

ROSICRUCIAN DIGEST

MAY 1965 • 35¢

Featuring:

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

▽ △ ▽

**AMORC's Fifty
Years of Progress**

**Future prospects
momentous.**

▽ △ ▽

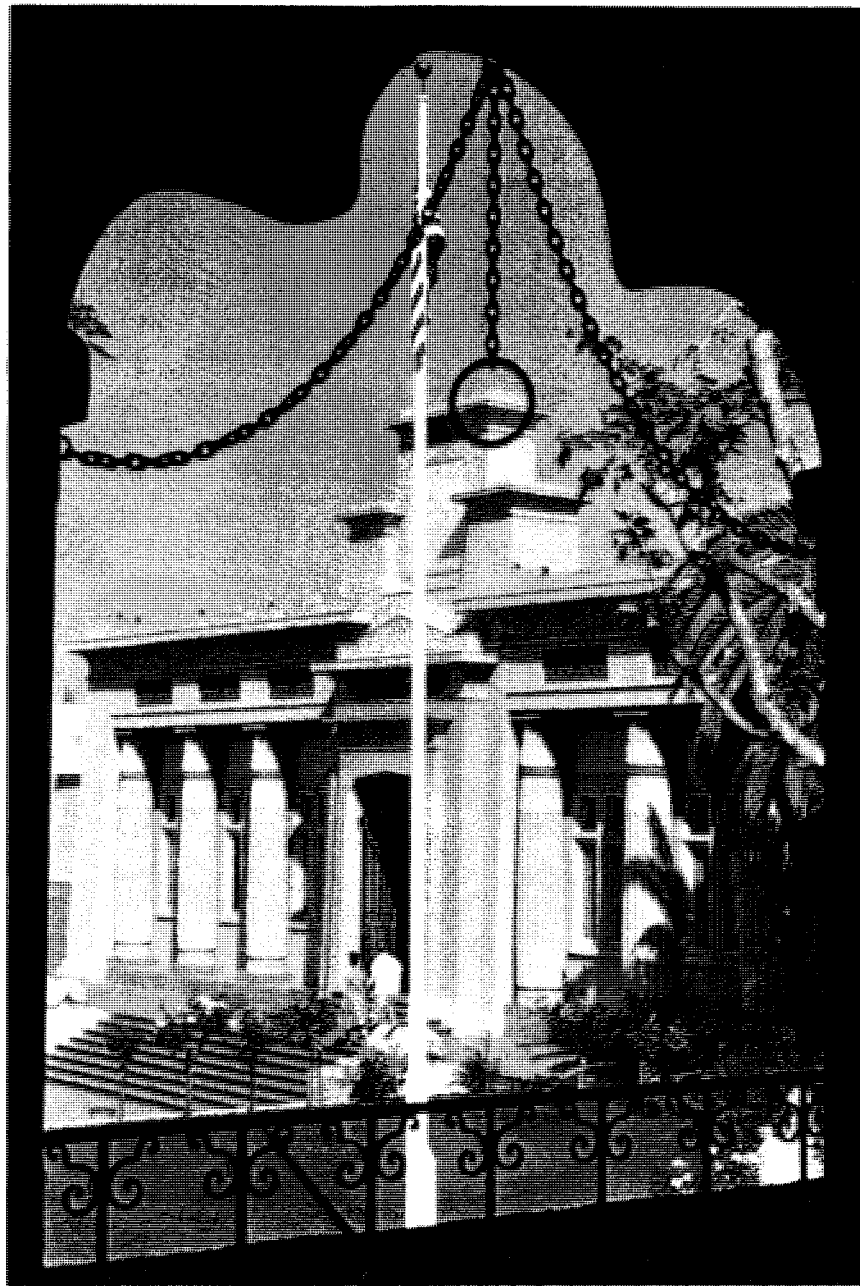
**The Incredible
Genie**

**My invisible
assistant.**

▽ △ ▽

Next Month:

**The Challenge
of Reality**





ROYAL YORK HOTEL

Reservations for the 1965 International Rosicrucian Convention Banquet must be in by July 15 if the BANQUET is included in your plans! All mail registrations close on this date. Registrations after July 15 can be made at the Royal York Hotel on the dates of the Convention itself. Here we repeat pertinent facts:

Reservations for the 1965 International Rosicrucian Convention Banquet must be in by July 15 if the BANQUET is included in your plans! All mail registrations close on this date. Registrations after July 15 can be made at the Royal York Hotel on the dates of the Convention itself. Here we repeat pertinent facts:

Convention Registration: \$9.00 each, members only.

Convention Banquet: \$5.00 per person. Nonmembers may attend, but all banquet reservations MUST be in by July 15.

Rose Ball: \$2.00 per person or \$3.00 per couple. Nonmembers may attend.

When making reservations, please refer to October, 1964, issue of the *Rosicrucian Digest* for registration forms. If not available, write for additional forms. Be sure to give us your name, address, key number, and the purpose of your remittance. Make remittances payable to AMORC FUNDS. Send to Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A.

Be sure to arrange for living accommodations. Write directly to the ROYAL YORK HOTEL, Toronto, Ontario, Canada, if you plan to stay there.

We hope to see you there!

Refunds, less one dollar, for all registrations not used, will be made upon request between August 8, 1965, and August 8, 1966.

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Priced modestly at \$7.95 (£2/16/11 sterling) for gold and \$4.40 (£1/11/6 sterling) for silver.

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At last, we offer a fraternal emblem to members of the Junior Order of Torchbearers, our leaders of tomorrow.

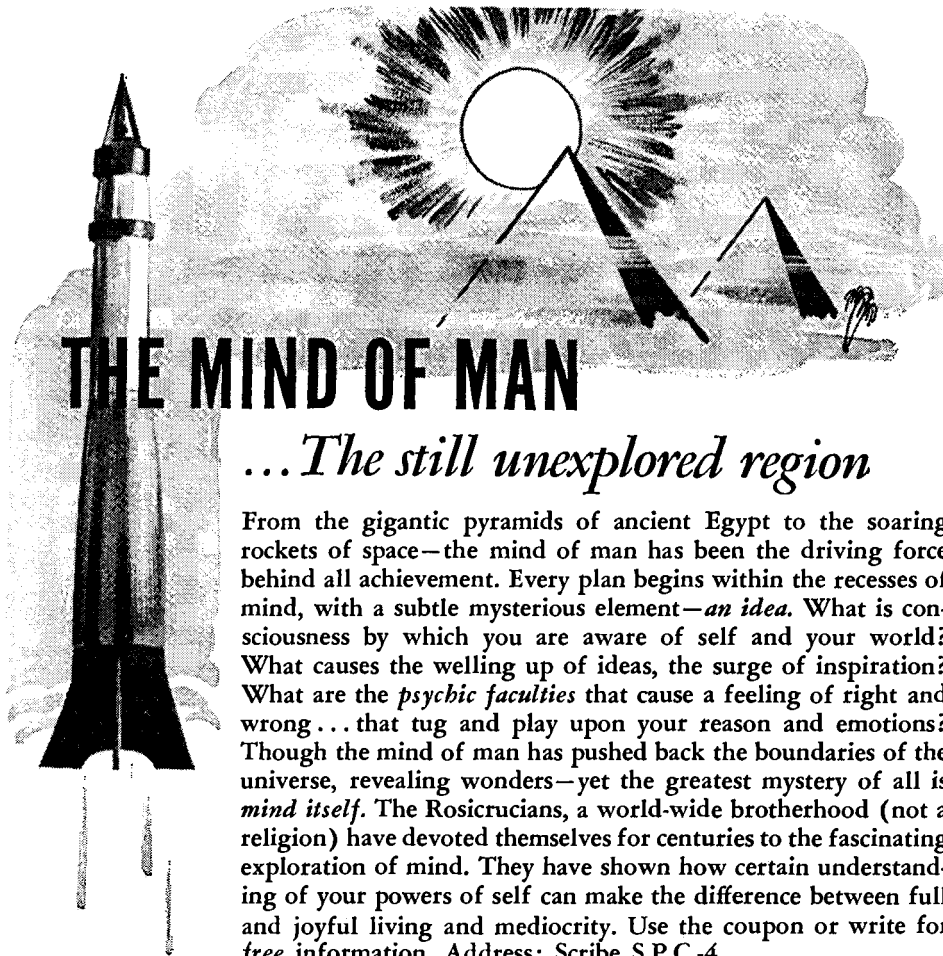
Here is an attractive but discreet fraternal emblem that can be worn with pride. It is designed in very good taste to command respect and identify the wearer.

It has a satin silver finish with the torch and flame enameled in blue and red, respectively. The pin, measuring $\frac{5}{8}$ ", is equipped with a safety catch. Priced economically at \$2.00 (14/4 sterling).

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The ROSICRUCIANS

(AMORC)

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Write today for a free copy of the *Mastery of Life*. It will point out the facts about you—your dormant powers of mind.

Scribe S.P.C.-4
Rosicrucian Order, AMORC
San Jose, California, U.S.A.

Gentlemen:

I am sincerely interested in the mysteries of mind and facts about self. Please send me a free copy of the *Mastery of Life*.

Name _____

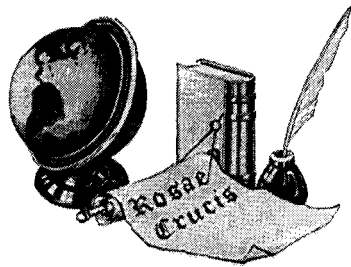
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ROSICRUCIAN DIGEST

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of

**THE ROSICRUCIAN ORDER
A M O R C**

Rosicrucian Park, San Jose, California 95114



COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER**

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

Address Scribe S. P. C.

Rosicrucian Order, AMORC
San Jose, California 95114, U. S. A.
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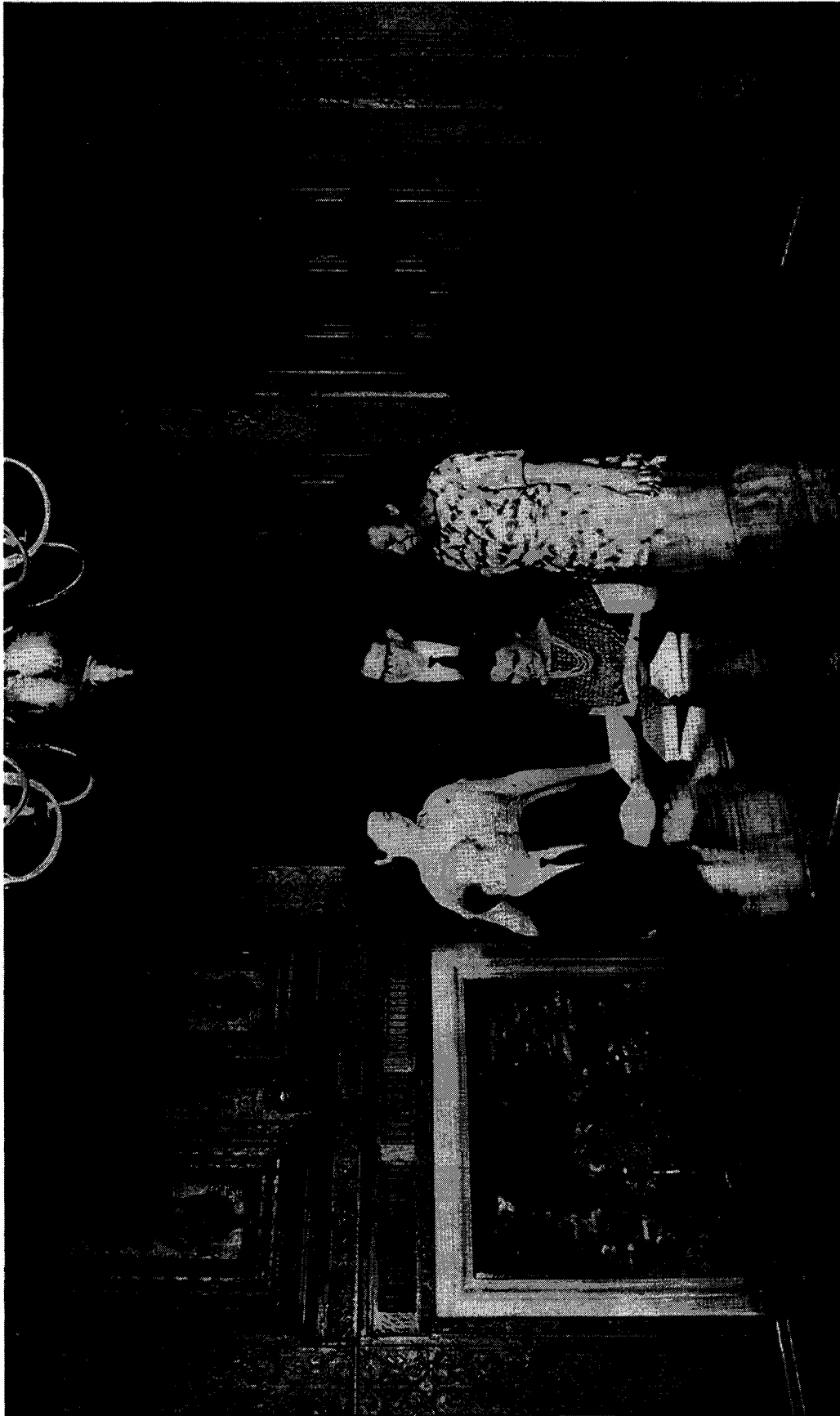
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No. 5

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(Photo by AMORC)

ROSICRUCIANS MEET IN HISTORIC CANONBURY TOWER

Frater Allan M. Campbell, Deputy Grand Master for Great Britain, discusses with fellow members some important aspects of the writings of the famed Rosicrucian, Sir Francis Bacon. Upon retiring from public life, Bacon spent most of his latter years experimenting and writing in these quarters.

THOUGHT OF THE MONTH

By THE IMPERATOR

CAN OTHERS PROBE OUR MINDS?

FREQUENTLY, there arise questions such as the following: "If telepathic communications, or the projection of thoughts, are possible, does this violate the privacy of mind? Is it possible that, should a projection be accomplished somehow by one not mystically inclined or prepared, he could probe into the innermost recesses of our thoughts and thereby attain esoteric and confidential information? Perhaps persons desiring this might have an unethical purpose in mind."

First, from the phenomenal point of view, that is, concerning the natural laws involved, anyone who has the capability can project or transmit thought from his mind to another who may be receptive in a psychic manner. It matters not the nature of the thought, that is, its context.

It is like the use of nuclear power. Such energy developed and directed, using natural laws, can be used either for constructive or destructive purposes. The development of the energy of thought and its radiation is the same regardless of motive. From this statement, however, it must not be presumed that everyone, therefore, can be a victim of the malicious and malevolent thoughts of others intentionally or otherwise directed.

