conversant with its inner gnosis, its specific wisdom. Further, its gadgetry is as mystifying to the layman as are the amulets and appurtenances displayed by the African witch doctor to his simple tribesmen. The public assumes that all this technology and

what appears to them as its weird devices continue the same traditional general purpose as has been so often postulated—that is, the advancement of knowledge and the furtherance of man.

However, these ends for which science is allegedly striving and from which, in the past, numerous beneficial results have been achieved seem obscure today. Technology has alienated the man in the street. He is alarmed by what seems to him the potential danger to mankind by the tremendous surge forward in technology. There is a possible manipulation of life by a segment of society that holds the key not only to life and death for humanity but the domination of human will and individual purpose. This supertechnology as an element of society becomes so ingrained in its specific knowledge that it pulls further and further away from the mass mind and its objectives are no longer perceived by the masses.

Society's Duty

There is fear, then, that a technological class in society can develop and use humanity at large not for the advancement of mankind generally but just to further its own designs. Men would be used by its recondite methods to create a world that technology desires—and without the realization by mankind that it was being so manipulated.

Popular science is more available through mass media as never before. Simplified, watered-down explanations are given on what science is doing, has discovered, and the results. Often, however, these discoveries or anticipated breakthroughs in a specific field of science leave doubt as to any beneficial contribution to mankind that will result

from them. Further, there is often an ominous portent apparent even in the simplified explanation.

The fact is that technology is rapidly reaching a point where human life, its development, its very nature can be completely altered at the arbitrary decision of a comparatively few men. Their knowledge of this means—much of which is still an enigma to the government representatives of the people—could be developed, and we say this not in an alarmist sense, into a kind of supergovernment whose functions would transcend the human understanding or awareness of the masses.

Technology must not be suppressed or obstructed. It can and has been a tremendous boon for the alleviation of physical and mental suffering of mankind, and provided many comforts and the prolongation of life. However, up to now it has contributed little if anything toward the furtherance of international peace. But technology must disclose a perspicuity of its purpose. Simply, what does it intend by its research in a particular direction, how are the results to be applied, what effects will they have upon society and mankind as a whole, what can be expected from its accomplishments?

To advocate that technological research is devoted to the furtherance of knowledge is not sufficient in this age and with the power technology has acquired. It must be realized that knowledge in itself is not pure virtue. To know does not guarantee the righteousness of the application of what is known. *Knowledge is power.* Such power, however, can be employed either constructively or destructively.

It would not be atavistic, not a reverting to the medieval condemnation of science or the suppression of knowledge, to insist that technology explain not just what it has developed but also what is

to be done with it. If the attitude expressed by pure science or research is that the *application* of the phenomena which it has discovered and which it can control is not its function or responsibility, then society has a clear duty. It must determine what are the possible consequences of every new revolutionary discovery by science.

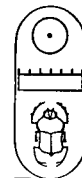
If such is not done, the technological gap between science and society will widen and the possibility of jeopardy to mankind will exist. It is not too fanatical to conceive of the possibility of the abuse of such highly advanced technology as to result in a nucleus of masterminds on the one hand, and the mass of unwitting, enslaved minds on the other.

In the Middle Ages superstitious people feared and hated the alchemists, the fathers of present-day chemistry. Their experimentation with the different elements and attempts to transmute one form of matter into another was considered by the people as malevolent, a conniving with the powers of the devil. Today man understands the neutrality of nature. Nature can manifest under direction either to man's advantage or disadvantage. Nature neither strives to further nor oppose man.

Man, however, is what he is by a gradual and long adaptation to that phenomenon of nature which is in accord with his being. He can, however, disrupt that tenuous harmonious relationship upon which he depends for existence. Knowledge for the sake of knowledge today, we repeat, is not enough. If, for analogy, you have an explosive powder keg sitting about, there should be some reason for it—Why is it there? Likewise technical knowledge is a growing powder keg whose direction—not restraint—must be determined.



NEW COVER We present as our new cover the Church of the Sacré Coeur (Sacred Heart). It is an enormous and ornate structure located in what is claimed to be the highest elevation in Paris. It was begun in 1875 and formally consecrated in October 1919. Beside it is the little Church of St. Pierre-de-Montmartre founded by Louis VI in 1143! These edifices overlook the Place du Tertre in the Montmartre area once referred to as the "Sin Center of Paris." It is now a colorful area in which artists display their wares and is a focal point of attention by tourists.



Bionics—Newest Science

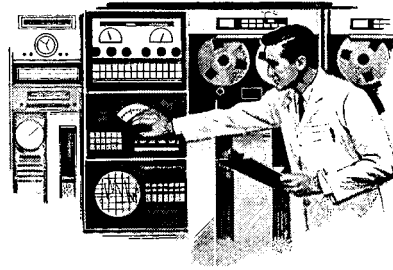
by GASTON BURRIDGE

Man and his machines

ACCORDING TO Dr. Heinz von Foerster of the University of Illinois, there are already 1150 different sciences. These range from acarology—the study of mites and ticks—to *zymurgy*—a special kind of chemistry which deals with fermentation. Under these circumstances, do we need a new science? The answer seems to be, “Yes.”

As man’s knowledge increases, specialization becomes more and more necessary because long ago we passed that point where *one* man could possibly know it all. Now, perhaps, the day may come when we will have something like this little story indicates: Two doctors met at an ear, eye, nose, and throat specialists’ convention. After introducing himself, one said to the other, “What’s your field?” The other replied, “The ear.” “Well,” said the first, “so’s mine. Which ear?”

Bionics proves to be a coined word, adopted from the Greek *bios*, meaning “mode of life,” and the suffix *ic*, denoting “having the nature of.” Bionics is pronounced bi-ōn-iks. The word was invented by Dr. Jack Ellwood Steele. He defined it as: “The science of systems which function after the manner of, or in a manner of, or in a manner characteristic of or resembling living systems.” Unless you have the newest edition of an unabridged dictionary, you may not find this word. But a new, well-illustrated book covering bionics—*Bionics, the Science of Living Machines*—by Daniel S. Halacy*, is a good starter. A yet newer book, *The Biological Time Bomb*, by Gordon Rattray Taylor* wonderfully supple-



ments the first and will cause much “wonder.”

The science of bionics includes the study of many kinds of machines built after living models, but probably the computer commands the greatest interest presently, although implanted heart energizers, hearing aids, and bone replacements are frequent aids to living machines. Did you realize your eyeglasses are somewhat bionic in nature? The Dow Corning Center for Aid To Medical Research, Midland, Michigan, publishes a quarterly review called *The Bulletin* which outlines all the astounding uses “silicones” now are serving in today’s medical field. Silicon rubber, in various forms, appears not to be “rejected” by human tissues when properly applied and used in the proper grade. It is implementing many worn-out or diseased body parts.

Computers

Today’s electronic computers are highly efficient, tremendously fast *memory machines*. But do they *think*? Science, as yet, is uncertain about *all* the elements which make up that process the human brain completes when it “thinks.” Memory, to be sure, plays a most important role, but *recognition* appears to be another very complicated function of thinking. Along with recognition are other complex processes which add their bits of aid to thinking—*perception, conception, and abstraction*.

Snoopy is a robot. He “lives” in a research laboratory. Snoopy is free to go and come as he pleases during the day, being radio-controlled by a large computer. He can open unlocked doors. He spends quite a bit of time looking for electrical outlets from which he can charge the batteries which furnish his

**The
Rosicrucian
Digest
August
1971**

*Halacy, Daniel S., *Bionics, the Science of Living Machines*, Holiday House, Inc., New York, 1965

*Taylor, Gordon Rattray, *The Biological Time Bomb*, The World Publishing Co., New York & Cleveland, 1968

motive power. Once Snoopy finds an outlet, he remembers where it is—does not have to “find” it again. Snoopy does many other quite wonderful things, but he does not think—yet—at least does not do what men have come to call *thinking*.

To make all the various ingredients operate smoothly, incredibly fast, and when desired requires a computer using some sort of energy. Perhaps the word should be made plural—energies—for there does seem strong evidence that, in addition to electrical force, chemical reaction also plays an important role in thinking as done by the human brain—and the human brain must be our model.

Research on the Brain

From all the research that has gone into investigating the human mind, there appears little doubt now that electricity is both generated and used extensively by our brains—as much as twenty watts! But any thinking machine man hopes to build must also include chemical reaction if it is to mimic or compete with his brain—the most complicated and efficient machine on earth! And make no mistake, man will never be happy just to build a machine as efficient as his own brain. No. He must have one which outperforms *any single human brain*, though he may be content—but not satisfied—if his machine does *not* outperform *specific combinations* of human brains. Man's ambition in such directions appears fully as far-reaching as his desire for space flight and travel.

Does each human brain begin its own learning process from scratch at inception, or does it inherit some, as of now undetermined, “head start” provided by the vast experience of all the past billions of years *life* has been on this planet? There appears differences of opinion among scientists on these points. Those who believe each new brain is a “clean slate” at first and must have *all* impressions made upon it *after* inception, follow what is called the *tabula rasa* theory. Others, like Kant, scoff at such a notion. They believe there must be considerable organization and order come with each new brain, or it just could never find its way among today's maze of com-

plication. Recent discoveries tend to follow the Kantian ideas.

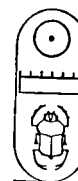
One of the basic parts or cells of the brain—perhaps *the* basic one—has been named a *neuron*. Any ordinary human brain contains about *ten billion* neurons. A neuron makes its own power supply and acts as a *switch*, cutting in and out its bit of information. Human brain neurons appear able to combine their efforts in almost endless ways with other neurons. If they could combine themselves in only two ways, it would mean twenty billion possible combinations. If they could combine in but ten billion ways, it would amount to *one hundred quintillion* combinations—one followed by twenty zeros! So, the greater the number of neurons, the greater the number of combinations; hence the greater the brain's “thinking power.”

Another mystery of considerable importance lies in whether new ideas develop *within* the brain itself or may *come to* the brain from some *outside source*. Of course, from such a vast number of possible combinations of neurons as the brain has available, it would seem *any* idea was not impossible of origin therein. But certainly there is no proof as yet that the human brain is not touched mysteriously in some other manner than by ways presently known—for even the latter still remains mysterious in many respects.

Many types of radiations pierce earth's atmosphere constantly. Even a very minute part of these radiations could get through to the neurons and affect their action. *Neutrinos** alone are so plentiful on earth that it is estimated a container the size of a safety match box *always* contains a hundred—even though they travel at the speed of light and can penetrate anything, even a lead shield as thick as from here to the sun! Such bombardment could well be *creative!*

Though *life* appears to be molecular rather than atomic, we cannot say that the atoms do not provide, of themselves, some “coded” memory of all that has happened to them since their beginning in the universe. As science breaks the atom parts—electrons, protons, and neu-

*Burrige, Gaston, “Neutrino, the Mighty Little One,” *Rosicrucian Digest*, vol. XXXVII, no. 8, pp. 294-297, August, 1959



trons—into finer and finer entities, it is not impossible such a *code* will be discovered. Staggering as this concept may seem at first, it is not without some basis, because many inorganic substances can be identified by the *shape* of the crystals they form time after time. *How* do they remember?

To build a machine, a device like the human brain, as good or better than the human brain, requires discovering how the brain works in *all* respects. Learning such will necessitate being able to explain how *every* result of the brain's working comes to pass. Some of these problems are highly complicated, such as explaining the following incident which befell this writer.

He was working in a machine shop, drilling a complicated set of six holes in a hinge-casting die. He had been so occupied for about an hour. The work was particular, attention-confining—one could not allow his mind to wander. Then suddenly, without any warning at all, there flashed into his consciousness the memory of a boyhood scene. It pictured a particular wild grapevine dangling from a high limb of an ancient sycamore beside a winding stream. One could grasp this vine, back off with it a bit, hold on tightly, run forward, and swing out over the stream, then drop off on the opposite bank—a swinging ferry that saved a quarter mile to the nearest bridge.

It had been forty years since this writer so swung. The tree, he was told, had long since gone. He cannot recall of having mentioned the situation in talks with former “buddies” about the “good old days.” Then why should that particular combination of situations present itself to his consciousness at that particular time? What made his thinking apparatus so operate just then? Did something “go wrong” upstairs? Did some part of his mental machinery fail and other portions of the device have to take over new work? Was what happened important in any way? If so, why? If not, why not? Perhaps such circumstances are inherent in machines of this kind

And where does the science of bionics stand today? How far up the hill have we come? How close to “thinking” have our computers arrived? Well, The

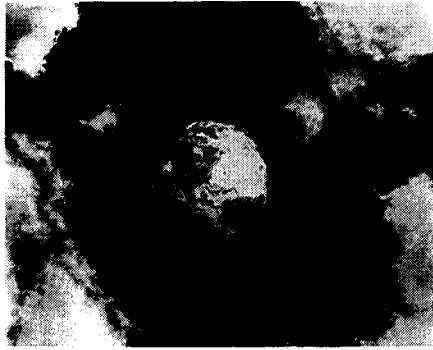
Bell Telephone Laboratories have developed a device which can reproduce itself! But hold on a minute—it can reproduce itself *if* the various parts are placed within its reach. In addition to this accomplishment, the machine can—and does—suggest to its designers how and where its make-up can be improved! This approaches the fantastic.

But great as these feats loom, it's still a long, long way from “thinking.” In the first place, the task of building *anything* is far, far along the road to completion when its “parts” are made, delivered to the building site, and made available for use. But even before the parts can be made, that from which those parts will be built has to exist, has to be designed, manufactured, and assembled—and, of course, the design and designer are highly important. There is a big difference between *assembling parts* into a machine and designing that machine from the ground up, then *finding* or *making* the necessary parts to assemble.

