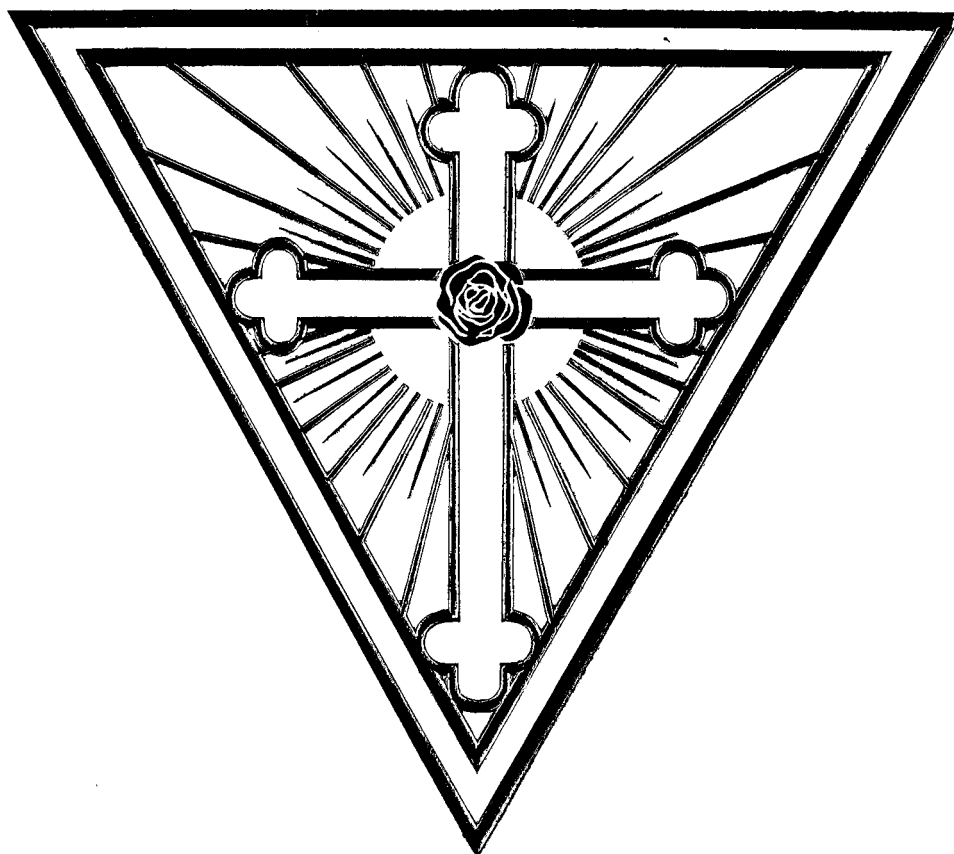


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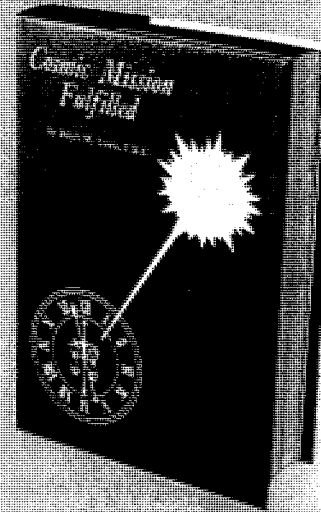
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November, 1977 Vol. LV No. 11

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## NEW SUPREME COLOMBE

The new Supreme Colombe, Dorothy Faulds, was duly installed September 27 in the Supreme Temple of AMORC in Rosicrucian Park, San Jose, in accordance with the traditional ceremony. The Supreme Colombe functions primarily in the Supreme Grand Lodge Rosicrucian rituals.

Colombes are installed after attaining an age between ten and sixteen years and serve until the age of eighteen. Symbolically each Colombe represents *conscience* and *moral purity*. Their ritualistic robes are white, depicting this purity. The young girls selected have been trained for their ritualistic function. The Rosicrucian Order is *not* a religious sect, and therefore the rites are of a mystical, fraternal nature and perpetuate the traditions of the vestals of ancient Greece and Rome.

(Photo by AMORC)

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## A LOOK AT YESTERDAY

**S**HALL AN INDIVIDUAL be judged by his age, his longevity alone, or rather by what he has accomplished within a span of time? Certainly a human is not wholly responsible for his longevity. There are factors beyond his control which account for that. But the achievements of an individual are principally the consequence of his own creative ability and motivation.

The same things may be said of an organization. It is not how long it has existed which is important but what it has done within that period of time. The month of November, 1977, constitutes the *Fiftieth Anniversary* of the *Ancient Mystical Ordo Rosae Crucis* in the city of San Jose, California. Such is by no means the date of the origin of the Order which traditionally and chronologically dates back through the centuries.

In America alone there are two definite cycles of the history of the Rosicrucian Order, AMORC. The first cycle in America began in the latter part of the Seventeenth Century. The Rosicrucians had long been established in Europe when they became greatly impressed by the famous literary work, *The New Atlantis*, written by Sir Francis Bacon while he was Emperor of the Rosicrucian Order in England. *The New Atlantis* is a story about a mythical land where persons desirous of studying nature's laws could congregate as a colony and be free from persecution in pursuit of their search for knowledge.

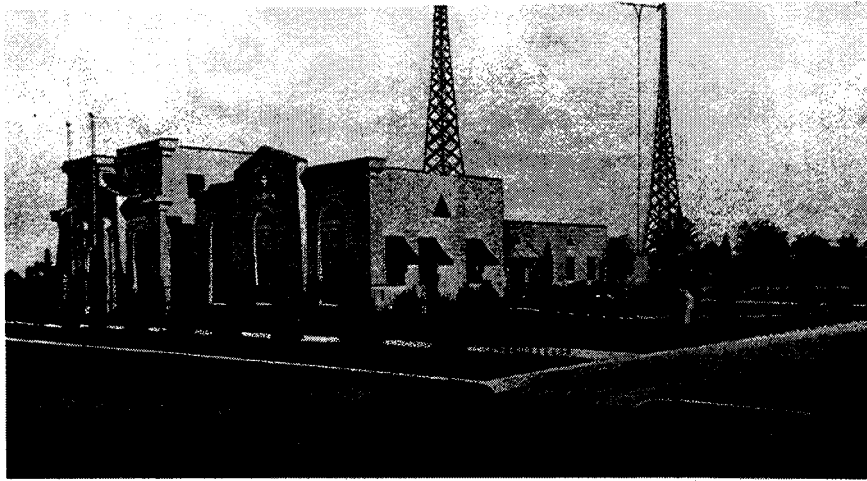
In this early period of the Seventeenth Century, the Rosicrucians in Europe were subject to persecution because of their advanced and unorthodox ideas which

often conflicted with the religious concepts generally prevailing. Therefore, these Rosicrucians aspired to emulate the incidents and characters in the allegorical account as set forth in Bacon's *The New Atlantis*. In the fall of 1693, Rosicrucians of the Philadelphia Lodge—named after one of the original mystery schools of the Near East—chartered a vessel to journey to the New World. This band of determined and open-minded men and women was under the eminent leadership of Grand Master Johannes Kelpius, who was connected with the Jacob Boehme Lodge of Rosicrucians in Europe. Jacob Boehme (1575-1624) was a celebrated German mystic.

After being buffeted by the heavy seas of the Atlantic, the small vessel chartered by these Rosicrucians and named the *Sarah Maria*, landed near the present city of Philadelphia. These Rosicrucians finally constructed buildings in what today is Philadelphia's Fairmont Park. Some years later the colony established itself further west in Pennsylvania, and it became active in assisting in the establishment or formation of what became the United States of America. Subsequently, this early colony of Rosicrucians became dormant, that is, as an established body of the Rosicrucian Order. By that time, however, the colony had well established its principles in the New World. History has recorded many great cultural achievements to their credit.

In the year 1904 there began a new cycle of the Ancient Mystical Ordo Rosae Crucis in America. Dr. H. Spencer Lewis, having learned through personal

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An early view of Rosicrucian Park.

studies of the history of the Order, subsequently inquired into its existence in Europe, and sought to contact the Hierophants of the Order there. After some time, direct communication was established with these dignitaries of the Rosicrucian Order in the Old World. As many before him he was subjected to considerable preparation and test before being duly initiated into the Rose-Croix in France in the city of Toulouse in the year 1909. (See back cover photograph for place of Initiation.)

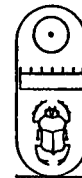
It was not until 1913 that manifestoes and decrees were given to Dr. Lewis empowering him to begin a new and *second* cycle of the Ancient Mystical Ordo Rosae Crucis in America. The first meeting, resulting in the initial convocation of chartered members of the new cycle of the A.M.O.R.C., was convened on May 13, 1915, in New York City. The work of the Order, after much labor by Dr. H. Spencer Lewis and the early nucleus of members, resulted in the establishment of Rosicrucian Lodges in the eastern part of the United States. The Supreme Grand Lodge and the administration of the Order were established in New York City. In other words, at that time the See of the Order was in New York City.

The Emperor of the Order, Dr. H. Spencer Lewis, eventually realized that

the activity of AMORC, spreading throughout the eastern part of the United States due to the initiative of the Supreme Grand Lodge, should not be confined to just a single region of the nation or, in fact, to America alone. Tradition relates that some Rosicrucians had accompanied the early Spanish explorers and settlers to the Pacific Coast, particularly to California. Scattered Rosicrucians of this new cycle who lived in California urged the Emperor to establish the Supreme Grand Lodge administration in California. New York, as other states under the then prevailing Constitution of AMORC, was to continue its Grand Lodge status chartered by the Supreme Grand Lodge and to work directly under it.

#### *To the West Coast*

Therefore, in the autumn of 1918, the Supreme Grand Lodge established itself in San Francisco. It also organized the Grand Lodge of California and subordinate bodies throughout California and the western area of the United States. The Order began to flourish under the dynamic direction of Dr. Lewis, and this was soon reflected in the public interest shown in the teachings and the ideals of Rosicrucianism. But the years of 1918 to 1925 were years of great labor and much sacrifice. The number of members at that time was relatively small. The



work that had to be done of the dissemination of the teachings and the extension of the Order, which was an obligation the Emperor had accepted from the Hierophants of the Order in Europe, lay heavy upon him. He was required to use his own limited personal funds to accomplish what the resources of the Order did not provide.

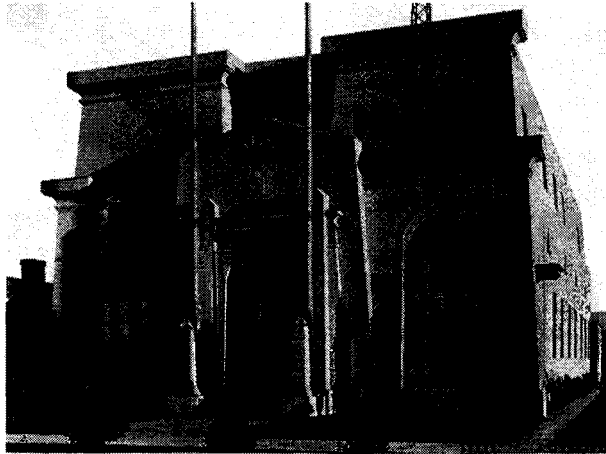
In 1925, Rosicrucians in Tampa, Florida, where an AMORC Grand Lodge had already been established, implored the Emperor to have the Supreme Grand Lodge transferred for a period to that

large broadcasting station. The station broadcast both on long and shortwave simultaneously—thus covering a large listening area. It was the second radio station in the United States to broadcast long and shortwave simultaneously. Public lectures conducted by Dr. Lewis in the Tampa auditorium of the Order, and over the Order's own radio station, resulted in a considerable increase in the membership, not only in Florida but in other southern states as well. However, the time finally arrived for the Supreme Grand Lodge of AMORC to return to California, as promised by the Emperor—having fulfilled his announced purpose in Florida.

Dr. Lewis realized that AMORC had grown to such an extent that the Supreme Grand Lodge would soon need to acquire permanent quarters for its increasing activity. It was decided that the return to San Francisco would not be advisable in a utilitarian sense. First, the Grand Lodge of AMORC for California was located in San Francisco with a very fine and active membership. Therefore, they were fully capable of any local promotion of the Order. Furthermore, Dr. Lewis was looking far ahead into the future. The expansion of AMORC's facilities as envisioned by Dr. Lewis would require rather extensive properties. However, such properties and facilities could not be far removed from the various supply houses to which the Order would need access. Thus the city of *San Jose* was decided upon for the new location. At that time there was reasonably priced property available in San Jose. Also San Jose, located in the beautiful Santa Clara Valley (known as the "Valley of the Heart's Delight"), was on the main-trunk rail lines and less than one hour's drive from San Francisco—a city from which supplies not accessible in San Jose could be obtained.

The first property acquired on the perimeter of the city of San Jose was but one large lot upon which was erected an attractive *Administration Building*. Dr. Lewis designed the building. There were two large radio towers with a broadcasting studio and several offices for the officers and staff.

The first Administration Building was completed in early 1928. The officers of the Supreme Grand Lodge, along with



**Rosicrucian Park's first Administration Building**—began in 1927—no longer exists; it was replaced seven years ago with a very large, modern building of Egyptian design. The lower portion of the original building shown in this photograph consisted of various offices for the staff and officers. The following year, in a room above the offices, was erected the first Rosicrucian Supreme Temple in San Jose.

city. These members felt the need of Dr. Lewis' great personality—his creative ability—to give the necessary stimulus to the Rosicrucian Order in the southern part of the United States. However, before leaving, Dr. Lewis stated in an address to members of the California Grand Lodge, that the Supreme Grand Lodge would return within two years' time to California.

While in Tampa, Florida, the Supreme Grand Lodge erected and operated a

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several department supervisors and secretaries, arrived in San Jose in *November, 1927*—fifty years ago! Several of the supervisors were young women who had served the Order in Tampa and who chose to remain with the administration of AMORC when it transferred its headquarters to San Jose. These women continued working in various capacities for AMORC—some until retirement.

The first Rosicrucian convention to be held on the Pacific Coast convened in San Jose in August, 1929. Of course, there had been previous Rosicrucian conventions in America. In 1916 the first convention was held in Pittsburgh, Pennsylvania. There the first Constitution of AMORC for the second cycle of Rosicrucian activity in America was drawn up and unanimously accepted by the delegates in attendance.

