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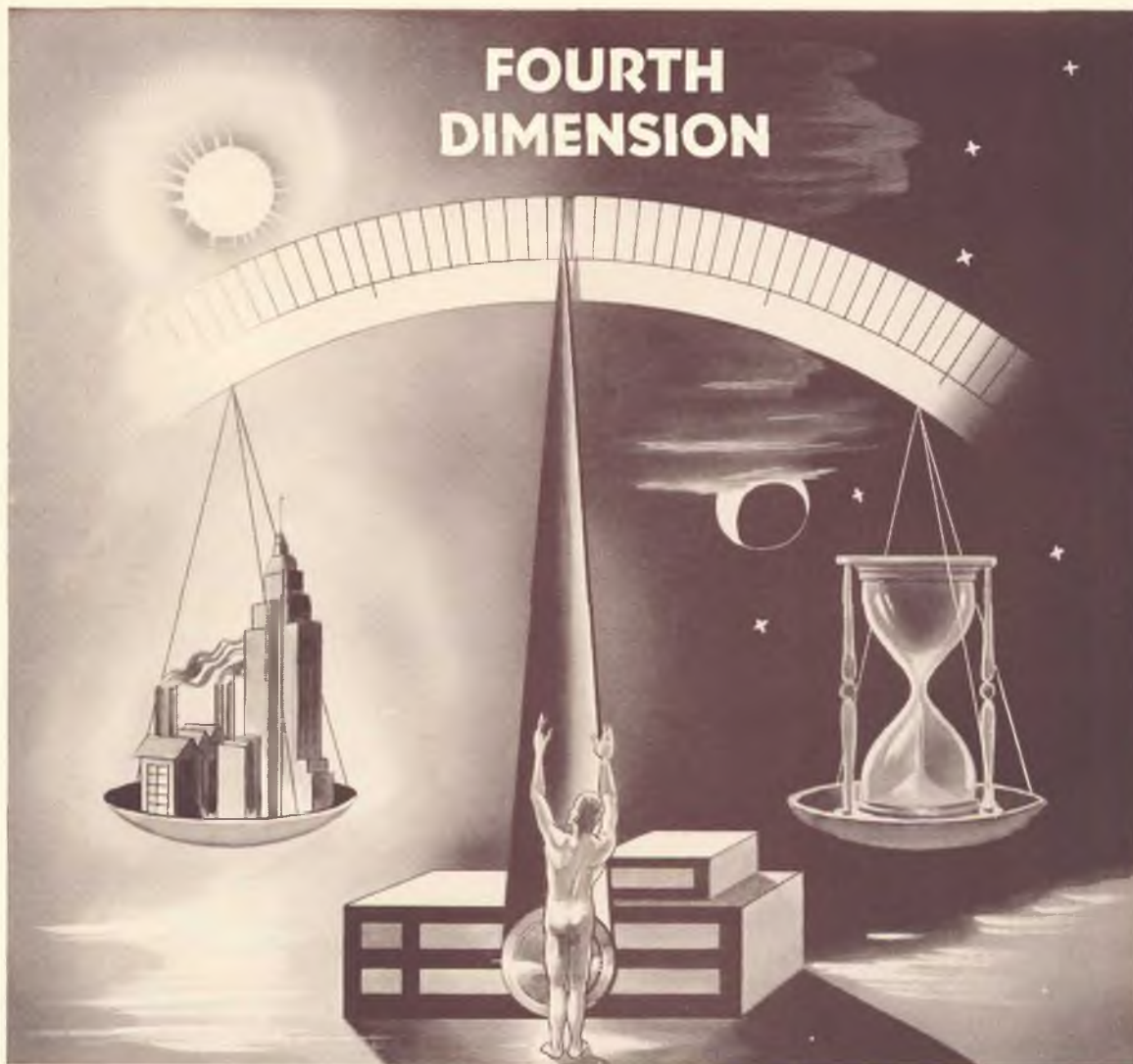
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GUARDIAN OF THE SANCTUARY

One of the two large figures representing giants who guard the Chapel of the Wat Arun Rajvaram in Bangkok, Siam. This temple of splendor is popularly known as The Temple of Dawn. Its golden prangs (pinnacles) shimmering in the brilliant sunlight and the soft pastel coloring of its mosaics assume the harmonious hues of a tropical dawn.

(Photo by AMORC Camera Expedition)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVII

MAY, 1949

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE
THOUGHT OF THE MONTH
THE LAND OF PAGODAS

By THE EMPEROR

This is the second of a series of articles by the Emperor about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR.



THE China coast was bleak and forbidding. It stood out in sharp relief against the greenish waters of the China Sea. As we winged southward through a cloudless sky, the mysterious terrain held a fascination for us, even at an altitude of over ten thousand feet. Here was the coast line long famed in historical accounts and legends. This was the refuge for China's swashbuckling pirates. Here, too, was the center of the smuggling trade that sapped her economic strength.

Rivers could be seen coursing through great canyons, their sources lost to the eye in the rugged hills on the distant horizon. High rocky islets, which blended with the sweep of the monochrome coast line, stood before the mouths of these rivers. They concealed inlets and bays from any casual surface observer, especially since at most times a heavy fog hung low over the waters. For decades behind these natural barriers, there have lain in wait the buccaneers who preyed on the trade of the Orient. Far up these waterways in the wild country of the interior were the small empires of these ruthless men. The accounts which have leaked out have come to form the fabric of numerous tales of adventure.

We were bound for South Asia, Siam. Bangkok, its capital, even in the favor-

able month in which we arrived, meets one's expectation of a tropical climate—hot, steaming, sticky. The atmosphere seems to force back upon you your own perspiration, not being able to absorb any more moisture. Clothes stick to your person.

The city is low and flat. It is surrounded by a network of rivers and canals, of which the major portion of the country consists. Outside the teeming Bangkok, with its constant chattering of people and the raucous cries so common to an Oriental city, the homes are mostly built on piles.

The streams flowing beneath these homes serve a multitude of purposes. Through apertures in the floor of the homes refuse is disposed of. Likewise, from the same openings, the family obtains a plentiful supply of edible fish.

The combination of high temperature and heavy rainfall provides an abundance of flora. The rice crops flourish and even the least industrious of the natives can, with little effort, find ample food. Wild fruits abound. Bananas of numerous varieties may be had just for the effort of beating a path into the foliage to obtain them. The children are always to be seen munching on bananas, papayas, and the most luscious varieties of tangerines. Thus food is not a problem to the Siamese people. The fact that there is ample sustenance has its psychological and sociological advantages. The people are happy,

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friendly and carefree, at least insofar as the economic problems of most Oriental people are concerned. The vivid color of the flora, the deep tan of the people, the high-peaked, wide-brimmed straw-hats, which they wear, and the myriad-colored skirts make Siam a photographic and artistic dream come true. The constant and intense sunlight, with the azure skies, heightens the opportunity to capture on film the exotic and primitively picturesque life of these people.

A journey up one of the numerous canals, which are mostly rivers carrying off the excess of the heavy annual precipitation brought on by the monsoons, reveals the real native life. This journey may be made in a sampan, a rustic type of boat with a thatched canopy amidship and poled by a half-naked boatsman, or a small motor launch may be engaged. Though the latter covers more miles in a shorter period of time, it also has its disadvantages. It attracts the attention of the rural people and causes them to become shy in the presence of foreigners.