However far up the hill science has now come in bionics, it can be truthfully said we do not need to particularly remember to turn off all the switches at night when we leave the laboratory. Man need not yet be concerned about what mischief his “brain child” may get into during his absence. However, there may come a day—and not too far ahead, either—when to be fully safe he had best open *all* the switches and take the main fuses home with him at night!

And where could such a machine ultimately place mankind? Do our devices eventually get smarter than we? It would appear that *if* man *allows* his devices to get smarter than himself it will be his own fault and of his own doing. It is not impossible that one day humans can construct a machine capable of learning more and faster than they can. Once such a machine becomes operable, building another becomes routine—either for the man or for the machine itself. If two such machines exist, they will be able to communicate between themselves faster than man will be able to keep up with. The time may come, then, when if humans are to *fully control* such devices they must necessarily be most careful

(continued on page 314)



The Garden of Earth

by MICHAEL COLLINS

*An astronaut goes to the moon
to discover the beauty at home*

ON THE WALL of my office at the Department of State in Washington, D.C., hangs a photograph of the U.S. moonship returning to the command module orbiting the moon. It is a picture which I took as the LM returned to the command module in which I had orbited the moon alone while men for the first time set foot on its surface.

For me that photograph has much significance. In the foreground is the moon's surface. Surely all of our solar system is not this barren, we think. Yet as our vehicles probe space, we know for a virtual certainty that our small planet is in fact one of a kind. All other environments in the solar system are unimaginably forbidding and hostile.

It is as if Earth were God's grand experiment, a unique garden which He has given us to use and enjoy. What we did not know until recently is that our planet, like any garden, is delicate.

From more than 200,000 miles away, I made a discovery about this precious, delicate Earth. The discovery began the moment our rocket engine ignited and we began to separate from Earth. I knew we were leaving home.

Outbound there isn't much time to think about such things, or about much of anything except the mission. Our minds were busy looking ahead to the problems of putting the spacecraft into lunar orbit and to the lunar landing and to the subsequent rendezvous.

Then the lunar module separated from the command module, and I was alone, orbiting a planet that was not my own.

I could see the surface of the moon clearly. It is rugged, desolate and mo-

notonous. The endless succession of crevices and fissures have a strange repetitiveness. I found myself looking for areas named, from Earth, "seas" and "highlands," but saw no real changes in the scene below. The moon is a desert pockmarked with craters, stark and beautiful in its own way. Deep inside of me was the memory of another planet.

And then my companions rejoined me and at last we were on our way home again. On the return trip things were different inside the command module. The crowded events of the flight plan were behind us. The problems of the lunar landing no longer competed for our attention, and we took a little time before beginning to concentrate on hitting the re-entry corridor.

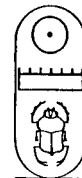
So I looked out of my window and tried to find Earth.

The little planet is so small out there in the vastness that at first I couldn't even locate it. And when I did, a tingling of awe spread over me. There it was, shining like a jewel against the black sky. I looked at it in wonderment, suddenly aware of how its uniqueness is stamped in every atom of my body.

Suddenly I was also aware of a shift in my attitude toward Earth. I remembered what it was like down there when I walked her surface—such a splendor of diversity, such richness of color and life. And I remembered how sturdy it seemed. Beneath my feet it seemed as solid as though it were anchored somewhere.

Then, at that moment, in the command module, there was some distraction. I looked away for a moment and, *poof*, Earth was gone. I couldn't find it again without searching closely.

At that point I made my discovery. Suddenly I knew what a tiny, fragile thing Earth is. Such a little gem, such



an incredible balance of the universe's rarest ingredients, one that can be ruined all the more easily just because it is so small.

And I determined in that moment that I would do all I could to let people know what a wonderful home we have—before it is too late.

So I have a personal, simple message to pass on:

There is only one Earth. It is a tiny, precious stone. Let us treasure it; there is not another one.

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While the planets perform their courses; while the sun remaineth in his place; while the comet wandereth through the liquid air, and returneth to its destined road again; who but thy God, O man! could have formed them? what but infinite wisdom could have appointed them their laws?

Behold how awful their splendour! yet do they not diminish: lo, how rapid their motions! yet one runneth not in the way of another.

—UNTO THEE I GRANT



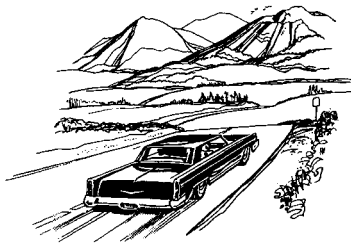
Intend To Visit Rosicrucian Park?

IT is disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDING	Monday Through Friday 9:00 A.M. to 4:00 P.M.
SUPREME TEMPLE (for members only)	Convocation Every Tuesday 8:00 P.M. September 21 Through May 15
EGYPTIAN MUSEUM	Tuesday Through Friday 9:00 A.M. to 5:00 P.M. Saturday, Sunday, Monday—Noon to 5:00 P.M.
PLANETARIUM	Saturday and Sunday 1:00 P.M. to 5:00 P.M.
RESEARCH LIBRARY (for members only)	Tuesday, Thursday, Friday, Saturday 2:00 P.M. to 5:00 P.M. Friday Evening—7:00 to 9:30 o'clock

*The
Rosicrucian
Digest
August
1971*

APPOINTMENTS If you wish appointment with a particular officer or staff member, please write in advance to determine if such an appointment will be possible at that time. However, during the Administration hours shown above there are always some officers and staff members to greet you and to be of every possible service.



True Leisure

by MECKE SWITKIN

LEISURE is one of the more desirable by-products of an affluent society. In many countries today citizens enjoy a good measure of it due to industrial efficiency and a high degree of technological progress. Shorter workweeks, longer vacations, early retirement—all add up to increased time for leisurely living for increasing numbers.

Thus the benefits of applied intelligence become the rightful rewards for those who labor. But leisure, like any good experienced by mankind, must have its origin in spiritual cause. In truth it is a gift and the grace of God. It follows then that leisure must be appreciated, above all else, in order to be regenerative in effect and beneficial to the individual. It should attract those added qualities of health, enjoyment, and enthusiasm. Without these spiritual additives our “free time” degenerates to the depths of boredom—the aftermath of negative thinking.

In the huge and expanding arena of athletic events we can observe a concrete form of leisure. The soaring sports attendances indicate that large segments of our population find a unique form of expression in this particular area, while others find more fulfillment in the actual participation of a sport such as swimming, tennis, or golf among other popular activities.

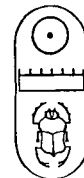
Today this participation actually includes millions of avid sports enthusiasts. Leading medical and psychological authorities agree that this and various other forms of leisure activities are not only good but necessary therapy for our complex life—essential to our physical, mental, and spiritual well-being—all three of which comprise the integrated personality of God Consciousness and true happiness. All of us who have the privilege of

participating in a sports activity for relaxation, either by ourselves or with the cooperation of others, have a responsibility toward this leisure period. It is an aspect of human freedom to be free, even temporarily, from the cares and anxieties of daily living.

Let us then derive the full benefits of our activity by bringing a positive mental attitude to it—one that indicates in words and deeds an appreciation for the joy of self-expression. Yet, how often do we practice just the opposite! Do we approach our sports in an atmosphere of casual enjoyment? Or in a cloud charged with emotional competitiveness where the participating acquaintances become merely our “opponents”—convenient receptacles for our unresolved frustrations? Athletic skills as perfect images of a divine source are thus unrealized; a false sense of play diminishes the full measure of attainable joy.

Unfortunately, too many of us carry a conditioned and false sense of business competition into our leisure world. Renewal of physical and spiritual energy is thus sacrificed and the benefits of an important aspect of modern living, lost. If tempers explode or anger is evoked inadvertently on golf course or tennis court, for instance, the valuable therapeutic effects of relaxation are forfeited, for only those physical activities we joyously embrace help to create soundness of mind and body.

Therefore, for full enjoyment, exercise must come under the control of positive mental attitudes. In essence, then, all aspects of leisure at every age, young or old, demand a harmonious quality of mind if we are to experience a sense of satisfaction and well-being from them. Hence, we must guard zealously against any negative intrusion into these recreative periods of our life—the essentials for balanced living.



Death Could not Win

by WANDA SUE PARROTT, F. R. C.

DEATH'S WATERY arms raised up to embrace a young sailor, but fighting the ultimate specter that would carry him to the ocean floor near Okinawa, young Bill Harrison fought a battle in which death could not win.

It was October, 1945, when the typhoon hit. Winds reached a peak of one hundred twenty miles per hour, and waves sixty feet in height lashed the sea, whipping it into a boiling maelstrom of cold fury.

Bill Harrison was awakened when the first violent jolt of the ship sent ship's objects flying from the walls. Fighting his way to the nearest bulkhead, he eventually managed to spot through a porthole the dim outline of the sky through the pitch of stormy midnight darkness.

The ship sank, but Bill and nine sailors managed to climb into a life raft. Six days later four were still on the raft—the four who had managed to remain sane throughout the ordeal in the wet inferno through which they passed—to be rescued in a seemingly miraculous manner.

Today, Bill Harrison is a building contractor living in Whittier, California. He is married, the father of four children, and a lecturer who tells the fascinating story of his survival at sea to organizations throughout Southern California in conjunction with Coast Federal Savings' lecture series designed to inspire men and woman of all racial and religious groups.

In giving these talks, Bill Harrison is keeping a promise made with the God of his heart at a time when death could not be avoided much longer. Rosicrucians are familiar with the term "God of our hearts" and will recognize the principles of creating an actuality from a reality of the mind—the principle of bringing about a desired result—through petitioning the Cosmic.

Following, in Bill Harrison's own words, is an actual account of his six days on a life raft in a typhoon which



sank his ship, killing most of the people aboard:

"Nine men got onto the raft. We had no sooner gotten started than we got to the top of a big wave. The raft went into a flying motion and sailors in all directions. It took thirty minutes to get each sailor back onto the raft.

"We formed a human chain in the water to pick up a man.

"The raft had been carrying enough rations to feed fifty men for fifteen days. We lost all of it in the waves.

"We found by hanging over the rim we could make anchors, or buoys, of our bodies by hanging onto the rope around the raft.

"We had our prayer periods each time we had a few seconds of calm. I would get through the formal praying. I would ask God to send help. Immediately, I would forget about my prayers.

"At daybreak we didn't see any land, ships, aircraft, or help, but we saw some big green sharks just hanging around. Three onions floated by. We managed to pick them up. Four strips of wood floated by. We managed to salvage them to use as paddles.

"We thought we saw an island. We paddled for hours and it seemed farther away. The middle of the second afternoon an American *B-24* came over. I put a white undershirt

on the end of a wood strip, but the bomber pilot went on over.

"The third day the clouds disappeared. We started taking a beating from the sun. Our skin was turning very dark red, then to black. White substance formed around our eyes.

"We divided the onions that day, divided them into nine equal parts, but I lost my urge for food and did not eat.

"Salt water ulcers began to break on our bodies.

"On the fourth morning two boys got together in a secret conversation. One said, 'If we're going to be saved someone will have to start swimming for that island.' The other boy said, 'Our strength is leaving us and the island's twenty miles away.' They did slip into the water. We pulled one man back.

"Soon there was an eight- or ten-foot pool of blood.

"On the fifth day another boy said someone would have to swim to the island. I had a kapok life jacket and didn't know whether to give it to him or not. He said, 'I'd rather die between here and the island than spend another day on this raft.' I gave him the life jacket.

"An hour after dark the third fellow to leave started saying, 'I have enough money to go home and I'll take a taxi. Whoever wants to go with me can go.' He jumped off the end of the life raft, swimming and yelling.

Despair

"By the sixth day on the raft, only four sailors remained. We sat there staring at each other, wondering who would be next to leave. We were all thinking the same thing and we all knew what the other was thinking and we said nothing.

"Then at about noon we looked out and saw a ghost fleet of ships. We saw blimps hanging in the sky. We saw trees and one object that kept coming in that was closer than anything else. I described it aloud as gray with a chrome head and a button you push.

"The other man saw it. 'It's a drinking fountain,' one man said.

"We chewed canvas, wood floats, and the raft, thinking there might be some water in the elements. I was unbuckling my belt. One man said, 'That's food.' We tried to eat the belt, but it fell apart. It was imitation leather. We tore our shirts into strips, trying to make fishline to lure fish up to eat.

"I looked at the island, still eighteen or twenty miles away, and remembered a scripture my mother used to read.

"It went something like this, although I don't know if these are the exact words: If you have a faith as a grain of mustard seed God can remove a mountain.

"I got to thinking about the word 'faith' and realized this was the ingredient missing from our prayers. I said something, and for the first time the other fellows looked at me as if they wanted to hear what I had to say.

"Then, I promised God if he would send help, the best way to believe was to start thanking Him now, immediately, for hearing me and answering my prayer.

Feeling of Hope

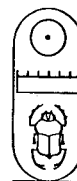
"We got so busy thanking God we weren't even straining our eyes any more to see where we were or if help was coming. We started singing. We suddenly got the feeling that the button had been pushed for rescue!

"It wasn't forty-five minutes later that we looked up and saw three U.S. planes. I waved the undershirt. The fellows started to laugh and cry at the same time—to laugh and cry both.

"The Navy Corsair dipwing planes passed over, but the third pilot saw us. The two planes began to circle while the third went for help.

"We were picked up and taken to the Navy Hospital Ship at Buckner Bay off Okinawa. Doctors told us later we lost 29 pounds each during our six days at sea.

"A few days later another typhoon came up. That was October 9, 1945. According to Headquarters, 129 ships were sunk. We were prepared to



abandon the ship but did not have to. Soon we were being flown home to the States.

“When I was praying, I made a promise. If God would save us, then I would tell people how we had been saved.

“When we prayed, we each did it in our own way, according to how we felt in our hearts. We each thanked our own God for sending help. Each

wanted to live, and help could be in any form.”

In less than an hour, on the brink of death, the four survivors were airlifted from the watery arms that would have soon carried four bodies as lifeless cargo to the bottom of the sea.

