

ROSICRUCIAN DIGEST

February 1968 • 40¢

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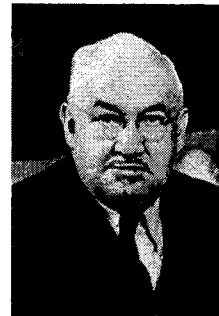
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Next Month:

**Socrates Speaks
to Our Time**



The life story of
DR. H. SPENCER LEWIS, F.R.C.



Dr. H. Spencer Lewis, F.R.C.
 First Imperator
 Rosicrucian Order, AMORC
 1883-1939
 Author, Lecturer,
 Painter, Philosopher,
 World Traveler.

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This book tells of the tests, trials, the initiations, and the illumination of the first Imperator of the Rosicrucian Order, AMORC, in this present cycle. The author consulted many living friends of Dr. Lewis and conducted exhaustive research to produce an accurate, as well as compellingly interesting, biography.

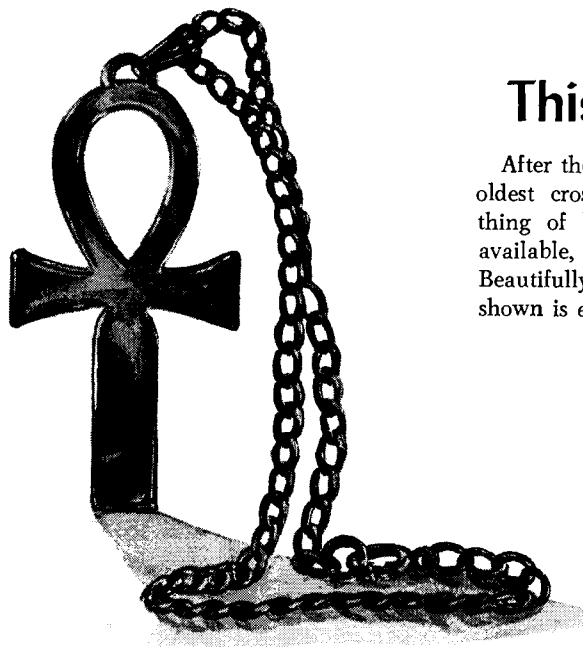
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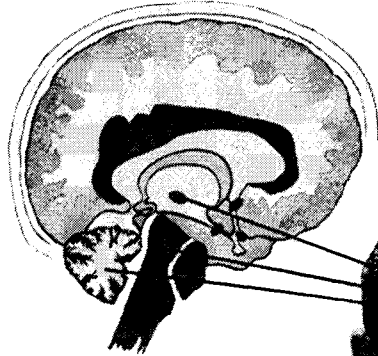
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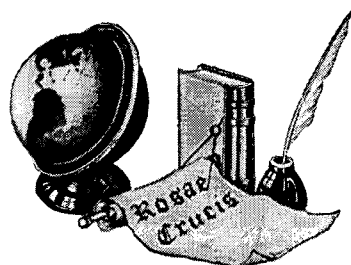
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AMORC**

Rosicrucian Park, San Jose, California 95114



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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No. 2

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LOST GLORY

In ruins and desolation is this castle of the once great Emperor of the nation now known as Haiti. It is located at the foot of the mountain range of this picturesque Caribbean Island. On the top of one of the peaks is the huge abandoned fortress used by the Emperor and reached by a tortuous road through the jungle. Haiti is part of the island formerly known as Hispaniola and which was discovered by Columbus in 1492.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

FAITH VERSUS KNOWLEDGE

WHICH is superior in its advantage to man, faith or knowledge? Do faith and knowledge conflict? Both faith and knowledge have their adherents, each of which express a superiority of that to which they pledge allegiance.

It was in the Middle Ages when faith in particular came into conflict with knowledge or rationalism. The Christian religion had been advocating the necessity of reliance upon faith in religious matters. With the advent of rationalism, the interest in empiricism and science, especially in the revival of the works of Aristotle, the church felt itself to be in a weakened position. Many tenets of religion in which man was asked to have faith were not demonstrable. Further, the Greek sciences now being enthusiastically studied by the more learned refuted in a factual way or cast doubt upon much religious dogma.

The problem became serious for the scholasticism and dogma of the Christian church. The growing support for what were the restoration of scientific methods made it inadvisable for the church to generally condemn such a pursuit of knowledge. But the structure of religious belief was weakened. Some drastic decision with regard to the place of faith in religion was needed. A young Frenchman, Abelard (1079-1142) was the keen intellect and exponent of *rationalism* in the Period. He established his own school while still a young man and like the Sophists of ancient Greece attracted all those hungry for truth.

The views and activities of Abelard were condemned by the church, but this had little effect upon new devotees and the search for knowledge which he advocated. It was the Christian Father Thomas Aquinas who actually came forth with a proposal which not only saved the church embarrassment but

gave it strength. It was proposed that the teachings of Aristotle be not opposed but accepted as the ultimate in reasoning and that all in the church and those without should study them. They were conceded at the time as being the final truth in all secular or worldly matters.

However, in spiritual matters concerning the nature of God, of salvation, and similar theological subjects, these were held to be of a realm which transcended the human reason. It was contended that to apply reason to such subjects would be a wrong measuring rod and that any conclusion reached by such a method would be false. Faith was the medium of conveying spiritual truths, it was said. Faith transcended mere finite reason, expounded Aquinas. In this way the early Christian church kept the human intellect locked within a framework of its own design for centuries.

Relying on Authority

Faith is an *implied* knowledge. It is founded upon reliance of authority and without the necessity of personal experience. In other words, we have faith that something is so because it emanates from someone or some thing that we trust and respect. We accept it regardless of whether its substance can be proven to our senses, or even to logical reasoning. In contradistinction to this knowledge, realism is implied, that is, what is known is a matter of experience which has been perceived, or so arrived at by the reason that it can be demonstrated.

For analogy, we know that two plus two equal four. At least we can demonstrate this satisfactorily to almost everyone that such is a reasonable truth. On the other hand, most knowledge had by the average man today regarding, for example, certain phases of complex

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science is likewise an admixture of faith. For further example, we are told of the many sub-particles of which an atom consists. Upon reading this in a popular science work or in a science article in a daily newspaper, the average person will not doubt the authenticity of the statement. To him it will be a matter of *belief*, which is a kind of knowledge. He has faith in the authority of the one making the statement—particularly, however, because the statement is possible of being demonstrated as fact.

Herein lies a distinction. This kind of faith is not a blind one. The one who accepts such statements of science is not forbidden to challenge them. He is not told that such is beyond his personal experience or that it cannot be a perceived reality. He knows that if he takes the trouble and has the intelligence to comprehend the statements appearing in the article on nuclear physics, for example, that such can be demonstrated or rationally established.

Thus, faith requires *an unquestioned acceptance* of something as knowledge. On the other hand, real knowledge must contain truths which lie within the realm of personal experience objectively had, or by the process of reasoning.

Research and Observation

All conceptual knowledge, had by our own deductive process of reasoning, may not be absolute truth. It may be able to stand logically against critical analysis and, therefore, for the time seem to be self-evident. However, with the passing of time actual empirical research and observation may reveal that such previous conceptual knowledge or belief was faulty. Such is what eventually occurred with much of what Aristotle taught. When man finally had the freedom to advance beyond Aristotle, he found that much of Aristotle's reasoning was not demonstrable and was, in fact, disproven by actual experimentation.

We can only say what we have previously remarked in other articles, that *belief* arrived at after careful reasoning and which cannot be either logically or objectively refuted, must stand as knowledge. This kind of belief, we re-

iterate, is quite different from sheer or absolute faith, that prohibits recourse to logical analysis and must stand upon authority regardless of whether such is intellectually unacceptable.

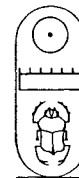
Man should stand for knowledge which is demonstrable and which has the reality of truth. It must be either evident in experience or to the reason. Faith is commendable as a loyalty to a suggested idea coming from a source that we have an emotional attachment to, but such is not knowledge.

Faith and Religion

Should faith be deleted from religion? The conflict which arises here is the unquestioned loyalty and devotion to the source of the faith. For example, millions of persons accept the Christian Bible as the exact word of God. They are either ignorant of or will not recognize the *fact* that both the Old and New Testaments have gone through many changes at the hands of councils of men. The Bible has had books deleted and modifications made. To hold such a faith, then, notwithstanding the historical facts to the contrary, is only to harbor false knowledge. Many of the statements in the Bible were made by simple people repeating age-old traditions that had descended by word of mouth. Modern science—archaeology for example—has in part substantiated some historical aspects of the Bible and has disclosed the error of other sections.

For many centuries—and even today—there were sects that expounded that for one to question any aspect of the Bible, such as the doctrine of creation, was a sacrilege. That kind of faith is blind and does spiritual truth an injustice. If it is possible for man to prove a spiritual principle or tenet, he should do so for the great satisfaction that it can provide him. If, on the other hand, later information and knowledge, which is veritable, refutes what he has once accepted as spiritual truth, he then should cast aside the former. Man should want light, *not* darkness. Man should be devoted to truth no matter how it is arrived at. He should not want to preserve a false concept just because of the sanctity that time or some creed has cast it in.

(continued overleaf)



Many persons form for themselves an intellectual mold. It consists of a series of concepts or ideas that *emotionally* appeals to them. They will not even subject such ideas to their own critical reasoning. They will then seek

out and have faith in any system of thought or religious sect which expounds similar ideas. This is often not knowledge but rather a combination of self-deception and blind faith.



The Summer Study Program - 1968

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There is no better time than this summer for you to take advantage of the Summer Study Program at Rose-Croix University. Come for one week, two weeks, or three weeks. It is a big event at Rosicrucian Park. Subjects include *Symbolical Systems, Art, Hermetic Philosophy, Drama, Man's Psychic Structure, Creative Writing, Morals and Ethics*. Write for complete list and details to:
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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.

March: The personality for the month of March is King Constantine of Greece.

The code word is MAAT.

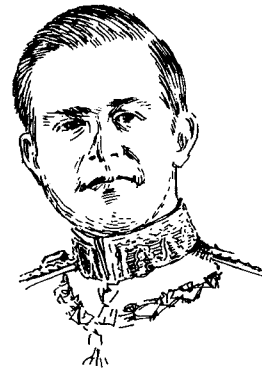
The following advance date is given for the benefit of those members living outside the United States.



CEVDET SUNAY

May:
The personality for the month of May will be Cevdet Sunay, President of Turkey.

The code word will be SCALE.



KING CONSTANTINE

The
Rosicrucian
Digest
February
1968

Rebellion or Rebirth?

by W. J. ALBERSHEIM, Sc.D., F.R.C.

OUR NEWS MEDIA are filled with reports of riots and strife. All over the world established authority is challenged and defied. Newly freed colonies, instead of rejoicing in their independence, break up into racial or religious factions that wage bitter war against their former fellow sufferers. In this respect the Indian subcontinent, renowned for ancient culture and wisdom, is no better off than Korea, Vietnam, or relatively primitive countries like the Congo or Nigeria.

Even in empires that are still outwardly unified, racial, social, and national groups are stirring. In the erstwhile monolithic Soviet Union, Poles and Rumanians assert their national identities; peasants and factory workers clamor for liberation from their liberators; scientists and writers demand freedom of thought expression.

In our own country, Negroes and other groups considering themselves ethnically, economically, or socially disadvantaged, are riotously demanding equality or even special privileges. In all continents, regardless of race, color, religion, or political structure, youth is in ferment. Whether they call themselves beatniks, hippies, pacifists, or nonviolent student organizations, they are bent on overthrowing entrenched authority—the so-called Establishment.

Perhaps this revolt of youth holds the key to all types of unrest. On the surface, racial, social, and anti-imperialistic conflicts have little in common with youthful excesses in dress, hair styles, sex, dance, and drugs; but it is significant that very young people are at the forefront of most riots and civil wars.

The revolt of youth is not a new thing, nor a portent of doom and decay. Jokes and laments about disrespectful youngsters are as old and trite as those about mothers-in-law. The hippies sport no longer hair than Absalom, the re-



bellious son of King David. The Biblical prophets denounced girls who dyed their hair and fingernails and dressed immodestly.

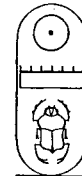
Shall we join old-time preachers in bewailing our youngsters' bad morals, bad manners, and bad taste—their tight pants and loose shirts, their short skirts and long hair, their fast cars and slow learning, their dropouts and “love-ins”? Or shall we join the young peoples' claims that all evils are due to the selfishness of parents, colonial and capitalist powers, and racial tyranny?

