

Rosicrucian Digest

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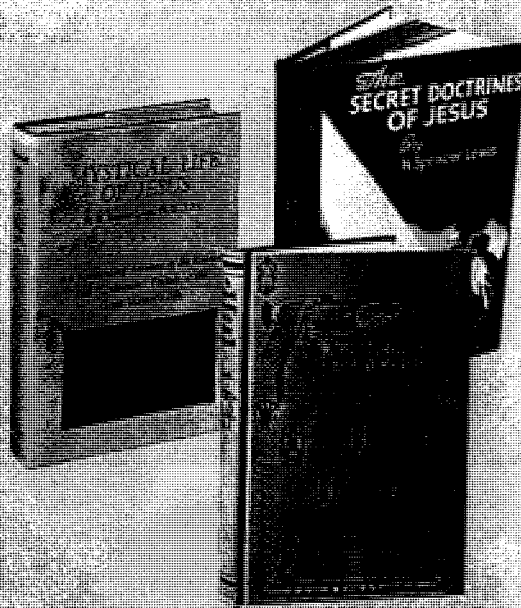
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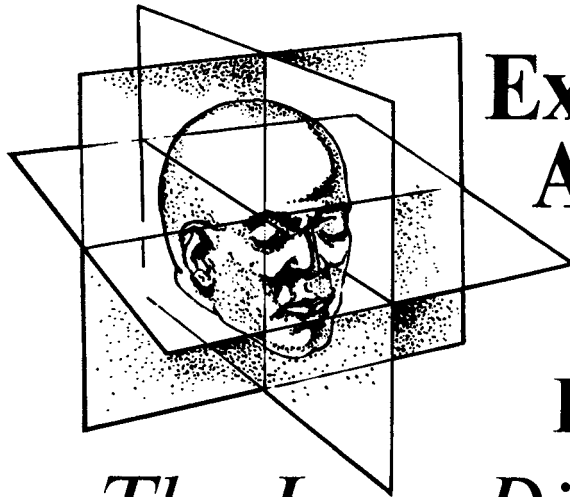
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SENTINELS OF THE DESERT » » »

Death Valley, California, is a virtual furnace in temperature in the summer months. It is famed both in history and fiction for its torturous heat and test of human and animal endurance. To be lost in Death Valley can be fatal. Species of Yucca, such as the one shown here, thrive in the almost waterless wasteland. The desert, however, is rich in minerals which have been mined commercially.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

ORIGINS OF THE TRINITY

CENTURIES prior to the doctrine of the Immaculate Conception of Christ there were many similar folk-tales and myths with respect to virgins and divine births. In a study of comparative religions we find that most are eclectic in certain elements of their theology. In some instances there is every indication that such is a deliberate selection of a doctrine or myth from an earlier faith. In Judaism and Christianity there is much correspondence with earlier practices and concepts of the mystery schools of Egypt and Greece. Especially is this so in regard to particular rites and customs of the priesthood.

However, aside from this eclectic practice, it is known that in contemplating the mysteries of man's existence and his relation to a first cause, the human mind often brings forth ideas that parallel those of other periods. Numerous are the primitive cults and religions that worshiped natural phenomena, such as the Sun and Moon. The apparent infinity of such celestial bodies and man's dependence upon certain of their phenomena caused man to apotheosize such natural phenomena as divine personages.

Virginity as a form of morality was elevated to a divine status accounting for the widespread practice of assigning special temple duties to young girls who had been selected for their chastity.

Among primitive peoples such as those noted by authoritative anthropologists E. P. Tyler and J. G. Frazer, physical birth was a mystery so far as its physiological process was concerned, and it was likewise often related to impurity. Consequently, a person who was to be heralded as a divine personage must

come into this world through a unique birth so as to distinguish him from the usual natural biological process. Divine or virgin birth was therefore one of the most widely distributed ideas in folk tales and myths. In such accounts the god was the real father, even if the mother was married to a mortal. For example, Plato and Augustus were said to be sons of the god *Apollo*. Traditionally, the Pharaoh of Egypt was said to be a son of a god and a human mother—the divine parent being the father.

In many folk tales and sagas the conception of the child is due to a supernatural cause. In other words, it is due to "contact with or swallowing some substance or to a breath or a glance of a man." For example, the virgin bears a child because she has swallowed a pebble.

Legend relates that Fu-hsi, the founder of the Chinese empire, was the son of a virgin who ate a flower which had clung to her garments when bathing.

The sacred books of Zoroastrianism tell how Zoroaster's father ate a plant containing the spirit of God—the Fravashi, that was the divine substance, which was related to Zoroaster. In a work published in India by Parsee members of the Zoroastrian sect, there is an interesting account of the birth of Zoroaster which we quote:

"In the city called Rae, lived a beautiful and good girl called Doghdo. Doghdo was the daughter of a very kind man called Frahim-rava.

"When Doghdo was fifteen years old, a wonderful thing happened to her. Her whole body began to shine with a beautiful soft light. Her father and mother and all her relatives began to wonder at this

soft light all around her. Wherever she went this light went with her.

“Every one in Rae soon heard about Doghdo and the wonderful light which shone around her body. The people in Rae did not know why Doghdo’s body shone so brightly. They were frightened. They thought that she was a bad girl. They did not want this girl as they thought she would make every one sick. They thought that if they looked at her they would become ill.

“Doghdo’s father heard about this and was sad. He knew that his daughter was a very good girl and that what the people thought was all wrong. Frahim-rava was afraid that his lovely Doghdo would be hurt by these men. So, one day, he took her far away to the house of a great friend. This friend lived in a city called Arak.

“Arak was a beautiful place. There were many mountains all around it and a big river flowed through the city. Doghdo loved the place as soon as she saw it. Her father’s friend was called Paeteraspa. He lived in a big house near the river. Paeteraspa took Doghdo into his own house and was very kind to her. Doghdo was very happy.

“Paeteraspa had a son called Pourushaspa. Pourushaspa and Doghdo became great friends. They began to love each other. One day they married and were very happy.

“Pourushaspa and Doghdo both loved Ahura Mazda (the god of light). They always prayed to Him to make them good and kind to every one. One day, Doghdo knew that she was going to have a baby. She thought—‘Zarathustra is going to become my baby. I must look after him well and let no one hurt him. Ahura Mazda is sending him to Iran to help the people to be happy. I must not be afraid, for the Light of God is in me and will always help me.’

“Then, Pourushaspa also felt that he must take care of beautiful Doghdo and look after her and baby Zarathustra.

“One day, when Doghdo woke up, she felt very happy. It was a lovely morning. The sun was shining and the breeze was making a gentle sound as it passed through the leaves of the trees. All the flowers were out in the fields and the birds were singing on the trees. Pourush-

aspa and Doghdo knew that their baby would be born on this day. Yes, Zarathustra (Zoroaster) was born on that beautiful day.

“When Zarathustra was born, a lovely light shone all around him. God sent this light to tell people that Zarathustra was going to be a great Prophet.

“Baby Zarathustra was still more different from other babies. All babies, when they are born, cry, but Zarathustra laughed. The women near Doghdo ran to tell Pourushaspa about Zarathustra. They said:—

“‘Your little son laughs, Pourushaspa, and a wonderful light shines around him. It is Ahura Mazda who has sent him to you. He is going to be a very good and great man.’

“Baby Zarathustra laughed because he remembered Ahura Mazda. He was happy because he knew that God had sent him into the world to help all the people to be happy. He was Zarathustra—the Golden Star of Iran and of the World. So we remember the day Zarathustra was born. It was the first day of spring. It is a blessed day for everything that lives.” △



The Windmill Renaissance

by Volta Torrey

THE MOST nearly inexhaustible source of energy yet available to us is the Sun. It bathes the Earth with radiation, and the wind derives its strength directly from this energy. Windmills have often enhanced both the Earth's productivity and its beauty, without ever polluting the air, water, or soil. But when nuclear power was first demonstrated at Alamos, New Mexico, thirty-two years ago this summer, further development of wind-energy conversion systems in the United States virtually ceased, and was not resumed until recently.

The Persians caught bits of the wind's energy more than ten centuries ago to irrigate gardens in their arid land. Their crude sails revolved horizontally, like carousels, and a few like them are still turning in Afghanistan. Five centuries ago, Northern Europeans caught more of the wind's energy with nearly vertical sails, which were copied here until about 100 years ago, when our inventors substituted small many-bladed fans for the long rectangular sails of the Dutch, English and other European peoples.

The American windmills cost less to construct, were easier to manage and yielded enough energy to lift water from deep wells. When we celebrated our first centennial year, dozens of new factories were beginning to produce millions of

dollars worth of windmills. The plants were clustered near Chicago, and the wind-driven engines exhibited at the Columbian Exposition on that city's lake front were one of its most spectacular attractions. Sears, Roebuck & Co. and Montgomery Ward sold thousands by mail, and windmill manufacture provided work for men whose labor was no longer needed on farms because of the increasing mechanization of agriculture.

Role of Early Windmills

The windmills they produced helped homesteaders survive and eventually prosper on the semiarid Great Plains west of Omaha. They also filled track-side tanks with water for the locomotives that first crossed the continent. Volunteer firemen saved flimsy wooden buildings in frontier towns with water pumped by windmills, and many Americans soon had running water in their homes for the first time. Windmills became a significant factor in our country's exports, and the industry thrived until rural electrification reduced the demand for its products.

The fans on the farmers' towers revolved too slowly to generate electricity. More speed was obtained by replacing them with two-or three-bladed "impellers," which resembled the propellers on

Volta Torrey is the author of *Wind Catchers: American Windmills of Yesterday and Tomorrow*, The Stephen Greene Press, Brattleboro, VT 05301, 1976.

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airplanes. This rejuvenated the windmill business for a few years after World War I, but the little aero-generators could only deliver direct current, which was expensive to store and incompatible with the alternating current the utility companies poured into transmission lines from their steam and hydroelectric plants.

This technical obstacle to the use of the wind was reduced during World War II. If nuclear energy had not seemed so promising to most of our engineers, legislators and investors when that war ended, the wind might be generating millions of kilowatts for our utility companies today.

Palmer Putnam, a Boston engineer living on Cape Cod in the 1930s, was impressed both by the wind's strength there and by his utility company's monthly bills. He thought the wind should be used to reduce the cost of electricity and, with Dr. Vannevar Bush's help, he interested dozens of eminent engineers and scientists in designing a gigantic wind-driven power plant. New England utility executives concerned about increasing demands on their hydroelectric plants found Putnam's ideas attractive, too. The S. Morgan Smith Company, a leading builder of water turbines, then undertook the construction of the most powerful wind turbine ever built. General Electric produced a synchronous generator for it, and the machine was erected during the war on a high knoll in Vermont called Grandpa's Knob.

It was able to feed enough current for a small town into New England companies' transmission lines. But the builders and operators were handicapped by other war-time demands, and one of the two big impeller blades in the rotor broke loose. That wind plant could have been repaired and modified, but it was built without government help; and the S. Morgan Smith Company could not afford to continue the work on it. So the company decided to tear it down for junk when the atomic bombs ended the war. No other such mighty turbine has since been built anywhere in the world.

Although you seldom see a stationary wheel drawing useful power from the wind in our cities or suburbs today, tens of thousands of fan wheels are still pumping water for cattle on Western ranches, on scattered farms and in the

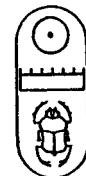


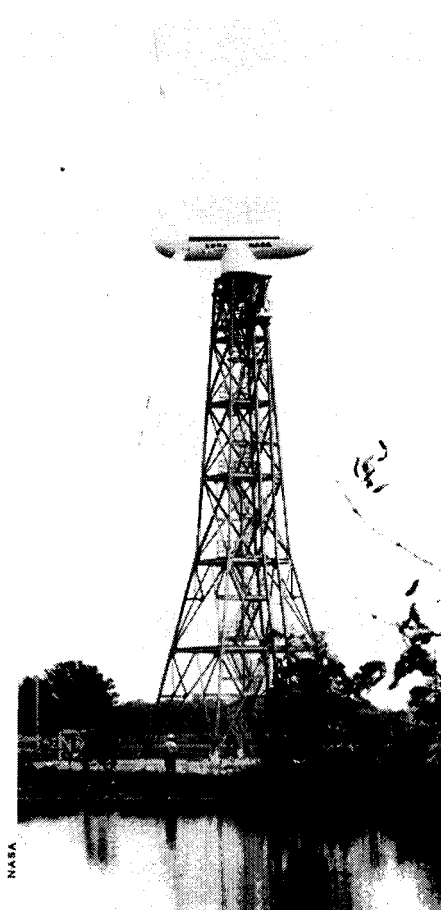
CHAPMAN

less developed countries. Three years ago, two American factories were still producing a few windmills to run pumps, and a third company was still manufacturing small aero-generators that often have proven especially valuable even though they yield only a few watts of electrical energy. Those bits have enabled radio operators to stay on the air in electrical blackouts to direct rescuers to victims of severe storms, earthquakes and similar emergencies. During the first winter that we were asked to save energy in the United States, those little "Wind-chargers" also kept a few Christmas trees lit for us.

The prices demanded by the Arabs for their petroleum account largely for our current interest in further development of a source of energy used in their part of the world long ago. Our big federal Energy Research and Development Administration (ERDA) categorizes wind as a subdivision of solar energy and has increased support for studying it, but thus far it has pushed development of nuclear and other sources of energy much more enthusiastically.

(continued overleaf)





Located on the Ohio shore of Lake Erie, this 100-kw wind-energy conversion machine helps scientists study the potential of wind as an alternative source of energy. The two rotor blades start turning in a 13 kph (8 mph) wind, reaching maximum kilowatt output in a 31 kph (19 mph) wind. This experimental windmill is expected to generate enough electricity to power 30 homes.

mont Smith, former president of the S. Morgan Smith Company, and Carl Wilcox, one of its engineers, were honored guests at the dedication of the Ohio plant last fall. "After thirty-five years," Mr. Wilcox observed, "our ideas have been proven worthwhile." On this machine, ERDA expects to test new concepts and components for more powerful wind turbines, and several aerospace companies are competing for contracts to produce them.

