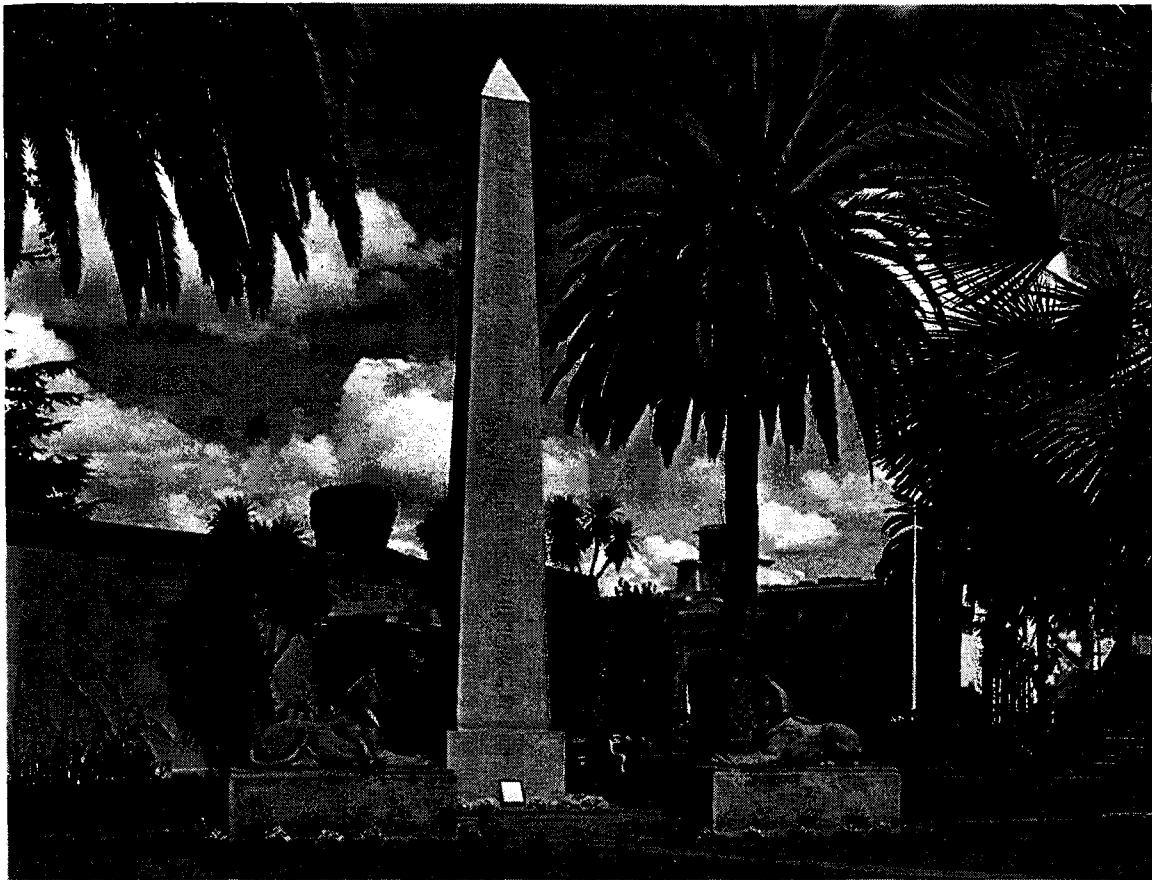


Rosicrucian Digest

August 1975 • 50c



Featuring:

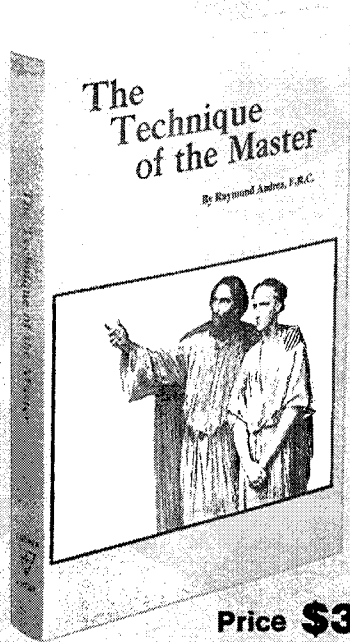
- **Mysticism**
- **Science**
- **The Arts**

Creative Visualization Program

**Ancient Astronomical
Calendar Decoded**

Worldwide Directory

Monarch Butterflies



Price \$3.95

Foreign Currency Equivalents
 £1.80 A\$3.00 NZ\$3.00
 D2.65 €4.75 R2.80

Special Edition

A Paperback Reprinting of

The Technique of the Master

by
 Raymund Andrea
 (Grand Master Emeritus
 of the Rosicrucian Order, United Kingdom)

The Book You Will Treasure

The silent words that trickle into your consciousness from within, that seem to whisper of greater things that lie before you—they are the language of the soul. Who has not communed with the inner self? Have you not

felt the throb within your breast of a seething, vital power? Has there not been before your inner vision, at times, a shimmering light that revealed a peace, a happiness that transcended everything you had ever experienced? The book, *The Technique of the Master, or the Way of Cosmic Preparation*, points out in simple language how to transform the intimate, intangible language of your soul to forceful actions that bring actual joy and accomplishments in your daily life.

Look at these Chapter Highlights!

Just a FEW of the many chapters of this inspirational book.

Preparation for the Technique

Is it necessary for man to abandon the things of daily life to attain cosmic power?

Vocation and the Technique

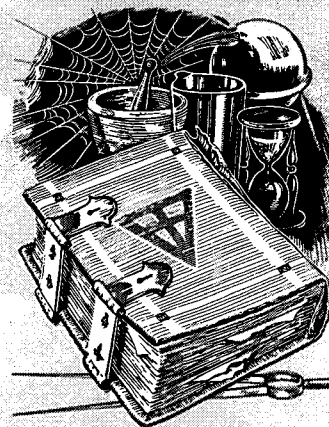
Must man isolate himself from humanity and break common bond with his fellow man?

The Magic of the Technique

Is the power of the Masters a mysterious, subtle force which they alone possess?

Impersonality and the Technique

Should individuality and personality be so submerged that man becomes a mere being rather than a human entity?



Rosicrucian Supply Bureau
 San Jose, California 95191, U.S.A.



The Human Aura

Develop your

PSYCHIC POWER OF ATTRACTION

What strange forces pull you toward another? Why do you at times experience uneasiness in the presence of some person . . . without any apparent cause? The human organism radiates psychic energy. This is an aura — a field of supersensitivity surrounding the body. Our thoughts and emotions continually vary the vibratory nature of this psychic aura. This aura can and does impinge upon the inner self of others. The auras of others also can and do react upon your aura.

You are subject to such psychic radiations of persons daily. It can account for your moods — even your intuitive impressions. This is a natural phenomenon — it is part of the subliminal, mysterious

inner powers of self which everyone has, but few understand. Learn to master this phenomenon. The full application of your natural powers can provide a greater personal achievement and happiness in life.

FREE BOOK

The Rosicrucians, a worldwide cultural fraternity, have for centuries taught men and women to understand and utilize fully all the faculties of self. The Rosicrucians are not a religious sect. No creeds or dogmas are offered but factual information on man and his cosmic relationship. Write today for the free booklet, the Mastery of Life, that tells how you may use and share this workable knowledge.

*Please use this coupon
or write to:*

SCRIBE: S.P.C.-59

The
ROSICRUCIANS
(AMORC)

San Jose, California 95191, U.S.A.

Scribe S.P.C.-59

THE ROSICRUCIANS (AMORC)

San Jose, California 95191, U.S.A.

Gentlemen:

In sincere interest, not out of curiosity, I ask for a free copy of THE MASTERY OF LIFE.

Name.....

Address.....

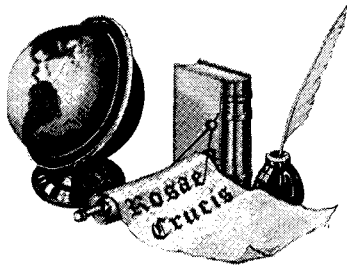
City..... State..... Zip.....

ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council
of

THE ROSICRUCIAN ORDER
A M O R C

Rosicrucian Park, San Jose, California 95191



COVERS THE WORLD



Subscription to the *Rosicrucian Digest*, \$5.00* per year. Single copies 50 cents. Address: ROSICRUCIAN DIGEST, Rosicrucian Park, San Jose, California 95191, U.S.A.

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

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

Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Foreign Currency Equivalents
£2.30 A\$3.85 NZ\$3.85
¥3.35 €6.25 R3.60



Robin M. Thompson, Editor

OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

The Purpose of the Rosicrucian Order

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*.

Address Scribe S. P. C.

Rosicrucian Order, AMORC

San Jose, California 95191, U.S.A.

(Cable Address: "AMORCO")

CONTENTS

Vista of Rosicrucian Park (see page 35)	Cover
AMORC Supreme Legate for Europe (Frontispiece)	3
Thought of the Month: The Eternal Symbol	4
Reminiscence of the China Sea	8
Ancient Astronomical Calendar Decoded	10
Apples of Gold	14
The Celestial Sanctum: Turn the Page	16
Creative Visualization Programs	18
Monarch Butterflies	20
Reincarnation and the Bible	23
What Do You Suggest?	26
Self-Consciousness	28
Medifocus: Mohammed Reza Pahlavi, Shah of Iran	29
Why Do We Resist Change?	30
On Imagination	31
Rosicrucian Activities Around the World	34
Worldwide Directory	37

AMORC SUPREME LEGATE FOR EUROPE

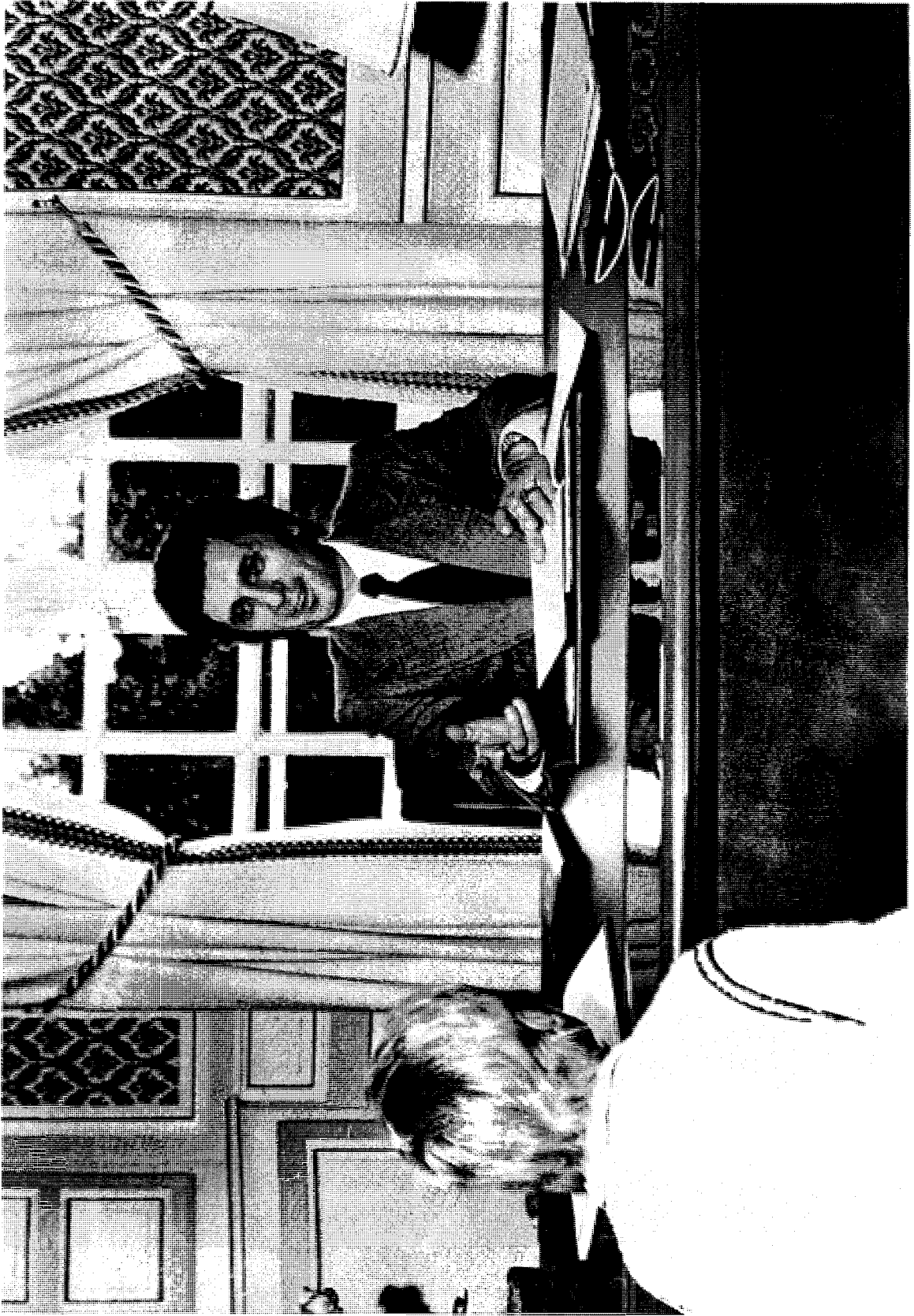
Raymond Bernard, duly appointed by the Imperator as Supreme Legate for Europe and Grand Master for the French-speaking countries, is shown here at his desk located in the beautiful Château d'Omonville at Le Tremblay, Neubourg, France. The Château is the See of the Rosicrucian Order for the French-speaking countries. Frater Bernard has likewise, under the provisions of the Constitution of the Supreme Grand Lodge, been elected to membership on the International Board of Directors of AMORC. His close collaboration with the Imperator has resulted in extensive expansion of AMORC throughout the French-speaking countries of the world.

Volume LIII

August, 1975

No. 8

Copyright, 1975, by the Supreme Grand Lodge of AMORC, Inc. All rights reserved.



THOUGHT OF THE MONTH

By THE EMPEROR

THE ETERNAL SYMBOL

IDEAS are born out of impressions. Especially is this true where the forms and manifestations of nature are concerned. The mind of man seeks to attach a meaning or give an identity to each external impression which it experiences. The unknown is aggravating to intelligence, even to the intelligence of the primitive mind. Nothing which commands attention, that seems continually to touch our lives, is left unexplained by us. Where the natural causes are not observed, others are imagined by the fertile human mind. The savage has an explanation for every phenomenon in his world of experience.

There are, however, some objects perceived by us which not only suggest their own nature to our minds but likewise depict other ideas or conceptions which we have had. In other words, such objects are representative of something other than themselves. Such signs are *symbols*. Such natural symbols are principally the result of suggestion. There is something about the form of the sign which resembles an element or elements of some previous group of ideas in our experience. By association, the symbol continually makes us aware of these other ideas. A dark cloud, for example, suggests and therefore symbolizes all of that which is associated with a storm. Such *natural* symbols are obviously quite generally accepted by mankind, because they are related to common human experiences.

On the other hand, there are *artificial* symbols which a man or a group of men may create to represent notions of their own. Such artificial symbols or devices will be related to their own particular experiences and may mean nothing to any other class of persons. For further example, we have the signs which are used by physicists and electrical engineers to depict instruments in an electrical

circuit. To the layman, they are unintelligible. Such artificial symbols may exist for an indeterminate time, such as family escutcheons or signs adopted by secret societies to represent themselves. Frequently they gradually or suddenly pass into oblivion. Conversely, natural symbols persist, since they are rooted in some phenomenon of nature which men of each century perceive more or less alike. The interpretation of the symbol may alter; namely, there may come about an elaboration of the ideas it represents, but it will continue to be related to the original conception had by man.