Each human has, to use a homely expression, "a built-in defense mechanism." Our own conscience, our subconsciously acquired and accepted moral code mystically referred to as "the Guardian of the Threshold," will reject all thoughts which are counter to it. We *cannot* be dominated by any thoughts which are in opposition to our own innate accepted standard of what is right or good.

Psychologically our own subconscious with its dominant habitually established ideas is far stronger than any others that can be transplanted by the suggestion of another person through mental telepathy.

More simply put, our personality cannot be taken control of by the mind of another where the thoughts of such a person oppose what constitutes our own conscience. In hypnosis and under the influence of certain drugs as, for example, the injection of sodium pentothal, the will of the individual to resist is lessened. But even then it has been found that there are inhibitions on the part of the hypnotized or drugged individual in so far as the violation of his habitual intimate moral code is concerned.

It is possible at times for some individuals consciously or unconsciously to attune themselves with the minds of others who may not be aware of such contact at the time. Those persons whose minds are contacted may release surface thoughts to these others. Many persons have had the experience, which amazed them, of another individual at a distance relating something that they have thought about or were doing at a particular time. This might be said to be a probe of the minds of others.

Limitations

There are, however, certain very definite limitations to this kind of probing. If, for example, one has a certain knowledge which for some reason he wishes to keep confidential and which he would not voluntarily divulge indiscriminately, he cannot be so probed by the mental processes of others to do so. The individual having the thought he wishes to keep secret is protected again by the Guardian of the Threshold, his own subconscious inhibitions.

Our minds are not open doors to anyone who intentionally or otherwise may seek entrance. If we *will* to ourselves that we shall not thus be disturbed by anyone who might have the power of mentally contacting us, the necessary attunement is prevented. Our subconscious self-defense mechanism is put into effect, and the other person cannot

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penetrate the wall which we set up. One of the greatest fears amounting to terror among primitive peoples is that their mind, soul, or "spirit" can be possessed by another against their will. There are in what is called *sympathetic magic* many tribal rites by which certain individuals are thought to be able to take possession of the mind and personality of another at will. A certain class of individuals called witch doctors, or female witches, are thought to acquire or to have this power congenitally.

We have seen such persons and their rites in the bush both in East and South Africa. Even today in the most progressive of the African republics such as Nigeria, where excellent universities exist and where the government is making every effort to modernize and to expand education, the belief in witchcraft continues to have a strong hold on the minds of many persons.

All those who still believe in the supernatural powers of such individuals are not illiterate. In fact, many are educated, even having academic degrees. However, for many generations their families have been steeped in such superstitions. Legends and myths built up about the dark and mysterious deeds surrounding the activities of witch doctors have descended. It is simple for persons to imagine that certain things they cannot comprehend and that are, therefore, mysterious to them are the acts of those delving into witchcraft.

Moronic and uneducated persons often believe that they possess such powers. They consequently live and act in the traditional and legendary manner of those who practice black magic. Their behavior has a strong subjective influence on all persons with whom they associate.

In Colombo, Ceylon, I have watched the performance of a witch doctor. In fact, the exhibition of his rites was especially arranged for my benefit. With his chanting, incantations, and gyrations he brought about a sort of trance state for himself. Moreover, it was exceedingly difficult as a spectator not to be precipitated into a similar emotional and psychological state.

His intonations and the rhythmic motions of his body and hands had a kind of hypnotic effect upon the listeners and spectators. One's reason seemed to

be inhibited and the consciousness was placed in such a susceptible state as to accept unquestioningly suggestions made by the witch doctor. Thus, we can readily understand the difficulty persons who are reared in such environments have in freeing themselves from the beliefs associated with these magical practices.

Psychosomatic Reactions

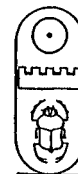
Many of the illnesses and misfortunes that befall persons in countries where witchcraft is prevalent are wholly psychologically induced. In fact, even death can be attributed to these practices. The victim by his belief comes to make a powerful suggestion to his own mind, or rather to accept the one that is given him. The reactions, then, are a psychosomatic result. The fear the victim has causes an exaggeration of his imagination. So the reality of what is actually observed comes to be intermingled with fancy.

It must be said that all witch doctors and shamans are not necessarily suffering from mental disorders. Some of them are clever and cunning, in fact, intelligent. They have learned certain psychological principles of playing upon the imagination and ignorance of their followers. As I have observed, some are masters in the application of suggestion.

Further, many have inherited by a form of initiatory rite from their predecessors a knowledge of herbalism, of simple chemistry, and the making of drugs which can induce hallucinations in their people. Consequently, the minds of these people are within certain limits open to the suggestions of the witch doctor. Later their victims are certain that what they relate of the experience was reality. They cannot differentiate between it and the suggestions implanted in their minds.

There is in the most modern "civilized" society of today a strong prevalence by many persons to give credence to black magic and its effects and other superstitions under the guise of religion. Even in Christianity we have, in its simplest form, many primitive and magical ideas.

Perhaps one of the best simple and forthright books for the dispelling of such beliefs and revealing how victims psychologically bring about the very



adverse conditions which they experience is the one written by Dr. H. Spencer Lewis entitled, *Mental Poisoning*.

The title is most appropriate. One hurt by black magic has really only poisoned his own mind by the belief which he attributes to the malevolent

powers of others. Though it is normally not our purpose to use this department to recommend books, the beneficial nature of this particular work in connection with this subject leads me to mention that it can be obtained through the Rosicrucian Supply Bureau, San Jose, California 95114.



PHONE TOPICS

for

JUNE • JULY • AUGUST

The popular phone messages by the Emperor are being extended for another period of three months. All the subjects are new. Changed each Monday at Noon (Pacific Time), topics for the week beginning Monday, June 7, and for each week thereafter are as follows:

God June 7	Truth July 12	Soul Personality August 16
Equality June 14	Mastership July 19	Echo of the Past August 23
Friendship June 21	Purpose July 26	Pulling Aside the Veil August 30
Mysticism June 28	Immortality August 2	
Meditation July 5	Initiation August 9	

These specially prepared messages by the Emperor are one-way transmissions. When you dial the number, you will be able to *listen* only. The length of each message is approximately two minutes.* The nature of the message is inspirational, informative, and practical. We suggest that this service be used for its personal contact value whenever you would like an uplifting message, practical help, or a suggestion regarding your studies.

Call San Jose, California, 295-0330. For Long Distance Direct Dialing, use Area Code 408.

* Call your local telephone office regarding low rates on Sundays and evenings. For example, calls anywhere in the continental United States (except Alaska) may be made for \$1 (up to 3 minutes) all day Sunday and on weekdays out of state between 8 p.m. and 4:30 a.m.

Donations to the above program are welcome. Make remittances payable to AMORC FUNDS. Send to AMORC, San Jose, California 95114, U. S. A.

**The
Rosicrucian
Digest
May
1965**

EVERYONE with whom I discussed the matter had at one time or another experienced this outlandish genie in action. It had actually reached out a hand and helped—seldom in a way that was obvious, almost always considered to be just a happy coincidence.

Yet ninety-nine people out of a hundred do not believe such a force even exists. It is too fantastic—like something out of Arabian Nights. When it sits up and lends you a hand in your work, though, how can anyone doubt it?

In my case, however, the genie stuck its little nose out so often that I became aware of it; so I put it to work! I wrote the following report so that others more gifted may ferret out its laws and explore its idiosyncrasies of operation. I am letting the report stand essentially as I wrote it, for fear that in rewriting it I might omit something vivid to me at the time but a little dim now.

The Report

For better than ten years now, I have been using a psionic (parapsychological, psychic, or what have you) phenomenon in my work. It speeds it up to such a degree that I have been impelled to bring it under some measure of control in spite of its frustrating evasiveness. One factor stands out dramatically: It is not mind over matter as many might think. It cannot possibly be a function of the mind. It is even stranger.

I was forty-eight when I was discharged from the army in 1946, and I found it hard to get a job because of my age. After two years, I accepted one as “vault custodian”—a glorified filing clerk—with muscles.

A large part of my job was returning invoices to binders from which they had been removed. In flipping the pages to the approximate place where an invoice was to be reinserted, I discovered the pages separating at the exact place I wanted more frequently than chance would dictate. In fact, it happened so consistently that I came to depend upon it, and whenever it didn't occur, I questioned whether I had the right place.

I considered the possibility of static electricity which might cause adjacent invoices to repel one another when one was withdrawn, but I was assured that such a charge, if formed, would not last

HERWART ENST

The Incredible Genie

My Invisible Assistant

long. (Some invoices are held out for weeks.)

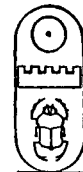
I considered mechanical separation, but I had to throw that out because it worked just as well with invoices that had never been in the binder. One after another every possible scientifically approved explanation was eliminated, and only telekinesis, mind over matter, was left. I was fascinated, but in this twilight zone of knowledge, it is easy to fool oneself. I determined to get better control over it since it was proving so useful. The result? I had to throw telekinesis into the scrap heap with the rest of the possible explanations.

It couldn't be my mind acting on the invoices because when I concentrated, or even so much as thought about the process, it wouldn't work at all—like stepping on the starter of a car when the battery is completely dead. But if I became disgusted and said to myself, “the heck with it,” and flipped the pages, it worked again with unfailing perfection—even when I wasn't looking at the binder!

Static Electricity?

It was the glimpses of the pages curving away from each other that caused me to think of static electrical charges. When flipping them, if I grasped more than I needed, the unwanted pages slid back. When I failed to grasp enough, the necessary pages curled up after my hand. Or so it seemed. How can you study something if the phenomenon simply refuses to occur if you so much as think about it? If it were not for the fact that it made my work so much easier and faster, I would have consigned the whole business to the nether regions and forgotten about it.

When I deliberately squelched the thing, my work output slowed down to



such a degree that it was like creeping after whizzing along at sixty miles an hour. Even though it was aggravatingly temperamental, it increased my work so much that I had to keep it working as much as I could. Since thinking about it stopped it, I tried to keep my mind off it, but fifteen in a row was the limit before thinking about it would intervene and the phenomenon would simply cease to exist. For better than ten years, I have wrestled with this frustrating, provoking, infuriating and intriguing will-o'-the-wisp.

Modicum of Control

Within the past six months, I have become aware of something new and even have achieved a modicum of control. Here is where communication breaks down. Those who have had a similar experience may carry this to a point where a firm foundation of knowledge can be laid down. So far it has only been something a few researchers tickle with a feather to see if it will move.

Those who have had no psionic experience at all and feel that there is no such thing will think this nothing but a fantastic pack of lies. What I am going to say will be the truth, expressed as clearly as I am able, but what my words will be interpreted to mean will not be what I intend them to mean.

As I said, I became aware of something new. I became aware of a feeling or sensation which accompanied or immediately preceded the phenomenon, without which it did not seem to occur. It was neither mental nor physical, and I know of no way in which to describe it. It had the characteristics of faith and conviction, but not as ordinarily thought of.

You knew it was going to happen—no thinking or will power involved. None whatsoever. You might say it was an acceptance or a complete relinquishment of directing. Or an empty waiting. There was also a very faint physical sensation, felt (of all the weird and improbable places) in the stomach!

I have found that it can be controlled. Within the last few months, I have achieved a small measure of control in that I can, sometimes, but not always, deliberately turn on the sensation. I do not know how I do it; I cannot define

it even to myself, but when I succeed, it takes no more effort than directing the attention to something. Then the phenomenon will occur and continue as long as I can refrain from thinking about whether it will work or not.

It is impossible to be more precise because all this can be studied only by a wisp of attention. Anything beyond that destroys it utterly. Put full attention on it, and there is nothing there. Absolutely nothing at all. At least, that is my experience.

It seems to be in the nature of things that the more impalpable and imperceptible a force is, the greater its power. Compare the power of a chemical reaction to that of an atomic one. How great, then, may be the power of this preposterous thing when fully exercised? Perhaps there are evidences of its action all around us—attributed to something else, as the effects of bacterial action were until the microscope revealed their ubiquitous existence.

If, as I suspect, research in these matters is conducted on the premise that it is a function of the mind or the result of an act of thinking or mental concentration; then it will necessarily fall flat and produce no dependable knowledge whatsoever. This may be why there is so little progress in research in parapsychology.

A thought occurs to me. Skepticism is the policeman of scientific research, guarding it against wishful thinking. All our thinking in this scientific age is in some degree infected by it. Mine is. It may be that it is this inherent skepticism and not the thinking itself that stops the phenomenon.

My hypothesis can best be illustrated by an analogy. When the captain of a vessel wants to slow his ship down, he telegraphs that message to the engine room. The engineer, then, not the captain himself, slows the ship. The mind seems to be the captain of this mysterious psionic ship of ours. It can only signal what is to be done. It cannot do it itself, nor determine *how*, only *what* is to be done. Who the engineer is who executes the action is anybody's guess.

Perhaps there is an all-pervading field of intelligence and power upon which we can draw—an intelligent energy completely lacking in self-determina-

tion. Whatever it is, it exists and is useful, and because it exists, it deserves intelligent investigation and study.

Afterthought

Since the above was written, the world has been astonished by a report that Russia has ordered intensive research in parapsychology (incidentally the same phase that is the subject of my experience). Whatever caused this decision must have been considerably more striking than merely having a book open at the wanted page.

Just as there are people with abnormal abilities of all kinds, may there not also be people with abnormal ability in producing parapsychological effects? Did the Russians stumble across someone like that? A subsequent report had it that they were really not very much

interested. But, in light of their past performance, isn't that exactly the impression they would strive for *if* what they were engaged in was promising dynamic possibilities?

If there are such psionically gifted people in Russia, then there must also be as many in the Western world. Anyone so gifted would be forced to hide it, for if he did not, an implacable host of "authorities" would descend upon him with a singleminded determination to prove him a charlatan.

It seems to me that we should search out these people and treat them with decency and respect while we probe honestly for this thing which seems to be as difficult to pin down and evaluate as the components of an atom. Its power, when properly harnessed, may be fabulous.



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.

June: The personality for the month of June is Haile Selassie, Emperor of Ethiopia.

The code word is TOLL

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



LEONID ILYICH
BREZHNEV

August:
The personality for the month of August will be Leonid Ilyich Brezhnev, Secretary, Communist Party, U. S. S. R.

The code word will be GRANT



HAILE SELASSIE



STANLEY M. GARN,
CHAIRMAN, Department of Growth and Genetics
Fels Research Institute
and Professor of Anthropology

The Sciences Are Humanities

IT IS LAMENTABLY COMMON, these label-loaded days, to see references to "the sciences *and* the humanities" as if the two were mutually exclusive, or in conflict one against the other. Considering the unity of human knowledge, it is difficult to understand how the distinction is actually made. Where do the humanities end and the sciences begin? Why are the sciences *not* humanities?