Mutual recriminations are easy, but they lead nowhere. Let us view the unending conflicts with open minds. Let us try to understand their causes and underlying laws and to promote unity and peace through understanding. Most rebellions are sparked by the pangs of adolescence. Some of the rebels are young individuals. Some are young nations or newly emerging social and racial groups. All have been held in tutelage and dependence akin to that of childhood, and they feel oppressed by the father image of established society.

To Gain Power

Approaching adult age, they want to gain power, be it over the family or the body politic. All these conflicts are typified in the ancient legends of the young Oedipus who slays his royal father and then possesses his queen and his kingdom, and of the youthful God Zeus who subdues and emasculates his father Cronus to rule the world in his stead.

Any event that reoccurs from generation to generation, such as the revolt of the ruled against the rulers, and youth against age, must be inherent in the human condition. The world, the



human race, and even some religious and political structures survive for eons, but individual human beings, by and large, live less than a century. Most of these individuals lose their physical and mental vigor long before they die, so that the active generations succeed each other three or even four times per century.

Modern medical progress makes it possible to imagine a world in which death is indefinitely staved off by medication, and the population stabilized by birth control, so that the average age might become sixty years or more. What a dull and barren world that would be; how lacking in new experiences, in new viewpoints, in mental and spiritual progress!

Achievements in Early Age

The ancient Greeks claimed that those whom the Gods love die young. Even nowadays most artistic masterpieces, most scientific advances, and even most political triumphs are achieved by young people. Some of the most famous artists died in their thirties, such as the painter Raphael and the composers Mozart and Schubert. The physical discoveries that ushered in the atomic age were made by even younger men, such as Heisenberg, de Broglie, Einstein, and Schrödinger. Among politicians and military men, many who were brilliant leaders in their prime became stubborn and tyrannical in old age.

Inevitably, the succession of generations entails pain and suffering to old and young alike. To the old, death itself is not the greatest evil. It may be accompanied by physical pain, but often it brings welcome rest. The realization that one is losing one's grip, power, usefulness, and even the respect of one's fellows may cause greater mental anguish and despair.

But how about the *young ones*? Are they happy in the midst of their boastful revels? If so, why all their bitterness and destructiveness? Why their escape into drink and drugs, why their existentialism—that philosophy of despair? Their outlandish getup, their pamphlets, their demonstrations and protest marches are a battle cry against real or imagined enemies, against the entire

state of the world. But underneath that mask of courage, their cry sounds like one of fear. They want to take over, know that they must take over, but they are afraid of the power and responsibility for which they clamor—afraid because they are immature and uninformed; they know how to destroy the old institutions, but not how to build new and better ones.

How can this tragic confrontation of age and youth be eased? If peace between the generations can be brought about, the first step should be made by the older generation, the one in power and possession. It is easier for the *have's* than for the *have-not's* to be conciliatory; besides, maturity should bring understanding before it decays into rigidity. It is hard to take a back seat while one still fancies oneself at the peak of one's faculties; but wisdom demands that one retire from the position of command to that of adviser before one is forcibly overthrown. In ancient outlaw cults, the leader, called King of the Woods, could be challenged to mortal combat by any comer, so that the best fighter might rule the roost. None could too long prop up his waning strength by mere cunning.

Youthful Executives

In our more civilized days, company presidents should be made to train youthful executives so that one of them can take over at the right time without dangerous discontinuity and floundering. The making and carrying out of policies should be the task of men and women in full mental and physical vigor. Thus the course of the institution will remain acceptable to succeeding generations. This does not mean that the dethroned "elder statesmen" must be thrown on the ash heap. If they relinquish command without bitterness, their experience will not be despised; often, their advice will be asked—and paid for.

In many private enterprises, especially those connected with the physical sciences, this course is already being followed. The mandatory retirement at age 65 was originally instituted in depression times, to reduce unemployment among the young. Now it signals the last, but not always the best, moment at which an expert may switch

from boss to adviser—from fixed employment to consulting, teaching, or community service.

The fastest growing enterprises are those managed by men in their thirties and forties, only half a generation removed from apprentices and recent college graduates, and still responsive to their needs.

So much for the old ones. But what can the young ones do to bring about a peaceful succession? How can they overcome their secret fears and become willing and able to renew and rejuvenate society instead of destroying it? They must prepare themselves for the take-over, they must acquire ability, knowledge, and understanding. This sounds, to many of these angry young men, like trite preachment; but what else is left to them, unless they really prefer to become naked hermits in an Asiatic forest, or unkempt hippies in a city jungle?

Acquiring Leadership

Many students sneeringly protest that the institutes of learning themselves are in the hands of "The Establishment," and that their teachings are outmoded and reactionary tools of oppression. As a matter of fact, however, in the United States a wide choice of subjects and lecturers is offered to the discriminating student, even at those colleges and universities that are ruled by ultraconservative trustees. Like all fortresses, the citadels of learning are more easily conquered from within than stormed from the outside. If diplomas are required to qualify for key positions, let the young people be patient and smart enough to acquire them. A few subjects deemed boring and superfluous will not hurt them. To those who really hunger for knowledge not included in regular courses, our free libraries, not to speak of scientific and philosophical societies, offer unlimited information.

It is easier to shout than to listen, but only those who acquire leadership by reason of knowledge and ability can bring about the desired reforms. If they stop to think, the young rebels may realize that the teachers and advisers they despise as squares may have

manned the barricades of the previous generation.

Most of the wild young rebels are idealists, eager for their version of *peace* and *unity* and *freedom*. Peace cannot be brought about by violence, nor freedom by oppression. All violent liberators of this century ended as tyrants more loathsome than those they overthrew.

It has been said that there is a peace that passeth understanding. Nevertheless sympathetic understanding is the best way to prepare us for peace. Only by respecting and understanding the efforts that led to the old institutions can one rejuvenate them and bring them to a higher state.

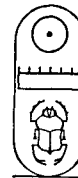
Newly Emerging Nations

Our discussion has been mainly concerned with the revolt of youth, but our conclusions apply as well to the truculence of newly emerging nations and underprivileged classes. Unfortunately, some of these behave more like spoiled children than like young adults ready to master their own destinies. They complain bitterly about the injustice they suffered but refuse justice to minorities within their own domain. They don't want any truck with the former masters but demand their support. They plead for help, but only on their own all-too-often impractical terms. Great nations beg our government to feed them, and our industrialists to develop their resources, all the while shaking an accusing finger at our wicked capitalism and warning us that we will not be allowed to profit from our development risks.

This leads to frustration and bitterness. How much more effective help could be given if they learned to understand the institutions and motivations that made us rich and powerful! We, in turn, would have to learn loving tact, to aid without offending.

A similar crisis faces the oppressed and depressed races within our own country. From a struggle for civil and economic equality and integration, their leaders turned to a racial fanaticism that rejects all cooperation with

(continued overleaf)



the dominant group and ties the hands of those who would and could help them.

What can be done to unravel these Gordian knots? Deep in our hearts we all yearn for peace and understanding— young or old, rich or poor, white or black, socialist or capitalist. We fear

those we don't understand, and hide our fear behind a mask of hate. May we be granted the enlightenment that recognizes in the stranger not only our Brother but our very Self! From this *mystical unity* may come the peace that leads our strife-torn world from rebellion to rebirth.



The Eyes of the World Are on You

by R. RAYMOND RAU, F. R. C.

HE STOOD every morning at the same corner—a dour retired man, with a *Stop* flag in his hand. His purpose was to help school children cross the street safely.

For months on end, no smile crossed his face; he had no kind word for any of his charges that I could see when I drove by him on my way to work. Obviously, he was bored.

Could I, through thoughts, change his attitude? This should be an interesting experiment.

Regularly, at 8:40 a.m. each morning, as I approached him, the thought

that he was doing a worthwhile work was sent to him; at other times, "God bless you," or "Happiness, through your work, is yours"; or "Smile! The eyes of the world are on you!"

One morning, about three months later, as my car approached him, he turned, smiled, waved his hand, and the words "good morning" formed on his lips.

Now he smiles, chats, and jokes with those he serves, and sometimes he misses waving to me. He has now the knowledge that what he is doing is *important*.

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The
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February
1968

Diary of the South Pacific and Orient

by RODMAN R. CLAYSON

Grand Master

PART I

PERHAPS the most significant and truly inspiring realization of any official AMORC tour is the final realization of all those involved that, although somewhat physically removed, there exist dynamic ties of deep mystical and fraternal unity within the entire membership of AMORC. Time and again this has been manifested, and it was for this reason that the Imperator and other Supreme Grand Lodge officers felt that it was timely and appropriate that we should visit as many of our subordinate bodies as possible "down under." Truly, day by day it was my privilege to experience the personal contact with our good members in New Zealand and Australia in the South Pacific and, with my wife, bring into direct focus this realization.

On October 20, 1967, our first official stop on this memorable extensive tour was Auckland, New Zealand, situated on a beautiful harbor on North Island. We were met at the airport by the Inspector General, Frater P. H. Havik, the Master, Soror C. E. Rose, and other officers and members. The Auckland Lodge was the first subordinate body south of the equator other than in South America to own its own premises, and they are excellent, indeed. The splendid Rosicrucian two-day Conclave was well attended by members from North and South Island which represent New Zealand. At the Conclave, Frater Geoffry Otto was most adept in keeping the activities going smoothly. All of the members were most kind and gracious.

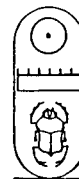
Through the beautiful countryside of green rolling hills we traveled by car from Auckland 60 miles south to Hamilton. In Hamilton we have a fine pronaos which was instituted in 1957. The Master, Frater Thomas V. Mitchell,

and other members such as Frater B. R. Wrathall and Frater Ian Saunders were most hospitable to us. I was pleased to address the members in their pronaos. In this pronaos, although a small group, the members manifest the true spirit of dedication to the highest ideals and principles of the Rosicrucian Order.

From Hamilton, we traveled by bus southeastward to Hastings where we have a pronaos which was organized in 1955. We were well received by Soror Nola P. Burfield, the Master, and the other officers and members of the pronaos. We had been told that New Zealanders were quite conservative but nowhere did we find this to be true, least of all in Hastings. They are genuinely warm and friendly.

Wellington

Our air flights resumed and brought us next to Wellington, the capital of New Zealand. Cozily nestled on hills surrounding a magnificent harbor lies the city of Wellington within which is our Wellington Chapter. This chapter came into being in 1952 and its present Master is Frater Murray F. Braun. In sharp contrast to the cold and overwhelming winds were the warm and fraternal associations and enthusiastic sessions with these fine members. Other officers who were most helpful and cordial to us were Frater R. A. O. Morgan, Soror N. Pearson, Frater William McKay, Frater A. C. G. Baldwin, and the Deputy Master, Frater R. J. Hume, at whose home we had a sumptuous smorgasbord dinner. Through the kindness of Frater Hume, we were not only able to see the important aspects of the beautiful city of Wellington but also to view the national bird, the kiwi, in a special area in the city zoo. The kiwi



is now rarely seen and is in danger of becoming extinct.

While in Wellington, we also met with Soror Winifred S. Crump who, now retired, for many years rendered exceptional service as Inspector General for AMORC.

By air we proceeded from Wellington over this beautiful country to Christchurch on the South Island. The city of Christchurch is on the east side of the South Island and it is here a fine Rosicrucian Pronaos was organized in 1954. Its Master is Frater J. Mack. Rain did not dampen the warm spirit of fellowship. We very much enjoyed being with the enthusiastic officers and members here. It was truly gratifying to meet members who had traveled from as much as 250 miles to see and meet us. The Pronaos group provided a social evening where members and friends could meet with us in an outdoor barbecue which was very much enjoyed.

Leaving Christchurch, our flight took us to the continent of Australia, the first stop of which was the exciting harbor city of Sydney. We were met at the airport by the Grand Councilor, Frater Arthur H. Garratt, and the Master Frater Thomas J. Curley. The Sydney Lodge was established in 1938 having had its foundations laid in 1931. It now has its own building with ample meeting facilities and spacious grounds. Here we participated in a most successful two-day Conclave. The temple provided a mystical atmosphere, and we found the members to be sincere people emulating the highest ideals of the Order. In the question-and-answer forum, we enjoyed the fine attitude of inquiry on the part of our members. Ours was a meeting of the minds.

Frater Arthur H. Garratt, as Grand Councilor for Eastern and Northern Australia, has a paramount function in our organization. In a sublime, impressive, special ceremony that is seldom conducted, a title of honor was bestowed upon Frater Garratt before a

large number of members on November 5. Those participating in this ceremony are to be commended for their excellent presentation.

During our stay in Sydney, Mrs. Clayson and I, accompanied by the Grand Councilor and the Master, had the distinct privilege of having an audience with the Lord Mayor, Mr. J. I. Armstrong.