According to Bill Harrison, the God of your heart will respond—if you have faith as great as a grain of mustard seed.



Exhibition of Paintings

From June 17 to July 28 paintings by Fred Fredden Goldberg were on display in the Art Gallery of the Rosicrucian Egyptian Museum. Professor Goldberg is the Director of the well-known Fredden's Gallerie and School of Art in San Francisco. He was born in Berlin, Germany, and studied first with his father, a renowned artist. Later he studied at the Royal Academy of Fine and Creative Arts in Berlin and Julien Academy in Paris. For many years he was owner and president of one of the finest private schools of Fine Arts in Berlin.

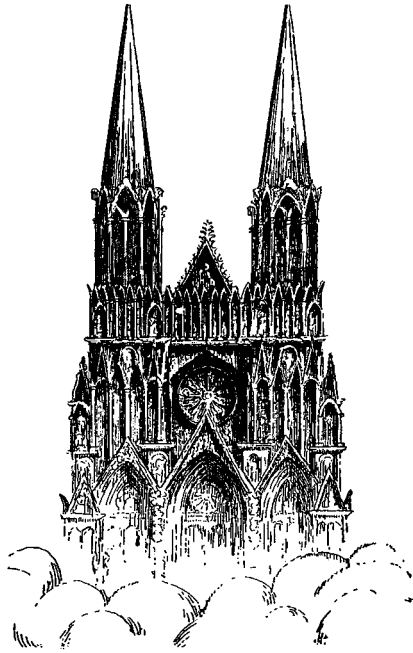
He has had exhibitions throughout the world. Among the many beautiful paintings on display during the recent exhibition were these shown here.



A CHINESE MOTHER



REJOICING



The Celestial Sanctum

UTILIZING NATURE'S FORCES

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

A WRITER in a respected scientific publication recently stated that eventually man will control all of the forces of nature. Sacred literature, also, states that man was given dominion over all things upon the earth and within it. It would seem that science and religion have finally approached a point of agreement.

For centuries, fundamental religion with its strict orthodox and literal interpretation of sacred writings has advanced the idea that God created man to control everything that existed about him. However, this philosophy of religion was depreciated by many scientific minds, particularly those who uphold the philosophy of naturalism, which has so definitely influenced the thinking of the modern world philosophies.

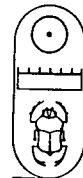
It is therefore almost fantastic that after centuries of controversy, of differ-

ences between the fundamentalists of religion and the liberals in the materialistic field of philosophy, there should be found a point in common. The point is that from the standpoint of either religion or biology man has been endowed by his Creator to be the ruler of all that exists about him, including himself and fellow creatures.

It is true that man has harnessed many natural forces, such as water power to move other objects, but there is a difference between harnessing the forces of nature and controlling them. The man who first conceived the idea of using a falling stream of water to turn a wheel and then using the energy thereby created to do his work, simply employed his native intelligence or those natural forces within him for the purpose of directing the already existing force into another channel. He did not make the water create force; he simply used the force that was already there in such a way as to produce something of value for him.

To use a force and to control it are two distinctly different things. In studying achievements of ages past we learn that man has tried to control factors in his environment throughout the period of his history. However, when he has tried to control other men, there have frequently been disastrous results. Many governments have failed, and the failure is in direct proportion to the amount of control exercised by a government. Dictatorships that have taken over practically all the freedom of individuals and have directed all their functioning—even to the very simple acts that men normally, voluntarily, and individually perform—have failed. Every great dictatorship in history to date that has suppressed the freedom of individual expression to the extent that the individual no longer had any value has not been able to survive. In general, where man has tried to control the social and political aspects of mankind, he has usually failed miserably.

Do we, then, want to think of man as controlling all the factors of environment? If man cannot control at least some of the factors that affect social relationships, how then can he control all of nature? I believe that nature itself is as much an expression of all



that is in the universe as is man, and that man was not placed here in this universe merely to develop a control of nature's laws but rather to learn how to work with them and to benefit by that process. Those who believe that the ultimate aim of man is to control nature have missed the point as to the ultimate values of existence.

One of the ultimate purposes of the universe is man's right to attempt to relate himself harmoniously with the forces that he finds functioning in the universe. He must learn to develop a kingdom of God on earth to the degree of his relationship with the kingdom of God within himself. To control nature, then, is a dream of those who want to dominate, who want to become little dictators. I am confident that most of us would rather learn to use the forces about us for a means that will bring peace, harmony, and happiness to a group of individuals working in cooperation with the laws of nature rather than to shatter them completely, or rather to shatter our own lives and our own hopes of future evolvment by entering into an attempt to control the forces which were made for us to use.

I believe that all the forces of nature will continue to exist without man's dominating them. If I may go so far as to say so, the difference between harnessing a force and dominating it is the difference between success and failure, between happiness and despair. When we harness and utilize nature's forces, we do it for the welfare of all. When we exercise control, our motives are fundamentally selfish and must end in disaster by the nature of the laws themselves.

The Celestial Sanctum

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



Crosses the Threshold

Soror Lydia F. Wilkes, Inspector General Emeritus of AMORC and Past Master of the First Pennsylvania Lodge, active in AMORC for many years, passed through transition experiencing the Great Initiation on May 26, 1971. Soror Wilkes served the Order most diligently, always ready to assist in every way the Lodge and other subordinate bodies in her area and to perform any special services needed by the Grand Lodge. In her personal life she manifested the spirit and principles of the Order. She will be missed as a personal friend by many members of AMORC not only in her immediate area but throughout the United States where she has attended International Conventions and Conclaves.

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The Unknown Faculties of Man

by CHARLES GETTS

MAN TODAY, even considering all his remarkable scientific achievements, lives in only a small segment of his consciousness. Many men creep through a life which was meant for them to walk through with greater awareness. The principal reason for this tragedy is that they are unaware of the great powers lying within them.

Let us try to briefly outline the various manners in which man has attempted to discover some of the unknown, finer threads that make up the amazing and intricate splendor of the tapestry of his consciousness.

In primitive times, apart from some tribes holding the belief that man had a spirit-double that gave him powers coming from his ancestors, man's life was mainly the utilization of his physical powers in his struggle for existence.

Mana was the primitive word representing the omnipresent cosmic forces of life. All the things of Nature held their own individual form of *mana*. In most tribes there were certain men, usually one for each tribe, who were looked upon as holding supernatural powers and the ability to control *mana*. These men were the witch doctors, medicine men, and shamans. They were considered mediators between tribesman and spirit-world.

Coming down through the years, we see that out of tribal conflicts the system of kingships developed to produce the great empires of Egypt, Assyria, and Babylon. In these kingships, the priests were the wise men and often the actual ruling power behind the monarch. Egypt led all other empires in the level of knowledge displayed in her architecture, crafts, and spiritual discernment of the eternality of life.

While the Chaldean and Babylonian priests were studying the movement of the planets and speculating on their possible relation to man, the Egyptian priests were teaching the secret wisdom

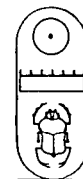


of man's inner powers by which he could master his life. Men came from all parts of the ancient world to study under these teachers. As this occult wisdom was taught orally and to only a carefully selected few, the term *Mystery Schools* was used.

The applicant to an Egyptian mystery school was forced to undergo a rigid and terrifying initiation to test his moral valor and insure the later protection of the secret truths taught him. Plato is among those said to have studied in Egypt. Many, to this day, believe that Jesus returned during the early, unknown years of his life to study under the wise Egyptian priests in the secret chamber deep within the heart of the Great Pyramid.

In Rome, the Caesars turned to augurs and soothsayers as the men having unknown powers. They were believed to obtain a knowledge of the future by observing the flights of birds or by studying the condition of their entrails.

It was during this period that the mystery cults such as those of Isis and Mithras became popular in Rome. Although, for the most part, these were pagan and materialistic in nature, there is a line from a Mithraic liturgy that gives a hint of man's unity with all things in the Cosmos. This is given in the lines spoken by an initiate as he stands looking up at the night sky, "I am a star travelling together with you." This vague intuition of a relation to all



created things was also revealed in the conception of the mystic powers of gems and precious stones. A girl wore an emerald ring to enlist the aid of Venus when she went to see her boyfriend. A sapphire was worn over the heart to bestow strength and increased vitality.

Thus we see that, although man was still a great distance from a realization of his inner potentialities and walking in the dark most of the time, nevertheless he was on his way to the goal. And there were a few in these early times, such as Augustine and Plotinus, who attained a realization of the One God.

Advanced Studies

In China, those who tried to contact unknown cosmic forces studied *The I Ching*, or *Book of Changes*, which is based upon the theory that man's life is never static but ever-changing. Carl Jung called *The I Ching* the Chinese interpretation of man's unconscious mind. Yet *The I Ching* made no attempt to disclose any method by which an individual might consciously use his inherent powers to obtain the answers to the secrets of life.

It is in India and Tibet that we find men far advanced in the study and use of occult mental powers. These men, known as *Yogis*, used concentration together with an elaborate system of mind-control to reach a height of consciousness known as *samadhi* in which the body appears to be in a trance. Electroencephalograms taken of *Yogis* in this state of ecstasy show curves which do not correspond to any known cerebral activity either in sleep or in a state of consciousness.

There are many systems of Yoga, such as the Yoga of the Clear Light, Yoga of the Dream State, Yoga of At-One-Ment, and so on. In one, the Yoga of Psychic Heat, the adept sits naked, out in a winter night, and, by raising the body heat through concentration of the mind and the use of certain nerve centers, is able to dry not only one but a number of wet sheets that have been dipped in icy water and then wrapped about his body. It has been said of Yoga that it begins where western psychology leaves off, and there is much truth in this statement.

For the most part, the occult teachings of India were almost completely

unknown in the great Roman Empire. It remained for the son of a carpenter, who founded and gave his name to the religion of Christianity, to speak of and demonstrate the wonderful powers that are within every man.

The healings and actions performed by Jesus in using the infinite cosmic forces emanating from the One God were looked upon by people in that day as being miracles beyond the range of human understanding. This is still the conception held by most people. Yet he told them plainly that the things he did, they could also do and even greater things.

It is evident that Jesus was familiar with and used such powers as *precognition* as when he spoke of his future crucifixion; *clairvoyance* in describing the future time when Jerusalem would lie in ruins; *telepathy* in knowing the thoughts of others—and control over material elements in his changing of the water to wine. These were not, of course, the only powers Jesus had, and the reader is without doubt familiar with the many others as told of in the *New Testament*.

During the Middle Ages

The Middle Ages saw the development of the strange art known as *alchemy* as well as a great increase in the interest in magic. The word *magic* has always been misused and covers anything that is not understood or, as one dictionary defines it, a mysterious power. In ancient days it was divided into *black* and *white* magic; black magic being that which caused harm or even death to others, and white magic being beneficial. The interpretation of what was black magic caused the death at the stake of many learned men who studied occult teachings concerning the source of wisdom.

After the Middle Ages, the Industrial Revolution comes into the picture and we find few men with the vision of a Leonardo da Vinci or the mystical insight of a Theophrastus Paracelsus. Then, at the close of the nineteenth century, an interest in the hidden nature of man reawakened in the forming of the Society of Psychical Research. This interest continued on into the present day when much important work is being carried out at Duke

University by Dr. J. B. Rhine in the field of ESP, or extrasensory perception.

Everyone is familiar with the many instances of people having a premonition of a loved one, many miles distant, being in danger or dying. Shortly afterward, this person receives a letter or cable telling of the actual event taking place exactly at the time they had experienced the feeling. This is the occurrence of two events—one dealing with the person having the premonition, and the other with the person receiving the fatal action. Both of these events take place at the same moment of time and, while they have a relationship in meaning, they do not have the same reason, or cause, of action.

Synchronicity

Carl Jung calls this occurrence *synchronicity* and gives his support to Rhine by stating that “decisive evidence for the existence of acausal combinations of events has been furnished” by the work of Rhine in the field of telepathy. One interesting experiment in telepathy, using synchronized watches and a pack of specially marked cards (bearing symbols), was carried out by Rhine’s students over a distance of some 4000 miles between Durham, North Carolina, and Zagreb, Yugoslavia. Jung described this test as ending with “positive results.”

It is largely due to recent work in ESP that man is beginning to destroy the barrier thrown up by the five senses to make him believe in the unbreakable walls called Time and Space. For in the oneness of all things in the cosmic creation, Time and Space must also have a unity as described by Philo

Judaeus in the words, “the extension of heavenly motion is time.”

The discovery of such faculties as telepathy, clairvoyance, and so on, is simply a confirmation that the light of higher cosmic forces is ever-present for the use of man. Strangely enough, the successful user of these supersensory powers is the one who possesses faith and self-confidence in his ability to master them. Jung states that “the emotional factor plays an important role” in psychic actions that closely followed some of Rhine’s experiments. It will be recalled that Jesus continually stressed the necessity and importance of faith for those who would do the things which he did.

All men have the inherent ability to have sublime thoughts and the faith necessary to carry them out. This will become a commonplace statement when man learns that he is the nucleus of his universe and that all things emanate from him. It is the miraculous mind of man that is the key to his hidden nature. All of his wonderful scientific creations such as television, rockets, laser beam, and artificial body organs—all are products of his mind and each one came from a mental point of concentration that evolved into actual conception. They indicate his stage of progress and level of evolution.

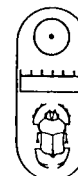
So we find that there is little doubt now that there are manners of communication between man and his universe that are beyond the five senses and originate from his hidden nature. Step by step, as he learns to master the use of these forces—which are reflections from the eternal cosmic forces—he is nearing his true position in life in his relationship with the universe that is part of him.

Rosicrucian Conclaves

AUSTRALIA, BRISBANE—September 24-26. Contact: Les Johnson, Chapter Secretary, Brisbane Chapter, AMORC, P.O. Box 101, North Quay, Brisbane, Australia 4000.