One of such *eternal symbols* is the *cross*. The cross in its various forms may be traced back to remotest antiquity. It is not endemic to a known civilization, for it has been found inscribed on the pottery of peoples that may be archeologically classified as *prehistoric*.

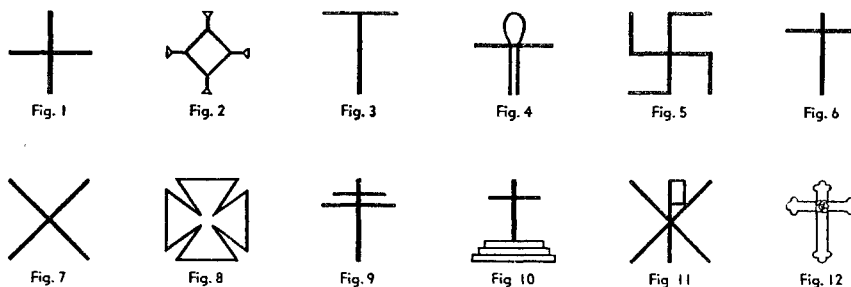
What did the cross in its earliest form suggest to the primitive mind of man? Perhaps the conception of *duality* was the most dominant idea identified with it. Contrast or difference must have been one of the most fundamental and early lessons of existence learned by man—day and night, male and female, good and evil, pain and pleasure, plenty and insufficiency, friend and enemy, man and the external world, man and self. All existence to the mortal mind was either one of these two extremes or others like them or a flux between them. It was likewise difficult to determine which of such contraries had the most efficacy. Night often was as extensive and could have as many occurrences attributed to it as day. Pain and pleasure seemed equally to affect man, as did such conditions as plenty and insufficiency. Not only were such conditions contraries, but they seemed to parallel each other in their potentiality of accomplishment.

*The
Rosicrucian
Digest
August
1975*

Obviously an ideal state would be one where these conditions would seem to mitigate each other, that is, to unite. With such unity, it was believed, occurred many otherwise inexplicable phenomena of nature. If, therefore, one single line could represent the generation of one contrary, one manifestation of nature, and another single line, parallel with it, represented the opposite manifestation, the two parallel lines of equal length, then, depicted equality. If these two lines cross each other, they have not lost their identity. They have not necessarily merged to become something different in expression, but they have *united*. Such a cross consequently depicted a desired state, a *harmony* of the contraries. If you, today, were to pictorialize in a very simple form the unity, the marriage if you will, of two different conditions or things, can you think of any more expressive form than a simple, equilateral cross? (See Figure 1)

The Evolution of the Cross

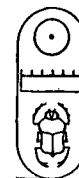
All crosses, of course, do not have such a psychological and natural foundation. Others have a religious, mystical, and heraldic significance. The religious and mystical interpretations are, however, in essence principally related to the psychological principles from which the cross sprang. There are as many as 385 different types of crosses, a number of which are purely ornamental designs. A form of the equilateral cross was depicted by the Chaldaeo-Assyrians as a symbol of the sky and its god Anu (Figure 2). It possibly suggested as well the radiation of space, of extension and direction. In fact, to the pre-Columbian Indian and the Incas of Peru, this type of cross represented the four quarters from which the rain comes. Among the Chinese, the equilateral cross was drawn within a



Philosophically it might be contended that there are no opposites, because everything is of one continuous motion. Nothing is stationary or separate from all else. What we discern as opposite, or as a contrary, is either due to a negative fact, that is, the apparent absence of a positive reality, or our inability to follow the complete change from one form into what seems to be its contrary. However, realistically and not abstractly speaking, the human mind does conceive such conditions as contraries, whether they exist in fact or not. Consequently, they must be dealt with, and so long as we can see them the equilateral cross will simply symbolize their unity.

square. The whole symbolized the earth in the form of a cross. Possibly this conception was had because the earth stretches in four directions.

The tau cross (Figure 3) is so named because it effects the design of the Greek letter *tau*. It is one of the oldest of all symbols venerated by the ancients, and one to which a variety of meanings has been assigned. With the Gauls, the tau came to stand for the hammer of Thor. This, in turn, depicted the ferocity of the elements, particularly storms. Even with the Egyptians, it was the sign of a two-headed mallet, the sign of the enforcer. It was likewise known to them as the *crusher*, *avenger*, and so on. The Mayas



used this symbol in the form of a tree trunk, with a horizontal bough resting across the top. Persons are seen worshipping before it.

The Key of Life

The *crux ansata*, or looped cross, (Figure 4), is really a tau cross with a handle or loop attached to its top. Perhaps of all of the variations of the cross, this form has the most romantic and mysterious history. Just when it was originated is not known, but it is to be seen inscribed on bas-reliefs and on tomb walls, and painted on papyri manuscripts of the earliest Egyptian dynasties. It may be seen held in the hand or on the persons of gods and goddesses and kings alike.

To the Egyptians, this symbolic device, or cross, was known as the *ankh*, which means "life." The sign was placed in the hands of gods and personages to show that they were living, not perhaps in the physical sense, but that they were living in the next world. Consequently it likewise depicted a continuance of life, or *immortality*. It often represented that he who was shown with *ankh* could give life to others. This was further indicated by persons kissing the *crux ansata*, or touching their lips to it.

An example of this transmitting of life, symbolized by contact with the symbol, is seen on a bas-relief of the Twelfth Dynasty (approximately 2000 B.C.). The goddess Anukit is holding the cross by the lower extremity, with the looped portion to the nostrils of King Useratesen III. Beneath it appear the words, "I give thee life, stability, purity, like Ra, eternally." The word *ankh* is also incorporated in the names of some of the kings, such as Tut-ankh-amen; consequently the *crux ansata*, or *ankh*, has, not without reason, been referred to as "the key of life."

The Greeks adopted the symbol but adapted its form to the figure of a goddess. In other words, they anthropomorphosed it. The loop portion became a head, and the lower tau (T) part became the arms and body of the goddess of life. Goddesses into which the *crux ansata* were evolved were, for example, *Aphrodite* and *Harmonia*.

The Swastika

The swastika, or *crux gammata* (Figure 5), only recently has come into ill repute by symbolizing a noxious political regime.

Heretofore, it had been venerated by peoples of every era for exalted meanings. One of the oldest of all symbols, its origin is lost in antiquity, but it was undoubtedly born out of a natural sign, as its known history would indicate. It may be found among primitive peoples of both hemispheres. It is often alluded to as the *gammadion*, because it appears like four gammas (the third letter of the Greek alphabet) joined together. It has, for example, been found on pottery on the island of Rhodes, on Athenian vases, and on the breastplate of Apollo. It likewise appears on the jewels and weapons of the Gallic and Scandinavian peoples, and also on a Hittite monument.

In India, there are two types of swastikas, one with the arms pointed left which is known as the *sauvastika*, and another with the arms turned to the right. The latter is the common version known as the *swastika*. The Hindus define the swastika (Figure 5) as the male principle, the positive force of the universe. To them, it likewise depicts the god *Ganesa*. The *sauvastika* (arms turned left) represents the female principle, namely, the *negative* force extant in the universe, and the goddess *Kali*. The male, positive force likewise signifies the sun in its apparent daily course of creative activity across the heavens. Thus the Hindus always associate with the swastika the qualities of light and life. Conversely, the *sauvastika* depicts *night* and *destruction*—generally the evil forces.

To the Buddhists, the swastika has the significance of being the sacred footprint of Buddha. Such footprints of the conceived divine personage are known as *Buddhopoda*. The swastika, with this unique meaning, was slowly evolved by them into an elaborate design representing a human foot, inscribed upon which are also to be seen the conventional swastikas. To the Chinese, the swastika is a symbol of *plurality*, of *long life*, and of *abundance*. In Japan, this conception of plurality attributed to the swastika took the form of a number. There, this cross symbolizes the number 10,000. The swastika, whenever there has been any special meaning attributed to it in the past, has been a sign of beneficence, of life, light, and understanding, of which these few examples are evidence. Unfortunately, it will take a considerable time

before the effusion of hatred now mentally associated with it is eradicated from the minds of the general public.

The swastika's suggestion to the primitive mind was principally one of *motion*. The apparent diurnal movement of the sun across the heavens, the movement of the earth, running water, the wind, the uniting of four social castes—all of these were associated with the early swastika. Namely, it has depicted action and development within nature and within man. If we take the equilateral cross, for further example, and add arms at right angles to its extremities, the symbol immediately suggests motion to the mind.

Origin of Christian Crosses

The Christian cross began as a glorification of the Roman *lignum infelix* (unhappy wood). This Roman cross was in reality a wooden post, with a horizontal crossbeam near the top, upon which it was the custom of the day to execute criminals, just as in many countries of the world today criminals are executed upon the gallows, also principally of wood. Since Christ was crucified upon the Roman cross, it became to the Christians a symbol both of an infamous wrong and of His sacrifice. It further depicted to the Christians their faith in all they sought to attain. However, to the early devout but often ignorant adherent of Christianity, the Christian cross became an amulet thought to possess magical powers. They painted crosses on their houses, wore them upon their clothes, and kept one or more constantly upon their persons, as though they imparted a protective influence. As one theologian of the early Christian period said, "The cross has received worship similar to, if not equal to that of Christ." It is regrettable to have to add that in the leading nations of today this kind of Christian idolatry is often still to be seen.

The *crux immissa*, or Latin cross (Figure 6), finally in the early centuries took its place officially as the symbol of Christianity. Previous to this, the Latin cross was rivaled by the equilateral cross (Figure 1), as the symbol of Christianity. In fact, they were often interchanged. With the passage of time, the Christian emphasis placed upon the Latin cross was evolved into various other forms. These latter types were, of course, always con-

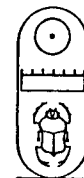
tiguous with the origin of Christianity. They really evolved from special meanings attributed to the cross by Christian sects and orders. The *crux decussata*, or St. Andrew's cross (Figure 7), is an example. It derives its name from Roman number ten (X), upon which type of cross it is claimed St. Andrew was martyred.

The *Maltese*, or rayed, cross (Figure 8), is still another example. This cross was born as a decoration by the Hospitalers for their Christian deeds of charity. The latter were a knighthood formerly known as the Knights of St. John of Jerusalem. Its form is still often used as a meritorious military award.

Again, the *patriarchal cross* (Figure 9) was so named after the bishops of the early Christian church, who were known as patriarchs. This form sometimes had three and more horizontal bars. The *cross perronnée* (Figure 10), so named because it is mounted on steps, is more commonly known as the *Calvary cross*.

A form of the St. Andrew's cross also evolved into the monogram or emblem of Christ (Figure 11). X is also like the Greek letter *chi*. P is the Greek letter *rho*. These constitute the first two letters of the Greek word for Christ. The abbreviation, namely, X and P combined, as shown, became the symbol of Christ. It is for that reason the term *Xmas* is still often used today as an abbreviation for Christmas.

The Rosicrucian cross (Figure 12) has a distinctly mystical and allegorical meaning, unique unto itself. Nevertheless, it continues to embody those principles as previously explained, which evolved from man's earliest conception of the unity of nature's contraries. Various adepts and magisters of the Rosicrucian Order have given slightly different interpretations of its symbolism, but in essence they concur. It may be held that the cross represents the physical body of man, with arms outstretched, in salutation before the sun in the East, the latter depicting the *Greater Light*. The partially unfolded rose in the center of the cross represents the soul of man, the inner self unfolding within him as it receives more of the light. The rose placed in the exact center of the cross, where the two lines intersect, depicts the point of unity. It alludes to that point where manifestation



occurs, by virtue of the two different conditions—the material and the spiritual—having joined their natures in a common purpose. The Rosicrucians themselves, like the Christians, have at times varied the form of the Rosy Cross, until it has sometimes become quite complex. However, the true form, devoid of the

embellishments of other mystical symbolism, is as described.

The more that future forms of the cross approximate the original principles out of which the symbol was born and those phenomena of nature which engendered them, the longer will they endure and be *revered*. △

Reminiscence Of the China Sea

by Bertha Miles, F.R.C.

WHILE VISITING my son and family in Okinawa, I spent many hours relaxing at a lookout point on a ledge at the edge of the cliff where my son's home faced westward toward the China Sea. The overall view from this spot was breath-taking. To the south, in a small bay, the high tide washed into caves or splashed the foot of the cliffs in spectacular sprays. To the north, rugged rock formations were strung like sentinels along the shoreline, always in the same form, while above them the clouds would drift in a never-ending change of shapes.

Some days, along the surf, the natives gathered seaweed at low tide. All ages waded into the shallow water where they scraped a soft green growth from the exposed rocks. On the shore, the small children sat, resigned to their straw mat.

Below was a less inspiring close-up view, littered with various types of picnic discards and trash. Washed onto the shore among this human debris were oil slicks soaking into the sands; numerous shapes, sizes, and colors of sea shells and pebbles, driftwood, and crawling things.

One dreary cloudy day below the cliff there was a solitary figure, stooped over,

busily cleaning and sorting the salad greens of her gathering. I had made my way down the path to the beach, where I tiptoed carefully, avoiding the bits of oil spots. While searching eagerly for unique sea shells, this day brought me a far greater treasure than I had hoped for. The squatting figure under the wide-brimmed hat turned her face my way and looked up. She was quite wrinkled with an aged weather-beaten tanned look. Two slanting slits that held eyes had in them a sparkling that stirred me, as if her very soul had touched mine, with a welcome greeting. The unexpected smile that followed was a genuine surprise. Two elderly people whose lives were lived half a world apart blended into a united human friendship. My heart still feels the beauty of that memorable moment. △



*The
Rosicrucian
Digest
August
1975*

Last Call For Brazil . . . Peru

A Fabulous Tour Programmed Around THE 1975 CONVENTION

- *The unique instruction, inspiration, and fellowship that only an international Rosicrucian gathering can offer.*
- *The excitement of visiting enchanting ports of call: Rio de Janeiro, Lima, and the sites of ancient Incan civilization in Cuzco and Machu Picchu.*

NOW-- In Three Tour Departures . . .

October 9 — Leaves Miami. Return October 26

October 11 — Leaves Los Angeles. Return October 25

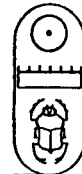
October 15 — Leaves New York. Return October 31

For Full Tour Information write to:

AMORC Charter
c/o Alberta Patterson
58 Summerdale Rd.
Angola, N. Y. 14006, U.S.A.

CONVENTION REGISTRATIONS should be sent directly to Rosicrucian Park. See your January issue of the *Rosicrucian Digest* or write for information to the Convention Secretary, AMORC, San Jose, CA., 95191.

THE ROSICRUCIAN ORDER, AMORC, in announcing this tour, is cooperating in good faith with the airlines and travel agencies and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration.



Ancient Astronomical Calendar Decoded

by James R. Morgan, M.S., F.R.C.

THE LATE afternoon sun seemed to be sliding rapidly off the dome of heaven to close another busy day for my son and I at Chaco Canyon, New Mexico. We were resting our weary muscles at Chetro Kettl's Great Kiva ruins as we pondered the many interesting observations we had made. It seemed certain that the Chaco community of a millennium ago had been much more than a collection of primitive farming villages. It was becoming crystal-clear that the Chaco Canyon of a bygone era had been a metropolis of some 15,000 souls and that it had served as the provincial capital and religious cultural center of a vast trade empire whose roots were at Tula in Old Mexico.