Traveling north by train from Sydney, we were impressed by the peaceful quietude of the rambling grazeland stretched out before us en route to Newcastle. Established in 1954, our subordinate body in Newcastle progressed from a pronaos to the now zealous Newcastle Chapter whose members meet in the Chapter's own well-furnished facilities. Here, with other officers and members, we enjoyed a close fraternal association in convocation and socially. Truly, everywhere, as in Newcastle, our members greeted us with such heartwarming expressions of fellowship that these will remain among the never-to-be-forgotten experiences of this tour.

Brisbane

Following our visit to Newcastle, we resumed our travel with an air flight to the city of Brisbane, to the north. It is from here that the Great Barrier Reef extends northward for more than a thousand miles. It was a pleasure to meet Frater P. J. Porep, who is rendering an outstanding service in his capacity as Inspector General and the very fine Master, Soror Horst Scheimann, in addition to many wonderful members of our Brisbane Chapter. In 1948, the Brisbane Chapter was established and is supported by sincere Rosicrucians who have acquired their own quarters in which are instilled the love, devotion, and sincerity of the members. The Inspector General, Frater Porep, made it possible for us to go to a wildlife preserve to see and photograph the kangaroo, wallaby, and the koala bear.

This concludes Part I of the diary of our memorable trip to the South Pacific and the Orient.

*The
Rosicrucian
Digest
February
1968*



In the four corners of the sea all men are brothers.—CONFUCIUS

Sense of Accomplishment

by ANNE STEWART

A source of happiness

THE DENTIST turned on the big overhead lamp. He swung the white instrument table over in front of me and picked up the small mirror. Just as I felt the familiar tension tighten my muscles, he stepped closer and tapped one of my front teeth with his finger. He smiled.

"That's a good-looking tooth—almost a perfect match for your own," he said.

I smiled back. For a moment I had forgotten that he regularly prefaced his twice-yearly checkup of my teeth with this comment.

"It's so comfortable and works so well that I forget that it isn't the original," I replied.

As he quickly got down to business, probing and looking, I thought about that front tooth. A few years before, he had replaced my own—darkened some time previously by a minor injury—with a false one. Carefully he had taken the mold and fitted and cemented the new tooth after the extraction. He and I had admired it regularly twice a year since.

The next afternoon I asked my little niece who was visiting us if she would like us to make some cookies. Happily she agreed. When the batter was ready, we called on all the artistry we possessed to make the results attractive. We stirred in different colors; we cut varied shapes; we sprinkled bright decorations; we traced original designs; we added bits of chocolate or nuts, fruit or coconut. We timed and watched until at last our finished products lay cooling on racks in front of us. True, they would have won no prizes at a fair. In fact, as I looked, I admitted to myself that any artistic talent in my background had passed me by. But I heard a sigh of contentment, and, as I looked at my young niece's face, I knew that she was satisfied.

What did my dentist and my little niece have in common? What feeling brought a smile to the face of one, a sigh of contentment to the other? I think that they were both enjoying that moment of deep happiness that comes from doing a job well. The artificial tooth looked and functioned well; the cookies gave promise of an attractive and tasty snack. They both gave pleasure to those responsible for them.

Nor is this pleasure limited to any special task. Many of us have seen a young boy on the beach dig into the wet sand. Slowly, he scrapes and packs, piles and shapes. Finally, with a sigh of pleasure, he leans back. In front of him, as true as he can make it, is a castle. Its turrets reach skyward; its window-slits peer outward; its draw-bridge spans the moat. There may be bigger and better castles, but this is the best the boy can do. He knows it, and this pride in what he has done shows on his face.

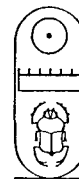
Or perhaps we have known of difficult surgery performed successfully. A woman has a brain tumor. The surgeon cuts skilfully through bone and nerve and tissue, and afterwards is able to tell her that the growth is benign and she will be well. Long months of recovery follow. At last, he can look at her, restored to normal except for a small patch of numbness on one side of her face. Surely he feels a great satisfaction to know that he has done his best.

Satisfaction

But, whether the accomplishment is a big one, like the surgeon's, or a small one, like the boy's, doesn't really matter. The pride of doing it well is the same. The dentist who provided an almost-natural front tooth had the same reason for satisfaction as these two and as the little girl admiring her fancy cookies.

By contrast, a job that is poorly done brings none of this pleasure. Worse, it is a burden on the one who does it. He is acting because he must, not because he wants to do the best he can.

I remember hearing my father speak of poor workmanship. He was a boiler-maker, practising a trade that is now almost outdated. In the days of the big railroad steam engines, he and others



like him mended the big boilers. From sheets of boiler plate, they cut patches and welded them into place, and the great locomotive went on its way again.

Often he came home, puzzled and annoyed, after discovering that an uncaring worker had cut deep into a big sheet of plate for a small patch, when he could have cut it from a corner or from a small scrap. Especially during wartime, when workers were urged to save on metal, he was baffled and discouraged by such waste. Such a worker might say that it was not his job to save the railroad money, or that he did not have time to pick and choose the size of plate he used. But this wasn't really the point. The important thing was that he didn't care enough about his task to do it well. When it was finished, he could carry home no feeling of satisfaction. What is more, his job was harder on him than if he had brought some interest to it.

For interest in what he is doing is a sign of a good worker. My dentist did not fashion the false tooth he provided me with: a mechanical dentist did this work. So, in a way, my dentist might take neither praise nor blame for the outcome. But he was interested in his profession and his future and, I believe, in his patients; he chose a good man to carry out this work and put all the skill and care at his command into shaping the mold, choosing the tone of white closest to mine, and fitting the finished tooth. He was justly proud of the result.

Caring About the Outcome

The same interest went into the little girl's cookies, the boy's sand castle, the surgeon's operation. Each cared about the outcome; each brought interest to his task. And without this interest, or caring, there could have been no pleasure or pride when the job was done.

But perhaps you will ask, How do you get this interest, this caring? Does it just happen as you get older, or do your parents give it to you? I think we can answer that best by a story about a very old lady.

This lady had been the eldest girl in a large family. When she was still just a child, she had to help with the housework and the care of her younger

brothers and sisters. At first, she could do only small tasks and errands. But she was willing, proud that she could be a help, and ready to learn anything new because it seemed a challenge to her. So, gradually, she learned to wash and iron, to cook and sew, to clean and bake. And, with each accomplishment, she felt pride in what she was able to do.

Looking for a Challenge

When I knew her, she was an old lady. She had a serious heart ailment and had to be very careful. Her husband and her daughters, following the doctor's orders, kept her from any but the simplest jobs. Each week the daughters, who went out to work, sent the laundry out. And each week the old lady, who had washed and ironed so long and so well with so much satisfaction, gathered up a striped tea towel here, a white pillowcase there, a few bright towels. And on Monday morning she lovingly and carefully washed them, hung them out on the line, leaned back and rested, and admired her handiwork blowing in the sunshine. And, in affection and understanding, her daughters and her husband did not try to stop her.

You can see that her pleasure and pride in doing a good job did not come all at once. It came from learning and from doing the task over and over again. But most of all it came from the way she had looked on each job as a challenge. At first, it isn't easy to struggle, to work for a good result. But, if we look on it as a challenge a few times, then we find we can relish the outcome.

The little girl making the cookies might have felt none of this challenge and carelessly put in so much food coloring that her pretty pink cookies might have been, instead, an unappetizing red. The boy could have overlooked the challenge of his castle and quit before he guarded the moat with a drawbridge. Less effort to meet his challenge could have resulted in death under the surgeon's hands; in a less satisfactory tooth under the dentist's. But each went as if into battle and in the end was the victor in the contest. Each had cause to feel proud.

But, you may say, you don't like people who are proud of what they

have done. You like someone who is modest, who does not expect praise for everything he does. Pride, you may say, is pretty hard to take.

This is true. Pride, in the sense of boasting, or of wanting to be noticed, or of liking to be noticed, is unpleasant. But that is a different kind of pride.

By pride, I mean a satisfaction within oneself. It is the knowing that you have done your best. It is the feeling that comes of caring enough to do a job well. It is an inward thing, a peace of mind, a sense of having pitted yourself against something difficult and won. It is the pleasure of the old lady admiring her bright little wash, rather than the carelessness of the workman who cut into the big sheet of boiler plate when all he needed was a scrap.

Sometimes we hear people say that there is no longer the chance to feel proud of a job well done. Automation has taken over, they say; gone are the days when a man could put himself into his work. Little girls no longer learn to wash and hang out clothes—the laundromat does a quick, good job. Cutting boiler plate for the great locomo-

tives is almost a lost trade. It was different long ago, they claim. A man could hand-make a pair of boots, a woman could bake high, crusty loaves of bread, and they could both feel proud of what they had done.

But let us not be misled. Handmade boots could pinch and many a loaf of homemade bread brought indigestion. Just because life was simpler does not mean that people of former times could be proud of their efforts and we cannot.

As long as there are people, there will be the chance of satisfaction through doing something well. There is more time for leisure, for enjoyment, for expressing ourselves through other things besides work. But whether we paint a picture, or compose a song, or bake a panful of fancy cookies, or build a castle of sand; whether we teach a child something useful, or contribute to the new world of space; whether we put a bright wash out in the sunshine, or fly to the moon, we can look on it as a challenge. Only then will we know the pleasure and satisfaction of having done our best.



ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

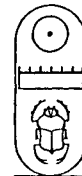
Thursday, February 15, 1968
8:00 p.m. (your time)

Thursday, May 16, 1968
8:00 p.m. (your time)

ROSICRUCIAN CONCLAVES

DALLAS, TEXAS: **Southwest Conclave**, Triangle Chapter, AMORC—February 24 and 25. Grand Lodge will be represented by Frater Cecil A. Poole, Vice-President and Supreme Treasurer of AMORC. All AMORC members are invited to attend. Contact C. E. Bledsoe, 2001 Kent Drive, Arlington, Texas 76010.

ATLANTA, GEORGIA: **Southeastern Conclave**—March 29-31. Honored guests will be Frater Arthur C. Piepenbrink, Supreme Secretary, Soror Ellen Piepenbrink, and Supreme Colombe Lillian. Contact Conclave Secretary, Mrs. Louise G. Taylor, P. O. Box 254, Atlanta, Georgia 30301.





Aerial view of New York and New Jersey shorelines with statue of "Liberty Enlightening the World" in the foreground. This statue was a gift from France to the United States.

THE IMMIGRANT

by OTTO WOLFGANG

*The
Rosicrucian
Digest
February
1968*

THERE ARE some men who think that the strength of America lies in uniformity, in similitude of ideas, habits, and even appearance. This is a historical error. It required the greatest flow of diversified migration in modern times to provide the brain and the brawn that built this nation. For three hundred years, men from every country of Europe had come to the United States and by their varied heritage had enriched its culture. This dynamic nation was built of many viewpoints, many enthusiasms, many nationalities, and many creeds.

Through the years, the immigrants—and who of us is not, except the Indians—and their progeny have improved the

lives of all of us. Everywhere in American history are vivid examples of their contribution. They include some of America's most distinguished writers, scholars, scientists, artists, labor leaders, industrialists, musicians, and civic leaders. When they first set foot in this new land, they spoke with many tongues, dressed in different ways, believed in a number of religions, practiced their distinctive customs, and earned their livelihood in various ways.

Forced to flee Germany in 1933 because of Nazi persecution of the Jews, Albert Einstein came to America where he could be free to perfect his theories on the nature of the universe. This quiet, gentle man, with the halo of

white hair, was one of the most imaginative and fearless intellects of our time. With his theory of relativity he opened the door to the Atomic Age. His other theories have been landmarks on the unfolding frontier of knowledge, some yet to be proven in ages ahead.

"As long as I have any choice," he once said, "I will stay only in a country where political liberty, toleration, and equality of all citizens before the law is the rule." He stayed and gave to America an irreparable gift.

Alexander Graham Bell came to America from England and Canada in 1871 and gave the telephone and many other devices to his new land, and one bit of nonconforming advice: "Don't keep forever on the public road, going only where others have gone. Leave the beaten track occasionally and dive into the woods. . . ."

A Scottish weaver, facing poverty in his beloved Scotland, emigrated to America where, at thirteen, his son Andrew Carnegie went to work as a bobbin boy in a cotton mill. At seventeen he became a railroad telegrapher. After meeting Sir Henry Bessemer and learning of the new process of making steel, he formed his own company at thirty and opened the door to the Steel Age in America. In less than twenty years the Carnegie organization was instrumental in making the United States the world's foremost producer of steel.

