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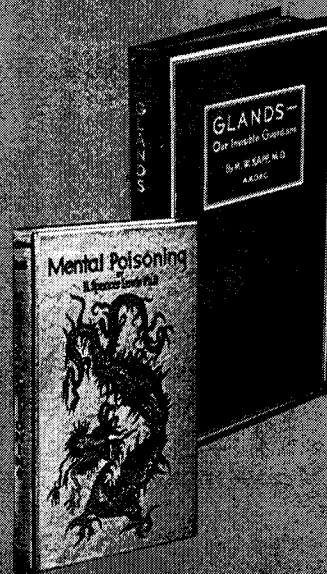
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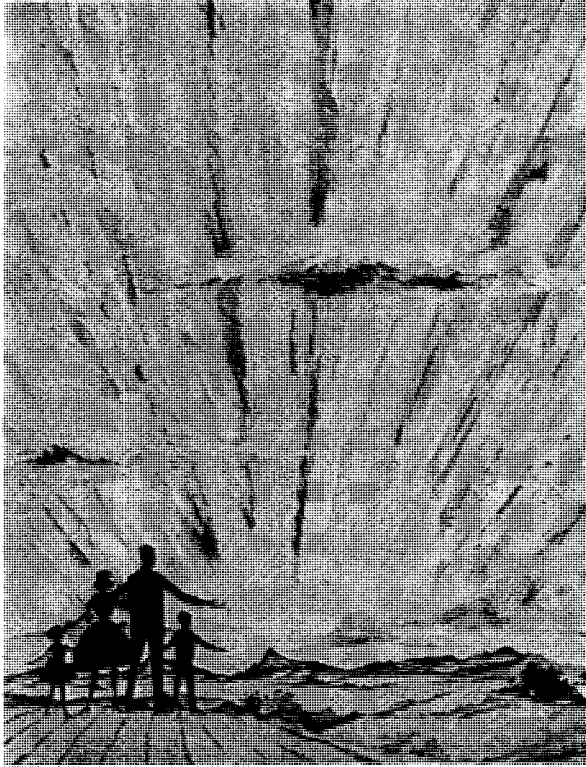
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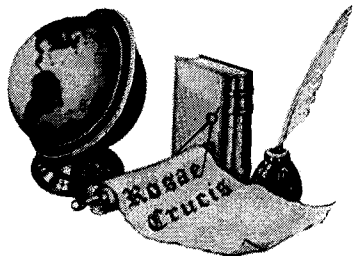
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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

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The Rosicrucian Order, which exists throughout the world, 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 everyone 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 affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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THE ANCIENT WILDERNESS

Situated in a remote region of the sunbaked Moab desert of Israel is this centuries-old monastery. This arid area was the wilderness which the Israelites crossed in their exodus from Egypt. They sought the land of "milk and honey." The oasis of ancient Jericho was referred to by this name. The ruins of Jericho are perhaps of the oldest city known to modern man. A series of cities were built upon the ruins of others dating back to neolithic times.

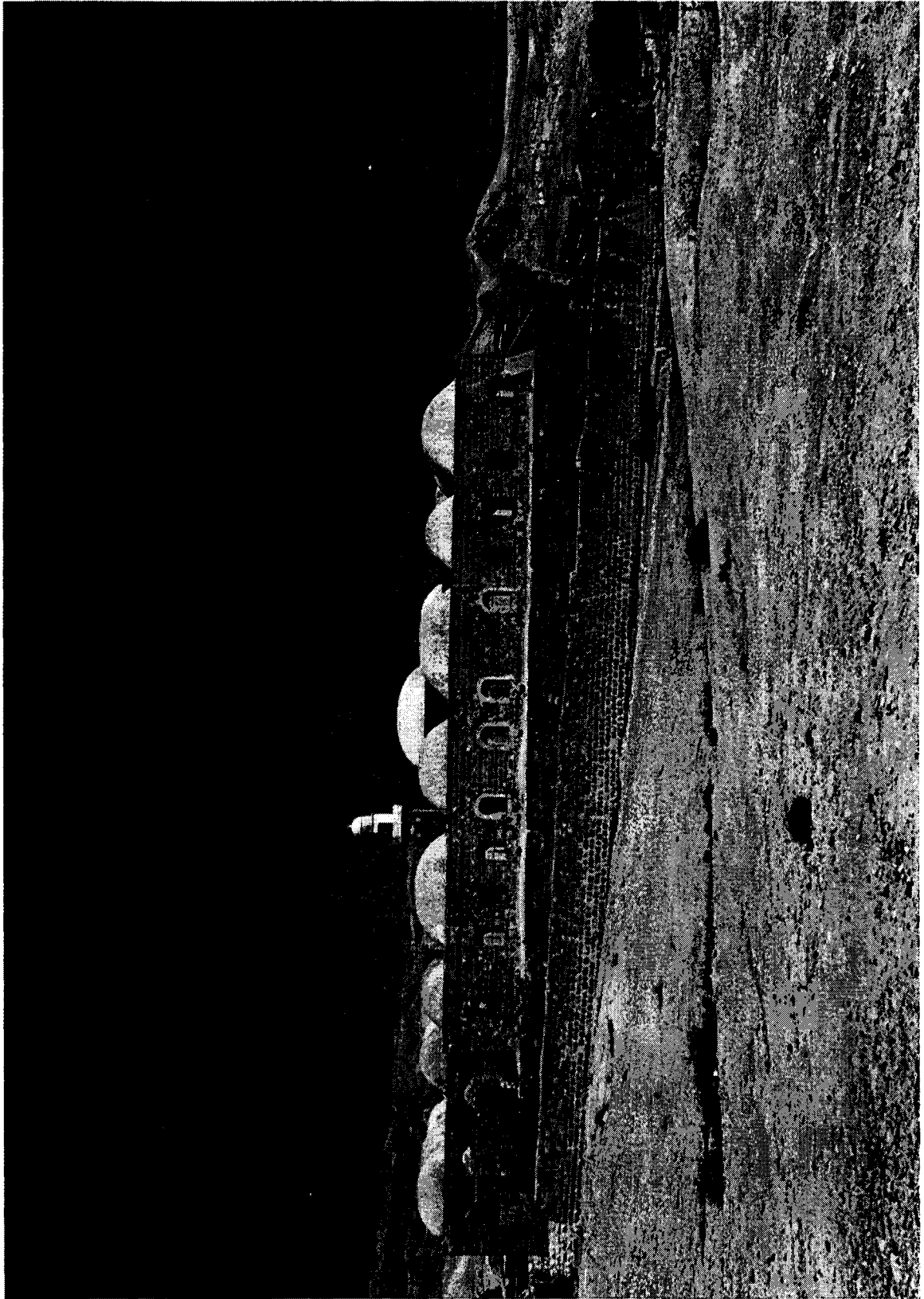
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THOUGHT OF THE MONTH

By THE IMPERATOR

CREATIVE POWER AND ITS FUNCTION

THE CREATIVE power of man has long been extolled as his distinguishing characteristic. Technically, man as we know him is called a *Homo sapiens*. This means a discerning, thinking being. His predecessor existing for eons of time is referred to as the *Homo erectus*. This name alludes to a manlike being that walked erect. *Homo erectus* had facial and other general physical qualities similar to the *Homo sapiens*.

One thing, however, set the *erectus*, the apelike man, apart from *Hominidae*—that is, the human species: It is that there is no evidence that he had artifacts. There are no objects found with the *Homo erectus* indicating creative skill or ability; in other words, he apparently had no hand axes, stone or flint knives, or utensils. He was not a creative being over the many hundreds of thousands of years that he roamed the earth.

If creative power is the prominent attribute of true man, then how do we define it? Creative power is the application of the mental and physical forces of man to shape the conditions and things of the world to his liking. There are three points evident in this definition: First, there is the end; that is, the objective that is desired. Second, there is a force or power which is to be exerted; such is to become the means, or instrument, for attaining the end. Third, there is the substance or condition which is to be acted upon by the force.

Although all three points or elements are necessary, they fall into a relative scale of values; in other words, one precedes the other in the importance of creative power. The first in importance is the *idea*; it is that which is conceived as the objective to be attained and concentrates the power of the mind and body in an outward or external direction. The concentration of this personal

power toward the conceived objective is always consciously done. We must experience our personal power, mental or physical, acting on the second part—namely, the world outside.

But there is more to the first point or idea. How does the idea arise? Why do we want to create—that is, bring some thing or condition into existence? Let us cite some examples for analysis. One man conceives the construction of a great dam; another wants to paint a tropical sunset; still another desires to compose a poem of ecstasy or a stirring musical composition.

The first, the building of the dam, has a utilitarian motivation. It is the fulfillment of a *need* to impound water against flooding or perhaps for irrigation or electrical power. This kind of creative desire arises out of the interaction of man's physical being upon his environment. It is the need for security, sustenance, and comfort. We may sum up such creative impulses as being caused by a sense of need.

Cohesive Desire

The second example of the creative impulse, the painting of a sunset, is the attempt to capture an experience. Man discovers a harmonious response, a sympathetic bond between himself and nature. He wants to isolate this particular experience so that he may enjoy it and share it with others as well. We can then sum up the cause of this second kind of creative desire as *cohesive*. It is an intimate sense of attraction to nature which man wishes to preserve.

The third kind of creative impulse, such as writing poetry or composing music, is the subconscious urge for expression. It is the inner self, seeking

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entity, wishing to be symbolically recognized. This is also evident in abstract paintings which have no direct relationship to the objective world. We may sum up this type of creative idea with the word *identity*. This means a striving for the identity of the whole self.

Potential Energy

Let us now advance beyond the initial idea to the force or power to be exerted. The initial creative idea itself is an energy. It is a neural energy located within the associations and matrix of the brain cells. To borrow a term of physics, it is a *potential* energy. This means that the idea itself is capable of producing work but has not yet accomplished it. How do we transform this energy into a force? And further, what do we mean by force? Physics gives a good definition of force: "Force is that action by means of which the state of rest or motion of a body is changed." The energy of the idea must become intensified. This is done by mentally concentrating on the creative idea. The idea must be perfected in the mind; it must be seen as a rational whole, not just a phantasy. More specifically, the idea must have a reasonable possibility of fulfillment in the consciousness.

Such a comprehensive idea is an experience. It is the equivalent of a perceptive experience; that is, like something that has actually been seen or heard. As a mental or inner experience, it produces emotion, feeling, and sensation. We all know how we may be stimulated by one of these types of creative ideas. We have a feeling of exhilaration. It is a sensation that is provocative of intellectual and bodily action. It is at this point that *force* begins; that is, the possibility of extending and applying the personal power.

The exhilaration produced by the creative idea and the emotional stimulus constitutes a *drive*. It is not an instinctual drive such as the biological ones of the appetites. It is one that we have virtually produced by our own creative ideas. This drive, this concentrated energy produces a nervous and muscular tension which must be

dissipated or released, or it will produce a restlessness. But here certain problems arise.

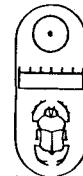
The creative power has been aroused by thinking about the idea in its entirety; for example, the thinking of the building of the dam or the composition of the poem. This power must now be directed to the third condition of creation. It has to be manifested in substance; that is, brought into existence in the external world. But the power will be dissipated and wasted if it is applied to things which are not directly related to the initial creative idea.

It is here that the reason must be imposed if the creative idea is to be successfully applied. The initial creative idea must now be dissected and analyzed in relation to that which will objectify it. The drive, the enthusiasm may cause us to act before we are ready to properly manifest the idea. Take the creation of the poem, for example. It should not be just a gushing fount of words that subjectively satisfies us. It should not be just a random release of the creative power. To have true creative existence the poem must be capable of communicating to other persons. If it does not communicate, it has not really been creative; in other words, one has not created if the original idea and the expression of it do not correspond.

Progression

This breaking down of the initial creative idea into progressive stages of external development does not lessen the creative power. If each progression, each stage, is carefully thought about as it is developed its proper relationship is then realized. The enthusiasm and the creative power are thus sustained. It is like finding and realizing the proper parts of a jigsaw puzzle. If this careful relationship of the creative power to the conditions and things of the world where it must manifest is not maintained, frustration will arise. With frustration, we know the drive, the enthusiasm diminishes; the creative power engendered by the original idea wanes.

We began by considering the creative impulse as consisting of three general classes of desires. The first was *need*.
(continued overleaf)



The second was *cohesive*, or a feeling of unity with the world. The third we said was *identity*. The latter is a conscious urge toward further expression of the self. The first class of creative impulse, need, is most common. It is quite evidently displayed in the world of invention, science, and technology.

The second class of creative impulse, cohesive, is of a higher category. It is more than just a recognition of the material substances of the world as a necessity or need. Rather, it senses something ethereal behind the physical world. It is a consciousness of a kind of cosmic order manifesting as beauty in nature. The person experiencing this wants to extract this harmony, this beauty. In so doing he gratifies a part of self that is not satisfied by the mere satisfaction of need. As the philosopher Immanuel Kant said of true art, it is purposiveness without purpose, the desire for beauty without dependence upon a particular thing.

We have said that the third class of creative impulse is the desire for identity. This is the highest creative function of all. It not only includes the creation of great musical compositions and poetry, it also includes mysticism and philosophy. With this type of creative idea, the individual reaches into the substrata of his being to experience oneness with the whole human race. He goes even further—he senses within himself the very rhythm of the life force. At times he conceives himself as being united with the Infinite.

With this third class of creative ideas the identity of the individual is no longer just his ordinary personality. Self to

him becomes the very greatness which he has experienced. The self now has a larger, a more expansive identity. He creates in music, literature, and abstract forms what he feels. Moreover, he wants others, not just himself, to realize what he and all humanity stand for.

In some persons all three of these examples of creative power are evident. In others we find just one or two are exhibited. In the Rosicrucian Egyptian Museum are to be seen examples of the evolution and expansion of man's creative power. We see, for example, in one gallery rows of prehistoric pottery from 8,000 to 10,000 years old. These were made very crudely over an open fire. They were made by hand before shaping by means of a potter's wheel came into use. The tops are oxidized—blackened by the heat. They were created to satisfy a *need*, for utility only.

Then, walking along the gallery, we see a representation of pottery made centuries later. We find a definite change in the display. There is a variety of forms and striping simulating a basket weave. Some are painted with earth colors in broad bands. This is a step upward and is an expression of the second class of creative power. It is cohesive—an attraction to and a copying of the symmetry of nature. It is an attempt at decoration and art.

Then we see a display of the symbolical type of pottery. This display represents gods and mythical characters that depict man's drawing out of himself feelings and creating with them a new identity for self. These artifacts portray his inner experience which the physical being cannot alone express.



MAN, BUSY with the advancements of science, has emphasized the objective side of life and made the mystical concept secondary. Very few have a clear idea of mysticism unless they relate it to something fantastic or to some religious doctrine; nevertheless, the better man relates himself to the universe as a whole, the better he can understand the purpose of the universe and the purpose of his own life. If he thinks of God as the One Soul and of all men as the *many in One*, he comes to an understanding of his relationship with the Cosmic.

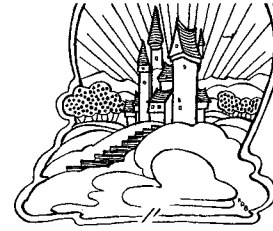
Consciousness is awareness; awareness is knowledge; knowledge is understanding. By becoming aware of the Cosmic and its principles, man comes to understand himself—to understand that he is the potential of all that there is; that the universe is God and that God is the universe; that man is the channel through which the Divine manifests. Mysticism, therefore, should rightly be man's prime study.

—MILDRED C. BELL, F. R. C.