We know much now about ancient Greece and classical Rome. We know about their civilizations in part through written documents of history and in part through the efforts of classical archaeologists. Can we make operational distinctions between knowledge gained from the page and knowledge acquired by the spade? Was the Rosetta stone part of the humanities before it provided the key to the hieroglyphs, and part of the sciences after?

Consider the pervasive human interest in the origin of man and the origins of life on earth. Given this abiding interest, which has stimulated so much folklore and occupied so much of religion, were Charles Darwin's contributions necessarily less to the arts and letters than they were to the sciences? Is the prehistory of man less relevant to broad education than man's more recent and equally ephemeral history? Is the evidence for ongoing evolution of contemporary man of concern only to scientists?

The sciences, as we know them now, had their origins in philosophy, as man speculated about the nature of the world and the behavior of man. Chemistry was once taught under philosophy,

and physics was too. In some universities psychology and philosophy are bedded together still. Now that we know about conditioned reflexes, about imprinting, and about the sources of anxiety, is this behavioral knowledge suddenly apart from the interests of the educated man? Are the "insights" of the novelists (often borrowed from the behavioral sciences these days) either purer or better because they were gained neither by carefully designed questionnaire nor by directed interview?

We know now why many smells smell and why some tastes taste. We know why the red apple falls and how the blue sea gull soars. We understand the rainbow after the quiet rain, the meaning of the black solar eclipse, and the cause of the rushing tornado. We have begun to learn why the swallows migrate, and we know what makes the leaves turn orange and red and brown. Is such knowledge of sight and sound and taste and smell knowledge apart once quantification and understanding replace sheer admiration and simple untutored awe? Are the findings of science part of the humanities when described by a philosopher of science but not part of the humanities when they are in their original form?

Now I agree with those who find the bright advances of science too often converted into mere technology and technology too soon to ultimate ugly ends. But what of the creative arts of word and picture so lavishly bestowed upon advertising for a "creamier" deodorant or a "softer" toilet tissue? What about a symphony orchestra playing a soaring hymn to this year's fish-backed juggernaut? Scientific discoveries have been used to extend the range of banality, the extent of ugliness, and the imminence of death. And how cunningly Nietzsche and Wagner were used by Hitler's propagandists, and with what patriotism have we been written away and trumpeted away to war.

One Culture, Indivisible

There was once a time when the sciences and the humanities were correctly and properly viewed as but one. Mechanics gave new insight into the repetitive beauty of the universe. Exploration opened new wonders for man to span. Men gazed at the planets and idly dreamed of visiting them. Men

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sought to explain the ferns locked in Pennsylvania coal, the long parallel scratches on New Hampshire rocks, and the meteors flaming through the autumn skies. Have we hurt poetic feelings by reaching to the moon instead of just writing about it? Have we upset the humanities by building laboratories as well as libraries? Or are the sciences as we know them simply the contemporary approach to vast new areas of understanding the new humanities of our day and age?

I for one cannot discern where the sciences properly begin and where the humanities exactly end. Nor can I see that we can ever teach one and not the other. I cannot comprehend an educational system that happily allows students to know ever so much about Chaucer, and nothing of their own bodies. Nor can I admire systems of technical education that give every honored place to thermodynamics and none to Karl Philipp Emanuel Bach. The real phenomenon of Teilhard is that his influence upon religion stems from his knowledge of paleontology.

Who first wrote about the sciences *and* the humanities? Who first gave this distinction academic standing? How narrow he was, how limited, how uneducated to believe that human knowledge and human experience could be stuffed into separate trunks. How unscientific such a distinction was. And how untrue to the meaning of the humanities.



WOODBLOCK PRINTS OF ISAKU NAKAGAWA

Throughout May and until June 13, Isaku Nakagawa's color woodblocks are to be on display in the Rosicrucian Art Gallery. A native of Kyoto, Japan, Mr. Nakagawa is at present in the United States as a cultural missionary to promote a better artistic understanding of his country. He has already achieved international recognition for his art through his exhibits in Paris, London, Madrid, and America. His composition *The Blind Multitude* is now being shown in Rome.

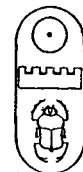
Rose-Croix University Begins

Something for Everyone!

On June 21 will begin the first of three exciting one-week courses of the Summer Study Program. There is still time to register for one, two, or three weeks of unique and fascinating study.

Without previous academic training you may enjoy such courses as *Psychology and Mysticism of Color*, *Writings of the Rosicrucians*, *Wisdom of the Ancients*, *Sculpture*, *Marvels of Heredity*, *Music Therapy*, and a host of equally attractive subjects.

As part of our 50th Anniversary Celebration there will be added features such as Degree Classes, Temple Ritual, a Forum by the Emperor, and a general panel discussion. If you have not yet received your Rose-Croix program for 1965, write to the Registrar, Rose-Croix University, AMORC, San Jose, California 95114, and ask for the Summer Study Program. Courses begin June 21, June 28, and July 5.



OGLETHORPE UNIVERSITY'S CRYPT OF CIVILIZATION

CLUNY MACPHERSON, F. R. C.

Sealed with appropriate ceremony on May 25, 1940, and marked for opening in the year 8113, the now-famous vault on the campus of Oglethorpe University, Atlanta, Georgia, was designed to inform the man of the future of today's creative activity.

The project was inspired by Dr. Thornwell Jacobs, president of Oglethorpe University, and was carried out by Dr. T. K. Peters, archeologist and world traveler, who microfilmed and preserved in cylinders of pyrex, asbestos, and stainless steel some 960,000 pages of reading matter. Among the material thus to be preserved for the world of many tomorrows away were all the books of Dr. H. Spencer Lewis, together with a complete résumé of the Rosicrucian Order, AMORC's, philosophical teachings.

According to Dr. Peters, now associated with the Art Museum and Gallery, Westport, California, "every phase of life in the world," including important books and dictionaries, was made a part of the cache. Even a machine capable of serving as a "Rosetta Stone" in the reconstruction of the English language was included.

Public Relations Department, Oglethorpe University



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The Cosmos and Numbers

MATHEMATICS in some form has always provided man with the main tool of his investigation into the nature of the universe. He finds that his realizations of the world are most conveniently expressed in terms of numbers and that the greater Mind created in mathematical forms. The ancients summed the situation up in the phrase, "God geometrizes."

Geometry rather than algebra or trigonometry is explained by the fact that antique science seems not to have been acquainted with these methods of manipulating numbers, which were developed only a few centuries ago. As a consequence, natural laws, which today would usually be summarized briefly in an algebraic equation, were of necessity conveyed through the medium of geometrical designs—squares, triangles, and circles.

The philosophies of Pythagoras and Plato were fundamentally geometric in expression despite the association of the Pythagorean system with numbers in common and learned speech. Pythagorean numbers were geometric rather than arithmetical. Down to the time of Pope and Dryden, poetry as well as geometry was included with the idea of numbers. "I lisp'd in numbers, and the numbers came."

Rhyme is a relatively recent feature of verse and is fundamentally distinguished from prose by metre and cadence only, alliteration being a supplementary artifice not essential to metrical expression. Shattering as the idea may appear to esthetes, poetry has a mathematical foundation by virtue of which it achieves sonic harmony with a mathematical universe.

Mathematics in man's understanding links the universe into a coherent whole, and its wonders are expressed with

equal felicity in the laws of Euclid and the inspiring verses of Akhnaton:

The Splendour of Aton

*Thy dawning is beautiful in the horizon of heaven,
O living Aton, Beginning of life!
When thou risest in the eastern horizon of heaven,
Thou fillest every land with thy beauty;
For thou are beautiful, great, glittering, high over the earth;
Thy rays, they encompass the lands, even all thou hast made.
Thou art Re, and thou hast carried them all away captive;
Thou bindest them by thy love.
Though thou art on high, thy footprints are the day.*

Music, too, comes within the category of mathematics, and the Pythagorean school was based on the study of harmonic frequencies. Plucking taut strings of unequal length, the philosophers of the period derived both the fundamental principles of physics and the laws of harmony in the composition and expression of music.

In Plato's ideal of education, an exact knowledge of geometry was equated with the study of music and verse forms for a proper approach to a search for eternal truth. From other sources, it is possible to determine mathematical proportion as a fundamental ingredient in contemporary expressions of architecture and sculpture which have never surpassed.

Against this background of ordered number, Plato's central philosophy treats of "patterns," a reflection of geometrical thought—ideal abstractions of pure number, contrasted with factual counterparts in the world of the senses,

which invariably fall short of the ideal pattern which they are unable to convey to the beholder because of the shortcomings of the human senses.

Inherent in Plato's thought is the assumption that for every form provided in divine geometry, a physical counterpart somewhere exists, however imperfectly: If one is found, the other must be sought to implement fully the preception of the subject in the round. One may, therefore, inspect some object apparent to the senses and then endeavor to extract the divine form inherent in all objects of this particular character.

Or he may establish the existence of a divine form first and subsequently search for those objects conforming to its essence and principles so far as the human senses can apprehend them. Thus the sources from which inductive and deductive reasoning emerge.

Technique of Modern Science

Substitution of algebra and trigonometry for geometry as the basic tools of modern research has tended to obscure the fact that the technique of modern science is no different from the basic approaches of Plato's day. This is particularly marked in the fields of chemistry and nuclear physics where notions are so highly abstract that they often have no name at all. A lifetime might well elapse between the formulation of a law in terms of pure mathematics and the discovery of some object in nature conforming to the mathematical symbol predicting its existence.

In chemistry, equations can be formed at random or in planned sequence to show the theoretical combinations of all known elements and their derivatives. Laboratory work, then, is largely a matter of determining whether

**TURN BACK THE CENTURIES!
JOURNEY WITH US TO ANCIENT EGYPT**

A breathtaking adventure awaits Rosicrucian members and their families who join the European-Egyptian Tour on October 14. Three memorable weeks! Visits to historic landmarks with magnificent scenery and exotic events, not to mention Rosicrucian companionship and memories to be treasured for a lifetime. Tour departs New York. Takes in London, Zurich, Basle, Rome, Athens, and Egypt. Write for free information to: Egyptian Tour, AMORC, San Jose, California 95114, U. S. A.



they can be realized in fact and by what techniques, if at all.

Physics becomes even more abstract in its presentation of thought as ideal patterns. Einstein's "atomic" equation is a classic example: $e=mc^2$, where "e" is energy; "m", mass; and "c²", the speed of light multiplied by itself. In reducing this simple piece of algebra to its counterparts, man has discovered that one small quantity of mass can be made to yield vast amounts of energy, and both energy and mass are apparent to the senses or readily inferred by behavior apparent to the senses.

Light, too, can be seen, and its speed to some degree comprehended, but the last component in this equation—that relating to the speed of light multiplied by itself—has produced no counterpart to observational science. So far as the world of the senses is concerned, the universe is confined within certain ultimate barriers. At a temperature of absolute zero, for example, all molecular motion ceases and further existence and behavior of matter and energy become unpredictable.

The speed of light is the utmost degree of velocity which can be attained as an observable phenomenon and, by virtue of this circumstance, is itself an ultimate barrier. Any mathematical presentation even doubling or trebling such an ultimate reality is incomprehensible in terms of perceptible phenomena, and nothing corresponding to

the speed of light squared has presented itself within the generally accepted limits of scientific reference.

It might be argued that the detonation of fission and fusion atomic warheads is a sufficient demonstration; but it must be remembered that algebra from its own nature contains possible sources of internal error and no single symbol can be accepted as finally valid until a corresponding natural phenomenon has been isolated and identified with it.

In the light of such considerations, Einstein's equation, $e=mc^2$, cannot be fully accepted until c^2 has been demonstrated pragmatically; and from the limiting character of the speed of light, no such pragmatic object or force can be isolated or postulated through conventional scientific media.

Faced with the same problem some three thousand years ago, the solution proposed by Akhnaton still stands: The *speed* of light may be equated with the *source* of light, the solar disc, and accepted as the ultimate possible limit of observation to which human sensory organs can attain. Behind and sustaining these ultimate sensory forces, it must be assumed that inconceivably greater forces exist, accessible only as Platonic forms to which the pragmatic equivalent is the entire universe of creation!

In *divine mathematics*, c^2 becomes the symbol of ultimate godhead.



NEW ROSICRUCIAN TEMPLE IN GERMANY

THE NEW TEMPLE of the Jakob Boehme Pronaos, Bremen, Germany, was dedicated January 16, with distinguished guests joining the enthusiastic members of the pronaos. Frater Werner Robert Kron, of the German Grand Lodge in Baden-Baden, represented the Supreme Grand Lodge; Grand Councilor, Dr. Carl-August Pauly, came from Hamburg. The Im-

perator sent a message of congratulation. The Master is Frater Walter Voigtländer. Messages of encouragement, flowers, and congratulations came from sister groups in Zurich, Hannover, Frankfurt, Munich, Salzburg, Nurnberg, and Hamburg.

Jakob Boehme Pronaos also has issued its very first bulletin. Its six pages are neatly arranged and present news of the pronaos, with announcements and information—a very attractive presentation.

*The
Rosicrucian
Digest
May
1965*

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

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



MY ATTENTION WAS attracted recently by an official pamphlet published in Philadelphia describing some of its beauties and sights. In this booklet which deals with pleasant and surprising things to be found and seen in and around Philadelphia, we find a section devoted to the famous Fairmount Park and the Wissahickon Valley which has been famous and popular in histories of Pennsylvania for many years.

In the section dealing with Fairmount Park and the Wissahickon Valley, we find the reader being advised to journey to a section of that district once occupied by the early Rosicrucians who arrived in Philadelphia in 1693-4 from Europe. Quoting from the booklet, we read the following:

"We pass a stream in its dell, then rise and fall to a picnic ground near a little bridge. Left is the *Hermit's Glen*, and the *Hermit's Lane* leads up beside the great Henry Avenue bridge to a road. Take this left past the *Hermitage Estate* building (left). Just beyond these, a little path takes us down again, and in a minute we are at the *Hermit's Spring* (now piped away).

"Far back in April, 1694, a band of 40 men entered the hamlet of German-town. They were Rosicrucian mystics, led by John Kelpius, who settled on 'the Ridge,' cleared it, and erected a forest tabernacle 40 feet square. . . . On

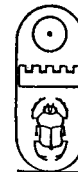
*On September 9, 1961, through the efforts of the Supreme Grand Lodge of AMORC and with the cooperation of Grand Lodge members in the eastern United States, a granite marker in memory of Johannes Kelpius was erected before the cave in Fairmount Park. At the unveiling, Grand Councilor of AMORC, Frater Joseph J. Weed, delivered a dedication address in the presence of representatives of the Governor of Pennsylvania and the Mayor of Philadelphia. Also in the party were Edna B. Cowan, Master, Allentown Chapter; Edwin F. Hoffman, Master, Benjamin Franklin Lodge, Philadelphia; O. D. Huffstutler, Chairman of the Johannes Kelpius Memorial Fund; and Dr. John Palo, Master, and Kay Sullivan, Secretary, New York City Lodge.—EDITOR

First Rosicrucians in America

the roof was an observatory (first in Pennsylvania) where unceasing watch was kept. To our right is the natural cave* that Kelpius enlarged and occupied for contemplation and prayer the rest of his days. They were 'impelled to live apart—prepared for some immediate and strange revelation—only to be imparted in the silence of the wilderness.'

