

# ROSIKRUCIAN DIGEST

AUGUST 1965 • 35¢

*Featuring:*

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

▽ △ ▽

**Early American  
Rosicrucian  
Settlement**

**Conrad Beissel and the  
Ephrata community.**

▽ △ ▽

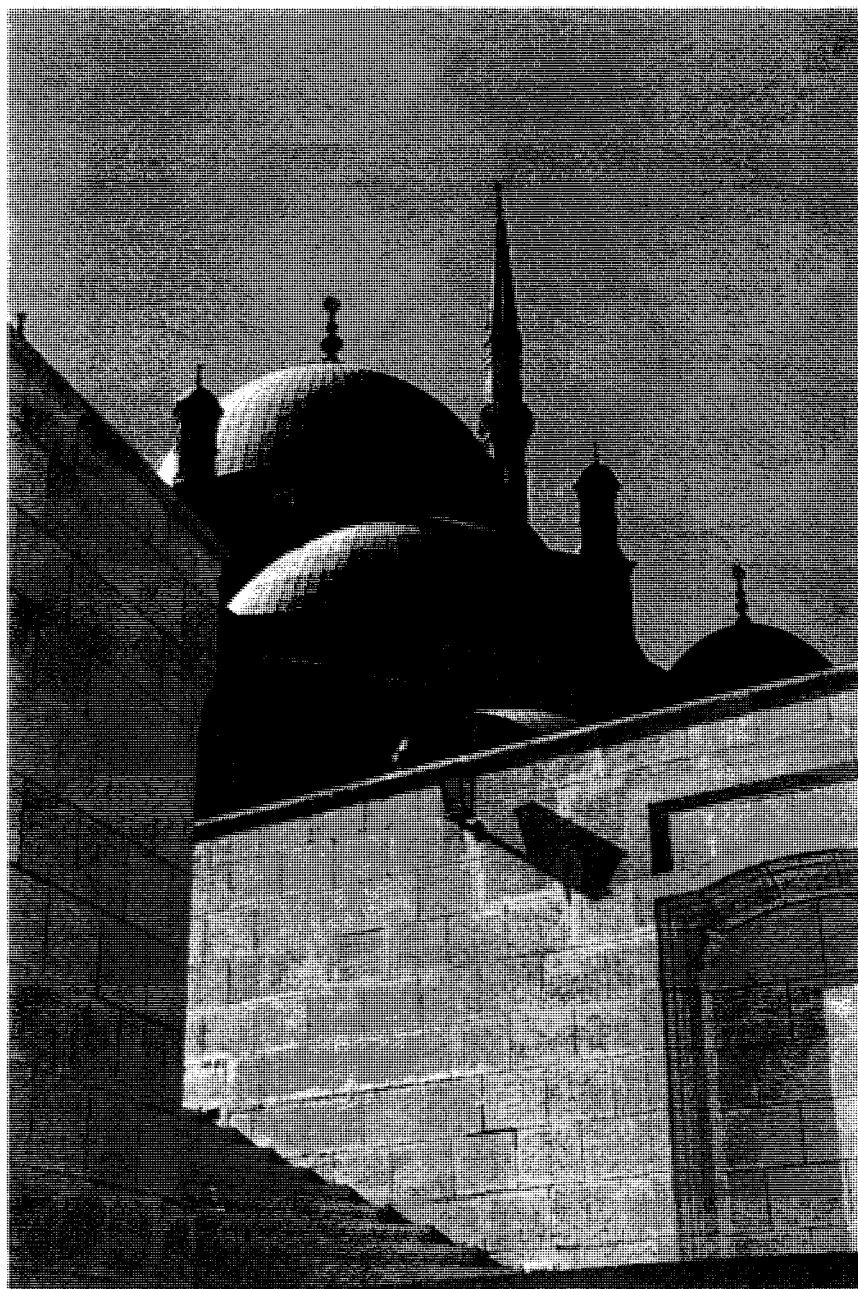
**Giants in  
the Earth**

**Evidence needs to be  
evaluated.**

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*Next Month:*

**Who Does Your  
Thinking?**

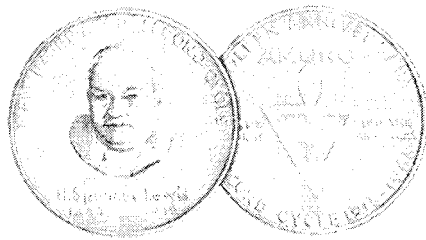


# GOLDEN ANNIVERSARY

## SOUVENIRS

# 1915 1965

The Fiftieth Anniversary of the second cycle of the Rosicrucian Order in the Americas is an historic event which will be evaluated more and more with the passing of time. As AMORC continues to expand throughout the world, 1965 and our Golden Anniversary will take on increased importance. You will be proud to have participated in such a memorable period. You will want some tangible souvenir to remind you of the occasion.



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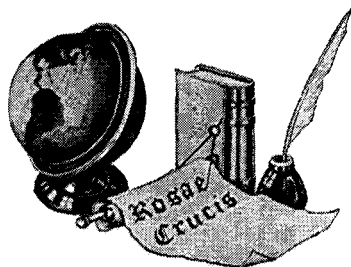
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## COVERS THE WORLD



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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*.

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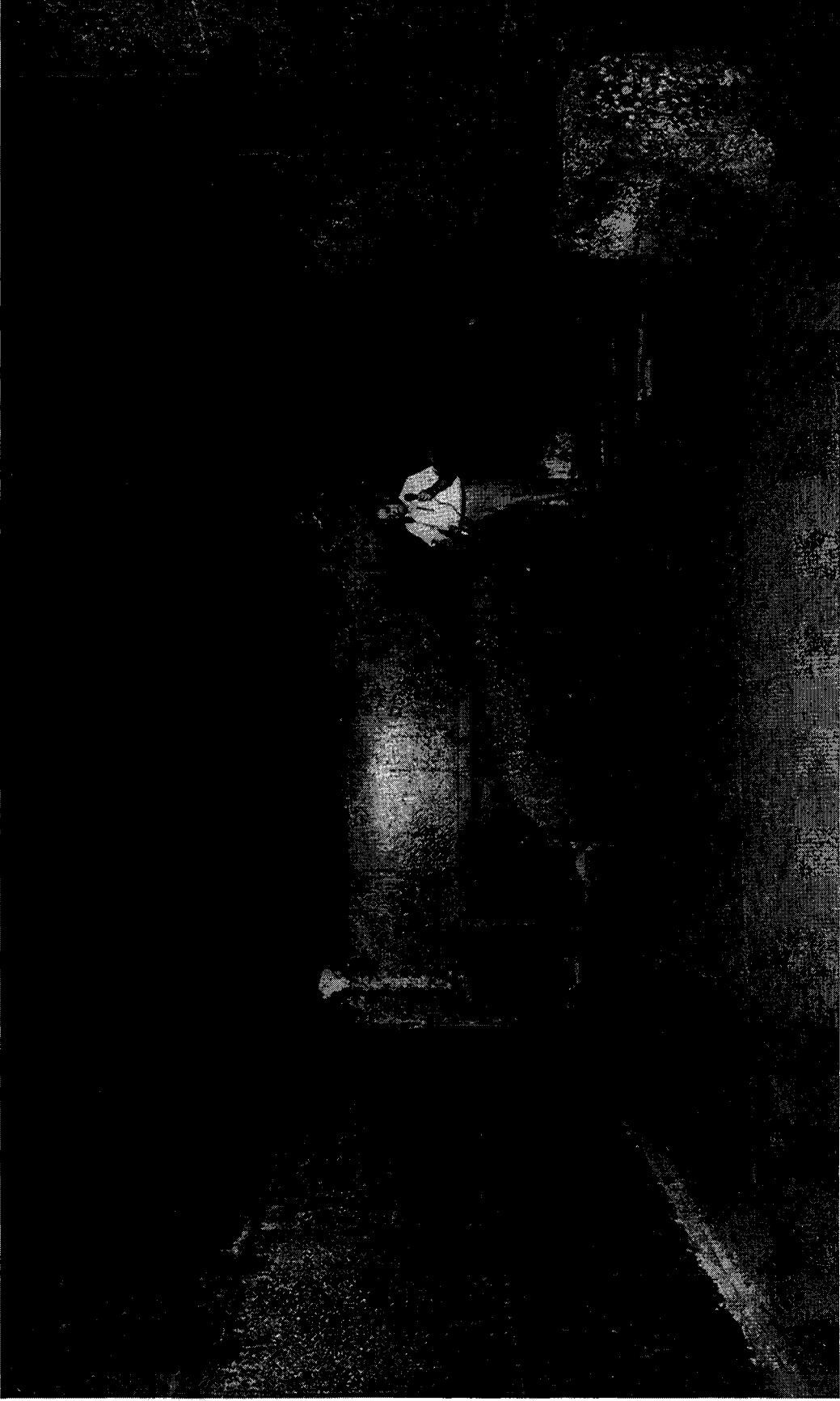
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Volume XLIII

August, 1965

No. 8

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(Photo by AN)

### THE MYSTERIOUS KING'S CHAMBER

Within the confines of these massive granite blocks, in the Great Pyramid is the huge stone sarcophagus (coffin) said to be that of Pharaoh Cheops. Tradition conflicts with history, however, in relating that this chamber and sarcophagus were not used for burial but as a place of initiatory rites for candidates of a mystery school. Imperator Ralph M. Lewis is shown recording a description on tape (see page 289).

## IS ABORTION EVER JUSTIFIED?

WITH THE COMPLEXITY of society and the advancement of the general knowledge, many traditional proscriptions are being re-examined. Things once having been generally disapproved from a moral, social, or legal viewpoint are being brought into the light of critical analysis. There is the enlightened determination to see whether they are in every respect intrinsically wrong, or whether the long-standing condemnation of them is without justification.

It is not necessary to review many such examples as have occurred in the last two centuries. There are those things which have had their stigma removed and have been reapproached from an intelligent, scientific perspective. Other proscriptions have been substantiated as still being a menace or detriment to society and subject to further abatement by law.

Recently, the subject of abortion has again come to the fore. In general, the question arising in connection with it is whether the laws prohibiting it under any circumstances are obsolete. Are they the result of an early era of excessive religious and moral constraint? Abortion may be technically defined as "the expulsion of offspring from the womb of the mother before it is capable of living independently."

Abortion can be caused involuntarily, and this type is commonly termed a miscarriage. This may be the result of the illness of the father, such as venereal diseases, or morbid changes in the ovum and other maternal causes. The subject of abortion in the popular sense is the criminal phase. It is that which is prohibited by law and is intentionally caused by the use of instruments or the injection of drugs. In most instances, these can be dangerous to the mother, though not necessarily so if done by skilled physicians under certain circumstances.

Under old English common law, "the relieving the woman of the foetus before

it had given any sign of life was not criminal if done with her consent." This law in most Commonwealth countries and England has been subjected to change. In general, abortion is considered a crime whether it is done with or without the consent of the mother. Many of the states of the United States do not consider abortion as the murder of a living child. Their position is that it is "the destruction of gestation by wicked means as against nature."

The statutes of the United States and of most countries of Europe specifically define what constitutes abortion. Any treatment or drug that results in abortion and is given for such a purpose is considered a criminal offense unless necessary to save the mother's life or that of the child. Those who prescribe, sell, or administer drugs, or suggest ways and means by which abortion can be accomplished, are guilty of violating abortion laws in many of the United States. In a number of the states abortion becomes criminal only if it can be proved that the woman was actually pregnant.

*Several Factors*

There are several factors which have made these laws inexorable in the past. Categorically, the most prominent are the religious or moral conception, the physiological, and the sociological. Life, even in the most primitive religions, is conceived to be a divine gift. In other words, the biological means by which birth occurs is thought of only as the mechanical process to serve that which has been divinely ordained.

Certain theologians in their interpretation have held that the soul of the child exists in the foetus and that abortion, therefore, is *murder* under any conditions or for any reason. It has also been a theological contention that abortion prevents a divine decree from being fulfilled, that is, it denies a soul the right of life.

The *physiological* objection is that promiscuous abortion can be ruinous to the organs of gestation and may impair the mother's health if not cause her death. Of course, in past times before the advance of surgery, most all abortions entailed such a risk and the grounds for objection, therefore, had merit.

The *sociological* factor must be obvious. If abortion were to be permitted without restraint, even if the moral and health issues were not involved, such could result in the destruction of the family as a social unit and a disregard of the institution of marriage. It would encourage inordinate incontinence by imposing no need for restraint of passion.

But the question still remains: Is the law unreasonable when it prohibits abortion under any circumstances as it does in many places? Is it being unduly enforced by religious prejudice without taking other factors into consideration? Obviously, this is a highly controversial subject, but it is one which should be frankly considered in a day and age that has social problems which were nonexistent before to a great extent.

If it appears to a physician that a woman will lose her life in giving birth, who should be sacrificed—mother or child? The mother may have several children. If she dies, the other children may have their lives psychologically and otherwise impaired by her premature death. The mother's death causes more mental and perhaps physical suffering than would the loss of her unborn child.

Of course, even more polemic is whether abortion should be permitted where a family is economically depressed and has a great number of children which it cannot support. In a prosperous nation, welfare facilities are established to take care of such children, and abortion would seem to be an extreme and unnecessary action. But what of the great overpopulated nations such as India, China, and other smaller nations whose population is far in excess of their economic means of supporting them?

If a woman becomes pregnant, has a large family, and desires an abortion for the very apparent circumstances,

should it be permitted? Would it not be more humanitarian than allowing another child to become subject to malnutrition and its attendant diseases? In many impoverished nations, it is not within the resources of the government to isolate all diseased people; so should such persons be permitted to perpetuate themselves? Will abortion, perhaps, prevent an imbecile or a greatly deformed child from being born—one that could never be expected to appreciate life and extract from or contribute to it?