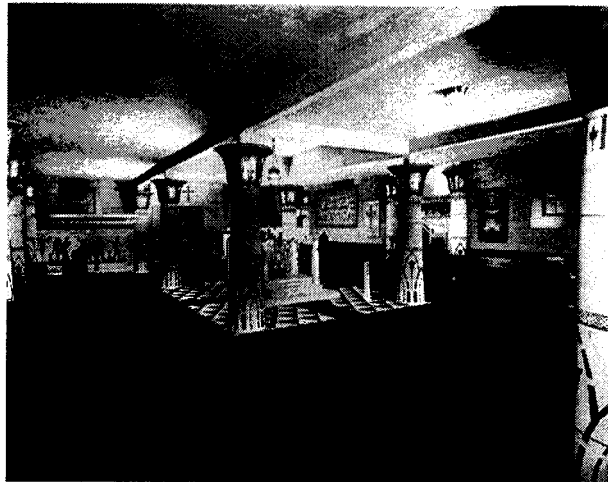
### *The Supreme Temple*

At first there was *no temple* located at the new Supreme Grand Lodge headquarters in San Jose. Since the inception of the second cycle of activity for AMORC in America, the Supreme Temple had always been located at the headquarters of the Supreme Grand Lodge. Shortly after arrival and when the necessary care had been given to the accumulated correspondence from the members, Dr. Lewis made plans for such a Temple. In 1928 the *Supreme Temple* was erected on the second story of the existing Administration Building. Dr. Lewis' design had allowed for this so that the addition did not detract from the aesthetics of the original structure.

Dedicated on December 2, 1928, the Temple, which duplicated the principal features of temples in Egypt, conformed to the traditional ritualistic requirements. Dr. Lewis did the principal artwork in the East. In beautifying the symbolic East he created a diorama giving the viewer the impression of looking out from a temple in Egypt upon a vista of the Nile with the pyramids in the distance. The special lighting heightened dramatic effects, and music filled the Temple at various levels of sound depending upon what was to take place within.

The limited area of property upon which the first AMORC building was erected was nevertheless attractively

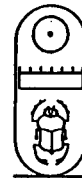
landscaped. Both in literature and personal conversation Dr. Lewis referred to this building and property as "Rosicrucian Park." On one occasion a visiting member from the eastern part of the United States said to Dr. Lewis: "Why do you call this small area Rosicrucian Park?" Dr. Lewis replied: Because that is the way that I see it will be in the future." Time, over the last fifty years, has proven him to be prophetic. Slowly other residences located on the block were purchased, the houses sold, and removed or demolished. In their place



**The first Supreme Temple** erected in Rosicrucian Park in late 1928 was built above the old Administration Building. Following the 1948 construction of the present Supreme Temple, the old Temple and meeting room—along with the only replica of the old Memphis Temple now preserved in the Vatican Museum—became the popular Rosicrucian Art Galleries, and one of AMORC's cultural contributions offered free of charge to the public.

arose stately buildings very much needed for the extensive activities of AMORC. Today Rosicrucian Park consists of a large square city block.

*For a continuation of this article and more photographs, please see page 37.*





**The first AMORC Convention** held in Rosicrucian Park in San Jose took place in August, 1929. Attendance was far removed from the over 8000 Rosicrucians who attended the 1977 Rosicrucian World Convention in Paris, France.

### ***The Purpose of the Rosicrucian Order***

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

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1977***

# ***Mechanism***

# ***Versus Thought***

## ***Relating Science and Philosophy***

---

by Cecil A. Poole, F.R.C.  
Vice-President,  
Supreme Grand Lodge of AMORC

AGE-OLD ENDEAVORS to relate science and philosophy attract the attention of many thinking persons. These attempts are reflected in numerous comments and inquiries from those who seriously wish to consider how they may relate an idealistic philosophy to the complex scientific and mechanistic theories current in modern thought. To generalize answers to these questions is somewhat difficult; in fact, it may be pertinent to ask whether or not the relationship of mind and body ever will be explained in a form so rational that it would satisfy everyone.

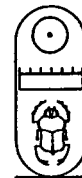
Early in the history of Western philosophy, that period of philosophy which had its beginning in ancient Greece, two schools of thought soon became evident. These two systems, idealism and materialism, have continued side by side throughout man's history. The belief that the universe has a purpose and a set of values higher than any objective worth, and, on the other hand, the belief that the physical world was the ultimate reality and man's life was accidental and transitory were expressed in these two schools of ideas.

The problem concerned with mechanical and philosophic relativity is therefore not new. The intense rapidity with which

mechanical achievements have come forward in the past century and a half emphasizes the problems, and thinkers continue to ask, as they have for more than a century, whether or not man's physical achievements may be advancing beyond his mental and spiritual concepts. This point of view has been applied, particularly in the last few years, to the weapons of war. By harnessing and preparing tremendous forces which have almost inconceivable possibilities of destruction, has man created a monster? Has man the mental and spiritual insight to direct himself and society in a way that will make it possible for these material instruments to be controlled?

The answer to these questions lies in the future. We know, for example, that another war on a worldwide scale would be more destructive than any that has been carried on before. Many people doubt the ability of man to avoid such a conflict indefinitely; others hope—and it is usually more hope than conviction—that man will arrive at such a basis of negotiation and compromise as will allow human beings to live together in the world without physical clashing.

Those individuals who subscribe to an idealistic philosophy of life, who believe that ultimate values are more than the parts of the material world which they can perceive, have a pressing obligation. It is their duty to try (in their own immediate environment and in their everyday living) to direct their thinking, and the thinking of those about them, to those higher values of life that will



qualify man's basic emotions and desires so that his total mental concept will rise above petty conflicts with his fellow man.

As long as greed, selfishness, envy, and hate are dominant motives in men's dealings with one another, the acts and events which result from such underlying emotions will eventually prove to be disastrous to those who originally held such thoughts. If built upon a foundation which eliminates the true desire to extend the brotherhood of man, the very aims of peace and tolerance which man claims to be wishing to achieve will result in failure, even in cases wherein the inevitable outcome of plans and activities may seem to have the highest motives. With a clearer perspective at some future period, the aims and purposes of modern man can possibly be better judged.

#### *The Future*

Related to these more or less general ideals is a problem seldom thought of by the average individual. What will be the effect of mechanization upon future creative thinking? It might be to the advantage of mankind, individually and collectively, if some higher or stronger power than man himself would force him into a position where his material achievements would be held in check while he caught up with himself mentally and spiritually. Some might even agree with the idea that if all mechanical achievements would stop for a period of ten, twenty-five, or fifty years—and if man would then devote himself to the development of a philosophy of life that would fit into his environment and to which he would contribute by his own creative abilities—that man might be able to learn to truly understand the potentialities of the physical achievements that are now accomplished facts.

Such an idea is, of course, out of reason. Neither life nor creation can advance in such artificial steps. Part of the purpose of life must be for humanity to cope with immediate situations as they come into existence. In the proper coordinating of the two phases of man's existence, the physical and the psychic, failure as well as success contributes to the all-over development of his true personality.

Our place in the modern world may be purposefully more complex than it

was when we were incarnated in preceding periods of history. Those who live today have probably passed through numerous incarnations and now exist in such complexities as are evidenced in all phases of our life and environment. The complexities, possibilities, and unsolvable conditions are a part of the experience that we could not gain were we in an environment which already had once been in the realm of our experience. In other words, it is logical to believe (if we accept as a premise the doctrines of reincarnation and karma) that the complex social structures and the problems relating to science and philosophy which now confront man are an indication that modern man exists in this complexity in order to challenge it. Some problems are possibly beyond the ability of man to solve in the span of one physical existence but are nevertheless to be challenged by him at this particular point of advancement and development.

If man is to meet the challenge of such complications as exist in the modern world, he must realize that the creative abilities and potentialities, which made it possible for him to bring into existence the mechanical achievements of today, must continue to be sharpened and enlarged upon. He must not accept the mechanical findings of other men as an excuse to stop doing his own thinking.

As we become more and more accustomed to the mechanical advancements of today's world, as we cease to give consideration to their effect upon mankind and human thought in general, and accept these things in the form of luxuries and then as necessities, we are turning over our own opportunities of creative thought to those who strive merely to provide labor-saving devices or instruments to help us do things. Every mechanical advantage, if accepted at face value, causes the man who uses such a contrivance to give up or sacrifice a degree of his own freedom. This can be illustrated in various ways. For example, we expect illumination for a room, a desk, or a workbench by merely pressing a button or moving a switch.

There was a time when the providing of light for work or recreation was quite a problem in itself; now it is no problem. We have a tendency to accept the existence of the mechanical achievements

which make the electric light possible. Yet artificial illumination at its best is far from perfect. Possibly it may be man's challenge to continue to improve artificial illumination, but he must also be willing to devote himself to other problems by using the time, effort, and energy previously devoted only to the process of securing some form of illumination.

Let us say, for example, that a man working at a desk about 500 years ago was required to spend a fifth of his time and energy providing illumination so that his work could get done. He may have had to secure oil, wicks, and ignitable material in order to provide the light. All this time, energy, and work had to be taken from the project or enterprise to which he devoted himself when the light was available. In other words, if he had ten hours to give to a worthwhile project, two of those ten hours would have to be given to secure proper illumination and only eight to the work itself. Now that man, in most civilized parts of the world, is free to devote the entire ten hours to worthy projects, plans, or activities, there is a tendency to cut down on the number of hours and, in spite of good illumination, immediately available, to give no more time to the true purpose of his work than he did when time was necessary to prepare for the work.

Some mechanical things which we use in our everyday life have a tendency to tie us to them; there is great danger in becoming a slave to a mechanical thing. This process arrests creative thought and the development of judgment and foresight, and is a damper upon ambition. Furthermore, oddly enough, many mechanical gadgets restrict us. Possibly no one who has driven a modern automobile with an automatic choke has not had the experience, in starting his car on a cold morning, of wishing that a hand-lever were still on the instrument board of the car, with which he could choke the motor manually.\* Instead, the modern automobile is so automatic that man has to wait for the mechanical chain of events to take place rather than interfere with them. He cannot even manually

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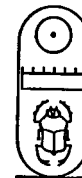
\*This article originally appeared in the April, 1950, issue of the *Rosicrucian Digest*.



shift gears on a modern car; he must also surrender that process to a complex series of mechanical actions which take place within the automatic transmission.

It is not the purpose of any of these comments to imply that modern automobiles should not have automatic transmissions or other automatic devices. Neither is it implied that housewives should do unnecessary toil by being denied automatic washing machines or any other mechanical devices which lighten their work. The important conclusion to be made from these considerations is that man should pause to think and realize that the time and energy saved by these mechanical aids should be utilized. The freedom from routine activities made possible by mechanical devices should give man more time than in any former period of history, in which to contemplate his place in life and the use of his creative thought; in other words, man should not permit these luxuries, which have the tendency to rapidly become necessities, to dominate him.

Modern man must realize that these innovations so readily accessible may not only contribute to his physical welfare and add conveniences to daily life, but that they may also provide him with the time and incentive to devise a philosophy by which he can adjust his thinking in



such manner as to realize that more fundamental values than material achievements exist in his environment.

The inner or spiritual values which are the basis for the creation of peace, good will, tolerance, justice, and all the highest virtues will never be achieved by merely wishing for them. Man's obligation to work toward the achievement of those virtues by being freed from routine toil and effort has become far greater than ever before. If man uses mechanical inventions not only to free himself from

routine toil, but also to free himself from the responsibility of thought, then he has misinterpreted the entire purpose of life. He has laid the foundation for chaos and eventual destruction of himself and of the inventions which he has created. Creative and constructive thought will lead toward the completion of each great invention. These same powers of mind are the ones that will also enable man to live harmoniously with himself and with his fellow man, in a world of his inventions. △

### ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.

## Medifocus

*Medifocus* is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

**December:** Jimmy Carter, President, U.S.A., is the personality for the month of December.

The code word is EXPED.

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



ELIZABETH II

### February

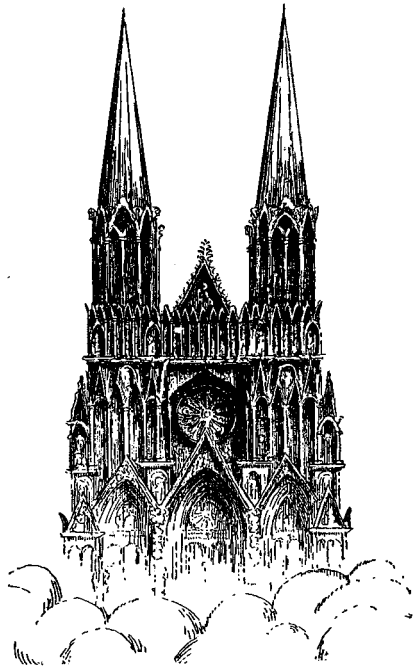
The personality for the month of February will be Elizabeth II, Queen of Great Britain and Northern Ireland.

The code word will be SCALE.



JIMMY CARTER

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## The Celestial Sanctum

### THE ART OF THINKING

by Robert E. Daniels, F. R. C.

THERE ARE many in the world today who desire some form of self-improvement. These people have become conscious of a dissatisfaction with their attainments and have realized that it is within their power to change circumstances through their own individual efforts. The feeling of discontentment for many of these people has arisen because of an awareness of their own inherent weaknesses and in particular, their inability to think constructively. Feelings of depression, bad moods, and negative thoughts so often prevent them from enjoying a fuller and happier life.

How often we have all felt like this, when everything we attempt to do meets with obstacles that seem to mount higher and higher until we are thoroughly

depressed and full of despair. We know we are limited, because of our inability to raise ourselves above and beyond this form of thinking, which has so often prevented us from attaining the desired success in our endeavors.

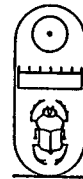
We are all prone to this kind of thinking at times, but for many people it has become a great curse, since for them negative thinking has become a deep-seated habit. They go through life unconsciously attracting the negative things and constantly adopting a critical attitude to their everyday experiences. They are both skeptical and biased, so consequently their lives are neither happy nor successful.

It is a failing of human nature that we resent a few little things which happen to irritate us. Being more conscious of our dislikes than of those things which please us, we are apt to dwell upon and magnify them out of all proportion, and thus feel that we are victims of forces beyond our control, when we are really victims of our own negative thoughts.

Negative thinking creates self-pity and the feeling of being persecuted by others. When this attitude of mind prevails, nothing but trouble and worry are experienced. This type of thinking on the part of an individual not only destroys the health and happiness of the one concerned, but also greatly affects those with whom he lives and associates. Often, life can be made quite unbearable for those who have to live or work with the person who is suffering from mental inharmony.

However, there are other types of thinking which can be classified as negative but which are not actively destructive or as depressing. Nevertheless, they are harmful in a sense and certainly as prevalent. I refer to our wasted or lazy thoughts. Socrates once said, "He is not only idle who does nothing, but he is idle who might be better employed."

