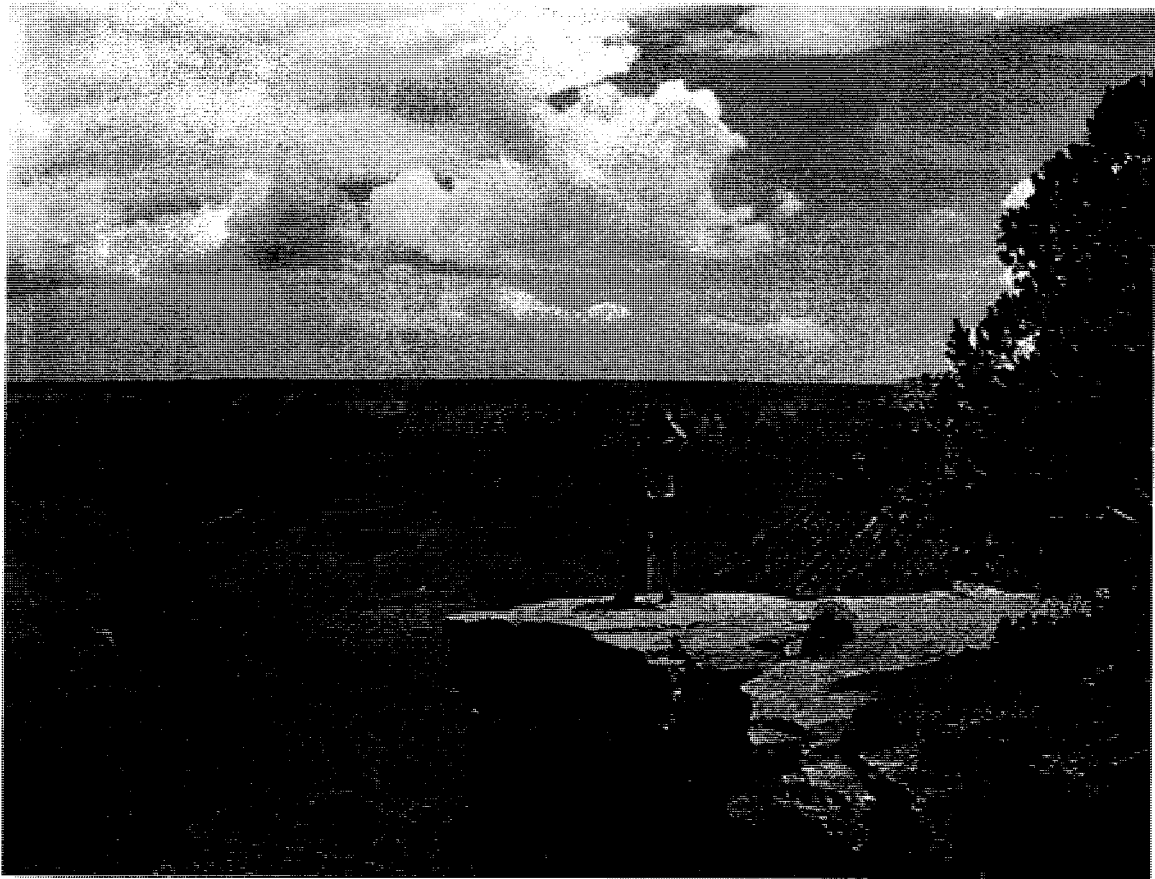


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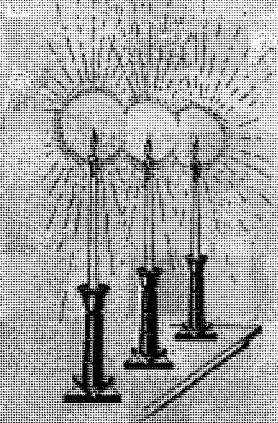
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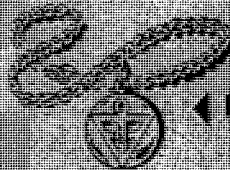


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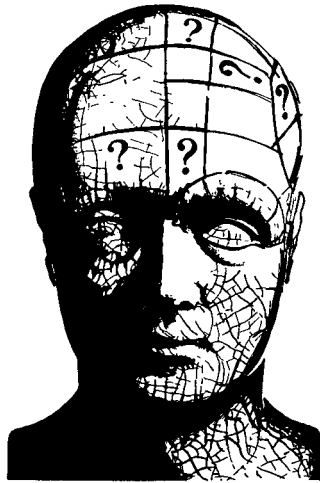


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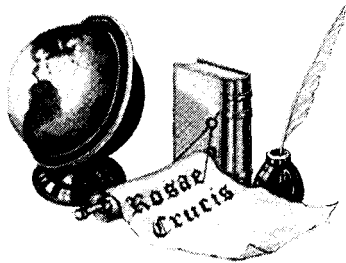
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Robin M. Thompson, Editor

**OFFICIAL MAGAZINE OF THE
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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*.

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NEW STATUE GRACES MUSEUM » » »

Standing at the entrance to the Rosicrucian Egyptian Museum is *Taurt*, the "Great Mother," an Egyptian predynastic hippopotamus deity—with human breasts, hindquarters of a lion, and elongated crocodile tail. Regarded as the protectress of women in pregnancy and childbirth, *Taurt* holds in each hand the hieroglyphic sign *Sa*—meaning protection. She was traditionally revered throughout all levels of Egyptian society, and it was said that she assisted in the daily rebirth of the Sun God *Ra*. This reproduction of the green slate twenty-fifth Dynasty original was created by staff artist and sculptor Jerry Chapman. The original is in the Cairo Museum.

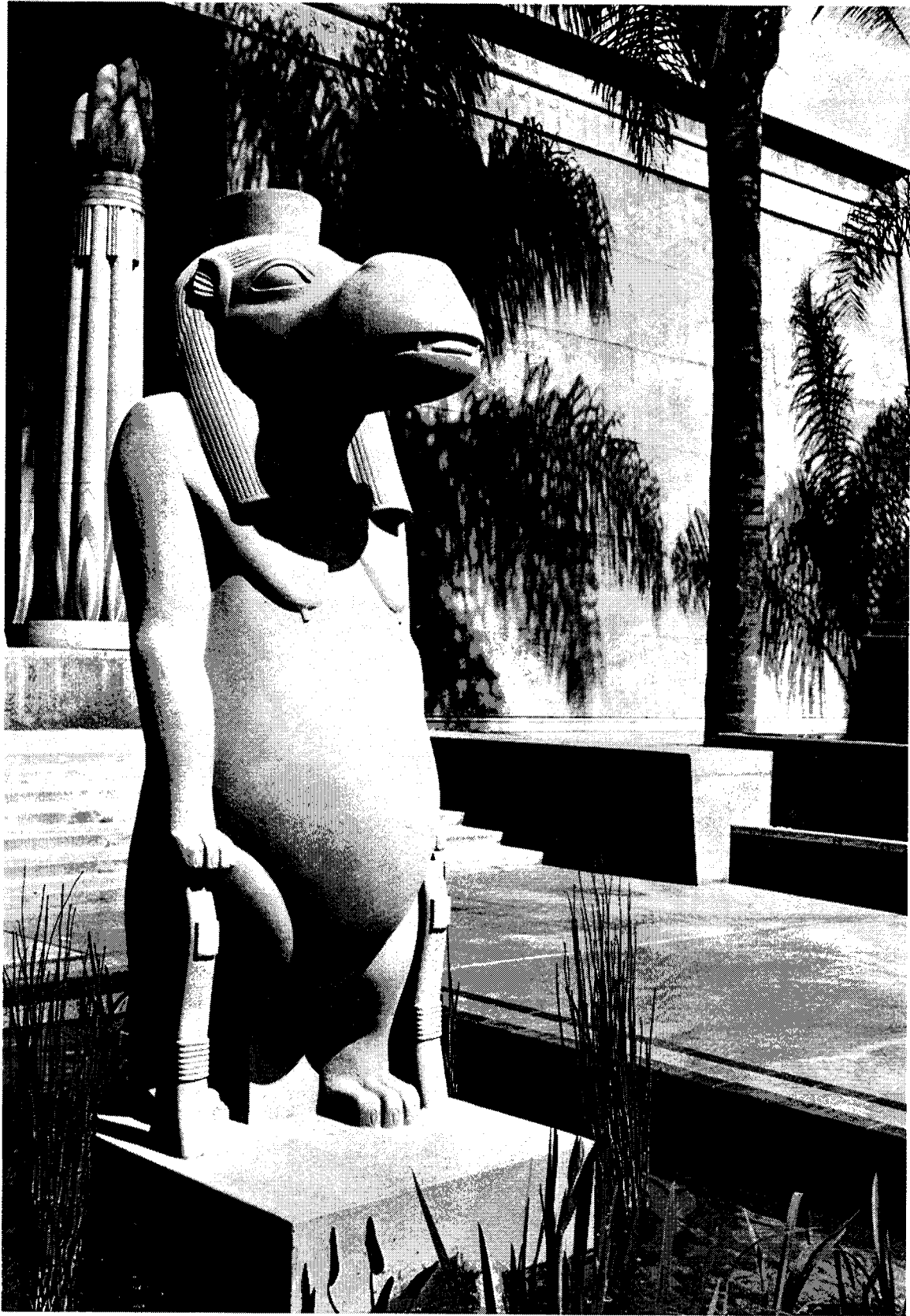
(Photo by AMORC)

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August, 1976

No. 8

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THOUGHT OF THE MONTH

By THE IMPERATOR

CATASTROPHES ARE INTERESTING

NEWS OF CATASTROPHES excite interest. They are sensational because they arouse a conglomerate of emotions, such as sheer curiosity, awe, fear, or the mere love of excitement about the unknown. The fact that the catastrophe occurred or was predicted to happen at a point distant from us does not seem to diminish the fascination we have concerning it.

One thing noticeably apparent about catastrophes is that the emotional aspect which promotes the interest in them seems to exceed any rational aspect about them. This is particularly true with regard to predicting these occurrences. A book that will make the most calamitous predictions about catastrophic phenomena apparently needs little documentation or scientific confirmation for its claims so far as the majority of readers are concerned. It would almost appear that the reader does not want the "thrill" of what he reads disturbed by any disquieting facts which may make improbable the fantasy of the prediction.

There are individuals who exploit the fascination naive persons have in accepting the sensational without any substantiation. It seems that California has been one of the focal points of this prophesying of horrendous events that were to befall millions of people. Several times over the last half-century individuals have come forth with the announcement that California, in various ways, was to be devastated. The one proclaiming this would state that he had been "enlightened" to bring forth his announcement.

In other words, it is implied that there has been revealed to these prophets information which they give forth in a manner not unlike Moses and Moham-

med, who also gave pronouncements to mankind. But modern prophesies were and are always specific insofar as the event's time of occurrence, the year, month, or even the day being given. These prophets have always been careful to imply that they have been specially appointed to divulge prophetic information to mankind.

In Order to Survive . . .

However, several of these individuals have given emphasis to the point that all persons in the area or state experiencing the catastrophe were *not* to be saved. There was to be evident discrimination. Simply, only those having been sanctified or purified were to experience this salvation, and these self-proclaimed messiahs usually selected those who were to survive the catastrophe. There was also an obligation or compensation that had to be assumed or made for being especially selected to survive. It was required of these chosen ones that they must dispense with all their worldly goods, and such were to be left to the prophet, their "leader," to dispose of at will.

Using one case as an example, the predicted day and time of the catastrophe finally came. Those who were to survive, as indicated by the purported revelation, assembled at a designated place in the California desert. But the day passed with no further distraction than the passing of commercial jet planes which broke the silence of the desert. Their messiah, the "enlightened" one, who had revealed to them the message and who was to meet with them on this eventful day, was nowhere to be found. Further, with him had disappeared all of the money and

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personal property of his victims. Regretfully, over the years other cases of victimizing of a similar nature have occurred.

A lesser form of such exploitation are the several paperbacks and hard-cover books published periodically containing their prognostications of the doleful events which are to befall California. Why is California so selected? Perhaps because it is subject to earthquakes. In California some of the major geological faults exist which cause frequent minor tremors. Many of these tremors are only perceivable by instrumentation, that is, by such instruments as the seismograph. In the Rosicrucian Planetarium such seismic vibrations are registered almost daily. However, without observing the instrument one would not be able to detect them, they are so slight.

Earthquakes of destructive intensity have at times been experienced in California. One of the most damaging was in 1906 from which the city of San Francisco suffered the most. A considerable amount of that damage was due principally to the resulting fire and the necessary dynamiting of structures to stem the spread of the fire, rather than from the direct effect of the earthquake itself.

As for destruction from natural phenomena, the tornadoes of the midwestern and southwestern parts of the United States are quantitatively greater. These occur with violence almost every year, whereas earthquake damage in California and elsewhere in the United States by comparison is quite infrequent. Also, the hurricanes hurling seasonally out of the Caribbean area are periodically far more devastating than earthquakes in California.

These prophets selling books predicting doom tell about the "big" earthquake that is to strike California. All seismologists can scientifically speculate is that *sometime* California again will experience an earthquake of major proportion. The earth faults, the fractured strata in certain areas of the state, gradually shift with the slippage of the earth and the movement of the great land masses of the Pacific area. But the seismologists are not as yet able to pinpoint the exact time that such a major event will occur.