The people up the rivers and along the canals virtually live in the water. As children in Occidental cities play in the streets, so the Siamese boys and girls are almost continuously swimming in the water which flows behind and under their homes. They dive from the steps and from the family sampans which are moored to posts in the front of their homes. They wrestle and chase objects in the water as other children would on a school playground. Most of the children are absolutely naked and their brown little bodies are firm and well fed.

Twice weekly the *Klong Bangluang* (floating market) may be seen. It is a spectacle of color and Oriental atmosphere that is a long remembered event to the Western visitor. Boats—in fact, almost every object that will float and carry a cargo larger than a man can carry—take part in the event. These vessels come from the interior. They are manned by Siamese farmers and each is bringing to market some produce to sell. Some of the vessels are heaped high with beautiful flowers; others have great bunches of bananas or baskets of tropical fruit. Still others are laden with vegetables of various

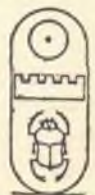
kinds, and the variety of color constitutes a bouquet of floral beauty. The “market place” is an assemblage of these boats in a confluence of a river and canals.

The colorful boats bob up and down rhythmically, as the water is agitated by the innumerable paddles of the prospective customers who work their way in and out of the maze of floating vendors. The laughing, the good-natured bargaining, the carnival spirit that prevails, all under a brilliant tropical sun, makes the whole event not unlike a pageant of old. To these people it is not an exhibition but rather a function of necessity. Almost everyone has something to sell. The price he obtains determines whether he can buy what his neighbor has to offer. Here, then, is an example of the basic laws of economy in operation and at least inherently understood. If a man cannot freely sell his goods, he cannot buy freely of another.

From 1:00 to 2:30 p.m., siesta prevails. A soporific and serene atmosphere is noticeable. Almost magically the congestion of boats melts away. The only reminder of the former floating market is some refuse still on the water, such as the discarded leaves of vegetables and stalks of flowers. Up the canals, men and their families lie stretched on the plank porches of their thatched dwellings. Hats are pulled over their faces to keep out annoying insects. Children lie in the shade of the boats, their hands over the side rippling the cool water. Dogs and cats lie near each other in an amity induced by lethargy from the midday warmth.

The dogs of the countryside are well fed, principally the result of foraging for themselves. The dogs of the city, where food is more difficult to obtain, show neglect and indifference to their welfare. They are gaunt and half-starved. Their ribs plainly show, and the flesh is stretched so taut over them that it looks as though it might split at the least exertion. Some have become so infected with mange that they are completely hairless and are covered with huge scars and scabs.

In the late afternoon, life returns to rural Siam. Peddlers pole their small boats from one home to another. They sleep and eat in their floating shops. In



the bow of some of these boats is a small brazier or charcoal burner upon which may be simmering hot foods, as banana and rice cakes. These boats are actually floating restaurants. Women busy themselves with weaving and performing household tasks while the children renew their games with vigor.

The Faith of a People

The prevailing religion of Siam is Buddhism. As with Christianity and Judaism, Buddhism eventually emerged far stronger in other lands than in the place of its origin. In India, the birthplace of Buddhism, it is far less a potent force than the religions introduced there from elsewhere. Everywhere in Bangkok and its environs may be seen the bright yellow robes of the bhikkus or monks. The robes are always clean, neat in appearance, and worn according to the traditional fold. They seem to blend in with the vivid colors of Siam. The heads of these bhikkus are shaved and their feet sandaled. They live in Viharas or Buddhist monastic centers.

Unlike the clergy of many other religious sects, they are less concerned with secular matters and more with the spiritual doctrines of their faith. I do not mean to imply that the Buddhist monk has no interest in the welfare of human society. He is as anxious as any religionist or member of the clergy of any sect to propagate his teachings by preachment and to emulate their ideals in practice. However, he does not resort to pressure methods. He does not resort to infiltration into the political structure of his government or into civil functions. He does not try to build a fulcrum and lever by which to compel religious adherence on the part of the masses. He does not try to control departments of finance, state or education, the military and the police, so as to exercise temporal compulsion.

The Buddhist wants the votaries or adherents to choose the *eightfold path* . . . not to be driven along it by political force. Thus, Buddhist monks or high priests will, generally speaking, not be found involved in intrigues of government. They do not, by *sub rosa* means, inveigh against one political candidate and in favor of another who they may believe will forward Buddhism's temporal interests. It is not

that the bhikkus are naive, that there is a nescience on their part of the subversive methods used by the clergy of other sects. Rather, it is their honest conviction that such methods by any religion are a sign of doctrinal impotence. If a religion must control the political and physical forces of the state to maintain its supremacy, it admits its lack of human appeal.

The various magnificent pagodas or towerlike temples throughout Siam, as elsewhere in South Asia, are known as *wats*. Their appearance has all the mysterious allure and lavish splendor that one imagines of the Orient. One of the principal *wats* or Buddhist temples in metropolitan Bangkok is what is popularly known as the Temple of the Dawn. Its official name is *Pra Buddha Prang*. In the year B. E. 2363 (1820 A.D.), a great celebration was held in honor of the older monastery on the site of this present *wat*. King Rama II, then ruling, took it upon himself to reconstruct the temple and give it greater grandeur. At the very outset of the operation, the king died, but the task was resumed by his successor, King Rama III.

The height of the central tower is over two hundred twenty-four feet. Around the base of the central "prang" or pinnacle, four other "prangs" were erected. These contain niches on all sides. In each of these niches there is an image of Phra Bai (God of the Winds) riding on his horse. The main "prang" or pinnacle in appearance resembles the upper stories of some of our modern skyscrapers which have resorted to appropriating Oriental architectural designs for their towers.

In front of the central chapel and vihara (monastic building) of this *wat* stand two large figures, representing mythological giants, facing each other. They depict the protective forces surrounding the great temple. The whole structure glistens with brilliant mosaics and gold ornamentation. An observer is awed by its harmony of structural and artistic beauty.

The mosaics in part carry in their design images of the "Heavenly Birds"—half-human and half-bird. To the mystical unenlightened, these may seem to be a religious fantasy or perhaps nothing more than an aesthetic

ornament. To the mystic and to the Buddhist, however, they depict the "ascent of consciousness." It is a representation of the flight of self to the higher levels of illumination and of mystical unfoldment, a soaring into the *oneness* of being.

When the structure was finally completed, the king held another ceremony and a huge image of Buddha was placed in the chapel where it still is. The imposing figure makes a definite impression upon even the casual visitor. In this chapel it holds the same significance to the advanced Buddhist as does the image of Christ in a cathedral to a Christian or the image of Moses to a Jew.

Another *wat* is known popularly as the Marble Temple. It is of fairly recent date. It is a structure of white marble with a brilliant red tiled roof and with a plenitude of gold ornament on the eaves. It is situated in extensive and well-kept grounds. The verdure of the grass and foliage, the borders of red and blue flowers and the even infinity of blue sky, make the whole as ethereal-like as a divine visitation. The lawns are traversed by small streams kept within low uniform banks. The pellucid waters reflect the perfect image of the inspiring surroundings as would a highly polished mirror. One crosses these streams over small arched bridges just wide enough to allow the passage of one person.