Although the Ohio plant is the largest one now running, many other new types are generating smaller amounts of electricity elsewhere. Almost any home handyman can build a windmill that will pump water, but building an economical, efficient aero-generator is still a complex technical challenge.

At Albuquerque, New Mexico, in the Sandia laboratories that ERDA inherited from the Atomic Energy Commission, a small team of aerodynamics specialists has built a modern rotor that revolves parallel to the ground, the way the world's first windmills did. Instead of catching the wind with simple sails, this one does it with scientifically designed bow-shaped airfoils. Engineers call this a "vertical axis wind turbine" because the axis of rotation is perpendicular both to the Earth's surface and to the wind-stream that drives it. Several similar turbines are being tested in other states and Canada. The Sandia team believes this kind of machine will prove to be best for generating electricity, and ERDA has applied for a patent on its experimenters' innovations.

At Mukwonago, Wisconsin, a technological commune called "Windworks," sponsored by Buckminster Fuller, has been especially interested in small aero-generators that anyone handy with tools might assemble. This group has devised new kinds of vertical rotors, towers and power converters. With one of the latter, the owner of a Windworks system might make his utility company's meter run backward whenever the wind produced more power for him than he was using. Representative Henry Reuss is testing a Windworks system at his summer home in Wisconsin. He has permitted his utility company to put a ratchet on his meter,

Windmills Today

Our biggest wind-energy conversion system today is a 100-kilowatt machine designed by space engineers and erected on the Ohio Shore of Lake Erie near Sandusky. It is less than a tenth as powerful as the one on Grandpa's Knob, but similar to it in many respects. Beau-

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however, to keep it from being reversed by energy from the wind.

At Stillwater, Oklahoma, a newly organized firm called American Wind Turbine, Inc., began manufacturing another new type of windmill last year. The rotor on it is built like a bicycle wheel, with a rim around it so that power can be drawn from it at either the hub or the rim. The wheel weighs less than the old type of fan and is easier to support at an appropriate height. This turbine can either run a pump mechanically or generate electricity.

Both on our big ranches and in many other places still remote from transmission lines, some machine of this sort may be the most economical type of power plant yet feasible. The wind that drives these and other new experimental machines costs nothing, and this accounts largely for the windmills' ability to survive competition from alternative energy sources.

A tradeoff of esthetics for function may be required when the newest prototypes are built; such a tradeoff is anticipated with windmills to be erected on San Francisco Bay area hills.

Windmills in Art

Generations of artists and children have found windmills especially fascinating. Rembrandt was one of the first of many painters who left us pictures of

their countries' windmills. Since Shakespeare's day, perceptive writers have also sprinkled poetry, plays, novels, and essays with allusions to windmills. And city youngsters still leap out of family cars at a "Children's Farm" maintained by the National Park Service near Washington, to run and watch an old gray farm windmill pump water spasmodically into a tank for barnyard animals.

Nostalgic senior Americans have spent millions of dollars to build replicas, import, restore, and reconstruct fine examples of windmills designed long ago in Europe. American windmills, too, are now attracting more attention; special bicentennial exhibits in the Smithsonian Institution last summer featured full-size models of two different types of windmills manufactured in the industry's heyday.

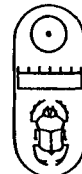
Few authorities expect a windmill ever to generate as many megawatts of energy economically as a big thermal or nuclear plant, but most experts agree that wind-driven engines can provide supplemental power during peak loads. The most desirable sizes and types of wind-energy conversion systems can soon be determined, and economic as well as environmental and sentimental motives all suggest that more attention should be given to solar energy, including the wind, in formulating policies to provide our country with adequate energy.

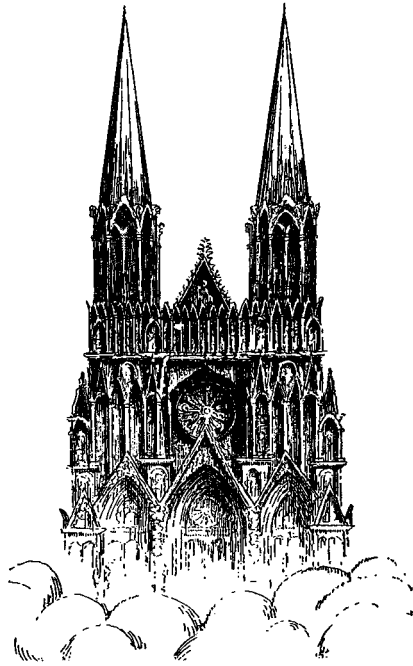
—Reprinted from *Sierra Club Bulletin*

The Purpose of the Rosicrucian Order

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

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The Celestial Sanctum

THANKS FOR FRIENDS

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

OF ALL the untold blessings of human life, the most precious and sustaining experience is to think of another person or many persons as *friend*. He is sad and miserable indeed who can call no one his friend. Regardless of economic or social status, race, creed, or color, it is possible and desirable to make a friend of everyone we encounter in our daily experiences of life. Friends are usually those with whom we have maintained a close and affectionate relationship over a period of time. But acquaintances are nevertheless friends we meet in passing with whom we have not

yet had sufficient time to better appreciate and firmly cement the bond of affection. A simple "good morning" to the stranger we pass on the street is actually the first step toward a potential friendship. In this world of woe and strife, we cannot possibly establish too many friendships.

It is naturally inherent in man to seek friends, whether it be simply and selfishly for protection, or whether it be inspired by our realization of the mystical bond that exists between all mankind through the common soul that animates all living things. Perhaps some of us have no knowledge of why we seek friends; we merely follow our instinct. When man is normal, having no serious psychological problems, he is naturally gregarious and is content only when in association with others.

Ages of evolution have taught man that he needs his fellow man for support and encouragement. He has gradually learned that he may disagree with his neighbor or friend without turning away from him or without being turned out. He has slowly learned that perfect wisdom and judgment has been the talent or gift of no *one* person. This has helped him to realize the need and preference for family, tribe, society, community, and nation. He has learned that by contributing ideas and viewpoints into a common discussion, the amalgamation of the best of all ideas results, each contributor thus being better served in his own particular needs. This has been possible only through an attitude of friend-among-friends. Where we observe hostility, friendship is lost, and the result is due to an attitude of enemy-among-enemies. This is a deplorable and unnecessary waste.

It is a rare person who will claim that he does not need friends. Chances are that this is his way of disguising his problem of being unable to cultivate friends or to keep them. He is probably his own worst enemy. Ralph Waldo Emerson, great American essayist, wrote: "The only way to have a friends is to be one." This is rule number one! We cannot be distant, cold, and unresponsive to others and yet expect them to approach us in friendship. They rightly presume that we do not wish to be friendly. Admittedly, there are a few blessed ones who seem to understand the introvert and shy per-

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son, and will dare to make the first overture toward friendship.

If we have confidence in ourselves, and are at peace within, it is easy and natural to be friendly with anyone and everyone. We can take courage in the fact that the overwhelming majority of humankind *want* to be friends. Aristotle made a statement that is quite understandable and appropriate to those who are mystically oriented. He said: "A true friend is one soul in two bodies." It follows that the natural friendliness of mankind is due to the fact that soul is shared by mankind in many bodies. The world will appreciate universal love and attain to universal peace when each individual realizes and expresses individual kinship to all others through true and practical friendship.

If friends never quarrel or disagree, there is probably insincerity or falsehood on the part of one friend. We do not live in a perfect world and, as mentioned earlier, truth is usually found resolved between opposing views. Strangers may lie to us simply because they do not wish to become involved with us. A true friend will risk our favor by calling our attention to error, not to hurt or offend us, but because a friend places our well-being above his own comfort and peace. It is a common experience for us to turn to a friend when we want to know the truth about ourselves. True friends understand and accept all of our faults with love and patience. If we are wise, we will accept and appreciate the confidence of our friends when they advise us "for our own good." Otherwise we may live in ignorance of our folly and be the object of criticism or ridicule by others when we are not in their presence. Is it not better to learn from our friends than to suffer through our enemies?

On the other hand, if we are in the position of advisor or judge, it may be wise to keep in mind my favorite quotation from Arnold Bennett: "It is well, when judging a friend, to remember that he is judging you with the same godlike and superior impartiality." A true friend would never assume a position of superiority with anyone. Each of us on Earth possesses our own brand of imperfections and we require much concentration to improve ourselves. This does not prevent us, however, from being

humbly truthful and helpful with our friends who cannot see themselves as seen by others.

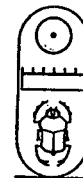
A very serious mistake, sometimes made in ignorance, is to *use* our friends. Because they are our friends, we disappoint and embarrass them when we attempt to take advantage of their friendship. Although we speak sometimes of *possessing* friends, this is a misnomer. Friends cannot be bought or owned. To use a friend is certainly to lose a friend. Friends can only be cultivated and attracted, maintained by respect and love. We should protect and cherish friendship as a cosmic blessing which it is most certainly.

During the course of a thirty-five year Rosicrucian career, it has been my particular cosmic blessing to have cultivated thousands of precious friends throughout the world. I can never adequately thank them for so much they have taught me and contributed to my happiness. During the past few years, I have had the privilege of developing even more friends through the readers of these pages. They have been very generous and helpful through their many kind letters of encouragement. To them I express my humble and sincere thanks. Now the time has come to step aside from these most rewarding labors. But our many friendships everywhere will surely continue uninhibited to grow ever richer, as I continue to express my grateful thanks for friends.



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.



Erick Hawkins

modern
dancer and
choreographer

by Gizella Copeland

HE MOVES across stage with the powerful sensuousness and instinctive grace of a Bengal tiger. Like the tiger, he is beautiful, strong and totally comfortable in his environment.

Erick Hawkins—the American choreographer and modern-dancer—combines instinct with reason, Eastern philosophy with Western science, and he celebrates life and the beauty of the human body through dance.

Thanks to his lifelong intellectual curiosity and in spite of what he calls a “provincial” upbringing, he says, “I managed to crack the taboos and ideals I grew up with and discovered that the human body is beautiful.” Of his forty years in dance, for the past twenty years Hawkins has been creating dances that capture this beauty, and his choreography may be called an ode to the human body.

Hawkins’ philosophies of life and of dance can not be separated. During the



“Black Lake” The use of masks, from plain geometric lines to enormous head pieces, has become almost a trademark of Hawkins’ dances.

course of his dance/lecture tours on college campuses from New York to San Francisco, he presents “Humanity” talks with the opening statement: “Unhappiness is being unconscious. If you’re unaware of beauty, you can’t be happy,” explains his whole attitude.

Dressed in an old-fashioned grayish beige suit, narrow neck-tie and comfortably worn suede shoes, Hawkins could appear very ordinary. But his face, reminiscent of a sculptured Greek god, draws immediate attention. Once his rich, full voice and crisply enunciated words fill the lecture hall, his listeners become hypnotized.

“I believe dancing is a spiritual learning,” he says. “It is a concept by intuition. Modern-dance goes into sensuality and this is wonderful, because sensuousness is a human birthright. We should thank life!”

Hawkins loves only the positive and the beautiful. “When a person experiences turbulent, negative emotions such as self-pity, rage, or the violence of murder or rape, he rarely wants to relive these emotions for entertainment. Yet these are the most often used subjects of the visual arts in dance, films, and television.”

Hawkins says, “You are not a better person after you see a play such as *Who’s Afraid of Virginia Woolf?* It would be better if such plays were not created at all. The goal in my dances is to have no

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negative ideas. With everything I do or say or think, I want to improve myself."

How often we would like to smell the exhilarating perfume of wet earth and field flowers after a summer rain, or to hear the awesome rolling of approaching thunder. And how often we yearn for the conscious warmth of an embrace filled with a sensuous tenderness yet without total sexual oblivion.

Few art forms capture even a minute part of these satisfying experiences. But Erick Hawkins, with his rare genius for understanding true, natural beauty not only captures the wondrous "suchness" of living things, he, with the aid of his composers, set and costume designers, also recreates, magnifies, subdues them and then presents them, like freshly picked daisies, to his audience.

Hawkins produces a unique fluidity of movement, a spontaneity of emotion that some people fail to understand and that few can imitate. "I irritate a lot of dancers," he says, "because I criticise the unscientific principles of certain dance techniques and I have no use for immoral themes or base emotions. Too many dancers make no attempt to create beauty."

The sixty-ish, though ageless, Hawkins, successfully combines intuition with science and offers the best of both worlds, not by accident or sheer artistic gift, but through years of study and research.

Born in Trinidad, Colorado, he was brought up "in a rather narrow-minded way." He became attracted to dance in his college days when during a vacation in New York, he wandered into a theater and saw his first ballet performance. "After what I saw, I knew dancing was what I wanted to do. I went back to San Francisco and finished college, though I hardly knew what I was studying because my mind was so taken up with the idea of wanting to become a dancer."

He considers his college degree unimportant. Formal education out of the way, Hawkins headed for New York. "I

didn't tell my parents I was in dance for two years because it was considered quite frivolous for a man to dance in those days." He studied at the School of American Ballet and later traveled with the New York Ballet Caravan.

A turning point in his life came the day he encountered Raymond Duncan, the brother of Isadora. Raymond sold him a copy of his sister's book *The Art of Dance*. A whole new dance perspective opened up to Hawkins.

Isadora writes in another book, *My Life*, "I spent long days and nights in the studio seeking that dance which might be the divine expression of the human spirit through the medium of the body's movement." Hawkins began to seek the same expression. Leaving ballet, he joined Martha Graham's modern-dance company and became her leading male dancer. His affiliation with Martha Graham was a continuation of his search for the concept of beauty that Isadora had looked for and found.

In 1952 Hawkins formed his own small company. Isadora's spirit guided him and even today he claims to be one of the few people who truly understands her Art.