The Elements of Courage

by J. L. SMITH



THERE IS a human quality valued so highly that medals are awarded for possessing it. Sometimes, even monuments are erected, for such is the quality of courage.

How can we recognize whether or not we have courage? To know whether we have it or the capabilities of acquiring it first demands that we understand what courage is.

In my career as a law enforcement officer, I have had many opportunities to witness physical courage. Later on, as I advanced in my profession, I had opportunities to witness an entirely different but equally important kind of courage. This article is an attempt to identify the different kinds of courage and give them meaning.

When I first became interested in courage as a human quality, I decided that the first thing to do was to define it. What did the word *courage* mean to me? My definition was something like, "the will to do a thing even though you fear the consequences." That definition is probably accurate as far as it goes, but it is far too simple.

The Chief of Police of a western city said that courage is, "simply living up to one's own convictions." He thinks that courage is a label that should not always be pinned on acts of apparent heroism.

To illustrate his point, he said that he was a passenger in a helicopter a few years ago when it crashed and burned. He and several other passengers got clear of the craft after impact, suffering only minor injuries. Then, someone realized that a female passenger was missing. The Chief and another male survivor returned to the burning helicopter and found the woman was caught in her seat belt. They removed her to safety before she was badly burned.

The Chief said that, as far as he was concerned, his part in the rescue was an automatic reaction. He had given no thought to the danger involved. Therefore, what he did was not a courageous act. I think that I would disagree with him, but his observation is an interesting one.

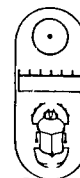
A church leader with whom I discussed the subject said that "courage is simply doing that which does not conform with that which is generally accepted." He said that it takes real fortitude to do something you know people will look upon with disfavor.

From all of the foregoing, it appears that courage is the ability to do something effectively in spite of the danger or the consequences which might result. A courageous person is one who can look at danger, realize the possible consequences, and still not turn away. However, his course of action must have a purpose. Bravery without purpose is more likely to be called *recklessness*.

It is generally accepted that there are two kinds of true courage: physical courage, when life and limb may be in jeopardy, and moral courage, when a person's self-esteem and personal reputation are in the balance. There are undoubtedly many people who have physical courage but not moral courage, and vice versa.

How important is physical courage? It has been said that acts of violence here at home and in foreign countries are getting to be a status symbol because certain groups believe that violent acts symbolize courage. I cannot agree with that in every instance because, as stated before, for an act to be courageous it must have a *valid* purpose.

For example, I once knew of a police officer who suddenly, and without any



apparent reason, became quite brave in the execution of his police duties; that is, he started throwing caution to the winds and doing things that were as foolish as they were brave. Then, as suddenly as the bravery had started, it ended. The officer reverted back to being a good but reasonably cautious and prudent policeman.

The mystery was solved in my own mind when I learned that during his period of bravado the officer had been having personal difficulties. The truth was that during the time he was having the problems he did not really care whether he lived or died. His bravery lacked real purpose and was not courage in its truest sense.

There was a news report some time ago which reported that a frail little woman had killed a bear with an ax. That sounds very unlikely until it is explained that she did it to save her child from being mauled to death by the bear. This is an example of true physical courage. It had high purpose, and there was certainly a knowledge of the danger involved.

What about moral courage? The late President John F. Kennedy wrote a whole book about it. Most of us value approval by our peers so highly that it takes great courage to do a thing at the risk of losing that approval.

Moral courage is the quality that most of us nowadays are most concerned about. It is usually manifested when we are under great pressure to do a thing we do not believe is right. It is manifested when we put our own self-

respect ahead of what others may think or say about us. Regardless of their approval or disapproval, to have moral courage is to have character.

Whenever you hear of someone doing or not doing a thing that is expected of him it might be a good idea to wonder about it. If you knew his real reason for doing what he did, you might decide that he was showing courage instead of cowardice or indifference.

This article has examined courage in many of its facets. Two kinds of true courage have been identified and have been found to have two elements in common: a valid purpose, and a knowledge and fear of the consequences. These two elements must be present whether we are talking about physical courage or moral courage.

Now, back to the question that was asked at the beginning of this article: How can we recognize whether or not we have courage? Think back over your experiences. Pick out something you did that you think may have been courageous. Apply this test: Was there a good, honest, and valid reason for acting as you did? Were you fearful of the consequences? If your answer to these questions is *yes*, you may feel reasonably sure that you do have courage.

Medals are awarded to some people who have great courage, and sometimes statues are erected in their honor. However, most of us can go through life content when we know that we can summon forth courage *when* and *if* it is needed.

Exhibition of Paintings

During June and July, the paintings of Russell Tripp, West Coast artist who is unique in style and draughtsmanship, were presented in the Art Gallery of the Rosicrucian Egyptian Museum. His works have been highly praised for their emotional content and subject matter, and his versatility in landscape, seascape, portraiture, and still life, all of which are often combined in an unusual style, is apparent. "Romantic Realism," the term which Mr. Tripp's style and technique have evoked, was well represented in the meticulously detailed paintings on display.

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MEDITATION
Russell Tripp

[8]



REALITY, ACTUALITY, AND MENTAL MAPS

THE HISTORY of modern experimental psychology is closely tied to the investigation of how the human organism perceives its environment. The first formal psychological laboratory was established in Leipzig, Germany, by Wilhelm Wundt in 1879. Among the major topics of research at that laboratory was the study of the senses, and especially of vision. Many of the eminent American psychologists around the turn of the century were Wundt's students and they later established their own psychological laboratories at universities throughout the United States. Not surprisingly, a great deal of early psychological research in the United States dealt with various problems in perception.

Of particular interest to many researchers were the many visual illusions known to exist. Visual illusions are defined as misinterpretations of the relationships among visible objects so that what is perceived by the mind does not correspond to physical actuality. The existence of these illusions required psychologists, almost from the beginning, to make a distinction between physical actuality and subjective reality—a recognition of the fact that what the mind understands from interpreting the physical energy received by its sense organs often does not correspond to the actual physical characteristics of the objects being perceived.

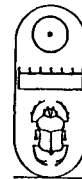
Although a great deal of research has been conducted on known illusions, the principles involved in many of them are still not clearly understood and even more illusions have been discovered or created throughout the years of research. This entire period of research has been characterized by a heavy emphasis on the physical characteristics of the object being perceived, while the characteristics and actions of the perceiver have been largely ignored.

In the years since World War II, a distinct shift in the research emphasis and theoretical approaches to the perceptual process has taken place. Social and cognitive psychologists have increasingly emphasized the idea that the perceptual process is an interpretive, decision-making one, and is directed at giving meaning to incoming stimuli, so that the perceiver can then interact intelligently with the environment.

Within this theoretical context, perception is conceived of as a process of categorizing objects according to certain of their attributes or characteristics which provide meaning to an individual in terms of how he should act toward the objects. Thus, perception is a decision process whereby an individual attends to specific "signals" reaching the sense organs and gives them meaning by assigning them to a specific cognitive category. For example, if I see a spherical object which is red and rather shiny hanging from a tree, I might assign it to the category "apple" or "fruit." I have given some meaning to the complex set of vibrations coming from that object so that I can decide what action to take toward the object.

Process of Comparison

The process of categorization permits a simplification of the complex set of vibrations constantly being received by the sense organs. No two apples are identical, yet I can act intelligently toward all apples I come in contact with because I have categorized them in a way meaningful to me. I have done this by selectively paying attention to similarities and differences among certain signals received by my sense organs, while completely ignoring others. Similarly, objects that are alike can be distinguished by placing them in appropriately different categories. Thus, an unblemished apple may be categorized as "edible," while a similar one with a



brown hole in it may be categorized as "inedible." Objects are placed into specific categories by observing their similarity to or difference from other stimuli previously perceived. In other words, perception is, to a great extent, a process of comparison.

Categories can be thought of as existing within a cognitive structure or *mental map* which allows the many categories to exist in meaningful relationships with one another. The development of cognitive categories and structures occurs as a result of learning and prior experience. Thus, an individual's cognitive map is constantly changing and evolving as he receives new information about his world, while at the same time these maps govern the manner in which stimuli are perceived and systematically distorted.

Although a fair amount of agreement on the more commonly used perceptual categories can be expected among individuals within a particular culture, no two people ever perceive the physical world in precisely the same manner. For example, some people organize the stimuli which reach them in rather simple terms, tending to see everything in extremes, while others have a much more complex structure and make much finer and more subtle distinctions among stimuli. Psychologists call this characteristic of mental structures *cognitive complexity*.

Veridicality

Psychologists use the term *veridicality* to express the agreement between our perception of the world around us and the actual world itself, that is, the agreement between actuality and our reality. So veridicality refers to the accuracy of a person's mental map. People differ greatly in the degree to which their perceptions are veridical. At least three broad sources of distortion can be identified.

First, the physical characteristics of the stimulus may interact with the physical characteristics of the human perceptual system in a way to cause systematic distortions such as visual illusions. Second, physical disorders of the human perceiver, such as blindness or nerve damage may cause distortions of perception.

Distortions from these sources can be partially overcome in a number of ways. Artificial devices such as glasses or hearing aids may help. Medical or surgical treatment may correct certain organic malfunctions of the body. When these procedures fail to eliminate perceptual distortions we can still get a more accurate picture of the world around us by proper use of information from other people with more adequate physical organs and by better understanding the physical properties of the world.

Sometimes when many people perceive the same object, they can pool their experiences and come up with an "average" perception that is more accurate than any one person alone would have been able to obtain. While this procedure is sometimes useful, it works only if there is no systematic distortion in everybody's perceptions. This procedure is also subject to other types of distortion such as social pressures to "see" what everyone else sees. We can also use a similar "pooling of experiences" procedure without involving other people by interacting repeatedly with the environment, thereby giving ourselves the opportunity to learn by our own mistakes.

Early Learning Experiences

But, ironically, learning represents a third and very important source of error and distortion in our cognitive maps. Some learning occurs through our trial-and-error interaction with the world about us, although a great deal is systematically and deliberately taught to us by our peers, our teachers, and especially by our parents while we are children. If these teachings are erroneous, then our own perceptions will tend to be incorrect. The tremendous impact that early learning experiences has on the way we perceive is reflected in the belief by many psychologists that information received early in the development of a cognitive category is much more influential in shaping it than later information. In other words, it is easier to mold a child's perceptions than to try to change those of an adult who has an already existing map of relatively complex and rigid categories.

But our cognitive maps do change. Cognitive categories, attitudes, stereotypes, and motives usually change slowly and reluctantly, but they do eventually change, when our contact with the world tells us that our perceptions are out of step with a changing actuality. But change can be painful and it requires a great deal of effort and energy, especially if our categories are rigid and inflexible and enmeshed in a complex net of interlocking categories. Thus, many people go out of their way to structure their lives so that they do not come in contact with information which might not confirm their cognitive maps. They cling tenaciously and desperately to their realities and ignore the actuality of their world.

As the gap between reality and actuality widens because of an inaccurate cognitive map, our ability to adequately interact with the world declines. Large and persistent discrepancies may result in mental anguish or pain which can result in various forms of physical distress and psychosomatic disorders. The natural tendency to avoid pain can result in more and more extreme forms of escapist behavior as the discrepancy between reality and actuality increases. Alcoholism, some forms of mental illness, and suicide are examples of extreme escapist behaviors. For others, however, this mental anguish eventually motivates not an escape reaction, but a *search* behavior, a desire and an attempt to find out what is wrong, to find the source of error, and to search for truth.

Several essentially mystical phenomena seem amenable to a basically psychological definition which uses the idea of cognitive maps. For example, the "obscure night" represents the point where actuality and reality are so completely unrelated to each other for an individual that the mental anguish is greatest and the world appears darkest. One's cognitive map is so inadequate a reflection of actuality that the individual can no longer function at all effectively. It is at this point where traditional

sources of information, learned through years of erroneous teaching are finally and completely rejected as a means of determining why the two worlds do not match. At the same time those sources of information traditionally rejected through erroneous teachings become acceptable as a possible alternative source of information.

"Changing one's consciousness" or "raising one's consciousness" refer to a changing or reorganization of one's cognitive structure to provide a different mapping of actuality. The idea of "raising" one's consciousness implies to the mystic that this new cognitive map is improved because it includes mystical and metaphysical concepts to help organize his or her perception of the world. In this light, a religious conversion could be defined as a very sudden and massive restructuring of major portions of one's cognitive map. Again, this change, to be of a religious or spiritual nature, would probably involve the use of religious or mystical concepts to help the individual deal with the world.

Because of the natural tendency for cognitive maps to change slowly and reluctantly, a sudden and extensive change must result from a great deal of motivational pressure such as that which would exist during a person's obscure night. Thus we would expect to find that conversions are usually preceded by a period describable as the obscure night. In fact, the extreme rigidity and inflexibility which characterizes most well-developed cognitive maps may make the obscure night absolutely necessary to develop enough motivational force to cause the cognitive map to change and to allow a person to finally glimpse truth.

—*Frater Benefactor*

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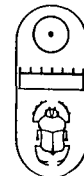
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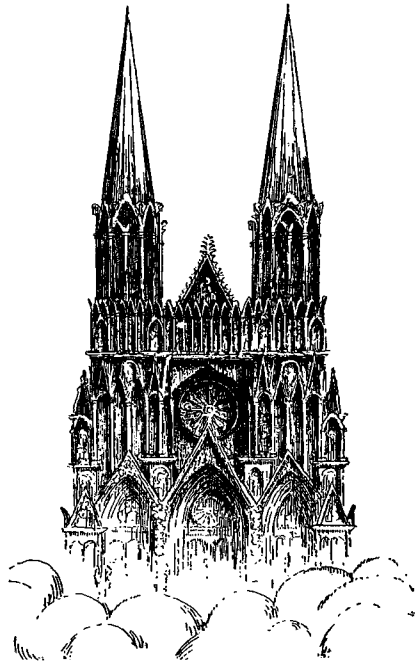
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When you are asked your country, never reply, "I am an Athenian" or "I am a Corinthian" but say, "I am a citizen of the world."

—SOCRATES





The Celestial Sanctum

CLARIFYING CONSCIENCE

by CHRIS. R. WARNKEN, F. R. C.

IN ALL probability, the majority of our readers will question the necessity or advisability of *clarifying* conscience. Yet, it must be recognized that there do exist differences of opinion as to the nature and purpose of conscience. There are those who think that conscience is a product or an intellectual function of man. Perhaps you are one of them. The philosopher Thomas Hobbes wrote, "For a man's conscience, and his judgment is the same thing, and as the judgment, so also the conscience may be erroneous." Hitler said, "I am liberating man from the degrading chimera known as conscience." Most of us have been taught from childhood that conscience is that mysterious "still small voice." Emmanuel Swedenborg said, "Conscience is God's presence in man."

The dictionary defines conscience as "the faculty by which distinctions are

made between moral right and wrong, especially in regard to one's own conduct, . . ." and "conformity in conduct to *the prescribed* moral standard." Actually, the true meaning is found in the Latin root of the word which is *conscire*, meaning *to know inwardly*.

In *Hamlet*, Shakespeare says, "Thus conscience does make cowards of us all; . . ." This brand of conscience is indeed "conformity in conduct to *the prescribed* moral standard." These moral standards are not known or recognized inwardly. Rather, they are recognized outwardly and *accepted* inwardly.

Many who deny any talent for salesmanship have thoroughly persuaded themselves intellectually to accept as good and right some position or stand in their life which, although contrary to their natural instincts, enables them to remain in the good graces of their religion, their government, or even their family. Quite often these persons are at a loss to understand the psychosomatic manifestations of rashes, ulcers, and headaches of which they are the constant victims. Somewhere deep within them is the suppressed and subjective awareness that they have deceived themselves. True conscience may be gagged but it may not be obliterated.