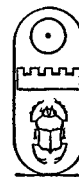
#### *A More Enlightened View*

We think that a reconstructed or, at least, a more enlightened view of the moral, religious, and mystical aspect of abortion could be undertaken. Let us apply rationality to the factors as well as tradition, even if such tradition has an aura of reverence about it.

It would seem that a *good moral precept*, regardless of whether it had the sanction of any particular creed, would be the relief of the ones suffering the greatest distress. Certainly, the finest approach that man can make to Divinity is to try to emulate that compassion toward his fellow humans which he conceives that his God expresses. This could be construed as permitting abortion under proper, legally controlled conditions where serious forms of distress to mother, child, or society would otherwise ensue.

This would seem to bring man into conflict with nature. It might be asked whether man has a right to direct or control nature and in doing so does he violate a divine law? Nature is indifferent to man. That is, it does not take into consideration the particular values which he confers upon her phenomena or upon himself. What man terms *good* and *bad* in nature is his own construction. It is not immanent in nature. Nature is a series of phenomena. Man's own mind is one of them, and his conscience and his reason are products of them.

Man is using what is natural when he subjects nature for the highest, most constructive motives of which he is capable. That is, his interpretation of these constructions must be amenable to the conditions in which he finds himself. Man is constantly seeking more and better ways to apply the



forces of nature to enhance that part of nature of which he is. We believe that abortion can be intelligently reconsidered *within the bounds* of an enlightened morality without committing any offense against natural or cosmic law.

The whole world is going through a cultural transition. Traditions are being shaken loose from their tenuous hold like leaves in the autumn winds. It will require an intelligent survey of each tradition and a weighing of old principles against expediencies, that is, the

requirements of the age in which we live.

This does not mean that every old tradition and principle must give way to that which serves what is called an immediate and practical end, for each expediency must be analyzed as to whether it is worth the price that must be paid for it. For analogy, it might be an economic advantage for a man to commit a theft, but in doing so he would lose his character and undermine the very society upon which he otherwise depended.



## BEAUTIFICATION

Small communities have lost their attractiveness through the complexities of modern living: The drab results are something the human spirit eventually cannot live with.

A group of garden-club women once decided to do something about the appearance of their community. It exuded crass commercialism in its sign-glutted, architecturally hodgepodge, treeless streets, its bulldozed and leveled natural beauties on the outskirts of town. No one seemed to see the ugliness.

When the club was founded on a spring afternoon fifty years ago, the charm of the eighteenth century was lingering in the clapboard and age-mellowed brick homes, framed by gracious trees and rolling lawns.

*Hurry and Greed* had now transformed yesterday's gentle beauty into architectural monstrosities bound together by concrete—the material which seems to hold the twentieth century together. The elms down Main Street had given way to parking meters. The park at the edge of town had shrunk to a few decrepit benches under decaying trees, the entire site encircled by a wreath of billboards.

Comparison made clear that a re-evaluation was sadly needed. If just one street could be molded a little nearer the heart's desire, perhaps the attractiveness would be found as contagious as ugliness. A committee came into being, determined to do it.

A simple planting plan was submitted to property owners on a street, half residential, half commercial in character. Junior Chamber of Commerce volunteers supplied the muscle, and young ginkgo trees were planted along each side of the street. Wherever space permitted, evergreen shrubs softened building façades, and flower boxes of geraniums and trailing vines brightened spots where nothing else was possible. Property owners took interest and painted several timeworn buildings.

"Before and after" views in the local newspaper created a sensation. A five-year tree-planting program resulted and a restrictive ruling placed on signs within the city limits. Not only neighboring streets but also adjacent villages commenced beautification of their own bedraggled appearance.

Individuals with drive and vision *can* do something about the mass uglification. The population explosion needn't mean an explosion of bad taste, especially if individuals are alert to their potential for beautifying their communities.

—Edna L. Cowan, F. R. C.

*The  
Rosicrucian  
Digest  
August  
1965*



HAVE THERE BEEN giants in the earth? If so, when? Pygmy tribes in Africa today possess all the earmarks of a race. Why, then, are pygmies extant and giants not? Interesting questions, but there are no firm answers except, perhaps, the rather obvious: the pygmies survived in the evolutionary scheme and the giants did not for much the same reason that the horned toads were able to adapt to their environment but their distant cousins, the dinosaurs, were not.

There are many records of tall men, but that does not necessarily indicate a giant race. Since the records themselves are often shaky so far as verifiable history is concerned, even the available accounts of giants have to be questioned.

In the time of Augustus, the first Roman Emperor (44 B.C.), there was said to be a giant and a giantess, Posio and Secundilla, both ten feet, three inches tall. In the reign of Claudius (A.D. 41-54), there was an Arabian giant, Gabbaras, reportedly over nine feet, and the historian, Josephus, mentions a Jewish giant about the same time as being ten feet.

The England of Edward III (1312-77) claimed a giant, too, an Irishman six feet, ten inches tall, and Queen Elizabeth had a Flemish porter who was seven and a half feet. Later, James Middleton was said not to have stopped growing until he reached a height of nine feet, three inches.

One Cajunuc, a Swedish giant, was declared to be almost nine feet and a Chang-Wu Gon at seven and nine-tenths feet towered over his Chinese fellows. Nova Scotia had its Anna Swan and her Kentucky-born husband, both eight feet.

Thus, around the world and from north to south, there are accounts of extremely tall individuals. Nothing about them, however, in the least suggests a race of giants. They must, instead, be thought of as mutants, sports, oddities of the human family rather than as members of a separate and distinct race. And this in spite of the race of giants—rephaim—frequently mentioned in the Bible.

Og, King of Bashan, according to Deuteronomy 3:11, was the last of the rephaim and his iron bedstead was as-

GASTON BURRIDGE

## Giants in the Earth

*Evidence needs  
to be evaluated*

serted to be nine cubits long and four wide. Unfortunately, the cubit as a measure of length in early times had no fixed standard. Originally, it was the distance from any man's elbow to the tip of his longest finger. Among the Hebrews, that amounted to around seventeen and a half inches. Thus a bedstead nine cubits long would suggest that the king was quite a tall man.

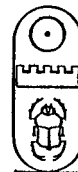
In ancient Egypt, though, a cubit stood at 20.7 inches. In Greece, it was 18.22 inches, and in Rome it matched the Hebrew. A cubit was synonymous with the *hath* of India, the *covid* of the Far East, and the *codo* of Spain.

Goliath supposedly measured six cubits and a little—about nine feet by our roll-up pocket tapes. At least, David had a target he could hardly miss!

Abbe Pegues, in *The Volcanos of Greece*, wrote of numerous enormous skulls recovered from beneath a layer of large stones on the Isle of Thera. From the number of skulls found, it would seem that these were from a *race* of men, not individuals collected from afar and over a long period and all buried in one grave.

Some students think the Atlantians were men of more than ordinary stature. Also, some are thought to have migrated to and settled in what is now Egypt. If this were so, it could account for the size of the Egyptian cubit of 20.7 inches—quite the longest on record.

The great blocks making up Stonehenge and the Pyramids were necessarily put in place either by men of greater than ordinary strength or possessed of intelligence and knowledge greater than ordinary. Structures today are built of small units. Our greatest machinery would be taxed to move such



mammoth stones without roads from the quarries to where they were placed.

In his book, *Mysteries of Ancient South America*, Harold T. Wilkins (The Citadel Press, New York) devotes a chapter to "Tiahuanacu and the Giants." According to his studies, these giants "invaded" the west coast of what is now Peru and migrated inward and northward. The manuscript related that the giants arrived in boats called pae-pae, made of reeds and rushes covering balsa logs.

Peruvian traditions relate that during the reign of the Inca Ayatarcó Cuso-Inca XII—a race of giants invaded their coast from the sea. Fernando Montenosinos, a Spaniard from Osuna, is credited with having translated the story from a now-lost manuscript, probably that of the renowned Blas Valera, whose mother was a Peruvian and whose father was a Conquistador. History emphatically details the ruthless destruction by the Conquistadores; so it cannot be said that such a manuscript never existed or that the story was cut from whole cloth.

The initial landing took place near what the old Spanish called Point Santa Elena, close to Puerto Viejo in the old Peruvian empire. The invaders were large people, "as tall as a man from their knees down!" That would make them from fifteen to eighteen feet high. Thus they are the tallest giants of record except the Cyclops.

Their hair was massive, hanging about their shoulders; yet they were beardless. Their eyes were as large as saucers, their arms and legs like mill posts. Some were clothed in animal skins, others quite naked.

Peru is an arid land. The giants found it necessary to dig wells. These were lined with fine masonry—some still in operation during A. D. 1545. Thus it

would appear that these giants possessed knowledge and craftsmanship, for not only did they dig wells and face the interiors, but also they knew—somehow—*where* to dig them!

In the United States, in October, 1925, a mound on Potato Creek near Walkerton, Indiana, was opened. At a depth of 12 feet were found the skeletons of eight giants. They had been arranged in a wheel pattern, their heads forming the hub of the wheel. The largest skeleton measured nine feet long. All skulls and bones were massive. Some skulls showed imbedded arrowheads and sizable dents as if they had been struck heavy blows. The largest skeleton wore a suit of armor made of copper. This suggests a standard of culture equal to or above that of the Indians in the area when the white men first arrived.

Southwestern United States pictographs in caves and on sheer canyon walls indicate that someone, a long time ago, had either seen or was part of some quite tall people. Additionally, the Montagnais Indians of Canada have traditions of giants among them. Skeletons of giants—both men and women—have been uncovered near Mexico City. It would seem that man's history has had its share of the tall peoples.

Science today does not deny this. It only questions *when* these giants were extant. It sets the time back into prehistory and there the matter remains for the moment.

The great Leonardo da Vinci once said, "All we can expect from life is a chance to be remembered," but it is doubtful whether the giants were concerned about even that. It is certain, though, that we are concerned about them. Who or what will push the giants into better historical focus is still a question.



#### OUR NEW COVER

Popularly known as the Alabaster Mosque because of the material of its construction, this beautiful structure, whose actual name is the Mohammed Ali Mosque, overlooks the ancient and modern city of Cairo from the heights of the Citadel. It was built in the 19th century by Said Pasha. Its lofty minarets are among the most graceful in the Near East. The natural-color photograph was taken by the AMORC staff photographer on a recent camera expedition to Egypt.

*The  
Rosicrucian  
Digest  
August  
1965*



In the heart of the Great Pyramid, the Emperor's hand rests upon what is called the Pyramid Inch. An on-the-spot tape recording has been made in this shaft.

## Don't Miss This Special Feature

for

AUG. - SEPT. - OCT.

A voice direct from the King's Chamber of the Great Pyramid in Egypt! A message from out of the tombs of Akhetaton, the city built by Pharaoh Akhnaton! A description of an ancient monument in Luxor Temple delivered right on the site!

The Emperor, Ralph M. Lewis, accompanied by AMORC staff photographer, John Mee, again has journeyed to famous historical sites in Egypt. While at these fascinating places of a civilization of thousands of years ago, he recorded his impressions intermingled with facts concerning them. He transmits the spirit and atmosphere of these ancient surroundings to you in a dramatic way. They will be part of a new series of PHONE TOPICS. Listen to them! These especially prepared messages by the Emperor are a one-way transmission. The length of each message is approximately two minutes.

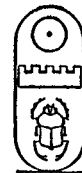
- The King's Chamber and Mystery Initiation .....August 23
- Intoning of Vowels in the King's Chamber .....August 30
- In the Heart of the Great Pyramid .....September 6
- From the Tombs of the Nobles .....September 13
- From the Ruins of the Sun Temple of Akhnaton.....September 20
- From the Sacred City of Sakkara .....September 27
- Before the Great Altar in Luxor Temple .....October 4

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DR. JOHN PALO, B.S., D.C., F.R.C.

## Early American Rosicrucian Settlement

*Conrad Beissel and the  
Ephrata Community*

**A Golden Anniversary Special**

NEWS TRAVELED slowly in the early 1700's and although Johannes Kelpius was dead many Rosicrucians in Europe were under the impression that he was alive and still the head of a thriving community of American mystics along the banks of the Wissahickon in Pennsylvania.

Among those who believed so and who was immensely attracted to mysticism in the New World was a German baker, Conrad Beissel. Although deprived of formal education, Beissel was a unique person, able to tap sources of knowledge and gain insights into complex problems to the amazement of many university-trained scholars.

Before Beissel's birth in 1690 in Eberbach, Germany, his father died, leaving the family poverty stricken. Seven years later, his mother, a Pietist, also died, entrusting the boy to the hands of his brothers who apprenticed him to a baker. Young Beissel developed such an enthusiasm for revelry, especially fiddling and dancing, that when he left Eberbach those who knew him were surprised later when he entered the ranks of the Pietists.

In the university town of Heidelberg a few miles west of Eberbach, Beissel, now past 25, was no longer satisfied with mere frivolities. Certain mystical forces awoke within him and he sought explanations as well as guidance. The historian, Dr. Julius F. Sachse, in *German Sectarials of Pennsylvania*, writes that Beissel "made the acquaintance of a learned mystic and theosophist named Haller, who was a friend and correspondent of Gichtel. Beissel through him obtained an introduction to, or



**Alleged Portrait of Conrad Beissel**

was initiated in, the local Rosicrucian Chapter held under the name or guise of a Pietist conventicle, which organization counted many of the most learned and distinguished men in the community among its membership.

"But, being under the ban of the secular as well as the religious authorities, they were forced to hold their meetings in secrecy, in an almost inaccessible vastness of the forest. Here, within the tiled precincts of the weird rocky Chasm (Felsenschlugt), by the fitful light of resinous torches, Conrad Beissel followed the first steps of the Brotherhood and received instruction in the rudiments of the secret rites and mysteries of the Fraternity of the Rosy Cross.