Carnegie's Philosophy

Carnegie, after making a vast fortune, retired and devoted himself to giving away the greater portion of his wealth. "Men who have reaped rich rewards under the capitalist system . . . should busy themselves in organizing benefactions from which masses can derive lasting benefits, and thus will dignify their lives. . . . The man who dies rich, dies disgraced."

America and the world owe a debt to another immigrant, the Japanese bacteriologist, Hideyo Noguchi. He was the son of a poor Japanese farmer and studied medicine in Tokyo; on borrowed money he came to America where he was certain his medical future lay. And indeed it did. Possessed of an intense desire to contribute to mankind, he spent most of his life in a laboratory

where he isolated the tiny spirochetes that cause syphilis, yellow jaundice, and other dreaded diseases. He isolated the Oroya fever germ that caused many deaths among Peruvian Indians, as well as the dreaded trachoma germ that brought blindness and death to many.

"Medical science today," Noguchi said, "is infantile, only half-explored, and of all the sicknesses the curable are few, and to find more cures for others we ought not to waste a single day." Noguchi died in Africa while hunting down a virulent strain of yellow fever to which he fell victim. Of such men was America made!

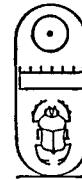
Standards in Journalism

When Joseph Pulitzer came to the United States from Hungary to fight for the Union in the Civil War, he had little idea he would set standards in journalism that would be followed for a century. Beginning as a reporter on a German language newspaper in St. Louis, he worked himself up to the editor of the *St. Louis Post-Dispatch*. At thirty-six he went to New York where he bought the *New York World*. He developed this newspaper from a sensation-seeking daily to a crusading, fearless paper. His creed reflected his deep belief that a newspaper should be the watchdog of the people's rights and the mirror of public opinion.

"An intelligent newspaper," he wrote, "must maintain those broad principles on which universal liberty is based. . . . Its rock of faith must be . . . democracy which guards with jealous care the rights of all alike. . . . Our republic and its press will rise or fall together. . . ." In his will he set aside funds to provide for the famous Pulitzer prizes awarded each year for excellence in letters, drama, music, and newspaper work.

Each of these men found in America a climate of freedom in which his particular talent flourished. As a result, each used his talent to the fullest and in return gave something of himself to his new homeland and to the world.

During the 1849 revolt against the Junker regime in Germany, a lanky youth crawled through a sewer pipe to freedom past surrounding guards. Fleeing to America, Carl Schurz settled in



Wisconsin where politics and public life became his passion. He served as an army general, Minister to Spain, United States Senator, and Secretary of the Interior. A man of great ideals, he fought to improve the conditions of the Indians and started a national park system to preserve our national wonders. He summarized his creed in an 1859 speech:

"The greatness of the American republic consists in the secured right of man to govern himself. . . . The dignity of the American citizen consists in holding the natural rights of his neighbor as sacred as his own. . . . Equality of rights embodied in general self-government is the great moral element of true democracy; it is the only reliable safety valve in the machinery of modern society."

Many refugees came within the last few decades, fleeing persecution and seeking better opportunities.

Aircraft Designer

When the Bolshevik counterrevolution was enveloping Russia, twenty-four-year-old Igor Sikorsky was seeking a fair chance to test his aviation theories. "The United States seemed to me the only place that a man with ideas could succeed," he recalls. Landing in this country with but one suitcase, very little money, and no knowledge of English, he immediately set about designing his first plane—which landed in a ditch. But he soon rebuilt the plane into the first multiengine aircraft in the United States to fly safely on only one engine. In time he became one of the most daring aircraft designers in the country.

Selman Waksman came to the United States from Russia at the age of twenty-two, a poor youth seeking an opportunity to study biology. He lived to see his years of laboratory work grow into an achievement that will engrave his name in medical history beside those of Pasteur, Koch, and Fleming. Waksman and his staff, after twenty-eight years of experimenting, discovered the wonder drug *streptomycin*. Although he might have made millions of dollars from the discovery, he signed over almost all his proceeds to his uni-

versity which has used most of the money to build a new Institute of Microbiology. It is Dr. Waksman's hope that the new Institute will help discover new germ fighters to save even more lives. "I feel this money should go back to the country to be used for the benefit of all people," he said.

But the scientist needs more than a new building and fine equipment. He needs freedom, the freedom to investigate and reach his own conclusions. "So long as the ways of freedom that I found upon my arrival here more than four decades ago flourish," he says, "so will our nation itself."

One of America's keenest legal minds is possessed by a man who arrived in the United States from Austria, unable to speak English, but who, since that time, has helped mold the social and judicial order of his new homeland.

A former Associate Justice of the United States Supreme Court (one of the highest positions the country can give a naturalized citizen), Felix Frankfurter was an inspiring teacher at Harvard for twenty-five years, trusted adviser to a President, government administrator, and public-spirited citizen. In each role he has made his ideas and ideals felt.

Both as a teacher and jurist, Mr. Frankfurter has shown a passionate devotion to democracy as an ideal and a way of life. "Democracy is neither a mystical abstraction nor a mechanical gadget," he once said. "It . . . has proved itself the only form of social arrangement which adequately respects, and by so doing helps to unfold the richness of human diversity. . . . Freedom and democracy are unremitting endeavors, not achievements. That is why no office in our land is more important than being a citizen."

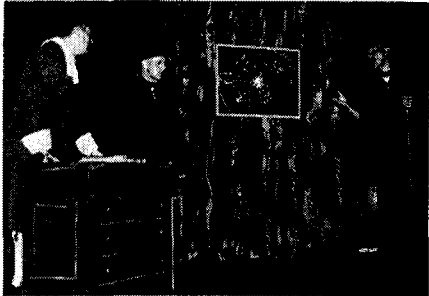
These are only some of the immigrants who have helped make America great. There are countless others and millions more who have given their strength and their hearts in countless intangible ways, from building roads to pouring steel, to praying quietly in their own native tongue for precious boys enshrined in battle—all this has built its stature.

Come to

The Convention . . .



Outstanding in the
field of mysticism



First in the definition
of cosmic, psychic, and
extrasensory phenomena



Sensitive to members'
needs and wishes



Universal in its coverage
of Rosicrucian subjects
and events

1968 International Rosicrucian Convention
JULY 7-12



A Convention's Appeal

What do Rosicrucians think? What do they expect of their membership? What advantages have members gained through their affiliation and how do they accomplish them? These questions are best answered in *personal contacts* and *direct conversation*. Such association with other Rosicrucians—and with officers of the Order—makes these things possible as a *special feature* of a Rosicrucian Convention.

Are the Rosicrucian teachings universal, that is, are they applicable anywhere in the world? At the International Rosicrucian Convention in San Jose you *hear* and *see* members and officers from throughout the world explain and demonstrate the very same things that you study.

A Rosicrucian Convention is a combination of *mystical principles*, *metaphysical doctrines*, and *natural laws*—scientifically explained and demonstrated.

There are forums, seminars, historical plays, initiations, ritualistic convocations, films, science and art exhibits, tours of buildings, social gatherings, a banquet, and a dance.

There is something to appeal to every intelligent, active mind attending a Rosicrucian Convention.

Hoping to see you in July,

Sincerely and fraternally,

Ralph M. Lewis



A Grand Tour

The 1968 Convention will be honored by the presence of a large delegation of members from the Grand Lodge of France, led by the Supreme Legate for Europe, Frater Raymond Bernard.

This highly significant pilgrimage of French members to the See of the Order in San Jose is a matter of great historical importance. Previously, tour groups from the Americas paid several visits to the Grand Lodge of France, drinking in the romance and legacy of the Order in that country and paying respects to the land from whence the American movement received its charter and authority.

Now the French are returning the respects—coming to see what child they fostered—coming to honor those who carry on the great work. This will be a great moment that all who attend will enjoy. As many members as possible should make an effort to be on hand to welcome our French fratres and sorores to San Jose.

The climate will be ideal, Rosicrucian Park resplendent in summer colors and exotic buildings, and officers and staff fully prepared to make your stay fruitful and satisfying.

Rosicrucians can well take pride in this display of international understanding and good will. It is a model which the world can follow, for here the differences between nations are swallowed up in the greater aims that bind people together. Nowhere in the world is there an organization in which members from every nation are so closely bound by fraternal ties. This is testimony to the true universality of the Rosicrucian teachings. This, too, is one of the great experiences each member takes home after a week at the Convention.



Local Groups Exhibit Talents . . .

A new feature of the International Convention is the inclusion of some events under the direction of subordinate bodies, where these groups will exhibit talent and service as it grows out of their membership activities. These serve as models as to what other groups can do and are well worth observing by delegates from Lodges, Chapters, and Pronaoi.

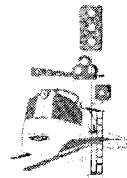
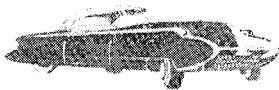
For example, the Francis Bacon (San Francisco) and Oakland Lodges will conduct initiation ceremonies in the Supreme Temple. The Santa Cruz Chapter will present a movie which they produced on the subject of a neophyte's trials. The Francis Bacon Lodge is also represented by an outstanding portrait artist who does personal sketches as you rest between sessions.

Other artists will also be on hand to delight and entertain you.



. . . and there are the fundamentals

Basic to every Convention are the lectures, demonstrations, experiments, and ritualistic sessions that probe deeply into the philosophical and mystical concepts of the Order. Forums, interviews, tours of the administration complex, and the treasures of the Rosicrucian Egyptian and Science Museums are available to all. The Rosicrucian Research Library is above all a haven for the earnest student who cherishes the heritage of the past.



Make Travel Plans Early . . . and **REGISTER NOW.**

Whether you plan to fly, drive, entrain, or ship yourself to the **Convention**, make plans and reservations as soon as possible. Hotel and motel space in San Jose is ample, but for the best and closest, reservations must be in early. In most cases you can make these reservations directly through your travel agency. If you want a list of accommodations, write to the Convention Secretary, AMORC, San Jose, California 95114, U.S.A.

Do not send your reservation or deposit to the Grand Lodge, however.

Be prepared for an especially fine time. Fill in the form below and have your credentials waiting for you when you arrive. Registrations by mail should arrive here before July 1. Registration after that date can be made at Rosicrucian Park any time during the Convention week.

SEND THIS FORM WITH YOUR REMITTANCE

1968 Rosicrucian Convention Registration Form

CONVENTION SECRETARY
AMORC
San Jose, California 95114, U. S. A.

DEAR SIR:

I plan to attend the 1968 Rosicrucian International Convention, July 7-12, at Rosicrucian Park, San Jose, California.

Enclosed is my remittance for to cover the following:

CHECK EVENTS
YOU PLAN
TO ATTEND

..... **Convention Package:** Registration, Banquet, and Rose Ball:
..... \$15.00 each, members only.

(Companion members kindly include both names below
and remit twice the specified fee for each event.)

..... Convention Registration **only:** \$9.00 each, members only.

..... Convention Banquet **only:** \$6.00 per person. Nonmembers may attend.

..... Rose Ball **only:** \$2.00 per person; \$3.00 per couple. Nonmembers may attend.

Name..... Key No.....

Address.....

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Refunds, less one dollar, will be made upon request between July 15, 1968, and July 29, 1969, for all reservations not used.

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Rosicrucian New Year

**The Emperor Proclaims
Wednesday, March 20, the
Beginning of the Traditional
Rosicrucian New Year 3321**

How is progress determined? It is by an estimation of the spatial or temporal difference between two things. These *things* may be places or events. If we move from one to the other, we have progressed in *space* or *time*, especially if we think of one such thing as being in *advance* of the other.

We may observe certain cycles or changes in something or in a phenomenon, and by their measurement arrive at a *period of time*. Nature's major cycles of phenomena, therefore, became man's first clock and calendar, helping him to arrive at a concept of time and a forward movement or progress. The diurnal movement of the earth, that is, the coming of day and night, the changes of season, the moon's phases, the alternating of the tides, these were phenomena which intrigued early man's imagination.

The earliest known year of 365 days was established in ancient Egypt. Among many early cultures, particularly in the region of the Fertile Crescent—the Near and Middle East—the spring equinox, which occurs on or about March 21, became the basis of a mystical ritual and ceremony. During the long winter months most all plant life seems to have died. With the coming of spring, however, apparently there is a rejuvenation of nature.

The event of spring was symbolic of *immortality* and rebirth. In the rites of the Osirian mystery school of Egypt the drama of life, death, and rebirth was symbolically enacted. In the Eleusinian mysteries of Greece, the rebirth of plant life as symbolic of human immortality and rebirth was likewise enacted in a ritual drama.