It may seem strange today, but the subject of conscience has very frequently been a source of agitation in religion and government. We are more accustomed to thinking of conscience as beyond dispute. "Liberty of Conscience" was the phrase to describe the natural right to accept and support whatever religious philosophy and whatever system of religious worship one might select according to one's *own* conscience.

In earlier days, it was the political government under which one lived that determined one's acceptable religious beliefs and the proper method of worship. It seems incredible today that at one time in history Gregory XVI declared in an encyclical, "From the polluted fountain of indifferentism flows that absurd and erroneous doctrine or rather raving . . . which claims and defends liberty of conscience for everyone. From this comes, in a word, the worst plague of all, namely, unrestrained liberty of opinion and freedom of speech."

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On the other hand, fortunately, there are those who have taught and defended the concept that true conscience is the only reliable guide to direct man in truth, love, and peace. It was Albert Einstein's belief that we should "never do anything against conscience even if the state demands it." Voltaire wrote, "In the midst of all the doubts which we have discussed for 4000 years in 4000 ways, the safest course is to do nothing against one's conscience. With this secret, we can enjoy life and have no fear from death." Many believe, with Henry Fielding, that conscience ". . . is the only incorruptible thing about us." Ralph M. Lewis, chief spokesman for the Rosicrucian philosophy, has written, "We have been given a spiritual barometer, which is the moral sense we possess, or *conscience*. This barometer informs us whenever our acts, or contemplated acts, are contrary to Cosmic laws and principles."

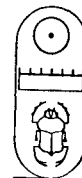
Whence comes this idea of an infallible guide within us? Most of the ancient and esoteric mystery schools taught this concept in their philosophies. The impression is that this doctrine was old and venerated even in those ancient days. In the earliest recorded history of the Egyptians there exists evidence that man recognized, or was taught, that all of his acts in life should engender love in those about him rather than hate. There was no emphasis on "good and evil," or "right and wrong." That which incurred hatred in others was wrong, and that which engendered love among others was right. These early people conceived that every man housed an invisible, intangible duplicate of himself within his body and that this duplicate was his guide and protective spirit. It was his conscience—they called it *Ka*—and was with him at all times. *Ka* was incorruptible and infallible and guided man only in love and therefore goodness. Since then most classic philosophies have shown that there is inherent in man an inclination toward truth, goodness, and righteousness; and that inclination is conscience.

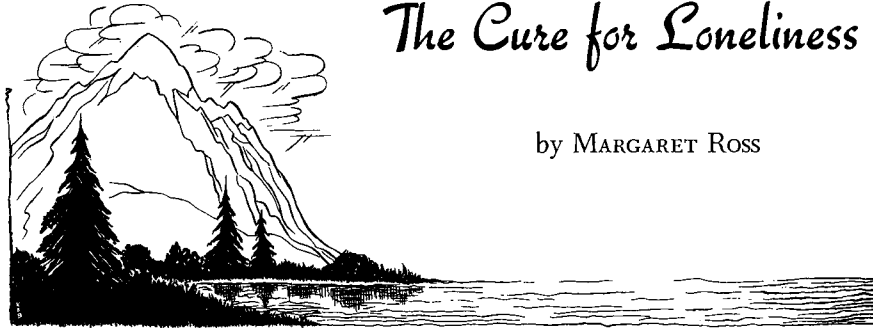
The Rosicrucians have taught for centuries that man has within him his inner guardian, the "Master Within," who will always guide him to adhere to the cosmic and natural laws of the universe. Thus he will be "in tune with the Infinite" always. This manifests as health, happiness, and peace. By seeking and following the voice of the "Master Within," his life will be dominated by love for all mankind, goodness in all his actions, and recognition and execution of all of his responsibilities personally. Conscience will always encourage us to admit our mistakes, to be meticulously honest, to be fair and unprejudiced in our relationships with others, and to graciously accept the consequences of our errors and their just compensation.

The "Master Within," our conscience, is that spark of God within every being. We are One in that spark, that conscience. For that reason, love and goodness are one and universal. There should never be any doubt that love has the same meaning for everyone throughout the universe. For this reason love is the most complete universal language. It is the language of conscience. In some far-distant day, there will be one universal language, one universal government, one universal religion, one universal master—and that master will be conscience. The oneness of man will be the personification of love. But before that distant dream may be realized we have so many lessons of life to learn! The most constructive way to begin is by clarifying conscience.

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, 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 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.





The Cure for Loneliness

by MARGARET ROSS

LONELINESS is one of the hardest tests a human being can face and one of the most demoralizing experiences. We may have countless other hardships to meet—grief and loss, the shocks and handicaps which come to us in some form or other. Yet we seem to have no secret source of protection against the creeping desolation we call loneliness.

Loneliness is that blight which passes over us, leaving us as desolate as if a desert wind has parched us. It is that loss of contact with all that normally gives life meaning. It is that blindness of the soul in which we cry to the outer darkness but hear no answer.

Yes—it comes to all of us, sooner or later. Rich or poor, young or old, merry, gay, or grim with disappointment, we all must know these shadows; we all must feel the helplessness that comes with them. Yet we are *not* helpless, and if we have been properly trained, we will be all the stronger for these bouts with solitude.

What is meant by being properly trained? It means that we should have been trained from our infancy to know that loneliness is not a morbid or sickly affair, but a healthy and necessary condition—a condition we all must face and all can master, a necessary aspect to life.

Loneliness and lonely people are not exceptional. I have known dwellers in the mines, the plains, and the desert

who did not meet strangers once a month; yet they were as fresh and vigorous as the wind. They gave out a special sort of refreshment. They had learned to live alone and be alone, to be themselves and to draw on the resources within themselves.

We are indeed “fearfully and wonderfully made.” For every ill that befalls us, we have some secret cure if we will only use it.

What is the cure for loneliness? Is it simply to sit and brood and chew the dry bones of remorse and regret? Is this protection against the slow erosion of loneliness? And if it is not, then what *is* the cure?

The cure lies all around, but it does not lie in brooding. It lies in living. It lies in turning one’s back against the forces of demoralization and throwing oneself into life. It lies in every pair of eyes one meets; in the wagging tail of every dog; in the soaring music of every tree; in the sprouting grass between the flagstones; in the laughter of every child.

Whether one is temporarily handicapped, bedridden, or bankrupt in some spiritual or material way, the cure for loneliness lies in the living of life—in making oneself part of life—part of all the life that burgeons around one. *Nothing* need make the soul bankrupt.

How do I know these hard truths? I learned them by being so lonely that I, too, had to fight my way back to the light.

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Practicing the Art of Introspection

by MARY JEANE WILCOX

THERE ARE words that have an indefinable, almost compelling attraction, tempting one to toy mentally with them and almost unconsciously pursue them through every connotation and possible meaning until all lines of thought, sprouting boughlike in many directions, become thinner and fainter to be finally swallowed up in a mental limbo. Upon gleaning all that is possible from that particular word one is forced very reluctantly to release it.

The word *introspection* has always held for me this peculiar fascination. I invariably affix to it an invisible mental hyphen to which I then attach the word *mind*. Strangely enough this pattern is never reversed but always the same.

Technically defined, the word introspection comes from two words, *intro* (within) and *specere* (to look). Thus we have the meaning "to look within" or "to look within oneself." It is always used in this sense, never as looking into a thing of physical substance be it living or inanimate, but employing the abstract rather than the literal.

More and more we are made conscious of the fact that there are lying within us semidormant forces that can be thoroughly awakened, marshalled, and developed into a constructive source of power. Often many of us have those strange inexplicable little incidents happen in our daily lives that we tend to puzzle over for a few minutes and then forget.

One may be in the midst of some mundane task such as doing the dishes and suddenly sense the phone is going to ring. Almost immediately it does. Stranger yet is the time the telephone begins to ring and as you walk toward it you suddenly know somehow who is calling. More often than not it is an individual who is not in the habit of calling. We tend to pass these intuitive impressions off as mere *hunches* or if

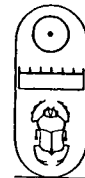
we happen to be endowed with a mind that is inclined to probe a little we are apt to be more comfortable using such terms as *premonition*, or perhaps, *sixth sense*.

Actually there is not one sixth sense but many. The most satisfactory way to define and distinguish these senses is to label them the *inner senses* in order to differentiate. The outer senses, incidentally, constitute more than the generally accepted five.

Man's soul, a figurative city described by John Bunyan, is symbolic of the inner self. It is a place of secret streets and dark, unexplored alleys. In truth, it is indicative of the average mind. The flickering bits of light that try to pierce and illuminate the whole are smothered by the passiveness and indifference of the individual. So because the light has not penetrated and enlightened we lump all the unexplainables into a vague one-sense package and tag it with a term such as sixth sense, hunch, or even, feeling.

Would you believe that life could not be successfully maintained for one single day were it not for these innumerable inner senses? These are actually indispensable, while, shockingly enough, the outer senses or a part of them are not. There are many people who live without the sense of sight and many are without the ability to hear sounds. They have adjusted to these handicaps but it is not mere theorizing to assert that without the inner senses to guide them even though it be a subconscious guidance, they could not exist, much less adjust.

Another invariant word that attaches itself to the introspection-mind combination is *psyche*. This is defined as both mind and soul. I prefer to place it in the latter category, exiling it as a separate entity, functioning apart and independently of the mind yet having an element of sameness. The word



psyche has ever suggested to me mystery and beauty, a contemplative, mystical beauty. When defined as mind it is shorn of that illusive quality and takes on a logical, objective realism, making it almost commonplace. Most people would doubtless be bewildered should they attempt a search to find a sound basis for such reasoning.

One might say the soul is the quintessence of the intellect, containing a love of beauty, a seeking after wisdom, and occupying a sacred throne in a temple of clay. Psyche in Greek and Roman mythology was the name of a maiden (personification of the soul) who is reunited with Eros (personification of love).

Someone has said the intellect refers to the powers of thinking and knowing as distinguished from those of feeling and willing, while mind is the sum total of all these powers or faculties.

Unfortunately, when we delve into a determined study of the mind we run into a maze or labyrinth of mental tunnels labeled with such names as *reincarnation*, *precognition*, *radiesthesia*, and newly-coined terms such as *astral projection*. If we lose true sight of the wonderful potentialities of the developing of these inner powers and minimize what the powers will be able to do in constructive application in our daily lives, we are in danger of wandering off into a byway of confusion and end up hunched over a Ouija board or reading some very uncommunicative tea leaves.

There will always be those who are willing to distort a thing of true value for personal gain and there will always be a few followers who are willing to chase shadows of fantasy. That is why we are continually deluged with literature on many aspects of occultism. The god-given inner senses are being exploited by charlatans who advocate and tack a name on some far-fetched idea in order to impress some impressionable individual with a *new* discovery, a whole new concept dealing with the unknown.

If one ascribes to the philosophy of pragmatism, the doctrine stating that ideas have value only in terms of their practical use, then that individual is safe in exploring all the fascinating avenues of the mind without the fear of becoming confused.

It is a generally accepted fact by scholars of mind study that every human being possesses to some degree extrasensory perception. Those of us who have experienced it and recognized it as such are searching for the answer to how it may be developed and applied constructively to our lives.

Look in upon yourself! Practice the art of introspection. Those vague flashes of insight you shrug off as hunches are much more. Stop and examine them. Recognize their origin, the mysterious and wonderful depths of your mind. Obey that occasional impulse to do some particular thing. It may be to go somewhere, to write someone, to make a telephone call. Whatever it may be and however vague the impression, do it!

Practice constant introspection. Refuse to relegate those bits of mind-light to the obscurity of indifference. If you do this, you will soon see how these brief intuitive flashes are actually sporadic little torches designed to lead you into a greater awareness of life itself. There will be the satisfaction of seeing yourself grow, not only in understanding and self-confidence, but also in a greater compassion for all living things. Your whole outlook will be different. The petty anxieties and fears that are a part of the stresses of living in a jet age will be more than considerably lessened.

Perhaps the greatest and most simple answer to all of the mysteries surrounding the mind is that the divine forces that preside over both the physical universe and the infinite universe of the mind alone hold the answer to the mystery of the soul man: *For now we see through a glass darkly*. Now we see *in part* and understand *in part*. Yes, the whole is there, but can it ever be fathomed in its entirety?



Life in the Soil

by

JEAN MCGILL, F.R.C.



WHEN WE walk across a lawn or down a garden path, across a meadow, or hike along a forest trail, we give little thought to what is underfoot. Since myriad insects, worms, and larvae occupy the surface of the earth, probably we kill many each time we walk about on the surface of the soil. Some of these we may be able to see, but millions are too tiny to be seen except by means of a powerful microscope. Not only do our footsteps trample insects and tiny creatures on the surface of the earth, but they also shake the foundations of the homes of those who live underground—the true soil creatures.

Man's many actions affect these creatures and for the most part man has ignored their very existence except in the case of the larger animals, such as groundhogs, mice, rabbits or foxes, which may burrow in his field or garden and damage his crops. Yet if it were not for the constant activity of soil creatures, man would be smothered in accumulated wastes—these caused by his own activities and functions, and the waste from dead plants and other forms of life.

Nature, when left alone, produces luxurious growth. Often, where land has been untouched by man, the plant world has flourished. Obvious samples of this are the rain forests of Brazil where growth is so lush one plant chokes out another. Wherever jungles occur, we see how plants grow abundantly in Nature. Man has created deserts by exhausting the topsoil in which plants grow and by not replenishing the land with natural plant foods such as the debris of organic matter.

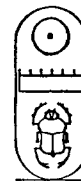
We tend to think that plants grow automatically in the earth, always finding there what they require, but this is not so. The presence of millions of soil creatures constantly moving earth and

organic matter and bringing air into the soil by means of their activity and their little or large burrows assists the plants in getting the food they need for growth.

Scientists say that in a teaspoon of good healthy soil there are billions of creatures—from bacteria to earthworms. Let us look at the soil creatures that keep the forest growing. In any forest we can find an abundance of creatures working on dead plants, fallen leaves, dead wood, droppings from birds or manure from animals. These little creatures either use what they find for food, or carry it underground where it is broken down by moisture, heat, and the presence of bacteria into a basic rich food for plants called *humus*.

Perhaps you know neighbours who have a compost heap in the backyard. For this they keep all their potato and vegetable peelings from the kitchen, as well as eggshells, corncobs, peanut shells, and leftover scraps of various kinds which they add to the compost heap daily. Whenever they mow the lawn they have grass cuttings to add to the pile. Other additions include weeds pulled from the garden, dead plants, or other refuse of a plant nature that may be around. Bacteria and earthworms have already found this compost heap when it was first begun and have worked on it ever since. They are busy breaking it down and churning it into a rich substance full of the earth's primary elements—minerals.

Humus, when thoroughly decomposed, rich in mineral and trace elements, is put back on the field or garden to grow vegetables or flowers. Nature has always reused her garbage in this way whereas man burns his, or dumps it in lakes or rivers polluting them. Nature continually converts her garbage—the dead plants and remains of little animals—and all the wastes of life and living things are broken down and re-



duced to the essential elements to serve plants as food. So the life process begins again.

Let us look into the forest as the soil creatures go to work. Here under a rotting log we find some slugs, several larvae, plenty of beetles, millipedes and tiny mites and spiders scurrying for cover at our intrusion, a few ants busy carrying bits of leaves or debris underground for food or a nest lining, a daddy-longlegs that was merely hiding and not actually under the log, and there a toad who hops away as fast as he can. Some worms have curled up and are pretending to be dead as the light hits them. Many scurrying creatures take cover as soon as possible under the mat of leaves and other debris that is underneath the old rotted log. Wood-eating insects, fungi and bacteria which we cannot see have been working to break it down into its basic components for a long time.

