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NOVEMBER 1966 • 40¢

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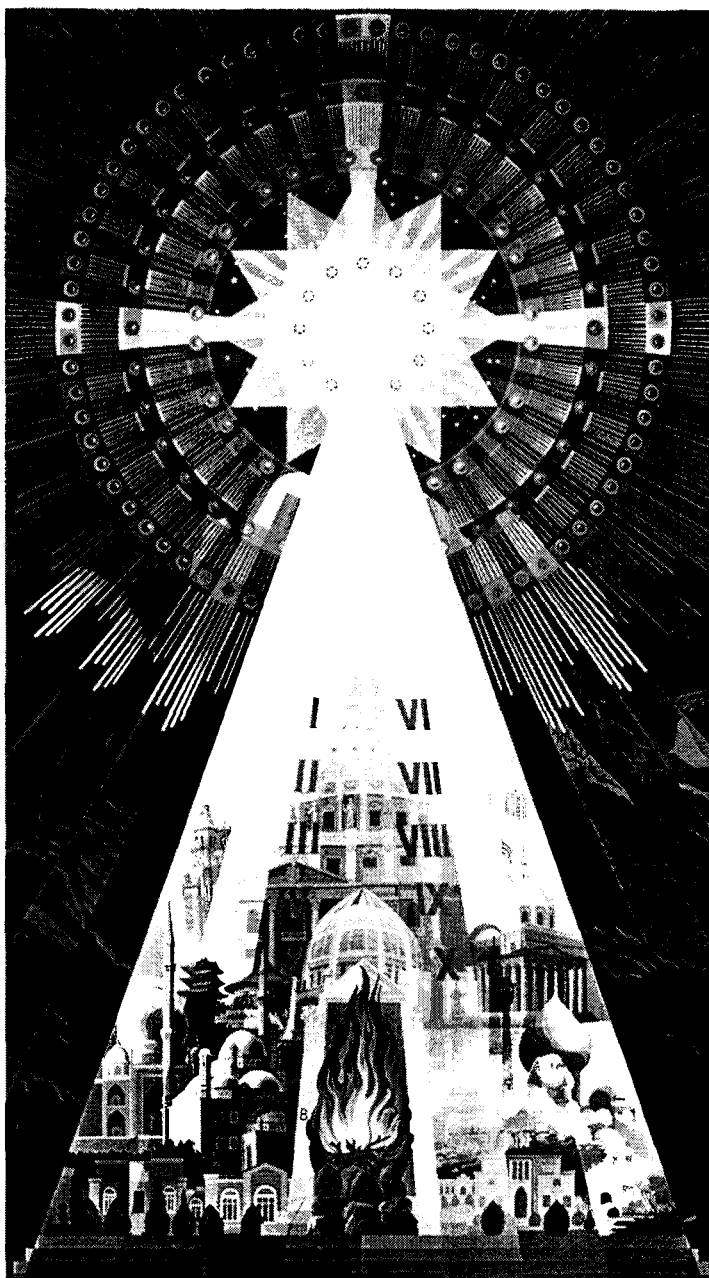
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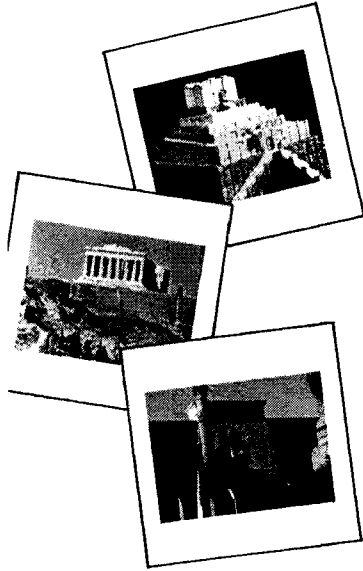
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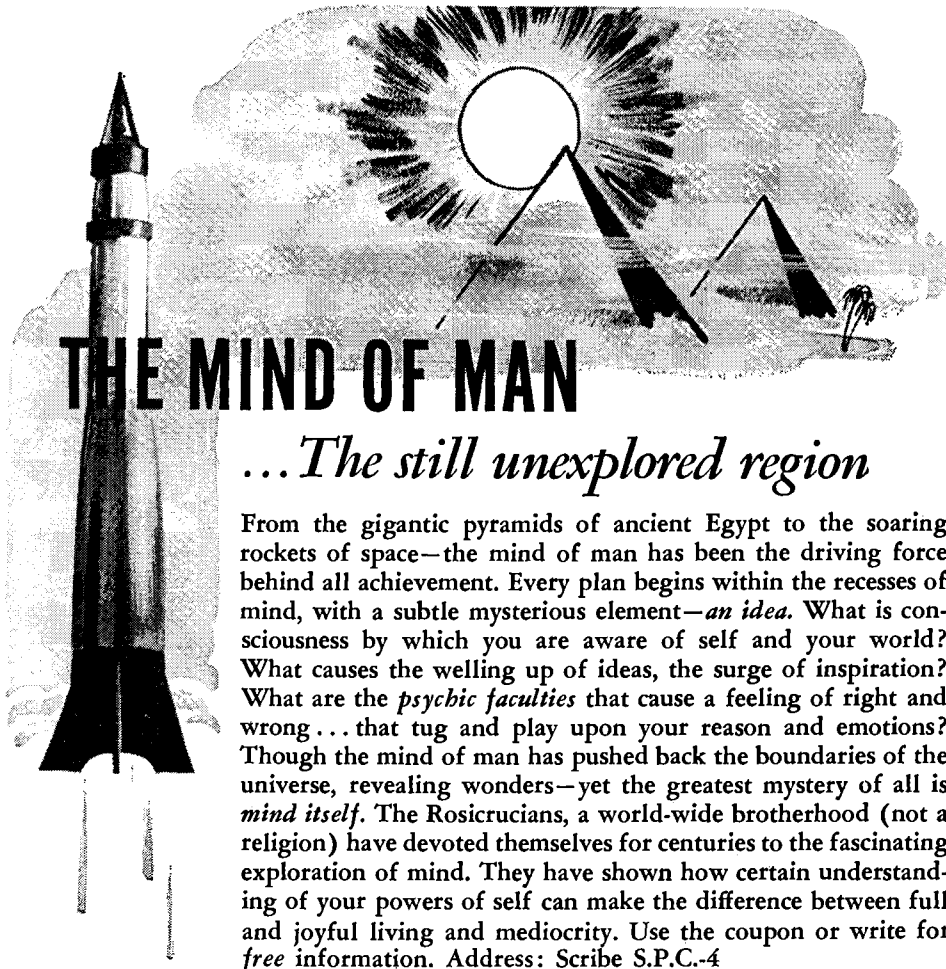
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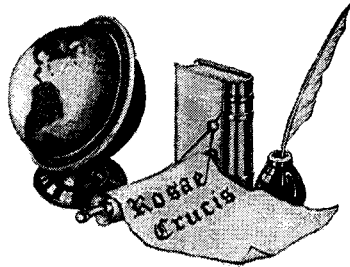
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ROSICRUCIAN DIGEST

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLD-WIDE ROSICRUCIAN ORDER

Gerald A. Bailey, 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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CONTENTS

Unity	Cover
View of Rosicrucian Park (Frontispiece)	403
Thought of the Month: The Idols We Pursue	404
Then the Pilgrims Gave Thanks!	409
Medifocus: Thanom Kittikachorn, Prime Minister of Thailand	410
The Status Seeker	411
Sculpture on Easter Island	413
Cathedral Contacts: Application of Knowledge	416
Dirge of the Open Road	418
A New Order for Europe	421
Love and Thanksgiving	427
Can We Desalt the Oceans?	429
Sanctum Musings: Has Palmistry Any Basis?	432
One Minute Essay: Peace	434
Rosicrucian Activities Around the World	435
Walkways in Tranquillity (Illustration)	437
World-Wide Directory	438

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VIEW OF ROSICRUCIAN PARK

Opposite is an aerial view of a portion of Rosicrucian Park in San Jose, California, taken during the recently concluded International Rosicrucian Convention. Hundreds of members in attendance from throughout the world relaxed between sessions in the atmosphere of lawns and exotic flora.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE EMPEROR

THE IDOLS WE PURSUE

IDLATRY USUALLY presumes the worship and adoration of that which is beneath the dignity of man. It implies a concentration of man's highest powers upon something that is not worthy of them. Though most of us will readily deny participating in idolatry in a religious sense, our lives are otherwise dedicated to it. In fact, we devote most of our thought and effort to idols of a kind. We expect something in return which most of the time they cannot give.

One such idol is the *standard of living*. There is a tendency today to judge a nation or a community—in fact, even a section of a city—by its standard of living. This standard of living is a rather vague quality. It is something which is held to be the objective and toward which political, economical, and sociological theories are aimed.

In common usage, the term *standard of living* refers to the normal (the average) customs and social and economic levels of a people. It consists of their average income, expenditures, comforts, luxuries, and those things which they consider necessities. However, a philosophical approach to the standard of living and an analysis of it anywhere in the world shows that it consists of two main divisions. First, there are the *things we live with*. Second, there are the *things we live for*. Both aspects of living have their idols. They are the things we pursue, that which we accept or aspire to.

Some of these idols in which we put our faith are advantageous to us. Others, we learn through bitter experience, are quite detrimental. For the truly high standard of living, we must arrive at an understanding of both *what we live with* and *what we live for*. First, consider the things we live with. Such is always the first stage in a standard of living. Each of us at birth

is precipitated without choice or knowledge into a distinct environment.

An environment consists of a series of things and circumstances which have a direct bearing upon our lives. They are elements with which we must contend or struggle, conquer or adjust to. Some factors of environment are geographical: our location in the world, traditions, customs, people we must associate with. Consequently, certain environmental factors are well established before our birth and immediately begin to influence us.

Family Environment

The first element of our environment that affects us seriously and that we live with is our *family*. Certainly, the value of the family should be more than a revered tradition. The value of the family should be more than customs followed by our friends and our neighbors. What, if any, inherent human value exists in the family?

The family is the nucleus of human relations. In the average family these relations are displayed in the maternal and paternal protective instincts. The instincts to protect the young and mate are deeply rooted in the animal nature of man. Many animals lower in the scale of development than man exhibit family characteristics. We have personally seen on the African veldt a strong display of family behavior by lions. The male lion is always alert to danger. One or two females nearby their mates may be seen at ease in their sense of security. Several cubs may be seen rolling, tossing, and playfully tugging at their parents.

Such lion families, called a *pride*, hunt and fight together in common interest. Gorillas move about in bands, consisting of females and one male. The male builds a nest for the female in a tree. At night he sleeps at the foot of

the tree and protects her and the young. Chimpanzees follow a like pattern. Human families are organized on the same basis, which results in the preservation of the species.

In primitive groups a family consists of from twelve to forty persons. In such groups the social tie is for the family alone. There are no feelings of affection for the world outside the family. In fact, those outside the family are most often feared and even hated. In primitive groups the bonds that draw members of a family together may not reach any further than the family itself.

Certain psychological feelings, resulting in a particular behavior, arise from the instinct of family ties. The offspring may develop respect for various characteristics of their parents. It may be that they particularly admire the parents' strength, prowess, beauty, or ability. Where family affection and security for its members are exhibited, *loyalty* then arises. This loyalty is an admixture of affection and responsive protection. It is the desire to protect and to preserve the source from which this kindness and affection arises.

Parental Adoration

One of the faults of family relations is parental adoration. This adoration stems from an exaggerated affection, because of which the child may refuse to see any parental faults. The child idolizes the parents and endeavors to justify and emulate all that the father or mother may do. It is the law of life that offspring reach maturity, mate, and then create families of their own. It is like the living cell's dividing and then starting its independent existence. Biologically, when offspring have reached maturity, the parents should relinquish the family bonds. A parent who insists on a continuous close paternal relationship, when the offspring have reached maturity, is either hypocritical or ill. His acts are certainly contrary to nature.

There are certain family obligations which, if they are not observed, affect the standard of living. Aside from sustenance and the protection of the offspring, there is also the need of the family to develop the character of its

members. This development of character consists of instruction in the essential taboos. These are the things that the children are to avoid—and all families should avoid—for their and its own welfare. Out of these taboos and relations are engendered the traditional virtues, the conduct that men have found necessary for their mutual security. Virtues evolve from experience in human relations, revealing their practical value. To make these values understandable and have them accepted and not merely a matter of compulsion is the principal family obligation.

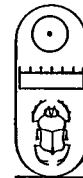
Influence of Society

Society, as one of the things we live with, is also prominent in its influence on our standard of living. Most of us at first do not think of society in terms of sociology or politics. In fact, society is much more intimate to us than that. At first it means our neighbors, our community, its officials, facilities, and restrictions as to where we may live. It must be remembered that society is not a thing independent of man. Society has no reality outside man's own mind and behavior. Society is but a name for certain conditions which man imposes upon himself or which others impose upon him.