(continued overleaf)



MICHAEL AVERDON



Ralph Dorazio designed and constructed many of the percussion instruments for Lucia Dlugoszewski's score for "Geography of Noon." Hawkins dances, Lucia plays, and neither performance is an island but rather part of a sea of movement and color.



GIZELLA COPELAND

Lucia Dlugoszewski performs her composition for the Hawkins dance "Early Floating" sitting, standing, reaching on her famous "timbre piano." Hawkins considers her "One of the brightest, most intelligent women I've ever known."

Such as electricity. You can learn what goes on, but you can't see the electrons. So the other way you learn is by intuition. You can immediately perceive that a cork floats on water. You can hear the ticking of a watch. You receive information through your senses. It is a pity that Western arrogance tries to tear down perfectly valid ways of looking at the world. It is a Western philosophy to dominate nature."

Intuition

He explains, "Non-Western people do a total synthesis of their philosophy. They value human sensuality and don't try to hide it or ignore it or get rid of it. They use their intuitions. Again, dancing is a concept by intuition." And just as science alone is incomplete so is intuition. Hawkins applies this to dance.

"Anything you can check scientifically and find erroneous makes sense to discard. If it doesn't work, throw it out. If you dance in a way that hurts the dancer's body you'd better not dance that way." Hawkins studied the human body muscle by muscle and found the center of movement is in the pelvis, not in the back. He criticises ballet, because it is unscientific. "At any given time, about 15% of a ballet company is on the sick list because they injure themselves." He and his dancers, on the other hand, move so that nothing contradicts body structure. "I do not violate the body," he says. With this approach, he can use the human instrument to full capacity and translate the intuitive into form.

Non-Western dances, such as the movement in a Japanese *Noh* drama, a Balinese or a Pueblo Indian dance, inspire Hawkins. He combines their marvelous sense of ritual, respect, and freedom with his own understanding of human sensitivity and creates lyric poetry on stage.

His appreciation of creativity does not stop with dance. Hawkins loves all art. He has studied music, painting, and sculpture. To appeal to all the senses he

He looks to nature and seeks the positive forces in his quest for happiness. He is not a naive optimist who simply fails to see ugliness. Hawkins, a philosopher and a student of psychology, applies the principle of reinforcement of all that is good, leaving no room for unpleasantness, or as he calls it "unloveliness." "I've learned not to function in a self-defeating way. Torturous inner writhing leads nowhere. I don't kid myself. I concentrate on the subject in front of me and then I'm free to handle it the way it must be handled."

Thus he found that in order to create something beautiful he had to look within himself to find harmony and understanding. "Stress and strife are self-afflicted pains that can be cured. The answer is within. The philosophy of dance is simply looking at one's own basic premise. To show the unity of the human race. And to show the unity of ideas."

Hawkins shows the unity of the human race through an amalgamation of science and philosophy. "You need to learn both to have a full world for everybody. Science is something everyone can learn and get the facts. It is one way to learn. Not the only way . . . for many scientific processes are impossible to perceive!

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Classic Kite Tails

incorporates these are media in his dance. Scenery and costumes are commissioned to artists and are designed to blend with the choreography.

Music is also an integral part of a Hawkins dance. He commissions the scores to composers such as Virgil Thomson, Alan Hovhaness, William Schuman, Lucia Dlugoszewski. He performs only to live music, often sharing the stage with the musician or the orchestra.

He works together with the artists so that costumes, sets, music and movement are meshed together with a fine sensitivity and each dance offers a rich tapestry of sight and sound.

Lucia Dlugoszewski, a Hawkins collaborator for twenty years, invented the *timbre piano* to accompany his dances. She transforms the conventional instru-

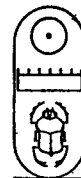
ment into a new sound chamber through her use of muting techniques on the strings with felt, glass, and wood.

The unusual music enhances the playfulness, the unexpected elements of wonder Hawkins includes in his choreography. Though the sounds are strange and unfamiliar, and the tunes not the sort one whistles on his way out of the theater, the vibrations are in pleasing harmony with the dance, and audiences respond with standing ovations.

A Hawkins concert can not be forgotten. He touches the deep, beautiful chords of our lives and all who experience a Hawkins performance come away better persons for it.

Photographs courtesy The Erick Hawkins Dance Company and Gizella Copeland.

Action Generates Action



Material and Spiritual Goals

by Maria E. Daniels, F. R. C., F. I. L.

WHEN PEOPLE REACH the goal which they have set for themselves in life, they are at a loss as to what they should aim for in the years to come. Having achieved a certain level of success in business, and a standard of living in a higher financial bracket, they cannot fathom where their lives should lead them next.

Although the setting of a material goal in our personal lives is necessary and desirable, it is imperative that the inner self be also allowed to attain its goals and ambitions. Our material goals set a blueprint for our material, physical activities. The acquisition of a sound education, the gleaning of knowledge in a particular field of business, the arts, or technology, the aim towards which we wish to work, all help us to steer our lives towards a certain level of material success and physical well-being. Without some sort of goal, our lives would drift aimlessly and uselessly without the fulfillment of any ambitions nor the attainment of any achievements whereby we may be useful to the rest of society.

The attainment of a certain material position in life is a necessary and driving force for some individuals who will go to any lengths to achieve it. The sacrificing of the well-being of their children, who may have to be looked after by strangers while the parents are busy trying to forge a road to success for themselves, becomes only one of the many demands they impose on themselves in their relentless drive for material success. Families and friends take second place, and their happiness is measured in terms of ma-

terial success. For many, "the end justifies the means" becomes a motto which leads them further and further away from the inner happiness and contentment they are truly aiming for.

For the true mystic, or sincere student of mysticism, it is the inner self which sets the goal toward which the person must ascend. Material success in terms of expensive homes, exclusive wardrobes, and brimming bank accounts, then must take second place to the goal set by the inner self.

The inner self yearns for a chance to reach attunement with the higher realm whence it came, and thus open up a true channel of communication between the higher intelligences of the Cosmic, and the temporary mind through which it has to work and express itself in this incarnation. Its goals and aspirations are far remote from those of the physical self. Guided as the inner self may be by unseen higher intelligences, it seeks to be of service to mankind, inspiring the outer self with feelings of unrest until such time as we realize that our happiness is commensurate with that degree of inspiration and well-being we can give to others on the path of evolution. We gradually develop feelings of compassion toward all suffering beings. Our soul is torn by the misfortunes which may beset not only friends and relatives, but also total strangers. Our tears flow freely for the grief others experience, for we feel and know that we are all one—that what affects one soul in pain affects the whole of mankind.

Thus, by gradually awakening within us this sensitivity to the whole of life, the inner self is happier. It is coming closer to its attunement with God and, through

(continued on page 20)



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

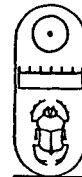
Metaphysical Healing: A Scientific Demonstration

Prepared by
Alden Holloway, F.R.C., Director
Research & Development, AMORC
and
George F. Buletza, Jr., Ph.D., F.R.C.
Project Director, Research

THROUGHOUT THE WORLD there is a common denominator running through the various forms of metaphysical healing practices. In all successful systems the healer slips into a state in which he is in contact with a healing spirit or force and is therefore in attunement with the Cosmic Mind. In some cultures the healer might refer to this as a trance, in others as a meditative, hypnotic state, or a dream-like detachment from the external world. In all cases, however, the absent healer gets the feeling of relinquishing identity and volition. Undoubtedly, it is the extreme mental receptivity which is characteristic of absent healers which gives the feeling that he or she is not the cause of the healing but only the instrument of a cosmic force.

A second universal characteristic of the psychic healer is a sense of oneness with the subject or subjects. Experimentally, the unification seems to be similar to the merging of a hypnotic subject with the environment once the subject relinquishes his personal superstructure. Linked in this common bond with the patient, the healer mobilizes and aids the patient's own self-repair mechanism. Thus, the patient essentially heals himself through the acceleration of his own bodily repair mechanisms. However, as with any skill, the practice of the absent healing art in a culture involves training, practice, and experience.

Besides the healer's readiness and experience, another less noted and yet more important criterion is present. Just as the healer must be receptive to the cosmic light, so the subject must be receptive to the influx of light. The healer is an amplifier of the light. He is not the light itself. As an amplifier he is attuned to the cosmic vibration. He does not change or modulate the vibration, but channels and shares what he receives with the subject with whom he is also attuned. The healer is a link, although not the only link, between the Cosmic and the



subject. Actually, he is more in a condition of resonance between the Cosmic and the subject, and *induces* through resonance a harmonious balance in the receptive subject. If the subject is not "open" and receptive to cosmic harmony, the inductive process cannot proceed. The greatest cause for failure in psychic healing is a lack of receptivity in the subject.

That it is possible to observe inductive harmonization by the art of absent healing has been and is still being demonstrated in Rosicrucian laboratories. In one ongoing experiment, subjects were

asked to relax. They were told that their body potential would be measured while they were allowed to meditate for approximately one hour. The subjects were further instructed that during this meditative period they were to hold an attitude of receptivity. In the preliminary instructions this attitude of receptivity and passive observation was stressed.

The subjects were then hooked up to a recording null voltmeter (Hewlett Packard #419A). A positive gold electrode was placed on the right-hand index finger and a negative gold electrode on the left index finger. Direct metal-to-skin contact was

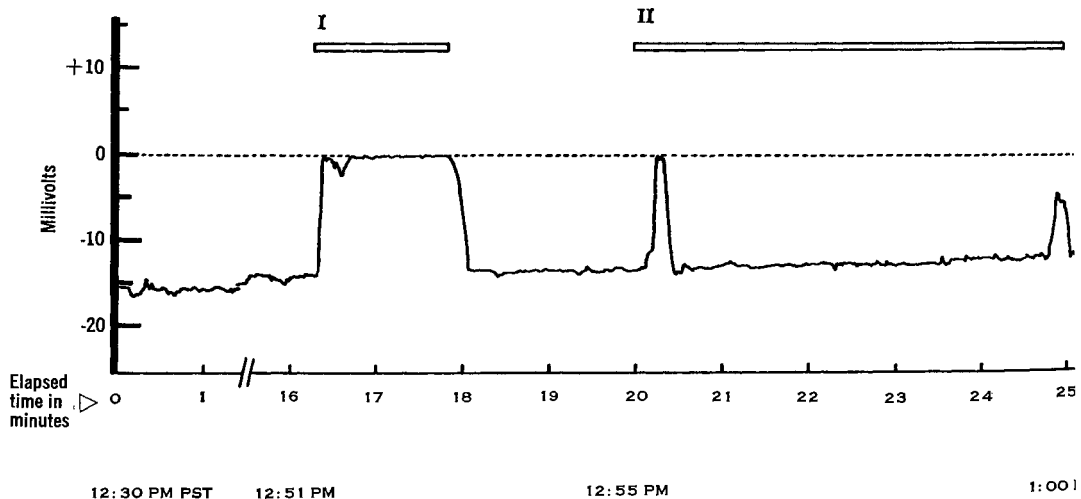


Figure 1: Electric potential of body in millivolts from negative left hand to positive right hand during a metaphysical healing experiment. Elapsed time in minutes is shown at bottom of graph. Open bar I at top indicates period of healing treatment specifically projected to the subject. Open bar II indicates period of healing for a larger group. See text for details.

avoided by means of a "bridge" consisting of a physiological salt solution. Unknown to the receptive subject, the Rosicrucian Council of Solace was attuning itself with the Cosmic and the subject.

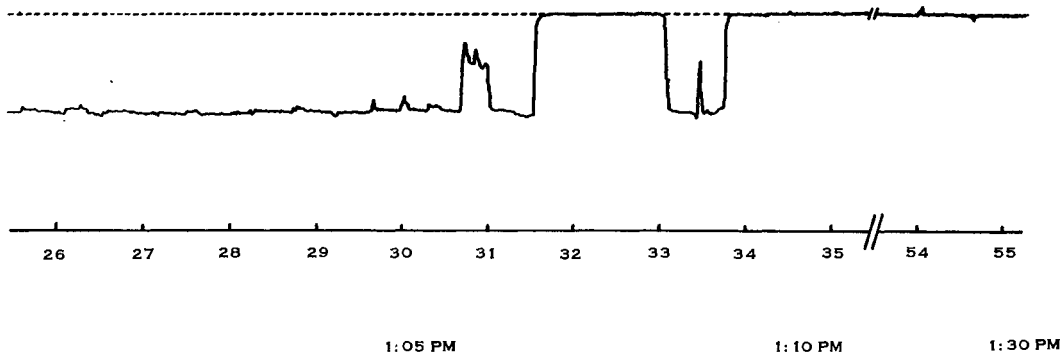
The Council of Solace regularly extends metaphysical aid in the form of absent treatments to those who are ill, injured, or in some need of mental or physical aid. This Council applies the principles of the Rosicrucian Order in order that certain powers of the Cosmic may benefit the one who is distressed.

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Metaphysical aid is regularly given to both nonmembers and members of the Order.

The Council of Solace is not a group of miracle workers. They work in accordance with natural and cosmic laws. But the success of the Council of Solace is indicated by the thousands of letters which are received each year stating that persons have been helped and that benefits have been received which in many cases seemed almost miraculous. However, there are other cases which have been on file for a great length of time which report no startling changes or

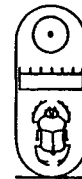
that he would be the object of the Council's metaphysical aid. He was merely informed that he was to produce a meditative state of receptivity. For a sixteen-minute period this subject produced a steady electric body potential of -16 mv (millivolts) which in this case means that there was a -16 mv difference in electrical potential from his negative left hand to his positive right hand. This reading is a little on the high side—possibly indicating either a long-term anxiety or the healing of an illness or trauma. Normal readings usually fall in the range of -1 to -10 mv.



benefits. For a treatment to be successful, the subject must be receptive and cooperative; he must want a change to appear in his life and in his attitude toward life; he must be open and prepared to learn new lessons in order that he may fulfill the law of cosmic compensation. Only then can he realize physical and mental relief. Through this process the Council can aid the receptive individual in restoring physical harmonium and mental balance.