The breeze lifts a few leaves showing other tiny creatures on the forest floor working among some pine needles. Here is a carcass of a large bird which a sexton beetle is trying to bury. Already he has dug a hole for it and it is a strange sight to see the body moving without any apparent means of locomotion. But, every so often from beneath it appears a small, colourful beetle to examine the situation and see how far he has dragged it. If he is lucky he may find another sexton beetle to help him, but if not, he will do it alone, lifting a bird hundreds of times his weight—a fantastic feat of strength and engineering. When he finally gets it to the hole he has dug, he buries it and lets it decompose so as to supply him with food for a long time.

After he has eaten the bird's remains, its bones supplement the organic content of the soil, adding valuable calcium to the humus that feeds the plants from the orchid to the tallest tree in the forest.

Teeming Activity

Let us look at the forest floor—a soft cushion of ground we have walked over many times without noticing its composition. There are broken branches of trees and twigs, needles of evergreens, dead and tangled masses of plants from

last year's growth which have been winter-killed, leaves from last year, buds from trees, moss and lichen, stumps of trees and fallen tree trunks that are dying, and, we suspect among the tangle of brush will be dead animals or insects. Beneath the carpet of the path we are following there will be more carcasses of tiny insects and worms, either the result of a natural death or from some forest catastrophe.

If the forest insects and animals can reduce this jungle and tangle of weed, plant, and wood to a nourishing food for plants, they certainly have a task ahead of them.

What of the soil, underneath this litter? Surely it must be teeming with life, for here the forest grows abundantly—thick cedars, tall pines and spruce, ironwood and ash, and all the wildflowers of this area. Already we have seen the disappearance of some of the tiny creatures into the ground. We would have to stay here a long time to see them reappear on the surface, for even our breathing causes their world to vibrate and the sound of our footsteps is like a great thunderstorm.

Food for Plants

What is going on in the soil here in the forest? There are ant and earthworm tunnels—of that we can be sure, for both live almost everywhere there is plant life. For the ant there is plenty of food in the forest. Ants have a great network of tunnels beneath the forest floor. The earthworms likewise are busily engaged in churning the damp or light soil through their digestive systems as they build their tunnels, digesting what they can use as food and leaving behind undigested soil called "earthworm castings" which is very valuable as food for plants. Perhaps one might liken these castings to the regurgitated food some birds and animals offer their young. It has already been partly digested by the mother and therefore is more easily assimilated by the young bird or animal. Earthworm castings might be considered the baby food of some plants as it is easier for some plant roots to extract nourishment from these castings than from larger soil particles. Earthworm castings are also

fertilizer for soil, preparing it so that seeds may germinate.

The great naturalist Charles Darwin studied the earthworm carefully and found it not only conditioned the soil for plants to grow but also moved rocks from the surface down into the soil in the course of moving so much earth about. Thus the mineral in the rock is gradually broken down into soil particles to be used by plant life. Darwin wrote: "It may be doubted whether there are many other animals which have played so important a part in the history of the world as these lowly organized creatures." Another scientist, W. H. Hudson, found that earthworms added some unknown chemical to the soil which discouraged other kinds of worms from taking up residence in the soil.

Air in the Soil

Air is brought into the soil by the tunneling of earthworms. The soil breathes just as we do, only more slowly. All living things require nitrogen but most plants cannot take nitrogen from the air where it is abundant, nor can we take in nitrogen from the air although we require it for our life processes. Our nitrogen has to come through the plant cycle—we take it into our systems when we eat plants. The plants in turn can only acquire nitrogen through their root systems.

Nature has creatures to convert nitrogen from the air for the use of plants, including algae and certain nitrogen-fixing bacteria which inhabit the soil. They extract nitrogen from the pockets of air which earthworms and other soil creatures have made through their burrowing. The algae or bacteria feed this nitrogen to the roots of plants and, in turn, the plants supply the bacteria with carbon which they need in order to survive.

In the soil of the forest, ants are busy in their tunnels carrying food to their young, extending their homes and lining them with soft leaves from the forest floor. Beetles, mites, spiders, the larvae of various bugs make use of the earthworm and ant tunnels and the air spaces in the soil which such tunneling has caused. Earwigs, millipedes, and centipedes are busy seeking food, looking

after their homes or building new ones, scurrying to and fro. The soil is a hive of activity. Here or there a mouse or a mole may have dug a larger tunnel but if the forest floor is damp not many of these larger animals will build in the soil. Rather, they seek a grassy land or a meadow where they can keep their houses comparatively dry.

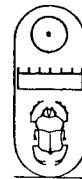
When winter comes, some of these creatures will hibernate like the groundhog, while others build themselves a warm covering as the spider who spins a little silken bag for himself in which to spend the winter. Woolly bear caterpillars make a glue of their saliva and cement two leaves together into which they can curl up and go to sleep. From their stiff bristles they reinforce the strands of saliva to make a stout cocoon. They line it with more silk. Within this they spend the winter to emerge in spring as flying dagger moths.

But the forest floor is warmer in winter than other parts of the earth, for the trees shelter it from the winds and the snow and the thick carpet of evergreen needles, leaves, and decaying plants insulate it against frost. Beneath the forest floor creatures are more snug than in the soil on a farmer's field or in a meadow, exposed to ice and snow.

Chemical Poisons

Let us look at the soil creatures in the farmer's field, orchard, or garden. If he has not used a great many chemical weed killers or pesticides, his soil will also be full of activity. However, if he has used a lot of chemical poisons, he will probably have killed even the earthworms who were willing to work so hard for him to nourish his plants.

But let us observe healthy soil cities beneath the ground of a farm or garden where these poisons have not been used. Here is a mole digging furiously in the earth, extending her tunnel which was not nearly large enough and will presently have to hold a family of little moles. A shrew nearby is churning the earth as if her life depended on it, as indeed it does. She is the hungriest mammal alive, consuming many times her weight every day in insects, earthworms, or whatever she can find for food. Because she requires so much food



she will attack anything and so is avoided by other burrowing animals, even those larger than she.

A groundhog has built a large tunnel in the farmer's field and sometimes rabbits, foxes, or skunks get into this and a row follows. The farmer regards the groundhog as his enemy because he pockets the fields with large holes and may also eat certain grains, but the farmer is not aware of the value of the groundhog in bringing great quantities of air into his soil, adding moisture to it when it rains. Water runs through the burrow into the subsoil and, in addition, the burrows help to drain the soil of excess moisture.

A bumblebee has taken up residence in the abandoned tunnel of a field mouse. It is a clover field and the bee is surrounded by blossoms full of nectar. If the mouse had died because of herbicides or poisonous sprays used on crops, the bee would not have a home in the clover field, and without the bee to pollinate the blossoms, there would not be clover seed to plant the next year.

If legumes like clover or peas are growing in the field, symbiosis will be taking place as nodules on the roots of the crop planted extract food from the soil to feed the plant. In turn, they put nitrogen back into the soil where it can be used by later crops such as corn or grain. The root hairs of plants are covered with soil creatures themselves—microorganisms which assist the plant to get food from the soil around it—much as a nurse might prepare a formula for a baby and feed it.

During the growing season, the life in the soil carries on an industry more

important than any man carries on above ground or underground. It is the creatures in the soil that make the basic elements of life—carbon, nitrogen, sulphur, potassium—available to the plants through their activities. These elements are needed for seeds to germinate in the soil and for the plants to survive.

Life on this planet is set up in pyramid fashion—called the *biotic pyramid*—with man at the top in the fewest numbers and the microscopic life such as bacteria at the bottom in the greatest numbers. In this plan of Nature's, it is necessary for there to be millions of insects or bacteria in order to maintain the pyramid.

Chemicals intended to destroy many insects and lower forms of life, when used as pesticides, can likewise upset the pyramid—the *balance of Nature*, if one wishes to call it that—or the proportion of insects and lowest forms of life to man in numbers. If this ratio is upset by destruction of great masses of insects and lower forms of life, then man is in trouble, for this is a *condition* of life on this planet and either must be set right or life cannot be maintained. Man is not an island and self-sufficient. He depends on these lowly creatures for the elements needed by him to live. Life is circular and cyclical.

Man has ignored the importance of other creatures on this planet too long. This relationship existing among all forms of life is called *ecology* and is a field in which there are as yet few experts. It is a field that will require more and more people as time goes on for we are just beginning to understand this interdependency of all life.

REMEMBER YOUR KEY NUMBER

Rosicrucian members who fail to include their key numbers in their correspondence to the Grand Lodge are causing serious delay in attention to their letters. Membership records and statistics are on a **computer** which gives almost instantaneous information **provided** the member gives his **key number**. If the member omits the key number or only gives part of it, then the computer cannot be used. The department's assistant or officer of AMORC to whom the letter is addressed must then spend considerable time looking through other records alphabetically to find the member's key number.

Also, please **print your name** under your signature. Some members carefully type-write or handwrite their letter, then scrawl their signature, which is illegible to others, and may, in addition, omit their key numbers. Consequently, no attention can be given the letter. These are simple, little things to remember, but very important to AMORC—and to you.

Does History Repeat Itself?

by

KARL F. HOLLENBACH, M. Ed., F. R. C.

*Learn from the world, do not
merely pass through it*

—ARABIC TRADITION



IF HISTORICAL events repeat themselves and the human desire to live life over again is possible, would the results be predictable? We sense that events seem to have their own individual course or cycle of existence and we find ourselves easily speaking of “the course of world events” as well as “the course of human events.” If it is the mingling and interplay of events with human consciousness that continually produce new and different conditions in man’s future, would not a proper understanding of these two factors give us better knowledge of tomorrow?

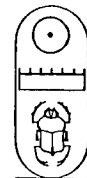
For centuries men have discerned a rhythm in historical events and more recently have theorized that societies, like human beings, are subject to age and decay, for they seem to rise and fall in cycles of birth, growth, maturity, and death, and like individuals, appear to pass the torch of civilization on to others.

These apparent cycles are thought by Arnold J. Toynbee to be like a shuttle in that they go back and forth across the loom of time bringing into existence the tapestry of history. This rhythm of historical events is a harmonious meshing of a major irreversible movement which is continually being pushed by the gears of a minor repetitive motion, much like the movement of a cart is brought about by the repetitive circling of its wheels. But this fabric of history is more like a navigator’s chart than an astrological one—able to show the probabilities but not the certainties. It is also not unlike insurance statistics: it is predictable for a group but not for an individual.

While most historians of the nineteenth century shared Emerson’s thought that history could be resolved into the biographies of a few great men, Leo Tolstoy felt that the hero was only the slave of history. The higher that soldiers or statesmen were on the pyramid of authority, the farther he believed they were from the base which consisted of ordinary men whose lives and earthly wisdom were the actual stuff of history. While Tolstoy was aware of the interplay of human consciousness with historical events, he rejected the idea that such collective human consciousness can and often must be epitomized by one man.

Albert Schweitzer, however, recognized that those who command can only carry out what is the thought of their particular age, and he believed that generally a generation lives more by the *world view*—Schweitzer’s name for the scope and theory of the universe—of the previous age than the one produced within itself.

The fourteenth century Arabian philosopher, ibn-Khaldun, believed the rise and fall of cultures was caused by the interplay of external conditions and man’s faculties, desires, and habits of character, and the primary cause that dominated the changes and movements of a culture he called “solidarity.” What ibn-Khaldun called “solidarity” Schweitzer called “world view.” However, ibn-Khaldun implied that the direction and impetus for a collective consciousness of a particular culture represented by one or several individuals was in direct proportion to the degree of solidarity (world view) and this was then expressed through the



vehicle of historical events or conditions. He called this the *science of culture*.

An awareness of human consciousness as being the other essential along with historical events for producing conditions of an evolving future was anticipated by Immanuel Kant who did not consider it possible to separate mind and object but held that mind is actually involved in the objects it experiences. Herbert Spencer believed the great law of nature was one of constant action of forces tending to change all forms from the simple to the complex, and he claimed that the two kinds of knowledge were those gained by the individual and those gained by the race, which is intuition.

Like Tolstoy we may feel that the number of causes upon which events turn is too great for human knowledge or calculation, but our ignorance of how things happen is not due to some inherent inaccessibility of the original cause, only to their multiplicity. However, each entity has its own cycle. In a human being cells, glands, organs, and systems combine in progressively higher levels to that of the mind in a harmonious merging into one major new cycle—the living individual. The lesser cycles, while decidedly important to the total, are minor compared to the cycle expressing as a living individual. The simplicity is in the final manifested cycle; the complexity is all the myriad cycles composing the total. Emerson meant something similar to this when he said that at the surface of history is an infinite variety of things but at the center is simplicity of cause.

Challenge and Response

The interplay of human consciousness with historical events is probably best understood and expressed by Toynbee in what he calls "challenge and response." Civilizations result from the successful responses of a "creative minority" to an historical event which is the challenge. For Toynbee both reason and the subconscious—the "head and heart"—have their appointed field and task.

History, then, results when events (the challenge) meet with human consciousness (the response). There have

been those who attempted to interpret history in terms of *cycles* that affect events, and those who interpreted history in terms of the individual hero as a reflection of human consciousness. However, events in themselves merely revolve or repeat themselves while human consciousness can evolve. If human consciousness can be treated collectively, what can we know of it chronologically or historically?

Collective Consciousness

Pierre Teilhard de Chardin calls this collective consciousness the *noosphere*, the thinking envelope of the earth, which is a level above the fauna and flora of the *biosphere*. Carl Jung indirectly hints at the possibility of this collective consciousness when he speaks of the *collective unconsciousness*, which is the outcome of countless generations of men and their problems in which life still moves.

It may be that Shakespeare was being more scientific than poetic when he said that all the world was a stage. But just as a play's producer is interested primarily in the reaction of the audience, for whose edification the play was intended, rather than in the play itself, so should our interest and awareness be in the future evolution of human consciousness collectively and our experience osmotically gleaned from its merging with events as well as from our unfoldment individually rather than in future events per se.

The producer's objective in presenting the plays (events) is primarily to expand the world view of his audience (human consciousness). Toynbee said that history was a vision of God's creation on the move and should be thought of as the collective experience of the human race; Emerson felt each political movement had a meaning for each of us.

If you were the only one to understand what the author of a play was attempting to say, then in truth it could be said that the play had been performed entirely for you; if you are aware that in truth "all the world's a stage," then, in fact, an historical event is one act of a grand play presented for the illumination of your personal life's journey. In a sense all the events of the world are for you alone.

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

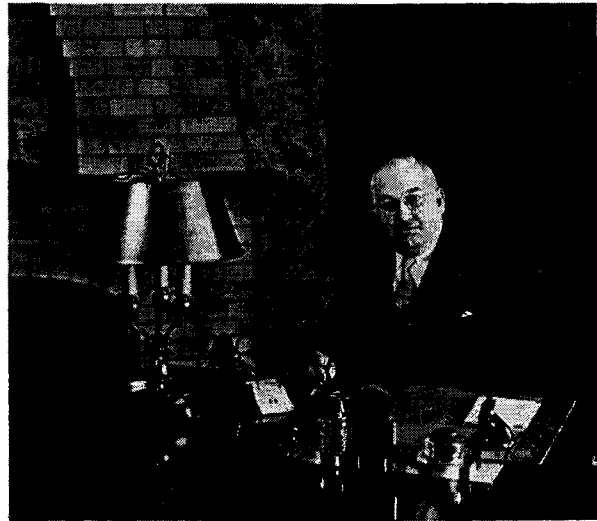
When the Shadows Come

I WAS very much interested in an editorial article that appeared in the August, 1933, issue of the excellent British publication called *The Occult Review*. Its editorials are always interesting and learned, and occasionally touch upon some of the very deep principles of mysticism.