Laziness is often the result of monotony, the constant repetition of doing the same thing time after time. Mental laziness can also be the result of thinking the same kind of thoughts every day. An active and alert mind needs new thoughts and new ideas to keep it alive and stimulated. Thinking must always be progressive for only then can we broaden our whole mental outlook and envisage new horizons of achievement. But it is prob-



ably quite true to say that most people actually waste a great deal of their time in thinking thoughts which are of no value or importance: thoughts which are concerned only with trivialities and which are usually forgotten a few moments later.

Killing time is another form of wasted thought. Seeking relaxation in the many forms of entertainment is, as we know, necessary to the balance of life. But the perpetual search for distraction is only the result of boredom and the inability to think creatively.

Creative thinking is the ability to bring forth new ideas which will have a practical application for solving our everyday problems and the creation of those thoughts which will bring greater meaning and incentive to the whole purpose of life. It is thinking on a higher level free from the trivialities of selfish interest.

The ability to think is the birthright of every individual. The ability to think positively, creatively, and in harmony with the Cosmic, is the prerogative of the few, who through self-discipline, education, and the understanding of universal laws and principles have learned to direct their thoughts into channels whereby they can solve their problems and create for themselves and others the thing they desire.

Many of our members have taken up the study of the Rosicrucian teachings because they had thus far failed to master their thoughts, and sought a course of training which would help them to understand the principles involved and apply them for self-improvement. For no one can find satisfaction in life whose mind is plagued with negative thinking, negative moods, and apathy.

Good thoughts and right attitudes are the bricks, so to speak, of the ideal

character we are building for ourselves. And so by conditioning our consciousness with positive thoughts we are lifting ourselves mentally, morally, and spiritually to higher levels of inner satisfaction as we draw nearer to the ideals we have envisaged.

Cosmic Consciousness, the goal of every mystic, is a condition of attunement when our psychic consciousness is so in harmony with the universal consciousness that we actually are aware that we are a part of it. It causes the mind to be inspired with beautiful thoughts. It brings happiness and joy to our lives that transcends the ordinary pleasures of life. It leads to a contented mind and brings success in all we undertake. It makes us love our fellow beings and see the good in all things. These are but some of the blessings of Cosmic Consciousness which we can gradually develop step by step, day by day, through the practice, study, and daily application of a mystical philosophy.



### ***The Celestial Sanctum***

*is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191 stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.*

**Back Cover** Our back cover illustration is from the famed dungeon or the tower in Toulouse, France, in which Dr. H. Spencer Lewis was initiated into the Order of Rose-Croix.

The dungeon is of historic origin and is still occupied today. The back cover is from a painting by a famous Rosicrucian artist in Toulouse and was presented to the incumbent Imperator upon his visit to a French Lodge of AMORC in that city.



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# A Walk Through Rosicrucian Park

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by Ted and Shirley Fisher, F. R. C.

WHAT IS IT about San Jose's Rosicrucian Park that attracts thousands of visitors from all over the world? Is it the strange but beautiful Egyptian and Moorish architecture? The meaningful statues? The fountains and flowers so carefully tended? The healing benefits found in silent meditation? Or does a mystical combination of all of these permeate the Park with a spiritual essence that is seldom forgotten?

Those who have been here know. But even they might like to refresh their memories with a description or explanation of various Rosicrucian artifacts seen on the grounds. In any case, let us walk together down the winding paths between lawns and buildings, and recapture the perfect summers that still linger here like the fragrance of roses.

Rosicrucian Park, once mostly farmland, was conceived in 1928 by our first Emperor, Dr. H. Spencer Lewis. The Park now covers an entire city block. If you draw a little map and walk around clockwise, you will find the Francis Bacon Auditorium and Administration Building on Naglee Avenue, the Shipping Department and Administrative Annex II on Chapman Street, the Supreme Temple and Research Library on Randol Avenue, and the Rosicrucian Egyptian Museum and the Planetarium on Park Avenue.

Because of its convenience to buses and the shopping center across the street, let us enter Rosicrucian Park on the corner of Park and Naglee. Here, a flagstone walk between two fan palms leads us to the Pylon Gateway—a small beige reproduction of the temple gate at Medinet Habu in Egypt. On one side of the scalloped walls a painted scene depicts a pharaoh reaching toward the Sun's bright rays to receive its benedictions. On the other, a baboon perched atop a pair of scales weighs a red jar, containing the heart of a deceased person, against the green feather of truth. According to Egyptian mythology—whose gods have nothing to do with Rosicrucian philosophy—if the heart weighs heavy in the afterworld, the person will be devoured by the god of darkness. But if



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**The Pylon Gateway**

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the heart balances perfectly with the feather, indicating that the person is good, then *Ibis*, the white bird of knowledge, will lead the deceased person to eternal life.

Passing through these portals, we follow a narrow red walk leading to a gold-capped, 12.2 m obelisk set between two large gray sphinxes. Each sphinx, or *Harmakhis*, a form of the sun-god *Horus*, embodies the principle of power and protective wisdom.

The obelisk, three-quarters the size of its counterpart which stood before the Temple of the Sun at Heliopolis, is finished smoothly in rose-red granite and covered with hieroglyphs identical to the original. The hieroglyphs say in part: *The Horus, the one born of life. King of the South and the North. Kepher-Ka-Ra.* The original obelisk was erected in 2300 B.C. by Usertsen on the first day of a festival called Set—thought to have been celebrated in connection with a lion's tail worn by the king to give him "life forever." The original obelisk was called "Cleopatra's Needle"—perhaps because the peasants associated this with the big

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**Mother and Child Statue**

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[ 16 ]

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**Sphinx and Obelisk**

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needles they used to sew up bales of papyrus. Sewing, they thought, was a task more appropriate for a queen rather than a pharaoh.

As with all the Egyptian artifacts here, the purpose of this obelisk in Rosicrucian Park is to make the achievements of the ancient Egyptians easier to study in pleasant surroundings.

Beyond a large fragrant magnolia tree on our right, a planter holds violas and the white remains of an old sundial. To our left is the Francis Bacon Auditorium, where plays, classical music, and lectures are presented periodically. Beyond the sundial, a flight of stairs with wrought iron railings leads to the back balcony of the Moorish-styled Rosicrucian Planetarium building. In front of this balcony two tall sycamore trees shade a drinking fountain set in a shrine of star-flecked tiles. Here, centered between comfortable wood-and-stone benches in a wide cement patio, a small hedge in the form of interlacing triangles represents the infinite and finite planes.

Nearby we can see the wispy branches of a pomegranate tree veiling a mother and child statue entitled *Coming and Going*. Sculptured by the famous Swiss artist Frater Irwin Winterholder, the



statue depicts life and death, or the continuous ebb and flow of the creative cosmic tide. The baby, perhaps fearful of being left alone for the first time, seems on the verge of tears. But the reclining mother's expression is serene as she bares her breast to the elements.

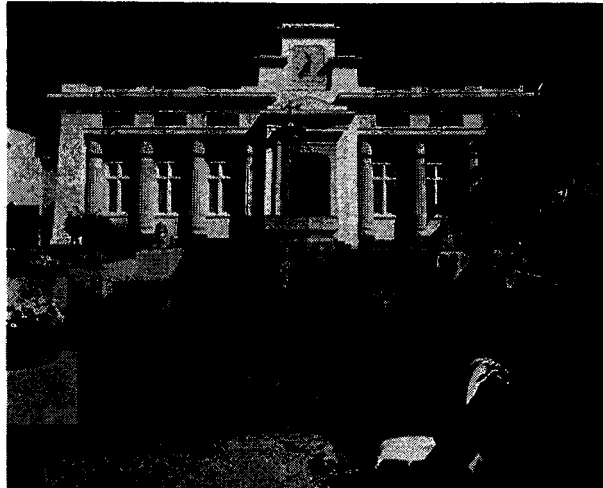
Across the lawns, past the ivy-covered back wall of the Auditorium, we enter a walkway bordered with red roses and blue petunias. To our right is a beautiful sunken brick patio. In its center a three-tiered fountain and fish pond, covered with Rosicrucian symbols and Egyptian bas-reliefs, commemorates the accomplishments of Past Grand Master Charles Dana Dean, whose scientific research was invaluable to the Rosicrucian Order. The fountain's central pillar supports a gold, virgin-like statue whose outstretched arms suggest eternal life. Known as "The Fountain of Living Waters," its inviting melodious trickle can be heard throughout the Park.

Beyond this pool, at the top of twelve brick stairs guarded by reclining stone sphinxes, is the Rose-Croix University Building. On this building's facade huge columns flank massive wrought iron gates adorned with the Order's insignia. Week-days inside this building, researchers and instructors experiment with vibrations of light, color, and sound, as well as phenomena of extrasensory perception and fields of energy.

Hidden in the heart of the stone sphinx on the right, unknown to the general public, a rare scroll contains fifteen mystical principles voted most important by Rosicrucians throughout the country. When Dr. Lewis dedicated the University Building and Fountain in 1934, he deposited this hermetically-sealed document inside the sphinx, preserving the document for posterity, just as wisdom was preserved in the famous Egyptian Sphinx long ago.

Next to the Patio Fountain, and above a small garden of cactus bordered with red cannas, a wall supports a mosaic mural designed by our present Imperator, Ralph M. Lewis. The mural depicts a pharaoh in his chariot, racing beneath the outflowing rays of the Sun which terminate in hands extended downward as though to bless all who come within reach.

Retracing our steps toward the Auditorium, the roses and petunias lead us to a shaded area beneath three giant redwood trees. Here, damp redwood chips strewn on the ground beside the walk cool tiny flowers and ferns tucked among the lava rocks. To our right, a sign near green and gold wrought iron gates tells us this is the entrance to the Akhnaton Shrine, designed after a temple whose ruins still stand in Luxor. This temple was used by Akhnaton, the first man in recorded history to believe in one God.

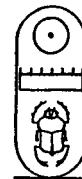


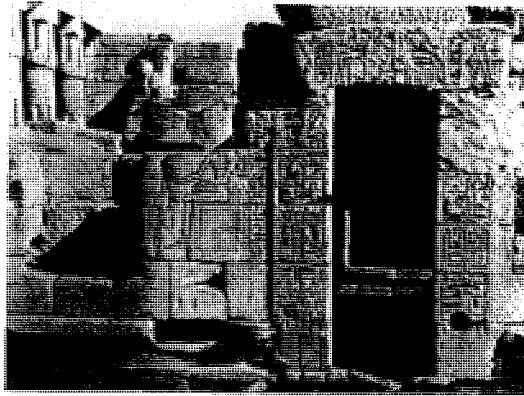

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**Patio Fountain and  
Rose-Croix University Bldg.**

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We enter the gates silently, pass between tall rows of papyrus and blue lilies of the Nile, and there pause to examine the hieroglyphs on the portals of the roofless temple. Inside, centered between dainty aqua-blue benches, a small red-granite pyramid is engraved with the words, "Harvey Spencer Lewis, 1883-1939, Imperator of AMORC, 1915-1939." The other sides of this pyramid, enriched with symbols pertaining to Dr. Lewis' degrees, are also engraved with





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#### **Mystic Chamber of Preparation**

Entrance to the chamber of preparation for initiation in the magnificent colonnaded temple, Luxor, Egypt. Erected by Amenhotep III about 1350 B.C., the temple was elaborated upon and used by the illustrious Amenhotep IV (Akhnaton), particularly known to all Rosicrucians. This photograph was taken by a Rosicrucian tour party, crossing the same threshold for initiation on February 14, 1929. Rosicrucian Park's Akhnaton Shrine (below) is designed after this temple.

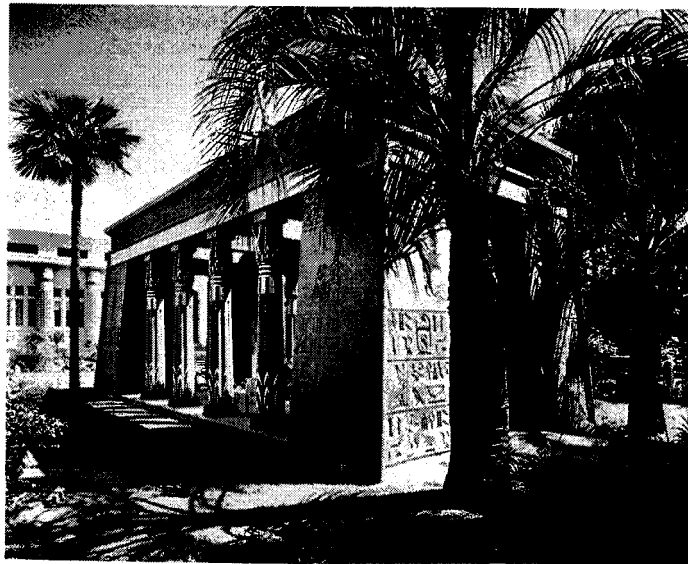
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*Lux, Vita, Amor*—the Latin equivalent of *Light, Life, and Love*.

Six small blocks of granite near the far end of the Temple-Shrine commemorate members whose devotion to AMORC contributed substantially to the Order's growth. Within this quiet area, sunlight slants between pillars supporting the open portico, but we are protected by thick papyrus from the view of those outside the Shrine. The flutter of a bird winging through only accentuates the peace and tranquillity focalized here from all over the world. Responding to this restful condition, we close our eyes. Then after a few moments of meditation and communion, we leave the Shrine; turning to our right, we enter a small courtyard shaded with one large mulberry tree.

During Rose-Croix University summer sessions and Rosicrucian Conventions, our members gather in this courtyard and in the adjacent beamed breezeway to register for classes, meet with each other, and take refreshment. At this time, delighted cries of recognition among old friends and new are familiar sounds that will long be remembered.

As we walk through the breezeway between the Administration Building and Administrative Annex I, we admire pink fuschias hanging from the rafters in wooden buckets. Straight ahead, green



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lawns shaded with English walnut trees separate the buildings from Chapman Street. To the right, in the center of a lily pond, a graceful stone nymph balances an overflowing basin of water. Behind benches near the pond, English yew trees shelter small birds who sing and chirp throughout the Park.

### Caesar Statue

Far to our left, near the corner of Naglee and Chapman, a large bronze statue of Augustus Caesar points its finger cater-corner across the intersection, toward a two-story Tudor-style house—formerly the home of Dr. Lewis. Caesar's breastplate is embellished with angels and battle scenes. A long robe drapes over one arm, and a winged cherub sits at his feet. His limbs are graceful and strong, his kind face tempered with the self-discipline that made him a king.

This good and favored Roman Emperor of 63 B.C. improved society by promoting marriage, enacted laws which suppressed luxury, and showed himself to be industrious, wise, and just. When he became fatally ill at seventy-nine, after reigning forty-four years, his Empire was overcome with grief. It is said that as he felt the approach of death in those final moments, he asked for a mirror, glanced at his reflection, and asked seriously, "Have I played my part well?"