The basis of society is not an ideal. It is not something which has originated as a theory of government. The true society has always been utilitarian. Before there were any concepts about the nature of society or of what it consists or should be, men had come to realize their insufficiencies and inadequacies. They learned that they could strengthen their own individual positions, add to their welfare, by working collectively. The basis of society, then, was *co-operation* and *interdependence*. In other words, society originally grew out of practical ends.

Society fails when it does not take into consideration the complexities of human needs. Any theory of society that hopes to succeed must first give consideration to man's animal, mental, psychic, and spiritual nature. All of these aspects of human nature merge into one another to make the whole man.

(continued overleaf)



It is the obligation of a progressive society to point up human character. It should arrange for the whole development and expression of man. Special emphasis must be laid upon the intellectual and psychic qualities of the human being in the broad sense if society is to be farther advanced. A highly developed technology is not necessarily representative of the ultimate attainment of society. Sustenance, bodily comfort, and economic security generally are essential to society. No one can question that. But such do not embrace the whole of the human potential.

An enlightened society, one that contributes to a truly advanced standard of living, must avoid the influence of disorganization. One of these disorganizing influences is class distinction. There will always be self-made levels in society. Some persons are obviously more intelligent, more industrious, thrifty, and self-disciplined than others. We observe that in our daily experience. Birds of a feather will often flock together. However, society should not confine persons to any class into which they have been born. Men must recognize levels that they themselves have created but from which they can advance by their own initiative.

An enlightened society will learn that racial differences cannot be evaluated in terms of superiority. If one race is superior in achievement to another, such is due to environmental conditions and social advantages. It is certainly not due to any inherent racial superiority.

Adjusting to Change

To create a worthy standard of living, society must keep flexible. This requires a continual and intelligent adjusting to ever-changing conditions. Growth creates social problems which are not experienced by a stagnant community. With growth there is a tendency toward monopoly, minority pressure, and increase of crime. Each of these conditions requires a reorganization, a readjusting, if you will, of the structure of society. Growth also requires a new view of trade relations with our neighboring states or nations.

Just as individuals are not wholly

independent, neither must a state assume that it can be. A family, as stated, is organized for purposes of security and to establish an intimate bond of collaboration. Groups of families become tribes for the very same reasons. Nations are but extensions of tribes or groups of people. Nationalistic pride, just like family pride, can become exaggerated and distorted. In a spirit of isolationism, a nation may acquire a feeling of superiority, smugness and complacency, wholly without justification. Such a society then becomes inbred. It may fail to investigate the importance and development of other nations, merely because it assumes, and falsely, that they are inferior.

Rules of Behavior

Still another thing that we live with and which shapes our standard of living is our *code of morality*. Theoretically, morals are rules of behavior. They are presumed, however, to be divinely instigated, that is, to have descended to man on divine authority. Ethics, conversely, is conceded to be principally man-made. Inconsistencies in interpreting and applying moral codes may result in breeding contempt for them. We have, for example, the puritanical laws of New England and the other so-called *blue laws*. In such examples, all pleasure or joy on a sacred day or Sunday was declared to be impious and sacrilegious. All dancing, games, sports—any display of merriment or enjoyment was prohibited. The enforcement of such laws caused resentment. Eventually the resentment became, on the part of many persons, a disrespect for any edict declared to be of moral origin.

Morality is actually related to the theory of *good*. What is the general theory of good? First, is there any absolute underlying principle of good, call it cosmic or divine? If there is, can such a principle be universally applied for the establishment of a code of morals? Many so-called *good morals* are nothing more than theological do's and don't's. They are man-conceived to support church canons and are only represented to be divinely inspired. We find that such morals vary with differ-

ent ecclesiastical groups and are in no sense universal.

A true morality stems from the human desire to do what is right and what is best for man. What is best for man arises out of the experience of human relations. It is not guesswork. What is best for man is always evaluated in practical terms. Honesty, fortitude, justice, temperance, these things were not God-inspired. Rather, they were human conclusions as to that conduct that furthers the harmony of man's living. They eventually became elevated to the status of morals only because it is seen that they produce that state of perfection in men which men attribute to the divine. Consequently, all morality should proceed first from the relation of human behavior.

Personal Satisfaction

Religious institutions are inclined to be dogmatic, crystallizing their special interpretations of good into systems of morals. They then enforce their particular concepts by declaring that they originated in divine authority. The individual personal interpretation of good is motivated by the impulse of righteousness and it may often conflict with religious dogma. As a consequence, the individual may then experience a feeling of frustration. In such an event, it is far better that one pursue his own concepts and feelings in this regard. The spiritual value is primarily a *subconscious* one and not objective. No matter what one may be taught about the subject of morals, if it does not provide him with personal satisfaction, it will not arouse his personal support.

The religion of the highest standard of living will and must border on *mysticism*. Through self, the individual will come to feel his unity with Divinity or the Cosmic. The personal (the inner) guidance, the understanding which he acquires, however, must never fall below that morality, that kind of behavior, which experience has proved to be the best for the society in which he lives.

Aspects of Self

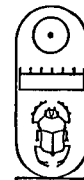
Now, let us consider that other great division of the standard of living:

things that we live for. It, too, has its idols to which we pay homage. Let us recognize the fact that principally we live for *self*. To deny such a motive is to be unrealistic. Each of us is not a single self, but a series of integrated selves. Actually, we are a self with many facets. You are familiar with these facets or aspects of self. They are the physical, mental, emotional, moral, and psychic. Each of these various aspects of self is vitally important. None can be eliminated or avoided because they are all part of the fabric of you.

For these aspects of self to exist, each must make demands upon you. They must produce certain impulses or desires. Every conscious moment, therefore, you are living for self. You eat, drink, seek avoidance of pain for the physical self. You desire happiness, freedom from depression, you hate and love for the emotional self. You reason, imagine, and contemplate for the mental self. You aspire to lofty idealism, express ecstatic feelings and sentiments for the psychic or spiritual self.

It is necessary to put these selves into a hierarchal order of their particular importance and influence. In other words, we must decide which is the most extensive of these selves and which is of the lowest order. The physical self is the most animal. Biologically, it is closest to all animal life in its functions. The mental self is the next highest because it extends the powers of accomplishment of physical man. It gives a mastery that exceeds the physical self. The psychic or spiritual self is highest in this scale of selves. It gives man the opportunity to become conscious of his oneness with the absolute, to realize his unity with all being. It is, therefore, the most extensive and embracing of the aspects of self.

A particular emphasis placed upon only one phase of self is what accounts for the different levels of society which we experience. In primitive society the animal self is dominant. In fact, it is necessary that it be so at that stage of human development because man's whole conflict in primitive society is with his environment and the very effort to survive. The life of the primi-



tive man is little concerned with any application of his powers toward any external ends. In a primitive society, man's principal activities are centered in a blind obedience to his appetites and drives. We can say that self is constricted in the primitive human being. It is not extended beyond the immediate demands of the organism.

The materialistic society is one whose interest is empirical, that is, it is strictly objective. Though this is the original basis of society as we have pointed out, nevertheless it has its limitations. The materialistic society is expressed in the philosophy of positivism, as in the work of August Comte. He held that one should not concern himself with the ultimate causes of things nor even their final ends, but rather man should concern himself alone with what the forces of nature reveal and their practical ends. The materialistic society does not necessarily consist of blind impulsive people. In fact, those of the materialistic society may excel in intelligence and in highly specialized training, but their objectives are usually tied fast to sensuous interests. The materialistic society is little concerned with philanthropy or humanitarianism. Rather, its standard of living is imper-turbability and luxury.

The religiously intoxicated society consists of persons who look upon self as a kind of imprisoned soul. They consider mortal existence, this life, as a kind of penalty that has been imposed upon man. Man's principal duty in such a religious type of society is the expiation of his sins to prepare for the next world. In a religiously intoxicated society, as in India, there is the danger of subordination of the needs of all the other aspects of self. We find persons practicing self-mortification, self-abnegation, that is, the denial of the flesh or body. The standard of living of such a society becomes a sacrifice of liberal thought to religious emotion.

The rational idealist, on the other hand, establishes a standard of living that is highest because it embraces more of life. The term *rational idealist* seems an incongruity. Rational usually implies logic, analysis, given to factual matters. It is in contrast to the dreamer, poet, mystic, or idealistic philosopher. There is, however, a conciliatory point between the two words in this kind of standard of living. The idealist in this instance is one who conceives an ultimate ideal for each self of the individual to attain.

Idealism Enters

The rational idealist believes that there must be a higher end which the unified self, the collection of selves, must serve. It is at this point that idealism enters. The end itself truly may be visionary; it may be at the time that one is incapable of substantiating such an ideal in fact. It does, however, tend to co-ordinate, that is, to bring all the aspects of self into harmony, to work toward such an ideal. Each end of the lesser selves is rationally recognized. No one aspect of self is allowed to subvert the needs of the other selves.

The standard of living of the rational idealist may change with new knowledge and enlarged experience. Its ideals for the ultimate end of the united selves of man will thus gradually evolve. This standard of living, however, never allows the corruption, the degeneration, of any one of the selves. It considers all these aspects of self as links in a chain. Each aspect of self is needed for the functioning of the next higher. Consequently, in such a standard of living there is no deterioration of the physical or moral nature of man. There is likewise no rejection or downgrading of the psychic self.

We are reminded of a phrase in that inspiring little book *Unto Thee I Grant*: "Something is added to thee unlike to what thou seest; something animates thy clay higher than all that which is the object of thy senses. Behold what is it?"

Then the Pilgrims Gave Thanks!

by JOSEPHINE M. OPSAHL

WHEN AMERICA observes Thanksgiving Day, perhaps it might be well to remember that the Pilgrims lived under a communal form of government for nearly three years and found it unsatisfactory.

During the 33 days that the famous *Mayflower* was tossed about by Atlantic storms, its passengers discussed the problems which they anticipated in their new home. Crowded together in the cabin of a ship smaller than many of today's pleasure yachts, no doubt many of these Pilgrims, at times, were filled with fear. But they found comfort in the thought that they were together. Accordingly, they drew up and signed an agreement, now known as the Mayflower Compact.

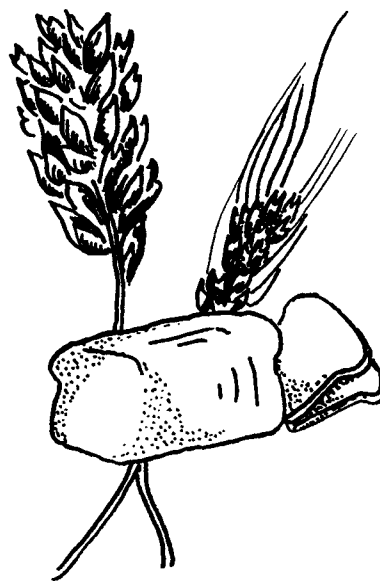
Under this agreement, all consented to "submit to such government and governors as [they] should by common consent agree to make and choose."

In addition, they agreed that the colony's affairs were to be operated for the best interest of the group and that all crops raised were to be placed in a public warehouse to be allotted later in equal amounts to all members.

The story of these first lean years in the New World is told by Governor Bradford's *History of Plymouth Plantation*, which was found only a few years ago and is now among the treasured possessions of the old Massachusetts State House in Boston. He described how the Pilgrims struggled to make their idealistic form of government work from the time they set foot at Plymouth in the Winter of 1620 to the Spring of 1623.

Only fifty of the courageous group survived the cold, food shortage, and other hardships of the first winter.

Although the 1621 harvest was fair, a shipload of young men from England



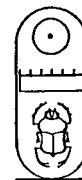
joined them in November. While the Pilgrims welcomed this additional strength to the colony, the newcomers brought practically no supplies or provisions with them. This meant sharing the already skimpy rations. Each person would now receive only one-fourth of a pound of bread daily.

The spring of 1622 found many refusing to help plant the needed food crops. They claimed they were "too weak to do heavy work." And it really was heavy work putting in a crop, because they had no horses or oxen to pull plows. All the digging had to be done with hoes.

As there was never quite sufficient food to go around, nearly everyone was hungry and discontented much of the time. Young men grumbled because they had to contribute to the support of other men's families. And hard-working heads of families complained because they received no more for long days of work than others who only worked two or three hours daily.

The Pilgrim mothers also rebelled because they had to wash clothes and cook for men who were not their husbands. And their husbands complained because their wives had to do this menial work for others.

And even though the Pilgrims were deeply religious, some actually stole



food from their equally hungry neighbors.

Finally, the bickering and quarreling became so intense that the village elders urged Governor Bradford to do something to relieve the situation. Weighing all the facts and balancing one against the other, these village fathers agreed to give up communal living for an individual and community economy. They decided they had been wrong in setting up such a form of government wherein all shared their little with everyone else. In such restrictive conditions, individual incentive and self-respect could not survive.

Therefore, in the spring of 1623, Governor Bradford assigned a plot of land to each householder. The crop raised was to be kept by the individual worker, except for a very small portion he would turn over to the treasury for emergency use.