In this editorial the editor comments upon the fact that there is a type of "malaise" which is prevalent among people who are making progress along the path of spiritual or mystical development, and whose inner lives are "vivid and intense." I am happy that he used the terms *vivid* and *intense* because I think that those terms best describe the class of individuals who are most susceptible to the experience of this strange and peculiar emotion.

Many students who have made some progress on the path of spiritual and mystical development have commented on the fact that as their lives become more attuned with the spiritual and mystical principles surrounding our existence, the more intense and the more vivid seem to be their reactions to both the joys and the sorrows of life. It is a common expression for the truly devout and serious student of mysticism to say that one of the first and most noticeable manifestations of a change taking place within, is that of a more keen appreciation, a more sympathetic understanding of the sorrows and sadnesses of human existence, while at the same time the joys and lighter things of life seem to quicken a whole-hearted response from within to a greater degree than ever before.

As one dearly beloved student expressed it, the sunlight dancing with its beams upon the floor of his study seemed to be playing a fantasy of light and harmony for his amusement, and he felt as happy as a child in watching it, and even the laughter of a little babe became a captivating, enthralling, and

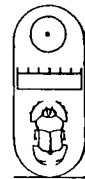


dynamic influence, while the mere thought of ignorance and mental darkness in the lives of human beings seemed to bring an overpowering depression.

Such persons live the fullness of life in an additional and mental sense. They swing back and forth like a pendulum from the extreme degree of sorrow to the extreme degree of happiness. They are easily moved from one plane and one degree of emotional response to another. This is because their inner lives are truly *vivid* and *intense* and filled with a fullness of soul experience.

But the editor of this British magazine also calls attention to something that is generally held in secrecy among those who have advanced on the Path. He speaks frankly about the inevitable portion of the mystic's journey when the sun seems to set and the day seems to end, and the footsteps of the student lead him gradually into the nighttime of his onward march.

The editor says that this period of deepening shadows is often called by various names, and more frequently referred to, in the language of the Christian mystics, as the "dark night." Among those who are not Christians, and among the Orientals especially, this period is known as the *journey through the shadows*. And in some of the Rosicrucian documents it is referred to as the *Obscure Night*. It is true that this period sometimes lasts for a few months,



and sometimes even a year. It is this period to which may be applied the term *malaise*.

I want to quote further from the excellent editorial as follows: "It is characteristic, however, that whether of long or short duration, few, if any, pass through it without complaint, and no amount of reassurance by another avails the sufferer. It is impossible to convince him that *Au Fond*, all is well. . . . Who is there in whom the inner life has reached any appreciable stage of development who has not experienced that numbness and deadness within, which takes away all zest for those matters which, in the ordinary way, one would consider most worthwhile? . . . Somehow, however, the true disciple struggles manfully through these periods of inner darkness without entirely losing touch with the inner certainty that he is on the right track; that no matter how apathetic and even averse he may *feel* deep down in his heart he *knows* that the shadow that falls upon him is cast from without."

Initiation and Development

Here indeed is the essential point for constant consideration by the disciple. I do not agree with the editor in thinking that all disciples, and especially those who enter the shadows for the first time, always know or always feel convinced that the shadow falls upon them from without. It has been our experience in assisting thousands of students along the path that at this critical time we must constantly reassure the disciple that most of the shadow is not caused by inner conditions.

Even in many cases where there is the belief that the shadow is cast from external conditions or causes, there is occasionally an accompanying belief that the shadows and the darkness emanate from some evil source being personally directed toward the good and welfare of the disciple. It is at this point of the disciple's journey on the path that he is easily tempted to give unnecessary and often exaggerated consideration to the possible existence of the imaginary power attributed to Black Magic.

It is necessary for the proper guidance of the disciple to have him understand

that the darkness is of cosmic decree, and is good in its intent and purpose, and is truly an experience through which the disciple must pass as part of his initiation and development.

It is true that at times a part of the shadow is often a condition that, wrongly interpreted as being a part of the shadow, is traceable to sheer ill health, or to physical conditions within the human body. It is for this reason that the Rosicrucian system of instruction and guidance along the path places so much emphasis upon the importance of self-treatment, of good health, and a proper knowledge of the causes of disease and their psychical or mystical cure. It is perhaps for the same reason that some oriental schools and systems have placed emphasis upon the belief that the disciple on the path should refrain from the eating of meat, the drinking of certain liquids, the partaking of certain foods, and the indulgence in certain functions and emotions of the human system.

Restrictions

A belief in celibacy, restricted diet, the practice of deep breathing and various other special features have found their way into some oriental systems solely as a means of preserving not only good health, but a large amount of that creative power within the human body which is supposed to prevent any form of illness, or physical depletion. But it has been proven in the long experience of Western world adepts that many of these restrictions in diet and suppressions of natural indulgences have tended to create an abnormal physical condition that makes the individual as readily susceptible to this condition called *malaise* as would any external, cosmic, or spiritual cause.

For this reason the universal and general prohibition against the eating of meat, and other mortal or natural indulgences, has been eliminated from all of the most modern and most efficient systems of mystical guidance. The individual must be considered, rather than the class, and there are few individuals indeed who require such strict reforms, and such prohibited courses in life as were outlined for the mass in the ancient beliefs. Normal health is all

that is required for the disciple, rather than an abnormal state of supposed pureness and extreme spirituality.

The Obscure Night

During this period of the *Obscure Night* there is a sense of unrest, of doubt, and speculative inquiry. The mind becomes indifferent at times regarding all things mystical, spiritual, and occult, while at another moment the mind seems to be keenly analytical and critical, and finds highly colored, and artificially inspired reasons for doubting the sincerity and worthiness, and the other benefits in any other course of study along spiritual and mystical lines.

The very teachers who have been the inspiration of the student suddenly appear as doubtful characters to the mind of the disciple. Their good motives are questioned; and friendship seems to be of less value than heretofore, and the voice of the tempter seems especially kind and thoughtful. There comes also a sense of depressed spirit of loneliness and inferiority, or there may suddenly arise the grotesque figure of superiority with a greatly exaggerated ego trying to proclaim its super-qualities and incontestable right to look with disdain on all that has been learned, and upon all who claim to be guides and directors along the Path.

It is during this period that many disciples arbitrarily stop their progress, halt by the wayside of the path, seek contacts with others who have also halted and who are dwelling in the shadows, and finding confirmation of their doubts and false beliefs in the experiences of others, come to the erroneous conclusion that their present attitude is correct and resign from all uplifting contacts, abandon their studies, and throw themselves into the deepest shadows of the black night of despondency.

There are some who find what they interpret as a relief from the *malaise* by taking this reverse attitude and abandoning their journey. They feel that they have taken themselves out of a deplorable situation, and have brought themselves some new degree of freedom. In resigning their studies and disassociating themselves from their school of

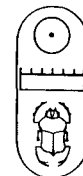
thought or help, they boast of the fact that they wish to be free souls and can no longer find happiness and peace in the associations and in the proscribed and prescribed studies to which they have been devoted.

It would seem that the momentary effect of the change that they arbitrarily bring in their lives misleads them into thinking that they have thrown off some shackles and have broken the bonds that held them as slaves, but we know only too well that this false interpretation is quickly followed by a greater degree of despondency and unrest, and that the condition which follows is pitiful. Here indeed comes the time for the test of man's vanity and a trial of his exaggerated ego.

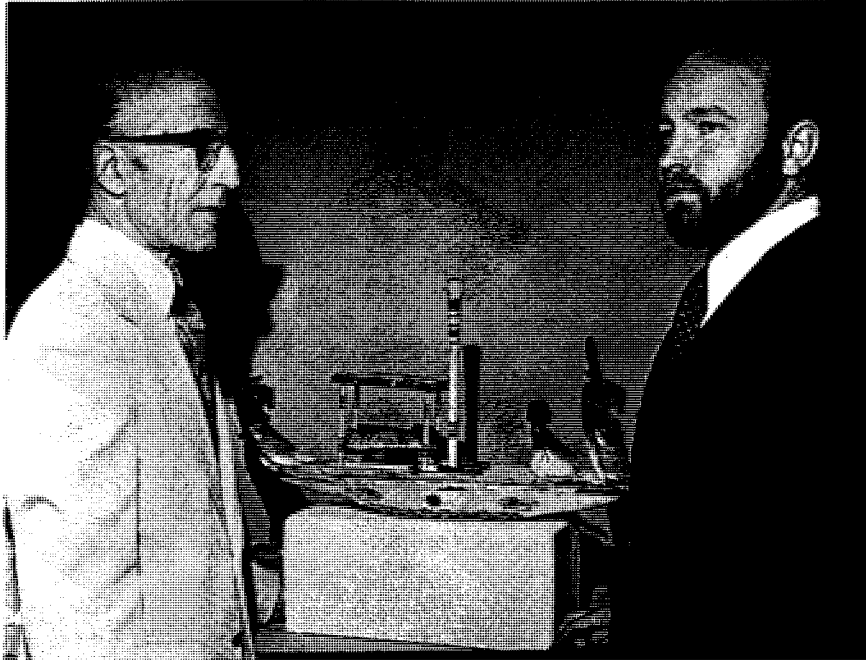
It is at this time that the truly despondent and truly helpless disciple finds that he needs more than ever the companionship and guidance that he has recently abandoned. But rather than admit the error of his ways, the poorness of his judgment, the submission to the voice of the tempter, and the weakness of his own spiritual fortitude, he refuses to write to his teacher, his leader, his guide, and his associates and ask for readmission to their companionship and reinstatement in the ranks of those who are making the grade. Sometimes years pass before these persons come not only to a full realization of the error they made in abandoning their progress during the hours of the shadows, but the weakness they are displaying in hesitating to step boldly back on the path again and bring an end to the continuously darkening hours.

There is always great joy in the hearts of leaders and teachers when one lost disciple is redeemed or voluntarily returns to the path. There is no obscure darkness and no shadows on the path as depressing as the period of melancholia that envelops the student who is tempted by the conditions of the shadow to abandon the path and free himself from the influences constantly urging him from within and from without. Once the inner self has become conscious of the path and has tested all its joys and sorrows, and has unfolded and developed through the changing emotion and swaying influences, it is cast

(continued on page 33)



Museum Curator Retires



Frater Edward Russell, Curator of the Rosicrucian Egyptian Museum, retired from that position on August 1, 1974. Frater Russell has traveled widely during his term, visiting not only Egypt, but centers of culture in the Orient as well. He is known to members throughout the world, having given lectures and photographic exhibitions of his travels to Rosicrucian groups. He has also served as Grand Chaplain for the Order, and has served in membership for over twenty-five years.

Succeeding Frater Russell is Frater Burnam Schaa, formerly head of AMORC's Data Processing Department. Frater Schaa also has a background of travel and study in Egyptian culture, and begins his new position with thirteen years of membership experience.

ROSICRUCIAN CONCLAVES

CANADA, TORONTO (ONTARIO)—Eastern Canada Conclave—September 21, 22, King Edward Hotel, King Street. Grand Lodge will be represented by Grand Master Chris. R. Warnken. Contact: Laurie Clark, c/o Toronto Lodge, AMORC, 831 Broadview Avenue, Toronto, Ontario, Canada M4K 2P9.

MICHIGAN, DETROIT—East Central States Conclave—September 13-15, Sheraton Cadillac Hotel. Grand Lodge will be represented by Grand Master Chris. R. Warnken. Contact: Barbara Ann Apple, Conclave Secretary, 116½ W. Washington Street, Ann Arbor, Michigan 48108.

MISSOURI, SAINT LOUIS—West Central Regional Conclave—September 27-29, The Ramada Inn, 9636 Natural Bridge Road (near the Municipal Airport). Grand Lodge will be represented by Grand Master Chris. R. Warnken. Contact: Viola L. Brooks, Conclave Secretary, 2211 Missouri Avenue, Granite City, Illinois 62040.

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WHAT IS TRUTH?

by W. N. SCOTT

AS THE MEMBERS of the younger generation move into industry, business, and other walks of life, they bring with them their hopes for the future, their criticisms of the past. They who have witnessed in their youth the proudest and most profound technological advances and social change have nevertheless to carry the future charge of the scientific and social brigades. With them they bring an urgent appeal for honesty, forthrightness, and talking straight. And it might be beneficial to all to consider the merit of this appeal, for the inference here is the very serious assertion that such has not been the case.

The young appear to take issue with the real life profusion of lack of honesty, characterized so well in Shakespeare's words: "Though I am not naturally honest, I am so sometimes by chance." How often has the new generation's indictment been directed towards the capricious nature of truth, or at least "our truth." One must indeed wonder whether we, the leaders of today, have seriously compromised or confused *the truth* in our guidance of the leaders of tomorrow.

Mullah Nasser Eddin, the Persian folk hero, outlines the misunderstanding of truth in one of his incomparable tales:

"'Laws in and of themselves do not make people better people,' Nasser Eddin told the King. 'People must practice certain things and so become attuned to inner truth. And this form of truth resembles apparent truth only slightly.'

"The King decided that he could, and would, make people observe the truth. He was certain he could force his subjects to practice truthfulness.

"His city was entered by means of a bridge. On this bridge the King had a gallows constructed. The following day, when the gates were

opened at dawn, the Captain of the Guard was stationed there with a squad of troops to examine all who entered the city. And he made the announcement that: 'Everyone will be questioned. If he tells the truth, he will be allowed entrance to the city. If he lies, he will be hanged.' Mullah Nasser Eddin stepped forward.

"'Where are you going?' asked the Captain.

"'I,' responded the Mullah, 'am going to be hanged.'

"'I don't believe you!' exclaimed the Captain.

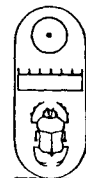
"'Very well. If I have lied, hang me!'

"'But if we hang you for lying, we will have made what you said come true!'

"'Exactly! And now you know what truth is: YOUR TRUTH!'"

In practice, truth bends and folds and serves a situation like an elastic bandage. Truth arrives to be both fact and fancy, opinion and hearsay, wild speculation and outright fabrication. The supposition that one *knows* something, is strengthened by the suggestion that one certainly *should*. Not to know might be a painful admission of ignorance. To be knowledgeable would win the attention of men. So experts and expertise do often rise from the faulty proving ground of self-importance. The words may be apparently true. But, devoid of the timbre of personal experience and personal understanding, they will ring vacantly shrill.

Truth begins with what one knows for sure. Truth continues with a recognition of what one does not know for sure. The relating of information or ideas would better, then, be governed by such recognition of what is in one's province of ken and what is obviously not. And this will be a step in the right direction, though it hardly exhausts or satisfies the study. Truth-telling begins with little things, with small endeavors. Hopefully one's ability to know and understand what is true, what is truth, will then proceed to expand concomitantly with his courage to express it.



A MYSTICAL APPROACH TO PROBLEM SOLVING

by EDWARD Y. BREESE



THERE IS a method which I have used to deal with problems ranging from some trivial annoyance to major crises. It is available to you too if only you will be willing to try it and let it work for you. It will be effective against problems which you may have now or in the future. It will even succeed in ending problems that may have seemed insoluble to you over a long course of years.

Although not very many people know of this method today, there is nothing really secret about it. It has been known to, and used by, the great masters and mystics and their disciples all through the ages. The records are available to whomever cares to seek them out.