"The neophyte, whose mind comprehended the teachings, was aided in his studies by some of the best scholars in the Fraternity, and it was not long before he was numbered among the adepts of the Order. Although all knowledge of the membership of the Fraternity was guarded from the profane with the greatest care, Beissel's connection with the proscribed society came to the knowledge of one of the master-bakers who had suffered from the excellence of the adept's bread. He was at once informed upon, arrested, fined and given notice to quit the town without any delay, presumably with the loss of his Wanderbuch, which would preclude him from obtaining at his trade elsewhere."

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Officially expelled from the Palatinate, Beissel made a hurried visit to his native Eberbach to say good-bye to relatives before setting out for Kelpius's mystic community and the freedom of Pennsylvania.

It was the year 1720 when, with four companions, he arrived in America. He was disappointed to learn that Kelpius was dead and the community not thriving as he had expected. Johann Seelig, who had succeeded Kelpius, had renounced his office in favor of Conrad Matthai, who was Master when Beissel arrived.

#### *A New Community*

Beissel kept contact with Matthai and the somewhat disbanded group of hermits while he slowly gathered the nucleus for a new venture. In 1732, he opened a new community some 60 miles from the old settlement, which he called Ephrata. In *The German Seventh Day Baptists in Europe and America*, Dr. Corliss F. Randolph states, "With the decline of the first organization, the scene shifted from the Wissahickon to the Cocalico, at Ephrata, where the mystic theosophy, Phoenix-like, once more rose from its ashes. In that retired valley beside the flowing brook, the secret rites and mysteries of the true Rosicrucian Philosophy flourished unmolested for years."

The community flourished. Its membership grew, as did its problems. It was apparently divided into three groups: Solitary Brethren, the Sisterhood, and the Secular Congregation. The Solitary Brethren and the members of the Sisterhood led celibate lives, but the members of the Secular Congregation were free to marry. For a time, the Solitary Brethren were split up into two groups, those leaning toward the Rosicrucian teachings and those interested in Freemasonry, i.e., the Brotherhood of Zion.

According to Randolph, "The Brotherhood of Zion was, in short, an organization which practiced the mystic rites of Freemasonry of the eighteenth century, which were very different from the rites of Rosicrucian philosophy which was so dear to the hearts of Beissel and Miller."

Beissel, full of hope for the future of the New World, wrote, "Asia has fallen

and its lamp gone out. For Europe the sun hath set at bright midday. America shall see a lily blooming whose perfume shall spread to the heathen."

At Ephrata, he stimulated originality in art, music, and literature, saying, "We dare not borrow from each other because the power to produce rests within everybody."

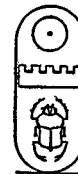
"Beissel believed," wrote Dr. John J. Stoudt in *Pennsylvania Folk Art*, "that the spiritual life was necessarily creative, and that unless it was creative, unless the inborn human freedom found external expression, man was stifled and inhibited, or, in the old language, unregenerate."

He was, however, familiar with human weakness. He once observed that man "with the eye with which he should contemplate his own mistakes and deficiencies, he contemplates those of others." Spiritual snobbery, though, irritated him. To a visiting zealot who had once convinced himself that he had entered a "new birth" into a life of sinless perfection, he recommended inhaling his own body odors. Thus, Beissel convinced him that he was still in the flesh and therefore still subject to human weaknesses. "To know oneself aright," he wrote, "is the loftiest perfection, and to reverence and worship aright the sole, eternal and invisible God, is eternal life."

In the foreword of the second of the great trilogy of Ephrata Hymnals (1747) by Conrad Beissel, it is written, "In a general sense the hymns contained in this collection may be looked upon as roses which have grown forth from among the piercing thorns of the cross, and consequently are not without some beauty of color and pleasantness of fragrance."

#### *Mystical Music*

Beissel wrote some of the finest mystical music and also trained the Cloister members in the proper manner of singing it. In *An Historical Sketch of Ephrata*, Dr. Wm. M. Fahnestock wrote in 1835 that the music of Beissel once heard can never be forgotten. "I heard it once at Ephrata," he relates, "in my very young days, when several of the old choir had met with them. And some years since I sojourned in the neighborhood of Snowhill during the summer



season, where I had a fine opportunity of hearing it frequently and judging of its excellence.

"On each returning Friday evening, the commencement of the Sabbath, I regularly mounted my horse and rode to that place a distance of three miles, and lingered about the grove in front of the building during the evening exercises, charmed to enchantment. It was in my gay days, when the fashion and ambition of the world possessed my whole breast, but there was such a sublimity and devotion in their music, that I repaired with the greatest punctuality to this place, to drink in those mellifluous tones, which transported my spirit for the time, to regions of unalloyed bliss—tones which I never before nor since heard on earth, though I have frequented the English, the French, and Italian opera—that is music for the ear—the music of Beissel is music for the soul—music that affords more than natural gratification."

Dr. Stoudt states that the music and writings of the Ephrata Cloisters "were used as mystical therapeutic, helping in the process of 'salvation,' in the integration of the personality."

Randolph has described the death of Beissel as follows: "Feeling that his earthly career was drawing to a close, he consecrated Rev. Peter Miller, Johann Conrad Reissman, and Jacob Eicher to the priesthood, from among whom his successor in office should be chosen. . . ."

"The day of his own decease was the 6th of July, 1768. . . . Two days afterward, funeral services were held in the great *Saal* of the Brethren, in which Beissel had so often preached and pre-

sided. The principal feature of the occasion was a sermon by Rev. Peter Miller, after which he gave a brief biographical sketch of the deceased, in which he stated that Beissel had composed fully one thousand pieces of music and printed four hundred and eleven hymns.

"Rev. Peter Miller was followed by Reissman and Ludwig Hocker. Special hymns were also sung. When the services in the *Saal* were over, the coffin was carried to the new graveyard, followed by an immense throng of people. Previous to its being lowered to its last resting place, the lid of the coffin was again raised, so that according to Rosicrucian ritual, the sun should once more shine upon the body, after which the casket was closed."

Beissel was dead; but the Order's work was not over. The mantle of his office was transmitted to one of America's greatest scholars, Peter Miller. He it was who led the Order through the dark days of the Revolutionary War and the birth of a new nation; thereby bringing to fulfillment Beissel's prophecy: "America shall see a lily (rose) blooming whose perfume shall spread to the heathen."



(Ephrata Vignette)



### LAST CALL FOR EGYPT . . .

Members planning to participate in the 1965 European-Egyptian Tour should delay no longer to make reservations and clear travel papers. The tour departs New York October 14. Starting with a Rosicrucian conclave in London, tour members will take excursions in the surrounding countryside, fly on to Zurich, motor to Basel, fly to Rome, then to Athens, and, finally, to Cairo, city of mosques, pyramids, bazaars, skyscrapers. This experience alone is worth the tour, but also included are stops at Memphis, Sakkara, Tel-El-Amarna, and Luxor. Truly a dream of dreams for the Rosicrucian.

At this late date, direct your inquiries by air to: Egyptian Tour, AMORC, San Jose, California 95114, U.S.A.

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THE DESIRE to create is an impulse toward activity. At the back of the mind is an idea of what is to be created. The idea and the reason eventually cause a plan to be drawn up and from there thoughts are organized into unity, wholeness, completeness, and satisfaction.

In this light, the universe of which we all form a part is the specimen on which we should base our efforts. While there is unity in the whole universe, there is also a duality in the separate members; but always there is a continual change from the one to the other. They are complementary states, two halves of one whole. Either of them may be described in music.

Music, like painting, poetry, pottery, and sculpture, is a creative art. For instance, Bach in the *St. Matthew Passion* was descriptive in the lightnings and thunders chorus. Beethoven was equally so in the *Pastoral* and *Eroica*. Gounod in the Prologue of the *Redemption* tried to depict chaos. Mendelssohn used dramatic writing in several places in the Oratorio *Elijah*; and Elgar portrayed a drunken scene in *King Olaf*. This duality—positive and negative—is shown by way of consonance and dissonance, concord and discord, soft and loud.

We realize today that the triangle is a truly perfect form. Many things can be and generally are constructed upon it. It is the form on which the common chord—C-E-G—is built. This chord consists of two intervals (duality): Each of them contains a third—one major (positive) or four semitones and one minor (negative) or three semitones. And the chord of the seventh is a triangle of thirds—one positive and two negatives when a *minor* seventh; but two positives and one negative when a *major* seventh. Significant ratios from the occult point of view!

The harmony of Bach, Beethoven, and Brahms teaches how to connect chords and what a tonal path may be; but with chords built upon fourths, to say nothing of other experimentation, neither of these things is clear. The square comes nowhere near the perfection of the triangle. Try playing on the piano a series of chords built upon the fourths as C-F-B; then see what comes

C. SHARLAND WESTCOTT, F. R. C.

## Music and the Creative Impulse

*Striving for newness  
is unhealthy*

from a series of first inversions as F-B-C, etc.

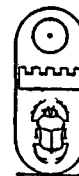
For a number of years, there has been a tendency to build upon an entirely new foundation. Much contemporary music seems to be trying to depict present-day instability and chaotic living, and the question arises as to whether its foundation is satisfactory.

The 12-note scheme suggests equality, but there is nothing in the whole of this universe that is equal to anything else. Not one individual in any of the kingdoms—mineral, vegetable, animal, or human—is the equal of another. What Lord Chesterfield wrote to his son regarding the choice of words may have point in this connection: "The first thing you should attend to is to speak whatever language you do speak in its greatest purity and according to the rules of grammar."

This is exactly where modern contemporary music fails: Its composers do not speak with purity, and their music offends not only the grammar of music but also the true use of chords.

As has been said, much thought is apparently given today to the description of the age in which we live. But what maggot prevents us from giving our best as did the men of old? The people who lived 360 years ago were faced with exactly the same kind of troubles; yet, from 1500 to 1860, both vocal and instrumental music grew, as it were, into adulthood!

It is not to be expected that, note for note, what was written fifty years ago can be duplicated today even though the same chordal construction may be used; but this striving for newness is unhealthy. Unpalatable medicines are not always the happiest of cures for our maladies, possibly because in the sub-



conscious self lies the knowledge that nature and life generally are never ugly or full of harsh, jarring sound for long. Tempests give place to calm.

If a common chord can be disguised to resemble, shall we say, a chord of the seventh, well and good; but in trying to disguise every chord there is no reason and no sense. To do so in vocal music can blunt and even distort the beauty of some texts. To do so any-

where is to write clever music instead of *conveying a message*.

So we ask: Will music continue along the present discordant lines or will composers resume traditional writing and use once again the heritage left us by those whom we call the "Great Masters"?

The pendulum, having swung in one direction, must make a return journey.



### WANDERING CAMERA EXHIBIT IN MUSEUM

In his years of travel, John Mee, AMORC's Director of Cinematography, has made an outstanding camera record of places and people in Europe, Africa, and Asia. His work has been seen be-

fore in the *Rosicrucian Digest* as well as in the Order's documentary films. The present museum exhibit is attracting much favorable comment.



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A YOUNG SAIGONESE 1957



MAN IS IN the process of developing a new consciousness. One day, it will lift him above the fear, folly, ignorance, superstition, and isolation which now beset him.

The centrifugal radiation which today is responsible for scattering and atomizing mankind will be corrected by a centripetal, integrative understanding, capable of bestowing meaning and purpose to existence. The more perceptory features of natural law, embracing cause and effect and the laws of analogy and compensation, dictate no created manifestation that can lack the consciousness of the Creator.

Atomic physicists, in studies of highly sensitive, subatomic particles in the cloud chamber and under the electronic microscope, readily observe these precepts scientifically disguised under various ramifications of the Quantum Hypothesis. Subject atomic particles continuously change and alter their patterns during study, obviously stimulated by some apparently unknown environmental factor. Although the instruments used are incapable of stimulating the subject particles electromagnetically, the particles nevertheless react to a spirit energy and arrange themselves in various patterns. From a mystical viewpoint, the cause of the subject particles' variance may lie in the observer's aura and mental radiations and the concomitant psychic vibratory emanations emerging from him.

Philosophically speaking, as we compare the human microcosm with the macrocosm of the universe, we can understand that subatomic particles react to the human mind as the subconscious mind reacts to the Cosmic Mind from which all of nature manifests.

All animate phenomena are "wired up" by highly subtle but definitely measurable cosmic wave lengths, embodying particles of a subatomic, vibratory nature. Those personalities sufficiently sensitive may "tune in" to the consciousness of the Divine Mind just as high frequency electrical vibrations flow into the antenna of a

JOHN GIBSON PHILLIPS

## From Science Into Light

television set to manifest a physical picture on the tube.

The Cosmic Mind maintains the complete concept of the electromagnetic spectrum, which is the basis of nature. The abstract concepts of Light, Life, and Love—or Wisdom, Strength, and Beauty—are the same. Communication by words, parables, symbols, and thought transference through the atmosphere are the sole means by which the manifest members become aware of the reality of their actual completeness and harmony.

Einstein in his search for a universal constant stated that "energy is equal to the mass, multiplied by the square of the speed of light." Later, using the Einstein theory, other atomic physicists observed a mass defect: The speed of light squared was not a stable or fast enough constant. The Cosmic Mind is!

If one should read all the facts concerning the sun, at any time thereafter his objective mind might instantly bring forth the complete visualization of all that he knows of the subject. This thought, regardless of the validity of his knowledge, is faster than the speed of light squared. In a consideration of the Cosmic Mind, not only are all the facts in this conscious stream absolute and true, but the Divine has the ability to project those mental and divine qualities of spirit to the physical, earthly plane of existence as material manifestations of nature.

The realization of any worthwhile ideal in harmony with cosmic law must be attained in the precise proportion to the quantity and quality of spirit extended toward its culmination. If the people of earth are to survive, all philosophies, theologies, and sciences must become progressive and confident.



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



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.

## *The Magic of Secrecy*

THROUGHOUT the world, there are hundreds of thousands seeking for truth and endeavoring to understand the laws underlying and governing life in general. They wander from sect to sect, cult to cult, never finding in full what they seek. They will not enter into or become affiliated with any secret organization simply because they refuse to connect themselves with anything that is kept private or hidden from the multitude.