Governor Bradford reported that in a surprisingly short time after individual ownership became effective, everyone not only had plenty to eat but they seemed to develop a new spirit. Now, no one was too weak or ill to plant and care for the land. Even mothers who had complained bitterly about working too hard now took their little children with them while they helped their husbands in the field. All wanted to get as much corn planted as possible.

And when the Pilgrims harvested their abundant crop in 1623, they were so grateful they set aside a "Solemn Day for proclaiming glory, honor and praise . . . to our good God."

They learned that it is better for each man to work to produce for his family and have some extra to sell or exchange for other products.



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.

December: Thanom Kittikachorn, Prime Minister of Thailand is the personality for December.

The code word is MAAT.

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

February:

The personality for the month of February will be Milton Obote, Prime Minister of Uganda.

The code word will be DISC.



MILTON OBOTE



THANOM KITTIKACHORN

*The
Rosicrucian
Digest
November
1966*

O. D. HUFFSTUTLER, F. R. C.

The Status Seeker

What is he striving for?

FOR CENTURIES, the stratification of society into the caste system was generally recognized throughout the civilized world. By and large, it has lost official sanction, but mankind still clings in some instances to such a concept. Not long ago, a "best seller" dealt at length with the subject.

The author claimed that the caste or status of the individual could be determined by the section of the city he lived in; the car he drove; his religious persuasion; his fraternal affiliations; etc. Further, he contended that individual members of this status system were constantly striving to escalate their social positions in order to gain recognition by those in higher strata.

It is not our purpose to determine whether the caste system or the status system has enhanced or inhibited man's progress as a social animal but rather to uncover, if possible, the motivations which give rise to such a system.

Psychologists have held that man is endowed with what almost amounts to an instinctive need to *belong*; that he must find acceptance and recognition by his fellow man or suffer a consequent deterioration of the personality.

Apparently, there is no argument as to why this is so. Some aver that it is due to man's "herd" instinct; others that man, through generations of social experience, has learned that there is safety in numbers and danger in isolation. Perhaps both theories have a degree of validity. This is still no explanation for the fact that, although acceptance and recognition are possible with some groups of society, such acceptance is rarely accompanied by an assuagement of the individual's social ambitions. Once acceptance is gained with one group, one strives for recog-

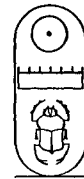


nition and acceptance with a level of society which is considered higher.

A more mystical and, we believe, a more profound and satisfying explanation for such behavior is that, without realizing it, man seeks complete union with all mankind. This is an unconscious desire. He seeks such union because unconsciously he realizes that he is an integral part of his species; that *being* is not a fragmented conglomeration but rather a union of unseparated parts.

Unlike the objective self, the subjective or inner self has no self-consciousness. The divine *inner* self has no awareness of self as a separate entity. It realizes being as a unity, a oneness. During subjective intervals, this feeling of oneness wells up into the objective consciousness as an urge toward union with mankind. However, the objective self, restricted as it is by the limitations of self-consciousness—sometimes referred to as the cocoon of *good* and *evil*—is incapable of comprehending to the fullest this pristine urge from the inner self.

The objective mind of man has no means of evaluating any object, idea, or proposition other than by comparison. To evaluate, he must compare a thing with something similar or with its opposite. Thus, he categorizes according to an arbitrarily established



scale, ranging from "best" to "worst"—predicated on his realization of all things of which he becomes conscious as being either good or evil.

This best-worst, good-evil concept influences every conclusion. Thus, his first consideration on becoming aware of the urge toward union with his fellowman is with whom he would like to associate. His determination in this matter will depend on many personality factors such as customary environment, education, experience, and the level of development his soul personality has attained.

In all cases, he will aspire to "belong" to the group which he admires most. As his personality evolves, he will alter his desire. This accounts for his constant "status seeking." An individual may seek union with the criminal element of society at one time and find it abhorrent upon attaining a higher level of personality development.

The mystical student knows that

there are no social "groups." This is an illusion of the objective mind, an imperfect realization. He knows that all are individuals, no two being alike in appearance or character. In complete fairness to himself and to those around him, he will give each consideration and thus reduce society to a state of classlessness.

The foregoing has naught to do with the so-called doctrine of "equality." Men may and should be equal before the law; but in no other respect. For two things to be equal, they must of necessity be exactly alike and occupy the same time-space position. In such an unlikely event, they would not be two but one since they would then be indistinguishable.

Although the mystical student may seek the society of individuals of like purpose and ideals, he will refrain from lending them virtues or ascribing faults to them. He knows the ancient axiom, "Judge not, that ye be not judged."



INITIATIONS IN SOUTH AFRICA IN 1967

FOURTH TEMPLE DEGREE	February 27
FIFTH TEMPLE DEGREE	April 20
SIXTH TEMPLE DEGREE	May 18
SEVENTH TEMPLE DEGREE	June 15
EIGHTH TEMPLE DEGREE	August 31
NINTH TEMPLE DEGREE	October 19

PLACE: Southern Cross Chapter Temple, Johannesburg

In order to be eligible for these initiations, one must meet the following requirements:

FIRST: Only members of AMORC who have reached or who have studied beyond the degree for which an initiation is being given may participate.

SECOND: Reservations must be received two weeks in advance. Address Secretary, Southern Cross Chapter (AMORC), P.O. Box 2417, Johannesburg, South Africa. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)

THIRD: The nominal fee of Two Rand must accompany your reservation.

FOURTH: IMPORTANT—For admission into the temple quarters the day of the initiation, you MUST present:

- 1) your membership card
- 2) the last monograph you have received.

*The
Rosicrucian
Digest
November
1966*

J. F. AULT

Sculpture on Easter Island

WOULD YOU CONSIDER visiting a solitary island in the middle of the ocean, shown on the map as a tiny speck, smaller even than the period used in the abbreviation of the word "island?" If you had the time and necessary funds would you be curious enough to inquire about it and interested enough to go?

Down in the South Pacific, many miles from any other land, is such a speck. Triangular in shape, about fifteen miles long by eleven by ten, its 48,000 acres have peaks and crags, black rock and rolling plains, hidden caves and inland lakes. Its people of an ancient culture have intrigued writers, scientists, and explorers all through this century.

Jacob Roggeveen, Dutch explorer, accidentally came upon it in 1722 on Easter Day and gave this name to it, although to the natives it was Rapa Nui. About 1770 the Spaniards came, took possession in the name of the king, and called it Pascua. They then left and never returned. Captain Cook fixed the location of it on maps when he dropped anchor about 1768 and again in 1772.

All of these explorers were surprised to find the island well populated with friendly, eager, and intelligent people, who were big, well proportioned, with brown skin, and European features. Among them, however, were those with very light skin, and some even had red hair.

During the early 1800's the islanders experienced the so-called civilizing influence of the white man. The slave trade was profitable and "blackbirding" a way of life for many shipowners. The demand for cheap labor in the guano pits of Peru gave impetus to raids on the male population. At one time 600 men were enticed on board ship; it sailed, and those not suited for the pits



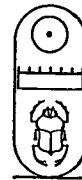
Photo, courtesy of Wise and Company, New York

were tossed overboard to drown. Another account tells of 3,000 men taken by force, including the priests, those of the royal line, and all the educated. Most of the natives died in the pits due to the change in their living conditions; others jumped off cliffs to the rocks far below, preferring death to the hopelessness of life.

European governments and church officials finally insisted these people be returned to their island, but only fifteen made it and they carried with them the germs of measles and smallpox, causing further deaths among the population, until it was down to 110. One writer contends the apathy of those living there today is a direct result of this tragic experience.

Interest in the culture of those on Easter Island was heightened by the published experiences of Mrs. Routledge, an Englishwoman who visited the island in 1914. Alfred Metroux from France wrote of his visit in the 1930's. James Michener added additional findings, and each account brought further enlightenment.

One of the most interesting stories is Thor Heyerdahl's "Aku-aku." In 1957 he chartered a trawler, assembled a crew, and with the blessings of Crown



Prince Olaf of Norway, who acted as patron, set sail for a year's study of the island and its people. Until that time no archeological digging had been done. This group included scientists, a cameraman, a doctor, archeologists, and Heyerdahl's own family, who listened to myths and legends and found later in their diggings that they had heard historical facts.

Today, the island belongs to Chile, but the land is owned by a sheep-raising company who employs the natives. In their leisure the latter enjoy carving in either wood or stone and their work is so perfect that it takes an expert to tell the difference between a modern-day effort and a museum piece. Because large trees do not grow there, the supply of suitable wood is limited, but the natives patiently work on small pieces, cutting and polishing, creating objects of great beauty. These are traded to passengers on infrequent vessels that stop, or are kept for the yearly visit of the supply boat from Chile.

Huge Statues

Of special interest to all the explorers and to Heyerdahl were huge stone images that dotted the island. They were all alike: grim-faced, long-eared torsos of solid rock, and on their heads each had an additional piece of red rock, resembling a topknot or hat.

From the legends Heyerdahl heard, he learned the island at one time was inhabited by "long-ears," so called because of their habit of slitting their ear-lobes and hanging wooden pieces from them until the lobes hung almost to their shoulders. Originally they came from the western shores of South America where these large statues are also found. Driven out by the Incas, they built a large sailing ship, and taking with them plantings of a special type of reed, foods, animals, and chickens, they set sail. With the aid of the winds and currents they came upon this island and lived in peace for many years. Here they resumed the carving of the huge figures, peculiar to this culture, moved, and erected them. The largest of these figures is six stories high and the topknot alone weighs the equivalent of two elephants. How were they carved, moved, and erected without mechanical means?

When the natives were questioned about how the statues were moved, they gave the same answer, "They moved themselves." Heyerdahl kept asking and, through his friendly relations and work with the town mayor, a long-ear descendent, he pressured him into admitting he not only knew how they were moved, but he himself could carve a statue, move and erect it, because he had been taught by his father and grandfather.

Craftsmen

With a crew of six men, much preparatory ceremonial eating, dancing and singing, and using simple tools of sharpened stone with water, they had a figure outlined in the rock within a week. The front, except for the eyes, is made first, the sides are chipped away, then the back, until only a slim bit of rock remains. This is finished and the figure is ready to be moved. Just before it is erected the eyes are cut in. Judging from this beginning outline, both expedition and natives figured, with a six-man crew working two shifts a day, it would take from twelve to fifteen months to complete a statue.

How it was moved was a second mystery. There were no large trees to use as rollers, nor rope for dragging; only people-muscle. But the mayor said he knew how it was done. He fashioned a Y-shaped sledge with crosspieces and used the bark of a tree woven into thick rope, and then he was ready. An invitation was extended to everyone to attend a barbecue, and after they were well stuffed with roast oxen, ample corn and sweet potatoes, the bark rope was carefully placed around the many-ton figure and, with the aid of the sledge, 180 well-fed, happy, laughing, and singing people were able to pull the statue along easily.

This was the answer to the second riddle and there must also be a simple explanation for the third. How were these colossi erected on their permanent platforms after they were moved? Heyerdahl chose a big one that had been face down for many years. (The short-ears in times past enjoyed tipping them over.) Twelve men under the direction of the mayor used three poles as wedges and, as even the tiniest movement was made, small pebbles were in-

served beneath the figure, first on one side, then on the other. This was repeated until small stones replaced pebbles, then larger stones, and soon small boulders until in a few days the statue was resting on an incline of stones, held in position by stakes and heavy rope so it wouldn't slide. After eighteen days and much precise placing of stones, staking and heaving, they got this twenty-five to thirty-ton statue upright and placed on its platform. How a red topknot of two tons was placed on its head became obvious for they used the same method.

Family Cave

A prized possession of the natives, and an indication of their wealth, is the family cave, entered only after a solemn ceremony of eating and preparation. Here are the treasured family stones, a hiding place in time of war, and the home of the family aku-aku—a knee-high invisible being, good or bad. Before Christianity came, the caves were also used as burial places. The entrance is a carefully guarded secret, known only to a responsible member of the family. It is his or her sacred duty to care for it, to keep the stones washed, and to pass on the history and responsibility to the next able member of the family. If the rules of secrecy are not kept or the cave is not cared for, a horrible calamity will befall the owner or his family. The stones are carvings of animals, heads, ships, birds or combinations of animal

life. Cave entrances are cleverly disguised and often difficult to enter. Heyerdahl was able to overcome the superstitions of a few of the natives, see the caves, photograph them, and was given family pieces, which are now in museums.

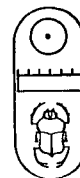
The next best thing to going to these fascinating places is to know someone who has been there or read accounts of those with stories to tell. Answers to many questions can only be surmised. What, for instance, is the driving force of a people which causes them to spend so large a part of their time and energies chipping statues out of solid rock? Just supplying food, shelter, and clothing on an island with limited resources would be a fulltime job. While time as such was not a factor and their needs few, many men were required to complete a figure and in 1957, 600 were counted, representing many years of effort. Were they used in religious observances, ancestor worship, memorials, or places of burial for special leaders?