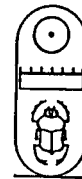
The prophets of doom, however, especially in their books, are usually far more precise in their estimates. For many years they have set different dates as the exact time of the fateful day. Of course, the differing prophecies have not agreed on this spectacular event. Some prophets set the time ten or more years ago, others two or three years past. Of course, if they keep on predicting from year to year and live long enough, according to the law of averages one of their predictions might become confirmed, possibly by an earthquake of major proportion.

"The Late Great State"

In the last few years and currently the predictions have been more detailed as to the actual effects of this "great earthquake." This relatively new theme expounds that California will suddenly, during or following the earthquake, "slip into the sea." Such a statement is readily accepted by the one who reads the book and lives a distance from California, or who is quite *ignorant* of the topography of California or of the coastal area of the Pacific ocean.

As an example of the misinformation of such predictions, Mt. Shasta, a peak in northern California, has an altitude exceeding 4200 meters (14,000 ft.). In the southern part of California is Mt. Whitney, the highest peak in the United States outside of Alaska. It rises to 4570 meters (14,995 ft.). Now obviously it is going to take a considerable depth of water to submerge these mountain peaks. This is especially so as the ocean, immediately off the coast of California, is relatively shallow in comparison to the heights of the mountain peaks, because of what is known as the *continental shelf*. This is a submerged shelf of land that slopes gradually from the exposed edge of a continent for a variable distance to a point where the descent to the ocean bottom begins. This shelf is commonly at a depth of about 180 m (600 ft.)! Further, this shelf extends outward from the California coast for many miles.

These prophets who predict a submerged California have not troubled to explain how mountain peaks reaching heights of 14,000 feet and over can sink below approximately 600 feet of ocean



depth. The interior of California is relatively low in altitude. However, between this interior and the ocean is a long coastal range of mountains which are, at places, several thousand feet in height. On the eastern side of California is the Sierra Nevada, also thousands of feet in altitude.

The authors of such prophetic works, if they are not personally lacking in such knowledge, will at least know that most of their readers do not know and will accept their erroneous statements as authoritative. It is a strange psychological fact that there are those who desire to retain statements read about the prophesied catastrophe even when confronted with empirical proof to the contrary! It would seem that these persons are reluctant to reject that which provides them with a kind of sadistic thrill, because when they are informed that the facts about the continental shelf can be obtained—for example—from the United States Department of Geological Survey, they reply to the effect that “the government is just trying to conceal the catastrophic facts from the people.” Yet every geologist on a university faculty and not having governmental connections, if asked, would confirm the government reports. The commercial fishermen of California are also quite aware of the continental shelf off the Pacific coast, and its lesser depth than the sea farther out.

Similar sensationalism and exploitation of people existed after the first atomic bomb was dropped in World War II, and particularly later when there were rumors of a possible nuclear attack on America. One semireligious sect urged its followers to dispose of all their properties and come to a special habitat which they were preparing in the Rocky Mountains. Subterranean chambers were to be constructed in the mountains and “strong dwellings” were to be constructed in the open in a sheltered valley. It was implied that such would resist a nuclear blast. Fortunately, only a few people resorted to this appeal.

The statements made by this sect further implied that there was more than a physical or material guarantee of safety. In other words, it was strongly suggested that the followers of the sect would be able to invoke certain supernatural powers that would allay the destructive force of the atomic blast. By surviving, these followers would then become the nucleus of a *new race* with the leaders of the sect, of course, being the leaders of the new race.

So catastrophes are interesting, but their attraction can sometimes be detrimental to one's mental and economic welfare even if he is not directly exposed to it by physical contact. △

ROSICRUCIAN CONCLAVES

MICHIGAN, FLINT—East Central Regional Conclave—September 10-12. To be held at Sheraton Motor Inn, G-4300 W. Pierson Road, at I-75, Flint. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. For more information, please contact Maralyn Shiflett, 7106 Brewer Rd., Flint, MI 48507.

CANADA, TORONTO—First Northeastern Regional Conclave—September 18-19. Conclave will be held at Hotel Toronto, 145 Richmond Street West, Toronto. Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. For more information, please contact Ross McGhee, Conclave Registrar, 129 Weir Crescent, West Hill (Toronto), Ontario, Canada M1E4T1.

ILLINOIS, CHICAGO—West Central Regional Conclave—September 24-26. To be held at Holiday Inn, 5000 W. 127th St., Alsip (southwest suburb of Chicago). Grand Lodge will be represented by Frater Edward Lee of the Department of Instruction. For more information, please contact Sandra Moe, 1923 187th St., Homewood, IL 60430.

**The
Rosicrucian
Digest
August
1976**

GOD IS

by Mahatma Gandhi



THERE IS an indefinable mysterious Power that pervades everything. I feel it, though I do not see it. It is this Unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses.

But it is possible to reason out the existence of God to a limited extent. Even in ordinary affairs, we know that people do not know who rules or why and how He rules. And yet, they know that there is a Power that certainly rules. In my tour in Mysore, I met many poor villagers and I found upon inquiry that they did not know who ruled Mysore. They simply said some god ruled it.

If the knowledge of these poor people was so limited about their ruler, I, who am infinitely lesser than God than they, than their ruler, need not be surprised if I do not realize the presence of God, the King of kings.

Law and Law-Giver

Nevertheless, I do feel, as the poor villagers felt about Mysore, that there is orderliness in the Universe, there is an unalterable Law governing everything and every being that exists or lives.

It is not a blind law, for no blind law can govern the conduct of living beings; and, thanks to the marvellous researches of Sri J. C. Bose, it can now be proved that even matter is life.

That Law, then, which governs all life, is God. Law and the Law-giver are one. I may not deny the Law or the Law-giver, because I know so little about it or Him. Even as my denial or ignorance of the existence of an earthly power will avail me nothing, so will not my denial of God and His Law liberate me from

its operation; whereas humble and mute acceptance of Divine Authority makes life's journey easier, even as the acceptance of earthly rule makes life under it easier.

Changeless

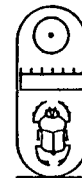
I do dimly perceive that whilst everything around me is ever changing, ever dying, there is underlying all that change a Living Power that is changeless, that holds all together, that creates, dissolves, and recreates. That informing Power or Spirit is God. And since nothing else I see merely through the senses can or will persist, He alone is.

And is this Power benevolent or malevolent? I see it as purely benevolent. For, I can see that in the midst of death, life persists; in the midst of untruth, Truth persists; in the midst of darkness, light persists. Hence I gather that God is Life, Truth, Light. He is Love. He is the Supreme Good.

Ruler of Heart

But He is no God who merely satisfies the intellect, if He ever does. God to be God must rule the heart and transform it. He must express Himself in even the smallest act of His votary. This can only be done through a definite realization more real than the five senses can ever perceive. Sense perceptions can be, often are, false and deceptive, however real they may appear to us. Where there is realization outside the senses, it is infallible. It is proved not by extraneous evidence, but in the transformed conduct and character of those who have felt the real presence of God within.

(continued on page 32)



A New Cosmology

Physical Aspects of the Universe

by Paul Werbos, Ph.D.

*The
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Digest
August
1976*

The author, a scientist and Rosicrucian, presents a theory of a new cosmology—a new concept of the origin of the universe and man's relationship thereto. The first part of Dr. Werbos' article is quite technical, but very interesting. The second part of the article, dealing with psychic aspects of the universe, will follow next month.

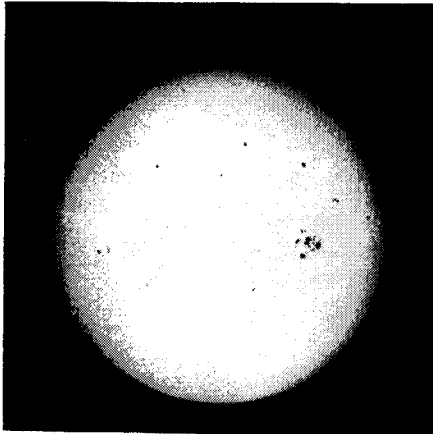
PHILOSOPHERS OF science and religion have told us that we should always prefer the simplest possible theory explaining the available facts. This is called *Occam's Razor*. Primitive mysticism seems very complex and far-fetched to us, and as a result, therefore, contemporary religions and metaphysics have drifted toward the more unified and pure ideas of abstract monotheism. But modern *societies* have also drifted into an even simpler idea that religion and mysticism tell us nothing about the true nature of the universe.

However, modern societies and religions have made a great mistake in their interpretation of "simplicity." Advanced philosophers, such as Dr. Solomonoff at Harvard, have studied the meaning of *Occam's Razor* in very precise detail. Simplicity, these philosophers say, is a test to be applied to our underlying theory of the universe. If, from a few simple axioms, we can deduce a very complex variety of consequences, then we have a truly realistic theory. *Consequences* we expect to be complex; *axioms* are where we look for simplicity.

Following this philosophy, we have discovered that we can make sense of the most mystifying puzzles of cosmology and mysticism by the careful study of one single axiom. In the next few pages we will discuss the physical implications of this axiom. Because this theory has never appeared before in print, we have a duty to mention every type of empirical evidence that we know about, and some readers will want to skip over the more technical paragraphs. In Part II of this article, we will discuss the psychic aspects—mentioning phenomena going beyond the limits of this theory, and discussing the relation of this theory to objections and ideas from classical physics and Rosicrucianism. It must be emphasized that this discussion represents an idea of the author, and is *not* necessarily the official Rosicrucian teachings. *Our goal is to provoke questions and thought, not conviction.*

The Theory: Physical Aspects

The basic axiom of our theory is as follows: *there exist particles whose total energy (including mass) is negative, and which interact with ordinary matter.* Let us call these particles "negatrons."



Energy:

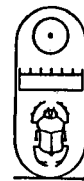
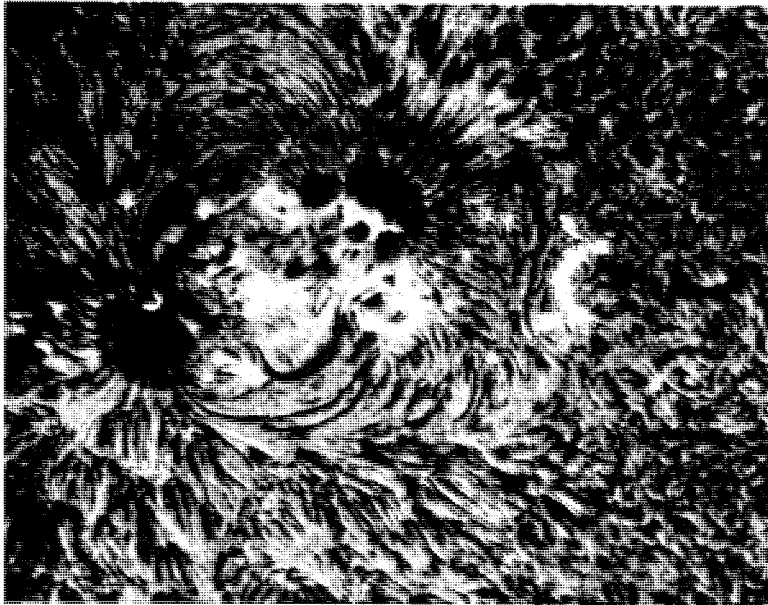
The Sun with large sunspots and, below, sunspot photographed through a telescope using hydrogen light.

Many physicists have talked about the possibility of "tachyons," of particles with imaginary mass which always travel faster than the speed of light. Long ago they realized that tachyons would allow communication faster than the speed of light; and for many years they have thought of tachyons as likely carriers of telepathy. Yet how many of us have reliable evidence that ordinary telepathy moves faster than the speed of light?*

With ordinary telepathy, the difficult part for a physicist is *not* with the speed of transmission; rather, it is from where in the human mind the energy comes, which sends out waves of thought that seem, in some way, to blanket the entire world. Does this violate the conservation of energy?

(continued overleaf)

*Since a beam of light can cross the diameter of the Earth in less than a twentieth of a second, it would be necessary to be in touch telepathically with other planets to verify this hypothesis. Communication *backwards* in time would require the existence of a totally different kind of mechanism.



If there exist particles of negative energy, however, one could send out waves of negative energy and waves of positive energy, at roughly equal strength, without using up any of the energy stored in one's body. Depending on the "hardness" of the negative energy particles, they might lead to local heat reduction, heat reduction dissipated over long distances, or a different condition in outer space.

Tachyons

A few years ago, we had a chance to talk to one of the graduate assistants of Dr. Julian Schwinger, the Nobel Prize winner who, along with Feynman, is responsible for inventing the modern quantum theory of fields. This particular assistant was assigned the problem of figuring the calculations for tachyons, using Schwinger's latest version of field theory. He stated, point-blank, that tachyons are impossible. Since tachyons were the only well-known possible explanation for telepathy, and since we had experienced telepathy many times by then, we asked for his reasons.

First, the assistant said, there is no way to exclude the existence of negative energy tachyons from the field equations. Second, the existence of any negative energy particles, such as tachyons, in interaction with normal matter, would lead to "spontaneous vacuum decay," according to quantum mechanics. Since there is no spontaneous vacuum decay, he concluded, all such particles are impossible.

But is there no "vacuum decay"? Vacuum decay would mean that combinations of positive energy matter and negative energy matter would emerge together, spontaneously, from empty space. Since the negative energy would counterbalance the positive energy, energy would still be conserved over all. In other words, the total energy would still be zero. If the interaction were very complex, the rate of vacuum decay would be very little, but it would still be important.