CANADA, TORONTO (ONTARIO)—Eastern Canada Conclave—September 25-26. Royal York Hotel, 100 Front Street, Toronto. Contact: Ursula Lyons, 20 Carluke Crescent, Apt. 1005, Willowdale, Ontario, Canada.

MINNESOTA, MINNEAPOLIS—September 25-26. The Hyatt Lodge, 10th and Hawthorne, downtown Minneapolis. Contact: Barbara Hornsten, Conclave Chairman, 730 N. E. 105th Lane, Minneapolis, Minnesota 55434.



SANCTUM MUSINGS



WHAT IS SELF-CONSCIOUSNESS?

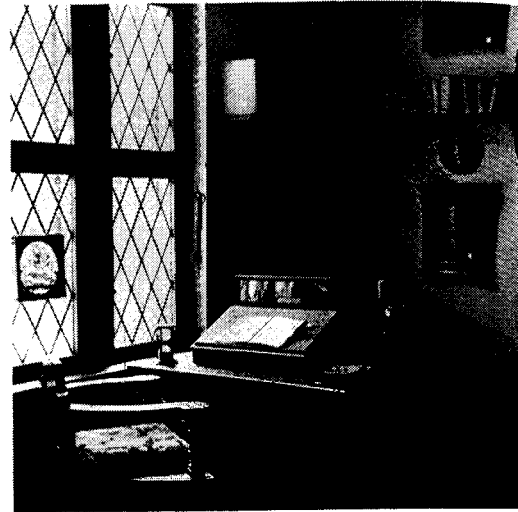
THE COMMON definition of *self-consciousness* is "an awareness of self." This, however, needs further qualification. One must need ask: "And what is the self of which one is aware?" To attempt to answer that question thoroughly now would be impossible because it is a complex subject. However, upon first blush, we mean by *self* the ego, the I, as distinguished from all other reality. This self, as we note, has various categories.

For example, if I perceive my arms and my legs and if I touch my physical person, I say that these sensations constitute my self. However, these impressions, especially the visual ones, are not thoroughly convincing. I could be seated in such a position that a foot near me—even clothed in a similar shoe—might appear to be mine. Only, when I want to move might I find that it was another's foot protruding and not mine.

Self, then, is not our objective, external appearance. If I block out the sensible impressions, those of my receptor senses, I will still continue to have the realization of self. I will continue to exist to myself. What then causes that consciousness of our own being? Of what does it consist?

We can never fail to have a realization of some sensation when we are either in an objective or a subjective state. For analogy, even when we seek to block out our peripheral sense impressions—that is, when a blindfold covers our eyes, and our ears and nose are plugged—we are yet conscious of certain internal stimuli. We may sense internal pressure or feel the rhythmic pulsation of the heart or of our breathing. In this, there is a distinction of which we are aware.

We realize that apart from such impressions, the feelings of our own



organs, there also exists *Will*. We sense that we have the function of volition, the ability to choose, to arbitrarily change from one set of impressions to the focusing of attention on another. In other words, there is a *consciousness of consciousness*. There is the realization of intelligence, and the realization that we can set aside in mind a group of stimuli apart from the very consciousness itself which experiences them.

The whole faculty of consciousness itself is realized when we are either objective or subjective. More simply stated, the *knower* and that which is *known* are both known to the same consciousness. Let us use the analogy of a mirror to make this statement more comprehensible. When we gaze into a mirror we see not only our own face, but we also see the mirror itself. So too, with consciousness, or the sensibility of the life force within us; it reflects as sensations, as images, the impulses that register upon it. Likewise, it registers the subtle vibrations of its own inherent nature. All other things realized have qualities, characteristics, if you will, which are related to our senses, such as hard, cold, fragrant, loud, and large. The notion of self, on the other hand, has no such specific quality. It is realized only as the power of discernment and of volition. As Descartes so succinctly expressed it: "I think, there-

fore I am." Mechanically described, we may say that consciousness in man has such a complexity as to be able to record itself.

When we are unconscious, as under the influence of an anesthetic, we do not have this realization of self. The mechanism of the mind by which consciousness is realized is not functioning. The function of certain areas of brain has been arrested by the anesthetic, and consequently the impressions of self do not register any more than do visual or auditory vibrations of the external world.

This must not be construed to mean that the essence of self, its basic nature, is confined to, or limited by, the organ of brain. Consciousness of which self consists continues to exist even in the anesthetized person—that is, that sensitivity which makes consciousness possible. However, certain functions of self are retarded and suppressed as the result of the anesthetic. The subconscious activity is continued. The intelligence, for further example, continues to direct the functions of the cells. The life force in the anesthetized person is resident, but it cannot reflect itself in that manner which we discern as self-awareness.

For further analogy, when one breaks a mirror in which an object has been reflected, the image is gone. Or, if he covers the mirror, the image is likewise gone. Most assuredly, however, we would not take the position that the *object* had also disappeared. We know that we would only need to uncover or to replace the mirror, and the image, the reflection, would again be visible.

The self can and does realize itself, that is, has existence *on other levels* of consciousness than the objective and the subjective. These other levels are

of the subconscious. They lie behind the borders of the objective and the subjective. The things which we do or experience objectively may at times reach through, go beyond the borders of that state of consciousness, and have an effect upon other levels of the subconscious, influencing the other aspects of self. We may not be aware of their subtle impact upon these other aspects of self. Emotional disturbances are examples of those conditions which may affect the deeper self. Eventually, these aspects may return in the form of strange stimuli or sensations to the objective self. On some occasions we may have peculiar anxieties, fears, or notions that we cannot directly connect with any experience. It is because these have returned to us from a deeper subconscious level. The latent impressions of self, when they again enter the objective, associate ideas with them which, in fact, may have no true relationship to their origin. They may be symbolic only of what originally disturbed this *consciousness* of the *consciousness*, or the nature of self.

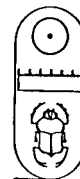
Whenever the brain is functioning in such manner that there are manifested those mental states of the objective or the subjective, there will then be had, as well, the consciousness of self. Under such conditions, consciousness of self is almost inescapable. In deep concentration, the faculty of attention being focused upon some problem, one may not momentarily be aware of self—with this experience we are all familiar. It is because the stimuli of the ideas concentrated upon are more intense than is our realization of our consciousness, that is, of the self. Whenever the intensity of the concentration lessens slightly, then this awareness of self is again sensed.—X



Regarding Our New Postal Rates . . .

Members who send postage for immediate replies should be advised that **air-mail** rates have been raised to **11 cents** per ounce in the United States and to **15 cents** for an air letter outside the United States. When sending postage or transferable postal coupons, please keep this in mind.

Thank you.





USDA-Soil Conservation Service

This picture shows a polluted river as it winds by a public area in a State Park. The park has over a million visitors each year. Note the debris and discolored water.

A Solution to Pollution

NOWADAYS, it is popular to talk about something called *ecology*. Everyone is talking about it, including government officials. We are, as a people, at *last* becoming aware that we are living in a polluted environment. Campuses across the nation are holding special teach-ins on the subject, and groups are meeting to consider what can be done. Many questions are being asked as to why it is and how it all has come about.

If the word *ecology* has not been in your vocabulary lately, with only the remotest idea of its relevance to everyday living, don't chide yourself for it but realize that most of us did not use it either. The word was coined in 1869—over 100 years ago—by a noted German zoologist, Dr. Ernst Haeckel. It was derived from an ancient Greek word meaning *home*. Today's meaning has expanded to include the study of the life sciences in relation to our environment. In its larger aspect, it implies a synthesis of all factors supporting life. It is fast growing to be our most important science subject, due to the growing crisis of a polluted world.

Much of the *air* pollution, believe it

by ROBERT W. ASHER, F. R. C.

and

ROY B. OLIVER

or not, is due to *water* pollution. This statement may startle you, but it is true. Consider the fact that water is two parts hydrogen and one part oxygen, and that only one third of the oxygen supply is given off from trees, shrubs, and other greenery, while two thirds of the oxygen supply is derived from the reduction of water. If we have water pollution, we vitally affect the transference of oxygen from its state as H_2O to that of free air, thus cutting down on the available oxygen supply.

Consider the fact that before 1947 we had no smog controls, no burning laws or other regulations controlling smoke's being poured into the air. We *did* have diesel trains, trucks, buses, and many other passenger cars; yet, with all of these, we did *not* have polluted hydrocarbons in the air including sulfur and carbon dioxides. *This was because there was still a free exchange of oxygen and carbon dioxide.* The ground and water

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were not yet polluted with many inert materials and foreign substances; the plants were able to manufacture chlorophyll and oxygen; the sun still shone brightly with the correct intensity for the promotion of trees, plants, and foliage.

The sun plays a vital role in the growth of plant life. As its rays strike the leaves, carbon dioxide is pulled in from the air and oxygen is given off by the leaves. The sun promotes a process in plants called *photosynthesis*—which process literally draws the necessary water and minerals from earth, thus sustaining plant life. The exchange of carbon dioxide for oxygen is a chemical action known as *oxygenation*. The correct balance between carbon dioxide and oxygen is necessary for a healthy environment, and this balance is dependent on good water, soil, trees, greenery, and all plant life.

Sludge

If streams are so heavily laden with pollutants that they are sluggish and are not able to flow properly, they form large masses of sludge that cannot be broken up. This condition stops the oxygenation process and oxygen cannot flow into the air, or atmosphere, thus drastically reducing the supply of oxygen. Under this condition, very little energy nutrition can reach plant life—the ground becomes polluted and the plants, trees, and shrubs begin to die.

We are witnessing this strange phenomenon today because of our carelessness, selfishness, or ignorance of nature's laws. More and more of our land area is being affected, and it has been estimated that if conditions are allowed to continue, in another five to ten years, our environment will not support any kind of life, plant or animal.

In one dramatic incident, the Cuyahoga River in Ohio became so full of waste matter that the waters caught on fire and burned for several days. Pesticides and herbicides are so greatly in use that their residues, which are poisonous, are almost universally present in living organisms and in the soil. Most of us have seen revolting pictures of thousands of dead fish and birds killed off by such pollutants, but few of us realize that the body of the

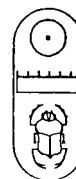
average American today could not pass the standards set by the United States meat inspectors for the market place. It contains drugs and pollutants *far beyond* the maximum permissible concentration. For the same reason, breast-feeding of infants could become a hazard to the newborn baby.

Now, if we add an ingredient to water that does not break down easily (i.e., does not freely mix with other elements and is so dispersed), the water so contaminated becomes a breeding ground for the most virulent poisons and bacteria imaginable. This is not only dangerous to life but also destroys the healthy bacteria in the water. Less moisture will rise from the water, lessening the rain cycle; less water will seep back into the ground because of increased surface tension; the plant's root systems will lack water and the proper nourishment to produce a healthy state of growth, and soon plants and trees will become diseased and die. A lesser utilization of atmospheric carbon dioxide will occur, resulting in an imbalance of the oxygen-carbon-dioxide cycle. *This is precisely what is happening and is our major ecological problem today!*

Alkyl-Benzene-Sulfonate

We have alluded to a substance, a waste by-product of petroleum, previously, which is being added to our water everywhere and has been since 1946. This waste product has been positively identified as alkyl-benzene-sulfonate (ABS). Its chemical structure is peculiar in that it is structured like a "barb," or common sandbur. Its microscopic nature is such that the barbs closely join together like *interlocking chains* and, in addition, cling *tenaciously* to everything with which they come in contact. Alkyl-benzene-sulfonate is widely found in the manufacture of washing detergents, which have so widely replaced soap as a cleaning agent in our modern society.

With the use of detergents all manner of conditions can be set up which alkyl-benzene-sulfonate can quickly turn into a hazard. Under a microscope you can see the ABS "barbs" adhering to dishes, cooking utensils, and food in containers which have all been washed with detergents containing ABS. The use of de-



tergents precludes ABS's being dumped into the waste water where it finds itself in the streams, rivers, and other waters of our country.

With the pressure of ABS in the water, other waste matter is "locked in," or trapped, and dangerous poisonous cultures begin to grow, increasing the deadly bacteria. Tests have been made in rivers and streams all over the country with the same startling story: the presence of *ABS* renders them not only *unsafe* but *highly toxic* and dangerous to the environment. Few of us have realized that the innocent detergent package which did so marvelous a washing job is the *chief culprit* which has made such a difference in our water and atmosphere since 1947.

Global Concern

Toxic poisons have a way of building up. A drop at a time here and there gradually diffuses, and no creature on the earth is immune from its effects. On earth today, whatever happens to *one* happens to *everyone else* as well—whether we *like* it or not—whether we *know* it or not. Under these circumstances we are our brother's keeper and health takes on global dimensions. Each of our bodies and minds is constantly being assailed by the ingredients we collectively add to our environment. Vast quantities of nutrients, especially *ABS*, are being dumped into our continental waters. They not only form large masses of poisonous and toxic waste matter, but they stimulate large growth of algae and water weeds. Soon the beautiful, clear waters become choked with this locked-in mass; plant life begins to rot, rendering the waters a dismal swamp with the worst kinds of poison generated. If we reduce the *ABS* load or introduce cleaning agents without the use of these chemicals, the mass of sludge begins to move and the water starts to renew itself. Thus, the banning of *ABS especially* is an *initial* and *essential* step and, in some areas, a *crucial* step to save the water and the air from poisonous contamination and also the land and the life surrounding the area.

This problem is now nationwide, and community and state action is most essential to save our land, water, and

air. We must recognize that these basic elements are vital in support of human, animal, and plant life. Each of us as citizens should contact public officials to propose the banning of all products containing *ABS*, linear alkylate sulfonate (*LAS*), alcohol sulphates, methylene blue active substances (*MBAS*), and salt (NA^+CL^-). These fall into a surfactant category called anionic. Salt, for example, softens water but has little cleaning ability. It can separate in water and release chlorine, an offensive gas. Once separated, the molecules are ionic and cause trouble for pipes, clothes, and sewage systems.