In the first preliminary experiment reported here, the subject was not informed

A few seconds past 12:51 PST, the Council of Solace, while situated in the Supreme Temple, began its treatment of the subject located in the laboratory of Rose-Croix University. Instantaneously, the subject's body potential dropped to zero, indicating a totally balanced condition in the energy field of the subject's body. (See *Figure 1*.) The Council of Solace worked for 90 seconds during which the body-potential of the subject remained balanced at zero. At the termination of the Council's visualization period, the subject's body potential re-



turned to -13 mv. During the Council's regular work period, the subject briefly returned to a zero potential and then back again to -13 mv. Over a fifteen-minute period the potential gradually decreased to -11 mv and then suddenly dropped to a balanced condition where it remained for 30 minutes at which time the experiment was terminated. Subjects participating in absent healing experiments were unaware of these potential changes as they occurred. They simply reported a sense of well-being which they attributed to their receptive meditation period.

The startling and drastic changes in body potential observed in this experiment are most unusual. While it is possible to slowly bring the body potential to a more balanced condition through meditation and relaxation alone, it takes thirty to sixty minutes for subjects in a -8 to -10 mv range to drop to a -1 to -3 mv range. Rosicrucians who devote regular daily periods to relaxation and meditation generally remain within the -1 to -3 mv range unless recovering from

illness or injury, or unless they are unusually anxious.

While the Council of Solace does not work miracles, this experiment does empirically demonstrate that the Rosicrucian art of absent healing can and does affect the electromagnetic aura and aids the Cosmic in restoring balance, health, and harmony to receptive individuals. The work of the Rosicrucian is both practical and nurturing. It is a work that brings about self-change and self-growth. For all those who seek, for all who dream, and for all who are receptive to attunement with the Cosmic, the art of absent healing holds promise and hope.

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Material and Spiritual Goals

(continued from page 16)

proper meditation, it receives inspiration for its earthly mission. Our divine missions may vary, but always, in their unfoldment, they express the divine essence of the Cosmic. We become instruments in the hands of the Masters, and our hearts are filled with the peace and contentment which follows a well-earned

success. We may not achieve a great degree of fame or material success—our material lives may be hard struggles to achieve a few of the luxuries others may take for granted, but we shall never want nor lack the necessities of life. Our cup shall always be filled and our every need be met, for the Masters will be at our side and award us the material comforts needed in order that we may carry out their work.

The greatest reward, however, will be the knowledge that our goals will never wane, for we shall be called upon for ever greater services to be rendered, and the soul will be steadily working its ascent on the spiraling path to cosmic illumination.

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Faïence

A Colorful Glazed Pottery

by Laurine Seguin

“THE UGLY DUCKLING” of jewels—a prehistoric, dull-colored, unpretentious bead—helped to advance trade, start industries, and bring remarkable beauty to our world, all because of its faïence surface. *Faïence*, a decorative glazed earthenware or pottery with highly colored designs, was a pioneer formula in a pottery wilderness, emerging as a fascinating key in the development of many related arts. Better known as glazing, faïence did not exist until around 4000 B.C. when, in Egypt, it was used to cover quartz core beads. In time the core changed to clay.

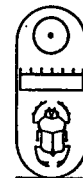
It is unknown how, when, or where potters discovered clay. Neither is it known when or where they started glazing pots. Approximately dated 3300 B.C., a clay fragment unearthed in Egypt is the earliest known example of glaze on a pot. This fragment bears the name of King Menes, the founder of Egypt's First Dynasty. The artist had inlaid the king's name in violet glaze in a technique similar to that of the prehistoric bead. While it is difficult to declare this the beginning of glazing, the use of violet color does provoke interest. Blue glaze made with copper salts or *purple* and black glaze made with manganese often covered prehistoric quartz-core faïence beads.

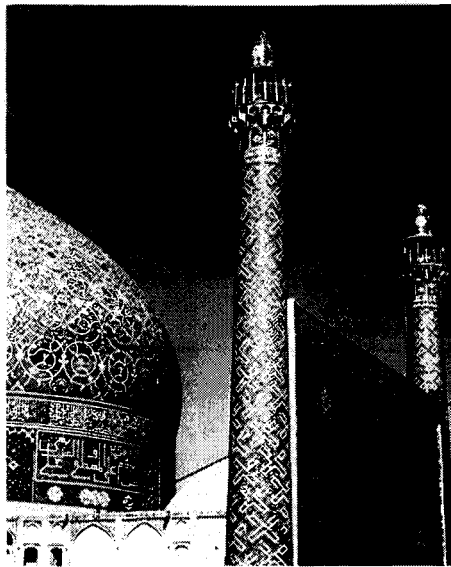
Besides quartz beads, clay pots, and the beginning of glaze, a fourth component, tin, discovered 3000-2780 B.C., helped disseminate trade in this early period. Two major routes developed in Europe: one through the Danube and the Rhine basins, the other by sea to the south of France, down the Garonne River to the Atlantic. Along these routes faïence beads have been unearthed. Near the end of the Bronze Age (2500-2200 B.C.) the discovery of tin in Great Britain was the catalyst for a route linking England with Central Europe and the Mediterranean. Of faïence beads occurring in these areas, some in Holland show the use of tin in the faïence technique.

Tin glaze covers blotchy backgrounds with a clean white surface upon which painted designs fire clear and bright. Through analyzing many formulas we know that Egyptians experimented with oxides added to alkaline salts and silica (sand) thus creating many colors. For example, manganese oxide produced purple. The blues, a favorite of the Egyptians, appeared in various shades. Cupric oxide with iron made a light blue; cobalt with cupric oxide, a deeper blue; ferrous iron, green; a high lead content, red; antimony, yellow; and finally, copper and manganese, black.

(continued overleaf)

Mrs. Seguin has taught Art History and Art Appreciation for many years at San Jose City College.





Mosque in Isfahan, Iran (Masjed-Shah Abbas). The dome, minarets, and facade are covered with exquisite faience-type work.

Such a wide color range aided Egyptian craftsmen to create faience jewels, furniture, and architectural decorations of arresting beauty. Divine inspiration, they believed, guided them in making superbly executed crafts for their god-kings. Imaginative skill was the artists' immortality, and they applied that skill wherever possible. Faience tiles replaced painted floors and murals, decorated furniture adorning sumptuous rooms, and embellished architectural members adding splendor to buildings. Today in the Palace of Seti, and of Rameses II at Kantir, colored tiles of aquatic plants and flying birds, painted in warm earth tones and cool tints and shades, still bring a welcome contrast to the hot Egyptian sun.

European Faience

From this rich heritage in antiquity, faience, already well distributed in European soil, continued there without a name for many years. Examining the background of pottery helps to understand how the name evolved.

Approximately A.D. 800 tin-enamelled wares (clay pots using tin oxide glaze) spread from Mesopotamia to Moorish Spain, to Italy by way of Majorca. From Italy, the French imported these

whimsical pots with bright floral and bird designs. In France the name "faience" becomes entangled in a maze of ceramic terms. For many years the French had enjoyed owning the wares of Faenza, a city in the Ravenna Province of northern Italy. Faenza potters called the ware "majolica" after Majorca, where, mistakenly they believed it originated. Near the close of the thirteenth century a fine pottery decorated with paint designs and resembling procelain may have been manufactured in Faenza. However, a white earthenware plate located in the Hotel de Cluny, signed by the decorator and dated 1475, remains the only extant example of early Faenza faience.

Resembling the glamorous change of the cocoon into the butterfly, ceramics experienced a metamorphosis when the Chinese discovered a clay body that fired between 1250° to 1450° Celsius and vitrified into a translucent material. Its fragility immediately set it apart from the known earthenwares and brought about two main categories: porcelain and earthenware. This partially accounts for the discrepancy in naming "faience." After the introduction of porcelain in the late fifteenth century, European potters deliberately tried to imitate its delicateness. For many years they referred to any glazed earthenware as "faience."

Italian *Faenza majolica* became one of the important wares of the world. The French copied and named it "faience" after the city from which it came. In 1798 when Napoleon Bonaparte invaded Egypt, 165 scientists, artists, and men of letters included in Napoleon's expedition, worked in the fields digging and claiming Egyptian antiquities for the Louvre. For want of a better classification, the glazed Egyptian antiquities inherited the name "faience." In Holland the importations

of majolica became known as *delftware*; in Germany, *steingat-mezza-maiolica*. In Japan, a prince of Satsuma returning from battle brought with him Korean potters who found a grayish-white clay. The result: *satsuma*, another form of faïence. All are earthenwares, not the porcelain they tried to imitate. Derivatives of the old Egyptian techniques include the faïence wares of Syria, Iran, Turkey, and Asia Minor from Medieval times onward.

Because clay bodies vary from one climate to another, faïences vary from opaque earthenware to semi-porcelain. In France "faïence fine" refers to a pot of unusually clear, white clay. Still known as "faenari," the makers of glazed pottery in Italy produce *bianchi di Faenza* (Faenza white ware) often decorated with floral and bird designs.

Today for classification, earthenwares divide into two types: silicious (an underlying coat of fine clay slip is applied to the biscuit firing) and stanniferous. The latter uses a tin oxide glaze or enamel to form the present tin-glazed earthenware known as "faïence."

In addition to pottery and architectural design, ancient Egyptians and Cretan-Myceneans employed the technique on sculptures. During the Byzantine Period, glass and clay mosaics enriched the interiors of early Christian churches. In jewelry, faïence was the precursor of such

techniques as *plique-a-jour*, *basse-taille*, contemporary metal enameling, and even stone substitutes. In Islamic arts faïence reached a peak of enormous richness. Twentieth-century craftsmen in Iran today still produce magnificent tiles to adorn mosques, schools, and other religious and secular buildings. Entrances, walls, domes, and minarets covered with tile sparkle with gem-like beauty.

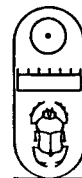
With its versatility through the ages, faïence enhanced all kinds of surfaces, from tiny openings in jewels to flat walls, and even to curved vaults and domes found in many countries. All glow with exquisite colors that dazzle the eye and intrigue the mind with the wonder of it all. Such is the marvelous heritage derived from the technique started on a lowly little bead. △



French Faïence Vase
(one of a pair)
19th century

One ought, every day at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words.

—Goethe



The Psycho-physiology Of the Endocrine Glands

by H. Arvis Talley,
B. S., D. C., F. R. C.

BEHIND THE EYES, at the base of the brain surrounded by a chamber of skull bone lies the pituitary gland. Its weight is only about one-half gram, or approximately as heavy as three "kitchen" matches, and yet many of the normal functions of both body and mind depend upon the action of this small organ. It has been called the "master gland," the "leader of the endocrine symphony" and other names indicating that it has the power of affecting the body and mind to a great extent through its behavior.

From the standpoint of anatomy those structures which elaborate certain chemical fluids (called hormones) and pass them directly into the blood stream without the aid of a duct are known as endocrine glands. The endocrine glands are recognized not only as being vital to life, but also as affecting mental processes. In fact some have gone so far as to relate certain glands definitely with certain psychic centers. The major glands considered under this heading are the pituitary, thyroid, and parathyroid, thymus, adrenals, pancreas, and gonads (or sex glands). The pineal is also considered to be a ductless gland, although the specific hormone of the pineal is questioned by some authorities.

If the functioning of these glands involved physical growth and well-being alone, they would hold little interest for

the student of mysticism, but since they affect to a certain degree our behavior, mental reactions, and emotions, they become of greatest interest to all; for the emotions are the expressions of the subjective mind. Of even more significance do they become when we realize that these various hormones act as a unit, i.e., that which affects a physiological change also produces a change in mental reaction. Because of these facts the study of the endocrine glands has captured the imagination of the student.

Changes

Are we at the mercy of a few ounces of glandular tissue which is scattered about the body at various places? How can they be made to serve us? Or must we serve them? These are just a few of the questions that come into the student's mind as he becomes aware of the power of these glands. It is granted that the student is not primarily interested in the physiological changes in the body as much as the psychological changes; however, since many works appear dealing with the mental changes the student is referred to *Glands—Our Invisible Guardians* by M. W. Kapp, M.D. (published by AMORC), for more detailed reading, and this article will be directed at presenting a different view of these glands. Much of the experimental evidence given will mention physical changes resulting from glandular stimulation, but as was stated above, a physical change is accompanied by a corresponding mental change. So it will be taken for granted that if psychical or mental stimulation of a gland can produce a physical change, it

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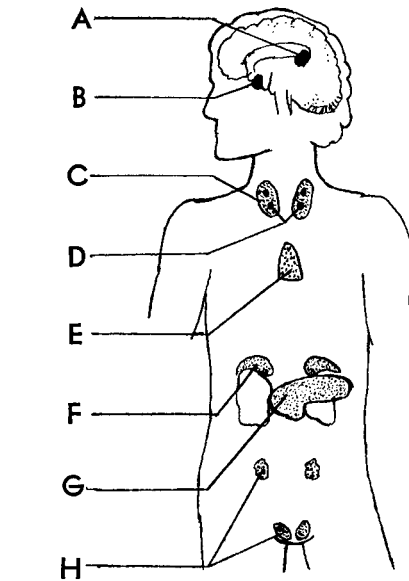
must of necessity bring a desired mental change.

The pituitary or master gland controls the growth of the body and also the growth and functioning of the thyroid, adrenals, and sexual glands and organs. These three glands are under close control of the pituitary and act in cooperation with the pituitary. In the female the cyclic process of ovulation depends upon the pituitary and gonad cooperation; this interdependence also exists in the lower animals even though they do not exhibit a year-round ovulation cycle. The following examples show how light and psychic impulses can stimulate to activity the physiological process of ovulation, and initiate at the same time the normal emotional reactions which accompany it.