During one of their first visits to Europe, Frater Ralph and Soror Gladys Lewis discovered this remarkable statue at the Nellie Foundry in Rome. Told it was one of the few cast directly from the original in the Vatican, Frater Lewis felt the statue would be the perfect souvenir for his father, who had studied Caesar's activities in Egypt with much pleasure.

From the corner of Naglee and Chapman we have an excellent view of the Administration Building. More palms and lilies of the Nile line the causeway from the street to the giant doors of this impressive Egyptian-style building. On either side of the doors two large green falcons represent the sun-god, Horus. Centered overhead, a winged disk of this same god lends a blue accent to the Egyptian architecture.

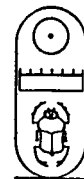
Walking down Chapman Street past the breezeway, we cross a driveway which

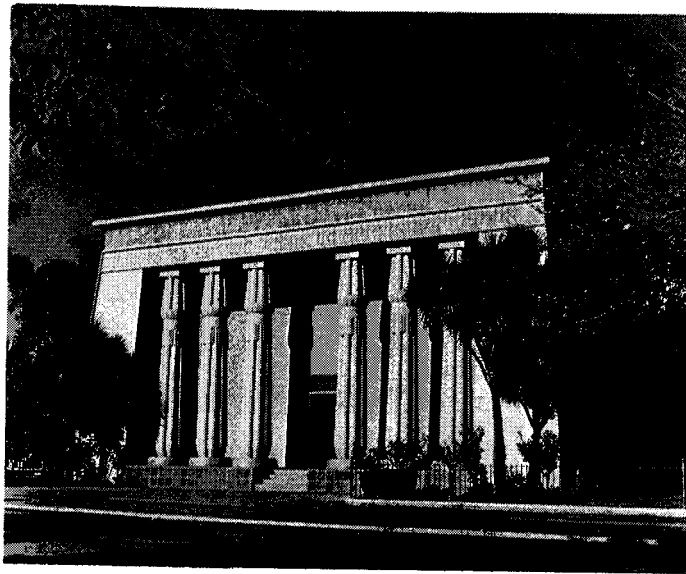
enters the parking area of AMORC's Shipping Department. Next to Shipping, an impressive looking-walkway lined with benches and palms leads to a new reflection pool between two more falcons. Behind this pool on a stone wall, a bas-relief shows a double-mirrored image of King Senusret III at the feast of Hebsed. Clad in jubilee robes, and wearing the crowns of upper and lower Egypt, he sits on his throne in an open chapel. Above him, beneath a star-spangled sky, the sun-disk spreads its wings to symbolize the king's throne name, *Chakaure*, meaning *rising of the essential forces of the sun god*.<sup>1</sup> (See illustration on page 20.)



Caesar Statue and  
AMORC Administration Bldg.

Retracing our steps to Chapman, we find that the next building, Administration Annex II, is enhanced by tall palms, roses, and pink oleander. Turning the corner past a green lawn posted with two more statues of Horus, we are confronted by the graceful bud-columns of the Supreme Temple. In summer there are no convocations, but we pause to admire the two Egyptians facing each






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### The Supreme Temple

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other on the large, antiqued-copper doors. The building is a modified replica of the Hathor Temple in Dendera where mystical dramas were often performed. Within, amidst paintings and pillars illuminated by the soft glow of Sanctum candles, our members are treated to lectures, sacred banquets, and rituals.

Next door to the Supreme Temple, a long flagstone walk to the Rosicrucian Research Library is divided with papyrus and bordered on the left with the largest display of rose bushes in the Park. Over the entrance to the Library (illuminated at night by the light of two torches) the bas-relief of a kneeling scribe suggests the literary treasures to be found inside.

Continuing past the Library and a secluded area where a mysterious-looking gate only leads to garden equipment, we

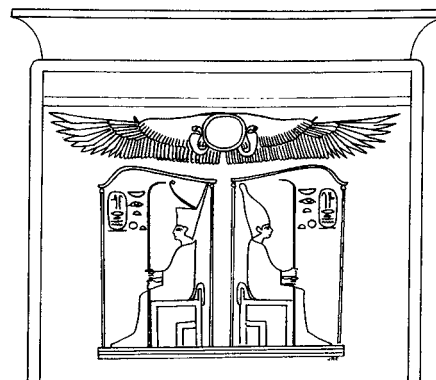
skirt a ring of red geraniums, and find ourselves back near the Planetarium where two paths cross. A sign points left, toward the entrance to the Rosicrucian Egyptian Museum, but halfway there, a green bench invites us to sit beneath a shady, and unusual, Camper-down tree. Donated by members of the Hermes Lodge in Los Angeles, this tree has long been a favorite of visitors. Each year it changes its leaves from the palest green of spring to the buttery yellow of fall. Then, dropping them suddenly, it reveals twisted limbs more beautiful than the gnarled Monterey cypress along the California coast. *(Continued on page 29.)*

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A bas-relief. A double-mirrored image of King Sensusret III wearing the crowns of upper and lower Egypt.

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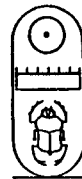
## Pages from the Past

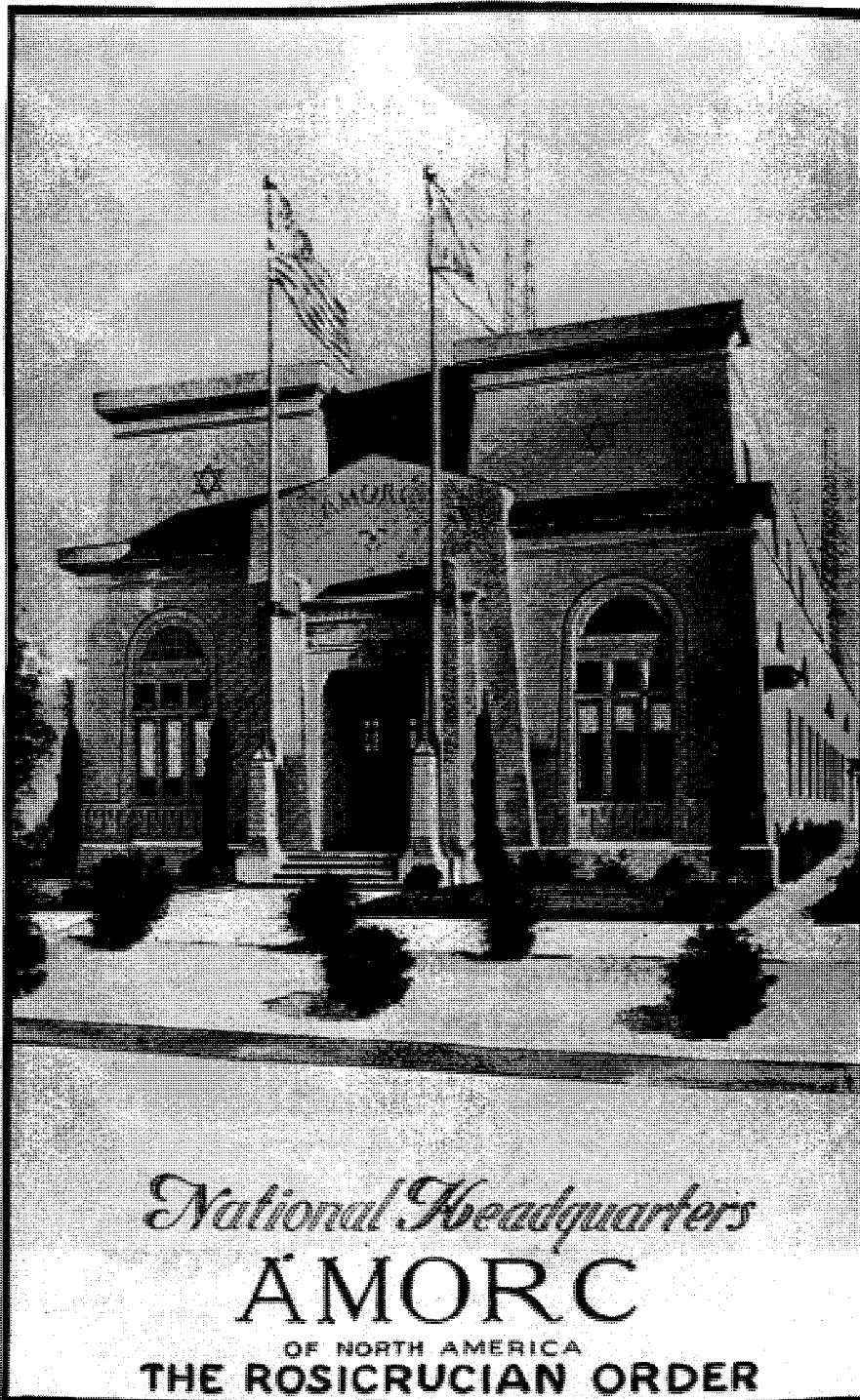


*In commemoration of the 50th Anniversary marking the establishment of the Supreme Grand Lodge Administration of the Rosicrucian Order, AMORC, in San Jose, California, we present on the following pages a special insert of photographs from the past.*

*Many of you are acquainted, personally or through photographs, with present-day Rosicrucian Park. Thousands of visitors come to the Park each year, and you and your friends are always welcome here. Of course, over the past fifty years there has been vast improvement and enlargement at Rosicrucian Park. However, there is a certain romantic appeal in viewing growth from the past to the present, and we hope these old photographs intrigue your imagination.*

*This special photographic insert originally appeared in the September, 1929, issue of The Mystic Triangle (forerunner of the Rosicrucian Digest). At that time Dr. H. Spencer Lewis, Imperator of the Rosicrucian Order, wrote: "We hope that by showing you these few scenes you will become better acquainted with Headquarters. . . . The more you know about us, and the way which your affairs and our affairs are handled, the more intimate will become the spirit of Brotherhood which we strive to maintain in all our work."*





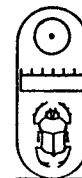
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*The Supreme Lodge Temple*

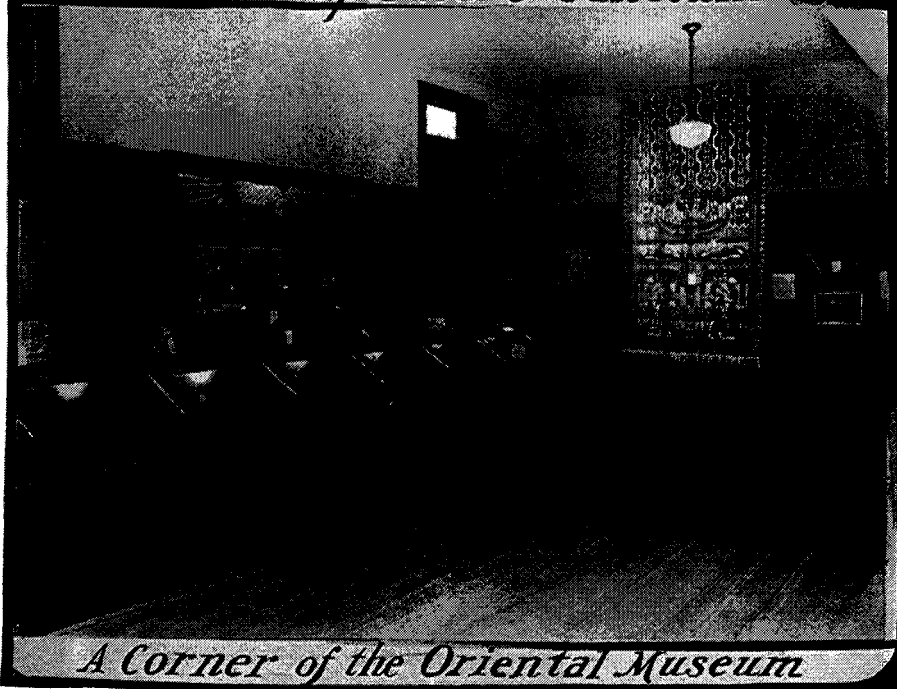


*The Sanctum and Shekinah in center of Temple*





*The Emperor's Sanctum*



*A Corner of the Oriental Museum*

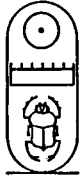
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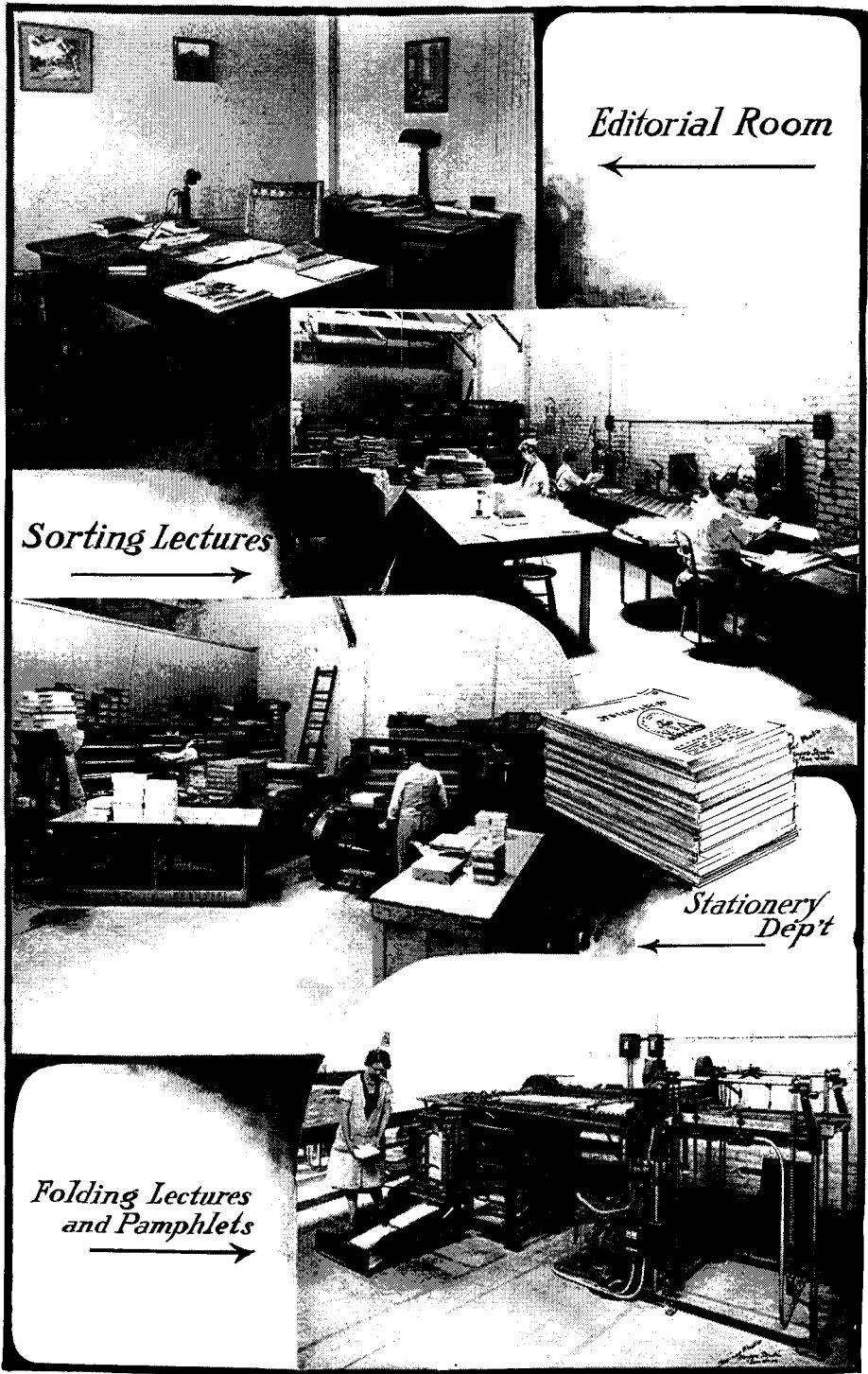