Like all the great principles of wisdom and wise living, this one is essentially simple. It can be discovered by anyone accustomed to thinking in certain ways. It is unknown to most people only because they have not trained themselves to these ways and habits of thought. When used, it is absolutely certain to be effective. It will get results. It works! That is the most wonderful thing about it. It will work for anyone who is willing to give it a try. Problems, difficulties, hatreds, resentments, and fears are melted away as soon as it is used. Confidence, serenity, and wonderful inner soul peace are among its results.

When it is known that this method will work, belief aids it to do so more rapidly and easily, of course. It solved a very grave problem for me the first time I tried it, even though I had grave doubts then that it would be effective.

All right, you say, what is this wonderful method? It is just this: No matter what your problem may be, the

instant that you perceive its presence sit down quietly and thank God that it has already been solved. Do this just as sincerely and gratefully as you possibly can. Do it even if you are shocked or frightened or bewildered and discouraged by the onset of the problem.

How can you? Suppose that the problem involves sudden or severe illness or death of a loved one; that you have just experienced a crushing financial reverse; that you have learned that someone whom you loved and trusted has turned against or betrayed you; that you are a victim of the unjust machinations of an enemy; or that, through ignorance or by deliberately going against your better judgment, you have made some terrible mistake which is likely to cost you very dearly now or in the years to come.

If you have any of these problems or others equally grave and they are newly come upon you, can you actually give thanks for their solution? Can you do this even when you can see no ray of light in the encircling darkness? Can you do it even when you have not yet received the faintest idea of how things will work out?

This is exactly the time when you should do so. Indeed it is just the time when you *must* do so. You must turn within with a loving and grateful heart, and with the absolute knowledge that your problem has indeed already been solved in love and for the best interests of all concerned. Remember that, no matter under what name you worship God, this power is omnipotent, omnipresent, omniscient—not limited by time and space.

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From the point where you sit as a human being, limited by the space and time figures that apply to the planet Earth and to your own particular lifetime, this problem has just begun. Its beginning is a part of your *now*. The end and the solution to the problem are somewhere in an imponderable future as far as you are concerned. You can understand intellectually that there will be an eventual end to this particular problem. You can even use your brain and your reasoning power to try and predict what that solution will be. You can speculate, even though your thoughts are bound to be affected by the hopes and fears of the moment. Unless you are gifted with the faculty of clairvoyance, however, you cannot really know what the answer is going to be.

Most of us do not have the gift of prophecy; most particularly we do not have it in regards to our own lives. We are too much emotionally involved to see quite clearly here even when we try to predict by thinking things out. We forget to trust, and so we are not satisfied to let the answer develop as it should. We become bewildered or frightened or angry or resentful in the presence of a problem. The more serious the problem is, the more we let these harmful emotions take charge of us. That is exactly what we must *not* do. The worse the problem is, the more willing we must be to accept the solution with grateful and loving hearts.

It is very hard to hear the inner voice above the demonic clamor of hatred and fear. It is hard to see through a solid wall erected by resentment, confusion, and panic. We tend to forget God under such stress and attempt to force our

own solution into the situation. We interfere with God's pattern and only succeed in making things a great deal harder for ourselves than they would otherwise be.

The wonderful secret for dealing with all problems really amounts to trusting in God—to *knowing* with our emotions as well as with our minds that God is all-powerful and all-loving, and that the problem has already been solved for us. Once we do this, a great many very wonderful things begin to happen to us and about us. The whole situation, whatever it may be, becomes changed, and it will cease to trouble us that the solution has not yet been revealed to mortal eyes and mind. In place of doubts and fears will come a strong and serene confidence that will destroy the power of the crisis or problem to either overwhelm or destroy us. As soon as true gratitude to God has been experienced we will find new powers to help us do our part in bringing about the solution. We will be able to sit quietly and let God tell us through the inner voice what it is that we must do.

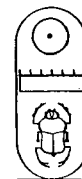
This is true no matter by what name we call God or how we envision Ultimate Power. The method is equally successful for the members of all religions, followers of all creeds, philosophies, dogmas, paths of spiritual growth. Even the agnostic who knows that God is, without being able to draw or define this Power, can still use and apply the method. Remember that the masters of old were of many creeds and shades of belief. Whatever we may believe in, whatever path we choose to follow through eternity, the method will work for us as it did for them.



Cover

These columns in what is now Tunisia, North Africa, are reminiscent of the once huge city of Carthage. Legend says that Carthage was founded by Elissa, daughter of the King of Tyre. She fled her homeland with other refugees and landed in a small Phoenician port in Africa where she established *Kartha'dshat* (new capital), or Carthage, in 814 B.C. Until vanquished by Rome, it had one of the greatest civilizations of the ancient world.

(Photo by AMORC)



Interpretation— the Master Key

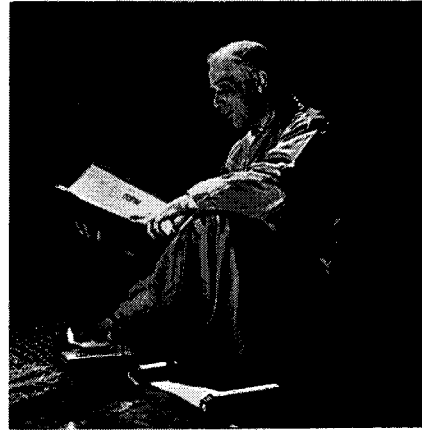
by G. J. WIND, F. R. C.

ALL OF US, barring none, use the master key of interpretation; but, are we using it to unlock doors to a better understanding of our fellow man, or do we leave the key outside when we lock the door behind us?

There is an old axiom that says, "What we don't know can't harm us." This of course is very debatable. Age alone is no guarantee of truth. An aborigine may not know an automobile even though he may have been hit by one. Many of us may not know what radioactive fallout is, yet such ignorance does not make us immune to it. We have all heard the expression, "I still don't know what hit me"; he was hit, if not harmed, yet he does not know what it was. All of this is just to show that "not knowing" is no safeguard; ignorance is a very poor shield. The sooner one finds out what hit him, the better one is able to prevent a recurrence. With this in mind, let us set out to find the meaning and significance of interpretation in order that we may identify this master key we always use and sometimes lose.

"Interpretation" is often closely associated with "translation," and indeed there are some striking similarities between the two. There are, however, some significant distinctions also as we shall see. As the meaning of interpretation is an abstract meaning, so too, if interpretation is a key, it must be a symbolic one. Nevertheless, this key is extremely useful, not only because of its scope as a *master* key but no less so because of its significance as a *master key*.

As we have said, this key is being used constantly by all of us, consciously or unconsciously, and therefore it is very real in spite of its symbolic nature. And since this key is so widely used, probably most of the time unconscious-



ly, it is important for us to learn how we may use it more consciously in order that we may direct our use of it in a more constructive way. To do this we must first define the meaning of interpretation.

First of all, we may say that interpretation is the mental image and the forerunner of translation, or conversely that translation is the product of interpretation. As a translation is a conversion of something presented in one language to a presentation of that same thing in another language or set of symbols, so too interpretation is the art of using one's own symbols, ideas, and concepts to comprehend something presented in someone else's symbols of a like nature. This we must try to make clearer, for this is what is constantly being done by all of us.

This continual interpreting is a function of our consciousness, which, when perceiving stimuli through the faculty of one or more of our physical receptor senses, compares such perception with past experiences; it tries to relate the impressions it receives from external sources to data thus far stored up in our consciousness in order to tabulate, categorize, signify its importance and probable accuracy; in short, it does all these things and then some in order to properly evaluate the countless things we see, hear, feel, taste, and smell.

This evaluation, or appraisal, we may term *interpretation*. Thus the information presented to our receptor senses is,

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after swift interpretation, stored in our consciousness as a past experience, filed away under the proper heading, and ready for reference work *if* we remember where we put it. If we do not, we are not alone. It is a major miracle that we retain as much as we do, considering the size of our brain, the speed at which we must interpret, and the fantastic amount of material that daily passes through our consciousness.

From the time we open our eyes in the morning we are confronted by doors we have to open before proceeding; we have to punch cards at set times; we scan card indexes to see what drawer to open to find what it is we are looking for. We must react to whistles, bells, beeps, and buzzers; we must read and reply, take orders and give instructions, obey road signs and signals; we must watch ourselves as well as others, all the while keeping one eye on the clock and one ear to the radio. All this plus a million other things pass through our consciousness each day, to say nothing of thoughts that keep us occupied while trying to get some sleep, some respite.

It seems clear that interpretation is a full-time job to say the least. It seems equally clear that it is one of the most important jobs our consciousness is doing for us because all our calculations and decisions are based on our interpretation of data we receive. Some of the decisions we make could spell the difference between life and death for us as well as for others. What if the switchman on a railroad, the captain of a submarine or of a spaceship, or someone at ground control makes a wrong decision?

All of our calculations are based on interpretation of received data; even the answers or decisions handed to us by a computer are based on interpretation of data previously fed into it by man—data which, in its primary form, was arrived at by man. We can see the prime importance of interpretation as well as the importance of retention and of systematic filing.

It is less easy to see how we manage to find our way in this veritable labyrinth of stored information about past experiences. At times we are called upon to make split-second decisions, and how will we ever find what we need in time?

The Key Revealed

As we have said, all things of which we become conscious are interpreted, but fortunately we can be conscious of only one thing at a time; in other words, we cannot focus our consciousness on any and all things that pass through it. To use an often repeated analogy: A man walking from one street corner to the next, while reading a newspaper, may tell us later what he read; he has focused his consciousness on it, interpreted it, and properly filed it. He has the greatest difficulty, however, recalling how many people he passed, whether they were male or female, or how they were dressed. He has noticed people but little more.

After interpretation of what we are conscious of we store or file this information under the proper heading so that we know where to look if and when we need it. For example, the solution to a mathematical problem will be stored under "mathematics"; our concepts about moral conduct under "morals"; and so finances, health, business, socials—all have their proper place in this storehouse of information of past experiences.

Now, among these categories there is one department which may be marked "inconsequential." To this department goes everything we deem not worthy of retaining, all things of little or no consequence. That this department has not burst its seams yet is due to the fact that it has a hole in the bottom. Things entrusted to this department do not stay there too long; they pass through it, so to speak, and hence we forget. How many times do we allow some bit of information, a name, a number, a place or a time to slip through this department labeled "inconsequential"? And how many times do we wish we had not?

We have met a person, stored our interpretation of him under, say, "social," but we have forgotten his name, his phone number or address, and where and when we met him. Now, if we would endeavor to make a more conscious effort to focus on details as well, we might recall that he is a teacher and what he said that made us take notice of him; we would



recall the circumstance under which we met as well as the time and place. This, then, is the "master key" of interpretation, and one way of using it to greater advantage is to expand our consciousness, or awareness, so as to include details of things, to carefully sort and store these details, and to realize that what seems inconsequential now may prove useful later.

We may look at this master key from yet another angle and emphasize that what we retain from our experiences, from what we see, hear, and so on, is not what they are but rather what they *seem* to be in relation to our own past experiences.

Let us use another example to make this clear: An African and a Scandinavian studying in Paris may discuss the winter they are experiencing in France. The African knows it is a "severe" winter; it is of little use telling him otherwise as he experiences this himself. The Scandinavian, however, is just as convinced that it is a "mild" winter. Both may eventually tell their grandchildren about this winter and it would seem to be two different winters altogether. Each has retained not the winter but his own interpretation of it,

based on how it compared with his past experiences of winters.

Now, was it actually a severe winter or a mild one? Was one speaking the truth while the other was not? The answer of course is, as everything else, relative, as relative as the claim of each student was to his past experiences. Both were truthful, although each was speaking but a relative truth. So we see that we may broaden our use of this "master key" by expanding our consciousness, by becoming more acutely aware of things.

We may further extend its usefulness to us by becoming more tolerant of other people's ideas and opinions, knowing them to be no more and no less than their interpretations of things based on their personal past experiences, and knowing that our ideas and opinions are nothing more than our evaluation of things based on our past experiences. We should realize, of course, that theirs are as valuable to them as ours are to us. This must not be construed as being a stalemate. On the contrary, it presents us with a firm, just, and equal basis from which may blossom a free communication of ideas, a free interchange of concepts, beneficial to all who care to participate in such interchange.

OUR POSTAGE RATES TO YOU

It will perhaps be of interest to Rosicrucians to know the average expenditure of postage on the regular mailing of monographs to them. The following are but a *few* of the many countries throughout the world to which AMORC mails monographs. Opposite each one, as representative of the United States mailing costs, is the amount for *each* separate mailing to a member. The postage on monographs is but *one* item. The various other membership services add to the huge annual sum.

AMORC's total annual postage for the year 1973 was \$481,511. This amount will be even greater in 1974 due to the greatly increased postage rates.

Argentina	\$.41	Lebanon	\$.31
Australia	.31	Nigeria	.31
Canada	.20	Panama	.31
Chile	.41	Philippines	.31
England	.31	Rhodesia	.31
Ghana	.31	South Africa	.31
Haiti	.31	Venezuela	.41
Jamaica	.31	In U.S.A.	.20

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When the Shadows Come

(continued from page 25)

into the depths of greatest darkness and the abyss of constant turmoil by its disassociation from the attunement and contacts that mean so much to it.

Those who remain firm and steadfast upon the path, however, all find that the *Obscure Night* is approaching the magnificent dawn that lies just beyond the borderline. It would appear that in accordance with the determination, the sincerity, and devotion of the disciple, are the hours of the *Obscure Night* shortened and brought to an end.

Only those who remain firm and harken to the assurances of their guides and teachers ever come to realize that during this passage of the night one of the greatest battles of the personal self is being fought and won. As the editor so properly states in his editorial: "In the thick of the fight that sufferer fails to see that the last dregs of self are being purged. Not until the feet have trodden many a long mile on the Path is it possible to realize in consciousness the illusory nature of those moods which assail the aspirant, but so long as he refuses to be deflected from his true internal course such trials are really a source of strength."

To students young and old, and those new or long upon the path, let this be a note of warning. As we journey along life's path as human beings, aside from any of our special courses of study, we pass through days and nights of experience. The course of a normal life from birth to transition is filled with daytimes of bright and happy experiences, and nighttimes of sadness.

Neither wealth, worldly power, social position, nor any human or earthly creation can prevent the changing experiences in the course of life. It is but natural, therefore, to expect that on the path of development there will come a time when the first day's journey will come to an end, and the sun will set for awhile and the nighttime shadows will gather to obscure the way, and darken our sight. The disciple should have no more reason for abandoning his course in life at this time than he has for abandoning his existence on earth when the shadows of the sky become deeper and the close of day brings obscurity to his worldly sight.

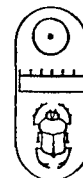
Just as the tempters and agencies of evil gather together and reside in the dark places of the nighttime of our worldly course, so the invisible tempters and agencies of esoteric evil reside in the shadows of the spiritual night. They seek to lure the devout one from the Path, and to tempt him into the byways. They urge him to abandon his direct course. They influence his thinking and his judgment. They offer a brighter light guaranteed to bring a brighter day.

They speak glibly of freedom of the soul. They suggest that the independent way, the new way, the open, virgin, untrammelled path through an imaginary country of unexplored marvels will be the richest in its rewards. They point out the trials and tribulations that have already been endured, and enlarge them into mountains. They speak words of doubt regarding the sincerity, and the goodness of those who are your companions and your guides. They elaborate upon the failures you may have had, and they foster the little doubts that may have come to you, and mature them into enormous size.

But, they never explain why they come to you as emissaries of greater rewards and richer benefits and yet dwell only in the shadows. They never explain why they are not found and met with in the highlights of life, and in the daylight of your journey. They do not reveal themselves as part of the shadow, but leave you to discover this after you have joined with them in their work of creating unhappiness, unrest, and discontent.