The Oriental knowledge of psychological principles, whether expressed in textual form or not, is ever present in their religion—even in its physical aspects. One cannot, for example, enter this *wat* directly, that is, by immediately climbing the series of low steps to its portals. The visitor is obliged to follow a long approach down narrow walks, flanked by religious images. The approach is long enough so that the magnitude of the temple and its intricate design and splendor produce an increasing stimulus upon the visitor before he actually enters. He is humbled by the grandeur. His respect, if not reverence, has been heightened. Further, by the time he enters, he is thoughtful, if not meditative, about the significance of the edifice, artistically and symbolically. In other words, psy-

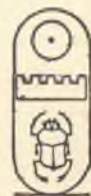
chologically an attitude of receptivity has been induced within him.

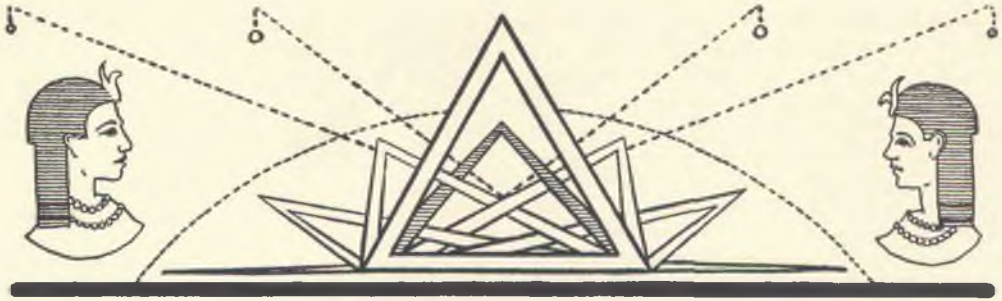
Even the non-religious or non-mystically-inclined will not be disappointed by the vista that he finds within. The first sight that greets the eye is the colossal image of a seated Buddha in burnished gold. Unlike most statues of Buddha, this one has not just a complacent expression. An intriguing whimsical smile seems to flash over the visage, depending upon how intently one looks upon his expression. It is reminiscent of the *Mona Lisa* in this regard. The floor consists of exquisite handmade tile in which the art of the Orient has excelled for centuries. Here and there, in a geometrical order, are placed huge urns of incense. Wisps of smoke coil lazily upward to find one's nostrils. Before the altar is an array of candles, some of which are electrically lighted, the only modern and incongruous touch. The atmosphere breathes and imparts a reverence which even the most insensible person cannot help experiencing.

The caste system in Siam is exceptionally strong with all its inherent evils. An offense against one's caste or social status results not only in his becoming socially ostracized but it also dishonors his family. Thus, to lose caste adumbrates almost all social evils. This caste system arrogates strict observances. One of these proscribes funerals such as would be beneath the dignity of one's social level. Those of each caste *must* meet the requirements of their caste. This includes funeral expenses considered appropriate for members of the families and as outlined by tradition.

Those of the aristocracy must have pretentious funerals. Though cremation is customary and a religious rite for all castes, there is a gradual elaboration on the extent of the actual services as one moves up in caste. The minimum cost for the funeral for one of the higher castes is approximately one thousand United States dollars. The Siamese equivalent of this amount is about ten thousand dollars of their money. We met a young chap, a Siamese, cultured, intelligent and of the aristocracy. He is now employed as an interpreter. He was forced into this work by family

(Continued on Page 146)





Psychic Radio

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

(From *The Mystic Triangle*, June, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THE Radio Chief in the Department of Commerce at Washington reports a new phase of inquiry with which he is contending to the best of his ability but which astounds him and perplexes his scientific knowledge. Frankly, he looks upon most of the strange letters that come to him as being unworthy of his time and attention, but quite a few have warranted some investigation and have led to a call for opinions and assistance in solving the seeming mystery.

The letters report the development in certain persons of a faculty or functioning of the mind or consciousness, aptly termed *psychic radio receptivity*. While all this correspondence may be new to government officials, and although it has no place in any of the bureaus in Washington, the phenomena are not new.

Such experiences as have been related to the government and to the editors of many radio magazines came under the writer's attention fifteen or more years ago when he was experimenting with many of the advanced principles of "wireless" which have recently become popular. In my associations with many wireless enthusiasts in those days and in attending the early

sessions of the Radio League of America long before the broadcasting of music and speech was considered possible as a popular attraction, the strange functionings of the psychic consciousness of man were discussed in terms less psychological than they are discussed today.

It was *not* uncommon for those who had been "pounding the brass" for hours, sending long messages by the still familiar Morse code, and listening for several hours in the stillness of a small room late into the hours of the morning for weak and distant answers, to finally throw themselves upon a couch for rest or retire for the night only to find the room, the atmosphere, filled with code messages although the wireless equipment was in a remote part of the home and completely shut down in its operation.

Nor, was it uncommon for many to report that they could hear such code messages at different hours of the day or night while walking, or talking, on the street, in the parks, in theatres or other places far from any sort of wireless or electrical equipment of any kind.

Many special cases were reported, investigated, and tabulated as being impossible of solution at the time, of messages received very definitely, and seemingly by the sense of hearing,

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while persons were at rest or in a relaxed condition and away from any radio equipment. I may also refer to the many experiences recorded by operators of wireless equipment at sea who have made affidavits that they have been called from their sleep by hearing the famous SOS call independent of the wireless devices.

Some very notable experiences are still referred to whenever the "old timers" get together and compare notes. Not one of them would challenge the statements made by "Hal" Smith of Brooklyn, New York, who had one of the finest private wireless transmitting stations in that part of the country. He had worked long and well to improve the quality of his old spark transmitter until with a revolving spark-gap and efficient condensers he had raised the pitch or tone of his spark to a beautiful musical note high in the scale. We always knew when "Hal's" station was on the air by that note. It was like the highest note of a flute. It could be picked out of a hundred other high and low pitch sounds constantly in the air. It was common practice to speak of "Hal" or rather refer to him by whistling a high note—which by the way could never approach in pureness and pitch the note of his spark. I am explaining this note at length because, from a scientific point of view, it would be material indeed in considering his case.

Man's Inner Hearing

"Hal" lived with his old mother, who was his companion in many ways and was considered by the "wireless gang" of boys and young men as the sweetest little old lady that ever lived. Her home was always open to them, and that means really open, day and night!

But one day "Hal" was over in New York. He was visiting Battery Park at the lower end of Manhattan, for it was Sunday afternoon and he liked to look over some of the vessels, as they passed, with their improved wireless equipment. While sitting on a bench in the park, apparently watching hundreds go by and hundreds sitting or standing around, "Hal" suddenly heard the high note of his wireless station at home. Like many of the boys, he had locked

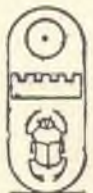
that little wireless room and was sure of it, and no one but his mother could unlock it when he was not there. He listened again. It was surely his "note." He had gone to a fan's home and listened to that *pitch* during the months he was perfecting it, and on such occasions he had asked his mother to press the key at a certain minute of the hour with four short dots and one dash, followed by a pause and then the four dots again and a dash, over and over for two or three minutes. That was all of the code he had ever taught her. It was enough for him to judge his pitch.