These concepts, these ritual-dramas, became a heritage, a tradition to descend to the early Rosicrucian Lodges in Europe. It then became a custom on each spring equinox to declare such a period the beginning of the *New Year*. After all, the calendar new year in the

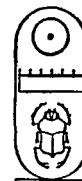
northern hemisphere was a time when all life was actually dormant or seemingly moribund. It was, therefore, inappropriate. However, when nature blossoms and awakes from her sleep, as in spring, seemed the time for the beginning of the New Year. So, the first day of spring became, symbolically, the first day of the New Year. Such occasions were celebrated by a symbolic feast consisting of three elements depicting the triune nature of man.

Today in Rosicrucian Lodges and Chapters throughout the world, the symbolic, traditional New Year is celebrated on or about March 21 when the sun on its celestial journey enters the zodiacal sign of Aries. This phenomenon occurs this year on *Wednesday, March 20, 1:22 p.m. Greenwich time*. This, then, has been declared by the Emperor to be the beginning of the Rosicrucian New Year 3321.

Every active Rosicrucian is eligible to attend any Rosicrucian Lodge or Chapter in his area anywhere in the world and participate in the age-old ceremony and feast. It is only necessary that he or she present membership credentials for admission to the event. Refer to the Directory in the back of this issue of the *Rosicrucian Digest* for the subordinate body nearest you. Then write to the Grand Lodge AIRMAIL and obtain the address of that body. By calling or writing that Lodge or Chapter you will then learn the *exact* day and time that they will hold their traditional Rosicrucian New Year Ceremony.

Those who would like to perform a simple Rosicrucian New Year Ritual in their home sanctum should write AIRMAIL to the Grand Secretary, Rosicrucian Park, AMORC, San Jose, California 95114, U.S.A., and ask for a copy of the *Rosicrucian Sanctum New Year Ritual*. Enclose 50 cents United States money (4/3 sterling) to cover cost of mailing.

All Rosicrucians who can journey to Rosicrucian Park are eligible and invited to participate in the Rosicrucian New Year Ceremony to be held in the beautiful Supreme Temple on *Friday, March 22, at 8:00 p.m.* The doors will open at 7:30 p.m. All members must present credentials of Rosicrucian membership for admittance.



The Garden of Eilat

by WANDA SUE PARROTT

*Salt water and sand offer
new hope for mankind*

ACCORDING TO ancient writings, the Garden of Eden was a paradise, formed from the dust of the earth. Most people living in the Space Age agree that the Garden of Eden, as referred to in Biblical writings, would be a joy to behold, but the truth remains that approximately one third of that entire land surface is dry, barren desert. There are huge sand dunes. Until recently these vast desert lands were considered strictly wasteland, that is incapable of supporting vegetation except in the form of lichens, cacti, and scraggly weeds which were virtually useless for human consumption.

The human diet is a major concern of international leaders. The earth's population is expanding faster than food output can be supplied. Along with food consumption rates, water consumption levels are tremendous. The problem gave rise to the question: If the world's wastelands could be tilled, where would we get the water to irrigate the crops which might grow?

Almost twenty years ago, an experiment was proposed. It caused skeptics to declare, "It cannot be done! The Negev Desert of Israel will never produce edible crops, especially when sea water is used for irrigation. It's just an optimist's dream!"

Nevertheless, the experiment might furnish the keystone of hope for the current multitudes on earth who are faced with starvation, as well as open the door to possibilities of feeding future generations to come.

The Garden of Eilat began as an experiment in which data would be gathered as proof of whether or not barren, rocky soil would grow vegetation irrigated with salt water.

The pioneers who executed the desert garden were Hugh and Elisabeth Boyko. Mr. Boyko was ecological adviser to the Minister of Agriculture of Israel. His wife was a horticulturist for the Ministry. In 1949, a six-acre site on the Negev Desert was selected. It was particularly chosen because of its gravel hills which would accommodate the garden. The site's soil was composed of 96.3 percent stones and sand, one percent clay, and only 2.7 percent silt. The desert climate was dry, hot, windy, with approximately one inch of rainfall annually.

The basic theory underlying the experiment was that this type of soil offered good percolation. Large areas existed between the pebbles and sand, spaces which allowed good aeration and filtering of the liquid salt water irrigant.

Condensation, occurring at intervals, would result in subterranean dew. Although the water filtering through the pebbles and sand would be salty, the resulting dew would vaporize as fresh water. The feeder roots of the plants would absorb this fresh water, and only a small percentage of salt.

Elisabeth laid out the garden, landscaping it and planting various species of vegetation. The garden flourished, almost beyond expectation.

Desert Paradise

Ten years later the useless wasteland had been transformed into a truly beautiful desert paradise, an oasis of oleander, acacia, pomegranate, sisal, mulberry, and many other varieties of plant life which were not normally *halophytic*, or salt tolerant.

A milestone of scientific achievement, the Garden of Eilat led to further experimentation in various arid regions, using waters containing various percentages of salt. Crops grown successfully include numerous grasses, succulents, barley, fodder, beach grass, sugar beets, as well as melons, tomatoes, wheat, miscellaneous cereals, flowers, and vegetables.

Other countries, including India, Spain, West Germany, the United States, and Russia, began experimenting with plants grown in salt water. Most of the results have been highly

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successful, indicating that mankind has finally begun to arrive at solutions to alleviate the shortage of food which plagues millions of people in many countries.

Scientists have long wondered how salt water could be used in man's daily life. In 1965, two major international symposia were held on this subject. The first was in Rome, with representatives from more than twenty-three nations in attendance. The topic of discussion was "Irrigation with Highly Saline Water and Sea Water With and Without Desalination."

The second major symposium was held later that year in Washington, D. C. The topic on the agenda was salt water and how it could be converted into fresh water to serve the myriads of needs that today's society has created—ranging from the needs of private citizens to those of industry, farming, and government.

Pessimists have long claimed, "Nature put man on earth, then tricked him cruelly by turning the water to useless salt and the land to useless desert. As a result, half of the people are starving or dehydrated."

Optimists, however, have proven that man can master nature. By using logic, ingenuity, and scientific knowledge, and in being daring enough to try experiments as the Boykos tried in Israel, nature can become mankind's servant.

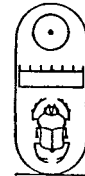
At present the earth is not a Garden of Eden, as beautifully described in the Biblical allegory. However, six small acres on a once useless wasteland are proof that in time to come the face of the earth, its lands and its water, might be transformed into a vast garden, capable of flowering abundantly twelve months each year, while using once useless sea water.

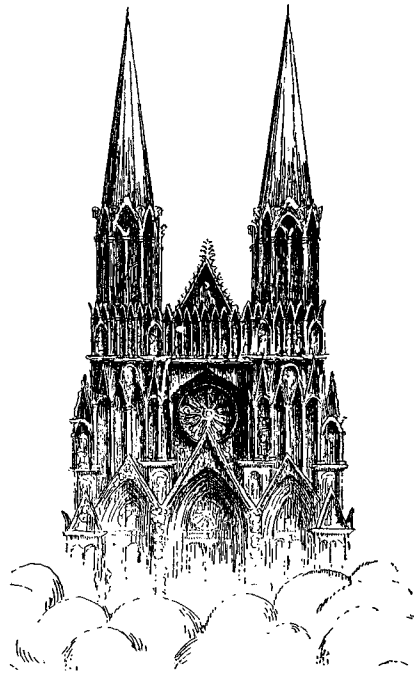


A View of the Golden Gate

An Exhibition of Paintings entitled *Twenty Views of the Golden Gate* by Betty Snowflake Ng, famous young Chinese artist of Hong Kong now living in Berkeley, California, was presented in the Art Gallery of the Rosicrucian Egyptian Museum during January. During the exhibition, the artist demonstrated her unique water-color techniques.

In carrying out the particular theme of the show, the artist depicted the Golden Gate with its world-famous bridge in all weather and in all seasons. Shown is a view entitled *In Sunset*.





Cathedral Contacts

THE DISCOVERY OF SELF

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

SELF IS the microcosm which is a replica or representation of all the universe as centered in one point of manifestation. It is difficult to define self for it is complicated by the current of thought that is constantly running through and maintaining consciousness. Within self lie the entire expression and the potentiality of the human mind—the most intimate of our possessions. It is the storehouse of our private being, which includes the memory, feeling, and the potentialities of the expression that make the individual self unique and separate from other selves, and yet we are made to realize that self is a part of a chain which is interconnected with all other living things.

As an individual entity, self is something like the light in an electric globe. It is an individual expression, an expression that has unique individuality and a specific personality. It radiates a certain force or manifestation that is peculiar and individual to itself. In that sense it is an individualistic expression,

and the same life force that causes it to be, to exist, functions throughout the universe and is manifest in every self, just as the electrical current from its source activates each of the electric light globes that happen to be attached to that particular electrical circuit.

Self is the center of all human experience. In its function all things that cause the human experience and the individual human being to be an intelligent entity. Experiences that contribute to the totality of our being, to the totality of our character and individual expression of life, are brought to a focal point in this self. As we live, we find self expressing the various emotions and knowledge that it has learned through experience and upon which it grows. As the center of experience, all experiences are realized and possibly to a degree understood through the self.

In *self* we find hope, joy, sorrow, pain, grief. All the emotions which indicate the trend of life and the way in which life is being adapted to its circumstances and to its nature are reflected in the experiences of self. To concentrate attention and time upon self and to direct our time and effort toward the development and understanding of self is, of course, a function that is our responsibility in life. At the same time, to dwell on that side of self which is the ego intensifies all the accompanying reactions which go along with the manifestation of self and which may be for the good or the detriment of the individual. Intensification of self to the point of selfishness only exaggerates pain and despair. We can become so sensitive to the circumstances about us that self is injured by the various trials and tribulations that make up the course of life.

There must come a time when we realize completely the potentialities and the purpose of self. The realization of self will place it properly in relation to the whole scheme of being or of life. At the same time, however, our direction of attention to the self must be with reasonable moderation; otherwise, we build it into an overpowering ego which functions only for its own purpose and for its own selfish end. The word *selfish* itself comes from the word *self*, and carries the modern meaning of exclu-

siveness, that is of devoting the desires, hopes, and needs of self to the exclusive benefit or satisfaction of oneself regardless of the pain or consequences to someone else.

Many human emotions are intensified by the failure of an individual to properly adjust himself to the circumstances in which he lives. Actions which we may do unconsciously or without careful consideration have dire effects upon the emotional structure of people about us simply because we do not take into consideration the effect of our own thoughtlessness and the course of our own actions as they influence other selves about us. If man is to adjust himself to the purpose for which he was created and to have hope of reconciling his being to the ideals that are representative in a divine being, he should never lose the habit of analyzing his thoughts and actions in terms of their effect upon others.

To take a course of action simply because it is more convenient for us to act in a certain manner than it is in another, regardless of what may be the consequences to someone else, is drastically affecting the psychological adjustment of the other individual to the varied trials and tribulations of life from which we ourselves ask to be freed. If we fail to realize the effect of an act upon someone else, we are building up within our selves those selfish attributes that tend to shut out our own development.

We may think our actions are independent of another human being, but usually they are not. They are inter-related, and just as in the illustration of the electric light globe, if one is short-circuited, it may blow a fuse that will

turn off the current from the whole group and thereby throw that particular circuit into darkness. Thus, if we by our actions do not broaden our concept of self enough to take into consideration the *self* of other individuals and entities about us, we are in a sense "short-circuiting" the circuit, and for the grief and problems we bring to someone else, we must pay by receiving similar treatment at some other time.

To eventually come to know *self* one must at times forget self. We are in a material world in order to experience the process of life and to compare our material environment with the reactions of our self to it. We tend to exaggerate the self's importance in terms of the material. To occasionally forget self and to live for the benefit of other selves trains us to face our own inner self. Awareness of the inner experience of self raises consciousness to a level where it can free itself from the bonds of the material world. We are then made aware of God within us as an existent force. Self serves as an intermediary and, through the soul, self may extend itself to the God who created it, the source of infinite wisdom, knowledge, and direction.

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.

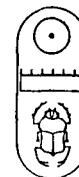


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The wrapper is a more efficient and economical means of covering your magazine, but if it means sacrificing the good condition in which your magazine should arrive, we will not continue to use it.

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Reconciling Time, Space, and Mind

by GUSTAV R. SIEKMANN, D.Sc., F.R.C.

PART I

The Conflict

Time and space are facts of our life on earth; we cannot think of events without time, nor of objects without space. All objective sensations of the external world are inevitably arranged by our conscious mind in terms of *when* and *where* they occurred and are accordingly stored in our memory. They are intuitively related to other sensations of simultaneous or past experience and ultimately to natural manifestations of time: day or night, summer or winter, and to the environmental conditions in which they are perceived.