For this reason your eyes should be kept looking forward, anticipating the dawn that lies beyond the night, and your ears and heart listening to the voices of those who sing their songs and spell their themes of inspiration in the daytime, and in the glorious light that precedes their false, ever obscure night.

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



Chemistry and Life

by NEAL T. CAMPBELL, B. S.

IN RECENT times there has been much speculation about the origin of life on our planet. On one hand there are the fundamentalists, and on the other extreme we find the evolutionists. Did life begin as the Bible tells us or did it evolve slowly from the primordial earth?

In the early 1950s Dr. Stanley Miller of the University of Chicago executed an experiment which has become a classic in the study of the chemistry of life. The atmosphere of the primordial earth was simulated by mixing ammonia, water, hydrogen, and methane gases. After a high-voltage discharge was passed through the gaseous mixture, a soupy liquid was obtained which, when broken down, gave a startling result. The basic building blocks of life, amino acids, were isolated and identified chemically. Since this first experiment, thousands of similar studies have been made and are being made even now. All sorts of variations on the basic theme have been tried. The results in most cases are the same as the original experiment.

This experimental data seems to support Darwin's theory of evolution rather than the Biblical account given in the book of *Genesis*. But the question still remaining is: How did the earth come into being? When the Creator, according to the Bible, spent seven days to create the universe, were these "days" billions of years in length? This time confusion could combine the thinking of both the Darwinists and Biblical scholars.

At a time when our scientific community, through modern instrumentation, is discovering molecules in space such as water, carbon monoxide, and formaldehyde, it should be apparent that man now stands on the brink of a period of transition in thinking about the origin of life on the earth and in the universe. Thus preconceived theories must be reevaluated as more evidence about life's origin appears daily.

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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

September: Fidel Castro, Premier of Cuba, is the personality for the month of September.

The code word is NAT.

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



November:

Ernst Brugger, President of Switzerland, will be the personality for November.

The code word will be LOOK.

ERNST BRUGGER



FIDEL CASTRO

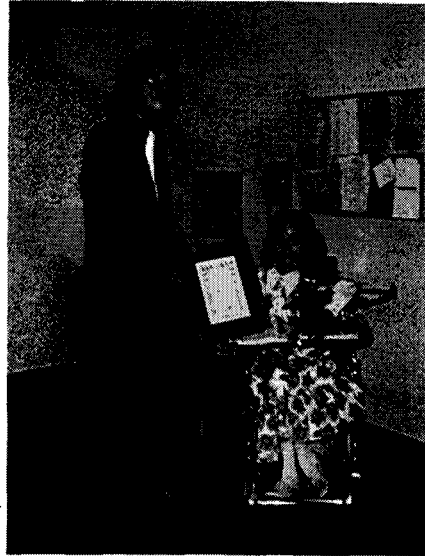
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Rosicrucian Activities *Around the World*

COURAGE, sensitive awareness, and determination to succeed have all influenced the life of Miss Judy Taylor, an Academic Advisor studying for her Masters Degree in Communications at Michigan State University. Miss Taylor was presented with the Rosicrucian Humanitarian Award by the Leonardo da Vinci Chapter, AMORC, Lansing, Michigan, for overcoming a tremendous physical handicap in her desire to help others in similar situations. She hopes that through teaching or working alongside the able-bodied, she might make it easier for them to relate to disabled people, hopefully paving the way for more disabled individuals to do what they really want through integration into society. "But regardless of whether or not I have been physically crippled for some great or godly purpose, through a growing self-awareness I have chosen to create a purpose and a meaningful goal out of the reality for my own life." Here Chapter Master Richard Tonda is shown presenting the award to Miss Taylor.



News of an unusual contribution made to the Joseph Priestley Chapter, Leeds, England, has been received recently at Rosicrucian Park. Of special interest is the fact that the donor, Mrs. Lenora Cohen, O. B. F., a former member who now resides in Wales, celebrated her 101st birthday on June 15 of this year. Mrs. Cohen, a devoted student of AMORC during the 1930s, presented the Chapter with a beautiful stained-glass window designed from Rosicrucian symbols, which had been especially created for her private sanctuary.

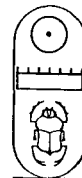


The advent of war put an end to her active study and her sanctuary—her home became a home for refugees—but not to her "advocacy of unpopular causes." (She was a pioneer in the struggle for the right of women to vote.) She subsequently devoted a lifetime to community service, serving the city of Leeds as a magistrate for many years. Today, at 101 years of age, she still retains her firm belief in Rosicrucian principles.

In true Rosicrucian spirit, the beautiful symbolic window has, with Mrs. Cohen's permission, been passed on to Pythagoras Chapter at Liverpool, "because," as Soror Margaret Graysen of Joseph Priestley Chapter writes, "they now have permanent premises and a lovely Temple."



After two years of planning and hard work, Rosicrucians in Denmark are happy to announce the opening of a new Pronaos in Aarhus. In the words of Frater Søren Dolsgaard, Master of the Pronaos, a subordinate body of AMORC "is in itself a small pyramid in every way—in its beauty and precise structure. . . . It is a spiritual home, a place where members can meet in peace and harmony." We extend best wishes to this dedicated group.





“What is God?”, you ask.
 “What is a sky, a cloud, a hill shining in the sun?”, I reply.
 “What is God?”
 “Ask me, what is a moon, a star, a universe.”
 “What is God?”
 “Ask what is a hummingbird, a lotus blossom, a bit of jade?
 “Wond’r ’bout a sea wind-tossed or calm, question me ’bout a tree old and
 twisted and bent, or beauty, or love, or man.
 “Ask what is a soul or even what is life?
 “But can you ask me still ‘What is God?’”

—by PHYLLIS BYERS ORCUTT, F. R. C.





THE MYSTIC FIRE

Upon the altars of the ancient temples burned a mystic fire—ever tended by the vestal virgin. To this sacred flame were added special fragrances—incense of careful blending. What hidden value had those aromas? Was there a mystical significance to the passive atmosphere they created?

The Rosicrucians have prepared a fascinating discourse on “Incense—its Meaning and Value.” This discourse is given free to all new or renewal subscribers to the *Rosicrucian Digest*. Just send one year’s subscription only \$5.00* to the address below and ask for this discourse.**

The ROSICRUCIAN DIGEST, San Jose, Calif. 95191, U. S. A.

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

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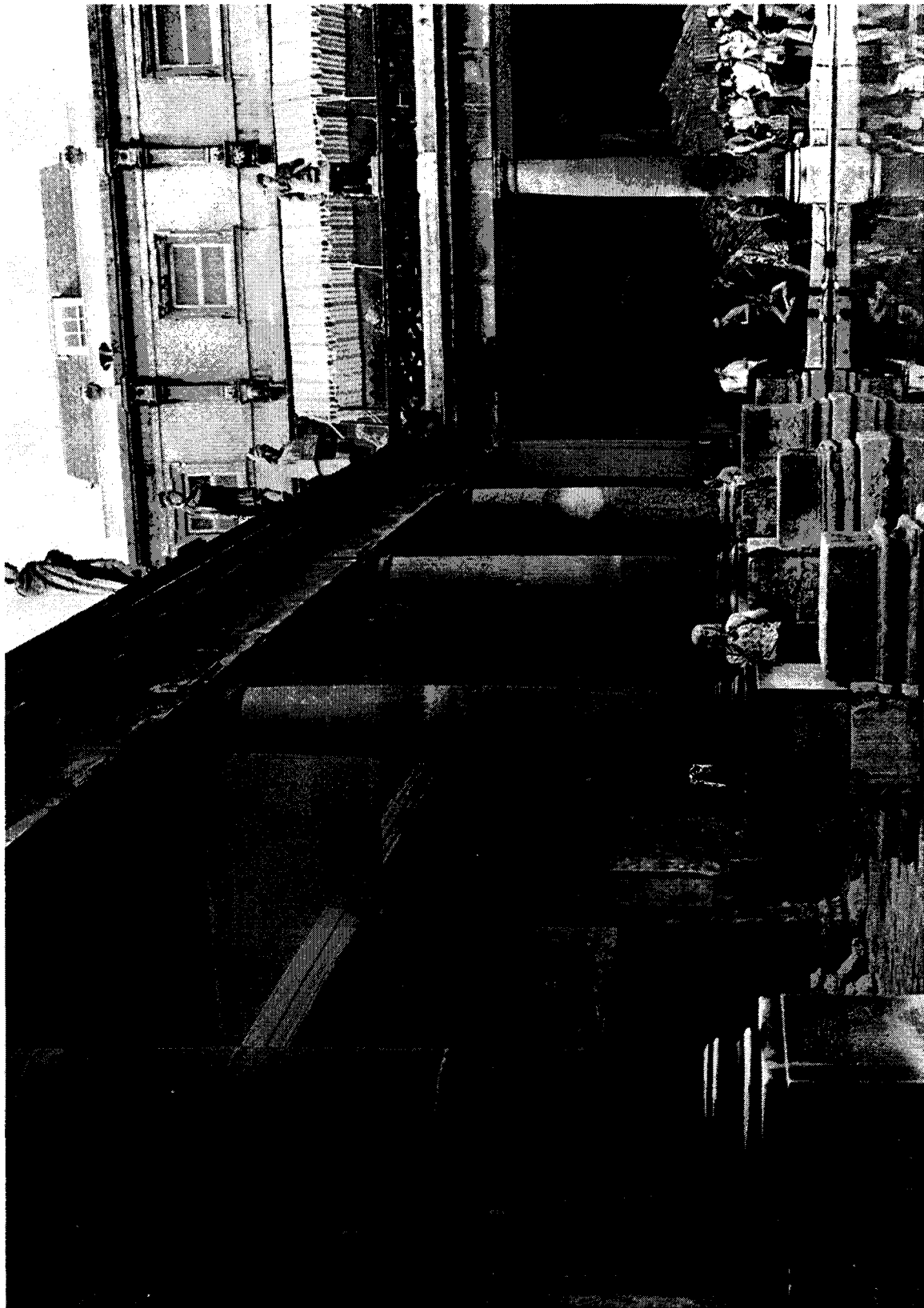
ANCIENT ROMAN BATH



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Bath is a thriving city in England. In Roman times Bath was a spa, and a great building was constructed over the natural hot springs near a temple. Opposite is shown the restoration of the baths. It contains, it is said, the only hot springs in Britain. A quarter of a million gallons of water gush from the springs each day at a constant temperature of 120 degrees Fahrenheit. The Romans discovered these springs soon after the Claudian invasion of A.D. 43. The baths were for healing, and the adjacent temple, for worship. Thousands of tourists visit the ancient baths annually.

(Photo by AMORC)



WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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

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 95191, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

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Nottingham: Byron Chapter
Portsmouth: Portsmouth Pronaos
Preston: Preston Pronaos
Worthing: Raymund Andrea Chapter

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Helsingfors: Finlandia Pronaos (Swedish)

* Initiations are performed.

‡ French-speaking, under the Grand Lodge of France.

§ German-speaking, under the Grand Lodge of Germany.

⊕ Dutch-speaking, under the Grand Lodge of the Netherlands.

(Directory Continued on Next Page)

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Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Other subordinate bodies of the Grand Lodge of France will be indicated under other countries by this symbol †.

Aix-en-Provence (Bouches-du-Rhône): Rose du Sud Chapter

Albi (Tarn): Edith Lynn Pronaos

***Angers** (Maine-et-Loire): Aiden Lodge

Angoulême (Charente): Isis Pronaos

Anney (Haute-Savoie): Amatu Pronaos

Auxerre (Yonne): Melchisedech Pronaos

Avignon (Vaucluse): Plutarque Pronaos

Bastia (Corse): U Libecciu Pronaos

Beaune (Côte-d'Or): Le Verseau Chapter

Beauvais (Oise): Lumen Pronaos

Belfort (Territoire de Belfort): Rabelais Chapter

Besançon (Doubs): Akhenaton Pronaos

Beziers (Hérault): Tempora Nova Pronaos

Biarritz (Basses-Pyrénées): Thalès Chapter

***Bordeaux** (Gironde): Léonard de Vinci Lodge

Boulogne-sur-Mer (Pas-de-Calais): Alba Rosae Pronaos

Bourges (Cher): Nicolas Flamel Pronaos

Brest (Finistère): Amentet Pronaos

Caen (Calvados): Sérénité Pronaos

Calais (Pas-de-Calais): Martha Lewis Pronaos

Cannes (Alpes-Maritimes): Amon-Ra Pronaos

Carassonne (Aude): Lux Occitania Pronaos

Chambéry (Savoie): Thot Hermès Chapter

Chartres (Eure-et-Loir): Ad Rosam Pronaos

***Clermont-Ferrand** (Puy-de-Dôme): Gergovia Lodge

Corbières (Basses-Alpes): Beausseant Pronaos

Douai (Nord): L'Eveil Pronaos

Ferrensac (Lot-et-Garonne): Francis Bacon Chapter

Féfigny (Jura): L'Eau Vive Pronaos

Gagny (Seine-et-Oise): Marie Le Roux Chapter

Grenoble (Isère): Louis-Claude de Saint-Martin Chapter

Le Havre (Seine-Maritime): Michael Maier Pronaos

Le Mans (Sarthe): Jacob Boehme Pronaos

Le Teil (Ardèche): Hugues de Payns Pronaos

Lille (Nord): Descartes Chapter

Limoges (Haute-Vienne): Cornelius Agrippa Pronaos

Livry-Gargan: (Seine-et-Oise): Marie Le Roux Pronaos

***Lyon** (Rhône): Moéris Lodge

***Marseille** (Bouches-du-Rhône): La Provence Mystique Lodge

***Metz** (Moselle): Frees Lodge

Miramas (Bouches-du-Rhône): Nostradamus Pronaos

Mont-de-Marsan (Landes): Karnak Pronaos

***Montpellier** (Hérault): Via Nova Lodge

Mulhouse (Haut-Rhin): Balzac Chapter

Nancy (Meurthe-et-Moselle): Thoutmès III Chapter

Nantes (Loire-Inférieure): Jacques de Molay Chapter

***Nîmes** (Gard): Claude Debussy Lodge

Orléans (Loiret): Orphée Chapter

***Paris** (Seine): Jeanne Guesdon Lodge

***Pau** (Basses-Pyrénées): Pyrénées-Océan Lodge

Perpignan (Pyrénées-Orientales): Aetas Nova Pronaos

Poitiers (Vienne): Horus Râ Chapter

***Reims** (Marne): La Charmpagne Mystique Lodge

Rennes (Ile-et-Vilaine): Graal Pronaos

Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos

Rodez (Aveyron): Rodez Pronaos

Boubaix (Nord): Descartes Chapter

Rouen (Seine-Maritime): Renaissance Pronaos

Sagone (Corse): Atlantide Pronaos

Saint-Amand-les-Eaux (Nord): Paix Profonde Pronaos

Saint-Denis (Seine): Maat Pronaos

Saint-Etienne (Loire): Flamme Pronaos

Saint-Rambert-d'Albon (Drôme): Tiyy Pronaos

***Strasbourg** (Bas-Rhin): Galilée Lodge

Taverny (Seine-et-Oise): Jensen Niels Pronaos

Thaire d'Aunis (Charente-Maritime): Osiris Pronaos

Toulon (Var): Hermès Pronaos

***Toulouse** (Haute-Garonne): Raymond VI Lodge

Tours (Indre-et-Loire): Blaise Pascal Pronaos

Versailles (Seine-et-Oise): Georges Morel Chapter

Vichy (Allier): En Gueddi Chapter

***Villeneuve-Saint-Georges** (Seine-et-Oise): Robert Quille Lodge

‡ **FRENCH GUIANA**
Cayenne: Pythagore Chapter

‡ **GABON**
Lambaréné: Sossa Simawango Maurice Pronaos
Libreville: Anaxagore Pronaos
Port Gentil: Amenhotep IV 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 indicated under other countries by this symbol ‡.