An then, on this Sunday afternoon, he distinctly heard that same, unmistakable pitch, and the same four dots and dash, pause, four dots and dash.

He looked at the old clock on the tower. It was 4:46. His mother must be showing the "set" to someone. A strange thing for her to do in his absence, thought "Hal." And then came the sudden realization that he was not even near a wireless set and was *not* listening in to any radio waves in the ordinary sense. His first impression was one of awe, then that of doubt. He tried to smile off the incident, but nevertheless listened—listened with that inner consciousness that we know so well. Again and again came the same four dots and dash, but a little less even or regular, and with longer pauses. Suddenly there were three dots—and nothing more. At the same instant a terrifying fear or impression swept over "Hal," and he rushed from his seat madly for a car and made his way over the Brooklyn Bridge and up Fulton Street to his home.

He claims that it took him just forty-eight minutes to get home. At any rate, when he rushed into that little wireless room just off the kitchen in the rear of the apartment he was stunned with the sight of his mother's limp form lying across his operating table with her one hand near the telegraph key. She was lifeless and had sent out the call for help—the only call she knew, and her boy had "heard" and responded when it was too late.

For verification of his story, there is the testimony of four others who, listening in at their sets that afternoon also heard, *in a truly physical sense*,



that high pitch note of "Hal's" as though tuning his spark again. One of them called "Hal's" "call letters" a number of times but received no answer. And, all of them say it was about a quarter to five when they heard the pure notes of that station.

Receipt of Mental Messages

How did "Hal" *hear* that call sent by his mother? One school of occultists will say that her mind was on her boy, that she mentally transmitted her message to him, that he in his receptive state received the impression of what his mother was doing and thinking, and that his consciousness *transmuted* the impression into *sounds*. It is the familiar telepathic interpretation and explanation of similar phenomena.

Another school will explain it as Divine impulses translated and transmitted by the Angels of Space. The materialists will explain it, as I have heard them explain it often, upon the basis of coincidence.

I have another explanation to offer. I base my contention upon many other cases apart from this one, and upon personal experiences as well.

It is this: As we use and perfect any function or sense of the body and consciousness we make it more sensitive, broader in its scope and less limited. That is to say, man physically and psychically is evolving to such a degree and in such a way that those organs, parts of the body, functionings and senses which he no longer needs are becoming smaller, dormant, atrophied, and disappearing from his organization. In the physical sense we have much proof of this throughout the whole body. In the psychic sense we are just beginning to realize that evolution is doing for the psychic body of man exactly what it is doing for the physical man.

And, through the systematic or prolonged practice of concentration on hearing (as is necessary with listening-in to distant or faint radio signals), one more and more loses all consciousness of the outer self and the outer environment and becomes attuned to the consciousness of mental messages. Such

experiences make the consciousness keen and alive to every incoming impression.

Radio waves that pass through the ether are not different from other sound waves of any kind, except in their rate of vibration. Radio waves are like unto the waves of light, so far as their rate is concerned. Our eyes are constructed by nature to take or receive those high vibrations and translate them into lower vibrations that we may sense. Some animals can sense rates of vibrations of light that we cannot. Some animals have no eyes at all because they live where there is no light, as at the bottom of the sea in very deep water. Those animals which live where there is little light have more sensitive eyes. The same is true of the organ of hearing. It varies in animals according to where their state of evolution has placed them. *Modifying environment has modified their sense of hearing.*

In order that we may hear the sounds being carried on the radio waves, we require electrical devices in a receiving set to translate the high rate of vibrations into a lower rate to accommodate our organ of hearing. But such a process is only a makeshift. In all the past of civilization we find that nature has gradually changed, improved, or modified the organs and senses of man to meet the conditions of his environments and needs; and, therefore, I contend that if we continue to concentrate and experiment with the higher waves and rates of vibrations, both in sight and sound, nature will gradually adjust the receptive organs to receive those rates of vibrations without the intervention of electrical or mechanical devices.

Those who, today, are hearing radio dots and dashes, as they report to the Government, without the use of any electrical or radio equipment, are, in my opinion, the early protégés of nature's great change that is coming to mankind. And the day is not far distant, relatively near so far as many cycles of evolution are concerned, when mental messages, traveling at an even higher rate than radio, will be received also by the mind of man as easily as the lower rates are received today.

The Reader's Notebook

By

JOEL DISHER, F.R.C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



ON FEBRUARY 8, 1879, Sandford Fleming read a paper to fellow members of the Canadian Institute which he had founded. Its subject was one to which he had given much thought and which was of great importance. The veriest Rosicrucian neophyte would have found it highly to his liking, for it was entitled "Time and Time Reckoning." Out of the interest generated by that paper grew a world conference to consider time, and the system known as *standard time* resulted.

It may surprise some that the world had to wait so long for so useful a system to become established. Had it not been for Sandford Fleming and the Canadian Institute, the world might have waited much longer.

A hundred years before the Canadian Institute, however, another group of amateur scientists had begun to turn the world's attention to a serious consideration of scientific matters. That was the Royal Society of London, the oldest scientific group in the world having a continuous existence.

It was chartered by Charles II in 1662, but its roots reached back to Elizabethan times. Dorothy Stimson has just written a fascinating account of the Royal Society (*Scientists and Amateurs*, Henry Schuman, New York,

1949, \$4.00), detailing both the beginning struggles and the later successes of this most respected scientific body. Miss Stimson has done the lay reader a real service. Such books aid our perspective. Through them we realize that no idea, individual, institution, or event stands completely isolated and independent. It is part of the whole, and our need is to see that whole.

It is one of the anomalies of living that we go forward with our faces turned toward the past. The future lies ahead but we prepare for it in the present and can be successful only when we understand thoroughly the past out of which the present grows. It is always the past, which furnishes the real corrective. By it we successfully meet the present and hopefully contemplate the future.

When we remember that nations, like businesses, have their periods of inventory, we appreciate all the more the advantage history can give us—whether that history be of a man, a nation, an institution, or an idea. That, in the main, was why I enjoyed so much Miss Stimson's effort to bring into focus so important an aspect of the past. The Elizabethan Age was a point of inventory or summing up. The truths of the past were there re-examined and restated in terms that might have meaning for our Modern Age. In its turn, it is the storehouse, and we



shall have to evaluate its content for the future.

It is no easy task to move back 300 years in time and imagine a world shorn of all the gadgets and common-places of our everyday living. It means projecting ourselves into a state of consciousness where even the methods by which we now discover new facts would be ridiculed as pretentious. Such projection is as difficult as trying to be awed by a doorbell's ringing when a button is pressed and being willing to ponder the causes philosophically for an hour or so.

Experiment and research are so much a part of our daily scheme of things that it seems incredible that they should ever have been questioned and ridiculed. Likewise, they are so much the province of the specialist and the expert that we are nonplussed by the fact that they once evoked interest only in the layman and amateur. Yet, such was the case. And the Royal Society in its pioneering days ran the gamut of criticism from ridicule to vituperation.