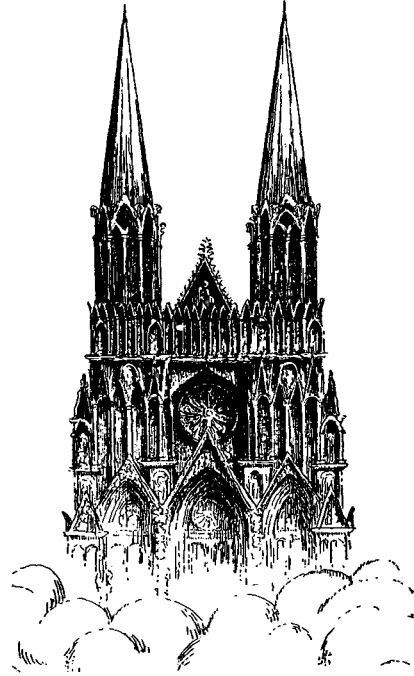
Another interesting factor is the ancestry of these people. Today there's a mixture of many races, but when the island was first visited there were light-skinned people among those with brown skin. We think of the white race as coming from European countries and the Bible lands, yet here in a country completely cut off from the rest of the world were members of the white race and with red hair! Where did they come from?



CONSTITUTIONAL GUARANTEES

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





Cathedral Contacts

APPLICATION OF KNOWLEDGE

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

KNOWLEDGE in itself is impersonal. Regardless of the value we may place upon it, and regardless of how we strive to attain it, knowledge remains something outside of us until it is understood and made into experience. Usually it is conveyed to us through the printed word or the oral expression of another individual. Our physical senses provide the means for obtaining knowledge, but these channels or connections between our minds and the external world are not enough. To accumulate knowledge and acquire the ability to apply it to his evolution, man must gain, as it were, a sixth sense, the means of acquiring knowledge intuitively, that is, from the spiritual environment, to complement the knowledge which comes by way of our physical senses.

Regardless of how we acquire knowledge, or what our concept of knowledge

may be, we must never lose sight of the fact that knowledge in itself is not as important as what we do with it. Regardless of how far we may have advanced in any subject that we study or in any skill that we attempt to attain, application and practice are in one sense of the word more important than knowledge itself.

A little knowledge properly applied is more important than a tremendous number of facts accumulated and not utilized. Application is the means by which knowledge becomes an intimate, worthwhile possession. In order to apply knowledge, we have to develop techniques that will change it from a collection of facts or ideas into actual practice. In the process of learning, we must always be alert to the means by which a learned fact will add to the richness of the experience and therefore place us in a position to gain and utilize further knowledge. It takes practice to learn the multiplication tables, but after they are learned and we have occasion to use multiplication in our business or in any other phase of our daily life, we draw upon and apply that knowledge which came as the result of committing the various parts of the table to memory.

Impersonal and external knowledge is personalized, and in a sense, internalized by the process of practice. Practice and application, in contrast to knowledge, is entirely internal. It is what we do with the knowledge in our minds that brings about the availability of that knowledge for something beneficial, helpful, and inspiring to us.

If we can establish an intimate relationship between self and knowledge, we can properly draw upon an intuitive source of knowledge and thereby raise our objective consciousness above the level of the happenings and functionings of the phenomenal world. We then alter our life to a degree never anticipated in the realm of our ordinary daily experience. It is an advance that leaves us almost breathless when we analyze it, taking us completely beyond the limitations of the material world, releasing us from the bonds of time and space, from the social customs that would control us, and from the policies of any man-made institution. Raising

*The
Rosicrucian
Digest
November
1966*

our consciousness to that degree where we may grasp a oneness with forces which supersede the finite causes us to be able to grasp and apply knowledge far beyond and above any concept in a limited, material world.

As long as we are in a physical body, we are to a degree attached to the material world. We cannot completely detach ourselves from it and maintain life as we understand its expression, but if we become enslaved by matter, then our case is hopeless. The only outlet that man has, the only avenue of escape from the pressure that is inherent in matter itself is to rise above matter, and that can be done only through the channel or the medium of the mind.

Matter is an insignificant part of the universe; it is the part that is measurable. Even though we are impressed by the vast distances of modern astronomical investigation, in comparison to the whole of all being, the universe in its entirety is no more to the totality of existence than is a baseball placed in the center of a huge auditorium. All the rest of being lies beyond the material manifestations of the planets, the stars, and the satellites that make up this universe. Beyond that, beyond the restrictions of space and time, is the Mind of God, the instigator and the perpetuator of all that is.

We live as physical beings in this extremely restricted area of the total of all being. We are limited by the very restrictions that make up our material composition, and we continue to be limited by those material things to the extent that we refuse to use our mental abilities to raise ourselves out of the bonds of enslavement of matter. To reach out of this physical world, to go beyond material restriction, is the one worthwhile aspiration.

Man can exist by feeding himself, by meeting the minimum biological demands of his body, and by trying to find a certain degree of pleasure in whatever time he has left. His lot will be as much unhappiness as happiness. He will have physical and mental pain, grief and disappointment, and he will at times want to abandon the

physical world; in fact, he will reach the depths of despair. This is the life that materialistic philosophy offers us. It is the life of the physical world, but we have intelligence. Can we not realize that these restrictions are momentary, that they are a part of our experience and can only affect us if we consent to them? Those things that are worthwhile lie beyond physical limitation.

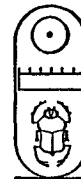
This does not mean that all of us must become ascetics and try to separate ourselves entirely from the physical. Of far more use is our aspiration to psychic things while we still maintain a proper relationship with the physical world of which we are a part. The world today needs people who will meet the challenge of the demands of their environment and yet raise their aims so much higher that the physical world will lose its control over their thoughts and actions.

To free ourselves of the bonds of time and space, to free ourselves of evil and matter and all those things which thwart our most highly prized aspirations is our privilege if we but dedicate ourselves to the attaining of them and are willing to sufficiently practice and apply the knowledge which we have available to direct us in that way. So much for so little—a new life before us if we but make the effort to reach out and grasp it. And what can we lose? Nothing but the material world from which we are trying to escape.



The Cathedral of the Soul

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



Dirge of the Open Road

by ALEXANDER E. BRAUN, F. R. C.

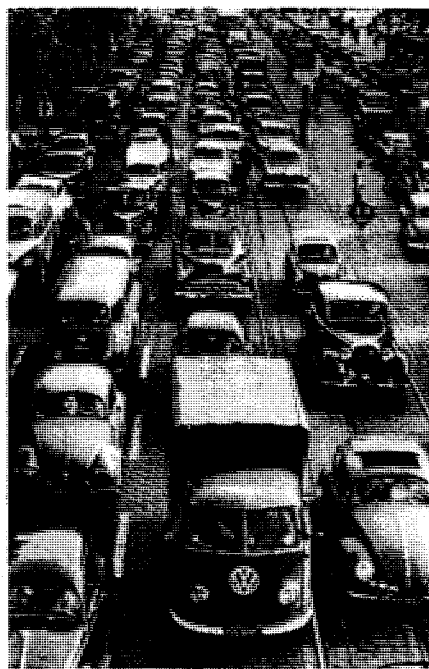
The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightning. Nahum 2:4

IMAGINE a great city, with its streets full of cars, all unable to move or make way for others which keep on coming. The only solution for a situation like this would appear to be the whimsical suggestion given by a comedian, of "pouring concrete over the whole mess and starting all over again." But of course, such a thing could not happen . . . or could it? It could, and it did.

The city was Boston, and for several long hours the personal nightmare of every traffic policeman came true: the city was completely and thoroughly jammed. Everywhere, in an ever-widening spiral centered on the downtown area, nothing moved. Motorists who wanted to go into the city could not leave the highways because of the Gordian jam. It took the unsung heroes of that city's police force until 9:00 p.m. to peel, layer by layer like an onion, the walls of automobiles, until they were able to reach the downtown area and finally end the conglomeration. If during that time there had been an emergency, such as a serious fire, there is no telling what might have happened.

What was the cause of this colossal stoppage? Two days before, there had been a snowfall which had narrowed the streets a little, and when it was followed by good weather people decided to drive to their various errands.

This was not an isolated case. During the New York City transit strike last January, practically the same thing happened. Obviously, more roads are



Photo, courtesy of *Illustrated London News*, London, England

needed . . . or are they? Some cities have already more than 28 per cent of their available space taken by the automobile. This is second only to living space, which nationally averages 40 per cent. Some of the larger cities, which already have devoted over 50 per cent of their space to the automobile, are going in for more roads to clear up their traffic problems; yet some engineers tell us that for every three-lane mile of highway going into a business district, some 10 acres of parking space are needed.

This situation is the result of a combination of factors which came into being after World War II, giving rise to the idea that people would rather drive to work. The railroads began complaining that their fall toward bankruptcy was in part caused by their commuter service which did not pay for itself, and followed it by curtailing this service. This was compounded by the fact that at that time most cities already had ancient and overworked public transit systems, and when wartime gasoline and tire rationing ended, cars became available once again. Thus

**The
Rosicrucian
Digest
November
1966**

sprang into existence the panacea of the superhighway.

Rail Travel

The ironic thing about all this is that the majority of people dislike driving to work. Where there are railroads available, service is fast and frequent, and usually unaffected by the weather. It has been proven in areas where there exist both train lines and adequate highways that almost all commuters prefer using the train. People like to go to their offices reading the newspaper or going over the day's work schedule and, when coming back home tired, would rather snooze than battle the rush hour traffic on the highways.

Many cities are trying to cope with the traffic problem by computerizing their traffic lights and installing closed television systems in strategic high points, which will immediately show any accidents or possible road blocks, thus allowing them to divert, by the use of electric signs and lights, the oncoming flow of traffic from what could turn into a jam. But in a country that produces automobiles almost twice as fast as babies are born, these measures, at best, only delay the inevitable.

Some cities are beginning to turn, out of desperation, to rail-based rapid transit systems capable of moving commuters downtown at speeds close to 100 miles per hour. Some have even launched into the construction of these systems, with the voted approval of their citizenry, even though it has meant a rise in the property taxes, and a loss of revenue which they would receive from other sources if they were to build more highways. Because of this aid, however, other cities continue to build more and more concrete ramps, which become overcrowded as soon as they are finished. Highways are necessary, but some way in which to balance this situation will have to be found soon.

The fact has to be faced that the car has outgrown its usefulness. Already it has been pointed out that the larger cities are finding it ever harder to cope with the traffic problem and its twin, the parking problem. The pinch is being most acutely felt in those cities which have run out of room into which

to expand, such as New York and San Francisco. It is not unlikely that in the not-so-distant future cities like these will have to bar the automobile from their streets during certain hours of the day.

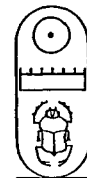
Waste of Space

One of the main reasons of the decline and coming fall of the automobile is that it wastes far too much space. An automobile on a highway requires some 800 square feet of space, and it rarely carries more than two persons, one being the norm. Thus it is easy to see that the highways, no matter how many lanes they have, are crowded by practically empty vehicles. The space occupied by these roads, in turn, is far more than a railroad train would require. Trains, at the same time, are not subject to delays caused by stalled vehicles, accidents, and have the capacity of doubling their efficiency, without requiring any additional space, by the simple expedient of adding another level to their cars. Besides, highways are wasteful because they have to be built to accommodate traffic at its peak points, as during the morning and late afternoon rush hours; however, for the rest of the day most of them operate well below their capacity.

Another facet that should concern us is the safety factor—50,000 human beings *is the number of automobile-connected fatalities in the United States every year, and it is increasing!* Lately, Detroit has been blamed for building unsafe vehicles, but the best-designed car cannot cope, no matter with how many seat belts or safety devices it is equipped, with a driver who falls asleep at the wheel, mixes his gasoline with cocktails, vents his pent-up emotions on the road, or simply sneezes while going at 60 or 70 miles per hour.

Also—and this hardly comes as a surprise to anybody who drives—there are people driving now who are incapable of controlling properly the ton and a half of potential mayhem embodied in the average car. To fully test every person who wants a license, or who wishes to renew the one he already has, would be so costly that the authorities feel they cannot afford to do it.

Just how this problem will be coped with is difficult to say, but it is safe



to predict that unless some unthought of solution is soon found and quickly applied, we are witnessing the end of the era of the personal vehicle. The car, by its popularity and great numbers, has signed its own death warrant. The full circle has been turned, and the rail is once again being looked to for the solution to the problem of mass transportation.

In the coming years, cities are cer-

tain to expand their existing subway and surface transportation systems, with some resorting to the installation of monorail shuttles to handle the flow of people. A solution *has to be found*, other than that of the personal car; whatever it may be, we can be sure of one thing: The automobile is now honking its dirge on the open road, rapidly moving on to join its honorable ancestor, the horse and buggy.