Berlin: Echnaton Pronaos

Bielefeld: Nikolaus Kopernikus Pronaos

Bremen: Jakob Böhme Pronaos

Dortmund: Heinrich Khunrath Chapter

Düsseldorf: Johannes Kepler Pronaos

Frankfurt am Main: Michael Maier Chapter

Hamburg: D.O.M.A. Chapter

Hannover: Leibniz Pronaos

Karlsruhe: Hermes Trismegistos Pronaos

Kassel: Meister Ekkehard Pronaos

Kiel: Saint Germain Pronaos

Köln: Empedokles Chapter

Lübeck: Der Holstentor 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 Chapter
Sunyani, B.A.: Sunyani Pronaos

GREENADA
St. George's: St. George's Pronaos

‡ **GUADELOUPE**
Morne-à-l'Eau: Parmenide Pronaos

GUATEMALA
***Guatemala**: Zama Lodge
Quetzaltenango: Mahatma Gandhi Pronaos

‡ **HAÏTI**
***Cap-Haïtien**: Jeanne Guesdon Lodge
Gonaïves: Akhenaton Pronaos
Les Cayes: Les Incas Pronaos
***Port-au-Prince**: Martinez de Pasqually Lodge

‡ **HAUTE-VOLTA**
Bobo-Dioulasso: Platon Pronaos
Ouagadougou: Jeanne Guesdon Pronaos

HONDURAS
San Pedro Sula: San Pedro Sula Chapter
Teguigalpa, D. C.: Francisco Morazan Chapter

ISRAËL
Haifa: Haifa Pronaos
Tel Aviv: Sinai Pronaos

ITALY
Rome: Grand Lodge of AMORC of Italy, 7 Via Ximenes, 00197

‡ **IVORY COAST, REPUBLIC OF**
Abengourou: Alban et Juliette Gueudet Pronaos
***Abidjan**: Raymond Lulle Lodge
Adzope: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Pronaos
Bouaké: Robert Fluid Chapter
Dabou: Moria El Pronaos
Daloa: Hieronymus Pronaos
Divo: Socrate Pronaos
Korhogo: Yves Nadaud Pronaos
Oumé: Le Verseau Pronaos
Sassandra: Sassandra Pronaos
Yamoussokro: Edith Lynn Chapter

JAMAICA
Kingston: Saint Christopher Chapter

‡ **LEBANON**
Beyrouth: Beyrouth Pronaos

MALAYSIA
Kuala Lumpur: Kuala Lumpur Chapter

‡ **MARTINIQUE**
***Fort-de-France**: Amon-Râ Lodge

‡ **MAURITANIA, ISLAMIC REPUBLIC OF**
Nouakchott: Chephren Pronaos

MEXICO
Acapulco, Guerrero: Acapulco Chapter
Chihuahua Chih.: Chihuahua Pronaos
Ensenada, B. C.: Alpha-Omega Pronaos
Guadalajara, Jalisco: Guadalajara Pronaos
Juarez, Chih.: Juarez Chapter
Matamoros, Tamps.: Aristote Pronaos
Mexicali, B. C.: Chichen-Itza Chapter
***Mexico, D. F.**: Quetzalcoatl Lodge
Monclova, Coah.: Monclova Pronaos
***Monterrey, N. L.**: Monterrey Lodge
Nueva Rosita, Coah.: Rosita Pronaos
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
Poza Rica, Ver.: El Tajin Pronaos
Puebla, Pue.: Tonatiuh Pronaos
Reynosa, Tamps.: Reynosa Chapter
Saltillo, Coah.: Saltillo Pronaos
San Luis Potosí: Evolución Pronaos
Tampico, Tamps.: Tampico Chapter
***Tijuana, B.C.**: Cosmos Lodge
Veraacruz, Ver.: Zoroastro Chapter
Villahermosa: Tabasco Pronaos

‡ **MONACO**
Monte Carlo: Heracles Pronaos

‡ **MOROCCO**
***Casablanca**: Nova Atlantis Lodge

NETHERLANDS
Grand Lodge of AMORC of the Netherlands, P. O. Box 7031, The Hague, Holland. Other subordinate bodies of the Grand Lodge of the Netherlands will be indicated under other countries by this symbol ‡.

Alkmaar: Aquarius Pronaos
Amersfoort: Osiris Chapter
Amsterdam: Jan Coops Chapter
Arnhem: Chepera Pronaos
Eindhoven: Horus Chapter
Groningen: Cheops Pronaos
Haarlem: Aton Pronaos
Heerlen: Maat Chapter
Rotterdam: Spinoza Chapter
The Hague: Isis Chapter

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

NEW ZEALAND
***Auckland**, Auckland: Auckland Lodge

Wellington, Wellington: Wellington Chapter

NICARAGUA
 León: León Pronaos
 Managua: Martha Lewis Chapter

NIGERIA
 Aba: Socrates Chapter
 Abeokuta: Abeokuta Pronaos
 Asaba: Asaba Pronaos
 Ashaka: Ashaka Pronaos
 Benin City: Benin City Chapter
 *Calabar: Apollonius Lodge
 Enugu: Kroomata Chapter
 Ibadan: Alcinu Chapter
 Jos: Star of Peace Chapter
 Kaduna: Morning Light Chapter
 Kano: Kano Pronaos
 *Lagos: Isis Lodge
 Nsukka: Nsukka Chapter
 Onitsha: Onitsha Chapter
 Owerri: Owerri Pronaos
 Port Harcourt: Thales Chapter
 Sapele: Nirvana Chapter
 Ughelli: Ughelli Pronaos
 Umuahia: Umuahia Pronaos
 Umunede: Umunede Pronaos
 Uyo: Uyo Pronaos
 Warri: Warri Chapter
 Zaria: Osiris Chapter

PANAMA
 Colón: Colón Pronaos
 David: David Chapter
 *Panama: Panama Lodge
 Puerto Armuelles: Puerto Armuelles Pronaos

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

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

RHODESIA
 Salisbury: Flame Lily Chapter

SCOTLAND
 Edinburgh: Edinburgh Pronaos
 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: Southern Cross Lodge
 Port Elizabeth, Cape Province: Port Elizabeth Pronaos
 Pretoria, Transvaal: Pretoria Pronaos
 Retreat, Cape Province: Esperanza Chapter
 Springs, Transvaal: Springs Pronaos

SRI LANKA
 Colombo: Colombo Pronaos

SURINAME
 *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
 *Bellinzona: Léonard de Vinci Pronaos
 *Bern: Ferdinand Hodler Pronaos
 *Bienne: Maître Kelpius Pronaos
 *Geneva: H. Spencer Lewis Lodge
 †*Grandson (via Lausanne and Neuchâtel): Pax
 Cordis Lodge
 ‡ La Chaux-de-Fonds: Tell el Amarna Pronaos
 ‡ Lausanne: Renaissance Pronaos
 St. Gallen: Pythagoras Pronaos
 Zurich: El Moria Chapter

‡ **TOGO, REPUBLIC OF**
 Anecho: Hiéronymus Pronaos
 Assahoun: L'Ave Pronaos
 Atakpamé: Vintz Adama Chapter
 Hahotoe: El Moria Pronaos
 Lama-Kara: Le Verseau Pronaos
 *Lomé: Francis Bacon Lodge
 Mango: Veritas Pronaos
 Palimé: Héraclite Pronaos
 Sokode: H. Spencer Lewis Pronaos
 Tsévlé: Socrate Pronaos

TRINIDAD-TOBAGO
 Port-of-Spain: Port-of-Spain Chapter

UNITED STATES

ALABAMA
 Birmingham: Birmingham Pronaos

ARIZONA
 Phoenix: Phoenix Chapter

CALIFORNIA
 *Long Beach: Abdiel Lodge
 *Los Angeles: Hermes Lodge
 Monterey: Monterey Pronaos
 *Oakland: Oakland Lodge
 Pasadena: Achnaton Chapter
 Sacramento: Clement B. Le Brun Chapter
 San Carlos: Peninsula Chapter
 San Diego: San Diego Chapter
 *San Francisco: Francis Bacon Lodge

Santa Cruz: Rose Chapter
 Santa Rosa: Santa Rosa Pronaos
 *Sepulveda: San Fernando Valley Lodge
 Stockton: Stockton Pronaos
 Vallejo: Vallejo Chapter
 Whittier: Whittier Chapter

COLORADO
 Colorado Springs: Pronaos of the Sun
 Denver: Rocky Mountain Chapter

CONNECTICUT
 Bridgeport: Pyramid Pronaos

DELAWARE
 Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA
 Washington: Atlantis Chapter

FLORIDA
 Fort Lauderdale: Fort Lauderdale Chapter
 Jacksonville: Jacksonville Pronaos
 *Miami: Miami Lodge
 Orlando: Orlando Pronaos
 St. Petersburg: Aquarian Chapter
 West Palm Beach: West Palm Beach Pronaos

GEORGIA
 Atlanta: Atlanta Chapter

HAWAII
 Honolulu: Honolulu Pronaos

ILLINOIS
 *Chicago: Nefertiti Lodge

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

KANSAS
 Wichita: Wichita Pronaos

KENTUCKY
 Louisville: Bluegrass Pronaos

LOUISIANA
 New Orleans: New Orleans Pronaos

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
 Trenton: Trenton Pronaos
 Union City: H. Spencer Lewis Chapter

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

NORTH CAROLINA
 Raleigh: Triangle Rose Pronaos

OHIO
 Akron: Akron Pronaos
 Cincinnati: Cincinnati Chapter
 Cleveland: Aton-Ra Chapter
 Columbus: Helios Chapter
 Dayton: Elbert Hubbard Chapter
 Struthers: Youngstown Chapter
 Toledo: Toledo Pronaos

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
 Knoxville: Knoxville Pronaos
 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

UTAH
 Salt Lake City: Diana Chapter

VIRGINIA
 Norfolk: Tidewater Pronaos

WASHINGTON
 *Seattle: Michael Maler Lodge

WISCONSIN
 Milwaukee: Karnak Chapter

URUGUAY
 *Montevideo: Titurel Lodge

BRAVE NEW ERA

It used to be that life was considered a fragile, transient thing capable of appearing and surviving only when certain conditions—very critical and stable ones—were present. Any alteration in these conditions (it was believed) inevitably led to the demise of that life and its disappearance, perhaps forever.

Now, of course, we are learning that exactly the opposite is true and that, given a foothold, life can and will adapt to incredible extremes and continue growing and thriving. The limits to these extremes, however, keep getting wider and wider, as researchers are finding out, recently in Antarctica.

Dr. Roy E. Cameron and Frank A. Morelli, of the Darwin Research Institute in California, reported to the National Science Foundation of the United States that in research they carried out, bacteria frozen in a state of suspended animation in Antarctica for at least 10,000 years revived when exposed to air, and were grown in active colonies.

The two researchers found the bacteria in permanently frozen ground and sediment cores drilled at two separate sites about 95 kilometers (60 miles) apart in the McMurdo Sound region of Antarctica. Using aseptic techniques and a sterilized hand drill, chips were removed from the center of the cores and then inoculated into a culture medium.

It was estimated by geologists that the minimum age of the cores in which the bacteria were found was 10,000 years. However, some of the deeper sections of the cores, in which bacteria were also found, could be as much as a million years old!

Between the two Antarctic sites, different bacterial-like organisms were found at different depths. These were then grown at the Eklund Biological Center at McMurdo Station, the United States' main scientific outpost on the frozen continent.

None of the bacteria has yet been identified according to Dr. Cameron, although all were motile (equipped with fine, hairlike appendages that propel the individuals) and were rod-shaped. One type refused to grow in the laboratory, but all could be seen moving under the microscope. Apparently conditions were not right for that particular type to grow.

Another type, found by Dr. Cameron in a section of marine sedimentary rock from 86 meters (282 feet) depth, formed "unusual doughnut-shaped colonies that

grew, or flowed in toward the center as the colony expanded," he reported. "After a while the colony had the shape of an inactive volcano."

The first viable bacteria were found by Frank Morelli and his team in a core from about 130 meters (425 feet) beneath the surface at a site near the Earth Science Laboratory at McMurdo Station on Ross Island. His team subsequently found living bacteria and associated fossil diatoms (minute algae with silicified skeletons) in samples obtained from the center of the core at depths of about 230, 330, and 430 meters (755, 1080, and 1410 feet).

The bacteria appeared different at each depth and in every case were unlike those occurring in the surrounding environment, including the laboratory and the freezer where the cores were stored. Samples were taken from the same core on five separate times during the field season, with the same results in each case.

Dr. Cameron and his associate, Mr. Morelli, are old hands at Antarctic research, having headed several research efforts, some under the auspices of NASA's space program for extraterrestrial life detection on Mars.

Dr. Cameron believes that the results obtained with bacteria in Antarctica have tremendous relevance for understanding the ability of microorganisms to remain frozen in a state of suspended animation for hundreds of thousands of years. He especially believes that those scientists involved in the Viking Lander on Mars, which will attempt to detect life in the Martian soil in 1976, will be very interested in the Antarctic core findings.

"They may well speculate that if no life forms are found on the surface of Mars, the subsurface permafrost of that planet may hold the key to ancient and living biota deep within it," stated Dr. Cameron.

A jump from a research base in Antarctica to the subsurface of Mars may seem a very large and irrelevant one, but it is only one move of many following a logical progression as we expand and refine our knowledge about ourselves and everything that surrounds us, as we move ahead during the course of this, our brave new era.—AEB

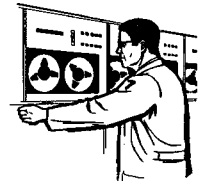
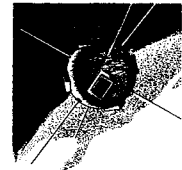
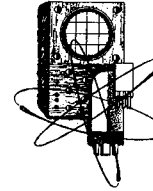
(This article is being offered as a point of news-but does not involve AMORC, nor necessarily represent the organization's viewpoint)

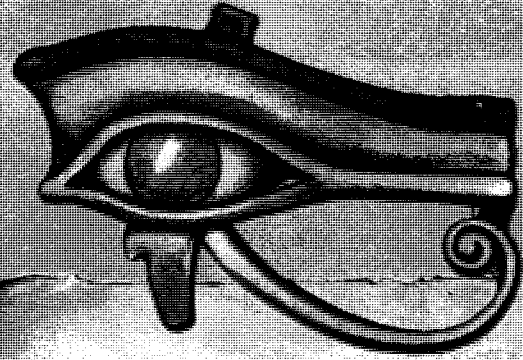
WORLDWIDE DIRECTORY (continued)

ENEZUELA

- *Barquisimeto: Barquisimeto Lodge
- *Caracas: Alden Lodge
- El Venado, Zulia: El Venado Pronaos
- *Maiquetia: Plotino-Maiquetia Chapter
- *Maracaibo: Cenit 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: Validivar Lodge
 - Valera, Trujillo: Menes Pronaos
- WALES
Cardiff, Glam.: Cardiff Pronaos





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:

He who has suffer'd you to impose on him, knows you.

—WILLIAM BLAKE, 1757-1827
The Marriage of Heaven and Hell

Art is long, life short; judgment difficult, opportunity transient.

—GOETHE, 1749-1832
Wilhelm Meister's Apprenticeship

Humility is a virtue all preach, none practise; and yet everybody is content to hear.

—JOHN SELDEN, 1584-1654
Table Talk

Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.

—KATHA UPANISHAD