Thus, it is easy to underestimate the mental revolution which these learned amateurs brought about; and for that reason, all aspects of the institution itself and the age of which it was a part are perpetually intriguing to the Rosicrucian.

In Elizabethan times, learning was shifted from philosophical axiom to scientific experiment. Matters earlier decided by reference to Aristotle were then for the first time subjected to careful observation and referred to natural law. Analysis and experiment became the means by which facts were determined.

"Credulity in respect of certain authors," Francis Bacon had written, "and making them dictators instead of consultants, is a principal cause that the sciences are no further advanced." He may have had in mind the experience of the youth who told his teacher, a confirmed Aristotelian, that his observation of the sun had caused him to believe that there was a condition existing which could be called *sunspots*. "My son," said his teacher, "I have read Aristotle many times and find therein no mention of sunspots; so I take it the

spots are in your eyes and not on the sun."

Such pronouncements had been the old way; and knowledge was often lost in argument and speculation. Patient observation and careful experiment in the field of natural phenomena was to be the new way, but only those could walk it who were zealous for truth and who were courageous enough to commit themselves to ways untried and risk being belittled in the eyes of authority.

Amateurs they truly were—these men of the Royal Society—but nonetheless pioneers. Bacon said of himself that he was only the bell ringer, calling the wits together; yet, if Emerson's statement be true, the Royal Society is but his lengthened shadow.

It is true that Bacon often failed to go far in the direction he pointed out, for it is known that he persisted in old viewpoints after experiment and observation had established better ones. He remained dissatisfied with Gilbert's experiments with the magnet when undoubtedly he should have been in wholehearted agreement; and he continued to hold with Ptolemy when everyone else had accepted Copernicus.

Nevertheless, to Bacon belongs the credit for ushering in the modern world, and Thomas Sprat in his *History of the Royal Society* wrote: "If my desires could have prevailed with some excellent friends of mine, who engaged me to write this work, there should have been no other preface to my account of the Royal Society but some of his (Bacon's) writings."

All that the Royal Society aimed at was not only envisaged in Bacon's *New Atlantis*, but also given practical impetus at Solomon's House at Gorchambury. The Elizabethan scene was exceedingly busy laying the foundations for the Royal Society and if its early efforts were often abortive and its members, child scientists rather than adult ones, they were at least making a sincere attempt to learn from the past and to advance on the basis of that learning.

If, too, as Disraeli in the mid-nineteenth century thought, the members were a bit sanguine in their hopes, today has seen their vision become fact. I quote the passage which Disraeli ridi-

cules, for it indicates that smugness and condescension can be equally far from a just appraisal. Disraeli quotes as extravagant this statement of a member of the Royal Society. We should probably commend it as a justifiable prediction:

"Should these heroes go on (the Royal Society) as they have happily begun, they will fill the world with wonders; and posterity will find many things that are now but *rumors*, verified into practical *realities*. It may be, some ages hence, a *voyage* to the Southern unknown tracts, yea, possibly to the *moon*, will not be more strange than one to America. To them that come after us, it may be as ordinary to *buy a pair of wings* to fly into remotest regions, as now *a pair of boots* to ride a journey. And to confer at the distance of the Indies, by *sympathetic conveyances*, may be as usual to future times, as to us in a literary correspondence. The restoration of *grey hairs to juvenility*, and renewing the *exhausted marrow*, may at length be effected without a miracle; and the turning the now comparative *desert world* into a *paradise*, may not improbably be expected from late *agriculture*." (Quarrels of Authors, 1814.)

Throughout its long history, then, the Royal Society has had to prove itself. First, it was necessary to overcome prejudice—optical glasses (telescope

and microscope) were considered atheistic instruments designed to pervert the sight and make everything appear in a new and false light. Again, Robert Boyle's use of the term "Invisible College," and the fact that the Society carried on a "universal correspondence" gave rise to a fear that it was aiming to lead Protestantism again captive. Always, there was money to be thought of, for although King Charles had granted a charter, there had been no like grant of money to carry forward its work. Always, too, there was apathy and indifference to dog its pathway when nothing else threatened.

In one instance, a prospective member hesitated to accept membership lest it increase the circle of his acquaintances. Here one wonders a little what might have happened if Sir Isaac Newton had held out against membership, for much of the Society's importance came as a result of his efforts.

It may be that Rosicrucians will be more interested in the first phase of the Royal Society's development since that phase was so largely the result of their labors; yet, there is little doubt that they have been as active if not so conspicuous in the years of its fuller achievement. It is a field for unending speculation and research and happily Miss Stimson's book sets one off with a true questing spirit to find out a few things on his own.



THE ROSICRUCIAN PLANETARIUM

The drama of the stars is portrayed weekly at two shows on Sundays in the THEATRE OF THE SKY, 3 and 8 p.m. Admission for star-shows—following the free lecture in the lobby—is 50 cents for adults and 18 cents for children, including tax.

Weekly changes are made in the star projector to match the sky. Monthly changes in subject with up-to-the-minute refresher lectures in astronomy. Learning is fun here!

Inquire concerning special shows during the week, by appointment. These arranged, evening or daytime shows have special rates for a minimum of 25 persons—any age, any organization.

SCHEDULE FOR THREE MONTHS

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JUNE—*Our Star, the Sun*—How does the Sun, as well as other stars, affect us?

JULY—*How Did It All Begin?*—Where did we come from?



The Mystic Philosophy of Plotinus

EARLY ROOTS OF CURRENT TRUTHS

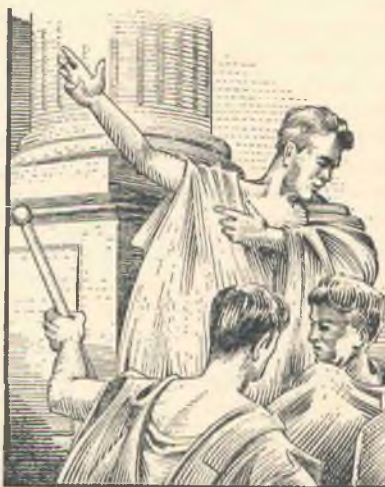
By RALPH M. LEWIS, F.R.C.

LESSON ONE

THERE are no entirely original thoughts. Psychologically, no matter how different or how radical our thoughts or views of things may be, actually they are composed of antecedent ideas. Each experience which we have is composed of sensations, either sensations of the external world, the great sea of existence in which we find ourselves, or sensations of our own being, the "I," the ego. Color, heat, pain, fear, all of these are sensations.

In the brain each of these sensations is given identity, that is, a special meaning or significance. It is placed in time or it is given purpose. These sensations then, in turn, form our ideas, and we use our ideas in a manner not unlike that of a child using his toy building-blocks. We arrange them in innumerable patterns which we find pleasing or useful to us. The reasoning mind is continually assembling ideas, and this assembly causes us to have many emotional responses. These, then, become new sensations. From them come additional ideas.

Each thought which we have, therefore, has a certain *immortality*. It continues to live long beyond the experience from which it was derived. Each thought influences future ideas, becomes associated with them, at least as an element. Extensive experiences and numerous sensations arising from them do not necessarily produce a creative



mind. Just because one has crammed many experiences into a life does not make him a genius or confer upon him exceptional creative ability. We know, for example, that many travelers, although having traversed the world with their eyes open, have actually seen nothing. By that I mean that they have mentally not seen. They have no mental sight.