The last warm rays which the sun cast across the now treeless mile¹-and-a-third-high plateau gave an eerie golden iridescence to the whole landscape. The normally stark ruins dissolved into a soft warm glow. Like long-lost memories struggling back into consciousness, the walls of Chetro Kettl's Great Kiva assumed, in my imagination, the smooth adobe plaster finish that they undoubtedly had when this was a center of Indian wisdom. Vividly colorful symbolic drawings appeared on the enormous circular wall. The twenty-nine niches evenly spaced around the 55 meters (180 feet) of circumference sprang to life in a medley of different colors.

¹ 1 mile = 1.6 kilometers

With the shock of a thunderbolt I realized that this had been a marvelous computational device that monitored a celestial calendar based upon the movements of the Sun, the Moon, and Venus! I also realized that the Chaco medicine men of about a thousand years ago must have started two markers around the kiva in niche number one on the day of the new moon. In my mind's eye I saw one of the markers advanced to the next niche as part of a daily sunrise ritual performed by the "Day" people. I likewise imagined that the "Night" people advanced the other marker in a similar manner as part of another ritual of salutation to each successive moonrise.

By the time the daily markers had advanced through our lunar month I could readily appreciate why the twenty-ninth niche had been distinguished from all the others by being painted a flaming bright color to forbid the moon marker from ever entering that station. By the end of one lunar month the moon marker had fallen exactly one full station behind the sun marker. (Because the moon goes once around the earth during each lunar month it rises nearly an hour later each successive day, thus losing exactly one count per month to make only 28½ moonrises per lunar month, whereas there are 29½ sunrises.)

Furthermore, this intuitive insight showed me how the chief medicine man,

*The
Rosicrucian
Digest
August
1975*

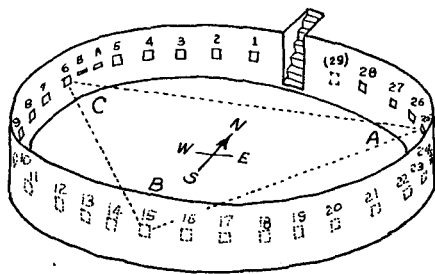


Diagram A: Arrangement of counting niches around circular interior walls of Chetro Kettle Great Kiva. Was this used as a digital calendar device for the Indians at Chaco Canyon nearly one thousand years ago?

as part of a special month-change ritual, had moved a mean-looking object out of the intercalation niche marked A and placed it in the similar one marked B on *Diagram A*. Because the intercalation station marked A was now empty, the sun and moon markers each resided therein for one count during this second month's trip around the kiva just as though it had been another regular station.

Part of each month-change ritual must therefore have been the movement of the special intercalation device alternately into and out of station A, thus adding one count to the number of sunrises and moonrises in alternate lunar months. In this manner the sun marker generated an endless series of counts numbering 29, 30; 29, 30 . . . while the moon marker's similar count sequence was exactly one fewer, or 28, 29; 28, 29 . . .

Later, when the full scientific import of these sequences had been more fully appreciated, I could not but marvel at how ingeniously yet how effectively and reliably the ancient Chaco medicine men, like their counterparts at Stonehenge and elsewhere, had so cleverly devised a mechanical computational aid that would reliably monitor the 29.53 sunrises and the 28.53 moonrises of each lunar month, even if the weather had been too foul for visual observation of celestial events.

Some people might argue that I had recalled events from a prior incarnation as a Chaco medicine man. Others might say that the results of much intensive study had crystallized into a coherent

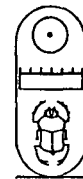
mental image. Perhaps there is a measure of truth in both viewpoints. Whatever the mental mechanism may have been, the important point was that I had perceived clearly how the ancient Chacoans had achieved a bona fide mechanical aid to computation that effectively and reliably supplemented their astronomical observations. We would today call such a device a computer.

My departure from Chaco was with deeply aroused but mixed emotions. On the one hand, I was elated at having made the important discovery that the Chaco medicine men of nearly a millennium ago had operated a mechanical calendar rooted deeply in sophisticated mathematical principles; on the other hand, I was distressed by the gnawing sensation that vastly greater things remained to be discovered. Like a poorly remembered dream it seemed that the intercalation niches called A and B on *Diagram A* had been placed between the fifth and sixth niches for some very important reason. Additionally, the Great Kivas at Bonito and at Casa Rinconada each had thirty-four niches instead of twenty-nine as at Chetro Kettle. The realization that thirty-four is the sum of Chetro's twenty-nine regular stations plus the five that had been considered as something special was a tantalizing puzzle. I wondered if this elusive count of five stations was in some way concerned with eclipse prediction. I wondered also if they related to "star years," or the heliacal risings of the planets, particularly Venus.

(continued overleaf)



Interior of Chetro Kettle Great Kiva showing niches that may have been the first digital computer in America—dating from A.D. 1100.



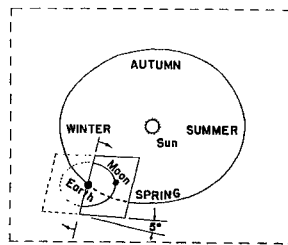


Diagram B: Motions of the Sun, Moon, and Earth which Chaco Indians and other ancient peoples apparently used to predict eclipse danger dates.

The plane of the Moon's revolution about the Earth inclines about five degrees to the plane of the ecliptic (plane of the Sun's apparent revolution about the Earth). Eclipses are possible only when the Sun, Moon, and Earth lie on the same straight line. This occurs only when the line of intersection of the two planes points directly toward the Sun, which alignment occurs twice yearly as the Earth's annual motion carries the lunar plane around the Sun.

Because the lunar plane also moves relative to the ecliptic, the possible eclipse alignments occur at slightly earlier dates each year, requiring $9\frac{1}{3}$ years to change from summer solstice to winter solstice (or any other specified dates half a year apart).

It was only after a thorough review of the astronomical principles involved in eclipse prediction had revealed the information summarized in *Diagram B* that the mystery of the five niches began to unfold. With this background of practical astronomy at hand, a Pandora's box of remarkable Indian achievement began to open! This vital knowledge about the basic $9\frac{1}{3}$ -year-eclipse cycle and the more exact count of six eclipse intervals of six lunar months each, followed by a short interval of five months, making a repeating eclipse cycle of forty-one lunar months, revealed the logic of many seemingly paradoxical circumstances.

For instance, when archaeologists excavated at Chetro Ketl, they found the lower parts of an even older Great Kiva beneath the ruins of the one last used. It was evident that the Indians had conducted a massive but thoroughly peaceful and orderly remodeling campaign at a date of about A.D. 1100. Enough of the older kiva had been left intact during the remodeling to show unmistakably that ten niches had been set around its circular wall. In view of the facts about

eclipses, it now seemed clear that this older Great Kiva had been an analog device capable of monitoring the $9\frac{1}{3}$ -year-eclipse cycle in the manner illustrated in *Diagram C* for the purpose of predicting the dates on which eclipses might be expected.

With a device such as this, the Chaco medicine men were probably able to predict eclipse "danger" times sufficiently well that they were *never* taken unawares by an "unscheduled" disappearance of either the sun or the moon. (Though an eclipse occurs somewhere on the earth for nearly every date predicted by the Chaco method, many of them were not visible at Chaco.) However, *everybody*, including the most learned Indian astronomers, would have been taken completely unawares by a most remarkable event that flared among the heavenly hierarchy with a brilliance rivaling that of a full moon during the night of July 4-5, A.D. 1054—the Crab supernova event!

The huge rayed star seen beside the crescent moon in the accompanying photograph is probably a Chaco medicine man's faithful representation of what he

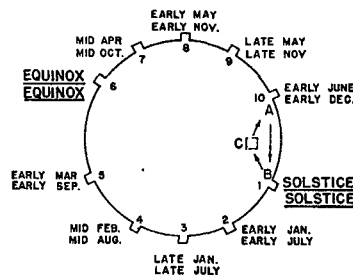
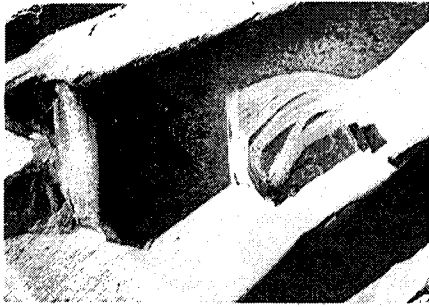


Diagram C: Analog principle by which medicine men at an early Chetro Ketl Great Kiva could have reliably predicted eclipse danger dates.

The first of the two markers (perhaps something like kachinas) would have been advanced one station in the ten-unit sequence around the kiva. The second marker would have been advanced one station in the sequence A to B to C each time the first marker completed a circuit.

Because the second (extracalation) marker occupied either station C=1 or B=10 in two out of three years, the average count of the eclipse marker would have been exactly $9\frac{1}{3}$ years which precisely matches the $9\frac{1}{3}$ year eclipse cycle. The position of the eclipse marker thus indicated which of the new and full moons of the year would have been possible eclipse dates.



A Chaco medicine man's drawing of the Crab Supernova Event of A.D. 1054

actually saw when that most memorable intruder appeared in the heavens. One's imagination runs rampant about the real as well as imagined experiences and "interpretations" occasioned by this great spectacle.

Whether or not the "unscheduled" event of 1054 prompted Chaco medicine men to search for a deeper understanding of celestial mechanics will probably never be determined. It is, however, a firm fact that a massive remodeling campaign was begun at Chetro Keti not long after the Crab supernova event. In particular the original Great Kiva with the previously mentioned analog eclipse predictor was torn down and replaced by a somewhat larger one.

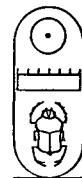
I had often wondered why people who inherently shunned physical labor would demolish a seemingly good structure such as the old Great Kiva and immediately erect another on the same spot. The reason now seemed clear enough. Evidently some bright young medicine man had invented, or perhaps brought from Tula, an enormously improved computer design. The newfangled thing was the *digital* device already illustrated in *Diagram A*. It could count every moonrise as well as every sunrise during the entire lunar month and show accurately the progress of the moon through its successive phases even if visual observation had been prevented by foul weather for days on end!

Though the mathematical principles underlying this new digital computer were much more sophisticated than those of the old analog device, its physical operation was quite straightforward. It was in fact much like a modern watch. One "pointer"—a marker—advanced regularly from one niche to the next, was arranged to move the next just as the second hand of a watch advances the minute hand which in turn advances the hour hand.

In the case of Chetro Keti's new computer, the daily rising of the sun or the moon advanced the primary day counter. When a circuit of the kiva had been completed—when one month had been completed—a month marker was advanced one station. When the eclipse interval of six lunar months had been completed, the eclipse count marker was advanced to the next station. In order to effect the removal of one month count from the final eclipse interval as required by the six-times-six-plus-five sequence, the marker, instead of going directly back to the starting point, went to the adjacent extracalation station during that final five-month interval and thereby caused an extracalation marker to occupy the last niche for one eclipse interval.

It is extremely important to note that this digital computer made a rudimentary but mathematically correct use of zero. Both the "zero" month and the "zero" eclipse interval count were represented by the simple expedient of hiding the count marker out of sight. Thus with no month counter visible, the medicine man knew the "date" was zero months plus the number of days shown by the day counter. When the month counter was in station one, he likewise knew that one whole month had passed plus a number of days shown by the day marker.

The achievements of American Indians of a millennium ago at Chaco Canyon were momentous and very important. A future article in the *Rosicrucian Digest* will describe the advanced digital computer designs achieved by pre-Columbian Indians at Pueblo Bonito and at the remarkable temple called *Casa Rinconda*.



Apples of Gold

by Irene McDermott

LAST NIGHT before going to sleep I dipped into Emerson, as I often do, and came across this in one of his journals: "The days come and go like muffled veiled figures sent from a distant friendly party, but they say nothing, and if we do not use the gifts they bring, they carry them silently away."

What gifts, I asked? What am I letting slip away? What am I failing to accept from this procession of days, coming like the wise men bearing treasures? Reading further, I discovered a note saying this journal entry had led Emerson to write a poem called *Days*.

I looked up this poem and found that Emerson's days

*. . . marching single in an endless
file,
Bring diadems and fagots in their
hands.
To each they offer gifts after his
will,
Bread, kingdoms, stars, and sky that
holds them all.*

Emerson concluded that being unaware of the day's lavish gifts, he had taken only

*. . . a few herbs and apples,
and the Day
Turned and departed silent.*

I had a heavy schedule on the morrow, a deadline to meet, but I would try, I really would, to look for the gifts my day offered. With that I slept and dreamed of apples—some withered and dried, some ruddy and plump, and some pure gold.

I awakened with the anticipation of a child on Christmas morning. Gifts! What would I find today? A mockingbird in the jacaranda tree outside my window burst into joyous song. My first gift! No matter that he was simply defining his territory for the benefit of any would-be intruder, his song was mine and I meant to cherish it.

Since I had to get up early anyway, I took a moment to watch the sun rise. It blazed up over the treetops, splashing the eastern horizon with orange and gold fire. I held my breath as some of its brilliance washed over me. What a spectacle, and how often I had missed it!

I stepped outside, that I might absorb the whole of this scene. The California sky was a pale blue, shading into a deeper blue as it receded from the sun. A gull circled overhead, his underwings white against the sky. A fleecy cloud moved majestically across the heavens, like a bride gliding down the church aisle to meet her love. Gifts were pouring in.

As I breathed deeply of the morning air, I surveyed my domain. A magnolia tree, its shiny leaves unmoving, offered me a dozen or more creamy waxen blossoms. I said, "Thank you, Magnolia, thank you very much."

The grass was covered with diamonds of dew and, although I could not see it, I knew it had grown since yesterday. The roses had opened a little more, too, and a single pansy lifted its quaint face in greeting. Why, this was a whole new world I was looking at! A magnificent gift!



**The
Rosicrucian
Digest
August
1975**

But work called. Before facing my typewriter, I reached for a plump red apple. Um, good! And my typewriter. How grateful I was for its convenience and its years of faithful service. My lungs filled with fresh air, and my spirits buoyed up by my gifts, work flowed smoothly until breakfast time.

The sun streamed across the breakfast table to brighten the luster of the silver and polish the china. The grapefruit was a cool delight, the toast a warm brown, and the bacon crumbly crisp—all gifts “sent from a distant friendly party.”

I heard the sound of roller skates on the sidewalk. Children’s laughter tumbled through the open window, recapturing for me the special joy of childhood. The cat rubbed against my ankle, asking to be fed. That is all he ever asked of me, but his purring devotion eased many trying hours.

A friend called. Her bright and cheerful chatter gave me another lift. The gift of friendship is priceless and I must remember never to take it for granted again.

Back to work—it went exceptionally well, and by noon I had met my deadline. Now the afternoon gave me a bonus of time I could use for another project that had been nudging me for weeks.

So went the day—one lovely gift after another. I am something of a realist and I knew there would still be days without



sunshine, when no friend called and my work would straggle pitifully, but there would always be gifts too, if I looked for them.