How would we notice this vacuum decay? First of all, there would be a steady production of the simplest form of ordinary matter deep in the space between the galaxies. This would lead to

the continuous creation of hydrogen* which astronomers like Hoyle have puzzled over for decades. It would explain the continued evolution of new galaxies, and it would also help explain why heavier atoms are rarer in new stars and nebulae than they are in old nebulae. This result of recent experiments is in direct contradiction with the current theory that the matter of the universe was created in one "big bang" a few billion years ago.

But where would all the negative energy matter go? Even if it moves around too fast for it to collect into clumps like galaxies, there must be some way we could detect all that stuff floating around in deep space. But what methods do we have for probing the deep space between the galaxies? Presently, we have only one method for probing that space: light. Do beams of light, going through deep space, show signs of being altered by fields of negative energy? Indeed they do! This is shown in the classical *red shift*.

Every particle of light traveling through deep space seems to lose a certain fixed percentage of its energy for every bit of distance it travels. This is exactly what one would expect from a large number of small collisions with negative energy particles. (A solid collision would cancel out all the energy of the light in one stroke!) Because the rate of vibration is proportional to the energy, according to *Planck's Law*, the color of this light seems to become more and more red with increasing distance. "Red" indicates a lower rate of vibration.

The classical interpretation of this *Hubble red shift* is that the universe is moving away from the center of the great "big bang." But the classical interpretation has been facing great difficulties lately. Astronomers have been arguing over different arbitrary "theories of evolution" in an attempt to understand how the red shift works. Our theory here,

*Hydrogen—the most common element in the universe—is the lightest and simplest atom known. Hydrogen has only one proton and one electron—its atomic number is 1 and atomic weight is 1.00797. Hydrogen is the ninth most abundant element found in the Earth's crust.

however, predicts that the percentage-shift-per-unit distance will remain the same at all distances, so long as all colors of light are affected in the same way. This would work by compound interest, of course, as a particle of light travels over longer and longer distances. This prediction is not arbitrary in any way; if colors should be affected differently, this theory still predicts a definite relation between short distance shifts and long distance shifts.

Putting these two points together, we deduce that the negative energy particles may be the great scavengers which keep the ecology of our universe alive. They drain the energy out of run-down systems, like light in space or run-down stars. Then, in effect, the energy reappears as fresh new hydrogen which makes new galaxies. *There is no explosion, no creation, and no decay of the universe. There is an infinite universe, eternal, operating in equilibrium.*

Actually, our theory does allow for one peculiar distortion of the red shift, very different from what the "evolution theories" allow. There may be a somewhat less negative energy matter in and around big galaxies than in deep space, because present theories of gravity say that positive energy matter would repel negative energy matter. Still, other forces leading to some attraction cannot be ruled out.

In either case, the "aura" of distant galaxies would contribute a constant amount to the red shift we observe from them. This effect would depend on the characteristics of the galaxy, not on its distance from us. Astrophysicists such as Tiftt have verified this effect in recent years. Our theory would also predict a red shift from light crossing between different parts of the Earth, or between satellites orbiting the Sun. The first of these experiments has been done with

atomic clocks, but different experiments have yielded different results, and therefore more work has to be done.

Our theory does require that the interaction between ordinary matter and negative energy matter must be extremely weak under natural conditions. Otherwise, the rate of vacuum decay would be too large. Also, it hints that this superweak interaction should *not* treat matter and antimatter on an equal basis. Otherwise, the universe would be made of equal amounts of matter and antimatter. One can imagine such an equal division, but one would have to add many complicated axioms and hypotheses to explain why no one has ever found evidence for anything but ordinary matter in stars.

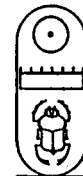
In fact, in recent years, physicists have verified the existence of a superweak interaction. This force does violate the usual symmetry between matter and antimatter ("CP symmetry") obeyed by all other known forces. If this force is responsible for creating hydrogen in deep space, then it must be some kind of nuclear force. The extremely weak interaction is known to be a nuclear force, though it is not well understood as yet.

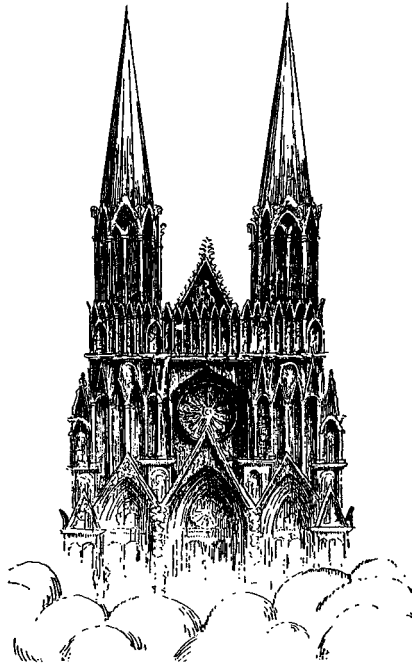
Ordinary light, however, is based on electronic forces. For weak nuclear forces, we know that there is a different kind of "light," called "neutrino radiation." Our theory would predict that this neutrino light would be affected much more than ordinary light by the negative energy matter in space. In fact, in looking for the neutrino light emitted by the Sun, physicists have found that very little of this light gets as far as the Earth. This "mystery of the missing neutrinos" has led to much confusion, and many very complex hypotheses without an empirical basis. Yet this puzzle is only one of the many puzzles explained by the one simple axiom of our theory.

Photos: Courtesy Mt. Palomar Observatory

How can a man who does not think be free? Only a thinker makes a true choice. All others are bound to the influence of suggestion, either subtle or direct.

—Validivar





The Celestial Sanctum

“I HAVE LIVED!”

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

ATTRIBUTED TO HORACE is the statement, “He will through life be master of himself and a happy man who from day to day can have said, I have lived.” How many of us, at the close of day, can truthfully say, “By Jupiter, by God, or by gosh, I have lived!” It is a strong emotional feeling that comes from deep within us, uninvited, uninhibited, and filled with the *joie de vivre*. It is also a disguised and sincere prayer of thanksgiving. Wouldn't we all like to experience that feeling? Well, we can!

If we will reflect upon it, we must admit that we are the only ones to prevent ourselves from experiencing the

ecstasy of living. We have accepted certain unnatural restrictions imposed upon us by society, some of which are well intended, but others deliberately designed against our freedom. If we are shy and timid, let us ask ourselves, why? Is it because we are self-centered? Are we afraid of “what people will think?” Do we honestly think we are so very different from all others? Do we fear that others may reject our friendly overtures? Probably most others hold the same fears. Basically, all the world wants to make friends and be friendly. Go on! Dare to smile and say hello to someone. Nine out of ten will smile back and say hello also. But even the tenth will accept the friendly gesture; he simply will not let it show.

There is something magical about friendliness, kindness, politeness. Only a very strange or ill person can resist it. We recognize the desirable best in others and are attracted to it despite any conventions to the contrary. A happy, extroverted type of person can move among a group of dull or gloomy people and transform them into a jolly, rollicking, and appreciative family of good friends in only minutes. The potential was there all of the time but the spark was missing to “light the fuse.” Why not work on the assumption that everyone wants to be our friend if we will make the first move. Many people are so shy and reserved!

Thousands of art lovers visit museums to enjoy the work of others and secretly wish that they could create something beautiful in art. Then they firmly convince themselves that they could never have such ability. How do they know? The average infant, unable to speak, delights in picking up a pencil, crayon, or charcoal to scrawl meaningless lines which to the infant are apparently beautiful. Beauty is in the eye of the beholder! If there is an urge to paint, there must be somewhere inside a potential to do so. Purchase a few simple painting supplies and dare to try! Rembrandt had to make his first painting, and we may be sure it was no masterpiece! And besides, must one be a Rembrandt to enjoy painting? It is in discovering our own limitations that we really begin to recognize, appreciate, and enjoy the magnificent work of the masters. And that is happiness and living too!

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Want to write a book? Play a musical instrument? Do something new and different? Set a new world record in something? *Try! Try!* All of the world's famous people whom we admire and look upon with awe had to *start* one day by trying just as you and I are free to do. The difference between us and them is that they dared to try, and then continued doggedly to practice and improve their new-found talent. They did not quit because they were not the best. They determined and demanded only that they become the best of which they were capable. And that is enough, for each of us eventually has something unique to do or say.

A word to the wise neophyte! Let us not expect, in our excitement, that the world is just waiting for us to arrive with our new talent. Be assured that there are a few others with newly discovered talents who arrived somewhat before us and who are now receiving most of the attention. But then remember that they, too, had to wait for their turn as will we. It is the good old game of "keepin' on keepin' on." It is the challenge, the self-toughening against rejection, the occasional success among many losses that gradually become fun. That is living!

All of us can benefit from the experience of others and avoid the pitfalls they suffered. Read some biographies and learn. Learn about persistence, determination, and confidence. Observe that all of the truly great people had first to suffer defeat, rejection, and disappointment. Beethoven, one of the greatest composers of all time, lost his hearing and was unable to outwardly hear and enjoy his own greatest music. Tchaikovsky suffered much from melancholia and before his last great symphony was composed he despaired that his well of inspiration had run dry and that he had nothing more to offer. Franklin D. Roosevelt was struck down by infantile paralysis just as his public service career began to mature. Martin Luther, as a devout Christian leader, courageously criticized certain questionable practices of the church and, for refusing to recant his charges, was put "under the ban of the Empire." Daring to live according to his conscience, he became a reformer and founder of Protestantism. Most of the

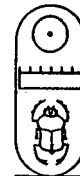
great personages of the past have suffered in one way or another for daring to live determinedly in truth .

To live freely, daringly, and fully does not mean that we will always be happier. The "good life" does not necessarily mean only the happy life. Trials and tribulations, tears and sorrow are basic ingredients in a full and complete life. We can only recognize and appreciate happiness and ecstasy when we can compare it personally with sadness and travail. Like all things, life is subject to the law of duality. A life that knows no sorrow, that is always free of problems, that is always at ease is shallow and barren. Such is not life; it is hell! Earthly life is a school of experience. To live, we must have challenge, an opportunity to make choices, both right and wrong. We must fail now and then in order to realize our delightful and exhilarating occasional successes.

Our life, which has been described as a play, is closely related to time. Carlyle defined one life as "a little gleam of time between two eternities." We enter upon the stage to play our part. This is our opportunity to become an artist or become lost in the crowd. Any good actor will tell us that success rests upon forgetting the self and *living* the part we play. We will commit errors, of course, but with sincerity and dignity. But we will play convincingly and inspire others. After our last curtain call and acclaim, we can say with gusto, "I have lived!"

The Celestial Sanctum

is a cosmic meeting place. 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 twenty-five cents to cover mailing.



A DAY AT POINT LOBOS

by Ernie Holyer

OUR DAY at California's Point Lobos State Reserve began as an exhilarating excursion and ended in a departure filled with reverence. It seems that man, being part of nature, must return to nature in order to renew his spirit.

Point Lobos, a showcase of unspoiled beauty, refreshes even the weariest urbanite. Bounded by sea, pines, and ancient Monterey cypresses, the Reserve features footpaths ideal for observation. Located within easy driving from San Jose's Rosicrucian Park, it features such threatened species as the California brown pelican and Southern sea otter.

The jutting point at the southern end of Carmel Bay derives its name from its colonies of California and Steller sea lions. Because these mammals sometimes hunt in packs like wolves, early Spanish navigators named this headland *Punta de los Lobos Marinos*. Explorers Juan Cabrillo sailed past the point in 1542, Sebastian Vizcaíno in 1602-3.

The Reserve, a registered United States landmark, is of special interest to scientists, conservationists, and persons in the creative arts. One artist called Point Lobos "The greatest meeting between land and water in the world."

We drove into the Reserve on a sunny day after the first winter rains. Sea winds

pricked our faces and lichen-festooned pines delighted us with fragrance. Beyond the pines the shoreline offered stunning seascapes. White ridges frosted the deep blue sea. Immense swells moved shoreward, crested, broke on jagged rocks and shattered into froth. Sea birds dipped into salt spray, their harsh cries audible above the sound of the surf. With the whole shoreline in motion, even we earth-bound humans seemed to float.

We parked near Bird Island and climbed a path edged by iceplant. A crescent beach gave a first glimpse of the now rare brown pelicans. The bulky birds bobbed on the flimmering water stretching wings, shaking spray from their feathers. A ponderous fellow flew up to Bird Island and melted into the barren rock.

With binoculars focused on the great cone, I gasped. What looked like pebbles to the naked eye turned out to be pelicans. The white-necked birds dozed, great bills tucked under a wing. Some birds awoke and preened, unfolding seven-foot wing spreads, or gaped tremendous bills at trespassing cormorants. One granddaddy rose to his webbed feet and walked downhill in dignified fashion. His neighbor hoisted himself into the air. Wings flapping, head hunched back, he rocked like a wobbly airplane, casting his exaggerated shadow over the island.

Watching pelicans in their natural environment counts among my most thrilling experiences. A landlubber by

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birth, I always feel privileged to see free-flying sea birds. Brown pelicans have fished along the Pacific coast ever since the Miocene epoch, some twenty million years ago. At Point Lobos, some pelicans reside year-round; others come from Mexico and Baja California for the summer and fall fishing in Monterey Bay.

Point Lobos was known as the only breeding ground north of the Channel Islands of Southern California. Pelicans used to pair off and raise their chicks on Bird Island. However, pesticide residues, passed on through contaminated fish, have resulted in reproductive failure because the thin egg shells break before the young hatch. Scientists are trying to reverse this trend.

The pelican who left Bird Island is now flying low over the water. His wings fold in a flash. He nosedives, breaks the surface, and comes up with a fish!