PROGRESS AND SPEED! Rush on, world, with me!—rush on! There is but one end—hasten we to reach it! No halt by the way to gather the flowers of thought, the fruits of feeling; no pause for a lifting of the eyes to the wide firmament, where millions of spheres sail on their courses like four ships bound for God's golden harbours! No time to listen to the singing of the birds of hope, the ripple of the sweet waters of refreshment, the murmur of cool grasses waving in the fields of peace; no time, no stop, no lull for quiet breathing, on, forever on!

—MARIE CORELLI



THE ONE AND THE MANY

An entirely new series of lectures presents the ancient, mystical number systems. The creation of the universe, its order, the relation between creation and the Divine are summarized from the writings of Pythagoras, Philo, Plato, the *Sepher Yezirah*, the *Secret Symbols of the Rosicrucians*, and other works.

For both Rosicrucians and nonmembers, these discourses will explain the mystical meaning of numbers and number symbolism. Eighteen discourses comprise the new series, *Number Systems and Correspondences*. Price: \$5.00 (£1/16/6 sterling).

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MAIL DELAYS

Between the Post Office's conversion to ZIP CODE and AMORC's conversion to data-processing records, we are experiencing some temporary slowdowns in our mailings. We trust our members and readers will understand and bear with us during the next few months.

**The
Rosicrucian
Digest
November
1966**

A New Order for Europe

A report of the Supreme Secretary's recent tour of Rosicrucian Conclaves and Grand Lodges in Europe.

There are still signs of the devastation caused by World War II as one walks the streets of London, Copenhagen, Frankfurt or Rotterdam. There are still signs of man's cruelty to man in the habits and behavior of the war's victims, but overriding all these is a new spirit of cooperative and harmonious living together with one's neighbors; a spirit most obvious and most vocal in the European family of Rosicrucians.

Our contacts with Rosicrucians throughout Northern, Central, and Western Europe only served to reaffirm the sanctity of the brotherhood; a fraternity of kindred souls whose bonds have no superficial rules or obligations, but bonds which arise out of that unique relationship of true brothers and sisters.

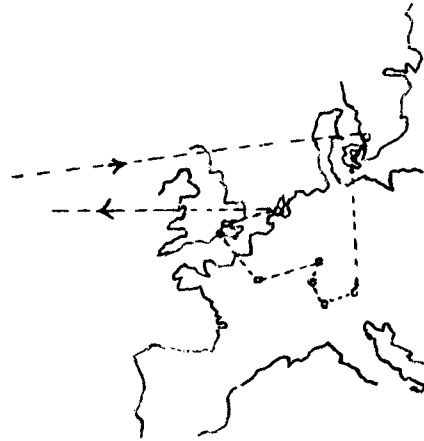
Wherever one goes, he is immediately immersed in familiar surroundings; familiar ideas; and familiar subjects and objectives. To travel among Rosicrucians is to give testimony to the verity of basic Rosicrucian precepts. Proclivities for interpretation of ideals never mar the underlying concepts which all Rosicrucians espouse.

It is my purpose here to share with our members and readers some of the high lights of our recent trip so that they may in a smaller way be acquainted with Rosicrucian leadership and membership in that part of the world we visited.



A
Kongress
In
Sweden

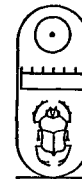
Our SAS flight landed in Copenhagen where my wife and I were first greeted by the Grand Master of Sweden, Frater Albin Roimer, accompanied by a member of his board, Frater Lars Rosenberg.



This was an especially pleasant moment, for it was our first contact with Europe and Rosicrucians abroad; and both the weather and our hosts offered sunny dispositions. We were then whisked by car and ferry across the narrow straits that separate Denmark from Sweden and taken at once to a lavish and most palatable smorgasbord, where more than 100 members had already gathered. These were tremendously hospitable people, and it seemed they all reflected at that moment the Emperor's stated *summum bonum* of life, "happiness." (We found this to be consistently true as we continued our travels.)



Left: L. Rosenberg and A. Roimer
Above: Convention delegates in Skelderviken



The Swedish Kongress is a three-day affair and is held in the Grand Lodge headquarters in Skelderviken. Here, beautiful grounds, ample meeting facilities, and ideal meal and lodging places provided an atmosphere in which one could contemplate the *good life*.

Convocations and meditation periods were held several times daily, with the finest decorum and dignity. There were also held periods of instruction, some with visual aids, special initiations, and several forum periods in which I was privileged to participate and through which I learned to know our members even better. The questions and discussion were very perceptive, and thoroughly of consequence to the entire proceedings.

Just before we were to leave, we took a summary view of the Grand Lodge administrative processes and found such good order prevailing that only a good and vital membership could be anticipated from it.

In the Grand Lodge of Sweden, as with others we shall mention, we must recognize the dedication of the two people, the Grand Master and his wife, who are so singly responsible for the work in their country. Working long hours with only occasional outside help, they carry the main burden of spreading the Light in this corner of the world.



A Brief Stay in Copenhagen

Since the Swedish Kongress and the European Convention (two weeks hence) were the two largest gatherings of members, we naturally gave most time to these events. In between these international gatherings we were able to pay our respects to other Rosicrucian groups on a somewhat daily basis. Thus, when leaving Sweden, by way of Copenhagen again, we had the great privilege of meeting another of AMORC's ardent workers and leaders, Frater Arthur Sundstrup, Grand Master of Denmark-Norway.

**The
Rosicrucian
Digest
November
1966**

[422]



Grand Master Sundstrup and Mrs. Piepenbrink

We first met outside our hotel in Copenhagen and were deeply impressed by the handsome features and serene countenance of this man who had seen so many years of service to the Order. He seemed a good deal younger than his actual age.

With the Grand Master was his able co-worker and Grand Secretary, Frater Falch-Rasmussen, who gives entirely of his spare time to the work of AMORC while regularly employed by a large shipping firm.

In Denmark, the Order has survived again through the sacrifice and dedication of a few people; people who have given their time without compensation; people who have prepared the lessons, details of membership, responsibilities for the Order's growth and stability, entirely in the hours when they were free from the required time necessary to make a living.

Here, too, the Grand Master's sanctum and library reflect the Rosicrucian's pride in learning and living an orderly life. We also visited the temple of the Grand Lodge and in that inspiring surrounding shared thoughts of AMORC's purpose and place in the world today.

We left Denmark after an all-too-brief stay, reveling in the experience that had just been ours.



*Vive
La
France*

Arriving in Paris had all the exotic appeal which its biographers have

penned through the centuries. In spite of its growing complexities as a modern metropolis, it nevertheless preserves the charm and grandeur for which it has been noted in past centuries. From the height of the Eiffel Tower to the Paris beneath the streets, the visitor sees a city that truly blends the old with the new; the cultural with the flamboyant. Everywhere there is history.

When viewing Paris from the uppermost *balcon* of the Eiffel Tower, the city is a park.

In such surroundings, in a quiet suburb called Villeneuve, there is a park on a smaller scale, a Rosicrucian Park in France! It is beautiful in detail, and its buildings match the good taste of its grounds. In this tranquil setting, the work of the Grand Lodge of France and French-speaking countries is fulfilled. Presiding over this domain is Frater Raymond Bernard who serves as Grand Master and, more recently, also as Supreme Legate of AMORC for Europe.

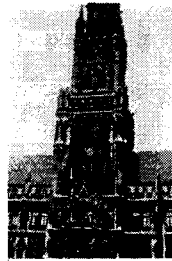


Grand Master and Soror Bernard

The well-developed facilities at Villeneuve make it a most suitable setting for the extension arm of the Supreme Grand Lodge in Europe.

Our stay at Villeneuve permitted us to have some extra moments with Frater Bernard concerning his new duties as Supreme Legate, and our discussions ended with a note of great promise for the future of AMORC in Europe through closer cooperation between the Grand Lodge areas there.

The Grand Lodge of Germany had for years experienced one obstacle after another in reorganizing and growing



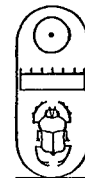
An Emerging Germany

after World War II. This period of instability seemed at an end, however, when in 1964 the Emperor appointed new directors in the persons of Fratres Werner Kron, Wilhelm Raab, and Erwin Watermeyer. They located in Baden Baden, and the spark that was the Grand Lodge leapt into flame, pursuing a program which in two years has resulted in a Grand Lodge membership and organization equal to any in Europe.

We came first to Frankfurt to meet Dr. Kron and his wife and to participate in a convocation of German members in their temple that first evening. This again was a heart-warming experience which began a close relationship with our members there. The next day we visited the Grand Lodge quarters at Baden Baden, a well-ordered and efficiently planned center of German Grand Lodge activities. The small city itself reflects all the charm that the German countryside is noted for. In this small, beautiful valley, the Grand Lodge is nestled like a pearl in an ideal setting.

In charge of the office there is Frater Wilhelm Raab, now Grand Secretary for Germany, who later escorted us on a further tour of Rosicrucian subordinate bodies in Munich, and Zurich, Switzerland. In both of these cities we participated in Rosicrucian convocations with large numbers attending and with a wonderful understanding and meeting of minds.

In Munich we saw many famous buildings and enjoyed the delightful drama of mechanical figures in the clock tower of the City Hall. In Zurich we were treated to a tour of a Swiss village with its distinctive buildings and well-kept gardens. Our members there also showed us their city by way of a scenic boat trip on beautiful Lake



Zurich, a sight we shall not soon forget. After a wonderful day and evening with members there, we were off to the next high spot of our trip, the European Convention in London.



Grand Lodge at Baden Baden, with Fratres Kron, Piepenbrink, and Raab in foreground



A Grand Climax

When flying into London that Thursday evening, September 1, we knew we would be meeting again many of the people with whom we had just shared the past two weeks. But here in London, the separateness would be as ONE, a joint meeting of members from all Grand Lodges of the Order in Europe. We were particularly excited at this juncture and knew that we were shortly to have an opportunity to pursue the discussion of Rosicrucian prin-

ciples and objectives with the largest number of members we had yet visited.

The convention reminded us somewhat of the International Rosicrucian Convention held in Toronto the year before. Here was a similar, spacious, and convenient area for convention meetings. The rooms of the Cafe Royal were very well disposed for the requirements of Rosicrucian meetings. The conversion of the big assembly hall into a temple was so well done by the convention committees that the hall had all the feeling of a permanent lodge room. This fact was commented on by countless members, all of which really testifies to the spirit of harmony and inquiry engendered by the members themselves.

The convention was an occasion for Grand Lodge officers to express points of study with which students may have had difficulty in the past. Both Fratres Bernard and Pistorius presented clarifications of such points; Frater Pistorius on the subject of Karma and Frater Bernard on the subject of Reincarnation. Forums by a group of Grand Lodge officers, convention officials, and by myself offered the always welcome opportunity to have questions answered from the floor. The several forums brought forth many questions on points of study and were answered directly and to the point.

Several official AMORC films were shown; experiments were provided; a superb initiation rite was conferred by the London Initiation Team; and exceptionally well-organized talks were presented by W. G. Bailey, E. Rosa Hards, Clifford B. Williams, A. Bishop, E. L. L. Turnbull, Ellen Kirkpatrick,



Dignitaries and their wives at morning introductions

**The
Rosicrucian
Digest
November
1966**

H. J. Rolph, Robert Daniels, and John Fuller.

Through it all, Convention Chairman, Henry J. Rolph, was seen everywhere, keeping the schedule smoothly running, tending to everyone's needs, and giving much kind attention to all visitors. The Master of London's Francis Bacon Chapter, Frater Clifford Williams, and Grand Councilor William Bailey were also prominent in the organization and functioning of the convention activities.

The convention further provided opportunities for officials to have interviews with members. Though short, each interview helped to bring us in ever closer contact with members and their ideas.

A long-heralded high light of the convention was the installation of Frater Werner Kron as Grand Master of AMORC of Germany. This sublime ritual saw nearly everyone attending and emphasized again the beginning of a new era for AMORC in Germany. I was privileged to confer this honor and title upon Frater Kron, with all mem-



Wilhelm Raab signing Grand Secretary pledge in presence of Fratres Bernard, Piepenbrink, and Kron

bers duly assembled. At the same moment, a proclamation by the Imperator was also handed to me to be read to all assembled, notifying the members that Frater Wilhelm Raab was henceforth to act in the honored office of Grand Secretary for AMORC Germany, an appointment which gives to German members two extremely capable officers to guide their way in the years to come.

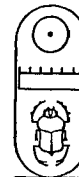
A convention always has its lighter moments, as evidenced by the Grand Banquet and ball on the evening of Saturday, September 3. We were gifted with a toastmaster *par excellence* who carried the program for the evening and made the banquet and ball thoroughly enjoyable. We do acknowledge with thankful hearts the many kindnesses bestowed upon us during these memorable days.