Banning Surfactants

These surfactants are being banned because they are chemically active and cause surface tension and other previously mentioned problems. The latest area to ban the above agents is Suffolk County, Virginia. Their law was adopted November 10, 1970, and became effective March 1, 1971. Another area to ban these substances was Dade County, Florida, which found that coconut and eucalyptus oil could clear up stagnant river water and break down surface tension. Consumers should cut back *immediately* on the use of any products containing surfactants.

We wish to point out that the word *bio-degradable* in itself is not complete. Even a diamond is bio-degradable if given enough time. A truly bio-degradable substance will break down to nature's level within three days. The products containing the coconut and eucalyptus oil formula are secret and patented, but they are readily available. They are identified as 100% bio-degradable; that is, they will break down biologically into minute trace elements *within three days*. Contrast this ability with the petroleum-based products, now so market saturated, that *will not break down for months or even years*, and cause surface tension. The bio-degradable products of coconut and eucalyptus oil are organic in nature, safe to use, kind to the skin, and could even be swallowed without any apparent harm. As a matter of testimony to the formula containing coconut oil, we wish to cite an instance

(continued on page 313)

Seeking Employment

by RALPH M. LEWIS, F. R. C.



IT MUST BE realized that employment is the culmination of a process, not a thing or state to be sought by itself. It is like the fact that one cannot search for success, because success is the satisfactory culmination of some enterprise which one first must have begun or undertaken. Persons do not give work or employment to someone just because one wants it. Employment is an exchange for something which you have or for service which you can give, so the first point of the triangle in this instance is *yourself*.

Begin a process of self-analysis—have you anything to sell? Have you any talent, abilities, or experiences to offer as wares, or can you produce any? What can you do as well or better than someone else? Aren't you quite sure? Can't you answer immediately? If you can't or are not positive, then your shop of personal attributes is in terrible disorder.

Suppose you walked into a store in which there were a number of tables scattered about and on which there were heaps of all kinds of commodities without any semblance of order, or arrangement. Suppose you said to the proprietor, "What do you sell?" and he replied, "Oh, I don't know, just anything, I guess; just see if there is anything you need." You would be amazed at such inefficiency and lack of business proficiency. I repeat, then, how about yourself, insofar as your talents and proficiencies are concerned? Do you know what you have to sell or exchange? If you are not sure of what abilities you have, how are you going to sell them? Or, to be more emphatic, *what* are you going to sell?

Make a list of your assets and liabilities. Under assets put down, not the things that you like to do, but the ones you can do and *do well*. Remember, you cannot sell your wishes but only your services. If you like something which

you also can do well, that is splendid, but if you just like it and can't do it proficiently, disregard it as an asset. A man can't buy a house on the money he hopes some day to save in the bank. He can spend only what he can actually obtain directly or through credit. If you have experiences which can be utilized by someone else, they, too, constitute your assets. What of your character? Do you have to be driven to work? Must there be a foreman, a boss, or superior over you, or watching you, in order to get the utmost from you? Are you inclined to let down, if not observed? Be honest with yourself in making this list. If you cheat, *you cheat yourself*, and no one else. If you are conscientious, list it as an asset. If not, *make it a liability*.

Are you clean, neat? Are you cantankerous or congenial? Are you lazy or do you like work that you can do satisfactorily? Have you any talents that can be developed and made useful to someone? Do you study, read good literature, improve your mind, stimulate your intelligence, or are you TV bound nightly? Do you just drift with the times, work when you have to, and then sort of mentally and physically hibernate in-between times? Do you resent those in more fortunate or affluent positions than yourself? In other words, are you covetous or jealous?

When you have finished your self-analysis, your assets and liabilities will give you a very clear picture of what you have to sell, what you have to discard or else push far into the background in seeking employment. Further, if your assets are very few, trivial, and exceedingly common, you must rid yourself of any delusion as to being



entitled to great pay or a position of importance. Obviously, you must seek an opening compatible with your offers, until you can elaborate on an add to your assets.

The next point of the triangle of self-analysis is the market of your personal wares. This requires an intelligent course of action. If you had a good microscope to sell, you would not canvass the black smith shops in your town for a prospective buyer. Possibly in one of them you might sell it, but in all probability you would not. You would instead think of those persons or concerns who would be most likely to have need of a microscope, and they, then, would constitute *your market*.

Consult telephone directories, business directories, chamber of commerce lists, professional and manufactures' directories, trade journals, and specializing employment agencies. You will then find the market you need and concentrate on extolling to it the virtues of your assets, and only your assets. Do not say to a prospective employer, "I can do most anything," for that is just another way of saying, "I can do nothing in particular." When you and your market are brought together in the proper way, the two points of the triangle are integrated—the duality is completed—and the third point, or perfect manifestation, occurs, which in this instance would mean employment.

Now we know quite well that it is not so simple as it sounds, for the market you need may be overcrowded, or there may be no such market in your town or your city, but those are the problems and the hurdles which you must overcome.

The Mystical Process

You must first have in your mind a concrete conception of the place you desire before you begin the process of looking for a particular position.

After you have a clear concept of the place you desire, sit down and thoroughly relax. Relax so that every muscle in your body has no tension whatsoever. Then project this picture that you have created—this particular position that you desire. See yourself walking up asking for the place. Visualize yourself receiving the position. Visualize the people

desiring to have you serve in their employ.

When you have finished this process of visualization, realize this power, this creative essence, radiating from yourself and say: "If it is cosmically proper, it is done." Then release it immediately. Do not hold the thought one second longer. Release it from your mind by picking up any object that you might have in the room, such as a book; or you might turn on the radio or pick up a musical instrument. Do anything you can to get this picture out of your mind so that you will not hold onto these vibrations you have created through the process of mental conception. Finish by knowing that it will be done. You may go through this process one, two, or three hours later, but always release the thought immediately after you have finished with the conception of it.

Now, after you have finished with this process of mental alchemy, do not wait for someone to rush up to your house immediately and drag you out of bed to give you this position, but get up in the morning, knowing that you are going to get this position, and start your search from place to place for this job. You have created it mentally and psychically, and now you must reach the thing objectively, for after all it is an objective thing you desire—labor, employment, or a position in the business world. You have used your psychic faculties to create the condition, and now you must walk into the thing in a material way.

When you approach an employer, approach him with the thought that you are the exact person he wishes. You must feel that you are radiating the proper force that will attract this employer to you and you to him. There must be a blending of the vibrations between you. After he has employed you, then it is up to you to "fill the bill." You have created the thing cosmically and psychically; you have put into process mental alchemy; you have caused another person to take you into his service. If you cannot do the job, the thing is lost.

This is a unique process of obtaining employment. You may also use this method in obtaining anything you desire, *provided it is not a selfish wish*.

Life's Changing Patterns

by CAROL H. BEHRMAN

Facing and accepting change

A LIFE SELDOM follows one straight, unchangeable path. It is not a rigid highway leading from some clearly marked beginning to a final immutable goal. For most of us, life is kaleidoscopic. Its shapes and colors move and shift, break apart and re-form in constantly changing patterns. Scenes disappear. People come and go. Yesterday's goal becomes tomorrow's starting point. Nothing is static. Even passivity evokes actions and reactions. Existence includes constant motion and growth.

Like the brilliant, variegated scenes of a kaleidoscope, the shifting tableaux of our lives ought to evoke beauty, anticipation, and a sense of wonder. All too often, however, we become so accustomed to the shape and feel of the present that we resist movement in any direction. We may, indeed, actually come to fear change. The old road is comfortable and familiar. We wish to keep to it and avoid deviation into unknown, possibly dangerous byways. We feel threatened by change and try to avoid it. This can be so even for those whose present situations are unpleasant. Bad as it may be, it is, nevertheless, the life to which they have become accustomed.

Like the wearer of an old suit which is ill-fitting and shabby, one carries around an image of oneself in that tattered garment. Through habit, it has come to seem right and appropriate. A new suit is a threat.

New suits are not a necessity of nature, but change is. Change means growth and expansion; it may also involve some pain. But, in any event, it indicates life—throbbing, vibrating, pulsating, in constant motion, ever-changing.

To be chained to the past or the present is to oppose the natural order



of things. One might as well try to stop the cycle of the seasons or the movement of the stars. Some examples:

A bereaved widow was mourning the loss of her beloved husband. It seemed to her that her existence, too, was ended. She was unable to accept the change in her life because of the unbearable sorrow it had brought her, and she was in great despair. Yet, four years later, this woman's spirit was illuminated by a new happiness when she again married, setting a new and fulfilling pattern for her life.

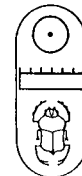


A schoolboy was forced to move with his family to a different community. He hated it—hated the school, hated his schoolmates, hated the neighborhood. With all his heart and mind he clung to the memory of his old school, his old friends. He made a shrine of them and worshiped at the altar of the past. It took several years for him to become adjusted to the new situation and to accept new friends. If, instead of clinging to the past, he had accepted and embraced change, he could have avoided those few years of unnecessary unhappiness.



A man who had worked all his life reached the age at which his firm required compulsory retirement. Bitter and resentful of the policy that forced him to give up the challenge and routine around which his life had revolved for so many years, he faced the lonely hours armed only with anger and self-pity. He spent the long, endless days bemoaning his fate and reminiscing about the important things he had done when he was *really alive!*

Retirement is another change that is difficult for many active people to accept—impossible for some. It is all



too common for a man, feeling useless and expendable, to decline and even die not long after retirement. For others, however, these years can be a challenge, a fulfillment, a time to do all those things there was never time for before—reading, gardening, traveling, studying, expanding one's horizons into new and exciting fields—a true *golden age*. These are the people who can flow with the tide of life, who are open to change and can even embrace it.

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. . . . *Forward,
forward let us range;
Let the great world spin forever down
the ringing grooves of change.*

so wrote Alfred, Lord Tennyson. A reluctance to admit change cannot halt the fluid motion of the universe. Fear of the constant ebb and flow, the

inevitable rearrangements, can only harden one's spirit into a tight, retrogressive rigidity, blind to the possibilities for expansion and increased understanding. This does not mean an apathetic acceptance of fate, but merely an awareness of the inevitability of change. One can hope for mastery over one's destiny only with a clear comprehension of the realities involved—and one of those realities is the certainty of ever-recurring change, of shifts and transformations in the patterns of existence.

The ability to accept change—to embrace it even—opens one's soul to the infinite varieties and possibilities inherent in Being. Great knowledge, greater understanding, and greater joy are always just one step ahead down the winding, shifting, unexplored byways of life.

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Medifocus

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

September

The personality for the month of September is Sekou Touré, President of the Republic of Guinea.

The code word is POLL.

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



November

The personality for the month of November will be Kenneth Kaunda, President of Zambia.

The code word will be FRUIT.



KENNETH KAUNDA

SEKOU TOURÉ

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Need for Sympathetic Understanding

by H. SPENCER LEWIS

How good it is to know that somewhere in the world there are those who sympathetically understand and with an understanding heart reach out to help us and to cheer us!

Man has always fought for so-called freedom and independence, and the great struggles throughout the physical world today seem to center around the ambition inherent in all living creatures to be free and to have the free exercise of independence and independent living.

While all is peaceful, joyful, happy, and prosperous, man little realizes the need he has of companionship—of a nature that is the very opposite of the condition implied by his cry for freedom. It is only when sorrow, grief, perplexity, and want come into his life that man seeks for and realizes the need for human association that is close enough and intimate enough to bind him to all other beings.

It is this fact brought to man's consciousness in many ways and in conditions most impressive that has led to the establishment of associations, fraternities, and brotherhoods. It is the cry of the soul that brings man closer to God and leads man to seek consolation and guidance in attunement with God's Consciousness. In a lesser degree man likewise seeks the companionship of others who can sympathetically understand his needs and out of the experiences of life speak those words or suggest those things which will bring consolation, strength, help, and guidance.

In the very early history of civilization, those whose hearts had been touched by the sorrows of life and whose minds had been disturbed by the perplexities of earthly problems, united and banded together to offer and receive mutual help and cooperation. Man soon learned that the problems that confronted him had a serious effect upon others and that the wants and needs, like the achievements, desires,

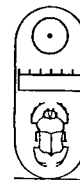
and ambitions of others, had an effect upon him. Thus there came into existence the secret fraternities and the open associations that led to the establishment of the guilds and fellowships out of which has grown the brotherhood movement throughout the world.

Foremost among these has always been the Rosicrucian Brotherhood—the Order of the Rosicrucians. Down through the ages, and through those times known as the dark periods when arts and sciences, when material practices and customs were shaken from their foundations and man's faith in material things became dethroned, the spirit of brotherhood remained and helped the progressive minds to carry on and eventually reestablish the organizations of man and bring about the Renaissance, the rebirths of the arts, which developed the cultural standards of civilization.

Today the Rosicrucian Order is one of the largest universal organizations known to man. Other fraternal bodies are divided into independent isolated groups operating in different lands, often in opposition to one another. But the Rosicrucians are united. They have their jurisdictions, their geographical divisions, and their material separations. But in the spirit of their work and in the furtherance of their humanitarian activities they are united as solidly and as completely as though it were not only one physical body but one body with neither geographical, political, national, or any other division.

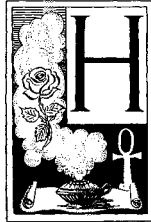
Thus the Rosicrucian Order today offers to men and women of cultural tendencies and of aspiring minds the opportunity not only to receive that instruction, guidance, and help which directs them successfully in the development of their own inherent and inner abilities, bringing about rapidly and with less suffering and sorrow the evolution of their character and per-

(continued on page 312)



Reincarnation in the Bible

by LANE F. BEAMER, F. R. C.