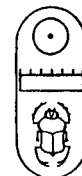
At least for one day I had garnered more than “a few herbs and apples.” My apples had all been pure gold, and my day had not “Turned and departed silent;” it had skipped away, singing. △

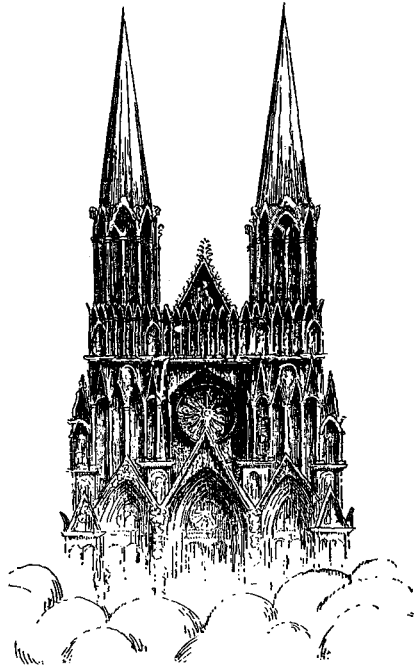
Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, “Reverence for Life.” The iron door had yielded: the path in the thicket had become visible. Now I had found my way to the idea in which affirmation of the world and ethics are contained side by side; Now I knew that the ethical acceptance of the world and of life, together with the ideals of civilization contained in this concept, has a foundation in thought.

* * *

Affirmation of life is the spiritual act by which man ceases to live unreflectively and begins to devote himself to his life with reverence in order to raise it to its true value. To affirm life is to deepen, to make more inward, and to exalt the will-to-live.

—Albert Schweitzer
Out of My Life and
Thought





The Celestial Sanctum

TURN THE PAGE

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

WHETHER we realize it or not, each of us is creating a story of life unlike all others, day to day, as we progress from birth to transition. We may not actually write the story unless we maintain a daily diary, but we do live an episode each day even if we remain isolated and alone. Our daily episode may be a tragedy, a farce, an adventure, or a comedy. Whatever it is, it is still our experience of life, either good or bad. But why should it be bad? We are the author; it should be whatever we want it to be. Ah! There's the rub! Too many of us are scribes who record the episode as dictated by circumstances or by others.

Those persons who always yield to the will of others, who never do what

they want to do, are miserable people. They are not creative as God intended them to be but rather are puppets being manipulated by others who are not content to shape only their own lives. The strong usually step in and inject their strength and power where there is an absence of strength and will. Perhaps that is nature's law. However, every living human being is a part of God and given the same opportunity to manifest creatively and to glorify God. Success or failure is a human decision.

Regardless of the past, each new day is the same for everyone. It is unmade, uncreated; it is a "blank page" for each to write his or her story as he or she will. Whether we be king or serf, young or old, healthy or ill, rich or poor, the new day is ours to *create* as we will! Each can, and should, reject all negative limiting thoughts. Forget about whatever advantages others had over us yesterday. That was yesterday! Today we have the same blank page as they! Forget about the past. It is finished; and good riddance! Think about today. It is before us; it is unshaped. What shall we do with it? Within each of us there slumbers the creative spark of God. Discover that God manifests through us. Therefore, we have an important job to do. Let's get started!

The first step is to *control and order our thinking*. Too many of our failures yesterday were self-created by our own negative thinking. Sooner or later we are going to have to realize and accept that fact. The unhappy consequences of our own negative thinking are going to be presented in our lives repeatedly until finally we realize that we are punishing ourselves. Then we will begin to think positively always and our lives will begin to change. This is nature's way of teaching. It is simply a matter of will to control our thinking. It is just as easy to think that we shall succeed as to think that we shall fail. It is no more difficult to think that we will feel better than to think that we shall decline and feel worse. We need simply to decide whether to expect happiness and good things today, or unhappiness and disappointing experiences. Remember, we *create*, whether we like it or not!

The second step is to study and master the *law of attraction*. We attract to our-

**The
Rosicrucian
Digest
August
1975**

selves that which we mentally create about us. A good experiment is to observe people in a social gathering of thirty to forty persons. Even if they are unknown to each other on arrival, it will be discovered that after a brief period of "sensing" or "sounding out" each other, the outgoing, jovial, fun-loving personalities will gravitate toward one another; the sour-faced, ailing, complaining ones will be attracted to each other and begin swapping medical histories; the political crusaders and theoreticians will find their counterparts and begin to formulate the ultimate plans for saving the world. This experiment is a great experience and, if it is not recognized or remembered, try it! Of course, it should be mentioned that the psychologists at the party will also meet and convene their congress!

The fact remains that attraction is a basic and inviolable law of nature. We will attract whatever dominates our thinking because we have *created* it that way! No cause, however grave, is lost until, in our negative thoughts, we have surrendered it. Imperfect rules may be broken by imperfect men. Imperfect man-made laws may be broken or changed by imperfect man. Perfect natural laws cannot be broken by man whether perfect or imperfect. All dreams and desires of man that are compatible with natural laws are possible. This is why man *can* create and must create!

The third step is *attunement*. Within each of us is the wisdom and power of the Cosmic. It is that creative spark which belongs to God. Learn to subdue that saucy, if not arrogant, ego inside each of us, and let that unlimited, almighty, imprisoned power of the Cosmic resurface and take over our lives. Discover that it thinks only positively. It possesses the ultimate in confidence, faith, and expectation. It can do everything that is good and constructive. It refuses to do anything that is destructive or contrary to natural law. This is the greater you!

Realize that you are a certain *unique* expression of God that is needed to do certain unique work for man. What a challenging and tremendous thought! Oh yes! But how shall we attune to this power? Who are we to be so honored? Watch it—that's a negative thought! It is not difficult to practice attunement. Nothing positive is ever placed beyond

our reach. Simply retire to a quiet place (at least at first) and dismiss that dominating Mary Jones or Tom Smith, or whatever we call our ego. Then, "Be still and know that I am God." No further instructions are necessary.

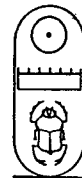
The fourth and final step is *decision*. Having been introduced to a greater life, decide to change. Decide to accept the privilege and responsibility of co-creator for God. Decide to ignore or eliminate the failures and limitations of the past. Decide that today and tomorrow will be better because we will help make it better. Let it be known that we will permit no negative thinking; that we will not be party to any evil or destructive plans or activities; that we will see only the good in every person we contact. We will be surprised to discover how many will be attracted to us and want to join us in our determination. The law of attraction will not, cannot, fail!

Perhaps the previous pages in our book of life are less than satisfactory to us; we may even be ashamed of them. We need not be, for we *lived* those pages as we then understood life. They are experience. But they are finished and unchangeable. Forget them! The future is before us—unmade. We shall create it on the remaining blank pages. Turn the page!



The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



Creative Visualization Programs

by Tom Lyle

LIKE WIND on a kite, imagination stimulates creativity. From antiquity, mystery schools throughout the history of man have emphasized this powerful tool—imagination. The mystics who used this tool opened avenues of infinite benefit to mankind and themselves. An excellent example of this is Michael Faraday, a Rosicrucian whose imaginative thinking led not only to his own fame but also to the electromagnetic theory, the practicality of which enabled man to make electrical generators and motors that have revolutionized our way of life.

The purpose of this essay is to explore the fascinating field of creative visualization programs. Here we use the term *creative visualization* in the sense of using imagination to bring into our realization that which is seemingly veiled from us at the present time. We do this by a series of visualizations of the immaterial plane. That is to say, we will not be discussing something concrete like a house that could be considered in our opinion a beautiful architectural creation; rather, we will be discussing such subjects as success, emotions, and consciousness. With this in mind it may be more efficient to visualize words rather than images.

The essence of a program of creative visualization lies in the structure of the creative visualization itself. It seems that an important consideration in creating a creative visualization is the concept of the “specific generality.” In other words, we are being specific while at the same time getting the advantage of the generality. For example, if we visualize *getting the maximum benefit from being*

a Rosicrucian, we are being specific in the term *Rosicrucian*. This helps to focus our area of interest. The term *maximum benefit*, however, is more in the sense of being all inclusive because we know there are many types of benefits. With this aspect of generalness we open the door to all the benefits of the Order; whereas, if we became specific and described a certain type of benefit such as healing or philosophy, we would automatically exclude from our visualization all other benefits of the Order. So we see that the biggest problem with becoming too specific in a creative visualization is that we might miss out on something that is not presently within our awareness. Of course, this does not apply when we know exactly what we want, for then we go into the greatest degree of detail. Examples of both the “specific” and the “specific generality” will be pointed out as we take a tour through a sample creative visualization program.

Concentration

In the world of the mystic, concentration plays a key role in progress “on the Path.” Here, then, is a fine area to apply natural law, the tool of the mystic. Let us begin our program with the following creative visualization:

That I, (your name), will increase the scope and power of my concentration to the maximum that my being can safely maintain.

Here we use *maximum power* in the specific sense, whereas *maximum scope* is used more in the sense of generalness. We can put this increase in concentration to work in our next visualization which,

**The
Rosicrucian
Digest
August
1975**

although having an all-encompassing ring to it, is very specific. Here the mystic knows exactly what it is he wishes to accomplish.

That I, _____, will cast out all negativity from my being on all levels of consciousness, past, present, and future.

Now that we have increased our concentration and cast out negativity, we are in a position to visualize an important spiritual aspiration of the mystic.

That I, _____, will become the master of my emotions.

This sets us up for a cherished goal of all mystics.

That I, _____, will exist on the highest level of consciousness that my being can safely maintain.

Now is a good time to give our imaginative powers a boost by visualizing

That I, _____, will manifest an efficiently prolific and beneficial imagination.

From here we have a clear field, not only to imaginatively bring about many more creative visualizations but also to function more efficiently in the maintenance of our environment whether it be to advance a skill, develop artistic and poetic talents, or visualize ourselves solving a pressing personal problem. We are unlimited once we liberate the full powers of imagination.

Shall we try for further advancement on the Path? Here is something you can test yourself on. It is the "specific" or the "specific generality" type. If it is the latter, which elements are "specific" and which are "the general"?

That I, _____, will learn the lessons that I must learn in this incarnation, efficiently and with love.

Now let us visualize something vital to all of us on the material plane.

That I, _____, will keep my body in perfect physical condition.

Perhaps we can finish the program with a strong specific type of visualization—the dream of the mystic.

That I, _____, will experience cosmic consciousness.

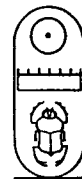
Naturally, if we choose a series of creative visualizations where the success of each creative visualization after the initial one depends upon the maturation of the previous visualization, we then have a time consideration. This timing will depend upon *where* the creative visualizer is on the Path. Yet, if we do have a program where timing is a consideration as in our sample program, who is to say that the creative visualizer cannot come up with a creative visualization that will solve the timing problem? However, if we bring about a creative visualization program where the elements in the program are mutually independent in relation to time, then it might be easier to get started. It is up to us which pebble we drop into the cosmic sea.

One thing is certain, no matter where we are in our spiritual evolution, a program of creative visualization can only be an asset, a very satisfactory asset for advancement on the Path.

Truly, it is inspiring to be confident in knowing that we will find IF we seek, doors will open IF we knock, questions will be answered IF we ask. In this particular infinity called *creative visualization*, we have the potential keys to our own spiritual evolution. △

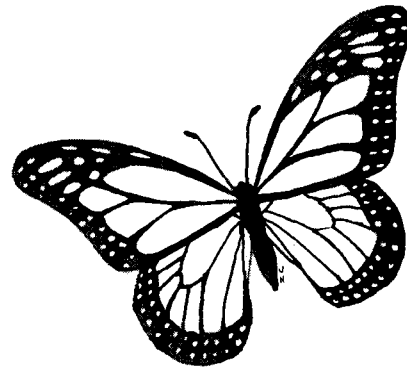
Thought is an act of volition; it is the deliberate forming of ideas. Whereas instinct drives, thought selects.

—Validivar



Monarch Butterflies

by Bonnie Newton



Millions of mysterious butterfly migrants

MAJESTIC orange-and-black monarch butterflies linger above North American fields and gardens all summer long from Canada to Louisiana and from Long Island to California. Their life appears leisurely as they glide from one flower to another on almost motionless wings. Direction does not seem to be significant, as many will be seen flying in one way as in another. Their widespread, wandering flights make these graceful travelers the best-known butterflies in the United States.

But when autumn arrives and their favorite food, the milkweed flower, is gone, these famous butterfly migrants—*Danaus plexippus*—leave the Canadian Rockies, Southern Alaska, and the North Pacific and Atlantic Coasts to begin their annual flight southward. For regularity and extent, this mass migration is unique among American insects. Each monarch begins its flight alone but is soon joined by migrating companions. Groups get larger and larger until hundreds of thousands are flying together. As the velvet-winged, delicate creatures stream southward, the advancing front of the migrating monarchs is often miles wide. In 1921, a swarm of monarchs 400 kilometers (250 miles) wide swept over Texas for an eighteen-day period. It was estimated that one and a quarter million butterflies passed a given point there during every minute of daylight.

These exquisite, tiny aerial wayfarers are powerful fliers. Weighing a fraction of an ounce, with wings some three inches across, they travel at speeds between eighteen and forty-eight kilometers (eleven and thirty miles) per hour, about 4.5 to 30.4 meters (fifteen to one hundred feet) above the ground. They can fly hundreds of miles without alighting. Going around the Great Lakes, traveling over the valleys of the Rockies, crossing hot deserts, flying through storms, they migrate in huge numbers to Gulf Coast states. Overwintering sites extend from Saint Petersburg, Florida, westward to and including Mexico, thence northward along the Pacific Coast as far north as Monterey, California.

With their indomitable energy and help from tailwinds and hitchhikes on ships, monarchs have circled the globe. In Britain the first one was captured in 1876. Since then hundreds have been netted in Western Europe, in the Azores, and in the Canary Islands. Island hopping has carried them to Hawaii, Australia, New Zealand, and the Philippines.

While monarchs are moving southward, they take shelter at night along the migrating route. Certain groups of trees are selected year after year as roosting sites. Monarchs choose the leeward side of the tree and, having settled, spread their wings as a signal to late arrivals. The next morning they resume flight. Although usually flying close to the ground, they are capable of rising to considerable heights when necessary to overcome mountain barriers. This is

*The
Rosierucian
Digest
August
1975*

evidenced from reports of specimens seen and collected at heights of 3353 meters (11,000 feet) above sea level.

One favorite winter home of the monarchs is Pacific Grove, California. While their first visit to Pacific Grove is not on record, one written source mentions butterflies swarming to the Monterey Peninsula as early as the winter of 1869. Each late October hundreds of thousands of these butterflies migrate to "Butterfly Town." They find their way to the same trees to which their parents clung the previous winter. A few advance scouts arrive in early October and choose the winter headquarters in several select groves of trees. Later in the month, strange dark clouds which residents recognize as butterfly swarms appear over the dancing blue waters of Monterey Bay. When the clouds come nearer, their color changes to gold as the brilliant-winged travelers head toward land. Apparently, the air current which helps waft them along in this extensive and remarkable mass movement ends at the tip of the Monterey Peninsula.

On arriving, the monarchs light on low shrubs before swarming in the clusters of Spanish moss on pine, oak, cypress, and eucalyptus trees. Pine trees especially seem to attract the jewel-like creatures, probably because their tiny feet can grip the pine's slender needles. As many as a thousand will gather on a 91-centimeter (three-foot) pine branch, their combined weight often pulling it down into a colorful "butterfly blossom." One estimate is that two million monarchs cover the branches of about six acres of pines in Pacific Grove each year.