"In the meantime, they tilled an herb garden, healed the sick, and made horoscopes all without charge, instructed children, tried to convert the Indians and to unite the churches. An angel apparition appeared to them twice; they waited the rest of their lives for the final drama, which was a tragedy. When Kelpius was attacked by consumption and passed away, the colony drifted apart and disappeared. This is the valley they frequented."

Many newspaper articles and historical pamphlets issued in Pennsylvania, and particularly in Philadelphia, in the last fifty years have made very definite and pleasant references to the



work and success achieved by the early Rosicrucians. They left Europe in 1693 under a plan originally outlined by Sir Francis Bacon and came to America purposely and deliberately to introduce the first form of Rosicrucian philosophy there.

In and around Philadelphia, these early Rosicrucians established some of the first fundamental landmarks of America. They introduced and maintained the first free public, nonsectarian Sunday School about sixteen years before Europe even introduced such a form of Sunday School in its countries.

These early Rosicrucians also established the first botanical gardens for scientific research and the first astronomical observatory. They built the first paper mills and the first great organ. Because of their ability to disseminate knowledge in various languages and to issue it in printed form, they were responsible for some of the first printed pamphlets in America.

Activities

One of the activities of these early Rosicrucians was similar to what the Rosicrucians of today are doing; namely, the free and liberal support and assistance to churches of various denominations. Inasmuch as the Rosicrucians were not a religious organization nor a sectarian body of a distinct nature, they were free then, as they always had been and are today, to sponsor the good work being done by all of the churches in behalf of humanity.

In the days when these Rosicrucians first came to America, the Quakers and other settlers had not established any definite "meeting houses." There were really no churches of any denomination. The Rosicrucians, therefore, without bias or prejudice, helped these various denominations to erect and maintain meeting places and to carry on their work.

It is interesting in this regard to note the statements by the Swedish people of America in an official book issued in connection with their Tercentenary Convention held in Philadelphia. Many articles in this book were contributed by eminent Swedish historians.

In one article, the author takes opportunity to express his appreciation for

the great help given to the Swedish people in the year 1700 by those early Rosicrucians. It seems from all the historical records, both Rosicrucian and non-Rosicrucian, that the Swedish residents of Philadelphia desired to have a large and beautiful church of their own. Rosicrucians living in the same city were particularly able to assist in building this church and establishing it in many distinctive ways.

For instance, the Rosicrucians are credited with having provided the church with its organ and also with its first choir, which they trained and conducted. It is said in other records that there is in this old Swedish church called *Gloria Dei* a buried casket or vault containing some early Rosicrucian records and records of appreciation for what the Rosicrucians had done in helping to establish the church.

On the first Sunday after Trinity in the year 1700 when this new church *Gloria Dei* was dedicated, with the Reverend Eric Biorck, Swedish missionary, in attendance as the minister and with William Penn and John Markham present, the Rosicrucians assisted in conducting the dedication by providing special music.

In this book issued by the officials of the Swedish celebration, reference is made to the fact that on the occasion of this dedication of the beautiful church "Johan Kelpius and his band of Rosicrucians were present."

The Rosicrucian Order of today has always been proud of the fact that it has assisted churches of various denominations in their great work, and that this age-old attitude of tolerance and lack of sectarian bias was made manifest by the first Rosicrucians so early in American history.

Probably this attitude on the part of the Rosicrucians toward the Swedish people in their early settlement of parts of the eastern coast of the United States is responsible for the continued growth and development of Rosicrucian philosophy in the Scandinavian countries today and is why those countries always have representation in the International Rosicrucian Conventions held in Europe and here in the United States.

Rosicrucian Digest, November, 1938

Golden Anniversary



1694

A group of Rosicrucians, under the leadership of Johannes Kelpius, fleeing religious intolerance in Europe, settled in Pennsylvania in the year 1694. Kelpius frequently used this cave, now a part of Fairmount Park, Philadelphia, for meditation.

COMMEMORATING . . .

THE fiftieth anniversary of the re-establishment of the Rosicrucian Order in the Americas. Fifty years ago, May, 1915, in New York City, a small group of men and women, under the direction of Dr. H. Spencer Lewis, assembled to inaugurate the second cycle of the Rosicrucian Order in America. More than two hundred years earlier, Rosicrucians coming from Europe had established the first cycle of the Order in the land which became the United States.

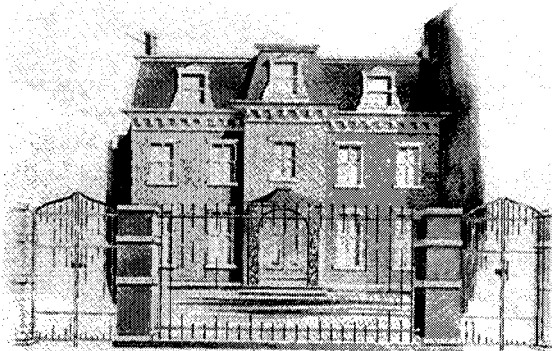


In Ephrata, Pennsylvania, in the early eighteenth century, this settlement of Rosicrucians and mystics was established. Shown is the saal, or temple, and one of the dormitories.

----- SECOND CYCLE IN THE AMERICAS -----

1915

One of the first edifices occupied by the Supreme Grand Lodge of the Rosicrucian Order, MORC, for the second cycle shortly after its inauguration in New York City.



1965

Partial view of Rosicrucian Park today and its extensive complex of buildings which perpetuate the traditions and propagate the work of the Rosicrucian Order throughout its far-flung international jurisdiction.



Consecrated to Truth and Dedicated

On each side are shown sketches, copies, portraits, and photographs of a few of the celebrated personages through the centuries who personal enlightenment and contributions to the



Pharaoh Akhnaton (1375-1358 B.C.), traditional Grand Master of the Ancient Egyptian Brotherhood, whose concepts have been honored in the Rosicrucian Order, AMORC.

1915



An artist's impression of the legendary Christian Rosenkreuz of the fourteenth century. One of the many great Rosicrucian masters and teachers, who bore the symbolic name or its abbreviation—C.R.C.



Theophrastus Bombastus von Hohenheim Paracelsus) c.1493-1541, famed Swiss physician, alchemist, and Rosicrucian, who combated the ignorance of his time.



Michael Maier (1568-1622), physician, philosopher, and Grand Master of the German Rosicrucians. He visited England and met Robert Fludd, prominent English Rosicrucian.



*Emilio Captes Wilson
Ewald Krepples Dani
John D. Little AMORC
Dimitry Ivanovich
Carl Hugh C. Rogin, Lem.*

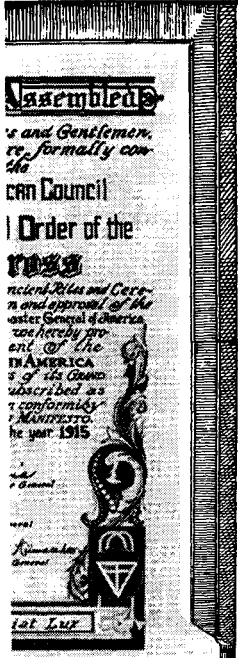
Manifesto issued and signed on the occasion of the first meeting of the American Supreme Council of the AMORC in New York City, April 1, 1915.



AMORC's first convention in America was held in Pittsburgh, Pennsylvania during the week of August 2, 1917. Supreme officers as well as delegates from all states, attended.

Every Rosicrucian

sciences, and literature have made possible advancement of the Rosicrucian Order, I.R.C. What it has achieved today is but a session of their efforts.



*Mrs. Rose Williams
John Quinn
Caroline H. March-Willie
S. J. Morfitt
Julia Seton*

is the first official document prepared for the Rosicrucian Order for its second cycle of existence in America.

H. Spencer Lewis, Imperator, shown in his office at the Supreme Grand Temple in New York City the year 1918.



1965



Sir Francis Bacon (1561-1626), Baron Verulam, Viscount St. Albans, English philosopher, statesman, Imperator of the Rosicrucian Order.



Robert Fludd (1574-1637), English physician, alchemist, and ardent exponent of the Rosicrucian philosophy.



Johannes Kelpius, who on June 24, 1694, headed a band of the first Rosicrucians to settle in America. They disembarked in what is now the city of Philadelphia.



Dr. H. Spencer Lewis (1883-1939), author, philosopher, Imperator of the Rosicrucian Order, AMORC, in its second cycle in America.

A Light Spread Th

Countries in Which Chartered Grand Lodges or Subordinate Bodies Exist

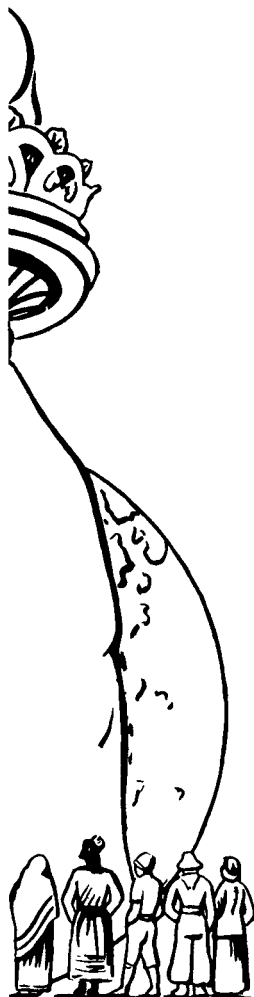
ARGENTINA	INDIA
AUSTRALIA	ISRAEL
AUSTRIA	ITALY
BARBADOS	IVORY COAST, THE REPUBLIC
BELGIUM	OF THE
BRAZIL	JAMAICA
BRITISH GUIANA	LEBANON
CAMEROUN	MADAGASCAR
CANADA	MALAYA
CEYLON	MEXICO
CHILE	MOROCCO
COLOMBIA	NETHERLANDS WEST INDIES
CONGO, REPUBLIC OF THE	NEW ZEALAND
(LEOPOLDVILLE)	NICARAGUA
CONGO, THE REPUBLIC	NIGERIA
OF THE (BRAZZAVILLE)	PANAMA
CUBA	PERU
DAHOMY	REUNION (Bourbon) ISLAND
DENMARK AND NORWAY	RHODESIA, SOUTHERN
DOMINICAN REPUBLIC	SENEGAL
ECUADOR	SIERRA LEONE
EGYPT	SOUTH AFRICA
EL SALVADOR	SURINAME
ENGLAND	SWEDEN
FRANCE	SWITZERLAND
GERMANY	TCHAD
GHANA	TOGO, Republic of
GRENADA	TRINIDAD-TOBAGO
GUATEMALA	UNITED STATES
HAITI	URUGUAY
HOLLAND	VENEZUELA
HONDURAS	WALES



ATTEND THE GOLDEN ANNIVERSARY CON

throughout the World

Other Countries in Which There Are Rosicrucian Members



AFRICA:

Algeria
Angola
Ethiopia
Gambia
Kenya
Liberia
Libya
Mozambique
Niger
Somali Republic
Spanish Guinea
Sudan
Swaziland
Tanganyika
Tunisia
Uganda
Zanzibar

ARABIA

BAHAMAS
BORNEO
CANAL ZONE
CZECHOSLOVAKIA
COSTA RICA
CHINA
EIRE
FINLAND
GIBRALTAR
GREECE
HONG KONG
HUNGARY
ICELAND
IRAN
IRAQ
IRELAND, Northern

ISLANDS:

Canton Island
Caroline Islands
Cyprus
Falkland Islands

Fiji Islands

Gilbert Islands
Guam
Madeira Islands
Malta
Mariana Islands
Mauritius
Ocean Island
Okinawa
New Caledonia
New Hebrides
Norfolk Islands
Samoa
Seychelles, Indian Ocean
Solomon Islands
Tonga Islands
Taiwan
Wake Island

JAPAN

KOREA
LUXEMBOURG
PAKISTAN
PERSIAN GULF (Arabian Gulf)
PHILIPPINES
POLAND
PORTUGAL
RUSSIA
SCOTLAND
SOUTH AMERICA:

Bolivia
French Guiana
Paraguay

SPAIN

SYRIA
THAILAND
TRANSJORDAN (Jordan)
TURKEY
VIRGIN ISLANDS
YUGOSLAVIA

CONFERENCE, TORONTO, CANADA, AUGUST 6, 7, 8

Rosicrucian Lodge

A Few of Many Areas of Activity

Throughout the world are many handsome edifices owned by Grand and subordinate Lodges of the Rosicrucian Order, AMORC, which in exterior and interior design reflect the traditional Egyptian origin of the Rosicrucian Order. Although it is impossible to show more than a few of these attractive structures here, the photographs will convey an idea of the world-wide extent of the physical activities of the Rosicrucian Order.

(1) Partial view of the extensive edifices and grounds of the Grand Lodge of AMORC, France. The See of the Order in France is located in a suburb of Paris.

(2) The temple and lodge quarters of the Martínez de Pasqually Lodge, Port-au-Prince, Haiti.

(3) The recently erected temple and facilities of Toronto Lodge, Toronto, Ontario, Canada.

(continued below)



(4) The temple and ancillary chambers of Sydney Lodge in Sydney, Australia.

(5) The temple under construction at Grandson, Switzerland.

(6) Cosmos Lodge and Temple located at Tijuana, B.C., Mexico.