But if we think of the meaning of time we become aware of a conflict. Time seems incessantly to stream towards us from the future and to disappear away from us into the past—with nothing in-between that we could really name *the present*. Our only reality of time is the past of which we have memories of happenings. The future has no reality; it is mere conjecture.

However, our mind construes a concept of a time element which we call *present* as being made up of events that have just happened and of those which are most likely to occur. Our notion of the present is an interval between instances that mark the beginning and anticipated end of the situation we are in at the moment, and which we usually relate to the awareness of our spatial surrounding. It thus appears that *the present* is a creation of the mind, a reality without actual existence. But through the invention of the calendar and clock it has become a man-made actuality; it may refer to a brief moment, an hour, a day, a year, or even a century.



We make use, then, of the idea of *present* as an element of time which marks, subjectively, a condition around us although it actually does not exist. It would be absurd, of course, to think that we “are” in a nonexistent present; we are vividly conscious of our being “now” and “here.” And yet, if we read a gripping book, we may lose all realization of time—our present may shrink to naught—until the book is finished; if we do a tedious task, however, then time stands out in our mind and seems to drag. But our clock goes steadily on and tells the even flow of time, whatever we do.

Is time, then, absolute as the clock may suggest, or is it perceptually and conceptually related to our mental experience, a product of our consciousness? How can we reconcile this conflict? Could it be that our view of life and nature is at fault—that time and space are not as they appear to us?

Method of Approach

The mystic holds the thought of unity in the created universe. The worlds of matter and of mind are essentially one, but their unity is still hidden from our view. As our knowledge increases, so our view expands and opens up a vista of creation in its true magnificence. The scientific picture of nature, true as it is by experimental and mathematical proof, is limited to the physical aspect. It can never reach beyond matter but will evolve its aspect towards an understanding of the greater

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truth of unity in matter and mind. Through expanded knowledge, our mind will attain to greater understanding and then find that the factual descriptions of science are in unison with philosophical and religious interpretations of life and human values.

Thus, by a mystical approach, we shall make use of established scientific knowledge to show how our conflict will vanish through the strict scientific evidence—that time and space have indeed no absolute existence but are mentally related to our perception of the material world.

Every enquiry into the true facts of nature and life must be approached from as many different directions as possible. To the practical view measured by experience and utility must come the views of philosophy and religion. Each approach in itself is incomplete; each rests on some assumptions and upon the faith that man can reach an understanding of truth. Based on the belief that there is unity of purpose in the universe, each approach strives towards a description of truth from its point of view, to present us with a comprehensive picture of nature that, in its ultimate essence, is incomprehensible.

Each description can only give a measure of probability but if all lines of approach point in the same direction, then they all together are likely to lead our understanding towards the whole truth.*

This is the way of mysticism. The mystic is practical and comprehensive; he acknowledges the proven facts of science, contemplates upon the reasonings of philosophy, and meditates upon the interpretations of religion. With the reasoning of a sincere philosopher and the knowledge of a scientist he may relieve man's mind of religious doubts; he may take myth and miracles away from religion, but he will not abandon the essence of religious faith. The mystic will always abide by the words of The Christ: "If you hold fast to the revelations I have brought, then you are indeed my disciples and you shall know the whole truth, and the truth will make you free." (John 8:31-33.)

*Kenneth Walker: *So Great A Mystery*, p. 10.

Experience

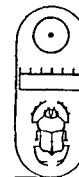
Just as we are conscious of self, so we realize an extent of space around us and we sense the passage of time. In space and time we see matter and motion. Our mind is empowered, within the bounds of experience and knowledge, to direct the forces that continually, inevitably, move and change the world of matter. We act through the medium of matter, we measure our actions in terms of space and time, but our measure appears to be strangely variable, to depend on our state of awareness.

Time seems to go slower now and faster then, but we cannot think of any method by which we could wilfully advance or retard it. Like the flow of a river, time passes on incessantly; the sun rises and sets with regular certainty.

But we are vaguely aware that space is interconnected with time, and we think that we can handle space as we can handle matter. It is a deceptive thought, but useful and convenient. We use machines to work faster, to travel farther, to save time. With time on our hands we instantly find more work to do and soon run out of time again. Unfinished work mounts and fills up our space; increasingly we realize the prevalence of time in our mind. We hasten our actions, sacrifice sleep and recreation to keep pace with the demands of environment. Like the sorcerer's apprentice, we stir up forces beyond our control. The haste of modern civilization leads to multiplicity and confusion; it tends to wrap us up in materialistic worries, in disharmony.

We say that time is money, that space is precious; and this is true enough. We must work for food and shelter, but we are thinking beings endowed with mind, with personality—with soul. Can food provide the energy for thought? We know it can not! We must find time for the timeless qualities that maintain the harmony of being. Money can buy enjoyment, also happiness in the material sense, even tolerance, and some kind of peace. But it cannot buy profound peace, real kindness or love, and certainly not honesty and truth.

(continued overleaf)



We are conscious of these intangible qualities of life that our mind needs as much as our body needs food. Some of our time must be devoted to them; our mind must maintain order in time as in space; we must realise that mind is not only the creator but must remain the master of time and space.

The Philosophical View

The conclusions arising from experience may be summarised in philosophical terms as follows:

1. The structure of the human mind permits us to think of time as a continuous flow of something going on incessantly, even in an empty universe without events. We similarly think we can visualise empty space as a kind of being without limits. But can we think of one without the other? Time and space seem somehow interconnected.
2. We realise that these concepts can be filled with objects and events. Like a dispatch box holding a maximum of cubes only when orderly packed, so can we visualise a maximum of events to occur in a space-time interval, if arranged in an orderly sequence. Disorderly arrangement leads to wasted time; disorderly package to wasted space.
3. Only when we think of specific events we realise that they constitute changes of matter; specific volumes or distances can only be visualised in relation to material objects. The time and space concept is subjectively related to our present awareness of material objects and to our memory of past events.
4. It follows, therefore, that time and space are interconnected through our consciousness of matter; they are not separable, not absolute, but produced by the mind as a conceptual and perceptual aid for our understanding of the world. Our mind is so constructed that we can most conveniently think of the space-time concept in separate terms and so make practical use of them in our daily affairs.
5. Our reality of the actual world is a space-time continuum which manifests through matter. And yet, we

cannot deny the existence of another reality: the reality of non-material values. Honour, kindness, ethics, beauty, love, honesty, truth—all the human values—are very real, and yet outside space and time. We cannot describe them in material terms; yet we know, or sense, that our view of the world cannot be complete without them. These values act intensely upon our being and living and demonstrate to us incessantly the interaction between the temporal and eternal worlds. Conscious of both so different worlds, we are bewildered by the gulf between them; although we know intuitively that there must be a bridge, we are yet unable to see it.

Our philosophical summary thus ends in a note of despair. How can we hope to come nearer to that bridge, narrow the gulf, see more and more of the truth in God's creation, realise its unity of purpose, and reconcile mind with the material world of time and space?

The answer is: by understanding, by greater knowledge which broadens our outlook and raises our consciousness towards a fuller comprehension of our sensual images. Through knowledge we come to realise that each true image, however imperfect, must conform with the immutable laws of nature. The knowledge comes from science in ever-increasing magnitude; science has long explored the laws that govern the material world; it has made time and space its indispensable tools and proved in these terms, beyond any reasonable doubt, that at least the temporal and spatial functions of nature occur immutably according to universal laws.

The immutability of the laws of nature is the pointer towards *unity of purpose* in God's creation, towards the *whole truth* of Being. Science must forever follow that pointer, explore all lines of approach which converge in that direction. Already, it has penetrated thus into the depth of nature where it had to merge time and space into a four-dimensional continuum, in order to describe the energy which we call matter. It is here where science finds its limitation, where it must meet and join up with philosophy and reli-

(continued on page 76)

Prejudice Against Bigness

by SAMUEL RITTENHOUSE, F. R. C.

Fear of competitive power

SOMETIMES a moment's pause and an insight into our human foibles can spare us much cynicism and mental distress. Our psychological reaction to strength and power is of two kinds. The first kind is the *awe* felt in the presence of physical or mental greatness and the power of influence. This awe, if it does not necessarily threaten our own security, engenders our admiration of its source.

We admire the aggressive personality, the strong man or woman, and the genius. We like to bask in the light of his or her eminence. We assume a transference of the glamour of their qualities to ourselves—as if the quality were a substance that would rub off on us by association. It is for this reason that we are aware of the numerous celebrity worshipers, those who thrill in the presence of those whom they conceive as being great. Small boys make heroes of athletes. Many men idolize noted explorers or political figures. Multitudes of women, young and old, almost deify popular cinema actors and actresses.

If the power or strength we perceive in another—and which we assume exceeds our own—appears *competitive*, it instills fear, this fear being the other psychological reaction to greatness. A feeling of inferiority is the consequence of actual or imagined inadequacy as compared to what we hold to be a standard. If one looks upon the qualifications of another, mental or physical, as the acme to be attained, and if he feels not equal to it, it inculcates within him a sense of inferiority. The other person—or the thing—appears as an obstacle and detracts from one's own self-respect and confidence. That which strikes at the ego arouses the emotion of jealousy and even hatred. There is the instinctive inclination to defend the ego, to retaliate, to strike back at the offender.

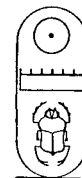


If the person or thing resented cannot be removed physically, it is then frequently maligned, libeled, or slandered.

The individual having this sense of inferiority wants to reduce the distinction or the power of that which he feels to be superior to himself. He believes that if he can disqualify it by his remarks and actions it will, thereby, lose its eminence or importance to others. Psychologically, the notion is that, as the other goes down in importance, the status of oneself, or ego, will proportionately rise. In a crude, primitive way this notion is found expressed in the uninhibited actions of animals. Where two pets are rivals for the attention and affection of the master, they may often be seen jostling each other out of his presence. Each desires to be the sole recipient of his caress and attention.

Unfortunately, this envying of power, of influence, is extended by many people to whatever is successful and affluent. There are persons who habitually bear a grudge against large corporations and businesses that are powerful in their sphere of influence. In their remarks, these persons associate unethical conduct, immorality, and ruthlessness with every mammoth group regardless of the nature of the business. In their arguments they assume that a business, or an individual, could not have become wealthy or extremely influential without having resorted to dishonesty and abuse of all principles of decency.

It is an accepted fact that the analysis of the history of any large and successful enterprise will reveal some acts



that can be subject to reproach; in fact, in many instances, certain of its transactions could be called extremely unethical—even seem dishonest. However, every large business is a combine of many personalities that are aggressive. Some, as individuals, have a highly evolved character and are disciplined in their actions; others are not.

Let us assume that you were to group a number of large businesses, industries, and financial institutions in a nation. Next, you would consider them as *individuals*, not plants or firms but *persons*. You would then find among them no more discrepancy in character, no greater deviation from common standards of righteousness, than you would from a group of the same number of actual persons in the commercial world or elsewhere. A hundred persons selected at large would display comparable moral and ethical principles to this business group.

Potential Work

Let us keep constantly in mind that enterprises are composed of people. Boards of directors of corporations and executives of large enterprises are, as a whole, no more corrupt and lacking in consideration of others than are the corner grocer, the pharmacist, or the enterprising local plumber. The rudiments of character will assert themselves in every circumstance. Power is *potential work*. The work can be for good or bad. The weak, the depraved, the selfish, the ruthless, will assert whatever power is at their disposal for results which society will condemn as harmful or evil. The more successful one becomes in acquiring wealth, money, and possessions and the influence which accrues from them, the more power will be at his command. This power, this ability to achieve work of a kind, is not inherently evil. The principles of the individual determine the manner in which he will direct the power attained. Certain mammoth corporations have, of course, committed wrongs against society, have exploited public interests. Their size and power, however, should not be condemned but, rather, the characters of their directing personalities.

Conversely, many a huge corporation, both directly and indirectly, has

in numerous ways well served the public interest and the advancement of society. That they have done so at a profit to themselves does not detract from the effects had. Such enterprises do not profess, after all, to be philanthropic or humanitarian ventures. They are organized for profit, and they so proclaim themselves in their legal structures.

The fact must not be overlooked that the large corporations today depend to a great extent for their financial support upon the sale of stock. The man in the street, the average individual, and millions of his neighbors and fellow citizens own *huge portions* of this stock. They invest in it for the same reasons as do the organizers and executives of the corporations—for dividends—for profit. We do not know of any recent collective protest by these large blocs of stockholders against the policies and practices of such corporations! Further, we do not know of any petitions by huge numbers of public stockholders decrying the methods used by a large enterprise that was paying them dividends with any regularity.