HAVE I LIVED before? Will I live again? Is the life that I am now experiencing going to be the sum total of my existence? All of us have asked ourselves these questions. Most of us have *considered* reincarnation, whether we accept it as a doctrine or not.

Christians and others, who have meditated on reincarnation but reject it as a belief because they feel that some conflict exists with their faith, would benefit to speculate on the passages in the Bible that suggest reincarnation. A close study of the Scriptures and the teachings of reincarnation will show that the doctrine of living successive lives (in human bodies), in order to develop perfection, only serves to amplify the Bible and not to undermine it.

Many people in Jesus' time believed in, and accepted, the theory of rebirth. The idea of pre-existence of the soul is found not only in the early Christian writings but even in the Jewish ones that precede them. Indeed, the idea is very common throughout the Eastern religions as history verifies.

The purpose of this article is not to attempt to persuade you to accept the philosophy of reincarnation but to place some facts before you that you may consider or reject as you see fit. You must eventually be your own guide; you must decide for yourself. But there are some interesting evidences which merit your consideration. Let us look closely at some Biblical passages and consider them in the light of reincarnation:

Matthew 11:10, 14, 15 (Christ's tribute to John the Baptist)—"For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee . . .

And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear."

Matthew 17:10-13—"And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed . . . Then the disciples understood that he spake unto them of John the Baptist."



In these two passages Jesus affirms that Elias returned as John the Baptist but implied that this fact might not be accepted by everyone; only those with inner awareness. The disciples seemed neither surprised nor mystified but they understood that he spoke of John the Baptist. This same account of the disciples' question and Jesus' answer is given in similar language in:

Mark 9:11-13—"And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, . . . But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." Again, in this account Jesus confirms the fact that Elias had reincarnated already.

John 3:5-12—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel and knowest not these things? . . . If I have told thee earthly things, and ye believed not, how shall ye believe if I tell thee of heavenly things?"

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The foregoing is usually interpreted in terms of baptism, yet nothing in the verses necessarily infers it. They do imply, however, that Nicodemus, being an educated man sufficiently well grounded in the contemporary church gospels to have understood their mystical significance, was rebuked for giving them a purely literal interpretation.

Jesus drew a distinction between the material body and spiritual rebirth in the simple statement "Ye must be born again." Nicodemus seemed perplexed, as if he did not understand the true meaning of the statement. Remembering that some of the learned persons of that day accepted reincarnation, Jesus chided Nicodemus with the words: "Art thou a master of Israel and knowest not these things?" Later he said, "If I have told you of earthly things, and ye believed not, how shall ye believe if I tell you heavenly things?"

Matthew 16:13-17—" . . . he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

◆ ◆

Today a public figure usually takes a public-opinion poll to determine what people think about him or what people are saying about him. It is significant that Jesus did not ask what people thought about him but whom he was thought to be. The acceptance of reincarnation among the population is evident here. The people generally held that he was the reincarnation of one of the great prophets of the past or perhaps even of a later one—John the Baptist. These ideas were discussed openly among the people, since they expected their great leaders of the past to be reborn and lead again. Jesus was conscious of this popular viewpoint as indicated in his asking "whom."

John 9:1-3—"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked

him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

◆ ◆

The disciples were apparently referring to the law of Karma (cause and effect), that is, if a man sins in a previous life such a sin would affect his subsequent life. This meaning is obvious since if the man was *born* blind he could not have committed the sin that the disciples referred to in his present life. Therefore the blindness could only have been caused by a sin committed during a former existence.

Jesus did not criticize the disciples for their understanding but simply stated that in this particular case the man's blindness was not the result of karma but that the power of God should be made manifest because of the condition.

Matthew 5:48 (Divine standard of life)—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

◆ ◆

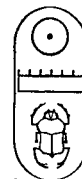
The attainment of perfection referred to here would most certainly be impossible for us to attain in one lifetime. Jesus would not have given us a task (to be perfect) knowing that such a task was impossible for us to achieve. Thus, we move in a pilgrimage toward perfection in many lifetimes, developing as we go until we gain that godlike perfection.

Ephesians 4:12, 13, 15—"For the perfecting of the saints, . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . . may grow up into him in all things, which is the head, *even* Christ: . . ."

◆ ◆

We see further evidence here that our mission, in our many incarnations, is to grow through successive lives and experiences (and the Law of Karma), through God's grace into "the measure of the stature of the fulness of Christ."

Revelation 3:12—"Him that overcometh will I make a pillar in the



temple of my God; and he shall go no more out: . . .”



When one has overcome and attained that ideal of perfection set up with Christ as a standard he will no longer have to return to earthly incarnation and “shall go no more out.” The cycles of reincarnation, cycles of development, will have accomplished their purpose.

Those who question the theory of reincarnation because they cannot consciously recall any previous lifetime or experiences are healthy in their questioning, for questioning is beneficial. The Bible also explains the reason for this:

Ecclesiastes 1:11—“There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.”



We cannot remember things which happened only a few days, months, or years ago in this present lifetime. How, then, would we remember a previous lifetime? It is a merciful Providence

which draws the veil over the past and future, lest we stumble in the present over the glimpses we might have of either. We would be entangled mentally and emotionally with many experiences in our vast past and would be unable to express and grow properly in our present circumstances if we could remember details of previous incarnations.

Those who question and challenge these references made between the Bible and reincarnation should be encouraged to continue with their challenge, for it is only with a questioning mind that we can gain perfection, grow, and learn. Are these references made out of context? Are they incomplete and unclear? In the long run only you as a freethinking individual can accept or reject them.

It is difficult, if not impossible, to prove something to someone who will not listen or who does not wish to accept. These facts, or suggestions, if you will, of reincarnation may or may not be acceptable to you. But they are there and they do merit our consideration.



Need for Sympathetic Understanding

(continued from page 309)

sonality, but it offers a companionship and a sympathetic understanding in the meeting of the trials and tribulations of life so that progress and consistent advancement to the attainment of personal mastership may be achieved.

The portals of the organization are open to every sincere seeker without

religious, political, or commercial obligation, and the real spirit of friendly companionship welcomes every seeker to enter the portals and dwell in Peace Profound.

From *Mystic Triangle*, 1929

About Registered Letters . . .

We ask our members and readers of the *Rosicrucian Digest* not to send registered letters to Rosicrucian Park requesting signature by addressee only, because the particular individual's signature you may want as an addressee may be out of the city. Consequently, either someone else must sign for the letter and hold it until that person returns, or the post office may return the letter to you as undelivered.

It is perfectly proper to register your letter, but register it without requesting that its receipt be signed by any particular person. It will be officially received here and delivered to the person to whom you intend when he or she has returned to the Park.

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A Solution to Pollution

(continued from page 304)

in the personal experience of coauthor Robert Asher, when he was in the United States Navy during World War II in the Pacific arena. We here quote the story in his own words:

"In 1945, upon being commissioned to head into the Borneo jungle two others and I were separated. Subsequently I suffered exposure and pain as a captive near Balikpapan. After some time I was freed by natives who put me on a sort of stretcher and carried me to their village over two miles away and still higher in the mountains. There at the village, the native witch doctor *covered my entire body with a coconut paste* made from the meat and milk of the coconut, leaving only a small opening through which I could breathe. Twice a day they changed the coating, and on the third day, through the marvelous healing power of the coconut, I had healed sufficiently to stand erect.

"Aided by the seven-foot natives, I was gently and even lovingly carried over a treacherous five-mile

journey back down the mountain to the United States Naval base of operations at Balikpapan. Aided by the grace of God and these wonderful natives of Borneo, plus the miraculous healing power of the coconut, I was able to survive a harrowing experience."

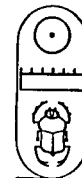
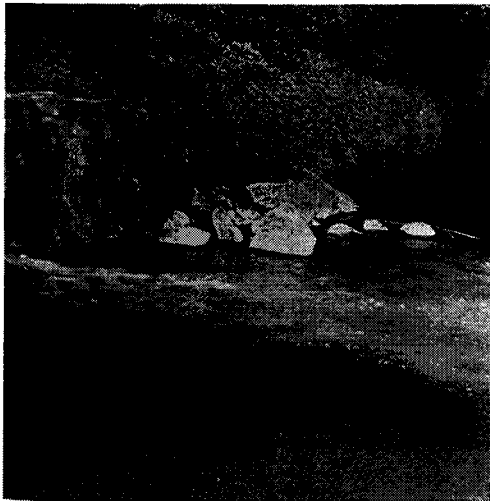
This experience is great testimony to the dramatic role the coconut *can* and *will* play as a healing agent of the future as well as in the *present* crisis of our ecology. It is a pleasure to fly over areas where this has been accomplished, as in Dade County, Florida, where positive and progressive measures have been put into effect to correct this imbalance of the oxygenation cycle.

This is our solution to the present problem of pollution. Use only the organic, bio-degradable products and discontinue the petroleum-based detergent products. **THINK OF IT!** By eliminating the use of petroleum-based products, we eliminate the number one culprit (*ABS*) which is slowly but surely destroying our water supply and the surrounding environment. Each of us must heed this and play a part in restoring the balance in the exchange of oxygen in the water to that of carbon dioxide given off by plant life. We can thus eliminate the mantle of air pollution now covering the earth which has developed because of oxygen imbalance. Since each of us has a stake in the environment, we must be moved *individually* to do our part. We cannot blindly count on *science* or *medicine* or *technology*—as so many people naïvely do—to come up with the definite solutions, although they may provide us with indispensable tools for the task. In the long run, each of us must do his share.

We have posed the problem and offered a solution to one of the major causes of pollution. We have pointed out that the future of our earthly environment is in our hands. We are discovering that *man and his environment are one* and that he cannot abuse the environment without seriously hurt-

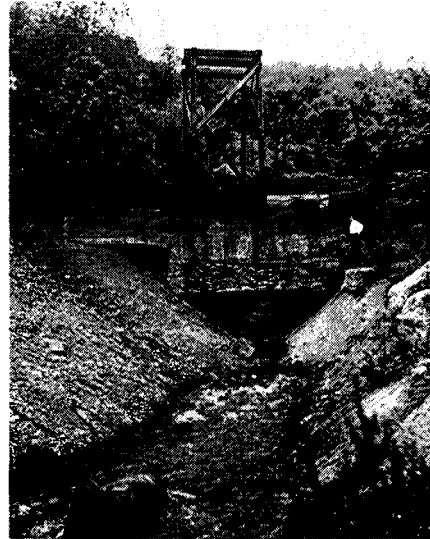
A four-foot sewer is discharging raw sewage into a river here, in this example of water pollution.

USDA-SCS Photo



ing himself. We all live in the same "fish bowl." On a planetary scale, there are no longer the *haves* and the *have-nots*. We all make it, or none of us do. Our "family" has become the whole *human* family, and our health is inseparably bound up with that of the earth and of all creatures upon it.

At best, we are now in a period of grace while there is still time to do something about it. We have, perhaps, one generation to save the environment from the violence done to it over the past years. To reverse the consequences of our past mistakes will be costly in time, patience, energy, and money; but to fail in this will be costlier still in human health, in human lives, and in all plant and animal life. Those of us who think enough of our younger generations will want to leave them and their children a cleaner, healthier world. It will be a grave injustice to pass it on to them as it is. Yet, they can inherit only what we leave them. It is a sobering thought at best, but we have been elected to save the race from going down to an early death through a diseased world of our own making. God grant that we may have the dedication, the moral stamina, and the determination as a generation to



USDA-SCS Photo

Discharge of acid water from abandoned coal mine, as this one shown here, is a resource problem affecting many small watersheds being investigated as part of comprehensive basic planning.

do something about it. May we also have the *courage* to act now in the face of any and all opposition while there is yet time.



Bionics—Newest Science

(continued from page 288)

not to leave them unattended by fully competent and honest persons. This is no science-fiction circumstance!

Also, man's own *attitude toward* such machine—toward his fellow-men—and toward the *kind* of life they are bound to provide, can have much to do with whether or not mankind becomes the

slave or remains the *master* of them. If we assume the attitude, "let Tin Mike do it," he most certainly will! Then, our own future and the future of man's future get shaped accordingly. Such a condition is *not* decades away. It may not even be one decade away! Should it happen, man will no longer be *alone* on this Earth!



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Business can be corrupt not because it is business but because of the ethics in its application—or the lack of same brought to bear in connection with it.

—VALIDIVAR

Rosicrucian Activities Around the World

IMPERATOR Ralph M. Lewis and Soror Lewis were honored guests in May at the Sixteenth Annual Homecoming Day at Oakland Lodge, Oakland, California.



Those who wish to contribute a measure of help to the cholera-stricken areas of India and East Pakistan may contact the Salvation Army in their area for further information.



Earlier this year, the San Diego Chapter, AMORC, presented the Rosicrucian Humanitarian Award to Mr. Archie Moore, former Light-Heavy-weight Boxing Champion, for his outstanding contribution to the community through his *Any Boy Can* program. Mr. Moore was nominated for the award by Soror Beth A. Bascome of Vallejo, California. The presentation was made by Mr. Charles Lynch, Master of San Diego Chapter, at a dinner, and during the evening Mr. Moore's two sons gave an actual demonstration under Mr. Moore's guidance on how his program is being carried out.



Members who are not saving back issues of the *Rosicrucian Digest* are invited to forward them to Miami Lodge where they will be used for extension work at the University of Miami. This fall a display table will again be set up at the University where Rosicrucian pamphlets, bookmarks, and *Digests* will be distributed. The address is Miami Lodge, AMORC, P.O. Box 1212, Miami, Florida 33138.

Reflecting the constant growth of AMORC, Helios Chapter, Columbus, Ohio, has moved to larger quarters where additional space and more adequate facilities will aid the Chapter in carrying on its many activities. We are happy to learn that more suitable quarters have been obtained and compliment the members of the Chapter on their successful endeavors.