Commonwealth Administration

The busy days of the European Convention left us little time to see the host city, London, but our capable Commonwealth Administrator, Frater Robert Daniels, took time to show us a few of the most notable sights just prior to driving to Bognor Regis, a quiet coastal city some 60 miles south of London, and the locale of the Commonwealth Administration office.

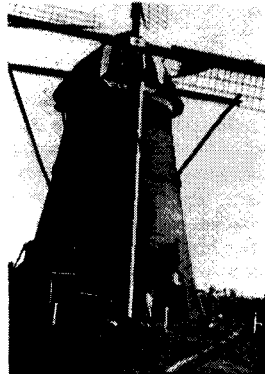
During one day in Bognor Regis, we took under consideration some of the problems—and advantages—of the services the office is to perform. As with most things in a period of transition, problems will arise, and members may experience some irregularity in the initial mailings. Once a pattern is set, however, monographs will be received with the same regularity as always, and in many cases more promptly than before. In concept, the Commonwealth Office is truly a means whereby we can serve our members more efficiently. In practice, the concept will be born out in due course. AMORC, faced with

Commonwealth Office Staff



rising costs everywhere, offers this procedure as one more step to offset increased expenses.

Bognor Regis was for us a day at the office, quite like a day at Rosicrucian Park, and it almost seemed we were at home again. Yet, we had one more important stop to make before our homeward flight.



The Lovely Lowlands

Holland, or The Netherlands, is often referred to as the lowlands because so much of its coastal territory lies below sea level. Only the dikes keep the sea back; dikes, and the men who conceived and control them.

This fabulous fairyland, according to AMORC's Grand Master in Holland, Frater Verkerk Pistorius, has one word to describe it in all its parts: *compact*. It seems to the onlooker that every inch of space is put to use; that here man has taken the beneficence of nature and put it to its most efficient use. This in itself is to be marveled at; but further than that, beauty has not suffered for it.

Though the country is small, there is no feeling of crowding, even in the metropolitan areas. Indeed, as one travels from city to city and views the neatly tilled farmlands in between, one somehow feels that the whole country is devoted to agriculture. Yet, its cities are giants in the world, and, by latest figures, Rotterdam is now the world's largest port. Holland is by all standards a prosperous, inviting land, filled with a beauty and culture that is a delight to behold. And here are Rosicrucians too—members of AMORC who espouse our kindred philosophy—who

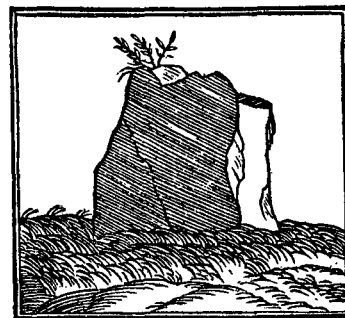


The Pistoriuses and Piepenbrinks in the Grand Master's study

take pride in the special heritage that all members have in common.

Here too we saw a Grand Lodge in good order, serving its members efficiently and well. Here too we found dedication by a Grand Master and his wife who, with only occasional outside help, carry the burden of Grand Lodge administration alone.

Wherever we went on this wonderful journey, AMORC and its guiding principles were everywhere evident. By such close association, the profound doctrines and rituals of the Order will follow the ancient landmarks with clarity and sincerity of purpose. Thus, members of AMORC will always be *at home* in a Rosicrucian lodge, wherever it may be.



**The
Rosicrucian
Digest
November
1966**

Love and Thanksgiving

by DR. H. SPENCER LEWIS

ALTHOUGH LOVE may be humanly expressed and humanly centered, it is unquestionably a divine emotion. At least, it is the most divine, the most supremely infinite, of all the emotions which surge through the human consciousness.

Love in its fullness and perfection is the ultimate gift of God to the essential dignities of man. It was the final, distinguishing benediction upon God's last and greatest creation. Love is that which made of animistic man an image of his Creator and made him unique in the universe. Love constitutes the eternal, immortal relationship of man with God.

In low species of the animal kingdom we find the emotions of adoration, or affection, or appreciative evaluation. But these do not approach in essence or effect the emotion of love found in the human consciousness.

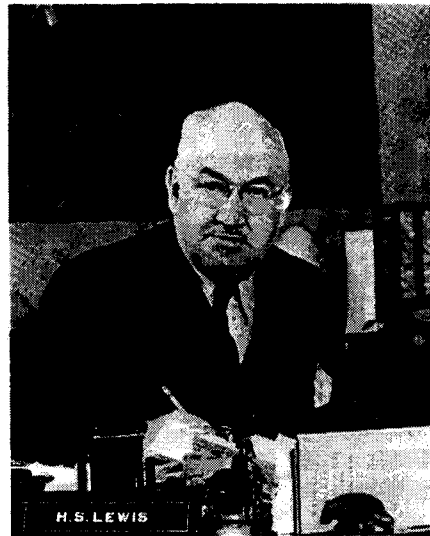
The dog, the horse, and other animals of evolved domestic emotions, may manifest high degrees of sympathy, appreciation, loyalty, and companionable friendship. These emotions proceed from elementary reasoning or finite impulses.

Love proceeds from cosmic intuition, from infinite inspiration, and is seldom agreeable with, nor ever the offspring of finite reasoning.

Love is creative. It grows through expression. It cannot expend nor consume itself. Love begets love; it seeks its own power everywhere and enhances itself in its devotion.

Love is reactive. It perfects the being of the lover as the lover raises the ideal of his love. A love for and of the beautiful brings the beautiful into greater realization. A love of the nobility of life brings nobility into experience. A love of spiritual values—in human and universal contacts—brings the value of the spiritual to our understanding.

Love is the limitless power by which man can rule the destiny of his life,



and it is the same power by which God rules the universe.

As man increases in love, he increases the attunement with God, for love is the essence of God in man.

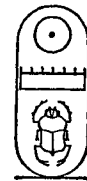
We have much to be thankful for, every day and every hour of our lives. Life itself is a rich blessing only because of the rich heritage of love.

Ill-health and disease of the body are cleansed away by the surging power of infinite love when it is permitted to fill the human consciousness and mind. Disease grows when love is suppressed. Sin, sorrow, and disaster follow in the wake of unexpressed love.

What is true of the physical body is true of the political body. As with man, so with nations. Love is always positive, never neutral. The absence of love permits hatred, envy, jealousy, and selfishness to manifest.

Disaster comes to nations of people in proportion as love is suppressed. Love cannot be confined and be true. Self-satisfaction and contentment are self-conceits. They express a false love and engender selfishness. Lack of appreciation is a denial of love's expression. Failure to give thanks is a retraction of love's power.

The expression of thankfulness widens the horizon of receptivity. Such is the law of reciprocity, the law of compensation. Thankfulness is an impulse



of love. A prayer of thankfulness is an expanding consciousness. It brings the soul of man closer to God and quickens the love in the hearts of others.

The surest way to bring peace and happiness into the consciousness of a nation is to foster thankfulness for the blessings at hand. The quickest way to bring prosperity and contentment into the affairs of a people is to send forth an abundance of love toward all of God's beings.

Let our thankfulness be expressed every day, not merely on one appointed day of each year. Let our love for all beings of all nations express itself boundlessly . . . feeling secure in the universal love of Him who created the seas and the many lands beyond.

The world is ill: its physical and political body is out of harmony. Pain, sorrow, and misfortune are manifest in the world . . . but love can conquer the

inharmony—true love, universal, unbiased, unpolluted by racial distinctions.

Give thanks for Life, for Light, and for Love. Let love brighten your life and the lives of others. Surround yourself with a widening aura of love and dispel the shadows of gloom and depression.

A universal law will bring to all beings the true desires of their hearts.

The law is within you!

Love is the Law!

(From the *Rosicrucian Digest*, November 1931)

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.



BITS OF INFORMATION

IN THE PREVIOUS ISSUE of the *Digest* (October 1966) levels of projection were explained. In the same way, there are different levels of what Rosicrucians call **assumption**. While projection is literally extending the consciousness from oneself, assumption is taking on attributes, emotions, or consciousness from someone.

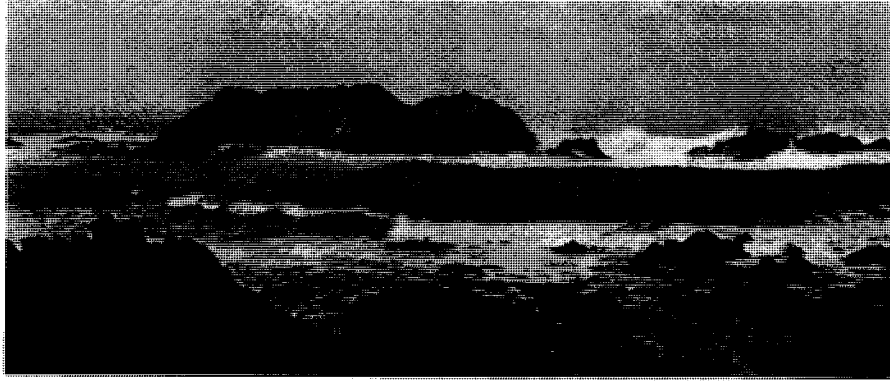
When we accept the suggestion to buy a product, we are using **simple assumption**. When we sympathize with someone, as long as we know we are feeling another's emotions, we are again using simple assumption.

When Johnny misbehaves and his mother tells him he is a bad boy, he may accept that emotion or judgment and assume that he *is* bad. Up to that point, the feeling about him has been his mother's; when he accepts it as part of himself, he is using **psychological assumption**. He is identifying himself with the feeling or quality.

Mystical or psychic assumption is taking on the consciousness of another person or the Cosmic Consciousness and making it part of the individual himself. His consciousness and that of another person are, for the time being, one.

As in projection, assumption is one process manifesting on different levels. It is characteristic of both psychological projection and assumption that the individual is unaware of the phenomenon. This is not true of the simple and psychic levels of either projection or assumption.

*The
Rosicrucian
Digest
November
1966*



Can We Desalt the Oceans?

by OTTO WOLFGANG

No water resources program is of greater long range importance—for relief not only of our shortages, but for arid nations the world over—than our effort to find an effective and economical way to convert water from the world's greatest, cheapest natural resources—our oceans—into water fit for consumption in the home and by industry.

—JOHN F. KENNEDY

THERE IS a fortune waiting for the man who can invent an economical way to make fresh water out of sea water. Over 600 proposals have been submitted to the United States Department of the Interior's Office of Saline Water since 1952. We have brought the cost down from \$4 per thousand gallons in 1952 to somewhere around \$1 today.* But this is much too expensive yet for general use. The average householder pays about 30 cents a thousand gallons, and the farmer as much as 12 cents for irrigation.

To convert sea water (3½ percent salt) or brackish (1 percent salt) water to fresh is relatively simple: just boil it and condense the vapor. The sun does it every day vaporizing billions of

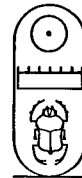
* Recent estimates by firms ready to bid on sea water conversion plants suggest costs of \$1 and up per thousand gallons for small installations and 50 cents or even less for plants of 10 to 50 million gallons per day. However, an increase of 50 cents per thousand gallons in the water bill of many households of five people would mean an increased annual cost for water of about \$180, or a \$20 billion increase in the national water bill by 1980.

tons of sea water, lifting it into clouds and returning it to the earth in the form of rain. Navy ships have been distilling their own water from the sea for more than 40 years. One aircraft carrier can produce 240,000 gallons a day for shipboard use.

But to do it at low cost has been up to now impossible. There are tremendous chemical and mechanical problems standing in the way.

That is not to say that we are not desalting and using sea water right now. In some cases it is cheaper to desalt water than to import it. Water is worth whatever it costs when you need it. For instance, Coalinga, California, has plenty of water but it is so brackish that it is unfit to drink. They had to bring it by railroad tank car from 45 miles away at \$7 per 1000 gallons. When a desalting plant was built and produced water at \$1.40 per 1000 gallons it was a bargain.

From 75 to 100 commercial desalting plants in various parts of the world are now producing more than 25 million gallons per day of fresh water, mostly



from the sea. At the Lago plant on Aruba in the Netherlands Antilles is a huge still, boiling out 2,700,000 gallons of fresh water from the sea. The island, St. Thomas, in the Virgin Islands has built a desalting plant to help supply its population of 250,000 with fresh water.

In the United States there are plants for the conversion of sea water on the east, west, and gulf coasts, and plants for the conversion of brackish water in the Northern Great Plains and in the desert areas of the Southwest. Each plant is trying a different process.

In Freeport, Texas, a huge distillation plant converts sea water to fresh, sending it to a storage tank where half is sold for industrial use and half to supplement the city's supply of fresh water.

The history of man's progress and failure in many lands parallels his success or failure in harnessing water. Today, the entire world faces the task of supplying enough fresh water to meet the needs of its people and their industry. We must learn fairly soon how the seas, covering three-fifths of our globe, can be exploited for the betterment of all mankind and in clearing a path for unmatched economic and social advancement around the world.