Those who refuse to affiliate with any organization of a secret nature feel that knowledge should be given freely to the world if it is worthwhile. They ask, "If the knowledge taught will uplift humanity, why is it kept secret from all except those who are initiated?" Such a question is asked only by those who are unwilling to make some conscious effort for what they would receive.

Throughout all ages, great truths have been veiled. However, they have not been concealed in such a way as to hide them from the mind.

The Bible is the most secret and at

the same time the most open book ever written. Its great truths are veiled, but not so thickly that the veil cannot be pierced. Why, then, do so few understand it? The answer is simple: The majority of people *will not* take the time or make the conscious effort necessary to pierce the veil to disclose the great truths.

Take the secret organization known as Freemasonry, for example. It is claimed that Masonry contains many laws and principles which are kept secret and revealed only to its initiates. Not being a member of this august fraternity, I do not know just what it contains or what it reveals; but it is evident that it must hold and reveal something worthwhile else it would not be the powerful organization we know it to be.

However, if Masonry held every law and principle, if it revealed ways and means whereby its members could use such knowledge so as to perform so-called miracles, etc., it would be of no avail to scatter its knowledge to the world. The multitudes would listen, expecting something wonderful; but they would not be prepared to receive the great truths in their simplicity, and so they would turn aside.

Take the Rosicrucians—known to possess and teach many of the secret laws and principles which enable man to live as his Creator intended. What if this great fraternity should give its teachings openly and freely to all the world? Few, indeed, would listen; fewer would understand; fewer still would put them into practice to reap their benefits. Yet the Rosicrucian teachings are not hidden; they are accessible to all who ask with a sincere heart. Why, then, do not the majority who seek truth take advantage of them? Is it simply because they must give of their time and energy in order to absorb and understand such teaching? That they will not do!

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In his search for truth, man has become so entangled in the maze of outer complexities that he will not allow himself to listen to and understand the inner simplicities. He seeks everywhere, hoping to find *without* the answer which should come to him from the silent voice *within*.

The inner man conquers all when permitted. He asks for nothing, but offers all and seeks God only for power to break the chains and open the door through which to pass from within to master and conquer. He reaches out into cosmic space and uses the finer forces. He creates life in every cell and senses when and where there is evil. He finds strength in love.

How then shall this inner man be freed? What God has given must be holy; yet why is the inner man fettered, imprisoned, and kept unmanifest? What greater problem faces man than this most personal one?

Knowing well the power of the inner self, Jesus asked only for faith from his followers. He knew that they could not understand the laws and principles underlying his works, but that through faith they would be enabled to carry on. Had the laws been understood by those who were unprepared or unworthy, they would have been detrimental to his influence. The same thing would have happened as in the case of the boy and the magician: The boy had been watching the magician perform a mystifying trick and asked to be shown how it was done. However, when he tried to perform the trick, he couldn't do it. After making several unsuccessful attempts, he turned to the magician, exclaiming, "I knew it couldn't be done!"

Jesus, then, would have been in the same position as the magician. Had he explained the simple laws and principles, everybody would have tried to demonstrate them. Because of their utter unpreparedness, failure would have been the result.

From records and experience, we learn that great truths can be held only as secret and sacred. If those who know them are to do the most good, they must work in secrecy without revealing them to those who are unprepared to receive

such knowledge. "Cast not your pearls before swine" would be better understood if it were worded, "Cast not your great truths before unprepared thought."

This holds good no matter how we may view it, and we shall come to know that the great truths are understood only by those who are worthy and prepared to receive them. They are always misunderstood by those who are unprepared.

God in His infinite wisdom alone possesses all of the truth and law of this great power called *secrecy*. God is ever the most secret of secrets, never to be beheld by mortal man and only to be revealed through the inner and immortal man, for were He to reveal Himself to the eyes of the profane or outer man, He would soon be looked upon as an impossibility because of His very simplicity.

#### *The Power of Secrecy*

The power of secrecy—the great, mystical, and so-called magical power of secrecy—is everpresent within us all. It is a power which once known and practiced will change the entire life of a person and the conditions surrounding him, including his spiritual as well as his material advancement. It is the power through which all great men have risen, all big things accomplished, and all outward and inner advancement made.

The foremost thing in the minds of all is to become successful. It matters not what our idea of success may be, we have a certain goal to reach. When once we have reached it, we shall say, "I have succeeded." It may be that our idea of success is to accumulate vast sums in order to carry out some big scheme for the betterment of all concerned. It may be that we desire to attain success as an artist, an engineer, a musician, a sculptor; or we may desire to devote our life to the service of humanity but are prevented by certain circumstances. Whatever our goal, we must attain it before we can become a success.

How are we to reach our goal? Through hard work? People are working hard every day of their lives, doing their best and working conscientiously; yet few are successful or have reached



their goals. By saving pennies? The savings banks carry thousands of accounts of people who are thrifty; yet few of them are any nearer success than they were twenty years ago.

By studying hard and absorbing all the knowledge we can? What becomes of the thousands of college graduates who have at their finger tips vast and valuable knowledge? Some of them hold positions which pay barely enough to afford a living; some are unable to secure a position at all; some are dismal failures.

By planning and scheming? In nearly every case, the failures will be found to have plans and schemes which although workable enough and used by some to bring success have brought them nothing. No, success is not to be won through any of these methods alone. True, it requires a certain amount of work, knowledge, thrift, planning, and scheming to win success ultimately; but with them alone we should fail utterly to reach our goal. All these things are useless without the great power behind them.

#### ***One Underlying Law***

The whole of the universe is based upon the one great law underlying the power of secrecy. Throughout the world, there is not one person who can tell us what God is, for He is a secret to man. Not one person can tell us how the smallest blade of grass is created, for that, too, is a secret. Were all the secret laws of the universe to be revealed, man in his egotism would attempt to do better work than God; so it would come to pass that the universe would be in a bad state. Therefore, God and the laws of God must of necessity be kept secret.

There are many so-called teachers ready and waiting to tell us what God is, just as there are scientists ready to tell us what a blade of grass is. They know and we know that grass is made up of molecules having certain chemical constituents, that these molecules are composed of atoms, the atoms of electrons, etc. But the how and why of electrons combining to form atoms, the atoms to form molecules, and the molecules to form the blade of grass, giving it its color and form, is a secret and ever will remain so to the outer egotistical man.

The inner man, however, the only real part of man, can and does know the secret of creation, for he utilizes this secret at every opportunity. The inner self reaches out into cosmic space and uses the finer forces, which create life in every cell. In order to possess the power and ability to create things, it must also possess the secret of that power. It can accomplish its desire if the desire is in keeping with the law and order of the universe itself.

The so-called *mind* of man, that is, the outer, objective mind, is nothing of itself because only God's mind, the inner mind, creates and makes manifest all things. Man in his outward manifestation is nothing but a machine or medium for the purpose of carrying out the directions of the inner man. Because the outer man through a will of his own has the right to choose and do as he pleases to a certain extent, man mistakes this for power.

He assumes that he, too, can create, and so he sets himself apart from all else. It is in such manner that the outer man separates himself from the inner man and comes to know failure. He refuses to commune with and listen to the inner voice to allow it to create and complete that which is desired by the outer self.

It is through mental activity that we come to know that we live. Through this same activity, we conceive ideas, make plans, and decide how and when such ideas and plans are to be made manifest. All our ideas, plans, and actions are conceived, created, and directed by the inner self and are sent forth to be made manifest through the medium of physical operation. Thus we conceive an idea, make our plans accordingly, and then carry them out to their ultimate conclusion, which is either success or failure. The result will be success if we allow the inner man to work without interference.

The best way to arrive at our goal of success is along the line of least resistance. Our inner self has given us the idea of what success means to us, and the goal has been set. We want to become successful; therefore, we must do only those things which will make us so. Some may ask, "What are those things?" It is here that we find our-

*(continued on page 308)*

IN MODERN PARLANCE, if we do not talk, we do not communicate. The term and the attitude irk me, for understanding is not entirely dependent upon the written or spoken word; nor does the tendency toward technical words always lead to clearer comprehension.

There are other means of communication. In reference to a marital situation, a person may say, "He is a sadist, but she is no masochist." To a psychologist or psychiatrist, the statement is clear: She does not enjoy his cruelties. To others, the words may seem so much gibberish. Even so, they may sense what is meant.

Communication, getting the thought across, goes deeper than words. Since it is the thought that is important, words sometimes need the reinforcement of a gesture or a look. At other times, the thought is so powerful that no words are needed. Who has not received a look that told more than a hundred words?

Man's first efforts to communicate are vocal. The baby cries and its mother tries to understand what it wants. She talks to the baby and it soon learns words. Long before most would believe it possible, the baby is saying words that the attentive parent can understand. If you have ever listened to someone who has just had all of his teeth pulled, you can easily realize why a baby has such difficulty enunciating the consonants in his words. One must listen for the thought to understand him.

Before there can be words, there must be thought, awareness. This awareness is more potent than words. It crosses the barriers of time, space, language, and even death. At times, the unuttered thought can be more powerful than any expressed words.

One family was extremely careful that the baby never hear the word *bad*. However, when a visitor carelessly overbalanced the child, she stormed, "Bad! Bad! Knock a baby down!" That same child, less than two years old, overhearing a relative ask her mother, "May s-h-e h-a-v-e some c-a-n-d-y?" attentively studied the person's face and then with a smile of comprehension turned to her mother, pointed to the candy dish, and said, "I want some

PEARL E. GEROW, F. R. C.

## Communication

—or getting the idea across

c-a-n-d-y." She had grasped the thought behind the spelled-out words.

A young mother thought, "When I finish the ironing, I shall call Donnie home," but before the last garment was ironed, her son stood in the doorway with, "Did you call me? Did you want me to come home?" Distance has no influence on a clear-cut thought.

During the depression, a woman wrote to her sister in another state, telling her that she was ill and asking if she could visit her. Several days later, for one split second, she thought she saw her sister, and in that instant she knew what the answer would be. The letter she received later verified the knowledge. But no words could express as completely as that instantaneous thought transference the sorrow her sister had felt at the necessity of refusing her request.

There are thoughts we dare not speak, thoughts that might antagonize, that might intimidate or deter those who need encouragement, that might incite resistance and mutiny. All too often, the thoughts go through and the person of whom we are critical is acutely aware of our attitude. We may deny our thoughts, but he knows the truth.

The experience of a woman in the throes of a nervous breakdown is an unusual but pertinent example: In conversation, it were as if she heard two answering voices—what the person was saying and what he was thinking. Later, she was told that the person had said to others the things she had heard him thinking.

It is relatively easy to concede that thought might hang in space, as it were, to be picked up at a later day or hour, as it did in the following instance: A woman became seriously ill and had to be taken to the hospital immediately. She wanted to tell her dearest friend, but no one answered the phone. When



her friend returned home, she was as aware of the message as though it were a waiting telegram. But how does thought seemingly precede itself? More than once as I mailed a letter, I knew what reply I would receive although there had been no previous discussion of the subject of the letter. Had thought out-distanced the letter and received an immediate reply?

More uncanny are the thoughts received from those who have just died. Usually, these thought-visits are a last good-bye, but sometimes they are an exclamation of surprise at a different evaluation of life, or even a word of comfort or advice. My grandmother's last thought to me was, "Don't cry: You will soon have your baby girl in your arms," and within two weeks, I did.

Unspoken thoughts can influence people to act. It is startling to see a person straighten up and look around as though someone had spoken, when all one had done was think, "Sit up straight." Equally startling is it to think, "I should like to tell someone this, and this, and this!" and then to have the person phone and give back the thoughts, one by one.

Some are ultrasensitive to thought, especially in conditions conducive to its reception. In "Sermon in the Snows," A. J. Cronin tells of having gone to a church in the Alps with a man who spoke German fluently, which he did not. The only words of the sermon which he understood were *Christus* and *Führer*. They set him to thinking. After the service when he told his friend what he had thought during the sermon,

his friend gasped in astonishment, "That," he said, "word for word, was the pastor's sermon!"

Usually, a person must be relaxed for a thought to penetrate, but all of us are relaxed part of the time, if only when we are asleep. A man dreamed that if he were to write to a certain person at a certain address, he would get some valuable information. He wrote and was told that for two dollars he would receive valuable advice on how to improve his health. Whether the instructions on Hindu *pranayama*, or breath control, improved his health does not change the fact that he did receive correctly a complete name and address and also the message projected.

The inebriated are especially receptive to thought: Their inhibitions being anesthetized by alcohol, they respond readily. I was waiting for a bus when a drunken man came zigzagging up the street. As he lurched toward me, I thought furiously, "Don't you dare! Don't you dare bump into me!" Just before he reached me, he said, "Thank you! Thank you, ma'am" as gratefully as though I had reached out and steadied him. And then he turned in the other direction.

An unexpressed thought is communication more subtle and often more effective than words. The recipient may not know from whom it came, nor why. Indeed, not infrequently he believes that it arose in his own mind and wonders how he happened to think it. Thoughts are potent and powerful. We must guard and discipline them, being careful what we accept and what we diffuse.



**The  
Rosicrucian  
Digest  
August  
1965**

**ROSICRUCIAN CONCLAVE IN LONDON**

**October 16 and 17**

ASSEMBLY ROOMS, ST. PANCRAS TOWN HALL, EUSTON ROAD

*Grand Master Rodman R. Clayton, Grand Secretary Harvey Miles, and other members of the European-Egyptian Tour will attend.*

Address inquiries to Conclave Secretary, Mr. H. Rolph, 36, Penberth Road, Catford, London.

THERE is a thing encrusted into the fabric of human thought that we might well entitle the *self-evidential quality*. It is perhaps most easily defined by this paraphrase of Descartes' famous dictum: "I think it; therefore, it is so."