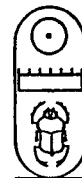
Slender-necked cormorants claim leeward portions of Bird Island. In colonies exceeding a hundred birds they stand like soldiers on guard. Cormorants can chase fish over great distances by using wings

and feet for propulsion. Their feathers get soaked during lengthy underwater hunts and need time to dry.

Bird Island erupts with arriving and departing sea birds. Formations hurl impressive silhouettes against the sky. A breath-taking sight in our day and age!

Between moments of bird watching, I scan the ocean for vapor spouts of shore-hugging "Grays." California gray whales pass this point on their annual migrations between Bering Sea and Baja California. Leaving my clifftop vantage point, I watch an incredible wave. It crashes over an island protecting China Cove and covers the inlet with flying spray. Its force depleted, the breaker leaves waterfalls which cascade like bridal veils. Surf boils around the island, calms, builds up, and climaxes in king-sized showers.

A storm has hurled giant kelp into the cove. Torn from anchoring holdfasts, *Macrocystis* litters the inlet. High tide will wash the brown kelp onto the beach, to die on the white sand. The world's fastest growing plant, kelp boasts cables two hundred feet long. Kelp beds form



submarine forests indispensable for the sea otter and other marine life. Commercially harvested, kelp serves as emulsifier in items ranging from paint to toothpaste. Giant kelp once lined the Pacific Coast from Mexico to Alaska, but the sensitive cold water plant was nearly wiped out when industrial effluent raised ocean temperatures and sewage caused an overpopulation of destructive sea urchins. Scientists have initiated reforestation programs to bring back these valuable marine woods.

Wherever I see kelp I look for sea otters. Careful observation revealed two otters floating on their backs. Whiskers, mittenlike forepaws, and flipped hind feet pointed skyward. Suddenly, they rolled over, ducked each other and delighted me with their antics. Point Lobos witnessed the return of the Southern sea otter. Once nearly exterminated by fur hunters who sold the pelts in China, these intelligent marine mammals made a miraculous comeback. More than a thousand otters are now enjoying legal protection.

Wild Surf

Leaving the Bird Island trail, I marveled at the beauty of the Reserve's natural bridges. Translucent waves rolled against breaks in the rock formation, crested, and burst into sudsy swirls. White ruffles contrasted with inky cobalt at the base of the cliffs.

Surf ringing in our ears, we drove on and took the rugged Sea Lion Point trail. Headland Cove startled us with a display of crashing waves. In the face of such unleashed natural force man's thinking seems to stop. We stood, overwhelmed by the impact of sight and sound. Shaking the spell, we climbed the cliff overlooking Devil's Cauldron. The channel separating mainland and rocky offshore islands is aptly named. Breakers exploded like cannon shot, showering us with flashing diamonds.

Strings of cormorants flew over white-churning waters and pelicans streaked past the mist-shrouded hauling-out places of Steller and California sea lions. Gulls dipped and soared, their voices lost in the boom. Through fogged glasses I peered across the channel. Huge Stellers rested on the large island. Smaller Cali-

fornia sea lions jostled on the lesser islands, plunged off rocks, tumbled in the waves, and clambered back, displaying their undulating gait.

Reserve visitors applauded unexpectedly high breakers, shouting admiring ah's and oh's. Two men with wind-blown beards hovered over a cleft. "What do you see?" I yelled. "Come see!" the men pointed downward.

I teeter-tottered to the cleft and peered down. Subterranean thunderbolts nearly knocked me off balance. A wave came crashing into the narrow gorge. All froth, it funneled back into Devil's Cauldron. I waited for the next wave. No mystery writer ever held me in greater suspense.

Dizzy-headed, I finally looked up at people waiting to take my place. I crawled over abstract patterns carved by battering waves. The designs stirred my imagination. I found myself face to face with two red-cheeked youngsters.

"It's a bunch of spider webs," the boy declared.

"It's towels all crumpled up," the girl protested.

"Doesn't it look more like a droopy honeycomb?" I suggested.

"Yeah, it's honeycomb." Two happy youngsters scampered away. Excitement, happiness, elation, you find them at Point Lobos State Reserve. Children explore brand-new wonders. Teenagers are "turned on" by crashing waves. Adults hasten from trail to trail, their eager faces matching those of the children. All seem surprised the world still holds discoveries. And underneath it all man marvels at the Creator's imagination.

We left Devil's Cauldron in search of tidal pools. Hoping a huge wave would not wash us out into the sea, we descended over slippery boulders. Barnacles clung to watery ridges and rock crabs scuttled about. Purple urchins bristled in shallow pools, keeping company with sea anemones. I touched a green anemone; the flower-shaped creature closed shut, mistaking my finger for food. Incoming waves chased us off.

Uphill, deer emerged from the pines and crossed to the path we had left. Sun dipping to the ocean's edge, they made graceful cutouts against the blushing sea.

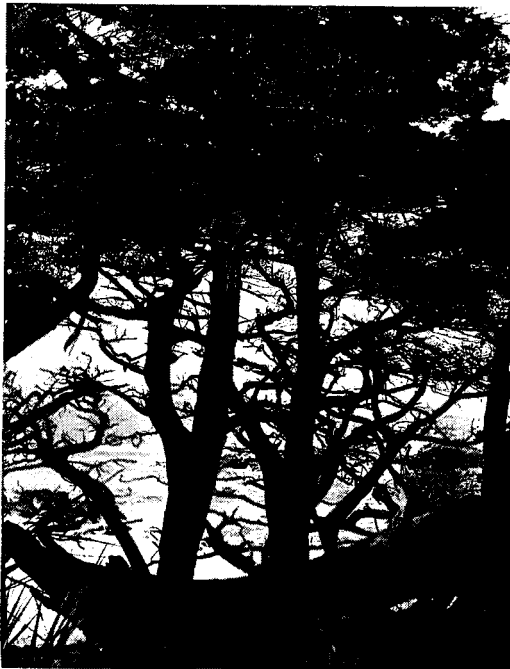


P. WALKER

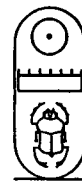
At Whaler's Cove, a great blue heron flew silently over wind-twisted cypresses. A rendering kettle reminded that Point Lobos was the scene of whaling operations. 1884 found whale herds depleted and whalers gone. Under protection, the forty-ton Grays recovered in our time.

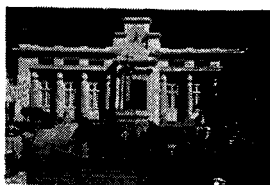
At the exit, evening shadows hung in the pines. We had not seen half the Reserve, yet we had seen so much. The varied yet harmonious faces of Point Lobos attest to a wonderful Creator. Every change of day, every turn of the path offered exciting vistas. At places like this man finds God, reverence, and spiritual refreshment. Δ

The Monterey cypress, native to California's Monterey Peninsula, is a relic of the Pleistocene epoch. The unusual-shaped trees live for two to three hundred years.



HOLYER





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Mystical Art of Breathing

Part I: Observing the Breath

Prepared by the Research Staff

MAN MAY EXIST some thirty days without food, three days without water, but without breathing his existence may be measured within five minutes. The average person breathes five thousand gallons or thirty-five pounds of air every day, which is six times as much food and drink as he consumes by weight.

Animals, plants, and metals go through a process called breathing. Even our sun, the heart of our solar system, is accused of breathing regularly, each breath taking eleven years. All living things depend entirely upon some kind of cyclic breath in order to maintain their existence.

In man, rhythmic breathing is subconsciously prompted by the Autonomic Nervous System (ANS) both during the day and night. The rate of breathing is governed by the requirements of the body, and when a subject is fully relaxed or mentally concentrated, he may scarcely be aware that he is breathing at all. While working in a sitting position such subjects often need to be reminded that the brain requires three times as much oxygen for proper functioning as does the body. Correct breathing increases alertness and efficiency, and can promote a positive attitude and a relaxed feeling of well-being.

Due to the balancing and harmonizing functions of the ANS, the heart rate responds directly and promptly to the effects of breathing. If the breath is held for a few seconds, the heart rate speeds up; if breathing is fast, the heart slows, and these changes occur on a smaller scale for every respiratory effort made. There are not only changes in heart rate with each inhalation and exhalation, but in states of mild anxiety or alertness the breath may be held for short periods of time or gulps of air taken quickly, and these irregular breathing patterns cause significant changes in heart rate.

Over and above its balancing function the ANS is a chief mechanism by which emotion is expressed. Like all other functions of the ANS, this also is a survival mechanism. Whatever emotion is displayed, whatever action is to be taken depends upon the brain's appraisal of the specific situation at hand. If the situation is threatening, the emotion is alarm and fear. Here the sympathetic division of the ANS dominates and implements the body's responses: breathing becomes rapid, the heart speeds, eyes widen, palms sweat, the gut stops moving. In some situations the parasympathetic division of the ANS becomes dominant, as

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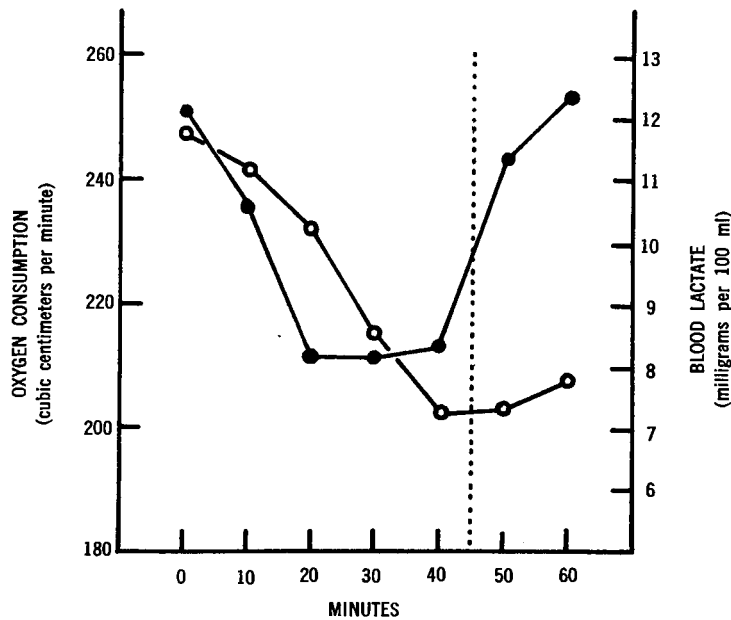


Figure 1. Comparison of typical decreases in oxygen consumption and rate of metabolism (●—●) with decreases in blood lactate (○—○) associated with breathing exercise and relaxation. Exercise was terminated at forty-five minutes.

for example, in deep relaxation, contemplation, and meditation. Here the body becomes calm and tranquil, the heart and respiration slow.

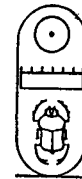
One difficulty in monitoring changes in consciousness and its physiological correlates in the laboratory is that if the subject becomes anxious or fearful, breathing becomes irregular. When that happens, the heart rate accelerates, muscles tense, and subjects become more alert, also making the heart speed-up even more. Many Rosicrucian psychic experiments will not work when begun under such circumstances. For this reason our experiments are preceded with a preliminary breathing exercise which normally brings about deep relaxation.

In an interesting exercise subjects close their eyes while sitting in a comfortable position. Consciousness is placed in the feet and progressively passed upwards towards the head. Breathing through the nose, the subject focuses awareness on the breathing process: inhalation, then exhalation, inhalation, exhalation, and so on. He does not try to influence the breathing rhythm, but dispassionately observes. With each inhalation the subject

pushes a button to a recording device, and with each exhalation the button is released. Alternative methods include raising and lowering the index finger, or counting the breaths.

Concentration abilities of Rosicrucian subjects have proven exceptional. After only two trials complete relaxation comes with little effort or distraction. Within two to four minutes relaxation is attained as indicated by decreased sympathetic activities such as slowing of the respiratory and heart rate, decreased blood pressure, muscle tension, skin galvanic response (GSR), and brainwave patterns (EEG). Metabolic activities also decrease within ten minutes and reach a maximum within twenty to forty minutes.

Each cell of the body makes use of the energy in foods by oxidizing, or in other words, by "burning" the nutrients. The sum of the individual metabolism



of each cell utilizing oxygen constitutes the total oxygen consumption, or metabolism of the body. The major physiologic change associated with this exercise of passively observing the breath is a decrease in the rate of metabolism (Fig. 1). During sleep, oxygen consumption diminishes slowly but progressively until, after four or five hours, it is about eight percent lower than during wakefulness. In contrast, during the first ten minutes of deep relaxation, the decrease averages between 10-20%. It is not possible to bring about such decreases by other means. For example, if a deep breath is held, tissues continue to utilize available oxygen at the same rate and the amount of oxygen consumed is not changed.

Anxiety

Along with the drop in oxygen consumption there is a marked decrease in blood lactate, a substance produced by the metabolism of skeletal muscles. This substance is of particular interest because of a recent study associating lactate with anxiety. In this study at the Washington School of Medicine in St. Louis, patients with anxiety neurosis experienced anxiety attacks when injected with lactate, while the percentage of anxiety attacks fell significantly when placebos (control salt solutions) were injected. Twenty percent of normal subjects also experienced anxiety attacks with lactate while practically none experienced anxiety with the placebo.

The blood-lactate level falls rapidly as the breath is watched, stays low as the relaxation state is maintained, and remains low afterwards (Fig. 1). This is consistent with reports of relaxed well-being by those who regularly practice breathing exercises and meditative techniques.