*Welfare Dep't Correspondence*

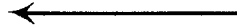


*Indexing and Recording Each Member's Progress*





*Editorial Room*



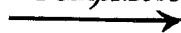
*Sorting Lectures*



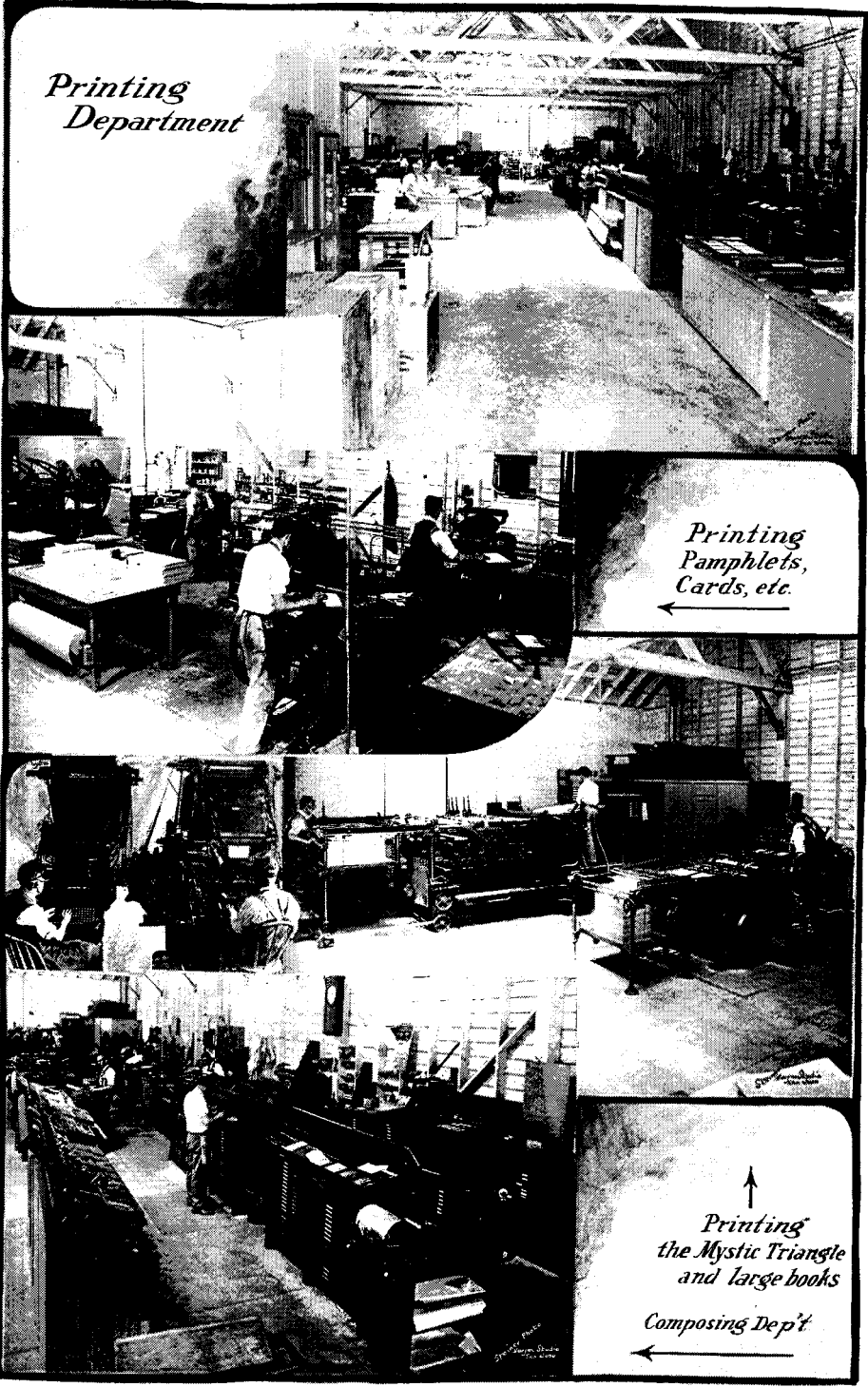
*Stationery Dept*



*Folding Lectures and Pamphlets*



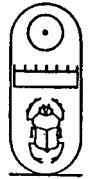
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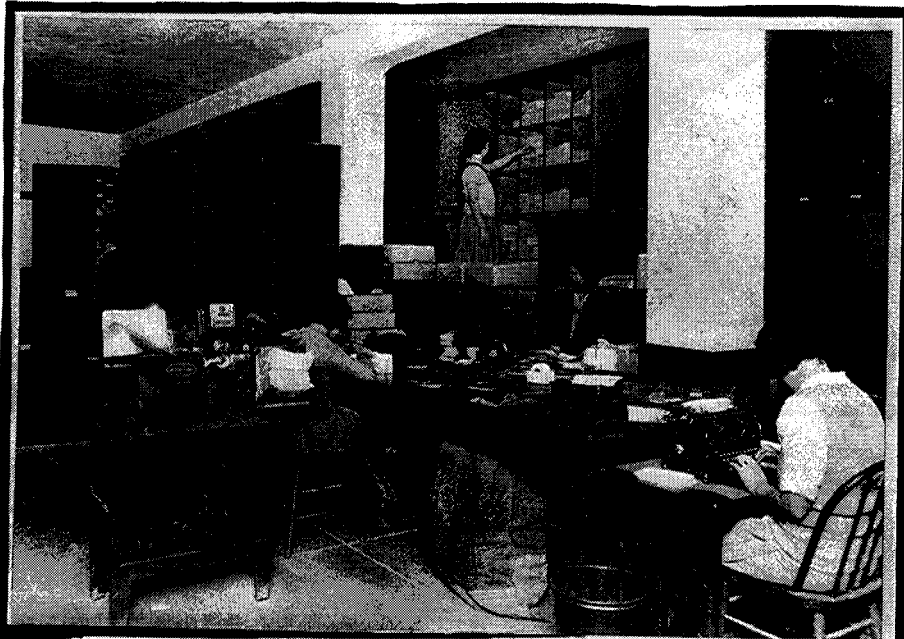


*Printing Department*

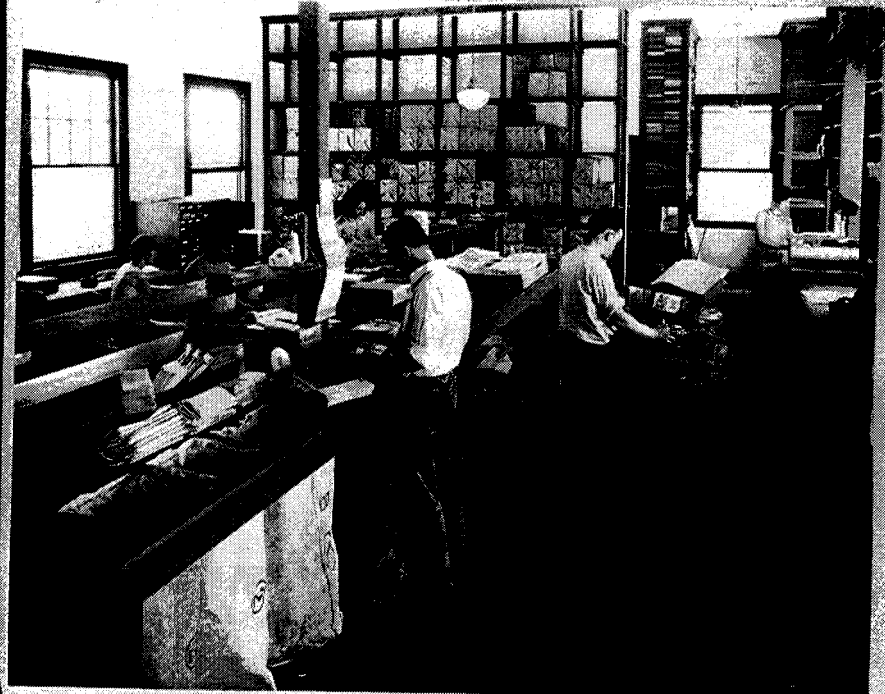
*Printing Pamphlets, Cards, etc.*  
←

↑  
*Printing the Mystic Triangle and large books*  
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*Composing Dept.*



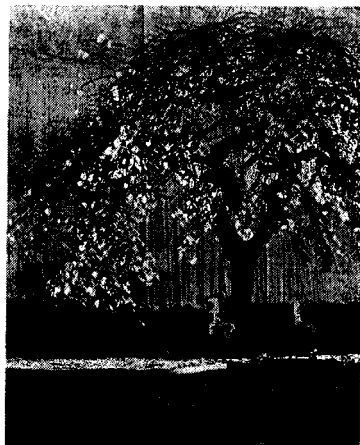


*Sorting Lectures for Mailing*



*Mailing Department*

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We could sit here all day and slip easily into evening when a delicate Australian elm nearby twinkles with tiny lights. Night at Rosicrucian Park is a very special time accented with the muted serenade of mockingbirds, crickets, and frogs. The garden's aroma seems to come alive then, and our meditative mood deepens. But suddenly the sound of laughing children breaks into our reverie and it is time to go. Our walk is nearly over.

We continue along the path to Park Avenue and notice that the front of the tree-lined Planetarium on our right resembles a small Moorish castle with stained glass windows. Meteorites, space dioramas, and a seismograph are displayed in its lobby. Upstairs, in the air-conditioned comfort of a starry blue dome, every seven weeks one may enjoy a new and different educational program concerning astronomy.

Turning left as we leave the Planetarium, we approach the magnificent entranceway to the Rosicrucian Egyptian Museum, and find ourselves faced with an eight-foot *green hippopotamus*. This large goddess, rising on hind legs in a reed-filled sunken pool of orange tiles, is

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**Taurt Statue**

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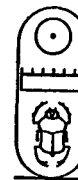
### The Camperdown Tree

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the centerpiece of a wide "avenue" of Ram Sphinxes. The rams, perched on head-high stone blocks, represent the sun-god Ra, or the Vital Life Force of nature.

Beyond this avenue, up two wide flights of stone steps, between colonnades of massive columns, a set of immense golden doors invites the visitor into the Museum. Designed in the authentic style of ancient Egyptian temples, the Museum houses not only the largest collection of Egyptian and Babylonian artifacts exhibited on the West Coast, but also a large modern art gallery, and an underground tomb. Because the hour is late, we decide to explore the Museum another time, and retrace our steps to linger a little longer with our friend in the pool.

Long ago in Karnak, the original of this hippo, known as *Taurt*,<sup>2</sup> was a symbol of a star called *Apet*. When this great mother goddess Apet appeared with the rising Sun, Egyptians noticed that the Nile always rose at the same time. To those who lived on the river banks, good harvests and prosperity depended on the



benevolence of this deity. Therefore, Taurt, known to protect women in pregnancy and childbirth, was worshiped and revered in connection with water.

Each time the Nile rose around 3500 B.C. this star was visible through the central passages of the temple at Dendera. Later, when Apet became as popular as our North Star is today, the passages of other temples were oriented toward it.

Because she was sometimes considered to be the wife of Set, ruler of the night, the goddess later became inferior in the official religion, and was even thought to be evil. However, because the lower spokes of a wheel are just as useful as the upper, the sun-god Ra depended on her to assist him with his daily rebirth, and she had to be reinstated.

For all these reasons, our homely but bountiful hippopotamus stands in the pool on the hind legs of a lion, symbol of the Sun; balances on the tail of a crocodile, symbol of the night; and rests each paw on the looped cross of an ankh, a sign of her protection.

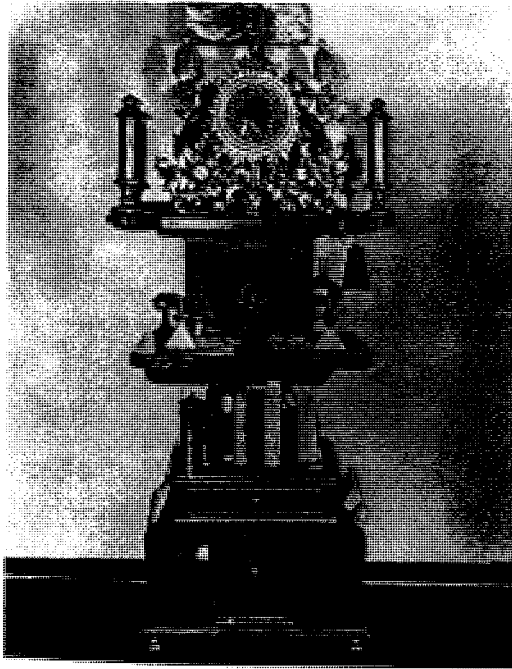
Here, by this fountain of birth, or beginning, where beauty of spirit is found in a beast, we contemplate our own eternal evolvment, and bring to a close our walk through the Park.

Footnotes:

<sup>1</sup>Lange, K. & M. Hirmer, *Egypt—Architecture, Sculpture, Painting in 3000 Years*, Phaidon Publishers, Inc., distributed by Garden City Books, NY, 1956, R 102, 103, 104, p. 313.

<sup>2</sup>Lockyer, Sir J. Norman, *The Dawn of Astronomy*, The M.I.T. Press, MA, 1964, pp 289-293.

<sup>3</sup>Ions, Veronica, *Egyptian Mythology*, Paul Hamlyn, 1973.