Although whatever we think and feel is so for us is true in a limited sense, this self-evidential quality is crude, ugly, and pathetic in the more general fields of logic and the universal truth we strive for. It is the source of domestic wrangles and encroachments upon liberty, the cause of religious intolerance and fanaticism.

Thoughts are almost certainly the most intimate things we have. They are nearer to us than the clothes we wear. In such small words as "I think" and "I do not think," the whole quality of the self-evident can be found.

Like all things, the self-evidential quality is good in moderation: A man's thoughts are not without value. It is the excrescence of the quality, however, that causes trouble and makes for human ills. Our thoughts are dear to us; yet we should avoid an oversentimental attachment to them.

A child approaches a stranger and immediately begins a catalogue of confidences—impressions which to him are of a self-evidential importance and presumed to be universal: "I have a new cat. We call him Tommy. Daddy says mommy must feed him milk." In adulthood, the impressions incorporate more abstract preoccupations; yet the same quality of presumption is present.

When two thoughtful people are in close proximity, the subjects politics and religion seem to lure them onto the shoals of personal incompatibility because of the strange tenacity with which each clings to what he thinks.

Humanity in poverty is hard. In riches, it is harder. Likewise the self-evidential quality waxes less tolerable in authority than in ignorance. Dress a man in robes of office and he tends to assume a greater authority than his position warrants. A social eminence

J. C. PERRY

## The Self-Evidential Quality

*Is it so because  
you think it?*

seems often to confer the divine right to pronounce on every subject. Schooled in the growing conviction of infallibility, he easily takes the short step to the role of dictator.

The self-evidential quality even invades our feelings of possession. We rob, steal, lie, or cheat quite blandly. We describe our gains with some pretty euphemism such as "business sense" or "liberation" of some coveted object. For the student of psychology, the self-evidential quality imparts to a random thought the vesture of divine utterance. The true intuitional faculty is usurped. The consequence may be some ridiculous utterance tendered with the force proper only to a Moses.

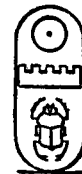
No less does the self-evidential quality invade the realm of collective thought—in what might well be called strategic thinking. Experts discussing the international situation calmly and with a superb rationality consider moves and measures to thwart an opposing power bloc. Those of the opposing bloc sit at home with an equally superb rationality thinking similar thoughts. Justifiable defensive measures to one become objectionable imperialistic ambitions to the other.

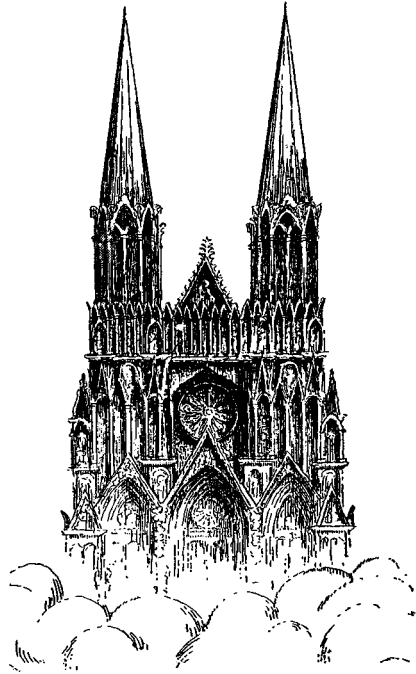
We seem to wander at times in a wood of thoughts. That the self-evidential quality necessitates a mastery, we should not be in doubt. In the form of "voices," it may lead to madness. Linked to the intuitional sheet anchor of the self's bedrock of divinity, it may—paradoxically and finally—furnish those true hypotheses and experiences on which all human progress depends.

▽ △ ▽

Until man has explored the possibility of opposite views, he cannot be honest in his opinions.

—Validivar





## Cathedral Contacts

### A BETTER WORLD

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

STATISTICS are sometimes interesting, but it has been said that almost any fact can be proved statistically. When we do examine statistics, the most important influence they can have upon us is to cause us to be aware of the impact of existing conditions upon the human being and his environment.

I recently saw some statistics that showed what could be done constructively with all the money in the world that is being spent in the name of defense—in other words, the potential use of destruction. The cost of one bomber built by any nation today would take care of the expenses of many schools for a whole school term. The cost of a bomb would build a hospital. The cost related to this country's exploration of space, insofar as it is considered a defensive measure, would make research possible that might prolong the lives of many living today.

Such statistics, although I am not

attempting to quote them exactly, bring to our consciousness the fact that a great deal of money and effort are being spent for purposes that are not necessarily constructive. Some will argue that such defensive steps are necessary politically and even socially if we are to preserve the benefits that the Western world now enjoys. On the other hand, possibly there are arguments on the other side. If we could make every individual more conscious of the benefits that might come from further education, research, and the application of the knowledge that man has accumulated, possibly further defense effort would not seem so essential.

There is a tendency for the optimist to view the world, as has been noted before, through rose-colored glasses, to see everything in its best light. At the same time, the pessimist looks at the same environment and sees nothing but an increase of problems and a diminishing of the constructive forces working in the world. This raises the interesting question as to whether the world is actually becoming a better world or one that will not be a desirable place in which to live in the relatively near future.

Actually, to attempt to judge the world as good or bad is extremely difficult, particularly if that judgment is made within one lifetime of physical existence, or even within a number of lifetimes. We have a reasonably complete history of the human race on this planet, and I do not believe that it is possible to judge from the whole of human history whether the world is truly working toward betterment or disintegration physically, socially, and morally.

Very good arguments can be selected for both points of view. What we must be aware of and use to temper our judgments, whether we feel that world conditions are improving or believe that they may be becoming worse, is to realize that the incidents of the moment have more impact upon our judgment than do the trends which last over a long period of time. I presume that those who lived at the height of the crisis involving the dissolution and fall of the Roman Empire looked upon the future of the world as dismally as those who lived when the first atomic bomb



was dropped during the last quarter of a century.

In other words, the conditions of the moment color our judgment and our vision. There has always been suffering in the world; yet until recently there was little concern for those who suffered, except for those living in our immediate environment. Now people with humane viewpoints have the impact of suffering throughout far places of the world brought to their attention through the radio, newspapers, and television, and they seem to be more a part of our environment than they were before communications were such as they are.

On the other hand, there have been changes that can be classified as improvements in man's living. Not very long ago, cannibalism was practiced in many parts of the world, but today it is becoming a rarity. There are other examples of changes in the status of man. More money is spent today in the building of hospitals, schools, and other institutions that are for man's welfare than has ever been spent in all of history. More money is spent now than was spent even twenty-five or fifty years ago in research and development. Surely, everyone is aware that there are more labor-saving devices, more physical contrivances and appliances that contribute to man's better living than there have ever been.

This is not to imply that mechanical inventions and applications are in themselves a means to happiness, but their existence indicates that many individuals do think in terms of man's living a more congenial and agreeable life. Therefore, in spite of what the newspapers may tell us and what the impact of atrocities and crime and war

in many parts of the world may have upon us, we should also be aware that it is in many respects a better world in which we live than that in which men lived a hundred years ago.

Regardless of how we appraise the world situation, there is one fundamental fact that we should not overlook. If the world is to become better or worse, this condition will begin within the minds of those who constitute its population. What the individual thinks will eventually be the group thinking. The attitudes of a civilization are molded by the individuals who participate in it. It is true that some have more effect than others; but in the total effect of a society, the thinking of man determines the point of view and policies of the group.

Therefore, if the world is to be truly a better world for us all, it must begin by each of us being a better individual. Learning to live to the fullest extent of our capabilities and using the full potentialities of our being are the keys that will make for a truly better world.



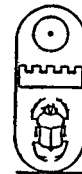
#### **The Cathedral of the Soul**

*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 attainments 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 CONCLAVE IN NEW ZEALAND**

The 1965 Rosicrucian Conclave will be held at Auckland Lodge, AMORC, 1 Coleridge St., Auckland W.2, on Labour Week End, October 23-24. For further information, please write to Registrar, Mr. F. Brookfield, P. O. Box 1648, Auckland C.1.



EARL A. DOERSCH, M. D., F. R. C.

## Causes of Marital Failure

*Some elements of training may be responsible*

AT AN INFORMAL gathering of professional men recently the statement was made that most marriages are happy to begin with and that the ever-rising rate of divorce which has its etiology in sexual incompatibility and domestic turmoil can only be mitigated by a sustained program of premarital, sexual education and detailed instruction. Observations of this type, though somewhat disconcerting, are frequently not exaggerated.

In this case, however, the opinion was obviously based on data obtained through patient consultation and the conclusions drawn from superficial observation of tabulated results. It might be well, therefore, to attempt to show that the primary causes of marriage failure might lie in the rudimentary elements of psychological training rather than in physical maladjustment.

To begin with, exception should be taken to the implication that marriages in which domestic crises occur due to the development of unhealthy interpersonal relationship were consummated with *happiness* as a basis. The word infers near perfection and generically implies a state of joy or blessedness arising from spiritual endowment. It is difficult to conceive of wedlock which had its initiation in felicity undergoing some form of degeneration because of physical dissatisfaction.

One may argue vigorously against the concept that success in marriage has its foundation in the material enchantment of sensuality. If this were true, marriage could not be expected to endure beyond the age of 40 due to physiological chemical changes in the body. The endocrine components of the body which control the sexual drive are present in their greatest abundance at

age 20, certainly not a time in life when wisdom is a virtue. Between the ages of 35 and 40, this volume has been reduced by approximately one half and at age 60 has practically disappeared.

Because this change in body chemistry occurs with some deliberation and varies in rate from person to person, subjective and objective misunderstanding and misinterpretation of these physiological transformations by marriage participants are not unusual. They are mistakenly regarded as evidence of diminished affection or incompatibility. Physical and hormonal changes brought about by advancing years are common to both sexes, with normal adjustment and re-evaluation recurring at every milestone. This is true also of the earlier marriage years when tensions develop over misfortunes or even normal occurrences such as childbirth.

Disruption of the delicate emotional balance existing between young people calls for adjustment and renewed determination to bend with the winds of adversity, not for taking flight in separation or divorce. An objective, unemotional survey of the marriage spectrum indicates the need for a convincing public exposure to the fact that the rudimentary cause for marriage failure is emotional immaturity and that interest should be stimulated in a remedial procedure of psychological understanding and readjustment.

In contrast to many of the lower forms of animals where the young are adapted to shift for themselves from birth, the human being is one of nature's most helpless creatures. He is on the receiving end of everything, his very life depending on it. With the passing of time, he develops into a paragon of selfishness, firmly convinced that he rules supreme. As a consequence, his first psychic trauma is experienced when he is introduced to the principle that life consists of *giving* as well as *receiving*. It is at this point in his psychological development that progress toward a desirable evolutionary unfolding can best be made through the agency of intelligent teaching.

Because sharing is not instinctive as is receiving, the idea is accepted with all degrees of hostility and resentment by the child. Ideally, the instructor should realize that his teaching is con-

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tributing not only to the child's immediate ability to conform, but also to molding thought processes that lead to adult mental health and emotional maturity. Therefore, the biologically inconsistent change from receiving to giving must be accomplished with wisdom and deliberation not only to minimize its traumatic effect, but also to afford him time for adequate conceptual adjustment to the strange idea that *enjoyment can be realized through giving*.

It is usually at this stage of unfolding in children that parents, guardians, and teachers unfortunately demonstrate that they themselves are incapable of directing their own instinctive hostile energies toward creative ends. How, then, can they expect to teach sublimation to children? Perhaps if these instructors could be taught to spend a little time each day or even each week in an honest retrospective survey of the inner man and his admonitions, the effort would pay dividends in learning something about self-evaluation and how to relate favorably to children. Adaptation is achieved through a long and monotonous process of emotional neutralization.

Learning, then, is initiated at the family level, with progress depending on native ability and the amount of exposure to efficient methods of instruction. Beyond the family circle, cultural advantages not easily available to all in large part account for the heterogeneous character of our society. Those who attain physical maturity without adequate

cultural orientation will demonstrate variable degrees of limitation in emotional involvement. A cross-sectional psychological survey of adults 25 years of age and older would be revealing.

As intelligent human beings, we occupy a unique and enviable position in the universe. Each of us, morphologically the same but eugenically different, unconsciously utilizes the inherent qualities of his nature to carve his destiny out of the environment into which he has been projected.

Although the psychological range of human difference is infinite, man has learned through the recognition of his individual limitations that he is *not* sufficient unto himself and that his interests are best served through gregarious conformity and cooperation. With his tremendous capacity for change—as evidenced by his evolutionary progress—man strides toward maturity by facing reality and by learning how to compromise constructively rather than by withdrawing or taking flight.

The knowledge that few of us ever approach the highest maturity status attainable—but that continued growth is possible in all emotional directions for everyone—should stimulate us to direct our energies away from the rigidity of immature standards. Continued growth in ourselves encourages the development of empathy in others. It is only through education and understanding along these lines that improvement in first principles in marriage will ever be realized.

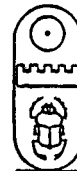


**MICHAEL MAIER KAPITEL OF FRANKFURT  
TO HOLD ITS FIRST ROSICRUCIAN CONCLAVE**

**October 2 and 3**

Grand Master Raymond Bernard of AMORC France to be honored guest.  
Inquiries should be addressed to:

AMORC Frankfurt  
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Kaiserstr. 37/b. Trier  
West Germany



# Keeping Cool

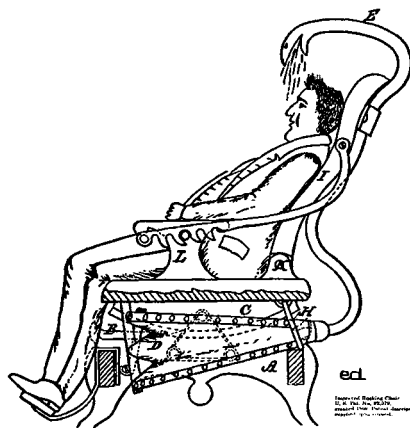
**F**IVE THOUSAND years ago, an Assyrian merchant cooled his courtyard by having water sprayed in a room below it; later, Roman slaves hauled snow from distant mountaintops for the comfort of their rulers; and, in A.D. 775, Caliph Mahdi of Baghdad built a summer house of hollow walls packed with imported snow. These were man's earliest efforts at climate control. Although ingenious, they did little for the comfort of the masses.