Putting aside metabolic changes, other measurements support an increased parasympathetic and decreased sympathetic response. One of the best indicators of ANS activity is skin conductance. The electrical conductivity of the human skin surface varies with the degree of surface moisture or perspiration. Emotional reactions activate sympathetic responses including an increase of skin surface moisture and, therefore, enables a greater

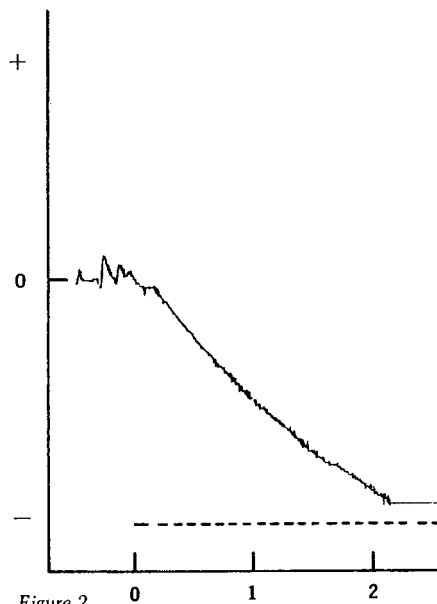


Figure 2. Typical skin galvanic response (GSR) associated with early stage of breathing exercise and relaxation. Sympathetic or parasympathetic activation respectively is indicated by positive or negative response. Duration of breath inhalations (8/min) are shown as dark lines at bottom.

amount of electrical current to flow. In contrast, skin conductivity progressively decreases as a subject observes his breath (Fig. 2). Depending on the subject, a steady state is reached within two to four minutes, and is maintained during the rest of the exercise. The rate of decrease on subsequent trials tends to be constant for each individual tested, unless a very strong sympathetic stimulus is applied (to be discussed in Part II: *Controlling the Breath*).

With complete relaxation, heart rate decreases about three to five beats per minute, respiration by one to three breaths per minute. Blood pressure was low before, during, and after the exercise which may have been due to subjects regularly practicing meditative exercises.

The EEG of Rosicrucian subjects tested in this exercise (Fig. 3) was characterized by high amplitude theta and alpha brainwaves averaging between 5-10 Hertz (cycles per second). These were present throughout the exercise and

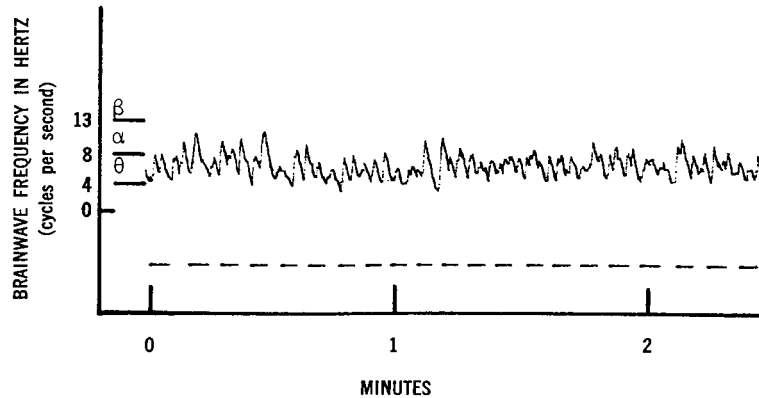


Figure 3. Typical EEG frequency tracing showing predominant alpha and theta waves associated with breathing exercise and relaxation. Delta waves (0-4 Hertz), theta [θ] waves (4-8 Hertz), alpha [α] waves (8-13 Hertz), and beta [β] waves (13 Hertz and above). Inhalations (8/min) are shown as dark lines beneath tracing. Brainwave pattern remained stable for forty-five minutes.

tended to persist somewhat afterwards. Amplitude remained constant throughout the exercise. While the significance of the particular brainwaves is not known, it is well recognized that the relative amounts of theta (4-8 Hertz), alpha (8-13 Hertz) and beta (above 13 Hertz) waves bear a relationship to subjective feeling states. Subjective descriptions (having statistical significance) for this kind of theta-alpha pattern include the following: feelings that are transcendental, contemplative, mysterious, reflective, uncertain, pleasant, or free.

In these experiments care was taken to test subjects only after they reported adequate and restful sleep the night previous to testing. Delta waves (below 4 Hertz) and rapid eye movements associated with sleep or drowsy states were absent. The exercise was not performed following a meal as this also was found to interfere with the normal response.

During the exercise subjects reported they felt attentive and fully aware, yet relaxed and restful. Benefits to health fre-

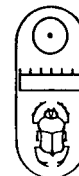
quently were reported. Awareness and practice of correct breathing techniques can exert a profound influence on the harmony and balance of autonomic body functions, as well as increasing alertness and efficiency of mind, and generally promoting a positive attitude and a relaxed feeling of well-being. To the mystical student, knowledge of breathing techniques is essential to the full development of the higher self.

The practice of positive and negative breathing also exerts profound influences on the psychic and physical body. The advantages will be discussed in Part II.

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For details, see our next issue!



Unity:

A Concept for the Future

by David Willcox, Ph.D.

IS THERE a final Unity underlying all reality? Since earliest records the fundamental ontological assumption of the East has been that of a final Unity amid diversity; while in the West long traditions can be traced both of those who affirm Unity and an opposing group denying the ultimacy of oneness in favor of various pluralistic conceptions. However one may interpret the dominant trend in Western culture up to the seventeenth and eighteenth centuries, it appears certain the industrial revolution has overwhelmingly influenced modern man to understand the universe in pluralistic terms.

Industrial man's ability to harness energy and change the environment for his purposes has rather understandably led to the assumption that the natural system is external to the human mind. All reality has come to be perceived as a set of discrete components organized in a certain arrangement by evolutionary processes but open to infinite rearrangement through science and technology. Humankind is assumed to be supreme and possibly destined to control the very processes of evolution itself. Commitment to a Force beyond human consciousness has weakened drastically as man presumes to make himself a god.

This dominant conception of reality in the West today has appeared to be adequate. But is the assumption of separateness, of exclusively human con-

trol of relative chaos, sufficient for our children and future generations? As a professional philosopher my perception is that the concept of separateness is not a valid explanatory hypothesis. The facts of experience in both the minute world of the physicist and the larger realm of social interaction entail a reconsideration of the concept of Unity.

In the mathematically complex domain of the very small, Unity has been the basis of reality since the redirection of physics by Einstein in the early 1900s. Relativity theory shows us that space and time are not distinct systems through which matter flows, but are relational structures interchangeable with one another. Also matter itself does not consist of separate 'things'—atoms, molecules, and so on—but of organized patterns of energy held together in relative stability; thus the well-known formula $E = mc^2$ (energy = mass x the speed of light²).

Oneness

During the 1920s and 1930s Alfred North Whitehead, understanding the far-reaching ramifications of relativity physics, responded to these discoveries with a systematic metaphysical vision which emphasized the primacy of oneness. His technical philosophy is best expressed in *Process and Reality*, 1929, and is more intelligibly summarized in *Science and the Modern World*, 1925, and *Adventures of Ideas*, 1933. Despite Whitehead's significant contribution, this process approach, though somewhat important in recent philosophy and theology, has essentially been neglected as

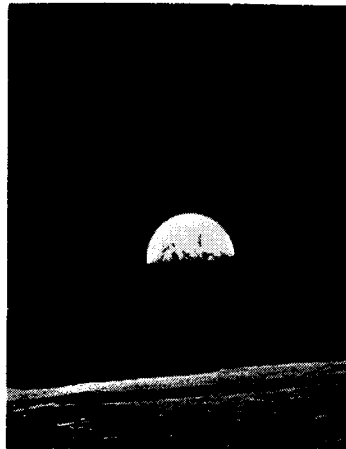
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have other deviations from the prevailing 'separateness' conception of the universe.

The evidence for Unity presented by the physicist was too far removed from modern man's day-to-day reality to compel him to rethink his established perception. To most men, however, subatomic particles might be constituted, clearly the social domain appeared to be a realm of separate entities and manipulable processes. Only since the early 1960s has a radical reinterpretation of the social domain been forced upon us. This has occurred as a result of the identification of impending crises for human civilization—population explosion, natural resource shortages, and pollution. With little warning humankind is confronted with the stark reality that either we learn to live in harmony with the natural ecological system or perish as so many species before us which have failed to adapt to change.

Certainly it is tragic that it has taken the possible demise of the human species to make us rethink *who* and *what* we are. Yet the rethinking is beginning to occur while there is still time to constructively respond. Slowly modern man is realizing he does not stand alone as a unique entity in a universe of totally distinct and controllable components. Students, businessmen, government employees, politicians, educators, religious leaders are all becoming aware that Unity is a fact at the level of human interaction. We are part of a vast system consisting of our fellow human beings, a chain of being extending from simple molecular structures toward man and a natural environment which both supports and enriches human life.

The impact of the awareness of Unity in the social sphere may be tremendous. I hope we shall learn to live in peace with our fellowman and the natural environment. With a dedicated effort it is possible to eliminate unbearable pressures on the very poor and provide enough support to overcome runaway population growth. And it is possible

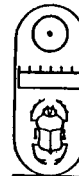


Earthrise over lunar horizon

to redirect the potentialities of science and technology, not to the continuance of the endless production of quantity, but to the provision of a quality life for all.

Hopefully the realization that all is finally one, both in the physicist's realm and in the realm of human experience, will serve as a guide for modern man to rethink ultimate purpose and meaning. It may be a further way of revealing the Guiding Hand within the totality of existence which we all know to be genuine, yet turn from, in our unwillingness and failure to understand. All is finally one in the deepest sense that the creative, evolutionary process is but one aspect, the temporal aspect, of Unity. Beyond the temporal stands the unchanging aspect of Unity, the ground of being, which has made possible all that exists in the temporal. Δ

Photo: Courtesy NASA



JOJOBA:

MIRACLE DESERT PLANT

THAT MAY SAVE WHALES

by Curt Sutherly

GROWING WILD in the Arizona desert is a plant which may help save the world's sperm whales from further destruction. This plant is the *jojoba* (ho-ho-buh).

Despite the fact that in terms of intelligence the whale is, more than any other animal, akin to man, Japanese and Soviet harpooners regularly launch explosive, man-sized projectiles into sperm whales, tearing out fleshy chunks of blubber in an effort to secure the waxy oil of the creature. Until 1970 the United States was also party to this slaughter.

But is sperm oil so important as to warrant wholesale destruction of an intelligent form of life? For years many industrialists have answered in the affirmative, basing this self-justification on the widespread use of sperm oil as a lubricant. In truth, many corporations have tried—and largely failed—to produce a strong, long-lasting synthetic oil that might be used as a substitute. However, the answer may have been available all along, growing on a simple desert plant

At this moment in regions of the American Southwest, Indian and Mexican workers are possibly harvesting the seeds of the jojoba plant—the plant that may save whales. The female of this bushy, evergreen shrub carries a peanut-sized seed holding oil very much like that

derived from the slaughtered sperm whales. In fact the oil is so much like sperm oil that a 1975 National Academy of Sciences report on jojoba has dubbed the fluid “a virtual duplicate.”

The plant itself is believed to have a life expectancy exceeding one-hundred years, and in some estimates a lifespan of as much as two-hundred years has been reported. Jojoba normally grows to a height of about two feet (61 cm), yet in areas where water is more abundant, the plant has been known to reach as much as six feet (183 cm) or more.

As early as 1935 researchers at the University of Arizona expressed an interest in jojoba, but it was not until the 1950s that the United States Department of Agriculture got into the act by conducting its own series of tests. The results of those tests are perhaps best summed up by researcher Noel D. Vietmeyer, writing in the September, 1975, issue of *Audubon*, where he notes that investigators “found that the oil of the jojoba was made from molecules entirely unlike those of oils made by any other plant.”

Vietmeyer goes on to point out that where most plants “build their oils by combining glycerol with fatty acids,” the jojoba has developed its own system—one totally without glycerol. Instead, the plant combines fatty *alcohols* with fatty acids, this in turn producing the oil so very much like sperm oil.

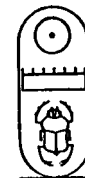
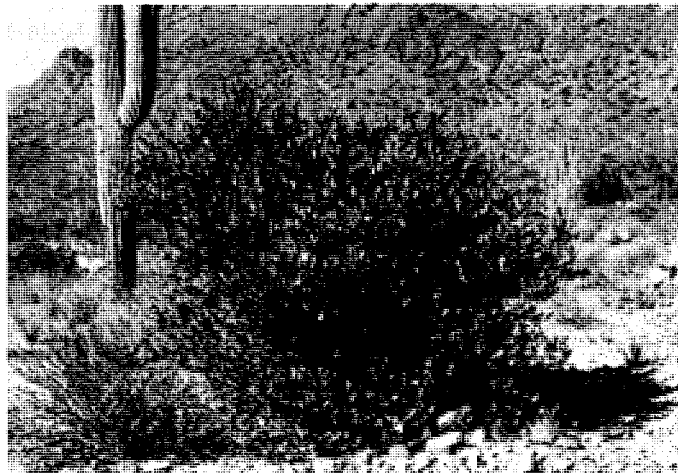
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LIFECYCLES:

Above, Close-up of mature Jojoba seed on plant. At right, one-year-old jojoba plant in cultivation and, below, jojoba plant growing in Arizona's Tucson Mountains.



In 1970 the U.S. Government, under provisions of the Endangered Species Conservation Act, banned the importation of meat and oils from slaughtered whales. Despite this, sperm oil was considered crucial to the needs of the nation, and was in fact stockpiled against national emergencies.