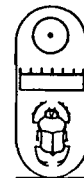
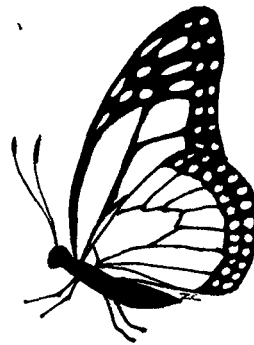
Protected from harsh winter winds, they delight in the moderate Mediterranean climate until spring. During overcast days, they hang in long festoons on tree branches. Then they are difficult to detect as their folded wings show only the underwing buff color, making them look like huge clusters of dead leaves. But on sunny days, the butterflies flutter among garden flowers and parks throughout Pacific Grove, particularly favoring visits to the "jewel tree" shrub with its tall spikes of purple, blue, and pink blossoms. Their flashes of bright orange-yellow and orange-brown and black are a delight to the eye.

A city ordinance makes anyone molesting butterflies liable to a \$500 fine. As further evidence of community pride and concern for these exotic winter visitors, Pacific Grove has placed signs of "Quiet Please" and "Quiet Zone" near the butterfly trees. And the warning is observed. Tourists stand silent in the hushed cathedral-like atmosphere of the tall pine and eucalyptus trees as they listen to the flutter of thousands of colorful wings overhead—enjoying one of nature's most glorious and lavish displays. Strangely enough, if the butterflies are molested on a certain tree one year, succeeding generations of monarchs seldom visit the same tree.

Annual Return

The annual return of the butterflies has prompted a yearly festival in Pacific Grove. Each October, on a Saturday morning, several thousand costumed school children parade through the streets as part of a colorful celebration of welcome to the returning butterflies. Pacific Grove also demonstrated its concern by maintaining several large collections of butterflies for exhibit in its Museum of Natural History, honored with the highest rating for any museum of its size in the United States.

Monarchs are our only member of a family that is largely tropical and therefore cannot stand the cold winters of the north. Butterfly experts who have been studying the amazing migratory monarchs for decades catch and tag thousands of

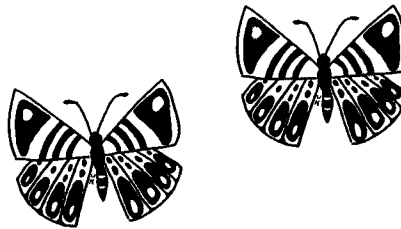


them each year. From tags returned by butterfly finders, the experts learn where the monarchs spend the winter and how many miles they travel. One record-breaking specimen was recovered after traveling 3,170 kilometers (1,970 miles) from Canada to Mexico.

By early spring, the monarchs who have survived the winter are ready to begin their trek back to Canada and Alaska, and in Pacific Grove late April finds scarcely a remaining monarch. Unlike the autumn mass migration, the spring flight is an individual journey. Flying northward, the females stop to lay exquisitely faceted eggs in milkweed flowers.

Monarchs produce several generations during the summer months, the number varying with latitude. This explains why many millions of butterflies are ready by late summer to journey southward, when only a few returned north in spring. By July all the monarchs who made the migration to Pacific Grove the previous fall have died, leaving only the offspring of the various generations to make this year's trip. Thus the migration of the monarchs to Pacific Grove is especially amazing when one realizes that the butterflies arriving each year have never been here before but represent a later generation which "senses" that this is its winter home. △

Chrysalis



In a luminous early morning meadow I happened upon a newborn butterfly climbing out of its green gold-spotted case. "Here is a being changed, transformed," my mind thought. I remember that I had heard a person say, "People will not let me change—they expect me to be what I was before and I am not."

It is as if the caterpillars thought, "Once a worm, always a worm—he will never change."

But caterpillars do change—they enclose themselves and grow within, later hatching out more beautiful than ever before. And within his mind a person may incubate new attitudes about himself. He will grow and change within and suddenly emerge anew—a changed, more perfect person.

Why does that surprise us so?

—Frances Ono, F. R. C.

*The
Rosicrucian
Digest
August
1975*

Reincarnation and the Bible

by Jean L. Walker, F. R. C.

THE TEACHINGS, in the Bible, of reincarnation with its cosmic laws of karmic justice and recompense, if understood, would help Christian and Jewish theologians to explain to the Western world the enigma of the so-called "punishment syndrome" and to answer inquiries put justly before them—often on an individual basis—such as, "Why has God put this horrible thing upon me?"

This is not a dissertation on the truth or fallacy of the theory of reincarnation, but merely points to references throughout the Bible. The truth is, however, that a catastrophe is either a just punishment allowed by Cosmic Law—an attempt to turn the wayfarer about-face to right actions in his thinking; a cleansing or growth of the soul personality to further its mystical union with God unfolded in the great Biblical injunction, "Whatsoever a man soweth, that shall he also reap"; or a circumstance engendered to bring glory to God, as in the case of the man blind from birth, brought to Jesus for healing. On the other hand, the rewards for present and past goodness are just as prevailing as punishment, but often forgotten in the face of adversity.

It is true some of the Biblical teaching regarding reincarnation is veiled, either through mistranslations intended or otherwise, but references worthy of doctrinal debate in its favor fall into three main categories that will be discussed later: (1) direct reference; (2) veiled; and (3) preexistence of the soul.

History

No mention will be made regarding Eastern philosophies or reference to their masters' works, this article being strictly

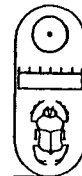
written from the Hebrew, cabalistic, and Christian mystical viewpoints.

According to the historian, Josephus, the doctrine of the transmigration of souls into other bodies was held by the Pharisees, one of the three main religious bodies at the time of Christ. Their beliefs restricted, however, the metempsychosis to the righteous.

Early church fathers such as Origen were fully convinced of the doctrine of reincarnation and used it to explain such scriptural narratives as the struggle of Jacob and Essau in their mother's womb before birth, and the ultimate suppression of Jacob over his brother. St. Jerome assures us it was propounded among the early Christians as an esoteric and traditional doctrine which was entrusted to the select few and hidden from the uninitiated.

Although the *Midrashim* and the *Talmud* are silent about reincarnation, there is no doubt the doctrine was held among some Jews in the ninth century of the present era. In all events, it is perfectly certain that the Karaite Jews have firmly believed in it since the seventh century.

The teachings of the Hebrew cabalists are confirmed in the *Zohar*, a treatise on the *Torah*. In Volume II we find: "All souls are subject to the trials of transmigration; and men do not know the designs of the most high with regard to them; they know not how they are being judged, both before coming into the world and when they leave it. They do not know how many transformations and mysterious trails they must undergo, how many souls return and spirits come to this world without returning to the



Palace of the Divine King, the most High. The soul must reenter the absolute substance to accomplish this end, they must develop all the perfections, the germs which are planted in them, and if they have not fulfilled the condition during one lifetime, they must commence another, a third and so forth, until they have acquired the condition which fits them for a reunion with the Most High."

In the *Book of Hymns* of the lately discovered Dead Sea Scrolls, it is stated:

"Thou hast assigned the tasks of men's spirits duly, moment by moment, throughout their generations; and Thou hast determined the mode in which they shall wield their sway, season by season; yea, [Thou hast prescribed] their [works] age after age—alike when they shall be visited with peace and when they shall suffer affliction."

Exoteric References to Reincarnation in the Bible

Reincarnation must have been a common belief at the time of Christ, for inquiry was made of John the Baptist:

John 1:25: "And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

Later Christ questioned his disciples: Matthew 16:13-14: ". . . Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

Even though John the Baptist did not himself realize he was Elijah incarnated into a new body, Jesus himself stated it as a fact, and as a hard saying difficult for some to accept:

Matthew 11:11-10, 14-15: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: . . . For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee . . . And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear."

Saint John gives us the case of the man *born blind*, the question asked intimating either he had sinned in a previous life

to merit his being born blind, or the malady being a result of his parents' sins:

John 9:1-3: "And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

Jesus spoke of more than one birth:

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

Daniel in the Old Testament was told he would return:

Daniel 12:12-13: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*; for thou shalt rest, and stand in thy lot at the end of the days."

An enlightening dissertation on the subject by Solomon follows:

Ecclesiastes 1:1-11: "The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whir-

leth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again. All things *are* full of labour; men cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun. Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. *There is* no remembrance of former *things*; that are to come with *those* that shall come after."

David said:

Psalms 104:29-30: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, *they* are created: and thou renewest the face of the earth."

Esoteric References to Biblical Reincarnation

A most interesting view of the deceased being called back to life is given in the account of Saul and the Woman of Endor with a familiar spirit. Special note should be taken regarding what was seen as Samuel was called up: According to Strong's concordance, the original Hebrew word "gods" translated here from *Elohim* is a plural word normally referring to the Supreme God, but occasionally applied by way of deference to magistrates or angels:

I Samuel 28:13-14: "And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself."

More than likely the woman saw all the incarnations of Samuel referred to as "gods" before she saw the latest incarnation—the old man coming up.

The stoned Stephen could very well have been an incarnation of Moses. Read the full account in Acts 7, but note especially verses 37 and 38:

Acts 7:38: "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:"

Some cabalists outline the whole Bible into an account of the heavenly and earthly Adam Kadman, his rulership of a heavenly Eden, a fall into the material realm bringing earthly incarnations for perfection, mastership, and divine appointment as pattern for all of the Adamic race. With this in mind, following him through the Garden of Eden as Adam to Jesus—the incarnated Son of God, the Master Christ—with proper thought and meditation one can easily visualize the types and shadows of Adam reincarnated also as Melchizedek, Joseph, Joshua, David, Jesus, and perhaps others.

Adam

I Corinthians 15:22: "For as in Adam all die, even so in Christ shall all be made alive."

I Corinthians 15:45: "And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit."

Romans 5:14: "Nevertheless death reigned from Adam to Moses, Even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

I Corinthians 15:47: "The first man *is* of the earth, earthy: the second man *is* the Lord from heaven."

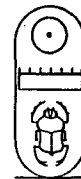
Melchizedek

Hebrews 5:6: "As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec."

Melchizedek was king-priest: Genesis 14:18: "And Melchizedek, King of Salem brought forth bread and wine: and he *was* the priest of the most high God."

As possessor of heaven and earth, the most high God has and exercises the heavenly authority; and El Elyon, the

(continued on page 32)



What Do You Suggest?

by Edward Lee, F.R.C.

WHAT ARE some of the definitions of "suggestion"? How do we go about utilizing this principle in order to help ourselves?

Let us consider what may be termed a negative implication of suggestion. Suggestion, of course, is the process by which one thought leads to another, especially through association of ideas. For instance, one's fear of the dark is entirely due to self-suggestion. Another example is a person, allergic to roses, who develops an attack of asthma from looking through a home-gardening catalogue. To continue with this line of thought and expand slightly, there is what is termed *subliminal stimulation*, or the presentation of some stimulus from an outside source to our consciousness that is either too faint or too brief—or both—to be consciously perceived. This rather interesting form of indirect suggestion has been utilized by advertising agencies in years past via television or motion picture houses. Popcorn or soft drinks were flashed onto the screen and removed before the audience entirely realized it on a conscious level. However, one's inner self did receive it and people soon began to feel hungry or thirsty.

This indirect suggestion also involves today what is termed *prestige suggestion*. This is where a famous person claims to use a product and we, the viewing public,

are being told in a subtle way that it is safe to follow such advice. This form of suggestion of a prestige or social nature branches out into recommendations from these people concerning widely differing areas of interest. For instance, we are subtly told that a particular plan for arranging a neighborhood is a good one because Mr. X, who is an authority in the field of nuclear physics, says so! This also extends into the common practice we see whereby an interviewer will very seriously solicit the opinion of a popular entertainer as to how the United Nations should function—this in spite of the fact that the interviewee may have no experience whatsoever in world government or even local politics. It is purely and simply a case of prestige suggestion to the viewing public.

Autosuggestion

This article, however, is chiefly concerned with the suggestions we give to ourselves, commonly called *autosuggestion*. Through the use of our will we may mentally focus our attention upon a specific desire and then transfer it to our deeper self for operation. When the outer consciousness is at rest, the inner is susceptible to suggestion. Let us explore this: All forms of material objects on earth are subject to radiations of energy from the greater Cosmos. This energy is inexhaustible. There are ways in which we may concentrate this energy within us in order to bring about beneficial results. This influence lies solely in the *direction* of it by us.

For example, when we were children, we took a small magnifying glass outdoors on a sunny day and focused the sun's energy through the glass onto a piece of paper. The tiny pinpoint of concentrated sunlight eventually heated up the paper to such a degree that the paper burst into flames. We may consider the sun as being the ever-present energy of the Cosmic, the magnifying glass as symbolizing the direction of our mind, and the flaming paper as being the direct result of our efforts.

It is interesting to note that this force of energy within us is often directed by us *unconsciously*. This fact is well known by advertising concerns, and we are bombarded by cleverly worded statements suggesting that we "may" be suffer-

*The
Rosicrucian
Digest
August
1975*

ing from one ailment or another because of this symptom or that symptom. We then begin to feel ill. The next suggestion offered is that if you purchase this or that remedy you will get better. The remedies are of endless variety—some of them are good, some doubtful, and some have proven to be fraudulent. But the interesting fact is that in some viewer's experience the remedy actually worked. The unconscious suggestion can produce an unshakable faith, thereby changing the direction of this same force of energy from a negative suggestion of illness and disease to one of health and happiness. So the truth in many cases is that the real and true beneficial result came from the viewer's own mind.

Getting a bit deeper into the area of autosuggestion, fear, more often than not, is a mental fixation that is self-induced. The results of this fear can and often do manifest not only as stage fright or stammering, but as some physical disorders. It must be an individual discovery as to what the root of any given problem is. Once your mind is reasonably clear in this respect, autosuggestion can help you.

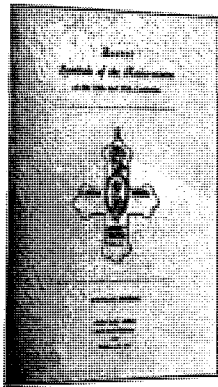
Consider relaxing during a quiet period of the day and visualize your problem and what you have found to be at the heart of the matter. Then visualize yourself in that situation as behaving in a

totally different manner, i.e., walking on stage boldly and calmly without fear, or speaking before that group in a smooth manner free from your agonizing stutter, and so on. Don't just suggest these things to yourself once and forget about them. Reinforce them daily until you have established a beneficial counterhabit.

Unfortunately, too many of us unconsciously use the above technique to establish a negative habit or to produce undesirable conditions of environment or health in our daily life. The great cosmic principle is a constructive and progressive force moving through us, but man willfully utilizes this glorious energy to his detriment time after time—this, regardless of the fact that it is much *easier* to suggest and establish harmony in our lives.

So, autosuggestion is a subtle decision consciously or unconsciously impressed upon the inner self. Our two levels of awareness can and should work together. Therefore, the question must be raised: "What do you suggest?" Do you habitually suggest hatred, fear, doubt, illness, and failure? Or do you suggest in your life love, courage, health, and success?

A statement attributed to Buddha reads: "Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list. Thoughts well guarded bring happiness." △



Size
12¼ x 18 inches

Secret Symbols of the Rosicrucians

This edition contains full-sized plates which are large and beautifully printed; exclusively published by authority of the Rosicrucian Order, AMORC. It includes a Preface by Dr. H. Spencer Lewis, first Imperator of AMORC in its second cycle in the Americas. Unlike the first English edition, this is economically priced for easier availability to the student. Paperbound.

California residents please
add 6% for sales tax.

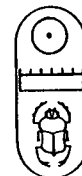
ONLY \$12.00

Foreign Currency Equivalents
£5.45 A\$9.25 NZ\$9.25
¥8.00 ¥15.00 R8.60

Send orders and remittance to:

ROSICRUCIAN SUPPLY BUREAU

San Jose, California 95191, U. S. A.



Dr. H. Spencer Lewis, F.R.C.