It wasn't until the mid-19th century that man learned to manufacture ice and enjoy a crude form of air conditioning. Four tons of ice were used to keep the patrons of New York's Madison Square Theater cool. Many buildings were cooled by embedding air pipes in ice and salt, then circulating the chilled air. Others were equipped with refrigerated coils over which air was drawn.

During the Civil War in the United States, when the North cut off the South's supply of ice, France brought the scorching Southerners a new cooling system, using liquid ammonia. This "air-conditioning" system used a generator which separated the ammonia from its water base and drove the ammonia into a condenser to liquefy. The liquid ammonia next was evaporated, bringing its temperature down to 5° F.

Actually, the method is a refinement of the original French system introduced a century ago. It employs four laws of nature: boiling under a vacuum, condensation, evaporation, and absorption. Burning natural gas supplies the energy to operate this system.

Fantastic feats of air conditioning with heat are now everyday occurrences. The new, domed stadium in Houston, Texas, uses gas-cooling equipment to keep its 66,000 sports fans comfortable on the hottest days. In New York, the entire terminal complex at Kennedy International Airport is heated and air conditioned from a central gas plant, as is a large downtown development in Hartford, Connecticut. The same type of equipment on a much smaller scale is being used in homes and may presage the day of complete



Courtesy American Gas Association

**AIR-CONDITIONED ROCKER**—A United States patent for this "improved rocking chair" was granted in 1869. As the man rocks, the action works the bellows underneath the seat and air is forced out of the pipe overhead.

cooling systems for everyone—even air-conditioned sidewalks for pedestrians!

In 1902, Willis Carrier, the father of modern air conditioning, discovered how to cool great quantities of air more efficiently. He was given the job of solving the printing problems caused by paper expanding and contracting in humid weather. An effective air-cooling and dehumidifying system was needed to eliminate costly and wasteful reprinting of jobs and the reduced speed of the presses.

Carrier came up with a solution that involved cooling and dehumidification of the air by two sections of cooling coil. One used cold water from an artesian well; the other was connected to a refrigerating machine. Taken together, their cooling effect totaled 54 tons, the equivalent of melting 108,000 pounds of ice in 24 hours.

He was the first to put into theory and practice the four necessary results of an effective air-conditioning system—comfortable temperature, controlled humidity, clean air, and proper ventilation. Then, two years later, he discovered the principle of the world's first spray-type air-conditioning equipment, designed to dehumidify the air with cool water.

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THE ORTHODOX RELIGIONIST, who had just learned of my interest in mysticism and metaphysics, thought so. He took the opportunity to tell me of the pitfalls to be found in mysticism.

Illiberal individuals often repeat the charge that mysticism leads away from reality, into extreme asceticism or some other form of withdrawal from the practical consideration of daily living.

One can hardly accuse Da Vinci, Bacon, Jefferson, Franklin, or Faraday of dreaming their lives away, letting the rest of the world go by. They were mystical thinkers, and their kind of thinking is aptly described as *practical*.

One alleged danger in mystical study is the possibility that the student will forsake certain valued traditions. This is somewhat difficult for the mystic to refute simply because he holds an uncommon view of tradition. He is not impulsively opposed to everything traditional; yet he may not wish to worship the gods which he feels are little more than deified traditions.

Probably the most frequently voiced objection addressed to the mystically inclined individual is "If everyone were a mystic, organized religion would be a shambles. The world would be filled with individualists, each interpreting truth for himself without regard to any absolutes."

Such objection, even if most often heard, is easily refuted. For one thing, mysticism will never be embraced by a large number of people. Statistics indicate, as far as Rosicrucian mysticism is concerned, that only about a fourth of those who enter the Order remain to participate in its higher work. The

CLIFTON W. MARTIN, F. R. C.

## Is Mysticism Dangerous?

*It depends  
on the individual*

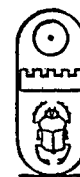
mystic is himself because he knows himself. He knows he is an individual, neither average nor particularly "normal" in his attitudes. Just as surely, he is aware of his special place in life and knows he will be feared by some who wish to think ordinary thoughts and live conventional lives. He knows, too, as Emerson knew, that to be a man he must be a nonconformist.

But mystics would present no threat to orthodoxy even if they should become great in number. They are more interested in cooperating with those unlike themselves than in forcing their ideals upon the world through revolution.

A lifelong mystic in an area where everything unorthodox is regarded with disdain writes, "If there is any real danger in mysticism, it is not in any threat to those outside the mystical fold. Rather, it is the student himself who is in danger of being misunderstood and even persecuted. But even at that, when a critic of mysticism warns me of trouble ahead, I look him in the eye and say, 'My friend . . . if you're not living dangerously, you're not living!'"



MAYBE you're one of the hundreds who have been enjoying *Phone Topics* each week—and maybe you're living where this contact hasn't been too easy. In either case, you'll be interested in the tape recordings made by the Emperor recently in Egypt. These have now been made generally available. See page 289 for complete information.



## THE MAGIC OF SECRECY

(continued from page 298)

selves bordering on the law governing the power of secrecy.

The instructions come to our objective mind through the promptings, or impulses, of the inner mind. We must listen to and follow these promptings to the last detail if we wish to succeed. We must not allow our outer, or objective, mind to interfere with or do the things which oppose our inner promptings. We must not set aside such promptings until a later time, for the inner self knows best what to do and when to do it.

### *Keep Silent*

We must also do one other thing, a simple thing in one way but difficult in another: We must *keep silent!* We must be secretive about our plans and the things we intend doing, for only in this way can we hope to possess the necessary mental energy to carry us to our goal. We must tell no one. We must commune only with ourself, for in the very telling of our plans we use mental energy necessary for carrying them out. Secrecy means conservation of mental energy which is necessary for success.

To illustrate how secrecy conserves and stores up mental energy, let us take the ordinary dynamo used to generate electricity. The dynamo will generate electrical energy only so long as it has another power behind it to drive it. When that other power is taken away, the dynamo is lifeless. As long as the dynamo is driven, we secure the energy, which may be utilized in many different ways. If we do not use it, the energy goes to waste; if we *do* use it, we must use it as it comes from the dynamo.

Once it is used, it cannot be replaced except with new energy, which is only sufficient to furnish power for the present needs. If we do not require the energy at once and find that we cannot always have the power behind the dynamo to generate it, we must store some of it to be used when needed. We do this through the medium of a storage battery so that we can utilize the energy at a moment's notice.

The outer mind of man may be compared to the dynamo and the inner mind to the power behind the dynamo. As long as man wastes the dynamic energy of his mind, he will never have enough on tap to carry him through big ideas and plans. If he uses it by telling others about his plans when it is not necessary, he will exhaust the supply. The storage battery may be likened to the will of man by which he produces *conscious effort* but in doing so retains the greater part of the energy produced by the power of the inner self. If man decides to remain secretive about his plans, work, and actions, he stores up an enormous amount of mental energy.

Secrecy means power because others will never know whether our plans are changed, discarded, or fail to materialize through our own decisions. Because of this, we shall come to be looked upon as persons who do not know failure. The world loves a success. It comes to a successful person for advice. He is trusted and big opportunities are afforded him.

Secrecy, combined with a normal amount of work, intelligence, thrift, and ideas, means success in any endeavor, providing we accept the promptings of our inner self, which never will lead us along the wrong path. Secrecy demands silence, for in silence come the greatest gifts from God. In silence, we may commune with our inner self and receive instructions. Silence means attunement with the finer forces of the Cosmic. It gives strength, courage, and conviction. Secrecy demands co-operation on the part of the outer man with the inner self.

Let us remember the power of secrecy. Let us carry it in our hearts and put it into practice beginning *now*. It comes to us freely. We must use it just as freely, giving of ourself to ourself, to our God, and to our fellow men. Let us use this secret to attain success. Such is the law of God; He is ever the secret power and the glory.

▽ △ ▽

BESS FOSTER SMITH

## Primer of the Space Age

OVER 400 YEARS AGO, Nicholas Copernicus (1473-1543) wrote a treatise about heavenly bodies that might well be called the *Primer of the Space Age*. Up to that time, science had accepted Aristotle's theory that the earth, made up of land, water, fire, and air, was the core of the universe. Beyond the moon, heavenly bodies swirled around in an oozy substance called ether. The earth had been fitted out a long time ago for man's abode—a sort of stage on which the drama of life could be enacted. Here the fall and redemption of mankind were taking place.

Night after night, with a board suspended from a string, Copernicus measured the orbits of the stars with his naked eye from the wall of the Cathedral in Frauenburg where he lived. The sky was his clock, his calendar, his almanac. He knew that the earth was round, spinning like a ball, speeding through space at a terrific rate. This, however, was much too much to ask anyone to believe; he could scarcely believe it himself.

Such an idea could bring heaven tumbling down around people's heads like a circus tent. Could anyone find God or be found by Him in such a fast-spinning universe? Could anything be without foundation, without beginning or end?

He put his experiments into a book which he called *Involutions of the Heavenly Bodies*. He wanted to dedicate it to Pope Paul III; but as a good churchman and physician, he did not want to offend the Pope or anyone in high places. He wrote a long letter to His Holiness as a preface for his book.

He wrote that he knew one should altogether avoid theories foreign to orthodoxy, for it was a fearful thing to upset accepted belief. Therefore, he wrote, "I have preferred to dedicate these lucubrations of mine to your Holiness rather than any other because, even in the remote corner of the world where I live, you are considered to be the most eminent man in dignity of rank and in love of all learning and even of mathematics so that by your authority and judgment you can easily suppress the bites of any slanderers."

For many years, the book lay in a drawer of his desk until friends and fellow scientists pressed him to have it printed on the newly discovered printing press. But travel was slow in those days and, by the time his famous letter with its astonishing theory made its long way over the Alps and reached Rome, Copernicus was dead.

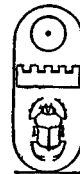


**WHERE TO NOW?** With thought centered on Outer Space, the question is, What is this doing to the mind of modern man and his world? Even though man cannot see the distant scene or know the outcome of a single day, the future looms like the illimitable vistas of Outer Space as the "countdown" goes on. There is no turning back. Each dawn brings an inevitable rendezvous with the unknown.

Man cannot presume to outrun God. The Psalmist sang: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" God took mere dust and gave it life; took mere matter and gave it mind; took mere flesh and breathed into it a living Soul. In man's struggle from mud to the stars, God's divine splendor has always supported him.

Man has come a long way in discovering himself. He must learn to stand alone with his God; nothing else will ever make him master of his own destiny. His liberty ultimately comes from his realization of this indwelling God.

—Carolyn B. Croaff, F. R. C.



EDGAR WIRT, F. R. C.

## Psychological Projection

**T**O THE MYSTICAL STUDENT, projection is a special, developed form of awareness. To the psychologist, however, the same word means a sly kind of unconscious mechanism of the mind. This mechanism is prominent but by no means the only factor in prejudice and conflict.

If a portly man, being jostled in a crowd, is irritated because other people take up too much room, he avoids his own chagrin by projecting the cause of his discomfort onto others. By the same mechanism, everyone "unloads" much in himself that he cannot face and accept comfortably: It is an aspect of self-preservation, a safety valve for release of conflict within.

We all sense in some degree aspects of our personalities which are not desirable. We disapprove and oppose them because they belie our ideals and our notions about ourselves: It would be too distressing to oppose part of ourselves, to be at war within ourselves. Individually and as groups, we discover unconsciously how to do something about this dilemma. We discover in other people characteristics of our own that we deplore but don't see—ignorance, intolerance, selfishness, brutality, sloth, dishonesty, and so on.

Thus we project our problem away from ourselves. We find someone to look down on, someone to criticize and punish for faults that we have disowned. In this way, we can continue to live only with our ideals, to expand and develop them, and at the same time oppose their opposites. This opposition is now safely outside ourselves; someone else is the scapegoat.

Other people, of course, may have some of these traits. The discrepancy is not that we attribute such characteristics to them but that we minimize or disavow them in ourselves. To do this, we have to divide ourselves. Although this is a means of immediate relief, it breeds

other difficulties. Segregation of peoples parallels the segregation of human traits into better and worse and attributing them in unequal portions to different groups.

The thoughtful person suspects and then discloses within his own mind this mechanism of projection. He confronts the elements being "shushed" or banished. Little by little, he cuts off some of his projections—but not always easily—and by true growth of character assimilates and transmutes objectionable traits.

Most, however, remain unaware and continue to respond unconsciously to the need of protecting their own sense of integrity. They protect their projections and modify them as circumstances change. To maintain comfortable projections requires some management, and it harnesses considerable psychic energy. We have hoped that we could split ourselves in twain and "throw away the worser part"; but as a matter of fact, the discredited part of the self becomes like a shadow, dogging our steps and presenting the constant risk of becoming a conscious confrontation.

Management of these projections is also unconscious and needs objective participation. If we loudly denounce and vigorously oppose the traits of the shadow as we see them in other people, this helps to maintain and reinforce the projections. We even form groups to share the same prejudices. If a group wants masses of followers, it singles out some other group as a scapegoat. In Hitler's campaign there was the deliberate use of this mechanism to arouse a peaceful people to commit or condone atrocious acts. This mechanism is the same whether it produces a "holy war" or a ghetto.

The shadow part of the personality is sensed as an inferior part, and its projection to others brands them as morally inferior. The shadow part is "dark"; often represented in dreams as a dark person. It was inevitable in white cultures that dark-skinned groups would most frequently bear a stigma—gypsies, Jews, Mexicans, Negroes, Moors.