The National Academy of Sciences has noted that "sperm oil consumption in the United States averaged about 50 to 55 million pounds per year in the late 1960's (emphasis author's)." This would approximately equal 22 to 25 million kilograms of sperm oil.* Half of this annual usage went toward the manufacture of lubricants, primarily those used in extreme pressure conditions found in commercial industry. Perhaps it is not so surprising then that the United States is alone in its ban on destroying whales for food and lubricants.

However, it is hard to imagine major industry being so dependent on one variety of oil, and it is equally difficult to envision the wheels of commercial manufacturing rolling to a halt from lack of same. Nevertheless, this is exactly what the industrialists say could happen without some viable substitute for sperm oil.

A number of sperm oil substitutes have been produced in the wake of the 1970 ban. These alternatives, however, are based on lard oil or petroleum formulas which frequently break down under prolonged or high-pressure use, thus severely limiting their effectiveness.

However, the uses for sperm oil in this country *only begin* with industrial lubricants. A partial listing of other applications includes: insulation material, low calorie foods, printing inks, adhesives, varnishes, soap, chalk, polish, waterproofing compound, leather softeners, paints, medicines, candles, and even paper. If expectations of researchers turn out accordingly, jojoba could probably fill the need for all of these items. In addition, there is the long-range benefit of creating jobs for an ever-hungry job market.

In 1974, a thirty-five-acre (14 hectares) jojoba plantation was started on the Borona Indian Reservation in Southern California. During the same year, two

*Some grades of oil are marketed in dry measure instead of liquid measure.

Amerindian jojoba-raising cooperatives (marketing firms) were started in California and Arizona. The purpose of these and other admittedly experimental ventures is to determine (1) The harvest potential of the jojoba seed, and whether that harvest will yield sufficient oil at costs moderate enough to substantially help the nation's overburdened economy; and (2) To create jobs for economically hard-pressed Indians. So far, indications seem good.

Under cultivation, jojoba appears to yield an annual five pounds (2.3 kg) of seeds from a mature bush. A plantation is expected to produce as much as 1000 to 2000 pounds (450-905 kg) of oil per year. If water is available to irrigate a large plantation, a cost of about \$1500 per acre is expected. If little water is available, a figure of about \$2800 per acre is cited by researchers. While these estimates may at first glance seem rather high, consider that a mere \$100 per acre per year should thereafter maintain and harvest the crop. Not at all a bad price for a much needed resource.

In addition, jojoba plantations would require so little actual care that one is tempted to call it amazing. The plants thrive in temperatures that average 110-115° F (43-46° C) or even higher. As little as twelve inches (30.5 cm) of rainfall per year will support large stands of jojoba. During the summer months, virtually no water is required to maintain the crop inasmuch as the flowering and seed-sprouting periods for the plants occur during winter and spring. After comparing this with that pretty little flowerbed in the backyard that wilts at the first sign of arid weather, one can get an idea of the survival qualities with which jojoba is endowed.

At present the Federal government is reportedly paying Amerindian harvesters a healthy \$1.10 per pound for their crop, a figure which will undoubtedly decline once large-scale domestic harvesting begins. This payment is channeled through the University of Arizona's Office of Arid Land Studies, Tucson, Arizona 85719, which seems to be acting as the overall coordinator for jojoba research in the United States.

The United States Government is not alone in recognizing the potential worth of jojoba. According to information

presented in *Jojoba Happenings*, a quarterly periodical distributed on request by the Office of Arid Land Studies, Israel has recently started a number of small experimental plantations. These sites are located in that nation's interior (Wadi Secher), the coastal sand dunes around Wadi Sorek, and the Dead Sea area (Kalai). In addition, the World Bank has allocated Israel some \$400,000 reportedly earmarked for long-term efforts at developing jojoba products.

Meanwhile, a second convening of the International Conference on the Utilization of Jojoba was slated for February 10-12, 1976, in Ensenada, Mexico. (The first such gathering occurred during June, 1972, at the University of Arizona.) The discussions, while focusing on worldwide jojoba research, placed special emphasis on Mexican study.

That the entire jojoba research and harvesting program is only being geared into action is readily apparent. Virtually all harvesting accomplished in the United

States to date is the result of Amerindians working under the direction of cooperatives such as the Apache Marketing Cooperative Association, Inc., in San Carlos, Arizona. Moreover, despite the many small plantations springing up around the Southwest and government dreams of large-scale plantations (fifty acres—twenty hectares—or better), much of the jojoba so far harvested has been wild.

The Amerindians see the dream of prosperity in their crop, and who is to blame them? At some point in the not so distant future any number of Indian nations might reap economic success through their combined efforts. And if the senseless slaughter of whales, sperm or otherwise, is as a result halted on the high seas, so much the better. Yet consider the irony: huge whales weighing tons saved from extinction by a tiny seed, in turn harvested by a people, many of whom have never set eyes on an ocean!

Photos: University of Arizona, Office of Arid Land Studies

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: Ferdinand Marcos, President, Philippines, is the personality for the month of September.

The code word is SCALE.

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



JAMES CALLAGHAN

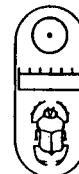
November:

James Callaghan, Prime Minister, United Kingdom, will be the personality for November.

The code word will be JOLE.

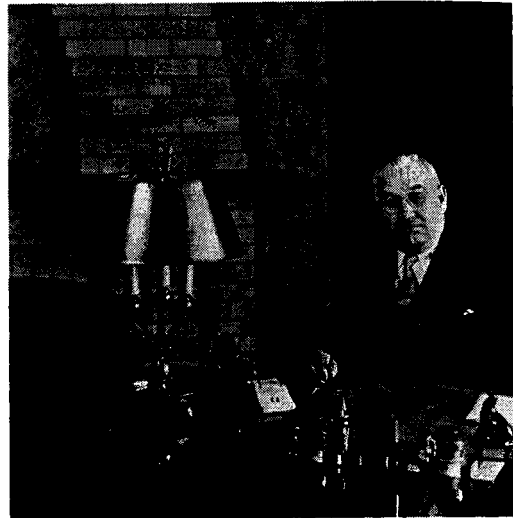


FERDINAND MARCOS



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

Creating A New Career



MANY feel that they may have exhausted the possibilities in their occupations or that because of age they have reached that stage where the employer may someday say, "You have reached the point where you are too old for us; we must have new blood."

In the last few years, this age limit has been gradually lowering. There was a time when it was said that at forty men should be chloroformed; even at thirty-five they must begin to think of some sort of rejuvenation for fear old age may creep up on them because they are so close to the borderline.

There are some industries, some lines of occupation that do not set an age limit. Personally, I agree with those executives who say that age is an asset if it has been accompanied by experience. The young man for all of his technical training and all of his "pep" cannot always compete with the man of experience.

Some occupations and professions are so overcrowded that there is no room left. Machinery has come in and there is the desire for change as never before. That is due to two things: modern psychology and modern systems of self-analysis. Psychoanalysis has, in the first place, enabled men and women to discover that they are often in the wrong occupations, professions, or niches in life. In the second place, highly efficient business

methods have created newer opportunities that are lucrative and interesting.

There are thousands, perhaps millions, who can look back over their past years of occupation, toil, and industry, and forward a few years, and see that unless a change is made soon they will fail to have the success in life that they should have.

Many fields in our highly specialized lives today offer opportunities for new lines of occupation. We are in the electrical age, and that field alone is still so young and small compared with what it will be that it is hardly more than in the infant stage. We have no idea, nor can we have any conception of, what the electrical possibilities of the future and even of the present will afford in the way of new trades, occupations, and specialized efforts, presenting men and women with all types of opportunity to make a living.

The same is true of many other areas. If we are in the electrical age now, we are just entering it, and on top of it is coming the air age, so to speak. The air age is going to open up in all of its possibilities. But, aside from that, we are coming into many other forms of living with new and greater opportunities for those who are careful, analytical, and

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can discover them, for most of them must be discovered and created.

As a young man, in my first contact with the Rosicrucian teachings I was impressed with the fact that the only openings really worthwhile in life are the ones the individual creates for himself. I wrote an article for *Success* magazine, as it was called, about twenty-eight years ago, and headed the article, "Creating Your Own Opportunities." The proverb then, "Hark and listen for opportunity when it knocks, for it knocks only once," was very popular, as it still is with many people.

I have noticed that the one who goes out and creates the opportunities is the one who makes what others will afterwards call "a soft berth" for himself. He puts himself into such a niche, one that he himself has created and fits well, like a missing piece that is out of a crazy-cut puzzle so that only one piece will fit. And if he fits—his physical and mental abilities—he will find that he is the only one who can squeeze into it and that it is difficult to squeeze him out. Others might say, "It is pretty soft for you," but it is these things, created in this manner, that constitute a successful career in life.

Creating

Now what will you do to begin this creating of a career? You cannot begin to create something without having some idea in mind first. You want to know before you start whether or not what you have chosen will suit you. Find out what else you can do other than what you are doing now.

First, find out why your present position is not paying you well, or why you are out of a position, and how you liked it when you had it. It is foolish for anyone to say that he can plug along through life and make a success in any line that he does not like. He may receive his salary and may in exchange for the salary give what he is forced to give, but that is neither productive for the individual nor for the firm. That individual is sure to be one of the first to be laid off. Unless he is in an occupation that is interesting and so to his liking that he could even work at it for a few minutes or hours overtime without thinking of the overtime pay, or is constantly thinking about how to improve it or take

on more work, he is not doing his best. If he is in a position that goes against the grain from morning to night, he is not in the right position, and that is one good reason for making a change.

The minute the man who is seeking to improve his position begins to look upon himself as being a victim of universal circumstances, he is like the man who gets out of step in a parade and says the rest of the parade is wrong and he is right. We may later find this man standing on a soapbox in the park talking on a new sociology merely because he cannot adjust himself to conditions. He wants to adjust conditions before he improves himself. He is apt to think that he does not need any changing but that conditions around him do.

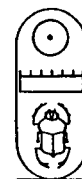
On the other hand, the man who feels that the business he is in is not just for him tries to adjust himself. He will let the business stand as it is, looking upon the system, the line he is in, as an established thing that will change only by the evolution of the component parts in it. Only after all the employees, all the consumers, all the capitalists, and everybody and everything connected with it gradually evolve, will it change.

The average person who is simply dissatisfied because the line he is in is distasteful, but who knows that he can do something more productive, more fitting to the ultimate consumer, is the person who can be helped. There is nothing wrong with the business or the employers, nothing wrong with the opportunities of that business, and nothing wrong with the system back of it. The only thing that is wrong is the man himself and his relation to it.

Fields of Work

Fields of work other than the one you are in may have certain handicaps but not a definite, continuous one that cannot be removed. There are hundreds of schools ready to help you to take up a new course of study. The Rosicrucian system also trains the mind, develops latent talent, and awakens interest in various fields of endeavor that will help you to improve yourself.

I knew a man of seventy who graduated from the Blackstone Institute of Law, worked for six months in a lawyer's



office, passed the bar examination, and practiced law. It can be done and is being done. It is not too late. No matter if in the economic and business world they say that forty is the age limit, there is one thing about it—education sets no limit on it. No matter how old you are, if you can read and understand what you read, you can still lift yourself up out of the rut you are in.

The principal point in starting a new career after you have determined what you want to do is to visualize yourself in that position. The thing in working it out is to begin by using mind power to create it. You may decide upon going into this or that business. The best way is to begin by visualizing yourself in the very position you have chosen.

Do not visualize yourself sitting at a desk, being in a factory, or receiving the pay envelope. Instead, visualize yourself as a component of that particular industry or business as an executive, not merely as an employee or foreman. Think of yourself as one who is constantly adding to the knowledge, growth, and development of the business, as though you were fitting yourself into the entire picture as a director—not as chief of the board of directors that meets once a month or so, but as one of those directors who represent the field of activity.

Keep visualizing yourself as a necessary part of the new growth and development of that line of business. Then,

in addition, go out every day and make contact with those who are in it. Don't just call on the heads of the organization you want to reach, the vice-president, or the manager. Find out who are the principal employees in that business; try to meet them. Become acquainted with the new line and with the people. Then try to see where you might fit in.

This system can be extended to fit any of your problems, any position or new course you are seeking to make. First visualize, creating it in your mind until it is a real thing. Then go out in the world in a definite way and find the niche that is a duplicate of the one you have visualized.

If you have been visualizing correctly, you can start a new career for yourself. Start out with the thought of developing new ideas, new lines, a new life, laying aside all of your wrong habits and doubts that have tended to hold you down in the past. Begin with new faith and confidence, and you will find your new career, regardless of your age and prevailing conditions.

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.

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Cover

Our cover this month presents a view of the Grand Canyon of the Colorado River, in Arizona—a natural phenomenon that may well be termed one of the greatest wonders of the world. Certainly if the ancients had seen it, they would have included it in their classical category of the wonders of the world. This spectacular gorge, formed by the Colorado River, is over 350 km in length (217 miles), in places more than 1800 meters deep (5900 ft.), and from 6.5 to 29 km (4-18 miles) wide. The canyon is ideal for photographers, with the setting and rising sun reflecting off canyon walls, giving forth a virtual spectrum of changing colors.

(Photo by AMORC)

Declaration of Independence

July 4 or August 2?

by John Palo, B.S., D.C., F.R.C.

WE ARE PRONE to set July 4, 1776, as the date of the mass signing of the Declaration of Independence. We see paintings depicting this great event on that day. But it is probably not true. Historical records tell us a different story.