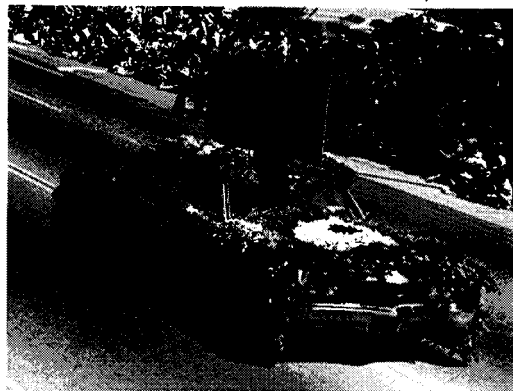


Nefertiti Lodge, AMORC, held its annual Conclave surrounded by nature's wonders at rustic Village Wonderland just outside of Antioch, Wisconsin. The theme of the Conclave was "The Measure of A Man Is His Humanity." Inspiring messages and demonstrations were given by Fratres A. A. Taliaferro, D. D.; Erwin Watermeyer, Director of AMORC's Technical Department; Grand Councilor George Fenzke; Inspectors General Hugh M. Brooks and Lonnie C. Edwards; and Soror P. Holin, Past Master. A very interesting feature of the program was a ritual pertaining to the Greeting of the Dawn.



On May 15, the Santa Rosa Pronaos, AMORC, entered a decorated auto in the annual Luther Burbank Rose Festival Parade held in Santa Rosa, California. It was awarded first place and presented with a beautiful trophy. A large sign displaying the name of the Order was mounted on top of the floral-covered car. A symbolic circle and dot was designed in flowers for the front of the car, and the Rosicrucian emblem was worked in flowers at the back.

We congratulate the members of the Pronaos on this most successful venture.



In recognition of outstanding service to the Rosicrucian Order, AMORC, in Puerto Rico, Frater Armando Font de La Jara and Frater Mario Salas were honored during the Fiftieth Anniversary Celebration of the founding of the Latin-American Division of AMORC in Puerto Rico. During the ceremonies, special tribute was paid to Dr. H. Spencer Lewis who started the work of the Order there. Frater de La Jara, who was honored by Dr. Lewis by being appointed Supreme Grand Master of the Supreme Grand Lodge of the Antilles, is the last surviving member of a group of three who pioneered the Order's work in Puerto Rico and with

much dedication has contributed to its growth ever since.

Commemorating his great achievement and as a testimony of gratitude from the members of Luz de AMORC Lodge in San Juan, Frater de La Jara was presented a plaque at a gathering at the Hotel Da Vinci.

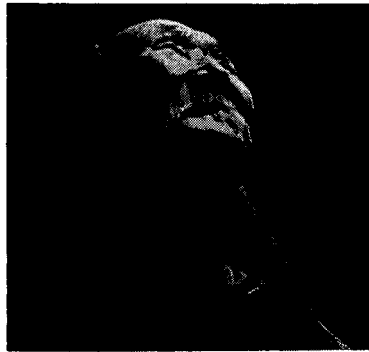
Frater Mario Salas, Deputy Grand Master and member of AMORC's International Lecture Board, was presented a special trophy representing the statue of a champion. His lecture series over a period of thirteen years have added immensely in enthusiasm and progress to the work of the Rosicrucian Order in Puerto Rico.



The worldwide nature of AMORC is once again indicated in the appointment this spring by the Grand Lodge of several new Inspectors General:

Frater H. Bolaji Iriah, Lagos, Nigeria
Frater Ramon Miller, Montevideo, Uruguay
Soror Ruth Brandenburg, Columbus, Ohio
Soror Mary Ann Dean, Washington, D.C.
Soror Rose Galuska, Pittsburgh, Pennsylvania
Frater Virginio Martincich, Mar Del Plata, Argentina
Frater Fred Flanigan, Newcastle, Australia
Frater Don Shaffer, Dayton, Ohio

To these fratres and sorores we extend our congratulations and best wishes.



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Write for the free discourse, "We Live Again." It is an intelligent, factual presentation. Simply subscribe (or re-subscribe) to the *Rosicrucian Digest* for one year at the usual rate of \$5.00 (£2.09 sterling) and ask for your free discourse.*

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We Live Again

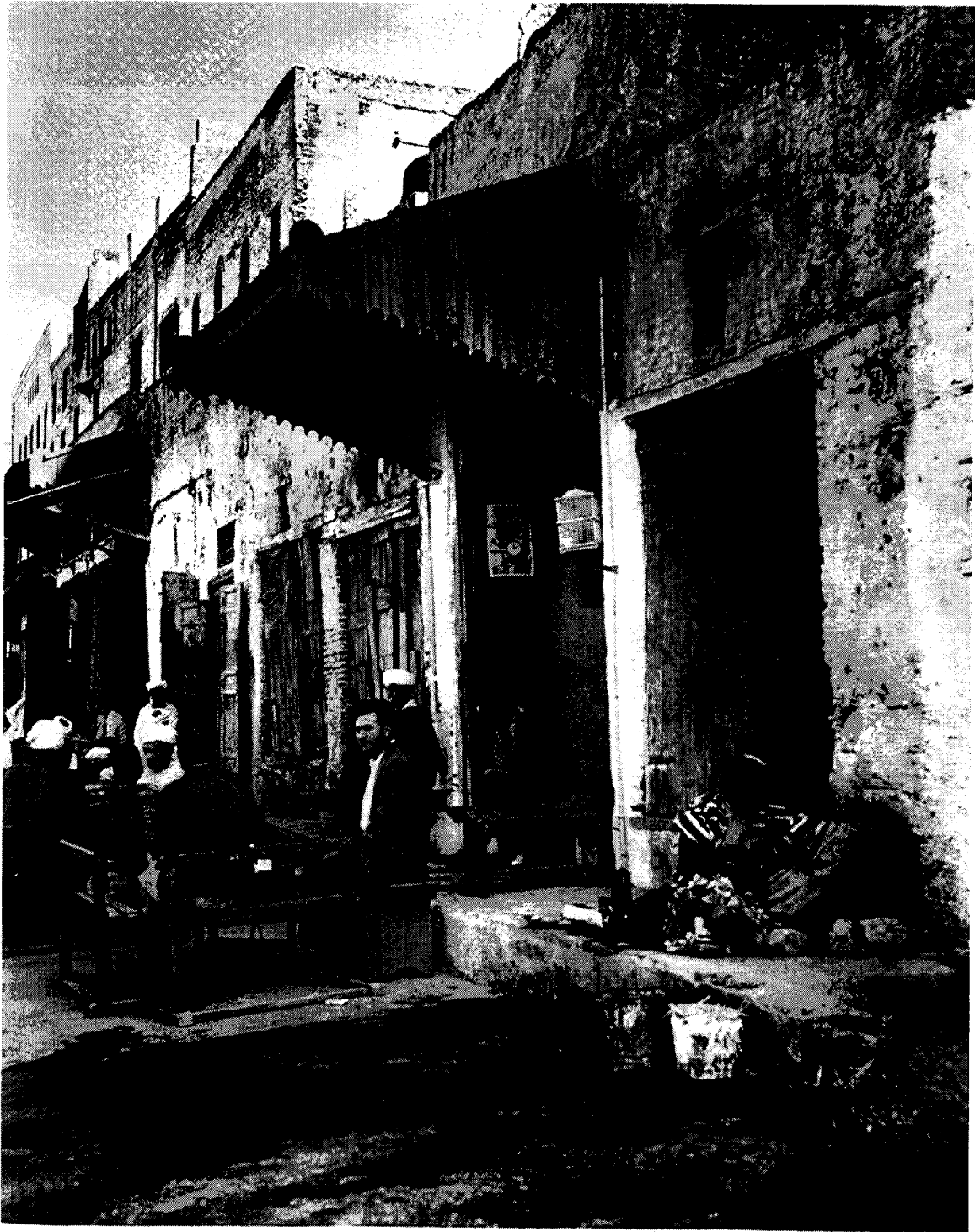
says aged Lama

Can we *recollect* our past lives?

Is THERE a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality—an immaterial substance—can survive all earthly changes *and return?*

For centuries, behind monastery walls and in secret grottoes, certain men explored *the memory of the soul*, and they have expressed their experiences in simple teachings.

**The
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TURKISH VILLAGE

(Photo by AMORC)

Away from the great cities of Istanbul and Ankara in the interior are many little villages as here shown. There one finds the simple life little changed by the vicissitudes of time. Such dwellings which are of great age are easily ravaged by the violent earthquakes to which Turkey is so unfortunately subject

WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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

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

ANY MEMBER of the Order in good standing, having planned to visit a specific subordinate body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

For Latin-American Division—Direct inquiries to the Latin-American Division,
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Rosario, Santa Fe: Rosario Chapter
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*Brussels: San José Lodge
Liège: Aldin Pronaos

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Belem, Pará: Belem Chapter
Belo Horizonte, Minas Gerais: Belo Horizonte
Chapter
Brasília, D. F.: Brasília Chapter
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Pronaos
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Pronaos
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*Abomey: Nefertiti Lodge
*Cotonou: Cheops Lodge
Parakou: Spinoza Pronaos
Porto Novo: Pythagore Chapter

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and Norway, Tuborgvej 15, 2900 Hellerup
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Luton: Luton Pronaos
Maidstone: Maidstone Pronaos
Manchester: John Dalton Chapter

(Directory Continued on Next Page)

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 Nottingham: Byron Chapter
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 Amlens (Somme): Amlens Pronaos
 Angers (Maine-et-Loire): Alden Lodge
 Angoulême (Charente): Isis Pronaos
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 Cayenne: Pythagore Pronaos
- GABON**†
 Libreville: Anaxagore Pronaos
- GERMANY**
 Grand Lodge of AMORC of Germany, 757 Baden-Baden 2, Lessingstrasse 1, West Germany. Other subordinate bodies of the Grand Lodge of Germany will be found under the countries indicated by this symbol †
 Berlin: Echnaton Pronaos
 Bielefeld: Nikolaus Kopernikus Pronaos
 Bremen: Jakob Boehme Pronaos
 Dortmund: Heinrich Khunrath Chapter
 Düsseldorf: Johannes Kepler Pronaos
 Frankfurt am Main: Michael Maier Chapter
 Hamburg: D.O.M.A. Chapter
 Hannover: Leibniz Pronaos
 Kassel: Meister Ekkehard Pronaos
 Kiel: Saint Germain Pronaos
 Köln: Empedokles Pronaos
 Mannheim-Ludwigshafen: Nofretete Pronaos
 Munich: Kut-Hu-Mi Chapter
 Nürnberg: Johannes Kelpius Pronaos
 Saarbrücken: René Descartes Pronaos
 Stuttgart: Simon-Studion Chapter
 Würzburg: Helios Pronaos
- GHANA**
 Accra: Accra Chapter
 Kumasi: Kumasi Pronaos
 Sunyani, B.A.: Sunyani Pronaos
- GUATEMALA**
 Guatemala: Zama Lodge
 Quezaltenango: Mahatma Gandhi Pronaos
- HAITI**
 Cap-Haitien: Cap-Haitien Chapter
 Port-au-Prince: Martinez de Pasqually Lodge
 Saint-Marc: Saint-Marc Pronaos
- HAUTE-VOLTA**
 Bobo-Dioulasso: Platon Pronaos
 Ouagadougou: Jeanne Guesdon Pronaos
- HONDURAS**
 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 AMORC of Italy, 7 Via Ximenes, 00197
- IVORY COAST, REPUBLIC OF**†
 Abidjan: Raymond Lulle Lodge
 Bouaké: Robert Fludd Chapter
 Daloa: Hieronymus Pronaos
 Korhogo: Yves Nadaud Pronaos
 Yamoussoukro: Edith Lynn Chapter
- JAMAICA**
 Kingston: Saint Christopher Chapter
- LEBANON**
 Beyrouth: Beyrouth Pronaos
- MALAYSIA**
 Kuala Lumpur: Kuala Lumpur Chapter
- MARTINIQUE**†
 Fort-de-France: Amon-Ra Chapter
- MAURITANIA, ISLAMIC REPUBLIC OF**†
 Nouakchott: Chephren Pronaos
- MEXICO**
 Acapulco, Guerrero: Acapulco Pronaos
 Ensenada, B. C.: Alpha-Omega Pronaos
 Guadalajara, Jalisco: Guadalajara Pronaos
 Juarez, Chih.: Juarez Chapter
 Matamoros, Tamps.: Aristotle Pronaos
 Mexicali, B. C.: Chichen-Itza Pronaos
 Mexico, D. F.: Quetzalcoatl Lodge
 Monclova, Coah.: Monclova Pronaos
 Monterrey, N. L.: Monterrey Lodge
 Nueva Rosita, Coah.: Rosita Pronaos
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
 Puebla, Pue.: Tonatiuh Pronaos
 Reynosa, Tamps.: Reynosa Chapter
 Saltillo, Coah.: Saltillo Pronaos
 Tampico, Tamps.: Tampico Chapter
 Tijuana, B.C.: Cosmos Lodge
 Veracruz, Ver.: Zoroastro Chapter
- MONACO**
 Monte Carlo: Heracles Chapter
- MOROCCO**†
 Casablanca: Nova Atlantis Lodge
- NETHERLANDS**
 Grand Lodge of AMORC of the Netherlands, AMORC, P.O. Box 7031, The Hague, Holland
 Amersfoort: Osiris Chapter
 Amsterdam: Jan Coops Chapter
 Eindhoven: Horus Pronaos
 Groningen: Cheops Pronaos
 Heerlen: Maat Pronaos
 Rotterdam: Spinoza Pronaos
 The Hague: Isis Chapter
- NETHERLANDS ANTILLES**
 St. Nicolas, Aruba: Aruba Chapter
 Willemstad, Curaçao, Curaçao Chapter
- NEW ZEALAND**
 Auckland, Auckland: Auckland Lodge
 Christchurch, Canterbury: Christchurch Pronaos
 Hastings: Hawke's Bay: Hastings Pronaos
 Wellington, Wellington: Wellington Chapter
- NICARAGUA**
 Managua: Martha Lewis Chapter
- NIGER, REPUBLIC OF THE**†
 Niamey: Niamey Pronaos
- NIGERIA**
 Aba: Socrates Chapter
 Abonnema-Degema: Abonnema-Degema Pronaos
 Akure: Akure Pronaos
 Ashaka: Ashaka Pronaos
 Benin City: Benin City Chapter
 Calabar: Apollonius Chapter
 Enugu: Kroomata Chapter
 Ibadan: Alcin Chapter
 Lagos: Isis Lodge
 Nsukka: Nsukka Chapter
 Onitsha: Onitsha Chapter
 Opo: Opo Pronaos
 Owerri: Owerri Pronaos
 Port Harcourt: Thales Chapter
 Sapele: Sapele Pronaos
 Umuahia: Umuahia Pronaos
 Uyo: Uyo Pronaos
 Warri: Warri Chapter
 Yola: Yola Pronaos
- PANAMA**
 Colón: Colón Pronaos
 David: David Pronaos
 Panama: Panama Lodge
 Puerto Armuelles: Puerto Armuelles Pronaos