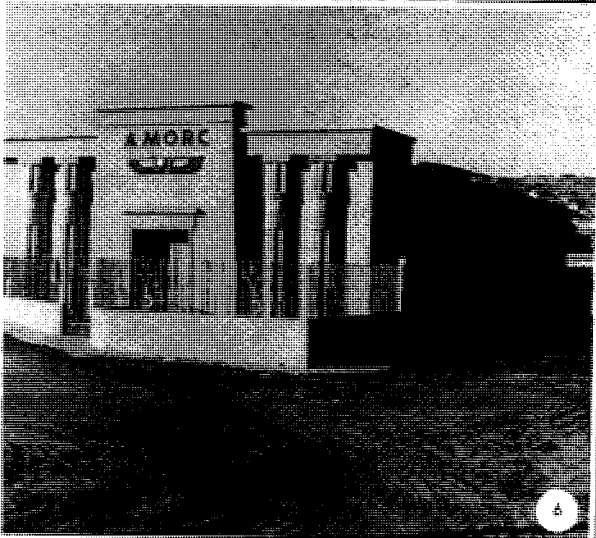
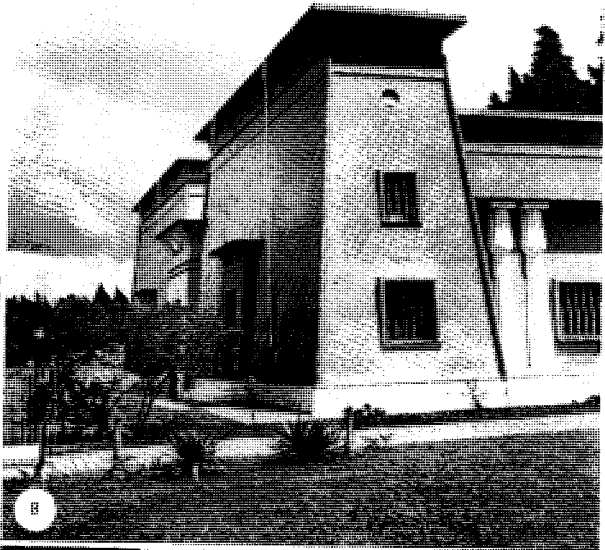
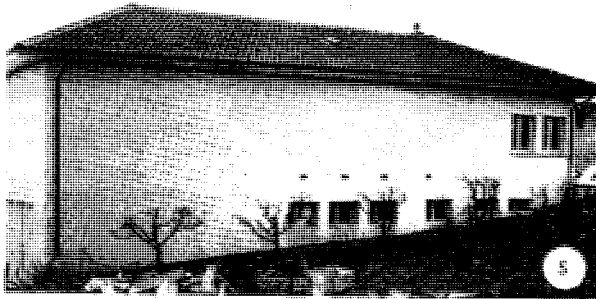
(7) The temple and ancillary chambers of the Barquisimeto Lodge of Barquisimeto in Venezuela.

(8) The administration building and temple of the Grand Lodge of AMORC, Brazil, located in Curitiba, Paraná.

(9) The administration building and temple of the Grand Lodge of AMORC, Sweden, located at Skelderviken.

(10) Luz de AMORC Lodge and Temple, San Juan, Puerto Rico.

and Temples



Historic Incidents

During an era of fifty years, innumerable events—some minor, others major—occur which have an impact upon the life of an organization. Those listed below have had especial influence upon the character and advancement of the Rosicrucian Order, AMORC.

First Convention

In 1916, one year after the inauguration of AMORC, subordinate branches of the Supreme Grand Lodge were established from coast to coast in the United States and from Canada to Mexico. By the summer of 1917, so many were in existence that a national convention was called for the first week in August at Pittsburgh, Pennsylvania. Here many delegates from the subordinate bodies and members of the Order assembled to adopt a national constitution. A committee composed of ten or more well-known Freemasons, who were also Rosicrucians and eminent in the sciences and professions, was selected to examine the translated and revised French constitution of the Order proposed for adoption in America.

Sanctum Membership

After due deliberation by officers of the various lodges and official delegates at the first convention of AMORC in Pittsburgh, a resolution was passed establishing the *National Rosicrucian Lodge* (later known as sanctum membership). It provided for the presentation and dissemination of the Rosicrucian teachings to qualified members for study in their home sanctums. Considerable work was necessary for this adaptation, making it possible for virtually thousands of men and women to participate in the age-old yet ever-new Rosicrucian teachings.

Initiations in Egypt

Early in 1928, the Emperor of AMORC, Dr. H. Spencer Lewis, received official notice of several important national and international meetings that were to be held by the various Rosicrucian bodies of Europe and Egypt during the spring of 1929. The Emperor planned a pilgrimage of members to Egypt. The large party proceeded by boat to the Mediterranean after visiting many ancient cities and the holy shrines of the Essenes and Great White Brotherhood. A series of initiations, conducted in the ancient Rosicrucian manner, beginning at the Sphinx and the Great Pyramid, with ceremonies at Lake Moeris, culminated in a special initiation arranged by the oldest Rosicrucian lodge in Egypt. Held in the Temple of Luxor on the Nile, it was the only occasion when an organization of modern times participated in ancient initiatory rites at this age-old site.

Rosicrucian Egyptian Museum

Early in 1928, Dr. H. Spencer Lewis gave his personal collection of rare Egyptian antiquities to form the nucleus of the Rosicrucian Egyptian, Oriental Museum. This collection consisted of but a few cases of choice artifacts. It has subsequently grown

to become the largest Egyptian and Babylonian collection in Western United States. It is visited annually by over 150,000 persons, including school and university classes. Admission is free to the public. It constitutes one of AMORC's cultural contributions to the community and has gained a reputation throughout the world for its achievement.

Rose-Croix University

At an international Rosicrucian convention held in San Jose, California, the See of the Order, in July, 1934, the Emperor, Dr. H. Spencer Lewis, dedicated the first unit of what became known as the *Rose-Croix University* of America. The large, handsome, colonnaded building of Egyptian design housed chemistry, physics, light, and photographic laboratories; classrooms; and study hall. In June of 1935, the first term of the Rose-Croix University began. Students enrolled in its Colleges of Humanities, Fine and Mystic Arts, and Arcane and Mundane Sciences. Since the above date, the original building has had several annexes which include additional classrooms, a biology laboratory, and research library.

F.U.D.O.S.I.

What had been under way for some time—a federation of the true *initiatory* Orders and Societies for mutual defense and protection of their heritage—finally came to pass on August 14, 1934. The Federation was duly instituted at Brussels, Belgium. It became officially known as *Federation Universelle des Ordres et Societes Initiatiques*, known generally by the abbreviation F.U.D.O.S.I. It consisted of the fourteen oldest arcane and mystical Orders, each having certain initiations which produced mystical effects in the consciousness of its initiates. The Federation concluded its work several years later and dissolved. The individual Orders, however, retained their autonomy and their regular communication with each other.

Foreign Administrations

With expansion, the Rosicrucian Order, AMORC, came to include in its jurisdiction many countries, and there arose the necessity of issuing Rosicrucian teachings and literature in several languages. This imposed certain administrative problems upon the Order. Further, the distance of many members from Rosicrucian Park made it impossible for them to receive their study material regularly. To adjust to these conditions, administrative offices were opened in various areas of the world. Some have since evolved into *Grand Lodges*. To accommodate a world-wide membership, such centers now exist in England, France, Germany, New Zealand, and Brazil, and others are in the formative stages.

Synoptic History of AMORC

Important events in the formation of
the second cycle of the Rosicrucian
Order, AMORC.

- Dr. H. Spencer Lewis initiated in Europe in 1909.
- First meeting for the formation of the Order in America, February 8, 1915, in New York City.
- First semi-public meeting of men and women of New York City for organization, March 3, 1915.
- Second organizational meeting for the purpose of selecting executives and planning program of work, March 23, 1915, in New York City.
- First formal secret session for the purpose of adopting the name and appointing the Emperor (Dr. H. Spencer Lewis) and Councilors, April 1, 1915, when the first charter of the organization in America was signed forming the American Supreme Council.
- First initiation of sixty-one men and women into the Order according to established rites, May 13, 1915.
- Presentation of the Emperor's jewel by the officers and members of the Supreme Council and the Supreme Lodge, July, 1915.
- First charter granted by the Supreme Council to any branch lodge—Pennsylvania Lodge, in Pittsburgh, Pennsylvania, November 25, 1915.
- First National Headquarters established in the first American Rosicrucian Temple building in New York City, February, 1916.
- First National Convention of lodges throughout America in Pittsburgh, Pennsylvania, the week of July 31 to August 4, 1917, when the National Constitution of the Order was passed upon and adopted, paragraph by paragraph, by all delegates and representatives.

For dates of important events from that time until the present, the volume, *Rosicrucian Questions and Answers with Complete History of the Order*, should be consulted. It contains a fascinating presentation of all important aspects of the Order from ancient times to the present.

JONATHAN COOK

Thought Can Move the World

ONE OF TODAY'S scientists has declared that "the most beautiful and most profound emotion we can experience is the sensation of the mystical." To the mystic, everything in the universe is a form of vibration. The scientist agrees.

Thought is a form of vibration, and as Dr. Einstein showed in his famous formula " $e = mc^2$," vibration is energy and energy is matter. Therefore, it is scientifically correct to say that thoughts are things, for thought vibration is energy, and energy is reality.

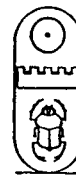
Perhaps in the mind of God in the beginning, space and time, being of a dual nature, existed as a unit of forces but required a third condition to come into visible expression.

St. Paul said: "... the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Modern science has furnished abundant testimony to substantiate the teachings of the ancient mystics that everything in the Universe is in constant motion and manifests by various rated degrees and modes of vibration. It is considered by some that vibrations produced by the act of thinking do not have to travel to any destination, as such, but affect the vibrations of the Cosmic, or Universal Mind, present everywhere, including the minds of people. While the cosmic vibration rules, it is also subject to modification in degrees of vibration due to the thoughts of many.

The history of any particle of matter from its manifestation until its disintegration is permanently recorded in the vibrations of that particle. With certain individuals these vibrations transform into suggestive impulses capable of producing mental images of the events which concerned the particle.

An idea of the nature of things was for a time explained by the all-pervad-



ing ether believed to exist in space and between the particles of matter. Vibrations such as light were thought to take place by a wave motion of ether or ether particles. Something vibrates, but we no longer call it ether. It is now considered that without the contribution of vibration of this universal element, nothing at all could come to manifestation.

If everything, both organic and inorganic, has a double, an invisible image or form which interpenetrates the visible body—but being larger also surrounds it—perhaps the invisible form persists after the tangible one has disappeared.

When the first “cloud” of particles evidencing vibrations of a physical nature began to fall in a fourth dimensional direction into infinite space vacuum, it created a motion that gave rise to an electromagnetic field and a gravitational field around it. These two different manifestations, physically the same and proceeding from the same source of power, are dual in nature. Thus in the beginning the coagulation of particles produced a cloud with mass and density.

Natural vibrations could now produce chemical, biochemical, physical, and metaphysical processes. It appears that the universe will continue to fall and expand while these creative forces are in active operation. Vibrating differ-

ently from the particles—yet working with the union of positive and negative charges—it takes cognizance of their rates of vibration.

Mind substance or consciousness is established by the universal element. Although ruling over the vibrations of things, it may be modified by their vibrations. Thoughts developed in the mind can affect other minds and become somewhat manifest in the ocean of mind, which is universal. Thoughts, therefore, are important things, for although man does not operate the universe, he certainly makes use of mind power to an extent that produces a universal effect.

By meditation, the psychological axiom that an idea on which the attention is focused tends to realize itself can solve complex problems. The habit of positive thinking helps to gain control over one’s destiny. Establishing a harmony between the divine vibration and that of individual thought produces a state of mind where self-realization becomes a fact.

Did God reveal Himself in nature by creating it? A naturalist, once accosted by an atheist, was asked, “You don’t believe in God?”

“No,” the scientist replied, “I don’t believe—I see God.”

If faith can move mountains, thought can move the world.



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IN HER EXCELLENT BOOK, *Gift From the Sea*, Anne Morrow Lindbergh tells among other experiences of her interest in collecting the shells which she found as she enjoyed her daily walks on the beach. In reference to these shells and her collecting of them, she wrote, "The beach was covered with beautiful shells and I could not let one go by unnoticed. I couldn't even walk head up looking out to sea, for fear of missing something precious at my feet. The collector walks with blinders on; he sees nothing but the prize. In fact, the acquisitive instinct is incompatible with true appreciation of beauty."*

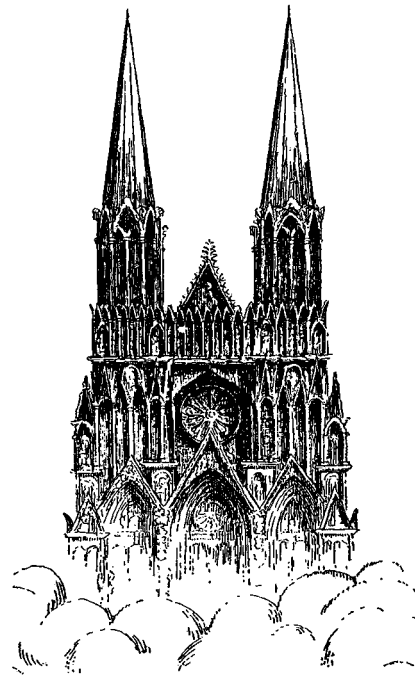
I think that the significant words of this short quotation are that the collector walks "with blinders on," which limits vision. The collector sees nothing but the prize that he seeks to collect, and as a result, the desire to collect becomes, as the author of the quotation has said, "incompatible with the true appreciation of beauty."

There are today many individuals who have hobbies of collecting. Collecting becomes almost an obsession with some individuals, and people collect almost every conceivable type of object from postage stamps to buttons, out-of-date automobiles, or books. Oddly enough, many collectors become so involved in the process of collecting that they are concerned only with the process, or, I might say, are more concerned with the process than with what is collected.

There may be an exception to this on the part of those who collect in anticipation of making a profit; for example, those who collect coins, stamps, or some other object to retain for a period of time while awaiting an increase in value. Such collectors hope to be able to realize more financially on these collector's items than their original cost. Most collectors do not collect solely for the purpose of making money or to anticipate gains in the value of what they collect. They collect to fulfill, as it were, an acquisitive instinct, a desire to accumulate things.

If you have ever visited a national park where the small mammals have become tame, you will encounter, par-

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Cathedral Contacts

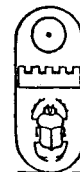
THE COLLECTOR

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

ticularly among the rodents like chipmunks and squirrels, an example of the urge to acquire and accumulate. People give them nuts, which they carry away to store. Most people visiting the park think this is cute, and the rodents are given many more nuts than they normally would find and store, and many more than they need.

A ranger in one of the large national parks in the Northwest of this country once told me that he found a store of nuts by a small chipmunk that was almost as large as the room of a house. The little animal had simply gone wild with collecting every available nut that the gullible tourist would hand out, and he did it for years and could never possibly eat enough to make an impression.

Animals of this type collect nuts to have food for winter, but this little animal had lost all sight of the purpose of the collection and collected only for collecting's sake. We can imagine that little chipmunk madly rushing from its



large store of nuts to the next tourist to get a few more nuts to take back, and this it did every daylight hour of its life during the seasons which it could collect.

Human beings become like that. I remember as a child the death of a neighbor who had lived alone for many, many years. When her closest friends, who were named executors of her estate, entered her house, they found an average-sized house with only a path through the many objects that the woman had collected all her life. Most of the objects were comparatively useless. It seemed that she never passed up anything that was given to her, whether it was of any actual use or not, and many of the items in the house were things that she had obviously purchased, possibly at even some degree of sacrifice, never to use, simply to bring home to keep.