There are many persons who live a long life and yet the experiences which longevity has provided have filtered through their minds. Little substance of such experiences remains in their consciousness to become useful to them as essentials of thought. However, one who does think, one who does devote time to contemplation or who has creative work required of him, must first have a considerable amount of experience from which arise sensations and from which, in turn, ideas are formed. Every great thinker, whose ideas we admire or which have had a value to society, has been a man of keen perception. He has been an individual who has been alert to his environment and analyzed it thoroughly. He has, as well, been alert to all the characteristics and vicissitudes of human nature, and has made the most of his experiences.

Thoughts which have long endured, and which have found their way into our classics, have their elements rooted in an environment or environments of

centuries past. Some of our most current ideas actually originated in some past environment. Some sensitive mind, perhaps centuries ago, was influenced by an experience. The sensation left a definite impression on his consciousness, and he has evolved it into a thought and transmitted that thought to others, where it has grown. Such environmental influences are often geographic. The location of men's homes, the lands in which they live, the fertility of the soil, the climatic conditions, natural transportation—that is, whether they are adjacent to waterways—the resources of the land, all of these things result in the kind of thoughts men have.

Across 1,000 Years

In considering the teachings of Plotinus, mystic philosopher of the third century after Christ, it is, therefore, necessary that we go back at least one thousand years before his time. There we shall discover the roots of his great thoughts, thoughts which at least he gave voice to in his time.

In the history of the ancient Greeks, we find that interests were not centered alone in the peninsula. Their interests were also distributed along the coasts and in the numerous islands of the Aegean Sea. These islands and the coasts, in fact, form Hellas proper. It was only after the zenith of the Greek civilization—when it was, actually, in its decline—that the people turned inland and the interior of the peninsula became prominent. I would suggest that you turn to your atlas and look at the Mediterranean region or, if you have a history map, look at one that indicates the Hellenic World. Look at the Eastern end of the Mediterranean. It was along there that civilization emerged from barbarism, that is, a civilization comparable to the one we know today, with such institutions as marriage, schools, system of taxation, et cetera.

The first great civilizations sprang up in the twin valleys, namely, the Nile valley and that of the Tigris-Euphrates. Finally, civilization came to the region of the Aegean Sea. The Eastern end of the Mediterranean was particularly kind to civilization. We find many conditions conducive to it, particularly the

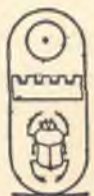
climate, which is mild in comparison to the enervating climate of equatorial Africa and mild in comparison to the rigorous climate of the temperate zone of middle Europe.

The soil of the Nile and that of the Tigris-Euphrates valley is very fertile. Crops are abundant. Food supplies are easily obtainable. Consequently, men were not obliged to devote every moment of their conscious state to providing for subsistence. They were not compelled to work long hours from sunrise to sunset, resulting in falling into sleep or stupor from fatigue. A little effort would produce considerably. Therefore, the men of the Eastern end of the Mediterranean found that they had leisure time. They had time to contemplate the ways of life, to wonder about the world, to gaze up at the stars in the heavens, to chart the movements of the Cosmic bodies, and to start the arts and crafts and develop them. It is only when the necessities of life have been met that culture is able to arise because, then, the minds of men are free.

Immediately south of the Aegean Sea is the island of Crete. On it once existed a highly developed civilization in the period known to history as the Minoan Age. It derived its name from King Minos, a partly historical and partly legendary character, one of the so-called sea kings of Crete. At this time there was considerable traffic between the island of Crete and Egypt, Babylonia, and other civilizations of the Tigris-Euphrates valley. The little barks, with linen sails, covered the distance of approximately three hundred forty miles from Alexandria to Cnossus, with favorable winds and the aid of oarsmen, in three or four days. They brought with them the glazed tile of Egypt, the beautiful gold work of the goldsmiths, and the fine linen which is almost like the silk of today. Out of Syria came other barks bearing bronze work and excellent pottery. The Aegean Sea, with its rugged coast line and many harbors, itself formed a great harbor between southern Europe and Anatolia.

Individual Independence

The people of Greece, or rather of the Hellenic world, lived mainly on the



islands of the Aegean Sea and along the coast. The coasts formed a narrow plain. Directly behind the people were ranges of rugged mountains, silhouetted against the sky. All of these factors contributed greatly to influencing the character of the ancient Greeks. Large populated areas were not possible. The plains or shores of the islands were too small. The fringe of coast land on the peninsula was not great enough to hold a large populace. The towns were, consequently, very small, being separated from each other by water or by mountain ranges. This made each of these little communities very *self-sufficient*. They had to make, grow or develop, all the things which they needed. As a result, the individual became independent. Such circumstances encouraged individuality, resourcefulness. One either made what he needed or he did without it.

It was not necessary to depend upon rulers, to wait for kings to begin conquests of neighboring nations, to rape those nations and pilfer their supplies and resources. People met collectively, discussed their needs and went about satisfying them. The Greek mainland was not very fertile. The ancient Greeks raised mostly sheep, flax, and olives. The foothills were stony with a thin covering of soil. There was little or no timber, and the great mountains were almost inaccessible and practically devoid of metals with the exception of iron. However, the climate of ancient Greece, as is also true today, was conducive to the growing of flowers. Flowers were very prolific on the peninsula. This, of course, attracted bees and resulted in the production of a very excellent honey which was exported in antiquity and is still looked upon today as the most delectable of all honeys.

The people of these islands of the Aegean and of the coast had little intercourse with their neighbors, even though some of the islands are actually so close that they can be reached by a good swimmer. Whatever battles had to be fought were individual. The Greeks developed skill in personal combat. Since there were no large communities, there was no need for a large army. If an opposing force was too great for the warriors of the little community, it was only necessary for them

to retreat into the security of the mountain fastnesses behind them. Thus the individual acquired *courage*. He acquired love of life and a desire to personally accomplish something. Since these communities were so separated, each city had its own separate culture, its own customs and traditions which it cherished and perpetuated. Although some of the cities were, from the standpoint of distance, comparatively close, being only a few miles apart, their customs were unaffected by each other. We find an excellent example of this in the case of Athens and Sparta. One had culture and learning as its ideal and the other had military prowess and might as its end.

Since it was difficult to develop the interior of the many islands of the Aegean and the peninsula itself, the Greeks eventually built a large navy. That encouraged trade with distant people—that is, distant for the times—such as the Egyptians, the Phoenicians, the Syrians, and Babylonians. Establishing a navy and journeying to distant lands and meeting people with entirely foreign customs and speech, with strange methods of living, required an *open mind* on the part of the Greeks. They had to be willing to accept different customs, meet people on their own ground, and these factors created in the ancient Greeks an attitude of *tolerance* and broadmindedness.