Self- Consciousness

REMEMBER THE DAYS when you were young and called upon to make a little speech before an audience in your home parlor, on the platform at Sunday School, or at some picnic? Do you remember the first few attempts at expressing yourself in words and actions? You were probably self-conscious—the blood rushed to your cheeks and your nervous system seemed to quiver; your memory stuttered in its recollections and your tongue stuttered in its speech! These are the symptoms of *self-consciousness*, or *stage fright*. Men and women of all ages have suffered from this malady at different times in their lives.

Faculty members of public speaking departments try to tell us how to overcome and master this sensation of self-consciousness. Yet, it is not a thing that should be cast out of the consciousness of the mind and body; it is not a thing to be eliminated and destroyed. It is something that should be controlled and directed into its proper channels.

When a young girl is self-conscious or embarrassed in certain circumstances, it is a healthy, normal, and certainly a commendable sign. We do not like to see a young woman who is too bold or brazen and not at all self-conscious. Nor do we like to see a man—no matter how powerful he is mentally, financially, and socially—who is not conscious of the social amenities and niceties of life. We like to see a man who may be as strong mentally, as fearless physically, and as powerful diplomatically as most people believe Napoleon was. Nevertheless, we



like to see such a strong and powerful man show self-restraint when he finds himself in the presence of ladies and gentlemen. We do not like to see him strut his majesty and exhibit his physical prowess and mental domination under such circumstances. He should be self-conscious or, in other words, conscious of the real self.

Now being self-conscious does not mean that a person should be controlled by an inferiority complex or that such a person should be a wall-flower or extremely timid or constantly embarrassed.

Awareness of Strength and Weakness

Self-consciousness simply means the awareness of one's own abilities, one's own strength and weakness, and one's own distinct character. Of course, the person who is mentally undeveloped, or who is mentally unequipped or unprepared to meet the emergencies of life, is extremely self-conscious under most circumstances.

When an opportunity in the business or social world is offered to such a person, his self-consciousness, or consciousness of self, arises and seems to say to him, "No, do not accept it, you will not be able to fulfill the obligations. You are not qualified to fill or accept such an

*The
Rosicrucian
Digest
August
1975*

opportunity." This represents an extreme degree of self-consciousness and is both harmful and ridiculous. On the other hand, the person who is cautious and truly aware of the real self will accept things with a graciousness and willingness and yet explain that he does not want to create the impression that he is all-powerful and so qualified that he can perform any miracle in the business or social world or meet any obstacle or opportunity that may come before him.

To be truly self-conscious is to be conscious of both the spiritual and divine and the mental and physical constitutions of the human being. Physically one may be unqualified to meet many emergencies, but at the same time such a person can be mentally qualified and prepared to meet any emergency or any condition. It is by awakening the consciousness within us and awakening the realization of the majesty of the power of the inner mind that we can make ourselves impressive to others and at the same time add strength to our mental and physical abilities.

Hesitation

The one who is fearful and timid because of a belief in his physical or mental weaknesses hesitates under many circumstances and is lost in the process of hesitation. On the other hand, the person who is fearless because he has a realization of his conscious abilities and conscious powers is not necessarily bold and brazen, but he is not reserved. He is ready to accept any normal natural challenge and to do his best. By that attitude he attracts to himself unknown powers and develops within himself the dormant abilities that enable him to do masterful things.

You can develop this self-consciousness to a degree that you can feel within you the *power* of the mind and the source of divine and spiritual wisdom that will give you full confidence in yourself. This development will awaken and quicken into action such mental and physical powers as may be dormant.

(continued on page 33)

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: Mohammed Reza Pahlavi, Shah of Iran, is the personality for the month of September.

The code word is GRANT.

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

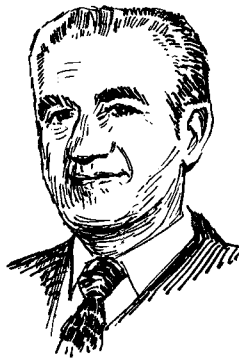


ANWAR EL-SADAT

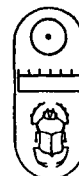
November:

Anwar el-Sadat, President of Egypt, will be the personality for November.

The code word will be MAAT.



MOHAMMED REZA PAHLAVI



Why Do We Resist Change?

by Barbara Mae Wheeler

WE RESIST change, even as we are asking for change. Why do we resist change? Because of fear? But fear of what? The unknown? However, change is the nature of the Universe. Therefore, why can't we flow with the tide and appreciate change for what it is, see it through, *knowing* that the best will happen?

Our minds draw toward us that which we think about. It would follow, then, that if we can somehow keep our thoughts centered on knowing that everything is turning out for the best, that everything is ever-evolving, that we are on an upward spiral, then the good will manifest even more rapidly in our lives, simply because we have drawn that toward us. Likewise, if we keep our minds centered on that which we fear, or that which we do not want, that too will manifest.

If we are afraid of change it will not necessarily draw the bad or negative toward us, but whatever is drawn toward us will *appear* to us to be more negative. This will be our realization—that which looks and seems to be real to us. It is not at all necessarily the actuality, which may be entirely different from that which we think we see.

An analogy might be that of climbing a mountain. As we are busily climbing we see the long trip, the trudging along, yet our sight is somewhat hampered if there are brush or trees blocking our view of either the sky or the ground underneath. It is only when we reach

that plateau, that ledge, or that peak and stop to look back; to gain an overview of the whole situation, that we have any perspective or gain any realization of the actuality of our trip up this mountain. It is when we pause to look, to take it all in, to breathe that fresh air, or listen to the running stream and the wind in the trees rustling the branches one against the other, that we "see" things clearly. This becomes more apparent when we take time to be at one with nature.

We see things more clearly because we have stopped to sense what is there. We see what is behind and what is ahead, and there is a clarity. It all fits together as we see the whole picture of this experience.

In order that we progress along this climb up the mountain, we must make many changes. The trail will even be lost to us at times, we may stumble over rocks in the way, or trees fallen over the pathway. It will be ever-changing, that is certain. Is there anyone who has taken a trip up the mountain and not met with change? There is change of terrain, change of scenery, change of air. Now you see the peak you hope to reach, now you do not.

At one place there may be a running stream crossing the path which you cannot see any way you can cross, without



*The
Rosicrucian
Digest
August
1975*

getting your feet wet. The only way to cross is to either go down and forge it or to go across a tree that has been felled for just that reason. Neither way looks enticing, but you want to reach that peak. You worry about it, but worry will not take you across. You may think about it negatively, accepting such thoughts as: If I fall in and get wet, what will I do? Then you think again about the peak you want to reach and you just go. You start by taking a first step. The biggest, most noticeable change at this time will

be in yourself! All of a sudden things will open up and you can see yourself on the other side, and you keep walking, the way getting easier with each step.

Soon you find yourself standing on that peak. Change, all kinds of changes have taken place. Without change you could not have reached that peak—changes within and without—the change within having caused the change without. We need to learn to accept change before we can appreciate the good that is in it for all of us. △

On Imagination

by Georgette De Moulin, F.R.C.

TO APPROPRIATE the beautiful, that elusive quality which man interprets as agreeing with his emotional nature, one must weave the undefined threads of the raw materials resident in consciousness into clear definition. At first, he may carefully and gently probe the depths of memory, until an aggregation of experience clothed in memory comes forward, or he may stretch consciousness into boundless space and contact imagination to appropriate the beauty of ideas bathing in a sea of formless matter.

The magnetic chord thus stretched from his mind will find a sympathetic agreement. Ideas of like or unlike vibration will flow in boundless measure, and the magic of imagination will create in its own crucible new original ideas. This attunement will broaden and instill the emotional part of consciousness. If these ideas become an inspiration, a servant of mankind is born, for a veritable Pandora's box of good will be open to flood the world with new beauty, genius that can become the prelude to form in art, poetry, and humanitarian achievements.

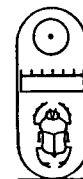
Here in the realm of imagination the key to the unconditioned, to all potential

form, the supply to fashion the objective world with fresh original beauty is discovered. Mind, in its ever-widening search for originality or in its exploration of the universe cannot find the answers beyond man's consciousness, beyond his own realization, until he uses his own gift of imagination. Here he can expand beyond his objectivity and find the inroads to the Cosmic where the streams of consciousness flow in unceasing motion, producing new vision to the beholder. The trinity of imagination, inspiration, and aspiration sets the pace in man's ascent to wisdom. Imagination with its indefinite proportions or limits, marching through consciousness with indefinite rhythm, is as an unpainted canvas, an introverted vision surrounded by all-consuming ideas slowly gathering substances to be molded into definite vibrations.

Imagination gradually coalesces with inspiration until they become a harmonious whole producing aspiration and activity, and from this union the world of form comes into being. The creativity of consciousness with its constructive power resident within itself is thus revealed to man, and that he is a co-creator of Divine Mind is finally realized.

Memory cannot be ignored in this vast effort of consciousness, for located in the storehouse of the subconscious are found the growth, the experience, and the memories—the evolution of consciousness. Memory is as a preface to imagina-

(continued on page 36)



Reincarnation and the Bible

(continued from page 25)

earthly authority. Melchizedek means "my king is righteous." He was king of Salem, which means peace, and Christ is known as the "Prince of Peace." He had no recorded beginning of days, nor end of life. In Revelation, we read about Christ:

Revelation 1:8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Joseph

Joseph's high calling was especially pictured in the dream he told his brethren, wherein the sun and moon and eleven stars made obeisance to him. His father rightly interpreted the meaning of the dream:

Genesis 37:10: "... Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth."

This is especially interesting to note in light of the fact his mother had passed away at the birth of her youngest son Benjamin and was not alive at the time of the dream, thus making the dream a portent of a much higher interpretation than the actual bowing of his brethren and father before him as he sat on Egypt's earthly throne.

Joshua

The name literally means *Jehovah is deliverance*, or Savior—"Captain of Salvation." Analogies to the Christ follow: He led the children of Israel into the promised land—Christ is to set up a glorified kingdom on earth. He was courageous in battle after battle, an undefeated example of victory as Christ was crucified and overcame death victoriously.

David

Psalms 119:152: "Concerning thy testimonies, I have known of old that thou hast founded them for ever."

The orthodox interpret the following Scripture as only a prophetic utterance regarding Christ, but further Scriptures establish the fact that Christ was assigned to reign on David's throne forever:

Psalms 22:1: "My God, my God, why hast thou forsaken me? *Why art thou so far from helping me, and from the words of my roaring?*"

Compare Matthew 27:46: "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

Space is not permitted to print the entire Scriptures, but for analogy read verses 6 through 18 of Psalms 22 and compare with Matthew 27:35, Mark 15:24, Luke 23:34, and John 19:23-24.

With reference to the establishment of David's throne forever by Christ, both in the natural and spiritual, other prophets foretold the same truth:

Jeremiah 30:9: "But they shall serve the LORD their God, and David their king, whom I will raise up unto them."

Amos 9:11: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

The New Testament verifies the Old Testament prophecies about David:

Luke 1:69-70: "And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy proph-

**The
Rosicrucian
Digest
August
1975**

ets, which have been since the world began.”

Luke 1:32-33: “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Preexistence

Job 38:1, 4, 7: “Then the LORD answered Job out of the whirlwind, and said, . . . Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding When the morning stars sang together, and all of the sons of God shouted for joy.”

Jeremiah 1:5: “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

Romans 11:2: “God hath not cast away his people which he foreknow”

John 17:5: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

Speaking of Paul the Apostle:

Galatians 1:15: “But when it pleased God, who separated me from my mother’s womb”

Romans 8:29: “For whom he did foreknow, he also did predestinate to

be conformed to the image of his Son, that he might be the firstborn among many brethren.”

In a short article of this size it is impossible to give a complete and thorough study of this deep and hidden mystery, but enough material has been presented to convince even the unenlightened that the Bible does speak of reincarnation, though the word has never been translated into any version; notwithstanding some scholars say the word translated as *resurrection* in many instances should be rendered *reincarnation*.

David summed up his experiences by saying:

Psalms 119:71: “*It is good for me that I have been afflicted: that I might learn thy statutes.*”

It is always expedient to search out the mysteries of the kingdom of God. Paul expressed his desire:

Philippians 1:20: “According to my earnest expectation and *my hope*, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death.”

Let us look boldly for explanation of our earthly and heavenly existences, as the Bible states:

John 5:39: “Search the scriptures; for in them ye think ye have eternal life: . . .”



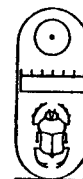
Self-Consciousness

(continued from page 29)

Consciousness of the self creates and begets, attracts and builds up self-confidence. The highest development of the self-consciousness is the same thing as the highest degree of self-confidence. So we see that self-consciousness should

not be destroyed; it should be controlled and directed. The Rosicrucians explain this process to those who wish to know about it.

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



Rosicrucian Activities Around the World

CONGRATULATIONS go out to Frater J. Leslie Williams of Vancouver, British Columbia, Canada, on his twenty-fifth anniversary serving as Grand Councilor for Western Canada and North-western United States. On May 31, Vancouver Lodge was the site of a buffet supper and evening of entertainment honoring Frater Williams. One hundred and twenty Rosicrucians and friends, including subordinate body masters, over two dozen past masters from all over the jurisdiction, and Regional Monitor Robert McCullough of Seattle were in attendance to applaud Frater Williams as he was presented with gifts from subordinate bodies. Messages of appreciation were read as received from Imperator Ralph M. Lewis, and Grand Secretary Emeritus Harvey Miles.



Grand Councilor J. Leslie Williams (holding plaque) is flanked by (left to right) Dorothy Harrison, Master, Victoria Pronaos; Barbara Jewett, Master, Michael Maier Lodge, Seattle; Bjarne Tokerud, Deputy Master, Ft. Edmonton Chapter, Alberta; Soror Williams; Vale Price, Master, Enneadic Star Lodge, Portland; Robert McCullough, Regional Monitor, Seattle area; and James Haughey, Master, Vancouver Lodge.

*The
Rosicrucian
Digest
August
1975*

[34]



The Rosicrucian Humanitarian Award was recently presented to Ms. Helen Wilson of Nampa, Idaho, in recognition of her humanitarian efforts and devotion on behalf of animals over the past several years. Ms. Wilson, Dean of Women at Northwest Nazarene College, founded and serves as President of Canyon County Pet Haven, the local humane society. The award was presented to Ms. Wilson by Soror Dorothy Reed (at right).



Rosicrucians from throughout the world attended the three-week 1975 Rose-Croix Summer Session at Rosicrucian Park in San Jose. While most students came from the United States and Canada, other parts of the world were also represented including several European countries, South and Central America, the West Indies, Indonesia, Australia, and New Zealand. Instructional classes in both English and Spanish languages were offered, along with many extracurricular events.



May was the month for three successful Conclaves. Edward Lee of AMORC's Instruction Department and his charming wife Lilo visited the First English-Language Conclave in Kingston, Jamaica, West Indies. Hosted by the St. Christopher Chapter, and with a contingent of happy Rosicrucians from Curacao, as well, at Haiti, Florida, and one from the Grand Cayman Islands, the event went extremely well. The Chairman, Frater F. G. Nembhard, and his assistants

labored long and hard to produce a delightful occasion. Between radio and television interviews, Frater and Soror Lee and a contingent from the Conclave were honored to meet and have a lengthy chat with the Mayor of Kingston, The Honorable Ralph Brown.