It would be an interesting study to analyze the psychology of collecting and why human beings are carried away, as it were, with this desire to accumulate objects. I have more sympathy with the individual who is honestly collecting something, hoping it will increase in value, than I have with the individual who simply collects for collecting's sake. But what is more important, as the author of our quotation learned, walking along the beach doing nothing but looking for shells, she missed a far greater vista that held beauty and a promise of serenity that comes through the perception of nature's forces as a whole.

Regardless of what one may collect, it is very simple to become too involved in the process of collecting and thereby seriously distort our viewpoint and philosophy of life. When we walk with our head to the ground looking for rocks, shells, or even valuable minerals, we miss the blue sky, the clouds, the sun-

set, the birds, the trees, and even our fellow men and other living creatures.

Man was not made to exert all his life efforts in the direction of acquiring those things he could appropriate for himself. He was created to live in an area of existence that would bring to him the evolvment of his own consciousness and the realization of his soul.

I have referred to the collector as one who searches for and accumulates objects, but there are other kinds of collectors among us today. Those who collect material objects, if they become too involved in the collection itself, become involved with material objects alone, and their horizon is limited by those objects. But there are also those who collect opinions.

I had an experience a few years ago with an individual who came to this country and was not too familiar with some of the practices and customs. Whenever a question occurred to him, he started making the rounds of every individual he knew to ask an opinion. Should he do one thing or should he do the other? Or he simply determined what their reaction would be to the question he had.

Then after collecting those opinions, he made his own decision, and in the years that I observed him, that decision was usually wrong. He collected opinions but never listened to authoritative advice. He, like the collector of rocks or coins, was more concerned with collecting ideas than analyzing authoritative information that would be of benefit to him.

Then there are individuals who, as quick as a new situation is brought to their attention, develop a prejudice; that is, their opinion is all too frequently prejudicial. They decide on what their reaction will be to a new

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Wherever you live, the beauty of the Supreme Temple in Rosicrucian Park can now be brought into the privacy of your own home. A set of eight beautiful 35-mm. color slides of the interior and exterior of the Temple is available to you. These slides portray ritualistic officers performing their traditional duties. The excellent design and coloring of the Supreme Temple have been captured for your admiration and enjoyment. They may be used with any standard 35-mm. projector. The set of eight is \$3.25 (£1/3/9 sterling). Please add 10¢ for postage and handling. Order from the Rosicrucian Supply Bureau, San Jose, California 95114. Specify: Set #8, *The Supreme Temple*. (For members only)

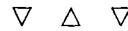
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idea or a new circumstance, and they go through life compounding one prejudice upon another until their viewpoint becomes nothing but a narrow view through their own distorted ideas.

There are also those who collect hate. They want revenge. They live solely for the purpose of venting their own feelings against someone else. Another type of individual collects fear. This individual is always afraid. He is afraid it will rain. He is afraid it will snow. He is afraid the wind will blow, that he will be sick, that the house will collapse, or that there will be an earthquake. He is always afraid of the future moment because it may bring him inconvenience or harm. Fear, hate, prejudice, opinion can be a serious collector's problem. The individual who collects these intangibles builds an isolated life of uselessness and fails to fit into the universal scheme of which he should be a part.

If it is true that we can collect tangibles or intangibles, then at least we can try to collect experiences that may prove of benefit and encouragement. We can collect the bounties of nature, be thankful for what we can

see and for the fact that we can enjoy a certain degree of that which nature provides us. We can collect virtue, incidents of happiness, knowledge, and profit by our experience. In this way, the collector becomes the individual who is seeking to fill a niche in life. He is using the instinct of acquisitiveness or of curiosity to develop himself, to give himself the bounty of the Cosmic and a realization of the value of the eternal.



The Cathedral of the Soul

is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California 95114, stating that you are not a member of the Order and enclosing 5 cents to cover mailing.

**ROSICRUCIAN RADIO BROADCASTS
IN YOUR COMMUNITY**

Another new service is being established by the Grand Lodge in this memorable 50th Anniversary year.

Over certain radio stations will be broadcast a special message at appointed times. If you live within range of one of these stations, you have the opportunity of gathering family and friends to a Rosicrucian meeting in the comfort and ease of your own living room.

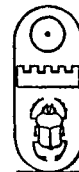
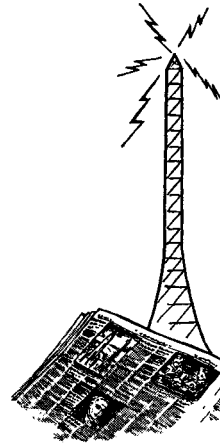
This program is particularly oriented to those areas where normal Rosicrucian contact through lodges, chapters, or pro-naoi is not possible.

Watch for the announcement of a broadcast in your area. Then prepare yourself and your friends for a special discourse by the Imperator of AMORC—an event truly to be remembered and one which will give your membership more meaning.

During May, the following stations will carry this special 15-minute broadcast:

Ogden, Utah	Station KLO	Sunday, May 23, 1:30 p.m.
Rockford, Illinois	Station WROK	Sunday, May 23, 10:15 a.m.
Duluth, Minnesota	Station WEBC	Sunday, May 23, 9:00 a.m.

Let us hear from you if you hear and enjoy the program!



JAMES R. GUARD, F. R. C.

Soil . . . Producer of Life

WHETHER or not we are willing to concede that the first earthman was made of earthly substances, we are forced to agree that those same earth substances known as *soil* gave sustenance, and, therefore, the impetus to life for at least ten thousand years. Radioactive ratings of items from the mesa-top Indian village in Mayer, Arizona, and proofs acquired in Colorado from the Weatherill Mesa substantially prove man's existence on the North American continent to be of at least ten thousand years' duration.

On the Weatherill Mesa, a clean-limbed, intelligent race of humans lived under conditions not much improved upon by modern man. Many theories regarding man's origin and future possibilities have been born in ancient and modern civilizations. One theorem, at least, is based on solid ground, for nature says, "Without me you would not be philosopher, empiricist, nor any other sort of creature, for without me you would not exist!" How mysterious it seems when we become aware that soil was existent ages before mankind arrived to become a part of earth's life cycles of energy.

The tundra of Alaska; desert soil of southeast California; the brown of Colorado and New Mexico; the chernozem

of the Dakotas, the podsollic of New York and New England; the red of Carolinas and that of Georgia and Florida, all attest to unity in multiplicity. All are productive and all support life: flora and fauna, all varieties of vegetable and animal life up to and including man.

When we consider that a similar process must be occurring on other material globes in interstellar space, there is no longer any reason for supposing the earth to be unique in the cosmos. What of the theorists who proclaim the possible continuity of life on a spiritual basis only? Certainly, nature does nothing to support such a contention. Subject to fairly constant laws of heat and moisture, birth and dissolution, nature's processes thrive on dissolution, for dissolution of molecules, plant and animal life, is only a fertilization interval for the continuing process of bringing forth more and ever more life.

Without the soil upon which we walk and which we accept as merely of passing significance, no life forms known to us could have been born, matured, and returned to earth in the endless cycles of life. This soil which we tread daily enables us to live and fructify ever new life cycles.

In that process is a mystery equal in scope to the process behind the birth of planets and suns! What earthly man, then, can truly say, "I am not of this world"? Over the neighboring fields at this moment, I hear a crow calling and I say to myself: "He knows from whence his sustenance comes. He stays close to the farmlands!"



CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The new twentieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available now for 25 cents (1/9 sterling). Order from the Rosicrucian Supply Bureau, AMORC, San Jose, California 95114, U. S. A.

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SIR JULIAN HUXLEY suggested that in addition to the exploration of outer space, man's most urgent need is to explore inner space. Actually, man will find that it is within himself that the greatest discoveries are made. Huxley said that in addition to our material resources, the effects of our inner exploration could be channeled into perhaps one great stream, and we would then be the controller of our own evolution and destiny. This we could also refer to as self-mastery.

Anticipation accounts for much of our pleasure in life. Most of our looking forward is related to events in time which are about to happen, and they come within the range of the known. Our immediate aims in life are known, but what of our ultimate aims, those aims which have a real bearing on our immediate living? Some people's aim is to know the future and forget the fact that one day follows another in chronological precision, and that one day merges into another in the constant stream of time. It is what we are *now*, this very moment, that determines what we shall be during each successive moment, hour, and day.

The Aim

Actually, self-mastery and not self-love should be the aim of our lives. Every thought and every action should be a noble one. It requires courage. It sometimes requires an emergency or accident to inspire us to embark on this supremest of all life's aims—namely, that of self-mastery. Are we prepared to go thus alone? Are we sufficiently courageous as individuals to disassociate ourselves from those unthinking people who go along in an aimless way and are subject to every whim and outward pleasure? Self-mastery is a gradual process and an advantageous task. It is one of the greatest of all determinations. What we are going to be in a large measure depends upon what we are. There is plenty of scope for those who embark upon this supreme endeavor of exploring within.

In a recent conference in the United States devoted to human communication, it was stated that individually man may be in the process of developing a new consciousness which, in spite of his present spiritual and moral develop-

RODMAN R. CLAYSON, Grand Master

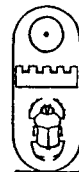
Exploration of Inner Space

ment, can actually lift the human race above and beyond the fear, ignorance, and isolation which beset it today. Such a program requires the concentrated unity of a great many people.

To some extent, we must be imbued with wonder. If man had never wondered, he never would have learned; and without this divine faculty, he would still be in the darkness of ignorance. The sense of wonderment has led us up the steep ascent to where we are. And where are we, perhaps, but on one of the lower rungs of the ladder? If ever you find yourself ceasing to wonder, then beware! for slowly and imperceptibly you are forfeiting a faculty that promises you greater joy and satisfaction than almost any other thing in the world. So we wonder about inner space.

One of the aspects of the individual mind has to do with various forms of communication. One of these is the thought projection of messages—thought transference or mental telepathy—once ignored by science but now rapidly becoming one of the most revolutionary fields of research. The aim of this research is to crack the mystery of mental telepathy. Many researchers, although unable to explain it, are convinced that it does exist, and that the human being does possess the ability to pass thoughts from his mind to another unhindered by physical barriers or existence. Actual examples of this transference are more and more being recognized.

Think about this for a moment in connection with yourself. Do you, for instance, find that you are able to read other people's thoughts? Do you sometimes find that you know what a person is going to say before he actually says it? Have you ever had the feeling that someone you have not seen or heard from for a long time is going to visit you on a particular day, and then have



that person turn up at the very time when for no obvious reason you thought he would? Most of us have had experiences like that. More than likely we have dismissed them as coincidence. But now scientists are finding that in a great many cases such experiences must be much more than coincidence.

Investigations already are providing convincing evidence that most people have some ability to read the thoughts in other people's minds, and that unconscious telepathic communications occur in day-to-day life much more often than is generally realized. Today's scientists believe telepathy to be an undeveloped sixth sense which, if practiced and cultivated, could eventually become as natural to us as the ability to see, hear, taste, smell, and feel. They state that telepathy should not be confused with fortune telling, the so-called ability to see into the future.

Dr. J. B. Rhine, of Duke University, who has been experimenting with ESP (extrasensory perception) longer than any other scientist, recently stated, "Many years spent conducting experiments such as this have established the existence of extrasensory perception beyond doubt. We found, moreover, that in most cases an individual's ability to read thoughts in the mind of another person increases with practice, sometimes to a remarkable degree."

Exactly what this sixth sense of mind communication is and how it works are matters which the scientists have yet to discover. At the moment they believe they have found evidence of waves which pass signals corresponding with thoughts from one brain to another. They think they are electromagnetic waves and are now carrying on further research to establish whether or not this fact is correct. Certainly some sort of force producing signals from the

brain area must be at work when telepathy occurs. If this force, if such it be, can be detected and identified, it could lead to the opening up of an entirely new field in human communication.

Many scientists investigating telepathy believe that at some time in the future it may become possible to train people to pick up thoughts in the same way they are taught to speak; in other words, man may one day be able to use his mind to transfer thoughts as he now uses his tongue. As a matter of fact, astronomers are becoming increasingly interested in mental telepathy. They foresee that instantaneous thought transference may prove to be the only feasible way in which men can hope to make contact with other possible civilizations elsewhere in the universe.

So much for the scientists. But how about yourself as an individual? Did you ever have the odd feeling that something that was happening to you had been experienced by you before and in the same sequence as now realized? Surely this feeling on occasion is experienced by everyone. When one thinks about it, it evokes memories of events of previous years.

Another fact connected with this is that the sense of smell can most readily transport us back in time to some previous occurrence. That in consciousness at least one can be transported back in time by the senses there is no question. A song heard in childhood and heard again when one is an adult can swiftly take a person back. And the same applies to taste. One has a strange feeling, on the other hand, when a certain set of circumstances gives one the unnerving impression that it is all a rerun of a previous scene or experience.

How about thoughts? Every home, and the heart and mind of each person living there, is a focal point from whence

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go out invisible lines of communication into every part of the world. Every act of remembrance travels swiftly to those who are remembered. A babel of voices speeds through the ether along those invisible lines that cross and recross each other like tangled threads; yet the one that is meant for you can be disentangled from the rest and delivered to your very door—that is to say, to your mind. And so you wonder.

Thought

Thought is as real as any other means of communication known to man. It reaches to the world's end and beyond that, perhaps, into infinity. The speed of its flight is swifter than that of light. If you think about it for a moment, you will realize that there is a ceaseless traffic of thought throughout the world, during every moment of time, by which we are sustained amid all the chances and changes of this mortal life. It is as natural for a man to think as it is for a bird to fly. It is on this sublime level that the Breath of the Eternal breathes in us, and with every exhalation love and good will go out or can go out.

Of course, one cannot make himself clear to others unless his mind is clear to himself, unless he understands fully that which he thinks or contemplates. For instance, what exactly does one mean by nature? A contemporary author has written that the universe is composed of nature and people. This is nonsense because people are a part of nature.

Nature is another name for the universe. The universe means everything and everybody, including the material world whose vastness we get a faint idea of when we go out on a starry night. Concerning the nature of the world and people, we get a further hint when we walk through a great public library and think of the tremendous effort that has gone into the making of that mighty array of ancient and modern books.

While we are all a part of this nature of the universe, some through evolution are more greatly endowed than

others and are, therefore, not just ordinary human beings; for instance, no one will say that Shakespeare, Newton, and Einstein were commonplace. To recognize that a person may transcend the ordinary, the commonplace, the so-called normal, is to identify him as having just a little more of the nature of the universe within and about him than do other people. The universe is, indeed, big enough to contain everything and everybody.

When the Psalmist said that he was fearfully and wonderfully made, he did not say that he was outside the full circle of the universe of nature nor that anyone else was. And so we seek self-mastery; we seek to explore the inner space, as it were. We wonder. There is a Latin proverb which reads: "They make a solitude and call it peace." One finds peace within the solitude of oneself just as he may find peace in the solitude of the forest.