Span of Imagination

The great mountain ranges, like a wall behind the Greek community, stimulated the imagination of the people. In our mind's eye we can see the Greek citizen turning and looking at the rugged silhouette of the mountains behind his city on the coast, wondering what terrain lay beyond, what people may exist there, what strange happenings may be going on behind that wall of rock. Then, again, as he would look at the snow-capped peaks, some of them disappearing into the clouds, he could not help thinking, as his imagination was stimulated, that those peaks might reach up into another world where people lived as did he and his fellow citizens. Perhaps, because they were above his world, they might be more powerful beings and see things which he perhaps could not see. This stimulation of the

imagination engendered by the mountainous region of his homeland caused the Greek to develop a *mythology*. Out of that, in turn, came abstraction and the rise of *philosophy*.

The ancient Greek travelers or members of the trade expeditions brought back many interesting things to their island and coast homes from the distant lands of Egypt and Babylonia. There were not only material products but points of knowledge. They brought back with them the elements of such sciences as arithmetic, geometry, and astronomy. The active intelligence of the Greeks quickly fastened on these ideas and, equally as rapidly, advanced them. During the seventh century, the Greeks were rapidly tiring of theogony. Theogony is the technical name for the religious concept that there is a family of gods. To the Greeks it seemed that the gods were immortals, but with anthropomorphic characteristics, such as the figures of humans and the character of humans with all their virtues and vices, and with all the strength and weakness of mortals. They loved, they fought, they were jealous, they were brilliant, they were degenerate. Consequently, the Greeks tried to explain man's nature and even the cosmological origin of the universe through theogony.

Each god or combination of gods in the family were said to have created the different manifestations of nature. This conception, fantastic and appealing to a primitive mind or to a barbarous mentality, was beginning to wane in popularity. The individual Greek was now displaying a sincere desire to know something personally of the mysteries of life, to delve into them by means of his intellect, and to be able to probe the meaning of birth, life and death. He desired to have his intellectual curiosity satisfied, as well as to have such emotions as fear, awe, and ecstasy satisfied, by the mythology of theogony.

Mystery Schools Established

It was during this time that the mystery schools were beginning to appear and make themselves definitely felt in ancient Greece. "Mystery" was a name assigned by the ancients to any sort of esoteric wisdom, to any wisdom that was different from the common knowledge of the day. A wisdom which sought to explain the origin of the universe, the purpose of human existence, was termed a "mystery." The mysteries were only imparted to those individuals who were prepared to receive them, who had shown a desire for knowledge, had led a chaste life, and whose object in receiving such knowledge was acceptable. It was held, too, that he who had such knowledge, as was included in the mysteries, imparted to him, would find that a tremendous power of accomplishment accompanied the knowledge. With such knowledge and the consequent power, the individual's life was transformed.

Initiatory rites were the special method of imparting the wisdom or the mysteries. The initiations were intended not merely to give the individual a number of facts or points or information, terms and words, but also to produce a corresponding psychic effect upon the inner self of the individual. For every intellectual comprehension, there would be an emotional response, a concomitant development of the two selves. The individual must come to *feel* what he knows. In other words, it is not sufficient merely to see a vista but one must respond to a vista as well. When we stand upon the beach and look out across the sea, which seems to disappear into infinity, to gaze upon the glowing sunset, the beauty of that experience is not just in what is visually perceivable, but also in what we feel as a result of what we see. So a true initiation is what we feel as well as what we know.

(To be continued.)

ATTENTION, HIERARCHY MEMBERS

To insure your being "with us," we suggest that you mark upon your calendar the date for the next special Hierarchy Meditation Period in which the Imperators of America and Europe will participate. Pacific standard time is indicated.

Those who have attained to the Hierarchy understand the purpose and importance of this attainment, and will report to the Imperator. Kindly indicate *degree* and key number. The schedule is: July 14, 8:00 p.m.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

CROSSROADS OF MIND AND MATTER

THE crossroads of mind and matter are found in man more than in any other form of life. Although life in any expression is an obvious indication of the evidence of mind and matter operating in unity, it is the particular manifestation of human intelligence and action that, as far as we can conceive, brings to the highest form of manifestation the operation of these two forces at one point. *Mind and matter* is a frequently repeated phrase, but like many such sayings and combinations of words, it expresses only part of an idea. Merely to refer to mind and matter is to limit rather than to make an all-inclusive phrase. This common

concept of mind and matter is usually used in the argument that one can affect the other. The phrase particularly refers to the power or influence that mind may have over matter, and various schools of thought or individuals holding one idea or another may draw conclusions based upon the premises which they themselves accept as the validity of one or the other of these conditions.

The controversy concerning the status or place of mind and matter in the universe revolves around the concept of man's duality. Obviously man is dual; few would deny that. We see evidence of material or matter in his body; we see evidence also of forces, which, although they have certain chemical explanations, do not completely explain

the mental and life forces resident within that material body. Therefore, if man is an example of the operation of two forces or two forms of energy, there is no use denying that both mind and matter exist and that, regardless of whether we make an interpretation from the standpoint of the idealist or the materialist, the interdependence between the two forces is obvious.

It has already been stated that to this extent the phrase "mind and matter" is true, but the explanation is incomplete at that point. In addition to mind and matter, or between them, there is an intermediate point. This intermediate position concerns the process or the bringing into manifestation the function and use of matter. The making of matter useful to mind is the phase of the question sometimes forgotten. In ancient symbology and in the symbology of the present-day Rosicrucians, the triangle represents three points or three phases of most things with which man deals. In considering the question of mind and matter, the symbology of the triangle also applies. One point is mind, one is matter, and the third is the relationship or application between the two. Each is of equal importance, and for that reason mind and matter alone is an incomplete concept.

Wherever three things function or manifest, one cannot be considered more important than the other, just as it would be impossible to indicate which of the three legs of a three-legged stool was most important, insofar as the support of the stool was concerned. The three phases of our environment, mind, matter, and their relation to each other or their function, need careful consideration when our thought revolves about this question.

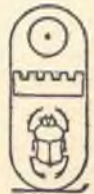
Achievement and accomplishment in life is the result of the use of mind, matter, and effort. Effort, then, is the third point, if we continue the symbology of the triangle. Effort in this sense means physical exertion and infers knowledge. In this sense effort is a combination of mind and body. It is the practical use of the matter with which we are most intimately associated, directed by the content of the mind. Man has a tendency to avoid this third point. There is a tendency on the part of many to avoid effort at any time. This

is particularly true in more recent years. There was a time when labor dignified the human personality, but more and more a tendency exists to consider labor and effort as something to be avoided rather than to assume a certain dignity. This late tendency is unfortunately not in accord with the creative scheme of the universe, because throughout the manifestation of the universe of matter we find energy and force constantly being expended.

Energy is as much a law of the Cosmic as is the very existence of mind and matter. Man sometimes directs his attention not toward the necessary effort to be expended to assist him to relate the concepts of mind and matter, but rather toward the discovery of a secret method or a magic key by which he can accomplish material ends purely with his mind.

Although no one will underestimate the creative powers of the mind, the mind alone can accomplish very little. It would be wonderful for some people if it were possible to hold in the mind secret formulas, magic use of words which would directly affect material things, but the reality and the fact is that the magic of mind—the secret keys of mental application—is in its creative ability and the resultant potentialities of the material body to respond to the creative urges of the mind. Great accomplishments, inventions, discoveries have had their origin, it is true, in the creative mind of man, but the effort and application on matter has been the process by which the ultimate manifestation, the physical world and the mental world have been brought into being. Thomas Edison would never have produced the phonograph or the electric light by merely holding the idea in his mind.