It is not only between groups of different color or lineage that such distinction and segregation are made. In churches, lodges, clubs, "our kind of people" predominate and all others are

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set apart as less fortunate, less graced, or even less human. It is as necessary to attribute good qualities universally to our own group as it is to attribute inferior qualities to another.

Such distinctions are made always in the name of conservatism, the conservation of values we cherish. Gracious and intelligent cultures have evolved in aristocracies based on slave labor—always at the expense of other peoples. If human qualities are divided unequally between two classes; then the superior group can concern itself primarily with developing better characteristics. We develop and cherish ideals. What happens, though, when the ideal of universal brotherhood appears in direct contrast to the *status quo*? A confrontation between the conscious ideal and the unconscious and a banished shadow?

In a sort of compromise with ideals, the dominant people may become paternalistic toward the subject people. This we have seen, no doubt, also in some missionary activity. The dominant group extends to the others some privilege, benevolence, even affection, and some degree of participation—but only to a point. The paternal or “father” concept must not be questioned or challenged. The subject group must “know its place” and accept it along with their other differences as an innate irrevocable condition.

This is more insidious, more difficult to deal with than forthright oppression because its basis and mechanism are unconscious. There is all manner of conscious explanation, but the reason behind the reason is part of the shadow. Nonviolent resistance, as first developed by Gandhi, seems most effectual in such circumstances. It aims to dramatize the discrepancy between ideal and fact and to force confrontation. In our time, two forces have appeared to challenge the situation. The subject people question and repudiate the notion of a restricted place, and many others who do accept the confrontation between ideal and fact, champion and abet the subject people on principle.

The champions of the cause of equality have not necessarily come to terms adequately with the problem in their own lives. They too can set up a mass projection: It is other people who are oppressors and who must be opposed. This is perhaps a realignment of unconscious forces, but still an unequal assignment of good and bad qualities to different groups.

These champions are accepting a principle to which even they will have to make personal adjustments. The insight that governs them may be that true brotherhood will not be possible until arbitrary and unequal limitations are eliminated from all groups. This, of course, we do not have—at least, not yet.



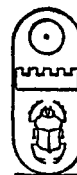
## Questions:

**Is the theory of evolution acceptable?**

**Are events predictable?**

**Is religion obsolete?**

For answers to these and other questions, subscribe NOW to the *Rosicrucian Forum!* (A private publication for AMORC members only.) Ask that your subscription begin with the August issue in which the above questions are answered. Annual subscription only \$2.50 (18/3 sterling). Address the Rosicrucian Forum, AMORC, Rosicrucian Park, San Jose, California 95114.





## SANCTUM MUSINGS



### THE RELIABILITY OF INTUITION

FROM THE BROADEST metaphysical point of view, intuition is synonymous with Cosmic, or Universal, Mind. This point of view expounds that the Universal Mind as an Intelligence permeates every cell of our being and is thus accessible as an infinite wisdom. If one is capable of making contact with this sublime source of knowledge, he has an infallible guidance.

Continuing further with the metaphysical conception of intuition, it is held that all things are all-potential in the Cosmic Mind and are of it. Therefore, there is nothing conceivable by man that is not already a perfected reality existing in the Cosmic Mind. Consequently, by referring to his intuition, he would have an answer to any question even if the elements of it did not have any correspondences in the objective world.

This conception of Cosmic Mind and intuition, though fundamentally correct, does need further qualification or the student is likely to become confused by failure in practice. The Cosmic Mind does not contain within it all the particular things or details of human knowledge and experience. It does not consist, for example, of a vast reservoir in which all technical terminology and facts may be had as one would find them in a textbook dealing with a spe-

cific subject. In other words, the Cosmic Mind must not be compared to an invisible library of source information. When referring to or seeking intuitive guidance, it is not comparable to consulting a book upon a shelf for complete knowledge of a subject.

For analogy, we may liken the intuition to a superintelligence, or higher judgment. It does not contain the elements of human experience, the particulars of some science or art; it is, rather, an exalted form of evaluation. It determines for us whether our reasoning is sound and confirms whether it is so by a sense of conviction. It likewise inspires, and the result is what we call *hunches*. They take the form of a reorganization of our ideas or conceptions, a new association of thoughts with such *self-evidence* that they impel us to action and in the majority of instances result in success.

For better analysis of this functioning of intuition, we shall liken it to a human counselor to whom one may refer regarding some technical problem. Perhaps one has two plans in mind for a certain enterprise. His reason is unable to convince him sufficiently as to which plan is wiser. Therefore, he confers with this counselor, who looks at his plans and selects one for him to follow. The counselor does not necessarily go into a long explanation as to how he arrived at his selection or conclusion. One is content to accept his conclusion upon the basis of his authority. So, too, with intuition.

For further analogy, one may have a problem for which he has no solution. He goes to a learned technical adviser, who listens to the explanation of the difficulty. The adviser then may say that this or that should be done. What

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he relates may not be completely new to the one who consults him. It may consist of things already known to him but which he has not related to the problem. He is left to work out the details for himself. He has had suggested to him only how he can marshal together his own ideas and experiences for an effective plan. It is exactly in this manner, also, that intuition functions.

Reason must precede intuition in most instances and follow it as well. If we were to resort constantly to intuition without referring to our reason, this latter faculty would soon atrophy. Intuition rarely functions without reason first being applied. This is a part of the psychological process. It appears that reason stimulates the latent subconscious processes of the Cosmic Mind within us. It is only when reason labors without success and is finally temporarily abandoned that the unfinished work is carried on by the subconscious process of the Cosmic Mind, or intuition. It is like referring a legal question to a higher court for an ultimate decision.

When intuition floods the consciousness with illuminated ideas, reason is required for its subsequent intelligent application. Since intuition is an exalted, super kind of judgment, obviously it would not oppose any rational procedure for its application. One cannot abandon good common sense in putting into effect the intuitive ideas.

There are those who say: "My intuitive ideas were completely counter to my reason. If I had followed my reason, I should have failed." This is true only when reason has failed and intuition has taken over. If reason had been correct in its conclusions, one would not have had a counter idea through intuition.

Of course, one can obstinately shut out intuition or fail to heed its impressions. Thus one may be working on a problem, trying to rationalize it—which we should do—and suddenly there is flashed into the consciousness a conception which discloses that the reasoned idea is erroneous. One may be obdurate enough to insist on his objective conclusion, completely abandoning the more lucid intuitive impression. In such an instance, one would fail.

It would seem that intuition is the function of a superior reasoning, a more profound faculty that transcends the finite reasoning. Intuition can correlate, associate, and project ideas which are given to it in a much more effective manner than can reason. It is also apparent that a *pre-work* must be accomplished by reason. Intuition will not begin with an unformulated conception. It must be set into motion by the sincere effort of conscious thought. Then it proceeds to find a harmonious relationship between ideas. It is for this reason that intuitive ideas seem so self-evident and arouse no doubt.

Unless one has really labored with reason upon a problem, it will not stimulate his intuition. Petty matters which are not of great concern or which merely arouse curiosity will not evoke the intuitive processes. At times, the individual will confuse thoughts arising out of his free association of ideas with intuitive impressions. He may follow these thoughts, only to be disappointed. As a result, he may conclude wrongly that intuition has failed him.

Thus a person may be thinking of a particular problem and a *different* idea will come to the fore of his consciousness. He may immediately conclude that this new and different idea is intuitive. It may be ineffectual and he, having believed that it came from intuition, will believe that intuition has failed him.

An intuitive idea is not one which is different or even one which appears suddenly on the horizon of consciousness. The true intuitive idea may be likened to illumination. The mind is freed of all doubt. It is *suddenly* enlightened. It is instantly relieved of tension. All other thought upon the subject not only appears radically different but also erroneous by comparison. There is such clarity associated with the intuitive impression that it imbues one with absolute conviction. Unless impressions are of this kind, they are not from an intuitive source.

Intuitive impressions may be called at times "the voice of conscience," "the inner guardian," "the Cosmic Mind," or "the unfinished work of the subconscious mind" but all refer to the same procedure.



# Rosicrucian Activities

## *Around the World*

FOR TEN DAYS IN MAY, Grand Secretary Harvey Miles made personal contacts with subordinate bodies in the following places: Casper, Wyoming; Kansas City, Missouri; Wichita, Kansas; Tulsa and Oklahoma City, Oklahoma; and Denver, Colorado. He reported evidence of sound and enthusiastic progress in all of these places.

▽ △ ▽

Three new Inspectors General have received appointments to serve Australia. They are Fratres Arthur Garrett, Sydney area; Arthur Mansfield, Adelaide area; and Phillip Porep, Brisbane area.

▽ △ ▽

A feature story in the March, 1965, issue of *Santa News*, publication of the South African National Tuberculosis Association, was devoted to R. S. Corless, secretary of the Springs branch of S. A. N. T. A. for the past fourteen years. Mr. Corless had been designated to

receive the Humanist Award of the Rosicrucian Order because of his services in the cause of humanity—especially his efforts to stamp out tuberculosis.

Among the speakers who reviewed the work of Mr. Corless as senior health official in Springs were Dr. Martiny, well-known humanitarian who has devoted many years to combatting malnutrition among the Bantu people, and Dr. T. Stewart, Medical Officer of Health in Springs.

Soror Ivy Muller, Past Master of Southern Cross Chapter, AMORC, of Johannesburg, spoke on "The Modern Mystic" and presented Mr. Corless with a letter from the Imperator of the Rosicrucian Order. Mr. P. H. Anderson, vice-chairman and managing director of the largest mining group in South Africa and well-known public figure, made the presentation of the suitably framed award.

Fratr Don Beswick of the Order's Extension Department acted as Master of Ceremonies. Accounts of the occasion appeared in *The Johannesburg Star*, *The Rand Daily Mail*, and *The Springs and Brakpan Advertiser*.

▽ △ ▽

### HEALTH OFFICIAL IN SPRINGS RECEIVES AWARD

Mrs. Ivy Muller, Past Master of Southern Cross Chapter, Johannesburg; R. S. Corless, award recipient; P. H. Anderson, National Vice-Chairman of S.A.N.T.A.; and Don Beswick, extension officer of the Rosicrucian Order.



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Soror Eunice Glaubius writes that she read Herwart Enst's "The Incredible Genie" in the May *Digest* and wants us to know that she has one, too! And as an accounting technician in a control department, she is grateful. She writes: "A few years ago, an error—which threatened to cost an executive his position—could not be located. Although I was not directly involved, I left my desk, went to a complex file, opened a drawer, and removed the exact document needed to rectify the error."

▽ △ ▽

Just suppose at the same moment on a selected day everyone around the world stood silent for one moment and thought—*Peace, Love, Brotherhood*. What would happen? Frater Joseph M. Testa of Florida thinks something tremendously good—and worth trying.

▽ △ ▽

If you hurry, you can make it to Australia and to Brisbane Chapter for its Conclave September 24, 25, and 26. There will be lectures, experiments,

films, convocations, a forum, and it will conclude with the Pyramid Ceremony.

▽ △ ▽

Isis Chapter in Lagos, Nigeria, publishes a quarterly bulletin that represents a good deal of thoughtful preparation and cooperation on the part of all concerned. In its winter issue—the most recent seen—there is an illustration of its new temple now being built.

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Dates have been set for the 1965 Trinidad Conclave in Port-of-Spain. According to its Spring bulletin, they are September 3, 4, 5. Watch for further announcement.

▽ △ ▽

St. Nicolas Chapter of Aruba in the Netherlands Antilles recently dedicated new quarters, which had been prepared and furnished by the members themselves. On hand to help celebrate the occasion were the Master and members of Curaçao Chapter.

## 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.

**September:** The personality for the month of September is Eduardo Frei, President of Chile.

The code word is **JOLE**.

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



HAROLD WILSON

**November:** The personality for the month of November will be Harold Wilson, Prime Minister of England.

The code word will be **DISC**.



EDUARDO FREI



Frater Roy C. Steeley, historian of Atlantis Chapter in Washington, D. C., and editor of its bulletin, has discovered that in 1937 an Atlantis Chapter of the Junior Order of Torchbearers in Los Angeles was associated with Hermes Lodge. It occurs to him that some of those Torchbearers of twenty-eight years ago may still be affiliated with AMORC. Will they please stand up and be counted?



In the March-April bulletin of Dante Pronaos in Charleroi, Belgium, there was a short piece on "The Symbolism of the Isle," by Frater Serge Hutin. He reminds us that a popular theme in children's books is that of the *enchanted isle* where a mysterious being lures the unwary to an unhappy fate.

The symbolism, writes Frater Hutin, is plain. The unwary ones captivated by the gaudy tinsel are unevolved souls—devoting themselves to sensuality—enslaved on the physical plane to the cycles of death and rebirth and like the poor unfortunates on Circe's enchanted isle in Homer's *Odyssey* turned into animals.

But, continues Frater Hutin, there is also another isle—"the isle of the adepts," mentioned in alchemy as the abode of those who have successfully triumphed over the ordinary limitations of human life. In fact, he concludes, to pass the perils and temptations of "the enchanted isle" and reach the liberty enjoyed on "the isle of the adepts" is the goal of mystic endeavor—especially of those in the Rosicrucian Order, AMORC.



## Is Man Subject to Solar Cycles?

DOES light exert a *strange influence* on man's mind? Are wars and large-scale political upheavals the result of subtle cosmic disturbances? Sun spots alter your radio reception—do they also produce aggravating effects upon your nervous system? You are being continually bombarded by invisible radiations from space. Learn about these mysterious energies and how they influence your thoughts and moods.