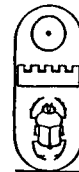
Psychologists tell us that the way a thing is viewed is conditioned by the mind that views it. Thus we are involved with perspective; we are involved with perception. We progress in knowledge and understanding so that we may see and understand things in their true light. What we see and understand should include our inner world and the various aspects of our mental faculties. We should wonder about thought—if it is communicated, and how this is done. If there is such communication—and we definitely know there is—then our thoughts at all times must be on the very highest level.

The strong tide of transcendent life will inevitably invade, clarify, and uplift the consciousness of the individual that is open to receive it. All this requires a certain amount of self-discipline. The successful person, however, devotes the energetic powers of his heart and mind to carry out his convictions with courage and with singleness of purpose. He never ceases to appreciate the wonder of it all when he has had a realization of the self-mastery evolved from exploring the inner space within himself.



Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

—RALPH WALDO EMERSON



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312P PTY MAR 22 0 034Z
 0-000710 WUC520 ZYU107/0/144Z 35 PD INTL FR 00 CAIRO VIA RGA
 22 2029
 RALPH M LEWIS ROSICRUCIAN PARK SANJOSÉ (DALIF)
 FIFTY FRENCH ROSICRUCIANS SEND YOU FROM EGYPT THEIR BEST WISHES
 AND EXPRESS THEIR LOYALTY TO YOU AND AMRC FROM THIS LAND WHERE
 THE ORDER BEGAN
 RAYMOND BERNARD
 (25).

035-0323
 [Handwritten signature and routing stamp]

Rosicrucian Activities

Around the World

A party of Rosicrucian members of the French jurisdiction (AMORC France) visited Egypt in March. Two impressive ceremonies were conducted by the Grand Master, Raymond Bernard—one on the shores of Lake Moeris, the other in The King's Chamber of the Great Pyramid. And if that inspires you—which we hope it does—to have your own look about in Egypt and in Europe, there's still time. See the announcement on Page 173.

▽ △ ▽

In February, Frater Juan Perez, a Rosicrucian Park employee, revisited his native Chile after 17 years away. As a homecoming gift, he took with him a taped address of Grand Secretary, Harvey Miles, in Spanish. He had made the tape himself, introducing the Grand Secretary's message with organ music—Juan himself at the organ. The members of Tell-El-Amarna Lodge in Santiago were delighted and wrote immediately to the Grand Lodge to express their appreciation.

▽ △ ▽

Rosicrucian members in Charleston, South Carolina, are a busy and happy lot these days. They have a permanent meeting place for the Charleston Pro-naos. According to Soror Norah Peterson, enthusiastic members have managed the refurbishing and decoration of the new quarters, which adjoin the business office of their Master, John P. Reed.

It is truly a New Year for Rosicrucians in Charleston.

▽ △ ▽

An unusual lecture-exhibition was the early March fare at Villa Montalvo in Saratoga, California. Soror Elaine Michelsen of the Rose-Croix University

faculty, at present an artist-in-residence at Montalvo, explained her new series of studies for a forthcoming book on picture language.

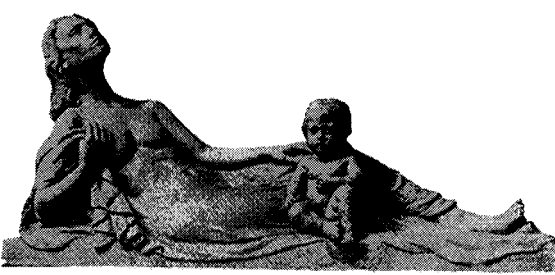
She chose for this lecture certain basic relationships of man to the universe as symbolically represented in the Tarot Cards. Since the language of pictures is emotional response to meaning, Soror Michelsen's paintings were subjective impressions.

▽ △ ▽

One of the most frequently admired pieces of statuary in Rosicrucian Park is one created by Erwin Winterhalder to represent the continuous ebb and flow of the cosmic creative tide. He called it simply *Coming and Going* although others have referred to it as *Life and Death*.

Under the direction of Dr. Lewis, Mr. Winterhalder produced many fine pieces for the Rosicrucian Egyptian, Oriental Museum. Two small sculptures by Mr. Winterhalder are to be seen in the entrance to the museum—figures representing *Science* and *Religion*.

Just a few weeks ago, Mr. Winterhalder visited Rosicrucian Park and spent some time happily reminiscing about his association with Dr. H. Spencer Lewis and the activities of the Order almost thirty years ago.



*The
Rosicrucian
Digest
May
1965*

Dream Come True

The dream of Frater André Denier, of Grenoble—and of all the members of the Essor Pronaos in that French city—came true on Sunday, March 7, when an entire building, including a splendid temple and a library, were dedicated to the use of the Rosicrucian Order. This building, located inside a rather large park area, is owned by Frater Denier, a prominent builder.

Here, among tall pine trees, this new permanent temple was dedicated. The event was attended by Grand Master, Raymond Bernard, and Grand Administrator, Charles Troxler, of AMORC France.



The tourist service of Venezuela is working with the government of the United States in encouraging people to visit each other's country. Frater Peter Gorne is largely responsible for the arrangements on Venezuela's behalf in this People to People Program.

The service offers an exceptionally fine tour package from New York to Venezuela, with a two-week itinerary that includes most places of interest in the country. It offers an opportunity to meet people in many economic and social levels as well as to enjoy the magnificent countryside. Those interested in these special tours may write to Turismo a Tierra, Venezolana, Inc., 445 Park Avenue, New York, New York.



In the list of the Muses in Greek mythology, you'll not find one named Ken, but you will find him among the cartoonists. He is "Wayout" Ken Muse, whose now syndicated comic strip of that name is to be found in many newspapers throughout the United States.

"Wayout," wrote William W. Lutz in Muse's home town's *Detroit News*, "is a small sensitive soul with four wild hairs on the top of his head and one eye slightly above the other. He wanders around in a kind of shocked condition, stumbling into situations which his name fully describes—Wayout."

Anyway, he's enough like everyone of us at times to be easily recognizable, and that's why at least 120 newspapers find his view of things a-muse-ing—and wayout. (After four years, making the



"WAYOUT" AND THE LISTENING MUSE

rounds of possible outlets and being rejected, "Wayout"—with Muse's help, of course—finally contacted McNaught cartoon syndicate, and he was in! Thebes Lodge, AMORC, in Detroit claims Ken Muse (and his alter ego, Wayout) as a member.



ROSICRUCIAN TEMPLE DEDICATED IN TAMPA

The big Rosicrucian news in Tampa, Florida, these days is the fact that Aquarian Chapter has just dedicated its new temple in due and ancient form.

According to this year's Master, Leo G. New, the new quarters are easy of access, in a good neighborhood, with ample parking facilities. The members spared neither time nor money in their efforts to provide a dignified and adequate plan for "work and worship."

Grand Lodge members living in the area of Tampa or those drawn temporarily to Florida's West Coast will always be welcome.

On the occasion of the recent dedication, cameras were busy snapping up the colorful scene for the chapter's historical record.



CONVENTION CHARTER TRIPS

Members interested in traveling to the 1965 International Rosicrucian Convention in Toronto as part of a chartered group may contact the individuals listed under area headings for full information.

WEST COAST

(Mrs.) Margarette B. DeLucia
764 Asbury Street
San Jose, California 95126

(Mrs.) Eva Marie Venske
San Luis Obispo Pronaos, AMORC
520 Dana Street, I.O.O.F. Hall
San Luis Obispo, California

EAST

Mr. Gilbert W. Bush
Secretary, Atlantis Chapter, AMORC
912 Fifth Street, N. E.
Washington, D.C. 20002

Mrs. Olive Hughes
First Pennsylvania Lodge
141-A Watson Drive
Turtle Creek, Pennsylvania 15145

MIDWEST

Dr. Hugh M. Brooks
St. Louis Lodge, AMORC
1129 St. Clair Avenue
East St. Louis, Illinois

Mr. George Fenzke
Nefertiti Lodge, AMORC
2539 North Kedzie Avenue
Chicago, Illinois

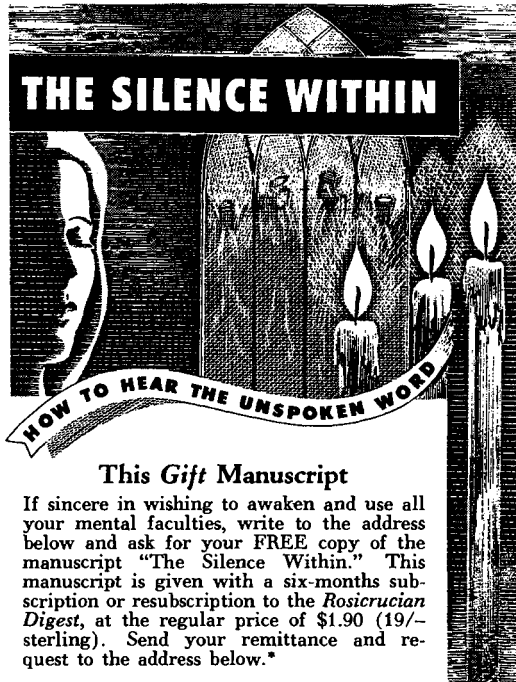
SOUTHEAST

Mr. William H. Snyder
Atlanta Chapter, AMORC
Box 1057
Atlanta, Georgia 30301



*I*s yours a surface life? Are you continuously caught up in a whirl of objectivity—of material demands and obligations? Have you ever had a chance to honestly *understand yourself*? Do you sense welling up within you strange impulses—ideas *struggling for expression*?

Adapt your *real* capabilities to life. You can be shown how to bring forth inspiration and *mental rejuvenation*. Learn to transform inner silent words into *dynamic* thoughts and actions.



This Gift Manuscript

If sincere in wishing to awaken and use all your mental faculties, write to the address below and ask for your FREE copy of the manuscript "The Silence Within." This manuscript is given with a six-months subscription or resubscription to the *Rosicrucian Digest*, at the regular price of \$1.90 (19/-sterling). Send your remittance and request to the address below.*

The ROSICRUCIAN DIGEST, San Jose, California 95114, U. S. A.

**The
Rosicrucian
Digest
May
1965**

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



THE ALCHEMIST'S LABORATORY

(Photo by AMORC)

Located in the old part of Basel, Switzerland, is this 15th-century laboratory where alchemists, the predecessors of modern chemists, experimented. Many of the tools they invented in their quest of the Philosopher's Stone still serve scientists today.

WORLD-WIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

(Listing is quarterly—February, May, August, November.)

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

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

(INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the London Administrative Office, 25 Garrick Street, London W. C. 2, England.)

For Latin-American Division—Direct inquiries to the Latin-American Division, Rosicrucian Park, San Jose, California 95114, U. S. A.

ARGENTINA

Bahia Blanca, (Buenos Aires): Bahía Blanca Pronaos.
Buenos Aires:* Buenos Aires Lodge.
Cordoba: Cordoba Chapter.
La Plata (Buenos Aires): La Plata Pronaos.
Mendoza: Mendoza Pronaos.
Rosario (Santa Fe): Rosario Chapter.

AUSTRALIA

Adelaide: Light Chapter.
Brisbane: Brisbane Chapter.
Darwin: Darwin Pronaos.
Hobart: Hobart Pronaos.
Melbourne: Harmony Chapter.
Newcastle: Newcastle Pronaos.
Perth: Lemuria Pronaos.
Sydney:* Sydney Lodge.

BARBADOS

Bridgetown: Barbados Chapter.

BELGIUM

Brussels: San José Lodge.
Charleroi: Dante Pronaos.

AUSTRIA

Salzburg: Paracelsus Pronaos.

BRAZIL

Curitiba, Paraná: Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal, 307.
Bauru, Estado de São Paulo: Bauru Pronaos.
Belém: Belém Chapter.
Belo Horizonte: Pronaos Belo Horizonte.
Brasília, D. F.: Pronaos "25 de Novembro."
Campinas, Estado de São Paulo: Campinas Pronaos.
Campos, Estado do Rio: Pronaos Campos.
Curitiba: Chapter Mestre Moria.
Itapetininga: Pronaos de Itapetininga.
Joinville, Santa Catarina: Pronaos Joinville.
Juiz de Fora: Pronaos de Juiz de Fora.
Londrina, Paraná: Londrina Pronaos.
Mauaus: Pronaos Ajuricaba do Amazonas.
Niteroi: Pronaos Niteroi.
Passo Fundo: Pronaos de Passo Fundo.
Porto Alegre: Thales de Mileto Chapter.
Recife: Recife Chapter.
Rio de Janeiro:* Rio de Janeiro Lodge.
Santos: Santos Chapter.
São Caetano do Sul, Estado de São Paulo: ABC Pronaos.
Sorocaba, Estado de São Paulo: Pronaos Sorocaba.
São Paulo:* São Paulo Lodge.
Taubate: Pronaos de Taubate.

BRITISH GUIANA

Georgetown: Eldorado Chapter.

CAMEROON

Douala: Moria-El Pronaos.

CANADA

Belleville, Ont.: Quinte Pronaos.
Calgary, Alta.: Calgary Chapter.
Edmonton, Alta.: Ft. Edmonton Chapter.
Hamilton, Ont.: Hamilton Chapter.
London, Ont.: London Pronaos.
Montreal, Que.: Mt. Royal Chapter.
Ottawa, Ont.: Ottawa Pronaos.
Toronto, Ont. :* Toronto Lodge.
Vancouver, B. C. :* Vancouver Lodge.
Victoria, B. C.: Victoria Pronaos.
Welland, Ont.: Niagara Pronaos.
Whitby, Ont.: Whitby Pronaos.
Winnipeg, Man.: Charles Dana Dean Chapter.

CEYLON

Colombo: Colombo Pronaos.

CHILE

Santiago:* Tell-El-Amarna Lodge.
Valparaiso: Valparaiso Chapter.

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter.
Cali, Valle: Cali Pronaos.

CONGO, REPUBLIC OF THE

Léopoldville:* H. Spencer Lewis Lodge.
Matadi: Henri Kunrath Pronaos.

CONGO, THE REPUBLIC OF THE

Brazzaville: Joseph Peladan Chapter.

CUBA

Camagüey: Camagüey Chapter.
Cárdenas, Matanzas: Cárdenas Pronaos.
Havana:* Lago Moeris Lodge.
Holguin, Oriente: Oriente Chapter.
Manzanillo, Oriente: Manzanillo Pronaos.
Marianao, Habana: Nefertiti Chapter.
Media Luna: Media Luna Pronaos.
Santa Clara: Santa Clara Chapter.

DAHOMY

Abomey: Nefertiti Chapter.
Cotonou: Cheops Lodge.
Porto Novo: Pythagoras Chapter.