(Directory Continued on Next Page)

PERU
 Chiclayo: Chiclayo Pronaos
 Iquitos: Iquitos Pronaos
 *Lima: AMORC Lodge of Lima

PHILIPPINES, REPUBLIC OF THE
 Quezon, City of: Philippine Pronaos

REUNION, ISLE OF†
 Saint-Denis: Maat Pronaos
 Saint-Pierre: Pax Cordis Pronaos

RHODESIA
 Salisbury: Flame Lily Chapter

SCOTLAND
 Glasgow: Clydesdale Pronaos

SENEGAL†
 Dakar: Karnak Chapter

SIERRA LEONE
 Freetown: Freetown Pronaos

SINGAPORE
 Singapore: Singapore Chapter

SOUTH AFRICA, REPUBLIC OF
 Bloemfontein, O. F. S.: Bloemfontein Pronaos
 Cape Town, Cape Province: Good Hope Chapter
 Durban, Natal: Natalia Chapter
 Johannesburg, Transvaal: Diogenes Pronaos
 *Johannesburg, Transvaal: Southern Cross Lodge
 Port Elizabeth, Cape Province: Port Elizabeth
 Pronaos
 Pretoria, Transvaal: Pretoria Pronaos
 Retreat, Cape Province: Esperanza Chapter
 Springs, Transvaal: Springs Pronaos

SUBINAME
 Paramaribo: Paramaribo Chapter

SWEDEN
 *Grand Lodge of AMORC of Sweden,
 260 82 Skelderviken, Box 30
 Göteborg: Göteborg Chapter
 Malmö: Heliopolis Chapter
 Stockholm: Achnaton Chapter
 Västerås: Västerås Pronaos
 Vetlanda: Smolandia Pronaos

SWITZERLAND
 Basel: Dr. Franz Hartmann Pronaos‡
 Bern: Ferdinand Hodler Pronaos‡
 *Geneva: H. Spencer Lewis Lodge‡
 *Grandson (via Lausanne and Neuchatel): Pax
 Cordis Lodge‡
 La Chaux-de-Fonds: Tell el Amarna Pronaos‡
 Ticino: Leonardo da Vinci Pronaos
 Zurich: El Moria Chapter‡

TCHAD†
 Fort-Lamy: Copernic Pronaos

TOGO, REPUBLIC OF†
 Aneho: Héraclite Pronaos
 Atakpamé: Vintz Adama Pronaos
 Lama-Kara: Le Verseau Pronaos
 *Lomé: Francis Bacon Lodge
 Palimé: Socrate Pronaos
 Sokoda: H. Spencer Lewis Pronaos
 Tsévié: Socrate Pronaos

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

UNITED STATES

ALABAMA
 Birmingham: Birmingham Pronaos

ARIZONA
 Phoenix: Phoenix Chapter

CALIFORNIA
 Belmont: Peninsula Chapter
 Fontana: Inland Chapter
 *Long Beach: Abdiel Lodge
 *Los Angeles: Hermes Lodge
 Monterey: Monterey Pronaos
 *Oakland: Oakland Lodge
 Pasadena: Achnaton Chapter
 Sacramento: Clement E. Le Brun Chapter
 San Diego: San Diego Chapter
 *San Francisco: Francis Bacon Lodge
 San Luis Obispo: San Luis Obispo Pronaos
 Santa Cruz: Rose Chapter
 Santa Rosa: Santa Rosa Pronaos
 *Sepulveda: San Fernando Valley Lodge
 Stockton: Stockton Pronaos
 Vallejo: Vallejo Chapter
 Whittier: Whittier Chapter

COLORADO
 Denver: Rocky Mountain Chapter

CONNECTICUT
 Bridgeport: Bridgeport Pronaos

DELAWARE
 Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA
 Washington: Atlantis Chapter

FLORIDA
 Fort Lauderdale: Fort Lauderdale Chapter
 *Miami: Miami Lodge
 Orlando: Orlando Pronaos
 St. Petersburg: Aquarian Chapter

GEORGIA
 Atlanta: Atlanta Chapter

HAWAII
 Honolulu: Honolulu Pronaos

ILLINOIS
 *Chicago: Nefertiti Lodge

INDIANA
 Evansville: Evansville Pronaos
 Hammond: Calumet Chapter
 Indianapolis: Indianapolis Chapter
 Terre Haute: Franz Hartmann Pronaos

KANSAS
 Wichita: Wichita Pronaos

KENTUCKY
 Louisville: Bluegrass Pronaos

LOUISIANA
 New Orleans: New Orleans Pronaos

MARYLAND
 *Baltimore: John O'Donnell Lodge

MASSACHUSETTS
 *Boston (Allston): Johannes Kelpius Lodge

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

MINNESOTA
 Minneapolis: Essene Chapter

MISSOURI
 *Saint Louis: Saint Louis Lodge

NEVADA
 Las Vegas: Las Vegas Pronaos
 Reno: Reno Pronaos

NEW JERSEY
 Newark: H. Spencer Lewis Chapter
 Trenton: Trenton Pronaos

NEW MEXICO
 Albuquerque: Albuquerque Pronaos

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

NORTH CAROLINA
 Raleigh: Triangle Rose Pronaos

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

OKLAHOMA
 *Oklahoma City: Amenhotep Lodge

OREGON
 Eugene: Emerald Pronaos
 *Portland: Enneadic Star Lodge

PENNSYLVANIA
 Allentown: Allentown Chapter
 *Philadelphia: Benjamin Franklin Lodge
 *Pittsburgh: First Pennsylvania Lodge

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

RHODE ISLAND
 Pawtucket: Roger Williams Chapter

TENNESSEE
 Nashville: Zoroaster Pronaos

TEXAS
 Amarillo: Amarillo Pronaos
 Austin: Sa Ankh Pronaos
 Corpus Christi: Corpus Christi Chapter
 *Dallas: Triangle Lodge
 Houston: Houston Chapter
 Odessa: Permian Basin Pronaos
 San Antonio: San Antonio Chapter

UTAH
 Salt Lake City: Diana Chapter

VIRGINIA
 Norfolk: Tidewater Pronaos

WASHINGTON
 *Seattle: Michael Maier Lodge

WISCONSIN
 Milwaukee: Karnak Chapter

URUGUAY
 *Montevideo: Titurel Lodge

VENEZUELA
 *Barquisimeto: Barquisimeto Lodge
 *Caracas: Alden Lodge
 Maiquetia: Plotino Maiquetia Chapter
 *Maracaibo: Centi Lodge
 Maracay, Aragua: Lewis Chapter
 Mérida, Mérida: Dalmau Pronaos
 Puerto Cabello: Puerto Cabello Chapter
 Puerto La Cruz, Anzoátegui: Delta Pronaos
 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
 San Felix, Bolivar: Luz de Guayana Pronaos
 *Valencia, Carabobo: Valivdar Lodge
 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

The myth of the dragon (from the Greek *drakon*, meaning *snake*) is one common to the folklore of innumerable peoples. Originally conceived of as a short-tempered, oversized sea serpent, the dragon soon spawned land-roaming, fire-breathing varieties. Hostile to man, the fabulous beast became the symbol of evil incarnate; a monster whose sole purpose in life was to wreak havoc, gobble maidens, and be slain by a true-blue hero like Perseus or St. George.

For the Chinese and Japanese, however, dragons were completely different creatures; generally benevolent and powerful spirits of the air, sea, and earth, they were responsible for the proper functioning of natural phenomena. This attitude persists still, something illustrated by the fact that for a recently made Japanese movie depicting an encounter between a dragon-like being and a giant ape, two different endings were made: one for Western audiences, in which the ape destroys the giant reptile, and another for Japanese audiences, in which the dragon wins the final battle.

Is the dragon myth wholly groundless? Paleontology has demonstrated to everybody's satisfaction that there once existed great animals which could have qualified—quite handily—as dragons; but the trouble is they all became extinct some seventy million years before anything which even resembled a man walked the Earth. Even so, could not such a creature have existed within historical times? And if so, could it not exist still?

Until the latter half of the nineteenth century, when maps were still being printed with areas labeled "unexplored," the possibility that there might exist forms of life that had survived from Mesozoic times was seriously considered. Central Africa looked especially promising in this respect because of its damp, tropical characteristics but, alas, although strange creatures like the okapi, the giant forest hog, and others were discovered, no dragons from a prehistoric past came to light.

Of course, dragons originally were sea serpents, and since we still know more about the surface of the Moon (especially now) than we do about the seabeds, it is not unlikely that there may be some forms of life lurking about the murky depths we know nothing of—some perhaps gigantic.

The existence of the kraken, or giant squid, mentioned in myth and legend for centuries, was not substantiated until the 1870s. In 1930, for example, a Danish research ship caught an eel larva in the area of Cape Hope. It was identical to any other eel larva in all

respects except one: instead of measuring two and three-quarters or three and one-half inches (seven or nine centimeters) in length, it was almost six and one-half feet (two meters) long. Since regular eels reach an adult size of about three to five feet (ninety centimeters to one and one-half meters), it is not unlikely that somewhere there may be a type of eel with an adult length of sixty or one hundred feet (eighteen or thirty meters).

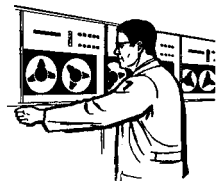
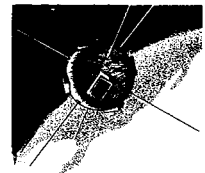
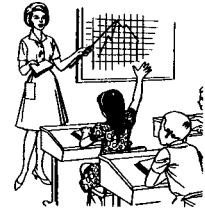
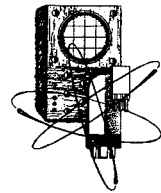
Then (lest we forget!), there is Nessie. Loch Ness is a lake in Scotland where, since 1896, a creature somewhat resembling a plesiosaur has been seen swimming. Since that first sighting, Nessie, as this inhabitant (or inhabitants) of the lake has come to be affectionately called by the residents of the area, has appeared often and been photographed frequently, unfortunately always with blurry results—it is hard to hold a camera steady under those circumstances.

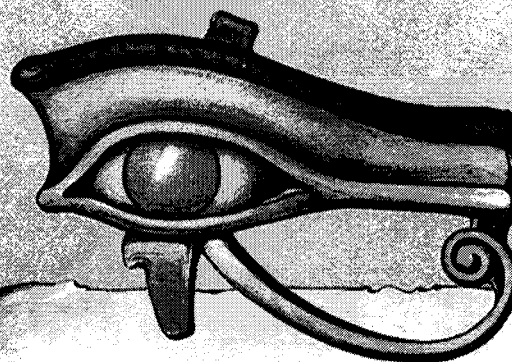
In 1954, a fishing trawler picked up an unusual sonar signal which indicated that something too large and fast to be a fish was swimming 90 fathoms (165 meters) below. In 1960, sonar showed that there might be as many as five Nessies. Photographs taken that same year were analyzed by Royal Air Force experts who concluded they showed something which was about six and one-half feet (two meters) wide, five feet (one and one-half meters) high, some ninety-two feet (twenty-eight meters) long . . . and alive.

Now, a whiskey firm has organized a contest to find Nessie, offering a 2.4 million-dollar reward to whoever captures the elusive creature. Naturally, the organizers of the event wanted to be covered in case Nessie is captured and the reward has to be paid, so they went to (who else?) Lloyd's of London, the world-famous insurance underwriters, noted for their willingness to cover practically any risk.

In the beginning, Lloyd's was somewhat reticent about the whole affair, but after rumors of cowardice on the part of the staid organization started circulating, Roy Lyett, a broker of their livestock section, agreed to go ahead with the stipulation that in order to qualify for the reward, should Nessie be found and captured, she (or he) must be at least twenty feet (six meters) long, and be certified by experts as being the creature which has baffled scientists and observers for so many years.

Perhaps the peal of the Lutine bell at Lloyd's will be heard once again during the course of this, our brave new era.—AEB





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

Begin the morning by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me, not [only] of the same blood or seed, but that it participates in [the same] intelligence and [the same] portion of the divinity, I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him.

—MARCUS AURELIUS, 121-180 A.D.
Thoughts

We are giving small instructions, while professing to educate an orator; but even studies have their infancy; and as the rearing of the very strongest bodies commenced with milk and the cradle, so he, who was to be the most eloquent of men, once uttered cries, tried to speak at first with a stuttering voice, and hesitated at the shapes of the letters. Nor, if it is impossible to learn a thing completely, is it therefore unnecessary to learn it at all.

—QUINTILIAN, c. 68 A.D.
The Ideal Education