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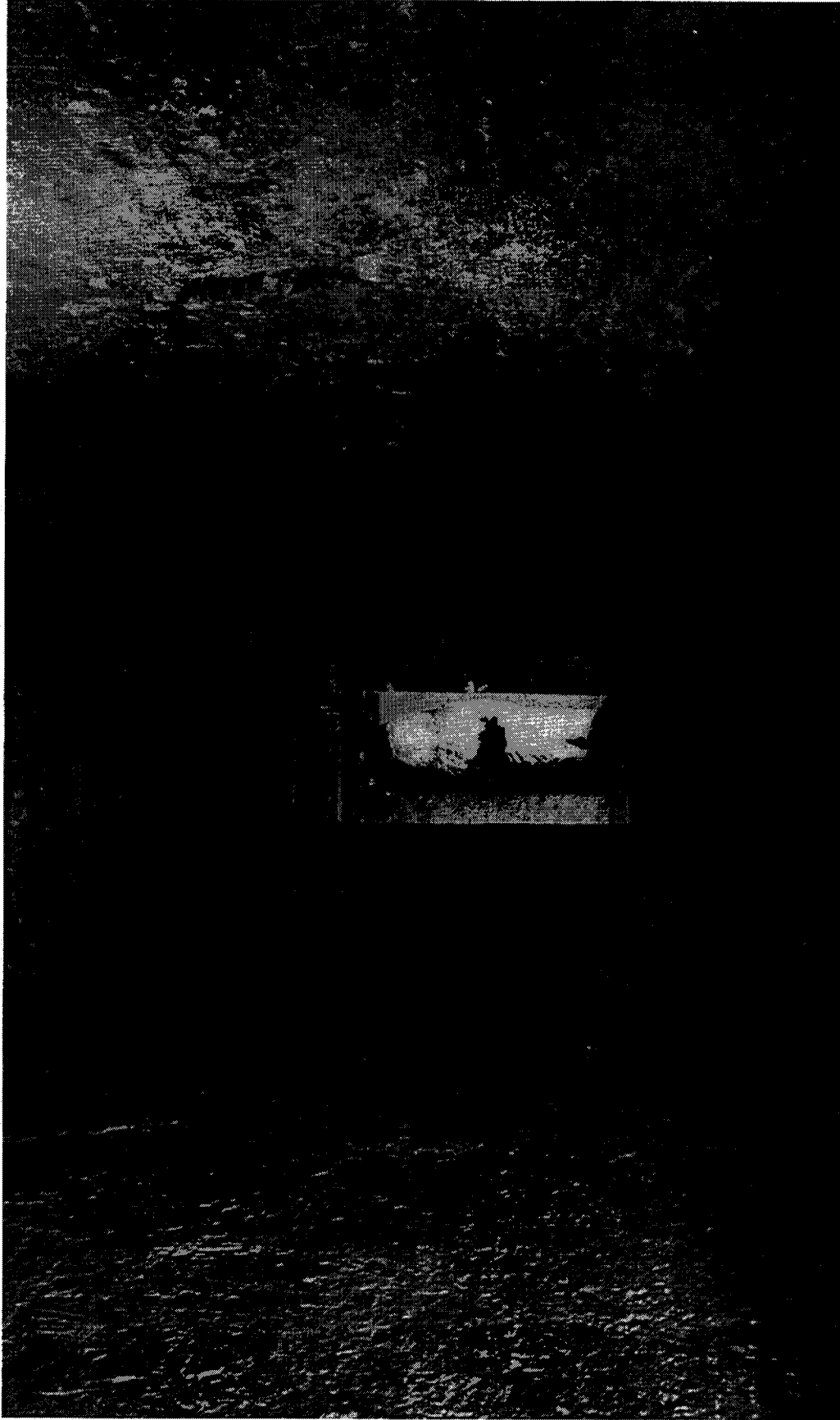
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(Photo by AMORC)

### A TOMB OF AKHNATON'S NOBLE

In the gnarled sandstone cliffs, frowning down upon the glaring desert and the Nile, are a series of rock tombs which Pharaoh Akhnaton's nobles had prepared during their lifetimes in accordance with the religious customs of the time. Above is the tomb of Huye, superintendent and steward to the Queen mother Tiy (widow of Amenhotep III). A vivid description of the tomb and area was recorded on tape by Emperor Ralph M. Lewis on the actual site (see page 289).

# 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.E.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 Commonwealth Administration, Queensway House, Bognor Regis, Sussex, England.

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**Monrovia:** Monrovia Pronaos
- MADAGASCAR**  
**Antsirabe:** Democritus Pronaos
- MALAYSIA**  
**Singapore:** Singapore Chapter
- MEXICO**  
**Juarez, Chih.:** Juarez Chapter  
**Matamoros, Tamps.:** Aristotle Pronaos  
**Mexicali, B. C.:** Amado Nervo Chapter  
**Mexico, D. F.:**\* Quetzalcoatl Lodge  
**Monclova, Coah.:** Monclova Pronaos  
**Monterrey, N. L.:**\* Monterrey Lodge  
**Nueva Rosita, Coah.:** Rosita Pronaos  
**Nuevo Laredo, Tamps.:** Nuevo Laredo Chapter  
**Puebla, Pue.:** Tonatiuh Pronaos  
**Reynosa, Tamps.:** Reynosa Pronaos  
**Tampico, Tamps.:** Tampico Chapter  
**Tijuana, B. C.:**\* Cosmos Lodge  
**Veracruz, Ver.:** Zoroastro Chapter
- MOROCCO:**  
**Casablanca:**\* Nova Atlantis Lodge
- NETHERLANDS ANTILLES**  
**Curaçao:** Curaçao Chapter  
**St. Nicolas, 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  
**Ashaka:** Ashaka 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  
**Opobo:** Opobo 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  
**Panama:** Panama Chapter
- PERU**  
**Iquitos:** Iquitos Pronaos  
**Lima:**\* AMORC Lodge of Lima
- 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  
**Fort Elizabeth, Cape Province:** Port Elizabeth Pronaos  
**Pretoria, Transvaal:** Pretoria Pronaos  
**Springs, Transvaal:** Springs Pronaos  
**Welkom, O.F.S.:** Welkom Pronaos

(Directory Continued on Next Page)

**SURINAME**

Paramaribo: Paramaribo Pronaos

**SWEDEN**

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

**SWITZERLAND**

Basel: Dr. Franz Hartmann Pronaos  
 Geneva: \* H. Spencer Lewis Lodge†  
 La Chaux-de-Fonds: Tell-El-Amarna Pronaos†  
 Lausanne: \* Pax Losanna Lodge†  
 Neuchatel: Paracelsus Pronaos†  
 Zurich: El Moria Chapter

**TCHAD**

Fort-Lamy: Copernic Pronaos

**TOGO, REPUBLIC OF†**

Atakpamé: Vintz Adama Pronaos  
 Lama-Kara: Verseau Pronaos  
 Lomé: \* Francis Bacon Lodge

**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: \* Abdiel 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 Lodge  
 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**

Kennecook: Tri-Cities Pronaos  
 Seattle: \* Michael Maier Lodge  
 Spokane: Spokane Pyramid Chapter

**WISCONSIN**

Milwaukee: Karnak Chapter

**WYOMING**

Casper: Casper Pronaos

**URUGUAY**

Montevideo: \* Titurel Lodge

**VENEZUELA**

Barquisimeto: \* Barquisimeto Lodge  
 Cabimas, Zulia: Iris Pronaos  
 Caracas: \* Alden Lodge  
 LaGuaira: Plotino-Maiquetia Chapter  
 Maracaibo: Cenit Chapter  
 Maracay, Aragua: Lewis Pronaos  
 Puerto Cabello: Puerto Cabello Chapter  
 Puerto La Cruz, Ansoategui: Delta Pronaos  
 Valencia, Carabobo: Valividar Chapter  
 Valera, Trujillo: Menes Pronaos

**WALES**

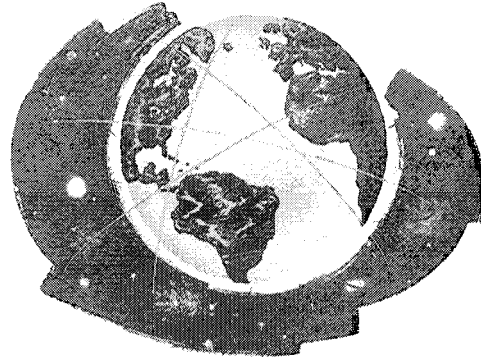
Cardiff, Glam.: Cardiff Pronaos

**WEST INDIES**

Grenada, St. George's: St. George's Pronaos

\*Initiations are performed.

# TWENTIETH-CENTURY SPECTATOR

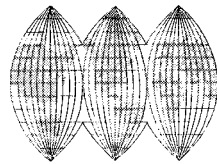


The twentieth century will undoubtedly go down in history as one of rapid technological development and change that has demonstrated man's genius and also bared his weakness. The introduction of the Space Age near the mid-point of the century accelerated the rate of change and development so greatly that the number of scientists presently involved in various projects has been estimated to constitute more than 90 per cent of the total of all scientists since the beginning of our civilization. In the face of this concerted advancement, many traditional concepts are bound to be repudiated and replaced by new understanding based upon the latest findings.

Successful moon-launchings have already produced remarkable close-up pictures of the lunar surface and insured man's landing on the moon in the months ahead. It was not too long ago that poets and song writers safely speculated on whether the moon was made out of green cheese. Their thoughts caught the fancy of millions of persons so remote was the possibility of actually being there and so romantic were the prevalent associations. Today, however, the obvious fantasies about the moon are out of circulation. How many

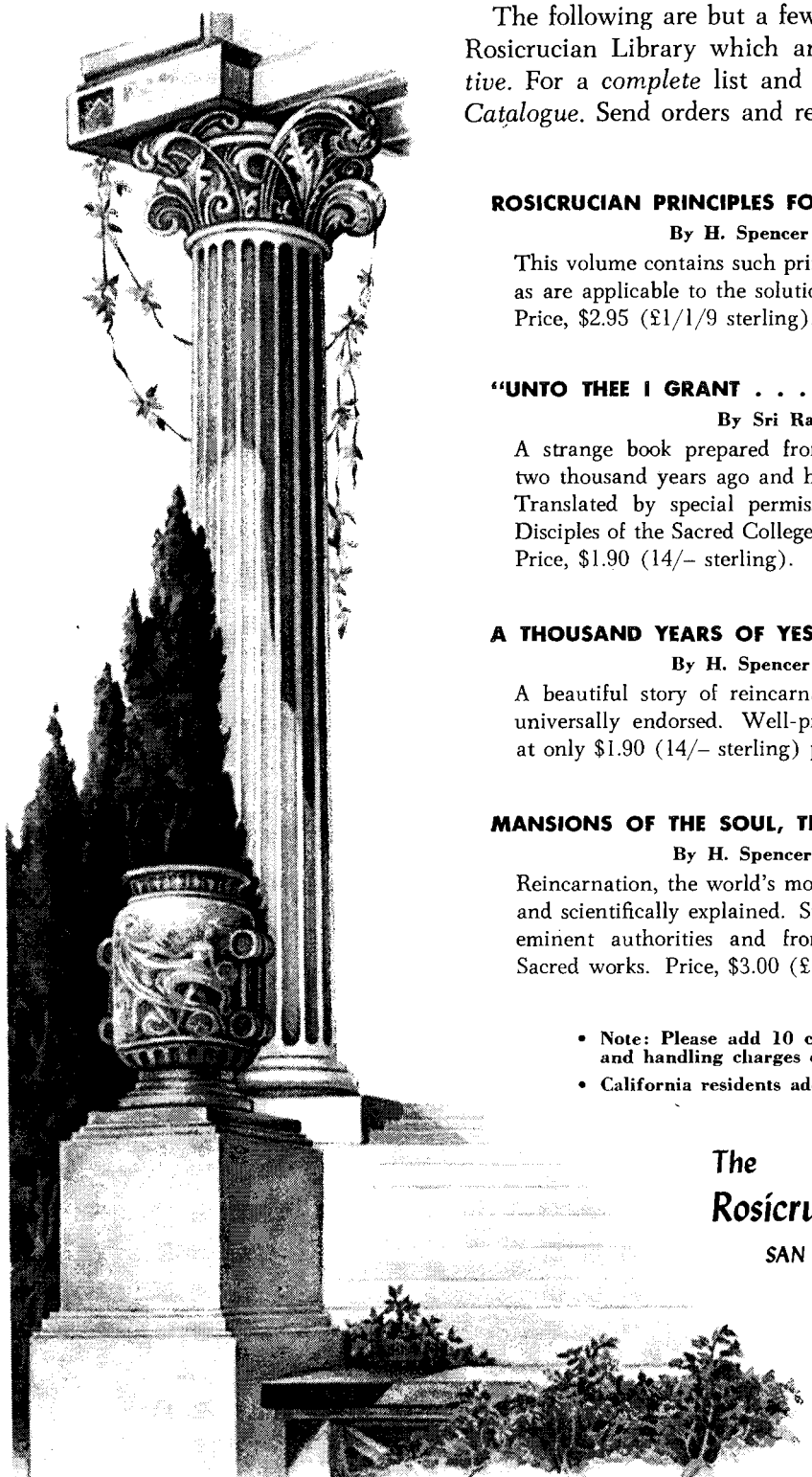
of our present concepts are fancies will soon be known from firsthand experience. Even the color of the moon is currently under close observation with the intended purpose of confirming space scientists' beliefs that the lunar surface is varicolored. A special "moon blink" instrument has been designed which will help to locate color spots on the lunar surface by making the spots appear to blink as a series of colored filters rotates across a telescope. Already "moon blink" has reportedly located a red spot in the crater, Alphonus, near the moon's center. This is the same area in which the controversial red spots were observed six years ago.

In the midst of all this activity, we might look upon ourselves as being in a comparable position to men in the days prior to Columbus' sailing for America. The crew is selected, the ship is ready to set out upon unknown waters, and whether we are ready for the results depends upon whether we shall view the forthcoming changes with an open mind or cling to our existing concepts like those of Columbus' day who insisted that the world was flat.—L



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