The winter is a non-breeding season for the ferret; in the female the ovaries are quiescent during this time and do not show the characteristic cyclic changes of ovulation. However, if the female is exposed to a number of hours of artificial light during the winter season the cycle of ovulation is maintained. This light reflex occurs between the retina of the eye and the pituitary but the visual cortex of the brain is not involved in completing the reflex (that is, the animal could be blinded by removing that part of the brain cortex which would allow the interpretation of light to enter consciousness and ovulation would still occur). A similar reflex is seen in female pigeons; these do not have an established ovulation cycle, but do so usually in the presence of the male bird. However, ovulation will be stimulated if a mirror is placed in the cage of the isolated female pigeon. Here too visual stimuli lead to the discharge of the gonad-stimulating hormone.

All are aware of the pronounced physical, psychological, and emotional changes that enter into the life of every boy and girl when the pituitary, adrenal, thyroid, and gonad complex initiates the changes of puberty. It is quite natural that puberty falls in the early teens and yet a nationwide survey reveals that children reared completely within the environment of a large city pass through puberty some two to three years in advance of children whose youth is spent in rural settings.

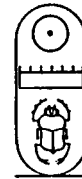
This is believed to be due to the accentuated tempo of city life in contrast



- A—Pineal
- B—Pituitary
- C—Thyroid
- D—Parathyroids
- E—Thymus
- F—Adrenals
- G—Pancreas
- H—Gonads
Ovaries/Testes

to the relatively quiet and less tense country life. This same phenomenon will also occur during a period of war, puberty coming earlier during wartime than during times when peace reigns.

Even though the pituitary sets the pace of the endocrines, it is not a "self-governing" gland. In order to clarify this let us examine the structure of the pituitary. It is divided into three lobes. The anterior lobe of the pituitary stimulates growth of the body, growth and function of the sex glands, production of milk in the mother, growth and function



of the thyroid and adrenals, and works with the pancreas and liver in burning or using carbohydrates. This anterior lobe is developed from the roof of the mouth of the embryo and has a very rich supply of blood vessels and nerve tracts.

The posterior lobe of the pituitary is derived from the nervous tissue of the brain. The hormones of this part stimulate an increase in blood pressure, increase in output of urine, produce contraction of the muscles of the uterus when the mother gives birth to the young, and aids the anterior pituitary in increasing the mother's milk. It also acts to increase the secretion of acid in the stomach. The center or intermediate lobe connects the anterior and posterior lobes.

The pituitary extends from the brain by a stalk of gray tissue, giving the resemblance of an inverted mushroom projecting from the underside of the brain. However, passing through this stalk to the posterior pituitary are many nerve tracts from the hypothalamic area of the brain. The hypothalamus has been the subject of extensive experimentation. These experiments have shown that many of the psychical states once thought to be produced by the pituitary, in reality come from this section of the brain rather than from the gland itself. The hypothalamus, however, should not be considered as an emotional center for it acts as a relay station. Tracts from the higher centers in the brain (or psychical centers) end here to connect with other tracts which pass to the posterior and anterior pituitary lobes; others of these neuronal fibers pass on down the spinal cord to enter later the autonomic nervous system from which they pass to the heart, blood vessels, thyroid, adrenals, stomach, and other viscera. Here then in the brain is the origin of nerve fibers which eventually make up the sympathetic and parasympathetic nerves.

The hypothalamus might be thought of as a three-way switch board of a telephone system where impulses from the higher mental centers of the brain can connect with the pituitary and autonomic system, and in turn connect each with the other. Stimulation of the posterior nuclei of the hypothalamus produces in the body the same reactions as overstimulation of the sympathetic division of the autonomic system, i.e., acceleration of the heart rate,

elevation of blood pressure, dilatation of the pupils of the eyes, erection of the hair, mental keenness, and inhibition of digestive processes. The importance of the hypothalamus to the pituitary is shown by the fact that if certain portions of the hypothalamus are destroyed, the nerve fibers in the stalk of the pituitary degenerate, followed by degeneration of the posterior lobe of the gland. Injury to the hypothalamus produces a wide variety of changes depending on the location and extent of the injury. The gamut of emotional response may be run, varying from a lethargic stupor and catalepsy to violent rage. Although the hypothalamus is an area of the brain, and is not an endocrine gland, its function shows that the pituitary is under the influence of, and is governed by higher centers of mind.

Thyroid Gland

The thyroid gland is located below and to either side of the "Adam's Apple." The thyroid is one of the most important ductless glands. It is commonly spoken of as the shock absorber of the body, for it works in close connection with the adrenals and is the gland that aids in adjusting the physical organism to the emotional environment. The thyroid produces a substance known as thyroxin which acts as a stimulus to the nervous system. However, there is another function which is regulated by the thyroid; it concerns shortwave emanations given off by the cells of the body. Students attending Rose-Croix University in 1942 will recall the work of the Research Department of AMORC in chemiluminescence. At that time, Dr. Atherton Whaley, Ph.D., and R. C. U. Chemistry instructor, caused certain chemical substances to react producing light with an almost imperceptible amount of heat.

Dr. George W. Crile, in his book, *The Phenomena of Life*, states that chemiluminescent (bioluminescent) radiations occur in all living tissues. It is especially noticeable in the firefly because of the transparency of its outer tissues. If human tissue—muscle, skin, nerve, or any other tissue—is sliced thin enough, and is oxidized rapidly enough, these biochemiluminescent radiations will be of sufficient strength to develop a photographic plate. In thicker particles of tissues these radiations are absorbed

by the more opaque cells and do not register visibly. Now the radiations from living tissues are not wholly of a chemiluminescent nature. They all do however, fall in the shortwave register and vary from infrared to the ultraviolet. These facts may seem somewhat dry until we realize that these shortwave radiations are utilized in the cells and form the basis of growth and well-being.

It was found in Dr. Crile's experiments that the two substances which caused a more rapid oxidation of the tissue and hence a greater radiation of shortwave energy were the extracts from the thyroid and adrenal glands. He states: "The thyroid hormone exerts an effect upon nerve cells in the adrenal glands and upon ganglion cells throughout the entire sympathetic [autonomic] system, increasing the commanding shortwave radiations. . . . Since the nervous system controls the entire body, the thyroid governs the amount of shortwave radiations in the body; and therefore is one of the chief governors of the body. When an excessive amount of thyroid hormone enters the blood stream and therefore the brain cells, it causes an increase of shortwave radiations above normal—consciousness is stepped up—we find nervous tension, emotional upset, sleeplessness and the quickening of every reaction.

"Man has a relatively larger thyroid than any other animal and a greater mental, emotional and physical activity. He owes these characteristics to the relatively large development of brain, which collaborating with thyroid produces the required amount of powerful shortwave radiation."¹

The above quote makes it easy to understand that in the person with a healthy thyroid we find a quick and delving mind. Such a person is continually on his toes, is progressive and competitive. By reverse, it is plainly seen that an inadequate thyroid would produce mental dullness, physical tiredness, lack of interest, and inability to cope with the problems of life. Please remember, a normal thyroid activity does not imply an upright individual—it gives a keen mind with the ability of rapid adjustment, which with a strong character can give moral uprightness, while an inactive thyroid makes for mental dullness and

poor adjustment, irresponsibility becoming the line of least resistance.

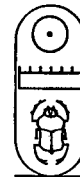
As mentioned above, the adrenals, also under pituitary control, act in close attunement with the thyroid. These glands are located on the top of either kidney. They have been spoken of as the glands of "fight or flight." The adrenal glands are an outgrowth of embryonic chromaffin tissue—a fact of great significance to every student of AMORC, for the sympathetic ganglion cells develop from the same tissue, and at those points where the sympathetic nerve fibers end in the different viscera, a substance which is almost identical with adrenalin is produced with the passage of the sympathetic nerve impulse.

Cooperation

The adrenal glands are divided into two parts, an outer covering or cortex, and an inner portion called the medulla, which produces the hormone adrenalin, having a specific action in autonomic stimulation and especially in increasing the heart rate. The intimate cooperation between the adrenals and thyroid is seen by the following quotation from Crile: "When the organs controlling shortwave radiation, i.e., the thyroid and adrenals, are removed completely, the amount of shortwave radiations are so greatly reduced that the normal conscious state is a degression to the level of drowsiness, dullness and inertia. In the absence of the adrenal glands the thyroid hormone loses its specific effect—also in thyroid loss of function adrenalin loses its specific effect. . . . Adrenalin causes immediate increase in conductivity and temperature of the brain and decreases conductivity and temperature of all other organs."

We have learned that the thyroid aids to increase the shortwave radiations and the adrenals increase the conductivity of the brain cells. In view of the presence of these shortwave radiations man takes on the aspect of a broadcasting station with the thyroid determining the vibratory rate or frequency, the adrenals giving the power, and mind determining the nature of the program which is to be broadcast or projected through each cell of the body and into our aura.

(continued on page 33)



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

Causes of Psychic Inharmony



IF I were to outline the causes of inharmony between the psychic body and the Cosmic, the list would be longer than the average medical physician's list of symptoms and diseases. We can easily group these causes under several broad classifications, however, and this will give you a fair understanding of what they may be. In the first place, the psychic body is often affected by the physical body that encloses it. We must bear in mind that the physical body is like a shield or an armor that surrounds the psychic body and acts as a neutralizing medium between the psychic body and the cosmic vibrations around us. If we allow the physical body to become abnormal in various ways, we are sure to affect the aura of the psychic body; and this effect upon the aura will cause a lowering of the degree of harmony between the psychic and the Cosmic.

Now do not misunderstand me. I do not mean that the physical body can become diseased and that this diseased condition will affect the psychic body and then the psychic inharmony will affect the diseased body. That would be going around and around in circles and would be much like trying to solve the problem as to which came first, the hen or the egg in the history of a chicken.

Actual disease of the physical body always comes as a result of a wrong condition in the physical body aside from disease. For instance, if a person does not eat properly or does not eat often

enough and becomes weak and emaciated, or the blood becomes very thin and poor or the body becomes overtired, worn out, strained, or unduly chilled and cold, he will have an abnormal condition in the physical body without any actual disease. These abnormal conditions are bound to have some effect upon the psychic body's harmony with the Cosmic. On the other hand, if the blood and nervous system of the physical body are upset or thrown out of balance, there may be no disease in the body and yet the physical body will be abnormal and this too will affect the psychic body's attunement with the Cosmic.

But the principal effect upon the psychic body that causes it to get out of harmony with the Cosmic is the influence of our brain and emotions. Thoughts of anger, hatred, enmity, jealousy, or any other unkind, unpleasant or destructive thought, greatly affects the psychic body because the emotional part of our nature is part of the psychic system and very closely connected with it.

In fact, we cannot have any emotional experience without its reaction upon the psychic body. Joyful, pleasant, happy, constructive emotions, or thrills are like tonics to the psychic body. They fill it with strength and help to attune it with the Cosmic. Every time you have a pleasant thrill through doing some altruistic, kind, or loving act for someone else, or even for yourself, you are toning the psychic body to its highest

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cosmic pitch. That is why we urge our members to keep cheerful, happy, joyous, and at peace.

When the brain and emotional activities of the human body are at peace, there is a maximum amount of harmony existing between the psychic body and the Cosmic. Emotions that are the reverse of these produce a reverse effect. Five minutes of anger, with the temper and nervous system strained to its utmost, throws the psychic system out of harmony; it is like throwing the balance wheel of a clock off its pivot. The whole machinery of the human system is thus thrown out of balance and there is complete disharmony with immediate actions and reactions that are detrimental.

Subtle Destruction

The worst thoughts and worst emotional effects are those resulting from concealed or long-harbored enmities and thoughts that do not express themselves outwardly very often but are held deeply in the nature. Very often those whom we examine and question because of their problems frankly admit to us that the only destructive thought they have had in mind is one that they very seldom "express," but which they carefully keep hidden and buried so that it never comes out.

Usually this deep-seated destructive sensation is one of jealousy or enmity. They dislike some individual near them so greatly and so deeply that every time they think of him there is a shudder or shock of hatred that goes through their entire emotional system and that means that it goes through the entire psychic body and system. Or there is some individual whose success or position in life or worldly possessions they envy, and they cannot bear that person's name mentioned or think of him for a moment without feeling a deep shock.

These persons seem to think that so long as they do not go out and face this person and quarrel with him or do not rave like a maniac about him that they are holding the destructive emotions within them and not allowing them to have any effect. This is where the serious mistake is made because it would be far better if the emotion was of an explosive nature and came out in a few minutes of anger and then was done forever. Hold-

ing it within the system for days, weeks, months, or years is like holding a slow poison in the system that is constantly doing its damage.

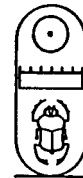
On the other hand, deceitful or wilfully planned acts of injustice or acts lacking mercy and love have their reaction upon the psychic body also. The man who plans to cheat someone out of a small amount of money or out of some just debt or some benefit that should go to another person and succeeds in carrying it out may feel victorious in what he has gained but he has injured his psychic body by it just as though he had fired a revolver shot through the entire psychic system and injured it in a physical sense. The person who tells a falsehood about another and causes him an injury, a loss, a worry, or a pain of a serious nature has injured his own psychic system far more seriously than he has injured the other person.

Counteractions

This is the sort of thing that throws the psychic body out of harmony with the Cosmic, and there is only one way in which the psychic body can be brought back to a normal condition: first, by getting out of the human mind and human emotions any hidden or concealed destructive emotions or thoughts; and second, by changing the attitude to joy and peace, universal love and kindness, and making some compensation for any recent injury that has been done to another.

In the medical world physicians seem to think that a physic is one of the most necessary things in curing any disease because it clears the body of any poisons. The word *physician* comes from the fact that in the earliest days of medicines physics were the first things used and the most important things considered. I wish it were possible for everyone to realize that a physic for the mental and psychic part of the body or emotional part of the body is far more important than one for the physical part of the body. If the physical body needs purging to get rid of poisons in it, certainly the psychic part needs the same thing more often.

I have talked with and written to hundreds of members who have been trying to get themselves in proper attunement and who did not need their physical



physic but certainly needed a psychic one. They needed to be washed with the pure waters of cosmic love in the same manner that pious people believe that they should be washed with "the blood of the lamb."