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**The  
Personal Sanctum  
of Dr. H. Spencer Lewis**

When away from the exacting demands of a worldwide correspondence, and free from the literary burdens which his office imposed on him, Dr. H. Spencer Lewis, former Imperator of the Rosicrucian Order, AMORC, found peace and inspiration in his periods of meditation before this simple, symbolic altar. Located in his home study, it included artistic and symbolic objects representing the principal systems of mystical thought throughout the world.

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***The  
Rosicrucian  
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November  
1977***

It is knowledge that points what we do not know.

— Validivar





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

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## The Insight Experience

*Create Your Own Symbols of Transformation*

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by

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&

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EVERYONE seeks the fruits of insight and illumination, yet creative insight seems to have a will of its own. One may spend hours, days, or months trying to solve a problem with little apparent success. Then suddenly, without effort, the solution flashes across the screen of consciousness accompanied by feelings of certainty and joy.

The creative process is dual in nature. It involves both *doing* and *not-doing*. The *doing* part requires concentration, study, and analysis. *Not-doing* involves relaxing the objective mind and releasing the powers of the inner self. At a subconscious level, disjointed thoughts shift and realign themselves, and a solution or inspiration spontaneously appears. Can creative insight processes and the likelihood of illumination be enhanced and controlled? Can Rosicrucian principles be employed to join together *doing* and *not-doing*, conscious and uncon-

scious activities, so that the Rosicrucian can learn to master himself and creatively guide the forces of nature?

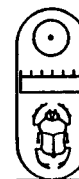
To study this natural process in the laboratory, Rose-Croix University scientists devised a system based on Rosicrucian principles. The system guides one into the various learning stages leading to insight experience. Subjects are asked to choose a symbol, idea, or object of interest to them. After a period of relaxation they are asked a series of questions about their object of concentration.

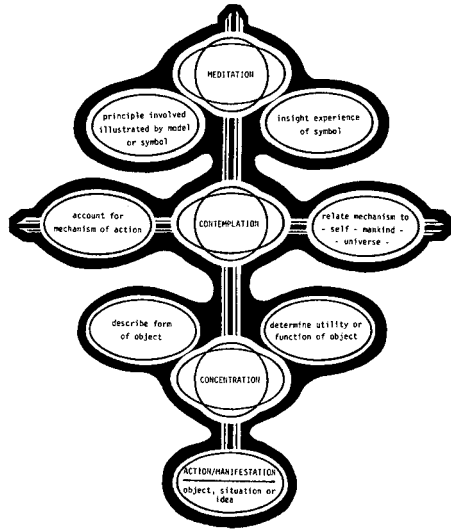
Suppose the subject chooses a burning flame. The following conversation might ensue as the subject concentrates upon a candle flame. The following particular answers are a composite of the responses from many subjects.

**Q. How would you objectively describe the candle flame in terms of your five physical senses?**

A. The flame is blue at the base and gradually merges into bright yellow at the tip. I see an aura around the flame. Melted wax drips down the side of the candle and smoke rises from the flame. The wick is black with a red spot on its tip. As the flame burns the candle gets smaller.

The flame is hot to touch yet I can pass my finger quickly through the flame without burning it. I can smell a slight





odor of the burning candle but I do not hear nor taste the flame.

**Q. What does fire do? How does fire affect your life?**

A. Fire gives light and warmth. One fire can start other fires thereby multiplying its light and warmth.

I use fire to cook food and heat my home. My car runs by burning gasoline. The metal in my car was smelted with fire. Fire is the basis of all industry.

The Sun and stars are fire. All life on earth is fueled by Sun-fire. All chemical elements were born in the furnace of stars.

If fire did not exist, neither would I in my present form.

**Q. You have observed fire and you know what fire does. How does it do this? Why is it capable of doing this? In other words, what is the mechanism of action by which fire accomplishes what it does?**

A. When hot enough, an object bursts into flame. The flame combines with oxygen and produces light, heat, and new chemicals. The flame ignites other objects by raising their vibratory rate so

that they, too, combine with oxygen. When the oxygen is depleted or the fuel expended, the fire dies.

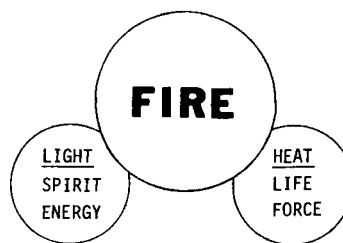
The Sun-fire does not use oxygen. Hydrogen is converted to helium by the process of nuclear fusion. Eventually the Sun will consume itself. Its spent atoms will gradually coalesce and become building blocks for new stars.

**Q. How does the mechanism of fire which you have just described operate in and through you? Analogously, how are you similar to fire?**

A. Like fire, my body consumes fuel and produces heat. My thoughts radiate light which can help others along the path to understanding. Each fire I set in the mind of others multiplies the light given to me. When I die my soul-fire will continue to burn, and like the stars, I will be reborn in new form.

**Q. What is the symbolic meaning of the fire principle? What is the universal purpose or meaning of the mechanism of fire? What cosmic law is illustrated?**

A. The flowing, growing, expanding nature of the flame is a symbol of life. By its association with body heat, fire symbolizes good health and also represents a wild craving for nourishment (the all-consuming fire). Both fire and life feed upon other lives in order to keep alive. Fire is an alchemical element which operates in the center of things as a unifying, stabilizing factor. Fire is related to the Sun, allied with central control and superiority.



The fire principle is the seed which is reproduced in each successive life. As a mediator between forms which vanish and forms in creation, fire is a symbol of transformation and regeneration. It is

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also an agent of transmutation since all things derive from and return to fire.

Most symbols of life are also symbols of death. This is so because both life and death are conditions of change and transition. Thus, fire is also a destroyer. The dualistic symbolism denotes both physical destruction and determination of spirit. Fire is an image of energy which may be found at the level of animal passion as well as on the plane of psychic strength. One may give oneself up to the fire, simply use the fire for comfort, or steal the fire like Prometheus. However approached, it must be remembered that fire is ultra-life. To pass through fire is symbolic of transcending the human condition.

Light is spirit. Spirit energy is recognizable by its luminous intensity. Its whiteness alludes to a synthesis of all. Light is also the creative force, cosmic energy emanating in seven colors. To become illumined with light is to become aware of the light and, thus, of one's spirit-strength.

**Q. In your imagination paint a non-verbal picture which illustrates your previous observations. If you were to become the symbol of fire in your pic-**

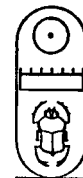
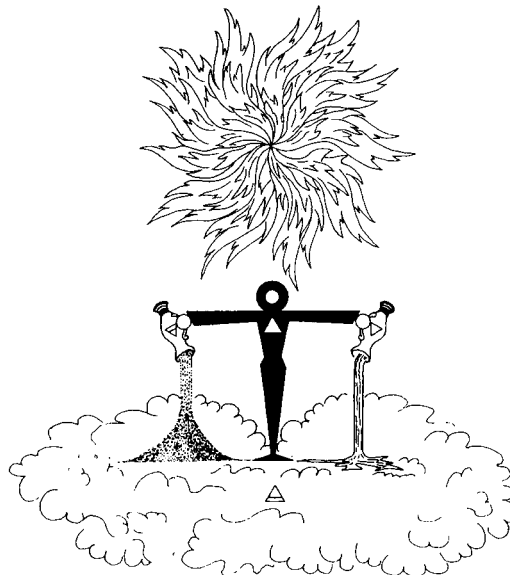
**ture, what would you experience? Do not "control" your visualization, but simply observe what happens.**

A. I become the fire and am surprised there is no sense of heat. I extend tongues of flames and consume and purify objects around me.

I take a problem and draw it into the fire of my inner self, burn away the outer trappings, and see the principle at the problem's core. I now project the principle out into the external world and give it new clothing and application. By assuming I am the fire I discover that I can be an agent of transmutation. Anything, not just problems, can be drawn into the fire, reduced to its essence, and projected back into the world in a purer form.

I discover that as fire I must be careful not to burn other people but as I watch they, too, become fire. I combine with the fires of many people to form one big fire. I experience the whole Earth ignited as a spiritual fire.

As fire, I enter into water. It is very dark and black. I am radiating light but I no longer see the light that is radiated. I continue to radiate. The more I radiate the more the darkness of the water seems



to close in on me. I fight this at first and then I let it happen. The dark water comes into my center, but then it is transmuted and is simultaneously radiated outward as fire and light. Simultaneously, the water flows into our center and flows outward as light. The seeming duality is all one, loving motion. Soon the waters are consumed and out of the puddle that is left rises a large golden globe. It is golden, but like an opal, shines with all the colors of the rainbow. As I enter the globe, I rediscover the dark water and at the center a star of fire and light. It is very difficult to relate in words the power and profound insight of this experience. The duality that resolves into one flow applies to everything!

### **Mystical Insight**

Descriptions as given here do not have as much meaning to the individual as the actual insight experience. *Talking* about mystical experience does not equal *having* a mystical experience. The reader may wish to try several experiments such as the one outlined here. Concentration, contemplation, and meditation on water, air, or objects found in everyday experiences (even paper clips, rubber bands, and pencils) have yielded surprising insights to research participants. For instance, Liquid Paper® (typewriter correction fluid) became a symbol of reincarnation to several subjects. A paper

clip symbolized the two sides of the brain holding ideas together. The symbols and insights you discover are only limited by the limits you yourself put on your imagination.

Insight, itself, is the result of a unification of all thought processes, including the active and passive stages of concentration, contemplation, and meditation. This research program has demonstrated that insight can be enhanced by the application of the aforementioned Rosicrucian principles and techniques. In the laboratory, physiological measurements were taken during these various stages of thought leading to insight. Such changes and their significance will be discussed in future articles. These studies are of the greatest importance, for with insight, the Rosicrucian masters himself and learns to guide the forces of nature.

#### *For Further Reading:*

1. The Rosicrucian reader may wish to review the candle-flame concentration experiments especially of the Neophyte and the 3rd Temple Degrees. Also, see October 1976 *Rosicrucian Forum XLVII* (2):28-30.
2. Bukay, M (1977) *The Circle—Guide to Personal Understanding*, *Rosicrucian Digest LV* (6):8-11.
3. Buletza, G (1977) *Mindquest: Rosicrucians Thinking Together*, *Rosicrucian Digest LV* (2):15-19.
4. Buletza, G (1977) *Mindquest: Creative Expression—A Marriage of the Mind*, *Rosicrucian Digest LV* (6):17-19.

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

# Imagination and Creativity



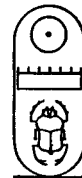
**I**MAGINATION is the one great creative power within the human body. It is that which has built cities, put bridges over rivers, driven tunnels through mountains, covered the oceans with steamships, the valleys and hills with railroads, and filled the air with airplanes. It has changed the customs and habits of human beings, their clothing and food, their languages and ways of thinking. In fact, imagination is the keynote of human evolution, and I agree with Napoleon in his estimate that imagination will conquer the world for it will conquer every feature of human-conception.

The individual who lacks imagination or the use of it, or who has not permitted this unusual, divine faculty to develop, is bound by ancient traditions and customs; he is blind to the future in all of its creative stages. Such an individual can live only in the past for he can have no foresight and must therefore be lacking in ambition and creative desires.

Man has three ways by which new knowledge, new ideas, and new things may come into his life and into the process of human evolution. The first of these is cosmic revelation, whereby attunement with the Universal Mind and with the divine consciousness gradually reveals to his consciousness the great wisdom that is timeless and deals with

the past, the present, and the future. This wisdom inspires, instructs, guides, and leads him on. It teaches him the lessons that come through the errors of human existence, and fortifies him against similar errors in the future. It lays the foundation for contemplation and meditation. It supplies ideas in an embryonic state that may be evolved and matured into living things.

The second great gift to man is that of imagination by which he may take the inspired and embryonic idea and develop, unfold, and reconstruct it mentally, in a mental world that knows no limitations. With this faculty he can build things out of invisible material, intangible substances, and construct an immaterial and intangible edifice or an invisible and intangible nation. He can unfold in his mind the possible and impossible things alike. He can conceive of that which is beyond achievement today but possible of achievement tomorrow. His imagination is like the draftman's sketches of the greatest architects who can plan and outline that which should be done without regard to cost, to time, or to surrounding conditions. With it man can surround his consciousness with the pictures of possible future achievements and hold these before him as the ideals toward which all his effort may be directed. Imagination is the light that leads man



on, and it is the golden light that has led the movement of human evolution through all of the darkest ages.

The third great blessing is the power to create mentally. This is different from that of imagination, for with the man who develops the faculty of mentally creating, the plans and the designs conceived in his imagination are taken one by one and reconstructed not of intangible and invisible substances but of a very tangible essence, radiating from the human mind into space and materializing into concrete, definite, material forms out of which all of the world has been built and all of the universe made manifest.

Mentally creating is the process that God used when He conceived the idea of a world for man and breathed forth from His consciousness the power of the laws which set into motion that which was conceived in His imagination. Out of chaos and darkness came form and light, and the form of things was changed into great diversity of nature. All living things were conceived and created in the same manner and ultimately man himself was created by the same great power.

And then to man was given this divine power of God to continue the creation which God had started. While man may imagine great things and hold them in his consciousness as an idea toward which to strive or dream about, to hope and pray for, the man who uses the mental creative faculty takes each imaginary picture of human conception and, by concentrating and focalizing the creative power of his being upon it, brings it into concrete, material manifestation.

The mystic knows only too well the value and danger, the goodness and the evil, that lies in the power of mentally creating. He knows that if he holds in his mind a picture and gives it the vibrations of living possibility, and if he prophetically proclaims that it is to be or will be, he brings it about; he creates it in the world of actuality, by transferring it from the world of reality to material manifestation. He knows that as each hour of the day passes, the things which he has held in his imagination and

which he now allows to pass into the chamber of mental alchemy are likely to be crystallized immediately in earthly form. He must, therefore, be pure minded. He must be pure and holy in his imaginary concepts. He must keep the chamber of mental alchemy so clear and so wholesome and of such a high standard that no evil thought, no evil admission, no unholy concept of his earthly imagination may take form there and grow and be born in the world of actuality.

Human evolution is the result of cosmic inspiration, human imagination, and divine mental creation, but when the center faculty of these three is lacking and imagination has not been permitted to develop, or is not used, the human being stagnates and becomes a slave to the past and a victim of the present. There are no hills of the future around him over which he may rise to see the grand perspective of valleys and plains beyond. There are no ships lying in port waiting to take him from the land of the old and the land of the past to the land of the new and the future.