The large corporations that are accused by individuals as being dishonest and working against public interest are those very ones whose stock is held by a cross section of the public. Further, the complainant is most often one who has no financial interest whatsoever in the enterprise. The millions of persons who do own such stock are not heard to utter the complaint. Are we, therefore, to assume that the average man is quite content to get his dividends, regardless of the policies of the enterprise in which he has invested? If so, then that would be further proof that the morals and ethics of the average individual are not on a higher plane *because* he is less big financially and influentially. If, on the other hand, no protest is heard from this multitude, it might also be construed that it is because the individual finds no particular deterioration in the policies and conduct of big business.

To venture an opinion, we would repeat the statement we have made before—that there is actually a general decline at present in ethics. It is, however, not

(continued on page 74)

Cause of Color and Odor

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

ALL COLOR comes primarily from the rays of the sun or the vibrations of sunlight. White, as we see it in pure sunlight, is a combination of all colors. In a scientific laboratory, this is proved by a revolving disc combining segments of various colors in the same proportion as they are found in the spectrum of the sun. When this disc is revolved rapidly all of these colors blend together and give the appearance of a pure white disc.

Many of you have visited the light-and-color laboratory in the AMORC Science building and have seen how we take the rays of the sun and through a prism break them up into a very large spectrum; then, through a simple contrivance we allow the movement and vibrations of the sun to form these colors into magnificent mystical pictures of landscapes, water scenes, portraits, emblems, weird and fantastic forms, and so forth.

All vegetation, including the flowers, derives its colors from these prismatic colors of the sun spectrum. But there is a cosmic law and principle involved that is very difficult to explain. Black is the absence of color and should never be considered a color itself. But everything in nature abhors darkness and blackness and seeks to vitalize itself with color. Therefore, it is a perfectly natural inclination on the part of the rose, the pansy, the forget-me-not, and even the white lily, to attract to itself some color or a combination of colors. Primitively, all vegetation gradually adjusted the electronic elements of its composition into such forms as would attract and give the appearance of color. That is why we never see an absolutely black flower or any black living vegetation.

I know that attempts have been made to produce what is called a black rose, and I have gone far out of my way to see some of these freaks of nature that have been produced by specialists through long processes of interfering with and utilizing some of nature's laws. But even the blackest of the roses

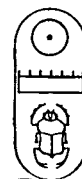


that have been exhibited are not actually black but a very deep purple, so deep that in ordinary light they appear to be black. When the brilliant sunlight was cast upon their surface, however, in the sheen of reflection in various parts there could be detected the very deep purple color. But even these flowers with a little tone of purple in them abhorred the darkness or blackness of their color and very quickly produced other roses that immediately tended toward reversion to the original type and color.

Fragrance is a result, also, of the arrangement within the living matter of the electrons that compose its elementary cells. It is easier to change the odor of a flower or piece of vegetation than to change its color, but here again any offspring of the adjusted flower will tend to revert to its original fragrance.

In the making of perfume it is generally stated that an extract is made from the flower or living flowers, and this is called an essential oil. This oil is then diluted with cologne water or a refined spirits of alcohol to make perfume.

(continued overleaf)



On one tour through Egypt and Europe, I took the entire party of tourists through the largest and finest perfume factory in France, at Grasse. Here the manager of the factory, a woman of great experience and a personal friend, at my request demonstrated how the essential oils were made. She ended her demonstration by giving every member of the party present some samples of the various perfumes. It was in this factory that such marvelous products had been made as the "Christmas Night" perfume.

During the demonstration she revealed to us precisely what happens when roses or other flowers are turned into essential oils. In the first place, it takes several tons of the flower in buds and their petals, minus any of the green part, to make about one ounce of the essential oil. The fresh petals with all of their beautiful odor are placed in contact with grease; the so-called oil in the leaves is squeezed into the grease and this is later refined and reduced to a small quantity of oil.

This essential oil is really the vital, living fluid of the plant and is comparable to the blood in our bodies—that is, the vitalized blood and not the devitalized blood. It is, in truth, the electronic fluid that the cosmic rays and cosmic forces create in the plant by adding certain vibrations to the elements that are extracted from the earth by the living plant. When these essential oils are extracted, they are so concentrated in form and odor that the

sweetness of the odor is not detected. Only a very strong and really objectionable odor is produced. It is when the oil is broken up with air molecules or molecules of deodorized alcohol that we begin to get the real sweetness of the flower's natural fragrance.

The art of making perfume is a very old one but still contains so many secrets that there are very few real perfume factories in the world making perfumes from actual flowers. Most of the popular perfumes on the market are made from synthetic oils or oils that are chemically treated by the mixture of certain chemical elements which artificially produce a simulation of the natural odor. That simulation is only about forty percent correct at its best, but it gives us the faint impression of the natural flower, and we are fooled into believing it to be a perfect resemblance or simulation. Therefore, you may well understand why the attar of roses, as an essential oil, or any other essential oil, is very costly per drop, and why there are so few perfumes on the market that are guaranteed to be made from natural flowers.

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.



Prejudice Against Bigness

(continued from page 72)

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particularly reflected in big business, except in proportion to the power which such organizations exert. The ethics of the average man today, if projected to a similar proportion of opportunity and power, would be sadly lacking. We think that avarice, dishonesty, and lack of compassion may also be seen in the

affairs of many petty businesses and trades, but with less obvious results. Bigness is not a fault in itself, but it makes more evident any fault that it acquires or develops.

Inferiority is not a virtue by which all that exceeds it is to be protested as a vice.

Rosicrucian Activities

*Around the
World*

THE IMPERATOR, Frater Ralph M. Lewis, and the Grand Treasurer, Frater Chris. R. Warnken, made a quick business trip to Japan early in January. While there, the Imperator secured unique photographs which will be of interest to readers and members in coming issues of the *Digest*.



Frater Mario Salas will spend the winter and spring months in Southern Texas, Northern Mexico, and Central America, giving public lectures in behalf of the Order. Frater Salas is Deputy Grand Master for Latin-American Extension Affairs.



Members of Michael Maier Lodge (Seattle, Washington) have installed new nylon rugs in their Temple and halls. They are celebrating this achievement by extending cordial welcome to all members of AMORC to visit their Lodge quarters and to enjoy the camaraderie established there.



This sign of welcome greeted members as they arrived at the Carrousel Inn in Cincinnati, Ohio, to attend the recent AMORC Tri-State Conclave.

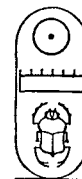


As a tribute to many years of humanitarian work, the Reverend Doctor Charles Este of Montreal was presented the Rosicrucian Humanist Award. Frater Edward A. Livingstone (right, Inspector General of AMORC, made the presentation at a banquet during the visit of the Grand Treasurer, Frater Chris. R. Warnken, and Soror Warnken (Colombe Counselor) to Montreal. The Master of the Mount Royal Chapter, Frater S. Maurice Lavallée, then presented Mrs. Este with a replica of the painting of the Master Jesus by Dr. H. Spencer Lewis.



The song, "Let There Be Peace On Earth (Let It Begin With Me)," which appeared in the December 1966 issue of the *Rosicrucian Digest*, has now become the closing theme song for the Columbia Singers of Ohio. The choral director, Jean Kral, accepted the request of Soror Mary Kimmel to include this song in their 1967 Spring Concert. Since that time, it has become the closing number for every concert engagement of the singers and, so far, has been sung at veterans hospitals, schools, churches, and club groups. It has also been recorded on talking letters sponsored by the Red Cross and sent to many places throughout the world.

This song of peace, in the words of Soror Mary Kimmel, "continues to travel into the hearts and minds of all mankind in many nations, without end."



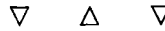
RECONCILING TIME, SPACE, AND MIND

(continued from page 70)

gion to pursue the principle of immutability and so evolve a comprehensive understanding of *The Law*.

We have not yet reached this meeting point, but it may not be far off. Mysticism leads the way towards it, greatly aided by scientific technology. Modern ease of travel brings people close together and permits exchanges of their views through personal contact; print and telecommunication, radio and television spread information and dissipate some kind of knowledge to everybody who can hear or read, everywhere.

And so, mankind of this day is inevitably being prepared towards the greater knowledge that leads to understanding. Mysticism is ready to guide this understanding; many scientists, the greatest among them like Eddington, Einstein, Planck, have in their writings expressed themselves in support of mysticism. The scientific facts they provide are increasingly becoming common knowledge. This will turn religious belief into conviction, and myth into admiration of nature's immutable laws.



Is Man Subject to Solar Cycles?

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



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The ROSICRUCIAN DIGEST

ROSICRUCIAN PARK, San Jose, California 95114, U. S. A.

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

*The
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WHERE HITTITES ONCE RULED →

Opposite are the partial ruins of the capital of the Hittite Empire. The city was then known as Katti. It is located in wild terrain in what is now northern Turkey near the Black Sea. The Hittite Empire once spread from northern Mesopotamia nearly to the Egyptian frontier. Its greatest gift to civilization was the production of iron which is plentiful in the region of the ancient capital. The Hittites flourished about 1500 B.C.

(Photo by AMORC)



WORLDWIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August.

CHARTERED LODGES, CHAPTERS, AND PRONAOS OF THE A.M.O.B.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.

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

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

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Ballarat, Victoria: Ballarat Pronaos
Brisbane, Queensland: Brisbane Chapter
Canberra, A.C.T.: Canberra Pronaos
Darwin, North Australia: Darwin Pronaos
Hobart, Tasmania: Hobart Pronaos
Melbourne, Victoria: Harmony Chapter
Newcastle, New South Wales: Newcastle Chapter
Perth, Western Australia: Lemuria Pronaos
Sydney, New South Wales:* Sydney Lodge

AUSTRIA

Salzburg: Paracelsus Pronaos
Vienna: Gustav Meyrink Pronaos

BARBADOS

Bridgetown: Barbados Chapter

BELGIUM

Brussels:* San José Lodge
Liège: Aldin Pronaos

BOLIVIA

La Paz, La Paz: La Paz Pronaos

BRAZIL

Curitiba, Paraná: Grand Lodge of AMORC of Brazil, Bosque Rosacruz, Caixa Postal, 307
Bauru, São Paulo: Bauru Pronaos
Belem, Pará: Belem Chapter
Belo Horizonte, Minas Gerais: Belo Horizonte Pronaos
Brasília, D. F.: "25 de Novembro" Pronaos
Campinas, São Paulo: Campinas Pronaos
Campos, Rio: Campos Pronaos
Caxias, Rio Grande do Sul: Caxias do Sul Pronaos
Curitiba, Paraná:* Mestre Moria Lodge
Florianopolis, Santa Catarina: Florianopolis Pronaos
Goiania, Golas: Goiânia Pronaos
Itapetininga, São Paulo: Itapetininga Pronaos
João Pessoa, Paraíba: João Pessoa Pronaos
Joinville, Santa Catarina: Joinville Pronaos
Juiz de Fora, Minas Gerais: Juiz de Fora Pronaos
Londrina, Paraná: Londrina Chapter
Maceió, Alagoas: Maceió Pronaos
Manaus, Amazonas: Ajuricaba do Amazonas Pronaos
Maringá, Paraná: Maringá Pronaos
Natal, Rio Grande do Norte: Natal Pronaos
Nilopolis, Rio de Janeiro: Nilopolis Pronaos
Niteroi, Rio de Janeiro: Niteroi Pronaos
Passo Fundo, Rio Grande do Sul: Passo Fundo Pronaos
Petrópolis, Rio de Janeiro: Petrópolis Pronaos
Porto Alegre, Rio Grande do Sul:* Thales de Miletto Lodge
Recife, Pernambuco: Recife Chapter
Ribeirão Preto, São Paulo: Ribeirão Preto Pronaos
Rio de Janeiro, Rio de Janeiro:* Rio de Janeiro Lodge
Santos, São Paulo:* Santos Lodge
São Caetano do Sul, São Paulo: ABC Pronaos
São Paulo, São Paulo:* São Paulo Lodge
Sorocaba, São Paulo: Sorocaba Pronaos
Taubaté, São Paulo: Taubaté Pronaos
Vitória, Espírito Santo: Vitória Pronaos

CAMEROUN

Douala: Moria-El Pronaos

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

CEYLON

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Valparaiso: Akhetaton Chapter

COLOMBIA

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Medellín, Antioquia: Medellín Pronaos

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Matadi: Henri Kunrath Pronaos

CONGO, THE REPUBLIC OF THE

Brazzaville: Joseph Peladan Chapter

CUBA

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

DAHOMEY

Abomey: Nefertiti Chapter
Cotonou:* Cheops Lodge
Parakou: R.E.S. Pronaos
Porto Novo: Pythagoras Chapter

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Bergen (Norway): Bergen Pronaos
Oslo (Norway): Oslo Pronaos

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Santo Domingo de Guzman:* Santo Domingo Lodge

ECUADOR

Quito: Quito Pronaos

EGYPT

Cairo: Cheops Chapter

EL SALVADOR

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

ENGLAND

Rosicrucian Order, AMORC, Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England
Bournemouth: Bournemouth Pronaos
Brighton: Raymund Andrea Chapter

*Initiations are performed.