Whatever may be your illness, physical or mental, whatever may be your problem in life, remember that the first step is to get in attunement with the Cosmic. The secondary step should be a true housecleaning of the emotional and psychic part of your nature. Purge yourself of all emotions and thoughts, and especially deeply hidden thoughts, that may be destructive, unkind, or inharmonious. Try to get your soul filled with sunshine, with laughter. How often have you heard it said that certain persons are well and happy and prosperous because they have such a natural sense of humor?

The reason for this is that persons who enjoy humor and have a keen sense of

humor are usually free of any deeply concealed or destructive emotions. They are usually ready to laugh and smile at even the person who injures them. They never express resentment and they see the happy, sunshiny, glorious side of life that is as full of fun and laughter as it can be. Let sunshine fill your soul and you will keep yourself cosmically attuned; then any illness or physical abnormality that may come to your physical body because of any momentary inharmonious condition will be wiped out by the next moment's abundance of cosmic attunement.

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

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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

September: Michael Manley, Prime Minister, Jamaica, is the personality for the month of September.

The code word is **FRUIT**

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



MENAHEM BEGIN

November:

Menahem Begin Prime Minister, Israel, will be the personality for November.

The code word will be **NEO**.



MICHAEL MANLEY

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ENNOI

The Universal Malady

by David Gunston

"I ALWAYS FEEL TIRED"—that is the most common confession doctors hear today from people in all walks of life, in almost all countries. Currently afflicting millions of us is a vague but usually chronic fatigue. In fact, with its twin counterparts of apathy and tension, one or both of which are nearly always also present, tiredness seems to be the greatest malady of the age.

People wake up in the morning feeling more weary than when they went to bed. Work is attacked half-heartedly with a quick eye on the clock, the rest-break, the chance of putting work off. Often people complain of having too much to do, yet plead tiredness as an excuse from doing all but the unavoidable task.

We all know the person who is too weary to go out, to take up a new interest, or make a new friend. "I haven't the strength" is a commonplace excuse for saving one's energy on often the simplest household task. Feeling "bone weary" is more than a sufficient temptation for retiring to bed early in order to face tomorrow's activities with more vigour—until tomorrow comes.

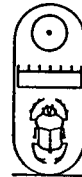
Yet in the vast majority of cases, there is no evidence of illness or any physical

disorder. Nor is there any proof that tired folk in fact get insufficient sleep or rest.

Real fatigue is largely a physical state, brought on by long or hard work, strenuous exercise, or missing accustomed sleep. It may also be the direct result of some sickness such as anaemia, tuberculosis, thyroid or vitamin deficiency. But these conditions simply do not apply in most of today's universal complaints of tiredness. As far as can be ascertained, this overwhelming fatigue does not stem from things like the food we may eat, with its possible chemical additives; the polluted air we may breathe; the treated water we may drink; nor to any worldwide scientific activity like atomic fission or space rocketry, as has sometimes been suggested.

Doctors are increasingly convinced that chronic fatigue is very largely a matter of the mind. It has one single but far-reaching cause: boredom.

As one expert who has studied this problem for a long time, Dr. Harry Johnson declares: "When we say, 'I'm tired,' many of us really mean, 'I'm tired of what I'm doing,' maybe even, 'I'm tired of my way of life.'" This boredom may be the mind's rather childish way of dealing with activities that inevitably require some effort. Possibly subconsciously we



feel the effort is "too much bother," and so the conscious mind responds by making us feel tired.

As Dr. Johnson explains: "Many people today are beguiled by the bountiful opportunities for self-improvement—adult education classes, sports, home-study, do-it-yourself improvements, discussion groups, television lessons. All of these are made to appear easy, but upon investigation require a certain amount of effort. The result is that the person postpones action, and so constantly torments himself with guilt feelings about 'really getting started.' Fatigue becomes a cover-up."

Obviously, removing some of the dullness of ordinary life would go a long way to cure many of us of our tired feelings, as would the dispersal of such guilt feelings over the things we feel we ought to do—but know in our hearts we have no real interest in ever doing.

But on the purely practical level, what can be done about this weariness? If you really are a victim of chronic fatigue, as millions are today, can you yourself do something effective about it? Doctors and psychiatrists agree that you can. The first essential is to have a complete medical check-up. The chances are that nothing will be physically amiss, but you can then concentrate on the real cause of your tired feeling.

Then attack the problem on several fronts:

Plan your daily life. Allot a specific time to leisure pursuits—a new one if possible, but if not, an existing one that really captures your interest. Ensure that there is something pleasant to look forward to sometime during the day or, if necessary, in the evening after work.

Anticipation is always a very real pleasure, so exploit it to the full.

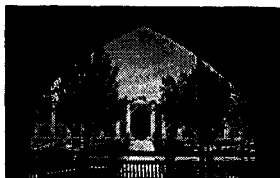
Improve your routine. All of us have to live by some sort of routine. Check to see that you are using the available time to best advantage. Consider all the things you would like to do but never get around to, then ask yourself how many of these genuinely hold sufficient interest for you. Drop all that fail that test, but devote some time (ten minutes is better than nothing) in your day to the rest. If the essential interest is there, you can find the time and, what is more, you can do it. Truly, none of us is ever too old to learn something new.

Fight loneliness. Although they may not live alone, many people are alone for too much of the day, becoming inward-turning. Do not live too much with yourself because it can be terribly fatiguing.

Interest yourself in others. Work for them, too, if possible. The greater your concern outside yourself, the more lively and energetic your own life will become.

Avoid excessive rest. People who are bored with life, always tired, unable to face the morrow, cheerfully go to bed often earlier than necessary, pleading their need for rest. If you are otherwise healthy, extra rest will not conquer long-term fatigue.

Take a lesson from tireless types. Perhaps some individuals do have greater energy than normal, but in the main they simply bring zest to everything they tackle, concentrate hard on whatever they are doing, plan their days well, manage their time sensibly, avoid indecision and generally occupy their lives so fully and enthusiastically that they simply have no time to wonder if they are tired or not!



Cover

Through this window is a partial view of the great Persian gardens adjoining the magnificent and world renowned Shah Abbas Hotel in Isfahan, Iran. Originally, in past centuries the structure was a **caravansary**, a place where camel caravans stopped to unload, exchange, and store their cargo. The Queen of Iran decided that the place should be renovated to incorporate the fine craftsmanship of ancient Persia before it became lost to the modern age. The renovation of the Shah Abbas edifice made it not only a fine hotel but an exquisite jewel box exhibiting the splendid arts of a past age.

(Photo by AMORC)

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The Psycho-physiology of the Endocrine Glands

(continued from page 27)

The gonads or sexual glands consist of the ovaries. They begin their function at puberty and produce the hormones responsible for the secondary sexual characteristics in woman, i.e., development of the sexual organs, female form and body hair. In addition to the hormones, the ovaries, under the influence of the pituitary, release an ovum every twenty-eight days.

The male gonads or testes are likewise responsible for the masculine secondary sexual characteristics of change of voice, beard, body hair, and development of the muscles. In addition to the masculine hormone, the testes also produce the sperm cells.

The gonads are the glands of creation. This creative energy may be utilized either on the physical or mental plane. There is little doubt that the hormones of these glands go to form the foundation of our mental, emotional, and physical health, and a normal functioning and cooperation with the other glands of the endocrine chain is a primary requirement.

The pancreas is another member of the endocrine family. It produces a secretion which aids the digestion of food after the food has passed from the stomach into the small intestine. In addition to this, certain cells in the pancreas produce a hormone which is vital in the burning of carbohydrates and fats. No particular psychic faculties have been assigned to the pancreas; however, this does not make it any the less important in psychic development. The pancreas is located just below the stomach and solar plexus, cooperating closely with the parathyroid glands, both of which are antagonistic to the pituitary or serve to hold it in balance. The pancreas is one of the first glands to suffer when the body is sub-

jected to prolonged strain of nervous tension. A deficiency of the pancreatic hormone results in a condition of *diabetes milletus*, commonly called "sugar diabetes." This form of diabetes has been called the disease of intelligence, for as a rule the scholarly type of individual is especially susceptible to nervous tension. While not all of this type have diabetes, the majority of diabetics belong to this class. Many of those diagnosed as "hypoglycemics" may develop into diabetics unless the gland/tension imbalance is corrected.

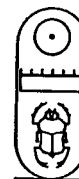
The parathyroid glands are four minute bodies lying just behind the thyroid. They are absolutely necessary to life and are the governors of calcium metabolism. Their removal produces increased irritability of the peripheral nerves, muscular weakness, tetany, and death.

Harmony

It cannot be emphasized too strongly that all psychic centers in the body, including the ductless glands, must function in harmony. It is not the best plan for the student to single out one particular gland and attempt to stimulate it alone for a long period of time, unless, of course, he has reached a point in his weekly lessons where this is suggested. Even then he is usually told to stimulate groups of centers rather than an isolated one, and a time limit is also set.

We are all living souls, and, because of our development through ages past, we will each have certain groups of centers relatively more active than others in the psychic body. At these points of extra activity in the psychic body, a corresponding harmony or inharmony will be found in the glandular chain of the physical body. Our glands are what they are because of our own activity, development, and experiences, and not the converse.

Man has the same types of glands as the lower animals, and the function in all is to maintain the organism in a state of oneness and individuality. What gland could produce a substance, which when received into the blood stream would cause man to love his neighbor as himself? There is none. Such urges are of the higher, the universal nature of man. They are the expression of a highly evolving character. Once man has in-



cluded these higher principles in his code of character and has unfolded to that point of aspiring to nobler ideals—then and then only can the glands be of great aid to his progress.

Therefore, let us not bemoan the fact that our glands hold us back in our development—but rather let us align the objective mind with the subjective, let us train our ears to listen to the voice of the

soul and our objective wills to obey it. Let us direct the healing forces to normalize any inharmony in the physical self, that we may be of aid and inspiration to those whom the Cosmic may direct to us.

Footnote:

¹George W. Crile, M.D., *The Phenomena of Life*, 1936

Glands and Animal Tracking . . .

We have observed that dogs and hounds can pick up the scent left by a rabbit, fox, or any other animal including man, and then follow that track until the man or animal is located. This is accomplished although the trail may be through some difficult terrain, or even crisscrossed with other animal or human tracks. Have you ever wondered why this is possible?

Our bodies are continuously building new cells and then “sloughing off” the old, dead cells. Other animals do the same. Is it possible that these castoff cells enable animals with an acute sense of smell to track the over-all source? Still, there would not be **enough** discarded cells to fully account for the amazing tracking abilities of some dogs. Could there be other factors at work? We know that certain social insects such as ants actually “communicate” with one another through glandular secretions which are laid down in specific patterns along the individual’s path. Do animals also leave an intentional or unintentional glandular “residue” along their individual pathways?

Due to his keen sense of smell, a dog can pick up the trail of any castoff odor which catches his attention; then he is on his way, easily detecting the direction of travel by noticing that the trail of scent will grow “fresher” as it comes closer to its animal source, and away from where the tracked animal originally came. A bloodhound with his highly developed, acute sense of smell can be useful in tracing lost children. From the lost child’s odor left upon a well-used article, for instance, the bloodhound is able to follow this particular child’s scent through a maze of other human scents until he reaches the living child. It seems that each of us leaves our own name and distinctive trademark on even the most minute, castoff material of our physical bodies as we go about in our daily lives.

—Hubert A. Nodine, F. R. C.

Rosicrucian Activities

Around the World

THE FIRST Middle Atlantic Regional Conclave convened on May 7 and 8 at Silver Spring, Maryland, outside of Washington, D. C. Two hundred Rosicrucians from the area participated enthusiastically in a very attractive program chaired by Charles Duff of Wilmington Pronaos, and supervised by Grand Councilor Mary Ann Fowler. One highlight was the dynamic play, *Seeds of Truth*. Grand Master Chris. R. Warnken and his wife Jo were the Grand Lodge representatives.

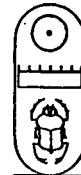
Beginning May 12th, the Warnkens, along with 240 members, participated in the largest Southeastern Regional Conclave ever held. Robert LeBlanc chaired this great event which also took place for the first time in the city of New Orleans. A special highlight here was a musical concert by Michael Braz, Alvin Batiste, and Henry Butler. Every subordinate body in the thousand-mile wide territory was represented.

The Warnkens next moved on to the Penn-Ohio Regional Conclave in Cincinnati, where nearly three hundred Rosicrucians participated, coming from as far as Canada and Nigeria. The program was highlighted by excellent discourses, initiations, classes, and a forum. Nine Grand Councilors also met with the Grand Master for their required annual meeting. Frater Warnken also appeared on television, radio, and in newspaper interviews during his visit. All preparations were perfected by Chairman Frank Petsche, and his superb and experienced team.



Meeting with the Grand Master, Chris. R. Warnken, are nine of the Grand Councilors of AMORC. Shown left to right are: Fraters Warnken; George Meeker, Sr.; Leo Toussaint; Harry Gubbins; George Fenzke; Soror Mary Ann Fowler; Dr. W. H. Clark; Clifford Abrahams; H. Bolaji Iriah; and J. Leslie Williams.

Ida May Carr, a seventy-two-year-old Rosicrucian who has recently completed karate lessons, also received a First Major Art Award at the March Art exhibition in Philadelphia. The silver Revere bowl—suitably engraved—was awarded for her large painting depicting children of various races in a forest full of wild animals, all at peace.



ROSICRUCIAN CONCLAVES

MICHIGAN, PLYMOUTH—East Central Regional Conclave—September 9-11. To be held at Plymouth Hilton Inn, 14707 Northville Road, Plymouth. Grand Lodge will be represented by the Supreme Secretary Frater Arthur Piepenbrink. For more information, please contact Barbara Apple, Conclave Secretary, 116½ W. Washington, Ann Arbor, Michigan 48108.