Let your imagination, therefore, have full sway. Build it up until it is filled daily and hourly with the pictures that the lessons of the past and the trials of today suggest to your consciousness. Then analyze these imaginary things, select the best and take them into the laboratory of your creative powers. Let the divine consciousness flowing through you reconstruct them, radiate them, and bring them to pass in your life and in the lives of those around you, thus adding to the world the assets of the future and the beautiful things of human evolution.

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.

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# THOUGHT OF THE MONTH

## A LOOK AT YESTERDAY

(continued from page 7)

During these years AMORC found it necessary to add to its administration facilities—particularly the Shipping Building because AMORC now had one of the largest mailings in California. The grounds of Rosicrucian Park were also enlarged and were beautifully landscaped with walks flanked with shrubs, flowers, and stately palms. Benches were placed in shaded areas where both Rosicrucians and the general public, who also visited the Park, could enjoy the beauty of the surroundings.

### *Amenhotep Shrine*

One of the most beautiful additions to Rosicrucian Park, completed in the early months of 1931, was the *Amenhotep Shrine*, named in memory of the celebrated Pharaoh Amenhotep IV (Akhnaton) of Egypt's XVIII Dynasty. This open-air temple was erected to commemorate a Rosicrucian initiation held in Luxor Temple, Egypt, in 1929. At that time over seventy Rosicrucians from throughout the world journeyed with Dr. Lewis to conduct an initiation in the Luxor Temple located beside the Nile. It was the first initiation of its kind since remote antiquity.

Within the present-day Akhnaton Shrine in Rosicrucian Park there is a small red granite pyramid on which Dr. H. Spencer Lewis' birth and transition dates are inscribed. Beneath the pyramid and according to Dr. Lewis' wishes, are interred his cremated remains. Contributing to the tranquil atmosphere of the Shrine—rebuilt in 1965—are surroundings reminiscent of ancient Egypt, and granite markers of other dignitaries

of the Order who have passed through transition. Only Rosicrucian members are permitted to enter the Shrine, which is a commemoration of the great work of Amenhotep IV, also known as Akhnaton, to pay silent tribute to those who helped further the cause of AMORC.

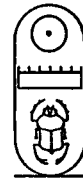
In April of 1931 ground was broken for the construction of what was then the largest edifice built at Rosicrucian Park. The *Francis Bacon Auditorium* Building combined the styles of Egyptian and Moorish architecture. Dedicated to the memory of that great Emperor of the Order in the sixteenth century, Francis Bacon, the Auditorium was constructed not only for members' special events, but was and is still being used for



The original Akhnaton Shrine with the Rose-Croix University Building in the background. Erected in 1931, this Shrine commemorated a Rosicrucian initiation held in Luxor Temple, Egypt, in 1929.

public lectures as well. In fact, for many years, each Sunday night in the autumn and winter months, Dr. Lewis conducted public lectures in the Francis Bacon Auditorium. These lectures drew an attendance of hundreds, and often as many as one hundred persons would be turned away. The lectures of course were *free*. The Emperor was a noted orator and spoke eloquently on mysticism, metaphysics, philosophy, and world affairs.

(continued overleaf)





**Francis Bacon Auditorium**—an interior view from the early 1930s. On Sunday evenings, for many years, Dr. Lewis often conducted public lectures before capacity crowds in this hall.

***An Idea Made Manifest***

It had also long been a desire held by Dr. Lewis that AMORC have its own university. This university, however, would not exist for the purpose of conferring academic degrees upon the students. Rather, its purpose would consist of lectures upon and demonstrations of those sciences, arts, and subjects of the humanities which would conform to and enlarge upon the Rosicrucian teachings.

In such a university, with its laboratories and classrooms, many of the laws expounded in the Rosicrucian teachings could be demonstrated in a way which would not ordinarily be possible in the home Sanctum.

In July, 1934, the *Rose-Croix University*, an idea visualized at first, now became an objective reality. The university was housed in a handsome building which is still in use today. It was designed to conform with the Egyptian motif—the style of other buildings in Rosicrucian Park. The R.C.U. Building houses physics, chemistry, and biology laboratories, a photographic laboratory, classrooms, and offices of the Director of Research Projects, the Staff Artist, and the Editor of *El Rosacruz* and Spanish publications.

The dedication of Rose-Croix University was a *panoramic* event. In other words, there was an allegory in which members took parts based upon an Egyptian ceremony. The actors participating wore costumes of authentic design. The fountain and terrace in front of the building were dramatically lighted, the lights changing with a variation of the music which was broadcast throughout the grounds.

In successive years other buildings were erected adjacent to the Administration Building: the *Rosicrucian Planetarium* and the *Rosicrucian Egyptian, Oriental Museum*.

**The AMORC staff, 1932**



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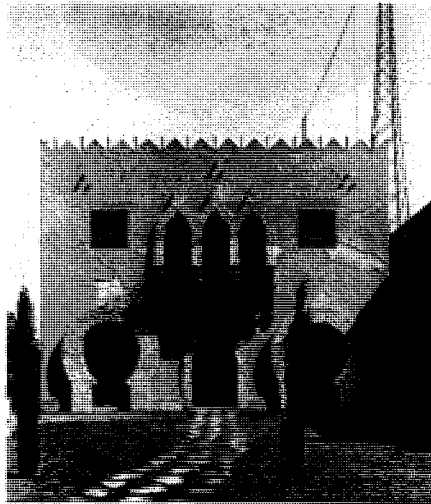
Erected in 1936, the Planetarium was the third such facility built in the United States. Further, Dr. Lewis designed and built the first American-made planetarium equipment which was initially used in the large dome of this Byzantine-styled building.

In the Rosicrucian Planetarium there are still to be seen numerous scientific instruments, such as the Foucault Pendulum which demonstrates the diurnal movement of the Earth, and an inertial mass seismograph for detecting seismic disturbances.

*The Rosicrucian Egyptian, Oriental Museum*, with its old Byzantine style and antique-weathered facade so common to North African architecture, contained authentic Egyptian, Assyrian, and Babylonian artifacts, such as jewelry, sculpture, sarcophagi, mummies (human and animal), and a full-sized replica of a rock tomb.

In June, 1939, on the opening day of the summer term of Rose-Croix University there was dedicated a new building of importance to not only the students, but also to members generally. This building was the *Rosicrucian Research Library*, also Egyptian in its exterior architecture but quite modern in its interior. The Library houses several thousand volumes containing information of science, art,

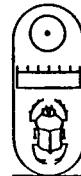
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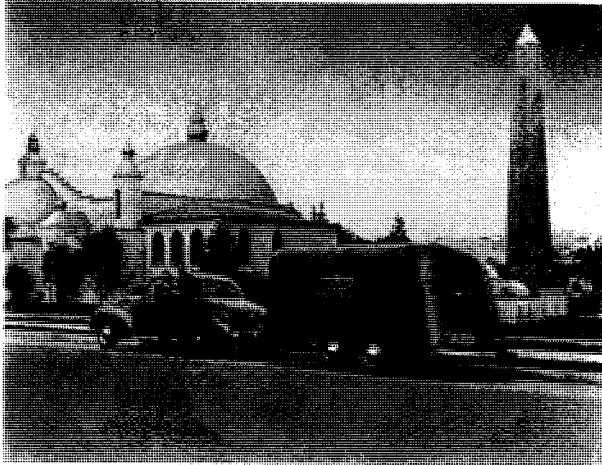


**The Rosicrucian Egyptian, Oriental Museum.** Shown here is the first separate Rosicrucian Egyptian Museum building erected at Rosicrucian Park. Housed within this antique-finished, North African-styled structure was the beginning of what was later to become the largest collection of Egyptian and Babylonian antiquities on the Pacific Coast. In 1966 this museum was replaced by a new and larger museum, strictly Egyptian in its architecture. In the background of this photo can be seen the two 30.5-meter radio towers used for shortwave communication to branches and individual members of AMORC throughout the world.

**The Class of '41**

Photograph of 1941 graduating class of Rose-Croix University, along with officers of AMORC and RCU instructors. And where were you in 1941?





**The Rosicrucian Courier Car, circa 1940.** Rosicrucian lecturers travelled throughout the United States introducing non-members to the Rosicrucian Order, showing AMORC films, and presenting demonstrations.

subsequently designed a handsome and imposing building. The members generously contributed to make this fraternal home possible. The exterior facade is a colonnade of papyrus columns. The interior of the Temple itself consists of papyrus columns set beneath a night sky with moonlight effect. In the East of the Temple is a diorama—a vista of the Nile in which the sunrise ritualistically appears. There are various other effects necessary for the rituals and Degree Initiations that are conducted in this Temple. To a Rosicrucian seated in the Temple, it is not difficult to imagine being transported to one of the mystery schools of ancient Egypt. The walls and foyer of the Temple contain large murals, authentic copies of the wall paintings found in Egyptian tombs. The Temple

philosophy, religion, and history. Included are many works that are attributed to Francis Bacon, Jacob Boehme, Robert Fludd, and other Rosicrucians and philosophers well known to members. Library books are classified according to the modern library system with trained librarians in charge.

Though many Rosicrucians visit the Library throughout the year, for members who cannot personally visit the Library a special service is granted. For a small fee, members' questions requiring research are answered and sent to them in typewritten manuscript form.

The Supreme Temple, first erected in San Jose by the Supreme Grand Lodge in 1928, eventually became inadequate to accommodate the increasing local and visiting members. The incumbent Imperator, Frater Ralph M. Lewis, and members of the Board of Directors of the Supreme Grand Lodge decided that a new separate edifice for the Temple should be created. This new *Supreme Temple* would symbolize the *Soul* of the Order. The architect, Earle Lewis,



**The Egyptian Rock Tomb** pictured here was a full-sized reproduction of a rock tomb of the Feudal Age of Egypt—the only replica of its kind in America. The tomb and other exhibits drew thousands of visitors annually to the Rosicrucian Egyptian, Oriental Museum—constructed early in 1937 at Rosicrucian Park, San Jose.

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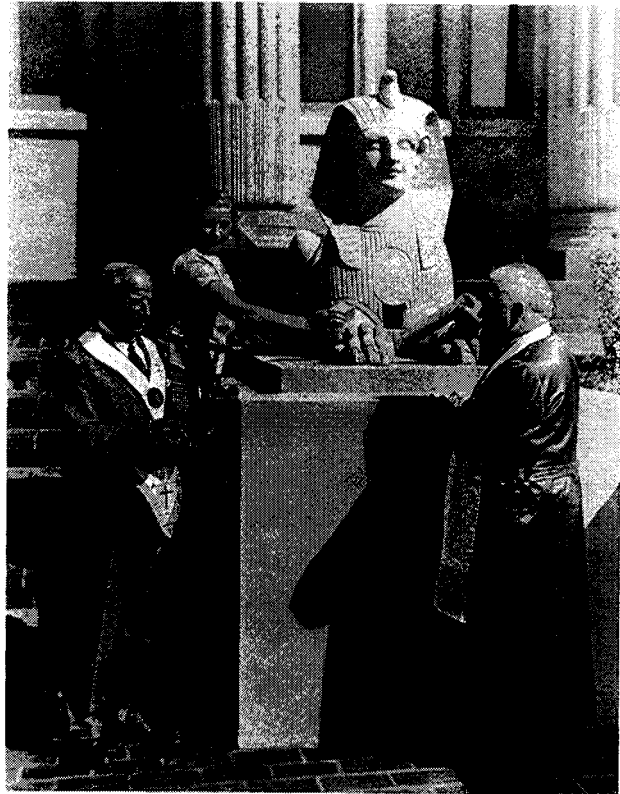
also includes initiatory chambers and, on the second floor, a large reception hall as well as a Temple for the Martinist Order.

In the year 1956 the Egyptian-styled *Administration Annex II* was constructed at Rosicrucian Park. Part of this building is devoted to Administrative Offices and departments concerned with Purchasing, Registration, and Research & Development. However, the major portion of the lower floor contains a large sound-proof motion-picture studio where professional filming takes place. The recording of special films produced by AMORC occurs in the adjoining Recording Studio. Also produced in the Recording Studio are hundreds of cassettes containing lectures by Officers of AMORC, and certain information from foreign lands. These cassettes are available for purchase, some exclusively to members and some to the public. The facilities of this studio are professional and are operated by trained technicians.

#### ***A San Jose Landmark***

The Rosicrucian Egyptian, Oriental Museum on Naglee had become one of San Jose's major tourist attractions. However, the growing collection and the ever-increasing number of annual visitors necessitated larger museum quarters. Therefore, in November, 1966, a large new *Rosicrucian Egyptian Museum* was completed. It is the only Museum in the United States with an Egyptian exterior design. Across the front of the Museum is a large colonnade, flanked on either side with a row of ram sphinxes, such as may be seen at Karnac Temple in Egypt. This new Rosicrucian Egyptian Museum now contains the largest exhibit of Egyptian and Babylonian artifacts on the Pacific Coast of the United States. The Museum attendance is about 400,000 annually; the admission continues to be *free* of charge.

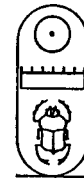
In 1969 the first Administration and Museum buildings were demolished, allowing AMORC to build a much-needed larger Administrative facility. In April of 1970 the magnificent new *Administration Building* was dedicated. Because of its immensity, this structure creates in the visitor a feeling of entering the Rameses III Temple at Medinet Habu. Further, the many visitors—mem-



**A modern sphinx**, an archive for posterity, preserves age-old principles. The former Imperator of the Rosicrucian Order, Dr. H. Spencer Lewis, is seen here upon the occasion of the dedication of the Rose-Croix Science Building in 1934. He deposited for posterity a scroll containing fifteen of the Order's most important philosophic principles. On Dr. Lewis' left are Dr. Clement LeBrun, a Past Master of AMORC, and Miss Emily Lanini of the Statistical Department.

bers as well as non-members—are awed by the spaciousness of the reception rooms and the thoroughly modern offices.

From the first beginnings of Rosicrucian Park, AMORC membership dues were not able to meet the cost of property purchase and the necessary construction. The generosity of individual Rosicrucian members had, and *have* alone made such things possible. This financial help came in donations small and large. Further, as many members continue to do, individual Rosicrucians remember AMORC



in their Wills with a legacy. What has been accomplished here in Rosicrucian Park and elsewhere by AMORC, in fact, throughout the world, is a testimonial to the generosity of the members and their love for the Order.

The Ancient Mystical Order Rosae Crucis *today* is functioning throughout the world. There are several hundred Lodges, Chapters, and Pronaoi on every continent. There are Grand Lodges located in seven countries with many members from other countries under their respective jurisdictions. These Grand Lodges are under the chartered authority of the Supreme Grand Lodge of AMORC. There are Rosicrucians residing in more than eighty countries, including members behind the so-called "Iron Curtain."