True, it was adopted on July 4. But, it was signed on that day only by the President of the Continental Congress, John Hancock, and Secretary Charles Thomson. This first draft of the completed document was printed by the official printer, John Dunlap. There are authentic copies of this available.

Jefferson had written the original rough draft. This was then rewritten to

placed on parchment. This was to be signed by all members of the Continental Congress. On August 2, 1776, fifty members signed this engrossed parchment. Although this was the official Declaration of Independence, it was still not fully signed. George Wythe of Virginia signed on August 27th. On September 4th, it was signed by Richard Henry Lee also from Virginia, Elbridge Gerry of Massachusetts, and Oliver Wolcott representing Connecticut. Matthew Thornton of New Hampshire signed on November 19, 1776. But it was not until 1781 that the representative from Delaware, Colonel Thomas McKean, signed this

IN CONGRESS, JULY 4, 1776.

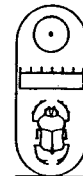
include suggestions from Benjamin Franklin and John Adams. It was this version that was submitted to Congress on July 1. Congress made several changes. Then, on July 4, Congress adopted the amended Declaration of Independence. This final product was signed by Hancock, attested by Thomson and printed by Dunlap. Before the end of July several editions of it were printed in Boston.

The document was not unanimously adopted on July 4th, as some think. For instance, New York had not voted on the fourth of July. However, on July 15, the New York delegation to Congress reported that it favored the Declaration. It was now unanimous.

Congress then ordered a neatly engrossed copy of the Declaration to be

particular document. However, on January 18, 1777, Congress ordered a copy of this Declaration—affixed with nearly all the signatures of the members—to be sent to each of the states of the newly named republic.

According to the *Encyclopaedia Britannica*: "Not all the men who rendered the greatest services to independence were in Congress in July, 1776; not all who voted for the Declaration ever signed it; not all who signed it were members when it was adopted. The greater part of the signatures were certainly attached on August 2; but at least six were attached later. With one exception—that of Thomas McKean, present on July 4, but not on August 2, and permitted



to sign in 1781—all were added before printed copies with names attached were first authorized by Congress for public circulation in January, 1777.”

Most historical records attest that the Declaration of Independence was adopted on July 4, 1776, and “fully” signed on

August 2, 1776. But, if you wish to believe it was “fully” signed—as well as adopted—on July 4th you have one important ally. Thomas Jefferson, the author, was of the opinion that all present on July 4th had signed the document! △

GOD IS

(continued from page 7)

Such testimony is to be found in the experience of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself.

Moral Law

This realization is preceded by an immovable faith. He who would in his own person test the fact of God's presence can do so by a living faith. And since faith itself cannot be proved by extraneous evidence, the safest course is to believe in the moral government of the world and, therefore, in the supremacy of the Moral Law—the Law of Truth and Love.

Exercise of faith will be the safest where there is a clear determination summarily to reject all that is contrary to Truth and Love. I confess I have no argument to convince through reason. Faith transcends reason. All I can advise is not to attempt the impossible.

Why Evil?

I cannot account for the existence of evil by any rational method. To want to do so is to be coequal with God. I am, therefore, humble enough to recognize evil as such. And I call God long-suffering and patient precisely because He permits evil in the world. I know that He has no evil in Him, and yet if there is evil, He is the author of it and yet untouched by it.

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Lead Kindly Light

I know, too, that I shall never know God if I do not wrestle with and against evil even at the cost of life itself. I am fortified in the belief of my own humble and limited experience. The purer I try to become, the nearer I feel to be to God. How much more should I be, when my faith is not a mere apology, as it is today, but has become as immovable as the Himalayas and as white and bright as the snows on their peaks? Meanwhile, I invite all to pray with Newman who sang from experience:

Lead, kindly Light, amid the
encircling gloom,
Lead Thou me on;
The night is dark and I am far
from home,
Lead Thou me on;
Keep Thou my feet, I do not ask to see,
The distant scene; one step enough
for me.

Reprinted from *Bhavan's Journal*



From Instinct To Insight

*Ideas about
human evolution*

by Walter J. Albersheim,
Sc.D., E.E., F.R.C.

THE TITLE OF this article discloses not only its subject matter but also the author's convictions. It shows belief in development, in progress, in the "ascent of mankind." If one ascribes instinct mainly to animals and insight to fully evolved humans, then the evolutionary period extends over eons. On the other hand, if it is stated that every human being acts by instinct during infancy and achieves insight only in mature age, then the progress refers to individual growth. These two aspects do not oppose nor contradict each other because every human embryo repeats, in condensed form, the physical embryological evolution typical of all mammals, and every infant repeats the mental evolution of the human race.

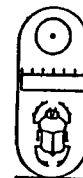
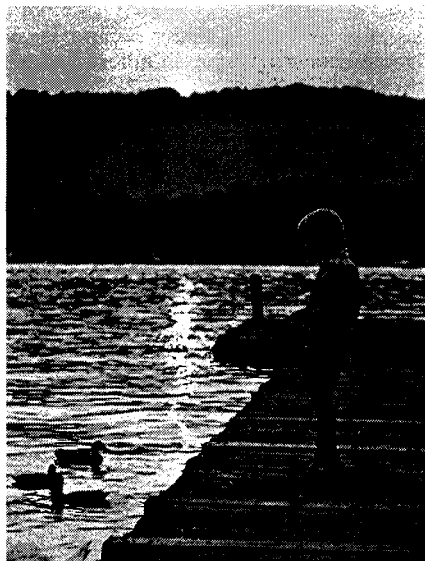
These ideas of personal and racial evolution are acceptable to all scientists—materialists and vitalists alike. But the choice of the word "insight" rather than intellect shows mystical leaning: Intellect may be regarded as the ability to acquire and retain knowledge by brain function, whereas insight bespeaks the perception of a nonmaterial inner light.

To a mystic, instinct as well as insight give proof of an indwelling superpersonal wisdom. For instance, what, or who, guides fledgling swallows across the ocean to an African breeding place they have never seen before? A great mystically inclined scientist, Carl Jung, explained such unlearned instinctive acts as manifestations of race memory; but *race* is an abstraction, not a physical entity. Therefore "racial memory" is but another name for inner guidance.

We may regard instinct and insight as two manifestations—albeit on quite different levels—of one and the same basic fact: Our existence is not entirely haphazard nor a mere accident, but is inclined and impelled toward survival and growth. Let us then try to reason why two such different types of inner guidance coexist!

When we speak of *inner guidance* we approach divine matters. Yet we must not forget that to our human understanding all divinity has an ambivalence or a double aspect. From the aspect of eternity, the Godhead is unmoved; all things and events, past, present, and future, are already accomplished.

From the space-time aspect suited to our finite minds, God is the creator and activator of all matter and all life. The



manifest world is forever becoming and in motion. But it is not aimlessly churning, as materialistic thought surmises—it is *evolving*. The word evolution implies direction—an impulse implanted by creation, an impulse that is everlasting since Being cannot have a beginning nor an end.

If evolution has a direction, toward what can it evolve? As mystics, we believe that it evolves toward an evermore clear expression of the Creator's own nature, that is, toward consciousness, knowledge, and all-inclusive love. According to this mystical belief, evolution progresses in a direction opposite to random chance, to increasingly complex and improbable organization. The improbability of organic, conscious life is immense. The synthesis of amino acids, building blocks of organic matter, has been explained as the effect of lightning flashes hitting just the right mixture and concentration of basic elements at just the right concentration and ambient temperature.

Remaining unstable, these amino acids survived by the strangely acquired ability to duplicate their own pattern by means of spirals that are templates as well as castings. Once proliferated, organic nature is not only unstable but self-destroying. On a planet limited in size and in suitable matter, living things must forever feed on one another, devouring each other as fast as new life is spawned. This necessity seems cruel and self-defeating as soon as matter became sensitive and conscious; yet an inborn lust for life pervades the world.

This lust for life is a symbol and sign for the evolutionary drive toward increasing life and, at the same time, the strongest of instincts. In every individual, but also in every species, it is a directive, protective, life-preserving force. This instinctual drive for life governs not only animals, but also makes plants turn toward the light and viruses select their hosts. Often the life force is more concerned for the species than for the individual, so that it makes the bee sacrifice herself for the hive; and birds, for their

eggs and their young. In sex drive, parental care, and the community spirit of ants and bees, instinct takes the form of love, expressing unconsciously the love between the creator and the world.

If instinct thus rules and protects most of the animate world including children and primitives, why do human adults tend to substitute conscious reasoning for it? Evidently brain power has survival value in the rapidly changing world of our own making in which many instinctive reactions no longer fit. From the mystical viewpoint, reason expands consciousness and follows the evolutionary trend. By thinking and learning, instead of just reacting emotionally, we increase not only our own knowledge but that of the Creator.

Such a statement may seem vain and even blasphemous, but we are not talking of Godhead in Its eternal aspect but of a God we can understand, the God of our hearts who grows and evolves with the beings He creates. This God becomes self-knowing through the thoughts that mankind directs toward Him and by the worship paid to Him.

In order to become fully self-conscious, God must become a conscious experience of a thinking creature. There may exist on other planets beings with greater mental development than ours, but on this Earth the burden of God consciousness rests upon ourselves, upon mankind. It is not enough to affirm the existence of God as a religious dogma or even as a logical conviction. We need the immediate and certain knowledge accessible to mystical introspection, the knowledge that we called *insight*.

Insight is primarily a knowledge of God but it may also give us solutions to scientific and personal problems. As a gift of the God within us, insight resembles instinct; but while instinct stands at the threshold of mental evolution, insight is its highest point. Those who reach it "know as they are known." Transcending time and space, they see the Cosmos, the Godhead, and themselves under the aspect of Eternity. △



Rosicrucian Activities Around the World

LATE IN MAY, Pat Gross of Fairfield, California, was the worthy recipient of a Rosicrucian Humanitarian Award. Ms. Gross, immediate past president of the Children's Guild of Solano County, has devoted many years to this organization which supplements the County Welfare and Probation Departments. Through her efforts the Guild has conducted volunteer programs at both the Solano County Children's Shelter and the Juvenile Hall. She has also initiated a volunteer training program and enlisted county-wide help from individuals and organizations to sponsor youth activities at both facilities. Soror Darinka Luke presented this award to Pat Gross at a luncheon given in her honor.



During May, Grand Secretary Leonard Ziebel, accompanied by Soror Michelle Ziebel, represented AMORC at various successive conclaves and in newspaper, radio, and television interviews in Jamaica, the United States, and Canada.

The Ziebels first attended the Caribbean Regional Conclave hosted by St. Christopher Chapter in Kingston, Jamaica. This happy and very successful event included a very inspiring program of convocations, lectures, forum, and ritual drama. While in Jamaica, Frater Ziebel also had the honor and privilege of being granted an interview with the Mayor of Kingston, the Honorable Ralph Brown, and with The Most Excellent Florizel A. Glasspole, Governor General of Jamaica.

Next the Ziebels attended the successful Southeastern Regional Conclave, hosted by Georgia's Atlanta Chapter. A radio interview featuring Grand Councillor Leo Toussaint and Frater Ziebel marked the beginning of the Conclave, followed by a most interesting and en-

lightening program including convocations, experiments, forum, and so on.

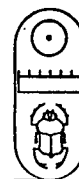
Between Conclaves the Ziebels stopped in the *musical city*—Nashville, Tennessee—where several television and radio interviews, plus a public lecture, were scheduled by the Master of the Zoroaster Pronaos. Next the Ziebels flew to Dayton, Ohio—site of the Penn-Ohio Regional Conclave, hosted by Elbert Hubbard Chapter. This excellently planned program, featuring a variety of inspiring events, attracted 280 Rosicrucians, and received newspaper and television coverage.

Leaving the United States for Canada the Ziebels first stopped in Winnipeg where Frater Ziebel was featured in a television interview and also addressed members of the Charles Dana Dean Chapter during convocation. The last stop was Edmonton, where newspaper, television, and radio interviews were scheduled. The visit concluded with a Mystical Day at Fort Edmonton Chapter.

During this tour the Ziebels were impressed with the great spirit of devotion and enthusiasm prevailing throughout the membership. Every kindness and hospitality were extended to them, and on behalf on the Grand Lodge of AMORC, they wish to express their deepest appreciation and congratulations to all members who have worked hard to make these conclaves the success they have been.



Mayor of Kingston, The Honorable Ralph Brown, presenting a complimentary copy of the book, *Beautiful Jamaica*, to Grand Secretary Leonard Ziebel during his recent visit to Jamaica as a representative of AMORC.



The high purpose and educational goals of the Rosicrucian Order, AMORC, are recognized throughout the world. Recently the Republic of Panama's Ministry of Education extended official recognition of AMORC's work. In a direct translation from a Panamanian news-

paper: "The Ministry of Education has given official recognition to the Panama Lodge, AMORC, as a cultural, nonprofit institution, which strives for spiritual and educational improvement. This is stated in Resolution 608, dated June 6, 1976, and bears the signatures of the highest educational authorities."

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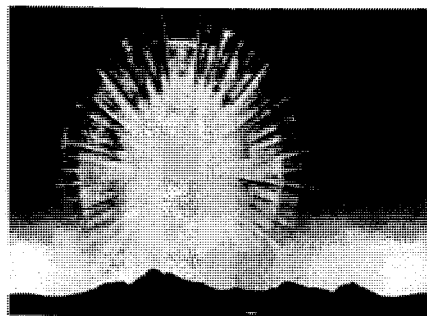
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August
1976*

WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August

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

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

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Makak: Aum Pronaos
Nkongsamba: Essoa Pronaos
Yaoundé: Aristote 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.