CANADA, MONTREAL—Northeastern Regional Conclave—September 16-18. Conclave will be held at Mt. Royal Sheraton Hotel, 1455 Peel Street, Montreal. Grand Lodge will be represented by Frater Arthur Piepenbrink, Supreme Secretary of AMORC. For more information, please contact Francine Berger, P.O. Box 299, Varennes, Quebec, Canada JOL 2P0.

WISCONSIN, BROOKFIELD—West Central Regional Conclave—September 23-25. To be held at Marriott Inn, 375 South Moorland Road, Brookfield. Grand Lodge will be represented by Supreme Secretary Arthur Piepenbrink. For more information, please contact chairperson Marcelle Schoeneman, 3174 South 57th St., Milwaukee, Wisconsin 53219.

All active members of AMORC are invited to attend these Conclaves.

THE MYSTIC FIRE



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 Rosicrucian
 Digest
 August
 1977*

WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDEE, AMORC

Appearing semiannually—February and August

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

ANY MEMBER of the Order in good standing, having planned a visit to a specific subordinate body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

ARGENTINA

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

AUSTRALIA

Rosicrucian Order, AMORC, Australasian Administration, P. O. Box 21, Redfern; N.S.W. 2016
Ballarat, Victoria: Ballarat Pronaos
Brisbane, Queensland: Brisbane Chapter
Canberra, A.C.T.: Canberra Pronaos
Hobart, Tasmania: Hobart Pronaos
Mayfield, New South Wales: Newcastle Chapter
*Ormond (Melbourne), Victoria: Harmony Lodge
Perth, Western Australia: Lemuria Pronaos
Prospect (Adelaide), South Australia: Light Chapter
*Redfern (Sydney), New South Wales: Sydney Lodge
Wollongong, New South Wales: Wollongong Pronaos

§ AUSTRIA

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

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

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♠Brugge: Jan van Ruusbroec Pronaos
†Bruxelles: San José Lodge
♠Gent: Alexa Middelaer Pronaos
♠Kortrijk: Hadewych Pronaos
†Liège: Aldin Chapter

‡ BENIN

*Abomey: Néfertiti Lodge
*Cotonou: Cheops Lodge
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Parakou: Spinoza Pronaos
*Porto Novo: Pythagore Lodge
Savalou: Akhenaton Pronaos

BRAZIL

Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal 307, Curitiba, Paraná
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Apucarana, Paraná: Apucarana Pronaos
Aracajú, Sergipe: Aracajú Pronaos
Arapiraca, Alagoas: Arapiraca Pronaos
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*Belo Horizonte, Minas Gerais: Belo Horizonte Lodge
Blumenau, Santa Catarina: Blumenau Chapter
*Brasília, D. F.: Brasília Lodge
Cabo Frio, Rio de Janeiro: Cabo Frio Pronaos
Campina Grande, Paraíba: Campina Grande Pronaos
*Campinas, São Paulo: Campinas Lodge
Campo Grande, Mato Grosso: Campo Grande Chapter
Campos, Rio de Janeiro: Campos Chapter
Canoas, Rio Grande de Sul: Canoas Pronaos
Cascavel, Paraná: Rosacruz de Cascavel Pronaos
Cascavel, Mato Grosso: Cuiabá Pronaos
*Curitiba, Paraná: Curitiba Lodge
Duque de Caxias, Rio de Janeiro: Duque de Caxias Chapter
Feira de Santana, Bahia: H Spencer Lewis Pronaos
Florianópolis, Santa Catarina: Nefertiti Pronaos
Fortaleza, Ceará: Fortaleza Chapter
Fóz do Iguaçu, Paraná: Fóz do Iguaçu Pronaos
Franca, São Paulo: Franca Pronaos
*Goiania, Goiás: Goiânia Lodge

* 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.

Guarulhos, São Paulo: Guarulhos Chapter
Ihêus, Bahia: Ihêus Pronaos
Itabuna, Bahia: Itabuna Pronaos
Itapetininga, São Paulo: Itapetininga Pronaos
Itulutabe, Minas Gerais: Itulutabe Pronaos
Joinville, Santa Catarina: Joinville Pronaos
Juazeiro do Norte, Ceará: Juazeiro do Norte Pronaos
Juiz de Fora, Minas Gerais: Juiz de Fora Chapter
Jundiaí, São Paulo: Jundiaí Chapter
Lages, Santa Catarina: Lages Pronaos
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*Londrina, Paraná: Londrina Lodge
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Maringá, Paraná: Maringá Pronaos
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*Nova Iguaçu, Rio de Janeiro: Nova Iguaçu Lodge
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Paracambi, Rio de Janeiro: Paracambi Pronaos
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Pelotas, Rio Grande do Sul: Pelotas Pronaos
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Piracicaba, São Paulo: Piracicaba Chapter
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Ponta Grossa, Paraná: Ponta Grossa Pronaos
*Pôrto Alegre, Rio Grande do Sul: Pôrto Alegre Lodge
Presidente Prudente, São Paulo: Presidente Prudente Chapter
*Recife, Pernambuco: Recife Lodge
Resende, Rio de Janeiro: Resende Pronaos
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Rio de Janeiro, Rio de Janeiro:
Campo Grande Chapter
*Guanabara Lodge
Ilha do Governador Chapter
Jacarepagua Chapter
Leblon Chapter
Leopoldinense Chapter
Madureira Chapter
Méier Chapter
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*Santos, São Paulo: Santos Lodge
São Caetano do Sul, São Paulo: ABC Chapter
São Carlos, São Paulo: São Carlos Pronaos
São Gonçalo, Rio de Janeiro: São Gonçalo Chapter
São João de Meriti, Rio de Janeiro: São João de Meriti Pronaos
São José do Rio Preto, São Paulo: São José do Rio Preto Chapter
São José dos Campos, São Paulo: São José dos Campos Pronaos
São Luís, Maranhão: São Luís Chapter
*São Paulo, São Paulo: São Paulo Lodge
São Vicente, São Paulo: São Vicente Chapter
Teresina, Piauí: Teresina Pronaos
Teresópolis, Rio de Janeiro: Teresópolis Pronaos
Três Lagoas, Mato Grosso: Três Lagoas Chapter
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Umuarama, Paraná: Umuarama Pronaos
Valença, Rio de Janeiro: Valença Pronaos
Vitória, Espírito Santo: Vitória Chapter
Vitória da Conquista, Bahia: Vitória da Conquista Pronaos
Volta Redonda, Rio de Janeiro: Volta Redonda Chapter

‡ CAMEROUN

Bafoussan: Philadelphia Pronaos

(Directory Continued on Next Page)

- Bertoua:** Le Sentier Pronaos
***Douala:** Moria-El Lodge
Ebolowa: Reflexion Pronaos
Edéa: Salomon Pronaos
Eseka: Mont Carmel Pronaos
Garoua: Ra Ma Pronaos
Makak: Aum Pronaos
Ngaoundéré: Mont Sinaf Pronaos
Nkongsamba: Essoa Pronaos
Yaoundé: Aristote Chapter
- CANADA**
†Alma, P.Q.: Jeannois Pronaos
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Calgary, Alta.: Calgary Chapter
†Chicoutimi, P. Q.: Saguenay du Mont Verdone Chapter
†Disraeli, P. Q.: Isis Pronaos
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†Granby, P. Q.: Nefertiti Pronaos
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†Hauterive, P.Q.: Manicouagan Pronaos
†Hull, P. Q.: Rose de L'Est Pronaos
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†Laval, P.Q.: Maat Pronaos
†Limoulu, P. Q.: Pyramide Lodge
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†Longueuil, P. Q.: Poséidon Chapter
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Montréal, P. Q.: Mount Royal Chapter
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†Saint-Jérôme, P. Q.: Alban et Juliette Gueudet Pronaos
†Shawinigan, P. Q.: Du Verseau Pronaos
†Toronto, Ont.: Toronto Lodge
***Vancouver, B. C.:** Vancouver Lodge
Victoria, B. C.: Victoria Pronaos
Welland, Ont.: Niagara Pronaos
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- CHILE**
***Santiago:** Tell-El-Amarna Lodge
Valparaíso: Akhetaton Chapter
- COLOMBIA**
***Barranquilla, Atlantic:** Barranquilla Lodge
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Call, Valle: Mentis Chapter
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Nkayi: Rose Doree Pronaos
***Pointe Noire:** Paul Taty Lodge
- COSTA RICA**
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- CUBA**
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Santa Clara, Las Villas: Santa Clara Chapter
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Nordic Grand Lodge
 Box 7090 S-40232
 Göteborg 7, Sweden
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Copenhagen: H. Spencer Lewis Chapter
- DOMINICAN REPUBLIC**
***Santo Domingo de Guzman:** Santo Domingo Lodge
- ECUADOR**
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Quito: Quito Chapter
- EL SALVADOR**
***San Salvador:** San Salvador Lodge
Santa Ana: Vida Amor Luz Pronaos
- ENGLAND**
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Bournemouth: Bournemouth Pronaos
Brighton: Raymond Andrea Chapter
Leeds: Joseph Priestley Chapter
Liverpool: Pythagoras Chapter
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Maidstone: Maidstone Pronaos
Manchester: John Dalton Chapter
Newcastle upon Tyne: Tyneside Pronaos
Nottingham: Byron Chapter
Portsmouth: Portsmouth Pronaos
Preston: Preston Pronaos
- † FINLAND**
Helsingfors: Finlandia Pronaos
- FRANCE**
 Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Château d'Omonville, Le Tremblay, 27110 Le Neubourg, France. Other subordinate bodies of the Grand Lodge of France will be indicated under other countries by this symbol †.
***Aix-en-Provence (Bouches-du-Rhône):** Rose du Sud Lodge
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Amiens (Somme): Samarobrive Pronaos
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Angoulême (Charente): Isis Pronaos
Anney (Haute-Savoie): Amatu Chapter
Antony (Hauts-de-Seine): Udjat Pronaos
Arpajon (Essonne): Sirius Pronaos
Auxerre (Yonne): Melchisédech Pronaos
Avignon (Vaucluse): Plutarque Pronaos
Avranches (Manche): Fiat Lux Chapter
Bagnolet (Seine-St-Denis): Lux éternia Pronaos
Bastia (Corse): U Libeccj Pronaos
Beaune (Côte-d'Or): Le Verseau Chapter
Beauvais (Oise): Lumen Pronaos
Besançon (Doubs): Akhenaton Pronaos
Béziers (Hérault): De l'Épi Pronaos
Biarritz (Pyrénées-Atlantique): Thalès Chapter
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Brest (Finistère): Amentet Pronaos
Caen (Calvados): Sérénité Pronaos
Cahors (Lot): Harmakhis Pronaos
Calais (Pas-de-Calais): Martha Lewis Chapter
Cannes (Alpes-Maritimes): Amon-Râ Chapter
Carcassonne (Aude): Lux Occitania Pronaos
Chambéry (Savoie): Thot Hermès Chapter
Charenton-le-Pont (Val-de-Marne): Ankh Pronaos
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Chartres (Eure-et-Loir): Ad Rosam Pronaos
***Clermont-Ferrand (Puy-de-Dôme):** Gergovia Lodge
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Corbeil (Essonne): Edith Fiat Pronaos
Douai (Nord): L'Eveil Pronaos
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Ferrensac (Lot-et-Garonne): Francis Bacon Chapter
Fétiigny (Jura): L'Eau Vive Pronaos
Fontenay-Trésigny (Seine-et-Marne): Kheper Chapter
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La Roche-sur-Yon (Vendée): Rose Vendée Pronaos
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Le Mans (Sarthe): Jacob Boehme Pronaos
Le Teil (Ardèche): Hugues de Payns Pronaos
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***Marseille (Bouches-du-Rhône):** La Provence Mystique Lodge
***Metz (Moselle):** Frees Lodge
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Nantes (Loire-Atlantique): Jacques de Molay Chapter
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 *H. Spencer Lewis Lodge
 *Moriah El Lodge
***Pau (Pyrénées-Atlantique):** Pyrénées-Océan Lodge
Perpignan (Pyrénées-Orientales): Aetas Nova Pronaos
***Poitiers (Vienne):** Horus Râ Lodge
Puteaux (Hauts-de-Seine): Hotej Pronaos
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Toulon (Var): Hermès Chapter
***Toulonaise (Haute-Garonne):** Raymond VI Lodge
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Troyes (Aube): Aurore Pronaos
Valence (Drome): Sapientia Pronaos
Vannes (Morbihan): Vérité Pronaos
***Versailles (Yvelines):** Georges Morel Lodge

(Directory Continued on Next Page)

*Villeneuve-Saint-Georges (Val-de-Marne): Robert Quillé Lodge
Vitry-sur-Seine (Val-de-Marne): Nout Pronaos

‡ FRENCH GUIANA

Cayenne: Pythagore Chapter

‡ GABON

Lambaréné: Sossa Simawango Maurice Pronaos
Libreville: Anaxagore Pronaos
Port Gentil: Amenhotep IV Pronaos

GERMANY

Grand Lodge of AMORC of Germany, 757 Baden-Baden 2, Lessingstrasse 1, West Germany. Other subordinate bodies of the Grand Lodge of Germany will be indicated under other countries by this symbol §.