Water Shortage

At least 60 of the 100 underdeveloped countries and territories associated with the United Nations face forms of water shortage which in time can only be met from brackish and sea water sources. In addition, world population is expected to reach 4 billion by 1980 with much of this increase anticipated in areas already faced with critical water supply problems. Harrison Brown, geochemist of the California Institute of Technology, believes that if Australia could be irrigated, the world's supply of food would be increased by 25 percent. Abundant water in the Middle East could mean the end of the war threat in that area.

Oddly, there really is no absolute deficiency of fresh water in relation to the population. The fresh water of the world, principally in glaciers, would provide more than one billion gallons per human inhabitant.

If there is enough fresh water to go around, the shortages must concern the *distribution* of the fresh water supply as judged in terms of human needs. For example, in California, three-quarters of the population live in the southern part of the state and have available about one-quarter of the fresh water supply. At the same time the one-quarter of the population in the north of the state has three-quarters of the supply.

Drought

In other regions, hardship results from periods of drought lasting months or even years, though average rainfall over a long period of time is quite adequate. We know too that about 1000 cities and towns each year are forced to restrict water usage in dry spells. We have areas such as Texas, New Mexico, Arizona, and California which suffer acute water shortage every summer. In Dallas, water sold for 50 cents a gallon during a drought.

In addition to natural shortages, our water needs have gone up catastrophically. In 1950, we used 50 billion gallons daily; today we use about 315 billion gallons.

Some cities have drilled so deep for water that they are sucking up salt. The American Water Works Association has found that more than 1000 towns use water that contains 1000 or more parts of salt per million of water. The United States Public Health Service standard for good drinking water is 500 parts or less per million.

This is why 200 United States cities have stated that they would welcome desalting plants today. Beneath the Great Plains alone is a huge sea of brackish water which could meet all the nation's needs if the salt and minerals could be taken out.

There are at present several methods of desalting water under experiment in the United States. In Florida there is a greenhouse type *Solar Still* which uses the heat of the sun to evaporate water. A shallow basin, painted black to absorb the sun's heat, is filled with sea water. As the vapor rises it contacts the cooler glass surface where it condenses and runs down into collecting troughs. Under good sunshine conditions, about

one pound of fresh water per day per square foot of basis surface can be obtained. This system using free energy of the sun may be the answer in the tropics.

In the *Long Tube Vertical* process the sea water passes through bundles of two-inch tubes in a series of evaporators under progressively reduced pressures.

The *Multistage Flash Distillation* process has been known for many decades. In this method, the sea water is progressively heated and then introduced into a large chamber where a pressure just below the boiling point of the hot brine is maintained.

Electrodialysis is a method for removing salt from water instead of water from salt. This method takes advantage of the fact that salts when dissolved in water are present in the form of negatively and positively charged ions.

Energy is an expensive item in the vapor methods. *The Forced-Circulation Vapor-Compression* method uses heat most efficiently. In this operation the saline water is forced up through a tube bundle in an evaporator. A mixture of vapor and hot brine emerges at the top of the tubes. The vapor is pumped off and compressed, thus raising its temperature.

Even *freezing* is being tried. (An ice crystal is pure water, but when sea water freezes, salt crystals are trapped between the ice crystals. The problem is to separate economically the pure-water ice crystals from the salt.) This method is relatively new but has considerable potential.

It is interesting to note that all these techniques can also be applied to cleaning despoiled fresh water from our cities and industry-polluted rivers.

One of the most serious problems encountered in the recovery of fresh water from the sea is the formation of scale within the desalting machinery.

Generally only about one gallon of fresh water is now recovered from two gallons of sea water. If the scale prob-

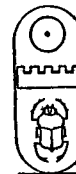
lem did not exist, the machinery could be operated at higher temperatures and with greater water recovery. Smaller equipment could also be used with savings on capital costs.

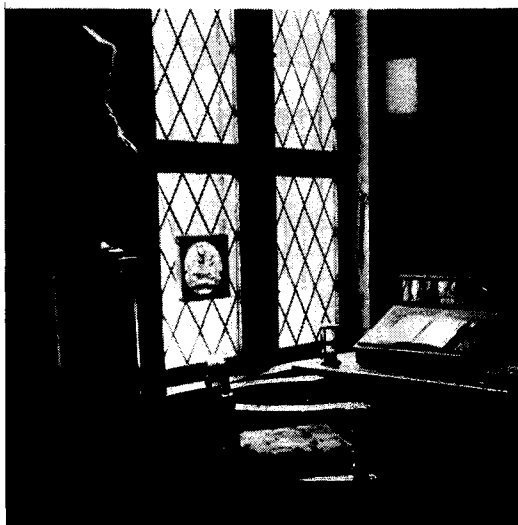
The solution may be found in some unconventional breakthrough. For example, the possibility that passage through some untried membranes may help out the cost. Or perhaps an unconventional method of heating may eliminate the costly scale formation. Nuclear reactors have also been considered for desalting—although the initial cost of investment is very high. Atomic energy will only be useful if the plant uses at least 50 million gallons per day which would be enough to meet the needs of a city of 400,000. It is possible that an atomic desalter will be built near the ocean to irrigate an entire arid country such as the Sahara region.

Perhaps biologists can help by attacking the opposite side of the problem. For instance, make crops more tolerant of salt in which case we could use water that had some of the salt partially removed by a cheaper process. The majority of our economic crops are cultivated using water having less than a few hundred parts per million of salt. The use of water of higher salt content is difficult because the majority of crops are salt-sensitive. Too much salt can deform or kill some crops. Yet, why and how does algae desalt water?

The ultimate achievement in this regard would be crop plants able to thrive in sea water. If we achieve this modest gain first, we may have a guide for more radical approaches.

In any case, the problem of desalting sea water must be solved. As Secretary of the Interior Stewart L. Udall has said: "We recognize that the conversion of saline water in itself can become no panacea for the variety of water problems shared by the world. But it can mean the difference between life and death, between health and disease, and even the dividing line between conflict and peace."





SANCTUM MUSINGS



HAS PALMISTRY ANY BASIS?

They are: elementary, grand (possibly meaning the hand of an aristocrat not exposed to any abuse), necessary (this probably means an ordinary hand subject to common usage, including some menial labors), the artist, philosopher, psychic, and the mixed.

The outstanding feature is said to be the thumb. The line surrounding the base of the thumb is the *life line*. At least, that is one of the suppositions of the earliest palmists. If the line is without sinuosities (without winding or folds), the line is said to represent happiness. The first phalanx of the thumb is said to signify will; the second depicts the extent of the individual's logic.

The ball of the thumb is termed the Mount of Venus, and on its features depends, it is said, the individual's success or failure. Next to the line of life, which it joins beneath the index finger, is *the line of the head*. Above and parallel to it, it is declared, is *the line of fate*, and parallel to it, and toward the heel of the hand, *the line of fortune*. From the origin of the life line to the base of the little finger runs *the line of health*.

The supremacy of man is greatly dependent upon the *prehensile* characteristic of his hands. Much of man's environment, now mastered by him, would have been insurmountable were it not for the dexterity of these members. It is the hands which are capable of executing the conceptions of the mind. Otherwise, so far as man is concerned, the world would never reflect his ideas.

The hands have fashioned man's ideas into forms. Next to the head and the heart the hands have been eulogized in liturgies as one of man's greatest gifts. The hands have likewise been thought capable of bestowing blessings

PALMISTRY is an ancient pseudoscience and a form of divination. Technically it is referred to as *chiromancy*, and at one time was part of the official practices of ancient Rome. Even as late as the year A.D. 1475, the chief elements of palmistry were codified, that is, incorporated into a recognized system of practice and interpretation.

The theory of chiromancy, or palmistry, is the assumption that there is a correlation between the hand and the brain and, therefore, by means of it individual character can be read. Further, by the same means, it is claimed that the future of the individual can be predicted.

It is often not realized by the "clientele" of the palmists by what means they profess to make their interpretations. It is interesting to disclose the methods of the palmist who has made a pseudoscience of his "profession." The general shape of the hand is the first classification they consider. Next, the flexion-folds (the lines), and then the muscular projections (the mounds) are examined in connection with "the doctrine of signatures and the influence of the planets." The left hand is usually preferred for a "reading" since it is less deformed by work, that is, its characteristics are less concealed by callouses or by a roughened texture.

French practitioners of palmistry have placed hands in seven classes.

*The
Rosicrucian
Digest
November
1966*

and evoking curses. The hands of a craftsman were, particularly in ancient times, thought to be possessed of an inherent theurgical power because of their creative ability. Even today, as we watch the skillful fingers of a master craftsman, a worker in ceramics, a sculptor, or a goldsmith, for example, it almost seems as if they possess an independent intelligence instead of merely following the commands of the mind.

Is it any wonder, then, that people of low intelligence or superstition in the past believed that there was a definite correlation between the lines of the hand and the brain? It is also a kind of elementary reasoning that the hands of people performing the same kind of work should have common characteristics. Thus, it would be believed that the hands of philosophers should be similar, and those of blacksmiths. Scientifically, there have not, as yet, been discovered any rational facts to support the hypothesis of chiromancy.

A common misconception in connection with the practice of palmistry is that those of an aesthetic nature, i.e., those of an artistic temperament or profession such as musicians, philosophers, painters, should have long slender hands and fingers. Consequently, administrative geniuses, or those of excellent business executive ability, would have short thick hands and more or less stubby fingers. You have heard these claims yourself. Look around you. You will find as many artists with short stubby hands as those with slender ones and vice versa. The former Emperor, Dr. H. Spencer Lewis, although having excellent administrative talent, was artistic in temperament and found his greatest expression in writing and painting yet his hands were thick and his fingers heavy and short.

All human beings do have, speaking generally, similar flexion-folds (lines) just as all normal persons have ten fingers. At that point all similarity ends and the variation is as great as there are people. The fact also remains that persons with long life lines have died young, and those with short ones have

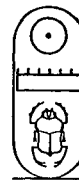
lived to a venerable age. It might be asked, then, how is it that some palmists can miraculously delineate the character of the one whose palms they read?

Psychic Sensitivity

This faculty is not due to palmistry but rather to the highly developed sense of character analysis of the individual—*and something more*. Some of these individuals are psychically sensitive. They feel readily the aura of those persons with whom they come in contact. From the vibrations of the aura they are able to detect the personality, the character of the individual, regardless of his or her objective appearance. They can tell whether the individual is spiritually evolved, kind in disposition, tolerant and sympathetic. Likewise they can determine whether he is cruel, niggardly, and bigoted. They are also able to determine whether a person has aesthetic tastes, is worried, in good health, etc.

It would, in all probability, be impossible for them to describe the sensations which they have from the impressions of the aura, but they can, and particularly through experience, define them rightly. The fact that they hold the hand, ostensibly to read the palm, actually provides them with a closer contact with the aura. They undoubtedly could, and would, obtain the same results from placing their fingers upon the forehead of the client, for example. It is perhaps true that some palmists are not aware of the source of the impressions they receive, that is, that enter their consciousness as they look upon the mounds and lines of the client's hands. Therefore, *they actually believe* that they are reading palms.

It might be said that those who possess a high degree of psychic development and are apt at cryptesthesia, use palm reading, crystal gazing, playing cards, teacup readings, etc., as mere props. In other words, they are used as a material and dramatic background for their immanent and often little understood functions. Further, these props go a long way in impressing the clients. —X



ONE MINUTE ESSAY

PEACE

THE WORLD clamors for Peace. But how many men know of what peace consists? Peace cannot truly be legislated. It cannot be established at the conference table or by an assembly of representatives of nations. Ordinarily, we think of peace as being a state of imperturbability, that is, freedom from aggravation. One way of having peace, of course, would be to retreat from the world and from all human association. Such would be negative and contrary to man's cosmic obligations. It would likewise be opposed to the Rosicrucian philosophy of life.

Before peace can be collective, as a peaceful society, its elements must exist within the individual himself. Peace begins with personal self-control, a discipline of our thoughts and actions. If we so live as to be inconsiderate of the welfare of others, we create conditions from which strife arises. A peaceful world begins first in the state of mind and living of the individual. Society does not grow out of animal instincts but rather from our moral and intellectual ones. Thus, peace must be a product of these last two and not just of the animal aggressions and passions.



HERMETIC PROVERBS

The lips of wisdom are closed except to the ears of understanding.

* * *

Where fall the footsteps of the Master, the ears of those ready for his teaching open wide.

* * *

When the ears of the student are ready to hear, then cometh the lips to fill them with wisdom.