† Under the Nordic Grand Lodge.

(Directory Continued on Next Page)

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- Göteborg 7, Sweden
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 Karlsruhe: Hermes Trismegistos Pronaos
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 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

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 Kumasi: Kumasi Chapter
 Sekondi-Takoradi: Takoradi Pronaos
 Sunyani: Sunyani Pronaos

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

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 Quetzaltenango: Mahatma Gandhi Pronaos

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 Gonaïves: Akhenaton Pronaos
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 Ouagadougou: Jeanne Guesdon Pronaos

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 Dimbokro: Robert Bangert Pronaos
 Divo: Socrate Chapter
 Ferkéssédougou: Étoile du Nord Pronaos
 Gagnoa: Aton Chapter
 Korbogo: Yves Naudud Pronaos
 Kotobi: Lumière Chapter
 Man: Harmonie Chapter
 Oumé: Le Verseau Pronaos
 San Pedro: Félicité Chapter
 Sassandra: Thalès Pronaos
 Yamoussokro: Edith Lynn Chapter

JAMAICA

Kingston: Saint Christopher Chapter

‡ **LEBANON**

Beyrouth: De l'Unité Chapter

MALAYSIA

Kuala Lumpur: Kuala Lumpur Chapter

‡ **MARTINIQUE**

*Fort-de-France: Amon-Râ Lodge
 Robert: Fraternité Pronaos

MEXICO

Acapulco, Guerrero: Acapulco Chapter
 Chihuahua, Chih.: Iluminación Pronaos
 Ensenada, B. C.: Alpha-Omega Chapter
 Guadalajara, Jalisco: Guadalajara Chapter
 Hermosillo, Sonora: Hermosillo Pronaos
 Juarez, Chih.: Juarez Chapter
 Matamoros, Tamps.: Aristóteles Chapter
 Mexicali, B. C.: Chichen-Itza Chapter
 *Mexico, D. F.: Quetzalcoatl Lodge
 Monclova, Coah.: Monclova Pronaos
 *Monterrey, N. L.: Monterrey Lodge
 Nueva Rosita, Coah.: Rosita Pronaos
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
 Poza Rica, Ver.: El Tajin Pronaos
 Puebla, Pue.: Tonatiuh Pronaos
 Reynosa, Tamps.: Reynosa Chapter

Saltillo, Coah.: Saltillo Pronaos
 San Luis Potosí: Evolución Pronaos
 Tampico, Tamps.: Tampico Chapter
 *Tijuana, B.C.: Cosmos Lodge
 Veracruz, Ver.: Zoroastro Chapter
 Villahermosa, Tab.: Tabasco Pronaos

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
 Maastricht: Maat Chapter
 Rotterdam: Spinoza Chapter
 *The Hague: Isis Chapter
 Utrecht: Atlantis Chapter

NETHERLANDS ANTILLES

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

‡ **NEW CALEDONIA**

Nouméa: Dokamo Pronaos

NEW ZEALAND

*Auckland: Auckland Lodge
 Christchurch: Christchurch Pronaos

NICARAGUA

León: León Pronaos
 Managua: Martha Lewis Chapter

NIGERIA

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

† **NORWAY**

Bergen: Bergen Pronaos
 Oslo: Marcello Haugen Chapter

PANAMA

Changuinola: Changuinola Pronaos
 Colón: Amon Raa 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

Manila: Philippine Pronaos

‡ **REUNION**

Saint-Denis: Maat Chapter

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

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

(Directory Continued on Next Page)

◆ SURINAME

Paramaribo: Paramaribo Chapter

SWEDEN

Nordic Grand Lodge
Box 7090 S-40232
Göteborg 7, Sweden
Göteborg: Göteborg Chapter
Malmö: Heliopolis Chapter
Stockholm: Achnaton Chapter
Västerås: Västerås Pronaos
Vetlanda: Smolandia Pronaos

SWITZERLAND

§Basel: Dr. Franz Hartmann Pronaos
‡Bellinzona: Léonard de Vinci Pronaos
§Bern: Ferdinand Hodier Pronaos
‡Bienne: Maitre Kelpius Pronaos
‡*Genève: H. Spencer Lewis Lodge
‡*Grandson: Pax Cordis Lodge
‡La Chaux-de-Fonds: Tell-El-Amarna Pronaos
‡Lausanne: Renaissance Pronaos
§St. Gallen: Pythagoras Pronaos
§*Zurich: El Moria Chapter

‡ TAHITI

Papeete: Lémurie Pronaos

‡ TOGO

Aneho: Hiéronymus Pronaos
Atakpamé: Vintz Adama Chapter
Dapango: Mahoubezo Pronaos
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

ALASKA

Anchorage: Anchorage Pronaos

ARIZONA

Phoenix: Phoenix Chapter

CALIFORNIA

Fresno: Fresno Pronaos
*Long Beach: Abdiel 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
Hartford: Hartford Pronaos

DELAWARE

Wilmington: Wilmington Pronaos

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter
Fort Myers: Fort Myers Pronaos
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

Baton Rouge: Baton Rouge Pronaos
New Orleans: New Orleans Chapter

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
Ithaca: Albany Pronaos
*New York: New York City Lodge
Staten Island: Staten Island Pronaos
Westbury, Long Island: Sunrise Chapter
White Plains: Thomas Paine Chapter

NORTH CAROLINA

Raleigh: Triangle Rose Pronaos

OHIO

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

OKLAHOMA

*Oklahoma City: Amenhotep Lodge

OREGON

Eugene: Emerald Pronaos
Medford: Rose Mountain Pronaos
*Portland: Enneadic Star Lodge

PENNSYLVANIA

Allentown: Allentown Chapter
Langhorne: William Penn 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
Memphis: Memphis Pronaos
Nashville: Zoroaster Pronaos

TEXAS

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

UTAH

Salt Lake City: Diana Chapter

VIRGINIA

Norfolk: Tidewater Pronaos
Richmond: Richmond Pronaos

WASHINGTON

*Seattle: Michael Maier Lodge

WISCONSIN

Madison: Madison Pronaos
Milwaukee: Karnak Chapter

URUGUAY

*Montevideo: Titirel Lodge

VENEZUELA

*Barquisimeto: Barquisimeto Lodge
*Caracas: Alden Lodge
Cumaná, Sucre: Luz de Oriente Pronaos
El Venado, Zulia: El Venado Pronaos
Maiquetía: Plotino-Maiquetía Chapter
*Maracaibo: Cenit Lodge
Maracay, Aragua: Lewis Chapter
Mérida, Mérida: Dalmau Pronaos
Puerto Cabello: Puerto Cabello Chapter
Puerto La Cruz, Anzoátegui: Delta Pronaos
Punto Fijo, Falcón: Punto Fijo Pronaos
San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
San Félix, Bolívar: Luz de Guayana Pronaos
*Valencia, Carabobo: Valdivar Lodge
Valera, Trujillo: Menes Pronaos

WALES

Cardiff: Cardiff Pronaos

‡ ZAIRE

*Kinshasa: H. Spencer Lewis Lodge

BRAVE NEW ERA

To many, in and out of the United States, the space program—from the birth of NASA in 1959, to the Apollo Moon landings and the development of the Space Shuttle, some 19.5 milliard dollars later—has been an unforgivable waste. This money and resources, it is pointed out somewhat sanctimoniously, should have been spent for other purposes, such as instituting more social programs and trying to feed the world's hungry (and growing) millions. It has been, it is stated, too high a price to pay for a few kilos of very ordinary-looking rocks.

It is useless to try to explain to those who complain about this "waste" the potential and significance of those footprints left on alien soil 384,000 kilometers (238,620 miles) away from our planet. These people are the spiritual descendants of that newspaper editor who upon hearing about the Wright Brothers' successful flight in 1903, refused to print the story remarking, "Twelve seconds? Ha! if it had been twelve hours it might have been news!"

Therefore, for their benefit, let us review briefly a few of the contributions of the space program to everyday life. Regardless of what you may think about it, who you are, and where you live, your life has been profoundly, permanently, and directly altered by the space program and the products derived from the technology developed by and for it.

If you feel space technology has not benefited you directly in any way, perhaps you should consider the following: if your heart is assisted by a pacemaker, it has; if your home has nonflammable furnishings and oven-proof cooking ware, it has; if you balance your checkbook with the aid of a pocket calculator, it has; if your car has studless winter tires, it has; if you stay on time with a quartz crystal digital watch, it has; if you use battery-powered hand tools, it has; if you have flown anywhere, it has, since virtually all commercial airliners have benefited from radically new wing designs.

Sophisticated artificial hands have also resulted from the "useless" developments of the space program, as well as revolutionary improvements in solar cell technology promising, in the near future, the development of devices capable of directly converting sunlight into electricity efficiently enough to compete with other standard methods, without wear, use of limited natural resources, or pollution of the environment.

But what about the Spacelab and Space Shuttle projects? What can we expect to gain from them?

From a purely objective viewpoint, ignoring all and any unexpected develop-

ments and benefits and viewing matters solely from the vantage point of our present, current knowledge, the advantages derived from these two programs will be many and immediate.

Within an orbiting vehicle, since the centrifugal force of its trajectory around Earth balances the pull of gravity perfectly, everything in it is in a weightless or "zero-g" condition. Also, outside that orbiting vehicle is the "hardest" vacuum known to man. Here on Earth, we have been unable to come even close to matching it. These two conditions, zero-g and the hard vacuum of space, will facilitate the development of materials which will produce breakthroughs impossible on Earth.

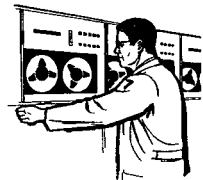
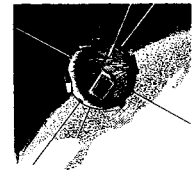
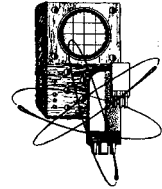
Among some of the gains we can expect are new, better serums, vaccines, antibiotics, and various other biomedical products. To produce these materials, a high degree of purity is necessary; but on Earth it is very difficult to separate different kinds of living cells, and it only takes a small minority of unwanted cells to contaminate an almost perfectly purified culture. In space, at zero-g, minute differences in the electrical charge on each type of cell can be used to separate cells with the most delicate precision.

Similar processes, using the natural vacuum of space, could be adapted to produce better or new alloys, better and more perfect crystals for electronic applications; in short, literally an infinity of new and improved products that will make life healthier, more abundant and pleasant.

Nobody denies the initial expense is large. In the case of the space program, as mentioned, it totaled some 19.5 milliard dollars; however, it has been calculated that every one of those dollars generated an earning of four dollars each. A reputable independent commercial forecasting group recently estimated that a yearly increase of one milliard dollars for space research expenditures would add an extra 23 milliard dollars to the American gross national product by 1985, which is a rate of return on investment of over forty percent. And every last one of those dollars is spent, not on the Moon or outer space, but right here on Earth, generating new industries and needed employment.

And, naturally, there is no way to put a price tag on the new knowledge that would be acquired in the process, or the horizons it would open for mankind, making of this time, more than any other, 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

Robert & Elizabeth
Part I—Elizabeth

ONE OF THE MOST famous poets of Victorian England, Elizabeth Barrett, was born in Durham in 1806. Educated at home, she learned classic Greek, Latin, and several modern languages at an early age. She read Homer in the original Greek at age eight. Elizabeth's father was understandably proud of her accomplishments and, in 1819, arranged a printing of one of her longer poems.

At fifteen Elizabeth Barrett injured her spine in a horseback riding accident and in 1838 her condition was aggravated by the shock of her brother's drowning. She became a semi-invalid, spending most of her time secluded in a darkened room where she wrote many poems and letters. It was through her *Poems* (published in 1844) that she became acquainted with Robert Browning.

Browning admired her work and sent her a letter praising her *Poems*. She answered him and for the next several months a steady stream of letters flowed between them. Elizabeth's father was greatly opposed to having his refined daughter keep company with the poet Browning, who he thought less than a gentleman. Despite this interference they were secretly married in 1846.

Because she was six years older than her husband, Elizabeth shied away from meeting his friends. Before their meeting Robert had been quite a gentleman about town, attending plays and parties almost nightly, and she felt too shy to entertain his high-spirited friends. Her love for quiet and solitude caused her to exclude even Robert's family. She felt no malice toward any of these people; her years of confinement had simply made her oversensitive to meeting new people.

After her marriage Elizabeth spent most of her life in the villa of Casa Guidi, overlooking Florence. The milder climate and her love for Robert brought a new wave of health to her weakened body. She continued to write and she and her husband entertained many famous American and English artists and writers.

Her poems written during this time have an attractive, spontaneous quality. Some may seem overly sentimental to the modern reader but they do reflect the mood of the era in which they were written.

Some of Elizabeth's best poems appear in *Sonnets from the Portuguese*. This work is a sequence of forty-four sonnets dedicated to her husband and recording the growth of her love for him. Robert often called her "my little Portuguese" because of her dark complexion. These poems, first written in secret, were published in 1850. The forty-third sonnet is the most famous. It begins: "How do I love thee? Let me count the ways."

Even in the mild Italian climate, Elizabeth's health failed her as she entered her fifties. She still continued to write poems protesting unjust social conditions—child labor in England and political tyranny in Italy. Her health finally failed and she passed through transition in 1861, leaving behind two great legacies: her poems, and the memory of her great love for Robert.—NSR