(Directory Continued on Next Page)

Leeds: Joseph Priestley Chapter
Liverpool: Pythagoras Chapter
London: Francis Bacon Chapter
Manchester: John Dalton Chapter
Newcastle-upon-Tyne: Newcastle-upon-Tyne Pronaos
Nottingham: Byron Chapter
Portsmouth: Portsmouth Pronaos
Preston: Preston Pronaos
Tiverton: Tiverton Pronaos

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 Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Domaine de la Rose-Croix, at 54, 56 et 60 Rue Gambetta, 94 Villeneuve-Saint-Georges. Other subordinate bodies of the Grand Lodge of AMORC of France will be found under the countries indicated by this symbol:‡
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Avignon (Vaucluse): Plutarque Pronaos
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Besançon (Doubs): Akhenaton Pronaos
Biarritz (Basses-Pyrénées): Thales Chapter
Bordeaux (Gironde): Léonard de Vinci Chapter
Calais (Pas-de-Calais): Martha Lewis Pronaos
Carcassonne (Aude): Lux Occitania Pronaos
Chambéry (Savoie): Mont Blanc Pronaos
Clermont-Ferrand (Puy-de-Dôme):* Gergovia Lodge
Grenoble (Isère): Louis Claude de Saint-Martin Chapter
Lille (Nord): Descartes Chapter
Lyon (Rhône):* Moeris Lodge
Marseille (Bouches-du-Rhône):* La Provence Mystique Lodge
Metz (Moselle): Frees Pronaos
Montélimar (Drôme): Hugues de Payns Pronaos
Montpellier (Hérault): Michel Faraday Pronaos
Mulhouse (Haut-Rhin): Balzac Chapter
Nancy (Meurthe-et-Moselle): Thoutmès III Pronaos
Nîmes (Gard):* Claude Debussy Lodge
Orval: Nicolas Flamel Pronaos
Paris (Seine): Jeanne Guesdon Lodge
Pau (Basses-Pyrénées): Pyrénées-Ocean Chapter
Périgueux (Dordogne): Platon Pronaos
Perpignan (Pyrénées-Orientales): Sol I Mar Pronaos
Poitiers (Vienne): Horus Ra Pronaos
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Saint-Etienne (Loire): Flamme Pronaos
Saint-Nazaire (Loire-Inférieure):* Harmonie Lodge
Strasbourg (Bas-Rhin): Galilée Pronaos
Toulon (Var): Hermes Pronaos
Toulouse (Haute-Garonne):* Raymond VI Lodge
Tours (Indre-et-Loire): Blaise Pascal Pronaos

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Bremen: Jakob Boehme Pronaos
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Düsseldorf: Johannes Kepler Pronaos
Frankfurt am Main: Michael Maier Chapter
Hamburg: Doma Pronaos
Hanover: Leibniz Pronaos
Kassel: Meister Eckehard Pronaos
Köln: Empedokles Pronaos
Munich: Kut-Hu-Mi Chapter
Nürnberg: Johannes Kelpius Pronaos
Saarbrücken: René Descartes Pronaos
Stuttgart: Simon Studion Chapter

GHANA
Accra: Accra Chapter
Kumasi: Kumasi Pronaos
Sunyani, B.A.: Sunyani Pronaos

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Guatemala:* Zama Lodge
Quezaltenango: Mahatma Gandhi Pronaos

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Port-au-Prince:* Martinez de Pasqually Lodge
Saint-Marc: Saint-Marc Pronaos

HAUTE-VOLTA
Bobo-Dioulasso: Bobo-Dioulasso Pronaos

HONDURAS
Puerto Cortes: Rosacruz Pronaos
San Pedro Sula: San Pedro Sula Chapter
Tegucigalpa, D. C.: Francisco Morazán Chapter

INDIA
Bombay: Bombay Pronaos

ISRAEL
Haifa: Haifa Pronaos
Tel Aviv: Sinai Pronaos

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

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Bondoukou: Socrates Pronaos
Bouake: Robert Fludd Pronaos
Dimbokro: Aurora Pronaos
Sassandra: Sassandra Pronaos

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LIBERIA
Monrovia: Monrovia Pronaos

MALAYSIA
Kuala Lumpur: Kuala Lumpur Pronaos

MARTINIQUE
Fort-de-France: Amon-Ra Pronaos

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Matamoros, Tamps.: Aristotle Pronaos
Mexico, D. F.:* Quetzalcoatl Lodge
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Monterrey, N. L.:* Monterrey Lodge
Nueva Rosita, Coah.: Rosita Pronaos
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter
Puebla, Pue.: Tonatiuh Pronaos
Reynosa, Tamps.: Reynosa Pronaos
Tampico, Tamps.: Tampico Chapter
Tijuana, B. C.: Cosmos Lodge
Veracruz, Ver.: Zoroastro Chapter

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Casablanca:* Nova Atlantis Lodge

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St. Nicolas, Aruba: Aruba Chapter

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Auckland, Auckland:* Auckland Lodge
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Enugu: Kroomata Chapter
Ibadan: Alcuin Chapter
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Nsukka: Nsukka Chapter
Onitsha: Onitsha Chapter
Opobo: Opobo Pronaos
Owerri: Owerri Pronaos
Port Harcourt: Thales Chapter
Sapele: Sapele Pronaos
Umuahia: Umuahia Pronaos
Uyo: Uyo Pronaos
Warri: Warri Chapter
Yola: Yola Pronaos

PANAMA
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Panama: Panama Chapter
Puerto Armuelles: Puerto Armuelles Pronaos

PERU
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Chiclayo: Chiclayo Pronaos
Iquitos: Iquitos Pronaos
Lima:* AMORC Lodge of Lima

REUNION, ISLE OF‡
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RHODESIA
Salisbury: Salisbury Chapter

SENEGAL‡
Dakar: Martinez de Pasqually Pronaos

SIERRA LEONE
Freetown: Freetown Pronaos

(Directory Continued on Next Page)

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

SURINAME

Paramaribo: Paramaribo Chapter

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Skelderviken: * Grand Lodge of Sweden, Box 30
 Gothenbourg: Gothenbourg Chapter
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 Stockholm: Achmaton Chapter
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 Bern: Ferdinand Hodler Pronaos§
 Geneva: * H. Spencer Lewis Lodge†
 Grandson (via Lausanne and Neuchatel): * Pax
 Cordis Lodge†
 La Chaux-de-Fonds: Tell el Amarna Pronaos†
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 Ticino: Leonardo da Vinci Pronaos
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Fort-Lamy: Copernic Pronaos

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 Atakpamé: Vintz Adama Pronaos
 Lama-Kara: Verseau Pronaos
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 Palimé: Socrate Pronaos

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 San Fernando: San Fernando Pronaos

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 Tucson: Tucson Chapter

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 Pomona: Pomona Chapter
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 San Luis Obispo: San Luis Obispo Pronaos
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 Santa Rosa: Santa Rosa Pronaos
 Sepulveda: * San Fernando Valley Lodge
 Vallejo: Vallejo Chapter
 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

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

KANSAS

Wichita: Wichita Pronaos

LOUISIANA

New Orleans: New Orleans Pronaos

MARYLAND

Baltimore: * John O'Donnell Lodge

MASSACHUSETTS

Boston (Allston): * Johannes Kelpius Lodge
 Springfield: Springfield Pronaos

MICHIGAN

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

MINNESOTA

Minneapolis: Essene Chapter

MISSOURI

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

NEVADA

Las Vegas: Las Vegas Pronaos

NEW JERSEY

Newark: H. Spencer Lewis Chapter
 Trenton: Trenton Pronaos

NEW MEXICO

Albuquerque: Albuquerque Pronaos

NEW YORK

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

OHIO

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

OKLAHOMA

Oklahoma City: * Amenhotep Lodge
 Tulsa: Tulsa Chapter

OREGON

Eugene: Emerald Pronaos
 Portland: * Enneadic Star Lodge

PENNSYLVANIA

Allentown: Allentown Chapter
 Philadelphia: * Benjamin Franklin Lodge
 Pittsburgh: * First Pennsylvania Lodge

PUERTO RICO

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

RHODE ISLAND

Pawtucket: Roger Williams Chapter

TEXAS

Amarillo: Amarillo Pronaos
 Corpus Christi: Corpus Christi Pronaos
 Dallas: Triangle Chapter
 Houston: Houston Chapter
 Midland: Permian Basin Pronaos
 San Antonio: San Antonio Chapter
 Wichita Falls: Faith Pronaos

UTAH

Salt Lake City: Diana Chapter

WASHINGTON

Kennewick: Tri-Cities Pronaos
 Seattle: * Michael Maier Lodge

WISCONSIN

Milwaukee: Karnak Chapter

WYOMING

Casper: Casper Pronaos

URUGUAY

Montevideo: * Titurel Lodge

VENEZUELA

Barquisimeto: * Barquisimeto Lodge
 Caracas: * Alden Lodge
 LaGuaira: Plotino-Maiquetia Chapter
 Maracaibo: Cenit Chapter
 Maracay, Aragua: Lewis Chapter
 Puerto Cabello: Puerto Cabello Chapter
 Puerto La Cruz, Anzoátegui: Delta Pronaos
 Valencia, Carabobo: Valivdar 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

One of the advantages of our rapidly evolving technology is that, among other things, it has lightened the burden of the kitchen for the housewife.

Twenty-five years ago, a housewife had to spend an average time of thirty-five hours per week on only the preparation of her family's three daily meals. Today, this same task takes her an average time of only about ten and one-half hours per week.

This drastic reduction in the time spent in front of the stove has been principally due to the widespread acceptability of the so-called "convenience" or prepared foods in today's markets. These ready-made dishes are convenient to carry, store, and prepare, but until a few years ago, unfortunately, were not as tasty as homemade meals. This fact prompted serious research into new ways to please picky taste buds, and these investigations began to produce results in the form of flavor accentuators, or potentiators which, when added to food, highlight their residual or faded flavors.

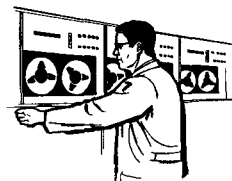
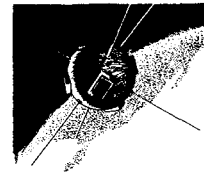
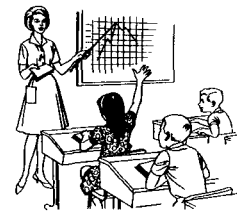
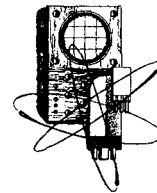
The first of such potentiators to be put in wide use was monosodium glutamate, or MSG. This white crystalline powder has had such popularity that its consumption today is second only to that of salt. Exactly how it works to highlight faded flavors is still somewhat of a mystery. It is believed that a small

amount of this potentiator tends to exaggerate the effect of the other chemicals found in the food, and that this amplifies their flavor. Thus, MSG seems to increase the aroma and attraction of many foods, and even pet foods seem to become more appealing when flavor potentiators are added.

Another one of these relatively recently developed products is a mixture of two related potentiators now marketed under the name *Mertaste*. *Mertaste*'s effects are even more remarkable than those of MSG, for not only does it bring out and amplify meaty and brothy flavors, but when added to soup gives the illusion of greater body or fullness, something which most dried soup mixes still seem to lack.

Another of the newer flavor potentiators, a chemical called *maltol*, has proven a boon to fruit drinks and sodas, allowing a 15 percent reduction in their sugar contents without affecting the flavor. *Maltol* also improves artificial fruit flavorings by making them fruitier, and enhances chocolate and vanilla flavor and aroma in baked goods.

These new compounds, according to chemists, are but a few in a coming long line of flavor potentiators, and we are promised many more of these substances to give new or changed flavors to our food, making it the tastiest ever, to match the heightened tempo of our life in this, our brave new era.—AEB



Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library, which are *fascinating* and *instructive*. For a *complete* list and description, write for *Free Catalogue*. Send order and request to address below.

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By Ralph M. Lewis, F. R. C.

A single span of life is but a *conscious interlude*. Here is a book which tells how to make the most of this interval of life. Here is an invitation to inquire into startling new concepts. Diagrams; illustrations; nearly 400 pages. Price, \$3.75 (£1/7/3 sterling).

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