—THE KYBALION



John F. Doe 667-842X
2317 North Elm Avenue
West Pine, Colorado 84/20



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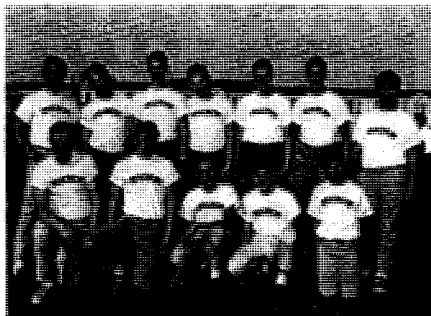
*The
Rosicrucian
Digest
November
1966*

Rosicrucian Activities

*Around the
World*

FRATER FRANCIS JOHN ROLLE, Lecturer in Biology and Director of the Museum of Biology at the University of Puerto Rico, has been awarded a John Simon Guggenheim Memorial Foundation Fellowship for the academic year 1966-67. He will devote his time to the study of the biology and systematics of West Indian Thrushes (Aves) of the genus *Mimocichla*. These birds are peculiar to the Antillean region and are closely related to the American Robin of the Eastern and Western United States.

▽ △ ▽



A letter of appreciation for AMORC's efforts to sponsor constructive activities for youth has been received from Recreation Supervisor, Phil Nicholas. On behalf of the San Jose Chamber of Commerce and the San Jose Parks and Recreation Department, he expresses thanks for AMORC's sponsorship of their Junior Baseball Program. This year, programs were conducted at fifteen junior high school recreation centers. The above photograph shows the Rosicrucian Team.

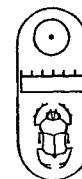
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Many honors have been bestowed on Mrs. Florence Llewellyn-Powell since she was presented the Rosicrucian Humanist Award in 1963 by Natalia Chapter (AMORC) of Durban, South Africa, in recognition of her voluntary work for 36 years among prisoners. Her work, which has earned for her the title of Prisoners' Friend, has extended also to the families of convicted men and among people of all races. This year she has been honored by the City of Durban by the unveiling of a bust of her in the Magistrates Court; the University of Natal has honored her for her contributions to its library, and the Rotary Club has given her the "Wheel of Service."

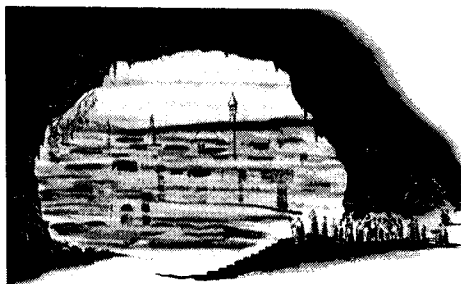
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Masters of AMORC's subordinate bodies *do* get around—and accomplish at the same time! Soror Grace Zemke, Master of the Atlantis Chapter, Washington, D.C., is one of the busiest. She is home again after a trip to the West, which she won in a Washington newspaper contest early this summer. Included in Soror Zemke's memorable experience were attendance at the International Rosicrucian Convention at Rosicrucian Park in August and sight-seeing trips to historic places in Southern California and in the San Francisco Bay Area.





IISIS CHAPTER (now a Lodge) Committee of the First Rosicrucian National Conclave in Nigeria is shown here at the new Temple Site of Isis Lodge in Lagos.



World Underground

*Lemuria . . . Atlantis . . .
and ? . . .*

THESE UTOPIAS—lands of mysterious fulfillment—are supposedly of the dim past.

What about now? Is there proof of any such *inner retreat* today—and where does it exist?

Archaeological discoveries and legends in stone relate strange tales. They hint that, in great catastrophes of the past, men retreated to create a world of their own—in the *hidden recesses* of the earth!

Were men once driven underground by the perversity of a lost civilization—or by a quirk of nature? If so, will history repeat itself?

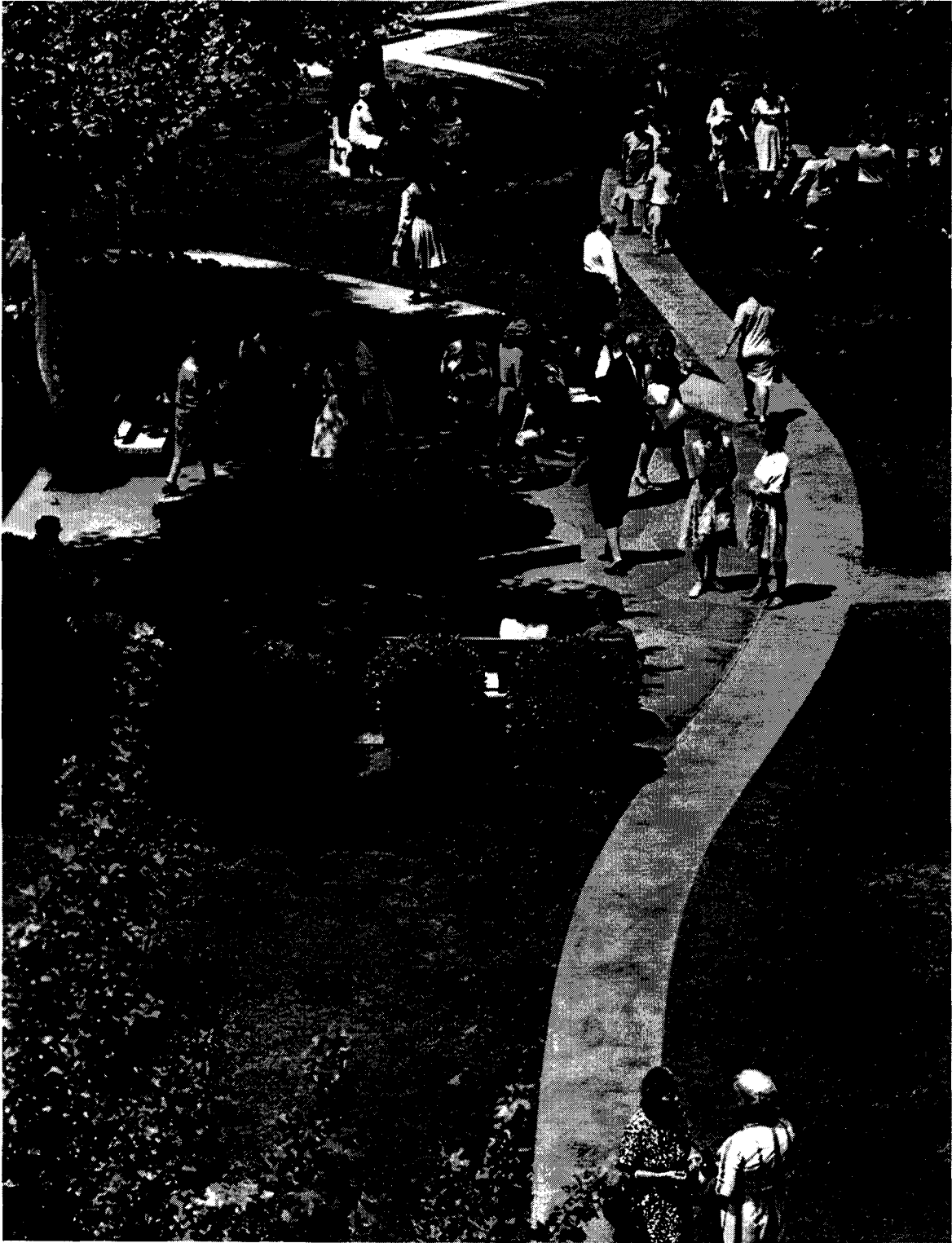
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November
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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.



WALKWAYS IN TRANQUILITY

(Photo by AMORC)

Above is beautiful Rosicrucian Park, where shady nooks provide momentary escape from the turmoil of the day. Here one is free to meditate, to rediscover himself, and to exchange ideas with sympathetic personalities.

WORLD-WIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

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

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

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

INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95114, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

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Santa Fe, Santa Fe: Santa Fe Pronaos

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Passo Fundo, Rio Grande do Sul: Passo Fundo
Pronaos
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Mileto Chapter
Recife, Pernambuco: Recife Chapter
Rio de Janeiro, Rio de Janeiro:* Rio de Janeiro
Lodge
Santos, São Paulo: Santos Chapter
São Caetano do Sul, São Paulo: ABC Pronaos
Sorocaba, São Paulo: Sorocaba Pronaos
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(Directory Continued on Next Page)

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Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
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 Welkom, O.F.S.: Welkom Pronaos

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 Vallejo: Vallejo Chapter
 Van Nuys: * San Fernando Valley 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

INDIANA

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 Hammond: Calumet Chapter
 Indianapolis: Indianapolis Chapter
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KANSAS

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 Grand Rapids: Grand Rapids Pronaos
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MINNESOTA

Minneapolis: Essene Chapter

MISSOURI

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NEVADA

Las Vegas: Las Vegas Pronaos

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Newark: H. Spencer Lewis Chapter

NEW MEXICO

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 Guayama: Guayama Pronaos
 Mayaguez: Mayaguez Pronaos
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Salt Lake City: Diana Chapter

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 Caracas: * Alden Lodge
 LaGuaira: Plotino-Maiquetia Chapter
 Maracaibo: Cenit Chapter
 Maracay, Aragua: Lewis Chapter
 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.

BRAVE NEW ERA

Ever since man, as man, first became aware of his surroundings, he has attempted to discover their origins. In his mind, it has always been, with a few exceptions, inconceivable that everything that surrounds him has not, at some time, had a beginning. As his awareness of things about him increased, his search for these answers also grew to the point when now, with his senses of sight and hearing boosted by his technology to a capacity extending beyond the boundaries of his solar system, and even those of his galaxy, he seeks to discover the "when" of the universe itself.

In the quest for answers to the enigmas of the nature of the universe, a new word has been coined: *Quasar*. Quasar is a contraction, by astronomers, of the name given to certain puzzling objects discovered at the edge of the observable universe. Originally called "quasi-stellar sources," these objects, it is hoped, will help to determine a few answers regarding the beginning of the universe.

There are basically three theories which have been formulated to explain the origin of the universe—the Steady State; the Big Bang; and the Oscillating Universe.

The Steady State theory advocates that the universe has always existed, has always been expanding, and has looked the same at any point in time. As the galaxies move farther away from each other, according to this theory, new galaxies are constantly being formed out of hydrogen that is created to fill the gaps, keeping the expanding universe at a constant density.

The second theory, that of the Big Bang, argues that the universe began about 10 billion years ago in an incredibly huge explosion of densely-packed matter. Some of the proponents of this theory believe that the fragments of this explosion—now galaxies—will continue to move outward and away from each other forever, like spots on the surface of an expanding balloon. Others suggest that the gravitational attraction between the galaxies will eventually overcome their outward motion, pulling them all back together in a cataclysmic collision that will end the universe.

And finally, there is the Oscillating Universe theory, which claims that the universe expands after a big bang, contracts to an extremely dense state, and then explodes outward again in a never-ending cycle of approximately 80 billion years of duration.

What are *quasars*? There are at least two schools of thought on this. One of them sees them as massive super-stars whose nuclear fires have died down because of the depletion of their hydrogen fuel, causing them to collapse, contracting under their own gravity. And the tremendous energy released by the matter falling toward the star centers explains the quasars' fierce energy emissions.

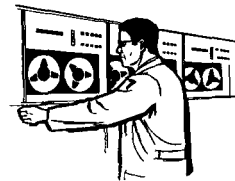
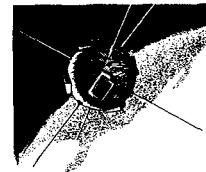
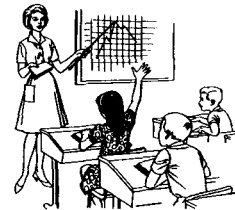
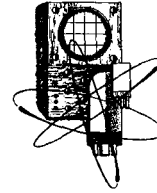
The other explanation makes use of antimatter. Elementary particles of matter have been proved in the laboratories to have antimatter counterparts. When matter and antimatter meet, they annihilate each other, with the release of tremendous amounts of energy. Though there is no antimatter in the neighborhood of earth, it is not unreasonable to assume that somewhere there exists a mirror-image version of our universe, a place composed entirely of antimatter, which might be colliding with us in the mind-boggling far reaches of outer space, producing the quasar effects at the edge of the universe.

Whatever quasars are, there can be no doubt that they are very far away from our galaxy, since some quasar-produced radio emissions that have been received, have had to pass through a hydrogen cloud near the Virgo cluster of galaxies, which are about 40 billion light-years away, a light-year being the distance covered by light in one year, traveling at the rate of 186,292 miles per second.

It has been calculated that the known quasars (about 90) range in sizes of 1/100 to 1/5 of that of the average galaxy, which has a diameter of about 100,000 light-years; yet their light output is sometimes 100 times as great as that of the average galaxy, regardless of the fact that the latter contains billions of stars.

Because quasars are so distant (one of them is 4 billion light-years away) the light forming the image which we see, photograph, and analyze today, left some of the farthestmost of them during a time when there was no earth—or solar system for that matter. Studies of this incredibly ancient light have revealed many things, and the results of these analyses have dealt the Steady State theory what appears to be its deathblow.

Thus with quasars, we have the rare opportunity of actually seeing the universe as it was billions of years ago, and in this way learning more about the nature of creation, adding in that manner to the ever-increasing store of knowledge which forms the foundation of our brave new era.—AEB



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