DENMARK AND NORWAY

Copenhagen, Ch. 1. :* Grand Lodge of Denmark and Norway, Friservej 4A.
Bergen, (Norway): Bergen Pronaos.
Oslo, (Norway): Oslo Pronaos.

DOMINICAN REPUBLIC

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

ECUADOR

Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

EL SALVADOR

San Salvador: San Salvador Chapter.
Santa Ana: Vida Amor Luz Pronaos.

ENGLAND

Bristol: Grand Lodge of Great Britain, 34 Bayswater Ave., Westbury Park (6).
Bournemouth, Hants: Bournemouth Pronaos.
Brighton: Raymund Andrea Chapter.
Ipswich: Ipswich Pronaos.
Leeds: Joseph Priestley Chapter.
Liverpool: Pythagoras Chapter.
London: Francis Bacon Chapter.
Rosicrucian Administrative Office, 25 Garrick St., London W. C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m.
Manchester: John Dalton Chapter.
Newcastle-upon-Tyne: Newcastle-upon-Tyne Pronaos.
Nottingham: Byron Chapter.
Preston: Preston Pronaos.
Tiverton: Tiverton Pronaos.

(*Initiations are performed.)

(Directory Continued on Next Page)

FRANCE

Villeneuve Saint-Georges (Seine-et-Oise): Grand Lodge of France, 56 Rue Gambetta.
 Angers: (Maine-et-Loire): Alden Chapter.
 Angoulême (Charente-Maritime): Isis Pronaos.
 Beaune (Côte d'Or): Verseau Chapter.
 Besançon (Doubs): Akhenaton Pronaos.
 Biarritz (Basses-Pyrénées): Thales Pronaos.
 Bordeaux (Gironde): Leonard de Vinci Chapter.
 Clermont-Ferrand (Puy-de-Dôme): Heraclite Pronaos.
 Grenoble (Isère): Essor Pronaos.
 Le Havre: (Seine Maritime) Le Havre Pronaos.
 Lille (Nord): Descartes Chapter.
 Lyon (Rhône):* Jean-Baptiste Willermoz Lodge.
 Marseille (Bouches-du-Rhône): La Provence Mystique Chapter.
 Metz (Moselle): Frees Pronaos.
 Montpellier (Hérault): Michel Faradey Pronaos.
 Mulhouse (Haut-Rhin): Balzac Pronaos.
 Nice (Alpes-Maritimes): Croix du Sud Chapter.
 Nîmes (Gard):* Claude Debussy Lodge.
 Paris: Jeanne Guesdon Chapter.
 Pau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
 Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos.
 Rouen (Seine Maritime): Renaissance Pronaos.
 Strasbourg (Bas-Rhin): Galilee Pronaos.
 Toulon (Var): Hermes Pronaos.
 Toulouse (Haute-Garonne): Raymund VI of Toulouse Chapter.
 Vichy (Allier): Pythagoras Pronaos.

GERMANY

757 Baden-Baden 2, Lessingstrasse 1, West Germany: Grand Lodge of AMORC of Germany.
 Bremen: Jakob Boehme Pronaos.
 Frankfurt am Main: Michael Maier Chapter.
 Hamburg: Doma Pronaos.
 Hanover: Leibniz Pronaos.
 Nurnberg: Johannes Kelpius Pronaos.
 Stuttgart: Simon Studion Chapter.

GHANA

Accra: Accra Chapter.
 Kumasi: Kumasi Pronaos.

GUATEMALA

Guatemala:* Zama Lodge.

HAITI

Cap-Haitien: Cap-Haitien Chapter.
 Port-an-Prince:* Martinez de Pasqually Lodge.

HOLLAND

Den Haag:* (The Hague). De Rozekruisers Orde.
 Groot-Loge der Nederlanden, Postbus 2016.

HONDURAS

Puerto Cortez: Puerto Cortez Pronaos.
 San Pedro Sula: San Pedro Sula Chapter.
 Tegucigalpa, D. C.: Francisco Morazán Chapter.

INDIA

Bombay: Bombay Pronaos.

ISRAEL

Haifa: Haifa Pronaos.
 Tel-Aviv: Tel-Aviv Pronaos.

ITALY

Rome: Grand Lodge of Italy, via del Corso, 303.

IVORY COAST, REPUBLIC OF

Abidjan: Raymond Lulle Chapter.
 Bondoukou: Socrates Pronaos.
 Bouake: Robert Fludd Pronaos.
 Dimbokro: Aurora Pronaos.

JAMAICA

Kingston: Saint Christopher Chapter.

LEBANON

Beyrouth: Beyrouth Pronaos.

MADAGASCAR

Antsirabe: Democritus Pronaos.

MALAYSIA

Singapore: Singapore Chapter.

MEXICO

Chihuahua, Chih.: Illumination Pronaos.
 Juarez, Chih.: Juarez Chapter.
 Matamoros, Tamps.: Aristotle Pronaos.
 Mexicali, B. C.: Amado Nervo Chapter.
 Mexico, D. F.:* Quetzalcoatl Lodge.
 Morelos, Coah.: Monclova Pronaos.
 Monterrey, N. L.:* Monterrey Lodge.
 Nueva Rosita, Coah.: Rosita Pronaos.
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter.
 Puebla, Pue.: Tonatiuh Pronaos.
 Reynosa Tamps.: Reynosa Pronaos.
 Tampico, Tamps.: Tampico Chapter.
 Tijuana, B. C.:* Cosmos Lodge.
 Veracruz, Ver.: Zoroastro Chapter.

MOROCCO

Casablanca:* Nova Atlantis Lodge.

NETHERLANDS WEST INDIES

Curacao: Curacao Chapter.
 St. Nicolaas, Aruba: Aruba Chapter.

NEW ZEALAND

Auckland: Auckland Lodge.
 Rosicrucian Administrative Office, 54 Customs St., Auckland.
 Christchurch: Christchurch Pronaos.
 Hamilton: Hamilton Pronaos.
 Hastings: Hastings Pronaos.
 Wellington: Wellington Chapter.

NICARAGUA

Managua: Managua Chapter.

NIGERIA

Aba: Socrates Chapter.
 Abonnema-Degema: Abonnema-Degema Pronaos.
 Benin City: Benin City Pronaos.
 Calabar: Apollonius Chapter.
 Enugu: Kroomata Chapter.
 Ibadan: Alcuin Chapter.
 Jos: Star of Peace Chapter.
 Kaduna: Morning Light Chapter.
 Kano: Empedocles Chapter.
 Lagos: Isis Chapter.
 Nsukka: Nsukka Pronaos.
 Onitsha: Onitsha Chapter.
 Oyo: Oyo Pronaos.
 Owerri: Owerri Pronaos.
 Sapele: Sapele Pronaos.
 Umuahia: Umuahia Pronaos.
 Uyo: Uyo Pronaos.
 Warri: Warri Pronaos.
 Yola: Yola Pronaos.
 Zaria: Osiris Chapter.

PANAMA

Colón: Colón Pronaos.
 Pausama: Panama Chapter.

PERU

Iquitos: Iquitos Pronaos.
 Lima:* AMORC Lodge of Lima.

REUNION (BOURBON) ISLAND

Saint-Pierre: Pax Cordis Pronaos.

RHODESIA, SOUTHERN

Salisbury: Salisbury Chapter.

SENEGAL

Dakar: Martinez de Pasqually Pronaos.

SIERRA LEONE

Freetown: Freetown Pronaos.

SOUTH AFRICA

Bloemfontein: Bloemfontein Pronaos.
 Cape Town, Cape Province: Good Hope Chapter.
 Durban, Natal: Natalia Chapter.
 Johannesburg, Transvaal: Southern Cross Chapter.
 Port Elizabeth, Cape Province: Port Elizabeth Pronaos.
 Pretoria, Transvaal: Pretoria Pronaos.
 Springs, Transvaal: Springs Pronaos.
 Welkom, O.F.S.: Welkom Pronaos.

SURINAME

Paramaribo: Paramaribo Pronaos.

SWEDEN

Skelderviken:* Grand Lodge of Sweden, Box 30.
 Gothenbourg: Gothenbourg Chapter.
 Malmö: Heliopolis Chapter.
 Stockholm: Achmaton Chapter.
 Vesteras: Vesteras Pronaos.

(Directory Continued on Next Page)

SWITZERLAND

Geneva:* H. Spencer Lewis Lodge.
 Lausanne:* Pax Losanna Lodge.
 Neuchâtel: Paracelsus Pronaos.
 Zurich: El Moria Chapter.

TCHAD

Fort-Lamy: Copernic Pronaos.

TOGO, REPUBLIC OF

Atakpame: Vintz Adama Pronaos.
 Lomé: Francis Bacon Chapter.

TRINIDAD-TOBAGO

Port-of-Spain: Port-of-Spain Chapter.
 San Fernando: San Fernando Pronaos.

UNITED STATES**ALASKA**

Anchorage: Aurora Borealis Chapter.

ARIZONA

Phoenix: Phoenix Chapter.
 Tucson: Tucson Chapter

CALIFORNIA

Bakersfield: Bakersfield Pronaos.
 Barstow: Barstow Pronaos.
 Belmont: Peninsula Chapter.
 Fresno: Jacob Boehme Chapter.
 Lancaster: Antelope Valley Pronaos.
 Long Beach:* Abdel Lodge.
 Los Angeles:* Hermes Lodge.
 Oakland:* Oakland Lodge.
 Pasadena:* Akhnaton Lodge.
 Pomona: Pomona Chapter.
 Sacramento: Clement B. Le Brun Chapter.
 San Diego: San Diego Chapter.
 San Francisco:* Francis Bacon Lodge.
 San Luis Obispo: San Luis Obispo Pronaos.
 Santa Cruz: Santa Cruz Pronaos.
 Santa Rosa: Santa Rosa Pronaos.
 Vallejo: Vallejo Chapter.
 Van Nuys:* Van Nuys Lodge.
 Whittier: Whittier Chapter.

COLORADO

Denver: Rocky Mountain Chapter.

CONNECTICUT

Bridgeport: Bridgeport Pronaos.
 Hartford: Hartford Pronaos.

DISTRICT OF COLUMBIA

Washington: Atlantis Chapter.

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter.
 Miami: Miami Chapter.
 Orlando: Orlando Pronaos.
 Tampa: Aquarian Chapter.

GEORGIA

Atlanta: Atlanta Chapter.

HAWAII

Honolulu: Honolulu Pronaos.

ILLINOIS

Chicago:* Nefertiti Lodge.
 Peoria: Peoria Pronaos.

INDIANA

Fort Wayne: Fort Wayne Pronaos.
 Hammond: Calumet Chapter.
 Indianapolis: Indianapolis Chapter.
 Terre Haute: Franz Hartmann Pronaos.

KANSAS

Wichita: Wichita Pronaos.

MARYLAND

Baltimore:* John O'Donnell Lodge.

MASSACHUSETTS

Boston:* Johannes Kelpius Lodge.
 Springfield: Springfield Pronaos.

MICHIGAN

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

MINNESOTA

Minneapolis: Essene Chapter.

MISSOURI

Kansas City: Kansas City Chapter.
 Saint Louis:* Saint Louis Lodge.

NEVADA

Las Vegas: Las Vegas Pronaos.

NEW JERSEY

Newark: H. Spencer Lewis Chapter.

NEW MEXICO

Albuquerque: Albuquerque Pronaos.

NEW YORK

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

OHIO

Akron: Akron Pronaos.
 Cincinnati: Cincinnati Chapter.
 Columbus: Helios Chapter.
 Dayton: Elbert Hubbard Chapter.
 Youngstown: Youngstown Chapter.

OKLAHOMA

Oklahoma City: Amenhotep Chapter.
 Tulsa: Tulsa Chapter.

OREGON

Portland:* Enneadic Star Lodge.

PENNSYLVANIA

Allentown: Allentown Chapter.
 Lancaster: Lancaster Pronaos.
 Philadelphia:* Benjamin Franklin Lodge.
 Pittsburgh:* First Pennsylvania Lodge.

PUERTO RICO

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

RHODE ISLAND

Providence: Roger Williams Chapter.

SOUTH CAROLINA

Charleston: Charleston Pronaos.

TEXAS

Amarillo: Amarillo Pronaos.
 Corpus Christi: Corpus Christi Pronaos.
 Dallas: Triangle Chapter.
 Houston: Houston Chapter.
 San Antonio: San Antonio Chapter.
 Wichita Falls: Faith Pronaos.

UTAH

Salt Lake City: Diana Chapter.

WASHINGTON

Kennewick: Tri-Cities Pronaos.
 Seattle:* Michael Maier Lodge.
 Spokane: Spokane Pyramid Chapter.

WISCONSIN

Milwaukee: Karnak Chapter.

WYOMING

Casper: Casper Pronaos.

URUGUAY

Montevideo:* Titirel Lodge.

VENEZUELA

Barquisimeto:* Barquisimeto Lodge.
 Cabimas, Zulia: Iris Pronaos.
 Caracas:* Aiden Lodge.
 LaGuaira: Plotino-Maiquetia Chapter.
 Maracaibo: Cenit Chapter.
 Maracay, Aragua: Lewis Pronaos.
 Puerto Cabello: Puerto Cabello Chapter.
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TWENTIETH-CENTURY SPECTATOR



The celebration of AMORC's Fiftieth Anniversary Year comes amid one of the most spectacular phases of technological development in the history of our present civilization. The past 50 years of AMORC's growth, from the inception of this present cycle of activity to its present position of respect and recognition, have proceeded during a technological and social revolution unequalled prior to the twentieth century. It is a pleasure each month to devote this page of the *Rosicrucian Digest* to progress on various frontiers of science as an ever-increasing number of research specialists make their contributions to the twentieth century.

Aware of the contribution that ancient Egyptian tombs have made to our knowledge about the cradle of our civilization, several cultural institutions have in recent years undertaken to preserve for posterity detailed records of our advancing culture. Among these is the *Crypt of Civilization* at Oglethorpe University, in Atlanta, Georgia. This

now famous Crypt was sealed with considerable ceremony 25 years ago on May 25, 1940, and marked "not to be opened until the year 8113." The Crypt, hewn out of granite bedrock, lies under the Oglethorpe Library and Executive Offices. Its contents will present a complete cross-sectional picture of the life of our world at the time the Crypt was sealed.

The Rosicrucian Order was honored in 1940 by being invited to add to the collection of philosophical material deposited in the Crypt. The honor, which came midway in the past 50 years of activity, was recognition that AMORC influences the minds and conduct of the peoples of today; that its philosophical principles comprise a basic element of cultural thought of the twentieth century. We anticipate that the next 50 years will bring even greater recognition to the Rosicrucian teachings and the contribution that the members of AMORC are making to their society. —L

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