Next, the Southeastern Regional Conclave, hosted by the Aquarian Chapter in St. Petersburg, Florida, was another sunny meeting of members. The Chairman, Regional Monitor Andrew Powell, and Conclave Coordinator Caye Tous-saint attracted delegations from eleven subordinate bodies in the general area. The lively forum, lectures, and banquet were enjoyed by all. Frater Lee, with the assistance of Herbert Scheer, Master of the Aquarian Chapter, topped off this stop with a half-hour television interview on a St. Petersburg television station. A record 217 Rosicrucians attended the Conclave.

The Third Penn-Ohio Regional Conclave was hosted in spirited fashion this year by the First Pennsylvania Lodge in Pittsburgh, Pennsylvania. The records broke again as 280 members attended the event in suburban Monroeville. All subordinate bodies in the area were well represented, and there were Rosicrucians from as far away as Colorado and Toronto, Canada. James Wilson, Chairman; Rose Galuska, Regional Monitor; and



Rosicrucians from the Jamaica Conclave met with the Mayor of Kingston. From left to right: E. Gunter, Master, St. Christopher Chapter; Lilo Lee; Edward Lee, Grand Lodge Representative; The Honorable Ralph Brown, Mayor of Kingston; P. Davis, Treasurer, Board of Trustees, St. Christopher Chapter; Frank Nembhard, Conclave Chairman; and M. Smith, Conclave Secretary.

others tied it all together very efficiently. One television and two radio interviews in Pittsburgh, plus a lively banquet and dance completed the picture as the Penn-Ohio Conclave came to a successful conclusion.

The emotions are what give value to life. Reason and judgment help in deciding the value.

—Validivar



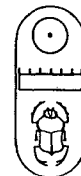
Cover

Rosicrucian Park is an attractive haven for photographers, both amateur and professional. There are no restrictions on photographing the various flora and buildings whose unique architecture is reminiscent of the ancient temples along the Nile. The obelisk shown is a two-thirds replica of one standing in Heliopolis, Egypt. In the distance is the Rose-Croix University Building. To the right is the rear of the Rosicrucian Planetarium. Numerous equally photogenic scenes are available elsewhere in Rosicrucian Park.

(Photo by AMORC)

ROSICRUCIAN CONCLAVE

PAWTUCKET, RHODE ISLAND—New England Regional Conclave—September 20-21, Roger Williams Chapter, AMORC, 461 Smithfield Ave., Pawtucket, RI 02860. Please contact Mr. John T. Frary, 52 Overlook Road, Narragansett, RI 02882.



On Imagination

(continued from page 31)

tion, to provide its ideas born of experience and providing, as it were, the springboard for newer action and greater achievements totally unlike the original. Imagination draws on memory in the beginning, but should it break away and proceed beyond this limitation and accept the challenge to surge forward to penetrate the infinite fields of ideas awaiting recognition and promotion, consciousness will expand. The ideas, through the imagination to create on the infinite plane, will ultimately enter into the world of matter, and the invisible becomes visible. Mankind is thus serviced by imagination.

To glean thusly from the Essence is the blueprint or plan laid out for mind to evolve. This is, in the main, the sphere of activity to produce form, to gather the particles of spirit into visibility. First the energy must be given an impetus and a design to be carried out to begin its symphony of form. It is imagination with

its corresponding creative power that gives rise to the impetus, and when it does it enters into partnership with the Cosmic.

This stimulus of mind on the magic carpet of imagination leads mind to ever-higher aspirations, and mind gradually replaces the commonplace with bright originality. The routine of living with nothing beyond the ordinary gives way to new awareness and radiance, and life comes out of the shadows as a thing reborn.

Contrary to the opinions of the uninitiated, imagination needs no apology. It is grounded in the invisible essence of creation, never ceasing its work in consciousness, correlating ideas and molding them into wholeness. These ideas are the raw materials to be mined and forged through imagination. Man must cultivate and expand it and recognize it as a divine gift. Thus he becomes inspired and approaches more nearly the plan, or design, of the Cosmic and finds there the keynote to all creation. △

ROSICRUCIAN CONCLAVES

AUSTRALIA, ORMOND (MELBOURNE), VICTORIA—Regional Conclave—November 8-9. To be held at 486 North Road. Grand Lodge will be represented by Leonard Ziebel, Grand Chaplain. For more information, please contact Miss Margaret E. Stevens, Conclave Chairman, 6/63 Evansdale Road, Hawthorn, Victoria, 3122, Australia.

SOUTH AUSTRALIA, PROSPECT (ADELAIDE)—Regional Conclave—November 15-16. To be held at Freemason's Hall, 5 Buller Street. Grand Lodge will be represented by Leonard Ziebel, Grand Chaplain. For more information, please contact Ms. Edith Simpson, 16 Torres Avenue, Flinders Park, South Australia 5025. (Phone: 46-4199).

CANADA, TORONTO, ONTARIO—Eastern Canada Conclave—September 19-21. To be held at King Edward Hotel, 37 King Street East. Grand Lodge will be represented by Soror Zoe Caspers of the Department of Instruction. The theme of the Conclave is *Togetherness*. For more information, please contact Soror Glendora Phillips, c/o Toronto Lodge, AMORC, 831 Broadview Avenue, Toronto, Ontario, Canada M4K 2P9.

MICHIGAN, HOWELL—East Central States Conclave—September 12-14, Holiday Inn. Grand Lodge will be represented by Soror Zoe Caspers of the Department of Instruction. For more information, please contact Ms. B. Harmon, 2008 Forest Avenue, Lansing, Michigan 48910 (Phone: [517] 484-8878).

MINNESOTA, ST. PAUL—West Central Regional Conclave—September 26-28. To be held at Ramada Inn, 1870 Old Hudson Road (I-94 at White Bear Exit). Grand Lodge will be represented by Soror Zoe Caspers of the Department of Instruction. For more information, please contact Mr. Glenn Plantin, Conclave Chairman, 7204 West Perry Court, Brooklyn Center, Minnesota 55429.

*The
Rosicrucian
Digest
August
1975*

WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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

ANY MEMBER of the Order in good standing, having planned a visit to 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.

ARGENTINA

Bahía Blanca, Buenos Aires: Bahía Blanca Pronaos
Buenos Aires: Buenos Aires Lodge
Córdoba, Córdoba: Córdoba Chapter
Cedoy Cruz, Mendoza: Mendoza Chapter
La Plata, Buenos Aires: La Plata Pronaos
Mar del Plata, Buenos Aires: Excelsior Pronaos
Santa Fe, Santa Fe: Santa Fe Pronaos

AUSTRALIA

Rosicrucian Order, AMORC, Australasian Administration, P. O. Box 66, Bentleigh, Victoria 3204
Ballarat, Victoria: Ballarat Pronaos
Brisbane, Queensland: Brisbane Chapter
Canberra, A.C.T.: Canberra Pronaos
Hobart, Tasmania: Hobart Pronaos
Mayfield, New South Wales: Newcastle Chapter
Ormond (Melbourne), Victoria: Harmony Lodge
Perth, Western Australia: Lemuria Pronaos
Prospect (Adelaide), South Australia: Light Chapter
Redfern (Sydney), New South Wales: Sydney Lodge
Wollongong, New South Wales: Wollongong Pronaos

§ AUSTRIA

Graz: Der Styria Pronaos
Salzburg: Paracelsus Pronaos
Vienna: Gustav Meyrink Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

Ⓢ **Antwerp**: Dr. H. Spencer Lewis Chapter
Ⓢ **Brugge**: Jan van Ruusbroec Pronaos
† **Brussels**: San José Lodge
Ⓢ **Gent**: Alexa Middelaer Pronaos
† **Lige**: Aldin Chapter

BRAZIL

Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal 307, Curitiba, Paraná
Anápolis, Goiás: Anápolis Pronaos
Aracaju, Sergipe: Aracaju Pronaos
Baurú, São Paulo: Baurú Pronaos
Belem, Pará: Belem Chapter
Belo Horizonte, Minas Gerais: Belo Horizonte Lodge
Brasília, D. F.: Brasília Lodge
Cabo Frio, Rio de Janeiro: Cabo Frio Pronaos
Campinas, São Paulo: Campinas Chapter
Campo Grande, Mato Grosso: Campo Grande Chapter
Campos, Rio de Janeiro: Campos Pronaos
Curitiba, Paraná: Curitiba Lodge
Duque de Caxias, Rio de Janeiro: Duque de Caxias Chapter
Fortaleza, Ceará: Fortaleza Chapter
Foz do Iguaçu, Paraná: Foz do Iguaçu Pronaos
Goiânia, Goiás: Goiânia Chapter
Ihéus, Bahia: Ihéus Pronaos
Itapetininga, São Paulo: Itapetininga Pronaos
João Pessoa, Paraíba: João Pessoa Pronaos
Joinville, Santa Catarina: Joinville Pronaos
Juazeiro do Norte, Ceará: Juazeiro do Norte Pronaos
Juiz de Fora, Minas Gerais: Juiz de Fora Chapter
Jundiaí, São Paulo: Jundiaí Pronaos
Londrina, Paraná: Londrina Lodge
Maceió, Alagoas: Maceió Pronaos
Manaus, Amazonas: Manaus Chapter
Maringá, Paraná: Maringá Pronaos
Mogi das Cruzes, São Paulo: Mogi das Cruzes Pronaos
Montes Claros, Minas Gerais: Montes Claros Pronaos
Nilópolis, Rio de Janeiro: Nilópolis Lodge
Niterói, Rio de Janeiro: Niterói Lodge
Nova Friburgo, Rio de Janeiro: Nova Friburgo Pronaos
Nova Iguaçu, Rio de Janeiro: Nova Iguaçu Chapter
Novo Hamburgo, Rio Grande do Sul: Vale dos Sinos Pronaos

Osasco, São Paulo: Osasco Pronaos
Passo Fundo, Rio Grande do Sul: Passo Fundo Pronaos
Pelotas, Rio Grande do Sul: Pelotas Pronaos
Petrópolis, Rio de Janeiro: Petrópolis Pronaos
Pôrto Alegre, Rio Grande do Sul: Pôrto Alegre Lodge
Presidente Prudente, São Paulo: Presidente Prudente Chapter
Recife, Pernambuco: Recife Lodge
Resende, Rio de Janeiro: Resende Pronaos
Ribeirão Preto, São Paulo: Ribeirão Preto Pronaos
Rio Claro, São Paulo: Rio Claro Pronaos
Rio de Janeiro, Guanabara: Guanabara Lodge
Rio de Janeiro, Guanabara: Ilha do Governador Chapter
Rio de Janeiro, Guanabara: Rio de Janeiro Lodge
Salvador, Bahia: Salvador Chapter
Santos, São Paulo: Santos Lodge
São Caetano do Sul, São Paulo: ABC Chapter
São Gonçalo, Rio de Janeiro: São Gonçalo Chapter
São Jose dos Campos, São Paulo: São Jose dos Campos Pronaos
São Paulo, São Paulo Lodge
Sorocaba, São Paulo: Sorocaba Pronaos
Taubaté, São Paulo: Taubaté Pronaos
Teresina, Piauí: Teresina Pronaos
Teresópolis, Rio de Janeiro: Teresópolis Pronaos
Uberlândia, Minas Gerais: Uberlândia Pronaos
Vitória, Espírito Santo: Vitória Pronaos
Vitória da Conquista, Bahia: Vitória da Conquista Pronaos
Volta Redonda, Rio de Janeiro: Volta Redonda Pronaos

‡ CAMEROUN

Douala: Moria-El Chapter
Yaounde: Aristote Chapter

CANADA

Belleville, Ont.: Quinte Pronaos
Calgary, Alta.: Calgary Chapter
Chicoutimi, P. Q.: Saguenay du Mont Verdone Pronaos
Disraeli, P. Q.: Isis Pronaos
Edmonton, Alta.: Ft. Edmonton Chapter
Hamilton, Ont.: Golden Dawn Pronaos
Hauterive, P. Q.: Manicouagan Pronaos
Hull, P. Q.: Rose de L'Est Pronaos
La Tuque, P. Q.: Saturne Pronaos
Laval, P. Q.: Maat Pronaos
London, Ont.: London Pronaos
Montreal, P. Q.: Atlas Lodge
Montreal, P. Q.: Mount Royal Chapter
Ottawa, Ont.: Ottawa Pronaos
Quebec City, P. Q.: Pyramide Chapter
Rimouski, P. Q.: Grand Soleil Pronaos
Shawinigan, P. Q.: Du Verseau Pronaos
Toronto, Ont.: Toronto Lodge
Vancouver, B. C.: Vancouver Lodge
Victoria, B. C.: Victoria Pronaos
Welland, Ont.: Niagara Pronaos
Winnipeg, Man.: Charles Dana Dean Chapter

CHILE

Santiago: Tell-El-Amarna Lodge
Valparaiso: Akhetaton Chapter

COLOMBIA

Barranquilla, Atlantico: Barranquilla Lodge
Bogotá, Cundinamarca: Nuevo Mundo Chapter
Cali, Valle: Cali Pronaos
Medellín, Antioquia: Medellín Pronaos

‡ CONGO

Brazzaville: Karnak Lodge
Dolisie: Jeanne Guesdon Pronaos
Jacob: Rose Dorée Pronaos
Makabana: Aton Pronaos
Pointe Noire: Paul Taty Chapter

COSTA RICA

San José: San José Pronaos

CUBA

Camagüey, Camagüey: Camagüey Chapter
Havana, La Habana: Lago Moeris Lodge
Holguin, Oriente: Oriente Chapter
Santa Clara, Las Villas: Santa Clara Chapter

* 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)

‡ DAHOMEY

- *Abomey: Nefertiti Lodge
- *Cotonou: Cheops Lodge
- Lokossa: Chephren Pronaos
- Parakou: Spinoza Pronaos
- *Porto Novo: Pythagore Lodge
- Savalou: Akhenaton Pronaos

DENMARK AND NORWAY

- Grand Lodge of AMORC of Denmark and Norway, Postboks 910, 2400 Copenhagen NV, Denmark
- Aarhus (Denmark): Aarhus Pronaos
- Bergen (Norway): Bergen Pronaos
- Oslo (Norway): Marcello Haugen Chapter

DOMINICAN REPUBLIC

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

ECUADOR

- Quito: Quito Chapter

EL SALVADOR

- *San Salvador: San Salvador Lodge
- Santa Ana: Vida Amor Luz Pronaos

ENGLAND

- Birmingham: Birmingham Pronaos
- Bournemouth: Bournemouth Pronaos
- Brighton: Raymond Andrea Chapter
- Leeds: Joseph Priestley Chapter
- Liverpool: Pythagoras Chapter
- *London: Francis Bacon Lodge
- Luton: Luton Pronaos
- Maidstone: Maidstone Pronaos
- Manchester: John Dalton Chapter
- Newcastle upon Tyne: Tyneside Pronaos
- Nottingham: Byron Chapter
- Portsmouth: Portsmouth Pronaos
- Preston: Preston Pronaos

FINLAND

- Helsingfors: Finlandia Pronaos (Swedish)