Berlin: Echnaton Pronaos
Bielefeld: Nikolaus Kopernikus Pronaos
Bremen: Jakob Böhme Pronaos
*Dortmund: Heinrich Khunrath Lodge
Düsseldorf: Johannes Kepler Pronaos
*Frankfurt am Main: Michael Maier Lodge
*Hamburg: D.O.M.A. Chapter
Hannover: Leibniz Pronaos
Heidelberg: Nofrelete Pronaos
Karlsruhe: Hermes Trismegistos Pronaos
Kassel: Meister Ekehard Pronaos
Kiel: Saint Germain Pronaos
Köln: Empedokles Chapter
Lübeck: Der Holstentor 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
Tamale: Tamale Pronaos

GRENADA

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‡ GUADELOUPE

Pointe-à-Pitre: Parménide Pronaos

GUATEMALA

*Guatemala: Zama Lodge
Quezaltenango: Mahatma Gandhi Pronaos

‡ HAITI

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

‡ HAUTE-VOLTA

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Ouagadougou: Jeanne Guesdon Pronaos

HONDURAS

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Tegucigalpa: Francisco Morazán Chapter

† ICELAND

Reykjavik: Atlantic Pronaos

ISRAEL

Haifa: Haifa Pronaos
Tel Aviv: Sinai Pronaos

ITALY

Grand Lodge of AMORC of Italy,
7 Via Ximenes, Rome, Italy 00197
Bologna: Dante Alighieri Pronaos
Milan: Erba Pronaos
Rome: H Spencer Lewis Pronaos
Venice: La Serenissima Pronaos

‡ IVORY COAST

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Adzope: Jean-Jacques Rousseau Pronaos
Agboville: Jacob Boehme Pronaos
Bongouanou: Lumiere Chapter
*Bouaké: Robert Fludd Lodge
Dabou: Moria El Pronaos
Daloa: Hieronymus Pronaos
Dimbokro: Robert Bangert Pronaos
Divo: Socrate Chapter
Ferkessedougou: Etoile du Nord Pronaos
Gagnoa: Aton Chapter
Grand Bassam: Adon-Ai Pronaos
Korhogo: Yves Nadaud Pronaos
Man: Harmonie Chapter
Oumé: Le Verséau Pronaos
San Pedro: Félicité Chapter
Sassandra: Thales Pronaos
Tiassale: Vie Pronaos
Yamoussokro: Edith Lynn Chapter

JAMAICA

Kingston: Saint Christopher Chapter

MALAYSIA

Kuala Lumpur: Kuala Lumpur Chapter

‡ MALI

Bamako: Harmonie Pronaos

‡ MARTINIQUE

*Fort-de-France: Amon-Râ Lodge
Robert: Fraternité Pronaos
Saint Pierre: Mont Pelee Pronaos

‡ MAURITIUS

Rose Hill: Mahe de Labourdonnais 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.: Quetzacoatl 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 Potosi: 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
Amsterdam-Bijlmermeer: Ichnaton Pronaos
Arnhem: Chepera Pronaos
Eindhoven: Ichor 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

NICARAGUA

León: León Pronaos
Managua: Martha Lewis Chapter

NIGERIA

Aba, Imo: Socrates Chapter
Abeokuta, Ogun: Abeokuta Pronaos
Abonnema, Rivers: Abonnema Pronaos
Asaba, Bendel: Asaba Pronaos
*Benin City, Bendel: Benin City Lodge
*Calabar, Cross River: Apollonius Lodge
Enugu, Anambra: Krooma Chapter
Ibadan, Oyo: Alcuin Chapter
Ilorin, Kwara: Ilorin Pronaos
Jos, Plateau: Star of Peace Chapter
Kaduna, Kaduna: Morning Light Chapter
Kano, Kano: Kano Chapter
Kwale, Bendel: Ashaka Pronaos
*Lagos, Lagos: Isis Lodge
New Bussa, Kwara: New Bussa Pronaos
Nsukka, Anambra: Nsukka Chapter
Ogwaishi-Uku, Bendel: Aniocha Pronaos
Onitsha, Anambra: Onitsha Chapter
Orerokpe, Bendel: Orerokpe Pronaos
Owerri, Imo: Owerri Chapter
*Port Harcourt, Rivers: Thales Lodge
Sapele, Bendel: Nirvana Chapter
Ughelli, Bendel: Ughelli Pronaos
Umuahia, Imo: Umuahia Pronaos
Umunede, Bendel: Umunede Pronaos
Uromi, Bendel: Uromi Pronaos
Uyo, Cross River: Uyo Pronaos
Warri, Bendel: Warri Chapter
Zaria, Kaduna: 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

(Directory Continued on Next Page)

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

⊕ **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 Hodler Pronaos
 †Bienna: Maître 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
 †Zürich: El Moria Chapter

‡ **TAHITI**
 Papeete: Lémurie Pronaos

‡ **TOGO**
 Anecho: 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
 Stratford E.: 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

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

NORTH CAROLINA
 Charlotte: Charlotte Pronaos
 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
 *Philadelphia: Benjamin Franklin Lodge
 *Pittsburgh: First Pennsylvania Lodge

PUEERTO RICO
 Arecibo: Arecibo Chapter
 Caguas: Caguas Pronaos
 Guayama: Guayama Pronaos
 Mayaguez: Mayaguez Pronaos
 Ponce: Ponce Chapter
 *San Turce: 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
 Spokane: Spokane Pronaos

WISCONSIN
 Madison: Madison Pronaos
 Milwaukee: Karnak Chapter

URUGUAY
 *Montevideo: Titirel Lodge

VENEZUELA
 Acarigua, Portuguesa: Luz de Portuguesa Pronaos
 *Barquisimeto, Lara: Barquisimeto Lodge
 Bolívar, Bolívar: Angostura Pronaos
 *Caracas, D.F.: Alden Lodge
 Cumaná, Sucre: Luz de Oriente Pronaos
 El Venado, Zulia: El Venado Pronaos
 Maiquetía, D.F.: Plotino-Maiquetía Chapter
 *Maracaibo, Zulia: Cenit Lodge
 *Maracaibo, Aragua: Lewis Chapter
 Mérida, Mérida: Dalmu Pronaos
 Puerto Cabello, Carabobo: Puerto Cabello Chapter
 Puerto La Cruz, Anzoátegui: Delta Pronaos
 Punto Fijo, Falcón: Punto Fijo Pronaos
 San Cristóbal, Tachira: Kut-Hu-Mi Pronaos
 San Felix, Bolívar: Luz de Guayana Pronaos
 *Valencia, Carabobo: Valdivar Lodge
 Valera, Trujillo: Menes Pronaos

WALES
 Cardiff: Cardiff Pronaos

‡ **ZAIRE**
 *Kinshasa: H. Spencer Lewis Lodge
 Lubumbashi: St. Yves d'Alveydre Pronaos
 Matadi: Henri Kunrath Pronaos

BRAVE NEW ERA

A 1974 science-fiction movie, *Dark Star*, told the story of a group of bored astronauts in the far future whose mission was to travel from solar system to solar system, destroying uninhabited "unstable" planets by means of a super-bomb they referred to as a "Thermostellar Device." The TSD was mounted in a small voice-activated missile of limited mechanical intelligence.

The dialogue ran something like this:

ASTRONAUT (in spacecraft's control room): Bomb . . .

BOMB (nestled in bomb-bay launch rack): Yes, *sir*, Sergeant Pinback!

ASTRONAUT: Bomb, launch yourself at that planet below and detonate yourself one minute after launch.

BOMB: Yessir, Sergeant Pinback!

ASTRONAUT: Go, Bomb.

The bomb, programmed with a high sense of duty, would then launch itself amidst a flurry of martial music while the astronauts beat a hasty retreat in their starship before a whole world was reduced to dust.

If a device like that sounds a bit farfetched, consider the "smart" bombs used during the Vietnam conflict, or the cruise missile recently developed by Boeing, one of the main topics of the SALT talks presently going on in Geneva. The cruise missile has a 2400-kilometer range, can be launched from a B-1 bomber (which could carry several of them), and is guided by a terrain-contour tracking system. In other words, it has an electronic brain into which the lay of the land of the target it is to attack is programmed, and it seeks it with its sensing equipment (it can also "see"). When its "memory" "recognizes" the area, it attacks by setting itself off. Since it can carry a two hundred kiloton nuclear warhead (the A-bomb dropped over Hiroshima thirty-two years ago was only one-tenth as powerful), and is accurate to within thirty meters of its target, it is easy to imagine the results.

In the meantime, the Russians are trying to develop near Semipalatinsk (unsuccessfully, so far), "death-ray" weapons, powered by the detonation of small nuclear bombs, which emit charged-particle beams which would be capable of destroying any type of conventional missile they are aimed at.

What it all seems to be boiling down to is that, barring some nuclear miscalculation, regardless of how any arms limitation talks go, at this rate the major powers are quickly developing themselves beyond the possibility of any conflict short of a total—and final—war. Weaponry has progressed to a point at which the so-called "ultimate weapon," the H-bomb, is old hat. During the tense days of the Cold War, the ICBM was the Final Argument, and both sides stood in awe of it . . . much in the way the crossbow was looked at during the Middle Ages. It was considered such a formidable, "ultimate" weapon, the Moslems claimed it should only be used against Christians, while the Pope forbade its use . . . except against heathens, of course.

Then along came gunpowder, and things haven't been the same since.

Now, with all the technology that has been developed, or is presently in the works, it is possible to equip a medium-sized fighter with more destructive power than that expended during all the wars in history, and the time will soon be here when an ordinary foot soldier on a jeep will have the firepower and destructive potential of a World War II battleship.

What happens then? How can a "limited war" be fought under those circumstances? What is a *limited* war, anyway? And if things *really* get hot, for how long can it remain "limited"?

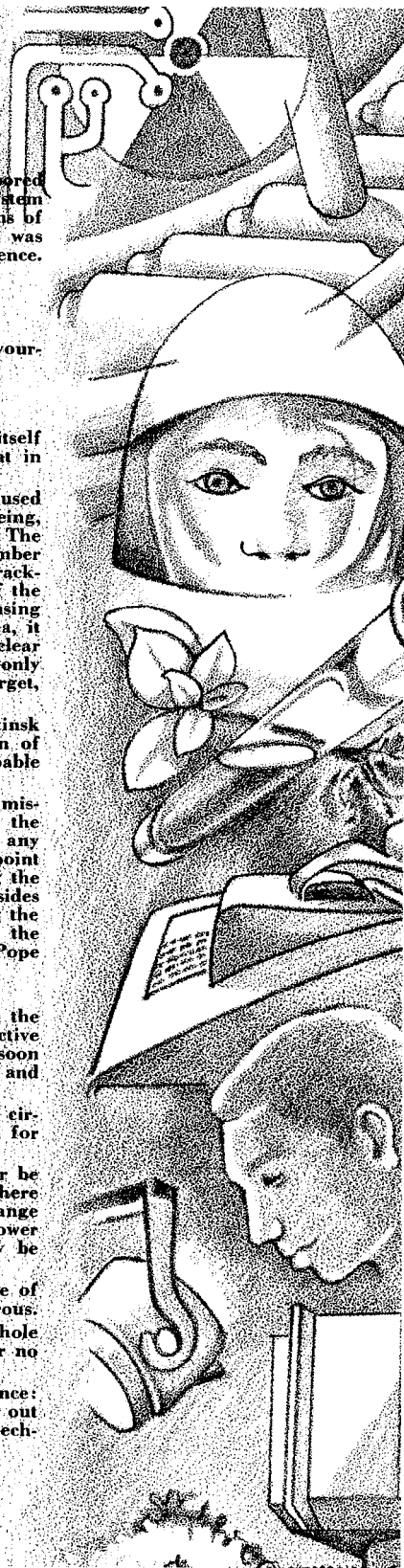
Barring an act of terrorism, it seems unlikely nuclear weapons will ever be used against cities again. The major nuclear powers have clearly shown there is no desire for anything like that to happen . . . the results of such an exchange are unthinkable and all sides are scared. The fate of any minor nuclear power which might try it, in view of the big powers' attitude, would probably be lamentable.

Meanwhile, further developments in technology continue making the use of even "conventional" means of warfare more and more difficult and dangerous.

When a squad of men can lay siege to a city and one aircraft destroy a whole nation, armed encounters have to cease being the solution to conflict if for no other reason, than that because nothing is left to be solved afterward.

One of the rulers of France had his cannon engraved with a short sentence: "The Final Argument of Kings." This type of thinking is quickly passing out of existence, on its way to join the sword and lance, overwhelmed by the technology and capabilities of this, our brave new era.—AEB

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





ODYSSEY

Robert Louis Stevenson

ROBERT LOUIS STEVENSON (born 1850) was a Scottish novelist, essayist, and poet. His exciting adventure stories **Treasure Island** and **Kidnapped** have great appeal to both children and adults and in addition to his "adventure" literature, his essays and travel books are considered models of sophisticated prose style. In fact, the highly disciplined writer Henry James once praised Stevenson as "the only man in England who can write a decent English sentence."

A sickly boy, whose lung weakness later developed into tuberculosis, Stevenson often wrote his stories of adventure from the confines of a sickbed. When ailing, he substituted adventures of the mind for those of a physical nature.

Stevenson met Mrs. Fanny Osbourne, a married American lady who was studying in Paris in 1876. Despite a difference in their ages and the fact that, in addition to being married, she also had a son and daughter, Stevenson fell completely in love with her. In 1879 he followed her to California where, after her divorce became final, he married her in Oakland.

The long journey from Europe to America and the emotional strain attendant to it severely affected Stevenson's health. To speed his recovery he moved his new family to a rough mining camp in the mountains near St. Helena, California. His experiences in this community are described in his 1883 publication, **The Silverado Squatters**.

In 1880 the Stevenson family returned to Scotland and for the next seven years moved through Europe, from one resort to another, hoping that the change of air would improve the author's health. When his health improved, after a stay in a Saranac Lake, New York, sanitarium, Stevenson decided to travel to the site of his adventure writings—the South Seas.

The Stevenson family settled near Apia on Upolu, one of the Samoan Islands and Robert came to know the life of the islanders better than any writer of his time. This remote island was the one place that seemed to promise some lasting improvements in his health. He bought some forest land and built a large house which he called **Vailima** (Five Rivers). He became a planter, and both he and his wife took an active part in island affairs. As a token of their acceptance and affection, the Samoans built a road to his house which they named **The Road of the Loving Heart**.

Robert Louis Stevenson's last years were clouded by the tragedy of his wife's nervous breakdown. His sorrow and deep concern for her affected his ability to complete his last books. Fanny Stevenson showed signs of recovering and his outlook was beginning to brighten when he died suddenly of a stroke on December 3, 1894. Local Samoan chiefs buried him atop Mount Vaee, where his gravestone is inscribed with his own poem, "Requiem." The concluding lines make a fitting epitaph:

Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter, home from the hill.

—NSR