The literature of AMORC has been translated and issued in *nine* different languages, and disseminated from Rosicrucian Park and from the Grand Lodges

throughout the world. Also, information about the Order has been dispersed in many different languages on television and radio. Television and radio interviews are regularly conducted by AMORC Officers in North America, Europe, Central and South America, and in the Australasian Area. Public lectures in auditoriums are also held in these different countries drawing thousands of inquiries and resulting in new members for AMORC.

*What of tomorrow, the next fifty years?*

The Board of Directors and the Officers of AMORC are endeavoring to emulate Dr. H. Spencer Lewis by *visualizing* what tomorrow should bring forth. Therefore, plans are formulated and, due to today's more enlightened public regarding subjects relating to the teachings of the Order, this constitutes a prognostication for another fifty-year *advance* for AMORC. △



*The  
Rosicrucian  
Digest  
November  
1977*

The Interior of the Supreme Temple  
Rosicrucian Order, AMORC

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# Rosicrucian Activities

## Around the World

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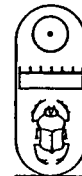
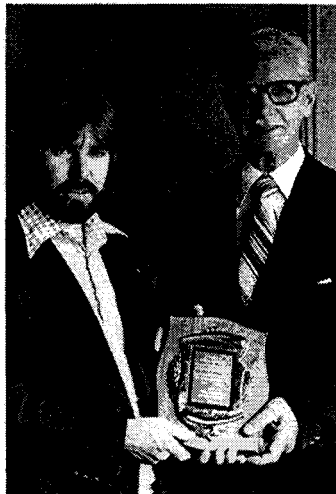
A RECENT RECIPIENT of the Rosicrucian Humanitarian Award was Mr. Tony Chiketti of Seattle, Washington. Mr. Chiketti, 72, devotes his retirement years to helping the poor and needy. He repairs old shoes, donated by individuals and department stores, and then gives them away, free of charge, to anyone in need. Mr. Chiketti's humanitarian work began ten years ago when he discovered, through a blind girl, that there were people in need of shoes. He is also involved in other projects to help the poor. Mr. Chiketti explained to members of Seattle's Michael Maier Lodge that there was a time when he had much more money, but through helping people he feels richer and happier today.



Mr. Tony Chiketti (left) receives the Rosicrucian Humanitarian Award from Anthony Dodoye-Alali, Master, Michael Maier Lodge, AMORC, Seattle.

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Canadian Frater Harry H. Suthren, Past AMORC Regional Monitor, was recently honored with a special plaque commemorating his many years of service to the Rosicrucian Order, AMORC. Frater Suthren was instrumental in establishing Niagara Pronaos (Welland, Ontario) in 1962; and after serving as Master of that Pronaos, he was later (1967) appointed Regional Monitor for Southern Ontario and Western New York State. He resigned in 1976. Shown presenting the commemorative plaque to Frater Suthren (right) is Frater Gerald Chamberland, Master, Niagara Pronaos, AMORC.



# What Happens Beyond This Portal?

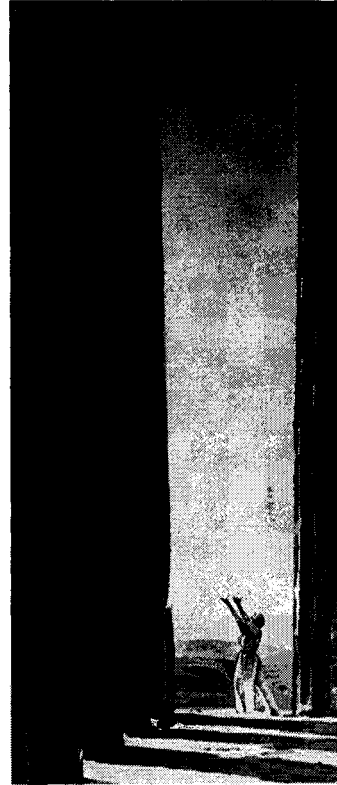
## *The Ancient Mystery Initiations*

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¥4.65 €6.75 R6.10

## THE AMENHOTEP SHRINE

Completed in April, 1931, the original open-air Egyptian Temple at Rosicrucian Park was a replica of a part of the Temple at Luxor, used by Amenhotep IV (Akhnaton) and known as "The Amenhotep Temple." The original shrine was erected as a memorial in commemoration of a special Rosicrucian Initiation held in Luxor, Egypt, on February 14, 1929. For more information, please see the article "A Look at Yesterday," page 4.

(Photo by AMORC)

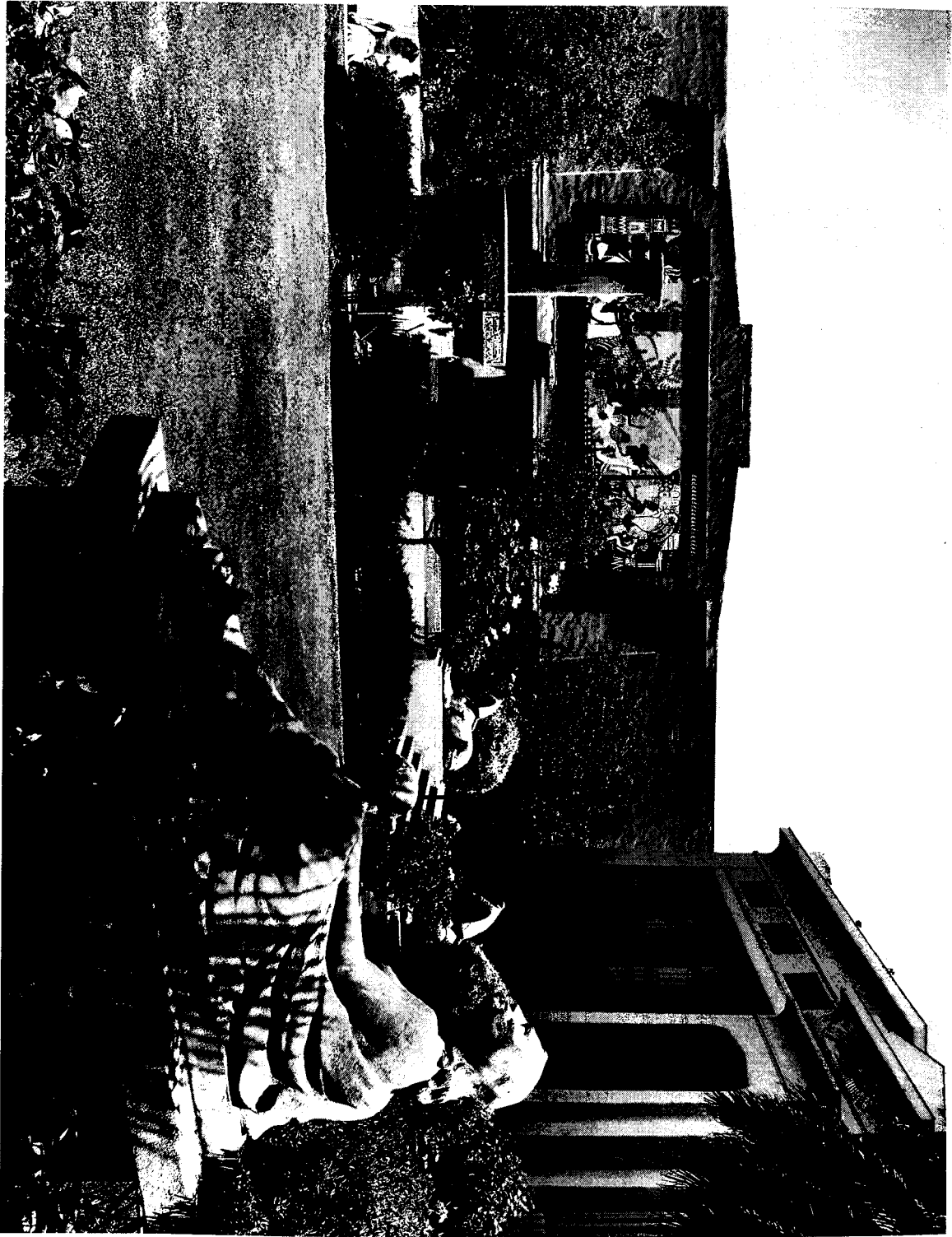
*The  
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1977*

## AMENHOTEP IV CORONATION MURAL (overleaf)

Shown here is an old picture of the original mural on the wall facing the Patio Fountain. This magnificent outdoor mural was painted by Frater Norman Gould Boswell, and in the summer of 1935 was perhaps the largest outdoor mural of its kind in California. The mural depicts a coronation scene and reception given to Amenhotep IV in the height of his glory and power.

(Photo by AMORC)









by Dr. H. Spencer Lewis

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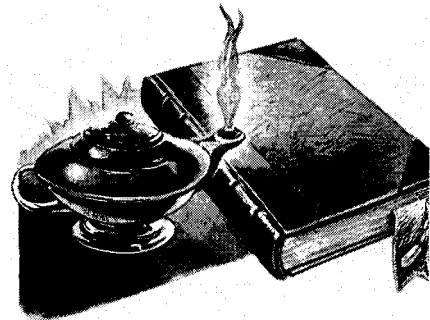
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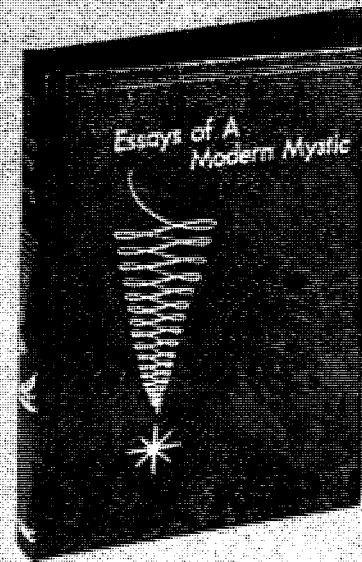
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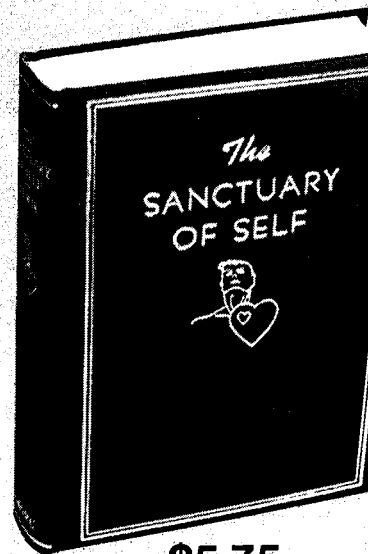
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# BRAVE NEW ERA

**I**T SEEMS appropriate, at this time of the Golden Jubilee, to review some of the most outstanding scientific (and some not so scientific) events of the last fifty years. What follows, then, is a highly prejudiced, personal list of the ones I consider worthy of inclusion here. You may not agree with some of my choices, but whether you do or not a moment's reflection should convince you that, regardless of opinion, each one of these events has had an impact—major and otherwise—in all of our lives, diverting the flow of history into a different path than the one it would have followed otherwise.

- |   |  |
|---|--|
| 1927 Lindbergh flies the Atlantic.  | 1953 The structure of the DNA molecule is elucidated by Watson and Crick.  |
| 1928 Sir Alexander Fleming discovers penicillin.  | 1954 Relationship established between smoking and lung cancer.   |
| 1929 Berger describes electrical changes in the human brain; beginnings of electroencephalography.                            | 1955 Salk vaccine for polio.   |
| 1930 Tombaugh discovers the planet Pluto.   | 1956 Ion microscope developed. Capable of magnifying 23/4 million times; individual atoms perceived.   |
| 1931 Jansky discovers radio waves emanating from the Milky Way.   | 1957 Sputnik 1.  |
| 1932 King and Waugh isolate vitamin C.  | 1958 Nautilus travels 2,950 kilometers under the Arctic ice cap.   |
| 1933 Curie and Joliot produce radioactive isotopes of certain elements.   | 1958 Lunik probe, launched from Russia, photographs Moon's far side.   |
| 1934 Mumps first isolated.  | 1960 First communications and meteorological satellites, Echo 1 and Tiros 1, launched from U.S.A.  |
| 1935 Watson-Watt originates plan for radio pulse-echo aircraft detection, leading to radar.                                   | 1961 Yuri Gagarin, first man in space.   |
| 1936 Turing publishes theory of electronic computing machines.  | 1962 Ranger spacecraft hits the Moon.  |
| 1937 First successful jet engine is tested in England.  | 1963 Rachel Carson's <i>The Silent Spring</i> draws attention to dangerous long-term effects of chemical pesticides.   |
| 1938 Nylon is invented in the U.S.A.  | 1964 Voshkod, Russian three-man spaceship, orbits Earth.   |
| 1939 Hahn and Strassman discover nuclear fission in uranium ( $U^{235}$ ).  | 1965 Early Bird, first commercial communications satellite launched from U.S.A.  |
| 1940 Discovery, in France, of Lascaux caves' pre-historic wall paintings.   | 1966 Surveyor 1 makes a soft landing on the Moon.  |
| 1941 Invention of Dacron, used in heart surgery.  | 1967 First heart transplant operation by Dr. Christian Barnard.  |
| 1942 First nuclear reactor built at Chicago University.   | 1968 Apollo 8, with three astronauts orbits Moon and returns to Earth.   |
| 1943 Wakeman isolates streptomycin.   | 1969 Neil Armstrong, commander of Apollo 11, sets foot on the Moon.  |
| 1944 V-1 and V-2 rockets used by Germany in World War II.   | 1970 First use of nuclear-powered heart pacemaker.   |
| 1945 First atomic explosion at Alamogordo, New Mexico.  | 1971 U.S.A. bans use of DDT.   |
| 1946 Fry builds first nuclear accelerator for electrons.  | 1972 Apollo manned Moonflight program ends.  |
| 1947 Kenneth Arnold reports seeing "flying saucers" in the U.S.A.   | 1973 Skylab mission.   |
| 1948 Barden, Brattain, and Shockley invent the transistor in the U.S.A.   | 1974 AEC reports first encouraging results in experiments with fusion-power research. If developed, it would provide cheap and relatively clean energy with an effectively infinite fuel supply available. |
| 1949 Mount Palomar Observatory starts operations.   | 1975 Apollo-Soyuz space docking mission.   |
| 1950 S.S. Galathea, a Danish research vessel, finds living organisms at depths exceeding ten kilometers in the Pacific Ocean. | 1976 Viking 1 softlands on Mars, and transmits back to Earth color pictures of the surface of that planet.   |
| 1951 The De Havilland Comet, the first turbo-jet airliner, flies in England.  | 1977 Space shuttle Enterprise, first in a series of reusable spacecraft begins testing.  |
| 1952 Contraceptive pill first made.   |  |

All in all, it will be interesting to see what events will develop and shape the next half century of this, our brave new era.—AEB

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