FRANCE

- 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): Rosé du Sud Chapter
- Ajaccio (Corse): Atlantide Pronaos
- Albi (Tarn): Edith Lynn Pronaos
- *Angers (Maine-et-Loire): Alden Lodge
- Angoulême (Charente): Isis Pronaos
- Anncy (Haute-Savoie): Amatu Pronaos
- Auxerre (Yonne): Melchisedech Pronaos
- Avignon (Vaucluse): Putarque Pronaos
- Bastia (Corse): U Libecciu Pronaos
- Beaune (Côte-d'Or): Le Verseau Chapter
- Beauvais (Oise): Lumen Pronaos
- *Belfort (Territoire de Belfort): Rabalais Lodge
- Besançon (Doubs): Akhenaton Pronaos
- Béziers (Hérault): Tempora Nova Pronaos
- Biarritz (Pyrénées-Atlantique): 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
- Carcassonne (Aude): Lux Occitania Pronaos
- Chambéry (Savoie): Thot Hermès Chapter
- Chartres (Eure-et-Loir): Ad Rosam Pronaos
- *Clermont-Ferrand (Puy-de-Dôme): Gergovia Lodge
- Colmar (Haut-Rhin): Fidélité Pronaos
- Douai (Nord): L'Eveil Pronaos
- Epinal (Vosges): Lu-vi-am Pronaos
- Evreux (Eure): Zanoni Pronaos
- Ferrensac (Lot-et-Garonne): Francis Bacon Chapter
- Pétigny (Jura): L'Eau Vive Pronaos
- Gagny (Seine-Saint-Denis): Marie Le Roux Chapter
- Garges-les-Gonesses (Val-d'Oise): Jensen Niels Chapter
- Grenoble (Isère): Louis-Claude de Saint-Martin Chapter
- Gréoux-les-Bains (Basses-Alpes): Beauséant Pronaos
- 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
- *Lyon (Rhône): Moëris 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

- Nangis (Val-d'Oise): H. Spencer Lewis Pronaos
- Nantes (Loire-Atlantique): Jacques de Molay Chapter
- *Nîmes (Gard): Claude Debussy Lodge
- Orléans (Loiret): Orphée Chapter
- *Paris: Jeanne Guesdon Lodge
- *Pau (Pyrénées-Atlantique): Pyrénées-Océan Lodge
- Perpignan (Pyrénées-Orientales): Aetas Nova Pronaos
- Poitiers (Vienne): Horus RA Chapter
- *Reims (Marne): La Champagne Mystique Lodge
- Rennes (Ille-et-Vilaine): Graal Pronaos
- Roanne (Loire): Jacques Coeur Pronaos
- Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos
- Rodez (Aveyron): Rodez Pronaos
- Roubaix (Nord): Descartes Chapter
- Rouen (Seine-Maritime): Renaissance Pronaos
- Saint-Amand-les-Eaux (Nord): Paix Profonde Pronaos
- Saint-Etienne (Loire): Flamme Pronaos
- Saint-Rambert-d'Albon (Drôme): Tiyi Pronaos
- *Strasbourg (Bas-Rhin): Galilée Lodge
- Thaïre d'Aunis (Charente-Maritime): Osiris Pronaos
- Toulon (Var): Hermès Pronaos
- *Toulouse (Haute-Garonne): Raymond VI Lodge
- Tours (Indre-et-Loire): Blaise Pascal Pronaos
- Vannes (Morbihan): Vérité Pronaos
- Versailles (Yvelines): Georges Morel Chapter
- Vichy (Allier): En Gueddi Chapter
- *Villeneuve-Saint-Georges (Val-de-Marne): 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 Eckehard 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: Sunyani Pronaos

GRENADA

- St. George's: St. George's Pronaos

‡ GUADELOUPE

- Pointe-à-Pitre: Parménide Pronaos

GUATEMALA

- *Guatemala: Zama Lodge
- Quezaltenango: Mahatma Gandhi Pronaos

‡ HAITI

- *Cap-Haïtien: Jeanne Guesdon Lodge
- Gonaïves: Akhenaton Pronaos
- Les Cayes: Les Incas Pronaos
- *Port-au-Prince: Martínez de Pasqually Lodge
- Saint Marc: Saint Marc Pronaos

‡ HAUTE-VOLTA

- Bobo-Dioulasso: Platon Pronaos
- Ouagadougou: Jeanne Guesdon Pronaos

HONDURAS

- San Pedro Sula: San Pedro Sula Chapter
- Tegucigalpa, D. C.: Francisco Morazán Chapter

ISRAEL

- 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: Albert Ahoune Lodge
- Adzope: Jean-Jacques Rousseau Pronaos
- Agboville: Jacob Boehme Pronaos
- Bouaké: Robert Fuld Chapter
- Dabou: Moria El Pronaos
- Daloa: Hieronymus Pronaos
- Divo: Socrate Chapter
- Gagnoa: Aton Pronaos
- Korhogo: Yves Nadaud Pronaos
- Oumé: Le Verseau Pronaos
- Sassandra: Thalès Pronaos
- Yamoussokro: Edith Lynn Chapter

(Directory Continued on Next Page)

JAMAICA
Kingston: Saint Christopher Chapter

‡ **LEBANON**
Beyrouth: De l'Unité Chapter

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.: Iluminación Pronaos
Ensenada, B. C.: Alpha-Omega Pronaos
Guadalajara, Jalisco: Guadalajara Chapter
Hermosillo, Sonora: Hermosillo Pronaos
Juarez, Chih.: Juarez Chapter
Matamoros, Tamps.: Aristotle 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
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
Veracruz, Ver.: Zoroastro Chapter
Villahermosa, Tab.: Tabasco Pronaos

‡ **MONACO**
Monte Carlo: Heracles Pronaos

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

NETHERLANDS
Grand Lodge of AMORC of the Netherlands,
Amorc House, 36 Groot Hertoginnelaan, 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
Utrecht: Atlantis Pronaos

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

NEW ZEALAND
*Auckland, Auckland: Auckland Lodge
Christchurch, Canterbury: Christchurch Pronaos
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: Alcuin Chapter
Jos: Star of Peace Chapter
Kaduna: Morning Light Chapter
Kano: Kano Chapter
*Lagos: Isis Lodge
Nsukka: Nsukka Chapter
Onitsha: Onitsha Chapter
Owerri: Owerri Pronaos
*Port Harcourt, Thales Lodge
Sapele: Nirvana Chapter
Ughelli: Ughelli Pronaos
Umuahia: Umuahia Pronaos
Umuohia: Umuohia 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
Manila: Philippine Pronaos

‡ **REUNION**
Saint-Denis: Maat 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

SURINAME
☉Paramaribo: Paramaribo Chapter

SWEDEN
*Grand Lodge of AMORC of Sweden,
Box 3031, 26203 Angelholm 3
Göteborg: Göteborg Chapter
Malmö: Heliopolis Chapter
Stockholm: Achmaton Chapter
Västerås: Västerås Pronaos
Veilanda: 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**
Aneho: Hiéronymus Pronaos
Assahoun: L'Âve Pronaos
Atakpamé: Vintz Adama Chapter
Hahotoe: El Moria Pronaos
Lama-Kara: Le Verseau Pronaos
*Lomé: Francis Bacon Lodge
Mango: Veritas Pronaos
Nuafja: Lumière Pronaos
Palimé: Héraclite Pronaos
Sokode: H. Spencer Lewis Pronaos
Tsévié: Socrate Pronaos

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

UNITED STATES

ALABAMA
Birmingham: Birmingham Pronaos

ARIZONA
Phoenix: Phoenix Chapter

CALIFORNIA
Fresno: Fresno Pronaos
*Long Beach: Abdel Lodge
*Los Angeles: Hermes Lodge
Monterey: Monterey Pronaos
*Oakland: Oakland Lodge
Pasadena: Akhnaton Chapter
Sacramento: Clement B. Le Brun Chapter
San Carlos: Peninsula Chapter
San Diego: San Diego Chapter
*San Francisco: Francis Bacon Lodge
San Luis Obispo: San Luis Obispo Pronaos
Santa Cruz: Rose Chapter
Santa Rosa: Santa Rosa Pronaos
*Sepulveda: San Fernando Valley Lodge
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 Chapter

(Directory Continued on Next Page)

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
 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
 Ashland: Rose Mountain Pronaos
 Eugene: Emerald Pronaos
 *Portland: Eneadic Star Lodge

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

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

RHODE ISLAND
 Pawtucket: Roger Williams Chapter

TENNESSEE
 Knoxville: Knoxville Pronaos
 Nashville: Zoroaster Pronaos

TEXAS
 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 Maier Lodge

WISCONSIN
 Milwaukee: Karnak Chapter

URUGUAY
 *Montevideo: Titulel Lodge

VENEZUELA
 *Barquisimeto: Barquisimeto Lodge
 *Caracas: Alden Lodge
 Cumaná, Sucre: Luz de Oriente Pronaos
 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: Valdivar Lodge
 Valera, Trujillo: Menes Pronaos

WALES
 Cardiff: Cardiff Pronaos



Accept This Discourse

An enlightening discourse "Karmic Justice" is yours free. Simply subscribe or resubscribe to the *Rosicrucian Digest* for one year at the usual rate of \$5.00* and request the discourse by name.**

Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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

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

*Foreign Currency Equivalents
 £2.30 A\$3.85 NZ\$3.85
 ₧3.35 ¥6.25 R3.60

BRAVE NEW ERA

"Take me to your leader," is a standard phrase in many of the jokes (bad and otherwise) made about people claiming to have witnessed the landing of a flying saucer and the disembarkation of its crew. It is the stock phrase with which the commander of the alien group usually greets the startled earthling.

Stories of meetings of this type between earthlings and aliens are legion. Most of them are short-lived and are traded at the many conventions held by flying-saucer enthusiasts. They are told by little old ladies or intense-looking men, who then proceed to sell prints of photographs (blurry and indistinct, of course) they took of the flying saucer and of the various places (the Moon, Venus, Oz—take your pick) where they were taken aboard the spaceship. Generally, this is capped by the recital of a message entrusted to them by the "saucerians" (usually of brotherhood and/or warning) which, for reasons better known to the aliens, is written in stilted, pseudo-Shakespearean English.

Questions that usually come to mind whenever one hears these—or any—tales of contact are, "Why them? Why not an important government or military official? Why not a scientist?" It would seem logical that if anyone from outer space had something important to tell us, it would be done in the most unequivocal manner possible; for example, through a tremendously powerful radio transmission easily traceable to, say, a point just beyond our solar system or, if a warning, through a restrained display of something a bit more substantial than just a piece of paper, such as blasting a thousand meters off the top of Mount Everest. Little things like these would be somewhat more convincing, especially to primitives such as ourselves.

That is, supposing "they" (if indeed they are out there) are at all interested in contacting us. If we are to assume the opposite, that they have no more intention of establishing any sort of dialogue with us than we would with a termite colony, then there is no chance that any concrete proof can be obtained, save an accidental one such as the crash of a flying saucer. These are, precisely, the reasons why even the most understated and serious-sounding stories of contacts between man and alien are so suspect and, for the most part, ignored by scientists.

However, recently there was a very disconcerting development. In 1961, one Betty Hill and her husband were allegedly forced aboard a flying saucer, where they underwent an intensive physical examination at the hands of its crew. Supposedly the whole incident was so emotionally shattering that even though a form of artificial amnesia was induced upon them by the aliens the effects of the experience surfaced as a series of serious

psychological and emotional disturbances. Finally, a psychiatrist they consulted placed them under hypnosis, and they were able to recall and tell the whole story. The results of these sessions were published in a book entitled *Interrupted Journey*.

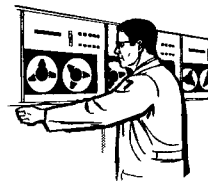
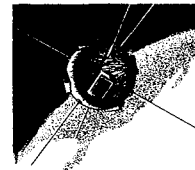
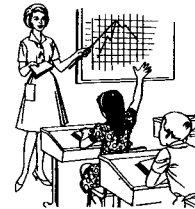
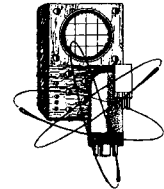
The whole thing might not have gone beyond being a better-than-average version of the same old "contactee" tale, except for one thing: Mrs. Hill claimed, after being able to recall her experiences, that while aboard the alien craft she had seen a three-dimensional navigational chart, a star map. In 1964, under post-hypnotic suggestion, she reproduced this map. Five years later, an amateur astronomer saw it, discussed it with her, and began constructing three-dimensional models of the positions of the stars in the Sun's neighborhood to determine whether the patterns formed by the stars in the supposedly alien star chart could be identified.

Five more years of intense work passed, then a pattern of coincidence was found. The Hills' map corresponded very closely with the positions of some sixteen stars similar to the Sun, including it, as they would appear from the position of a double star called *Zeta Reticuli*. It is important to note that Mrs. Hill had no background whatsoever in astronomy, and that in order to construct the various models the amateur astronomer had to use the latest and most accurate star catalogues obtainable, some of which were unavailable at the time she is supposed to have drawn the map.

Evidently, the map produced by Mrs. Hill could not be a product of chance, and the possibility of a hoax is slim due to the type of research necessary to implement it and the type of data necessary for that research, some of which was non-existent at that time; therefore, the only conclusion that can be arrived at for the moment is that the map (and the Hills' experience) is genuine.

It is well to remember that there may be other, more commonplace explanations behind the Hills' map; however, all indications seem to point to its being just what it purports to be: the sketch of a star chart in the navigation room of an alien spacecraft, product of a technology as far above ours as ours is above that which produced the ships that Columbus sailed on. If this is so, then at least one other intelligent race in the universe knows of our existence, and it does not seem to harbor malice against us. Should this be the case, then a more formal meeting between us, either Out There or down here, would seem to be only a matter of time, an inevitable event to come during 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)





ODYSSEY

The Swedish Nightingale

THE TINY infant whose first squeals at birth were to mature into the glorious coloratura tones of soprano Jenny Lind was born in Stockholm, Sweden, on October 6, 1820, with the common name of Johanna Maria Lind. The girl whom the world would later hail as "The Swedish Nightingale" (due to her remarkable vocal range and clarity of tone) sang for many years untrained and virtually unencouraged.

Not until she had completed several years of intensive vocal coaching by Parisian instructors was she thought ready to appear before the critical eyes and ears of a European audience. She was not an immediate sensation: her talent was in her voice, not in her acting, and many opera critics noted this lack. But even her harshest critics never failed to mention the great emotional impact of her vocal performances.

Her popularity grew rapidly as she toured Germany and England between 1847 and 1848. She retired officially from opera in 1849 and afterwards devoted her concert singing to oratorio and religious pieces.

She was brought to America in 1850 under the management of P. T. Barnum, through whose efforts and planning she sang for a wide range of audiences, some of whom had never before been exposed to classical music. Her American popularity was so great that when she arrived by ship the throngs of well-wishers were so large they delayed her disembarking for hours. It was not unheard of for her admirers to pay hundreds of dollars for a single seat at one of her concerts. Some paid nearly as much just for a chance to sit across the street from the hall where she was performing and hear her voice without ever catching so much as a glimpse of her.

At the completion of her American tour in 1852 she married Otto Goldschmidt, who served as her accompanist on the tour. Before her complete retirement in 1859 she again toured Europe; this time under the name of Jenny Lind-Goldschmidt.

Jenny Lind was a deeply religious woman. She believed her voice to be a divine blessing and so devoted a great deal of her performances to songs of a religious nature; this was her way of giving thanks for God's gift. Even after her retirement, she devoted much of her time to coaching and conducting church choirs and young singers in the performance of religious works. Her religious convictions were so strong that they led her to donate the entire proceeds of her American tour to the establishment of a scholarship fund for Swedish musicians.

Jenny Lind, a singer of unparalleled quality and emotion, and a woman whose religious beliefs remained pure and strong throughout her life, died quietly and peacefully on November 2, 1887. Perhaps her faith is best demonstrated by the title of her favorite religious song, "I Know My Redeemer Liveth." This title serves as her engraved memorial in Westminster Abbey.—NSR