Man's mental, psychic, and physical development must follow this threefold formula. He can create mentally, he can perform acts physically, but it is the relation between the two that produces a desired and immediate use of any material thing. Would you go to a field of wheat and demand a loaf of bread? True, bread comes from wheat, but it comes through man's creative ability of knowing how to process that wheat into flour, the flour into dough



of proper consistency, and then by heat to transform it into bread.

It is man's lot to modify material to influence environment, and to use the total of material environment available to him. His key is a creative power of the mind applied through physical ef-

fort to material things. His achievement will be in proportion to the degree that he recognizes that the human being constitutes the crossroads of mind and matter, and has the responsibility and potentiality of tying them together in constructive and worth-while manifestation.



Religion Inborn

By E. REYNER



SMALL, ancient man of the hills, a reader of philosophy, a singer, assayer, chemist—one of that lonely legion we, in the mining states, call *prospectors*—gave me this picture of religion as we sat and talked until two o'clock one morning:

"Religion," said the old man, "grows like a plant. It can be acquired by the young only as the plant by means of its innate desires acquires nourishment from the sun and the soil. It is the old, those who have followed life's cycle to the end, that understandingly realize religion and its nature.

"In the wintertime of man's life, the fruits of religion are gathered. In him, religion has grown a lifetime and has finally produced its fruit—the understanding of life, the appreciation of eternity, and all that is a part of it. A young person can depend only on faith to point his way. He is interested in *living* life, not *thinking* it. Time passes, and he becomes gradually aware of ever-repeating cycles. He does less physical living and more thinking. What once seemed of great importance, now becomes only a small part of an eternal pattern. Living is almost finished before one realizes the full pattern," the man explained as he reviewed his eighty-five years of experience—and night stretched into morning.

"It is the very old who come truly to comprehend the true significance of existence. Just as a plant may be shriveled by sour soil and lack of water, so a life lived without concern as to the Maker's pattern comes to a barren

end. The sturdiness of some plants makes them thrive under adverse conditions, that same sturdiness in some human beings makes the religion within them come to full fruitfulness regardless of circumstances."

This self-evolved sage then told me that the great majority of human beings must follow a course of guidance, otherwise the religion in them would die from the effects of evil living in the same manner as obnoxious weeds are able to starve or kill a plant. We are like plants that must be cultivated until we become aware of the essential truths. When these have gathered momentum, they continue to grow by themselves.

However, a complete realization of the great truths comes only to the old as the fruit comes only to the mature plant, he insisted. When an organism is done with living, it becomes a symbol of the whole process of life. When meditation is based on decades of experience, the universality of all good things becomes apparent. Even in the universality of death one realizes the ever-continuing life.

"You are young now and want mostly to live," said the aged one, fixing his eyes thoughtfully upon me. "As you live the experiences of generations of men who have gone before you, the plant of true religion lives and grows with you. Each day you do fewer of the animal things and more of the spiritual. At long last you will become old, and the eternal truths will stand revealed to you. Now is the time to start the growth of true religion within you; later, the why and wherefore of it all will become clear."

*The
Rosicrucian
Digest
May
1949*

SYNOPTIC HISTORY

(From *The American Rosae Crucis*)

Because of the many requests from Masters of Lodges and from members, for various important dates connected with the establishment of the Order in this country, the following outline is printed:

H. Spencer Lewis initiated in Europe, August, 1909.

The first meeting of formation of the Order in America held on the evening of February 8, 1915, in New York City.

First semi-public meeting of men and women of New York to come together for organization held on evening of March 3, 1915.

Second organization meeting for purpose of selecting executives and planning program of work took place on the evening of March 23, 1915, in New York City.

First formal secret session for the purpose of adopting the name and appointing the Emperor and Councilors held on evening of April 1, 1915, when the first charter of the organization in America was signed in New York City, forming the American Supreme Council.

The first initiation of men and women into the Order, according to the established rites, held on the evening of May 13, 1915, when sixty-one were initiated by the officers.

Presentation of the Emperor's jewel to him by the officers and members of the Supreme Council and the Supreme Lodges, July 1915.

First charter to be granted by the Supreme Council to any branch lodge, was made in the name of the Pennsylvania Grand Lodge in Pittsburgh on November 25, 1915.

First national headquarters established in the first American R. C. Temple building in February, 1916.

First national convention of many lodges throughout America held in Pittsburgh, Pennsylvania, week of July 31 to August 4, 1917, when the National Constitution of the Order was passed upon and adopted, paragraph by paragraph, by all delegates and representatives.

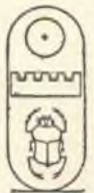
The dates of important events from that time until the present would be too numerous to itemize here.



ITALIAN GRAND MASTER PASSES

Frater Dunstano Cancellieri, Grand Master of Italy, passed through transition to a Higher Initiation at 2:00 p. m. on March 8, in Rome, at the age of seventy-nine.

Struggling against great odds—first the restrictions of fascism, and then the political and economic aftermath of the war—he organized the nucleus for re-establishing the Rosicrucian Order in Italy. A man of great mystical discernment, and a scholar, he labored long and with limited means to further his idealism, taxing his waning strength and health. No one has ever displayed a more unselfish and more noble Rosicrucian spirit than Dunstano Cancellieri—a true Grand Master. May he experience Peace Profound!





SANCTUM MUSINGS

TIME

By RODMAN R. CLAYSON, Grand Master

PART ONE



THROUGHOUT the history of philosophy, the nature of time has occupied the attention of philosophers. This subject raises questions which are very difficult to answer. However, with the acceptance of Albert Einstein's theory of relativity, scientists and philosophers have to a large extent reached an agreement on this enigma of *time*.

As an abstract thing, time is most elusive and mysterious. We encounter it in everything we do and observe; yet, in our scrutiny, it seems to escape us, for what was the present is now the past. Time may be thought of as a relation between things, for our intellect requires that we conceive of things in relation to time, that is, as succeeding one another. Like the generally accepted three dimensions of space, time is a universal condition, and is often spoken of as the fourth dimension. Time and space are always found conjointly. Anything that is affected by time is also affected by space.

Bergson defines time as duration. He tells us that we belong to the stream of duration and that we can become conscious of the pulsing of duration. Duration has a close relationship to existence. We imply the idea of existence when we conceive of duration. To say

that a thing exists for a minute, an hour, a day, or a year, is to say that it has the duration of a minute, an hour, a day, or a year. It is erroneous, however, to consider duration and existence as being identical in meaning. While duration implies existence, the reverse is not true. Existence need not imply duration. A continued existence, no matter how short, is required for duration. Thus duration is defined as continued existence.

Since time is measured in instants—seconds, minutes, and hours—it necessarily involves the concept of continued existence. Duration cannot be spoken of without bringing in the concept of time. For instance, the duration of God's existence is termed *eternity*. To His existence there seems to be no beginning nor end, past or future. He possesses being in infinite fullness, without increase or decrease in an everlasting present. The duration of God's existence is not concerned with the measurements of time, for it is the eternal present. To us the present corresponds to every moment of time as it flows from the future to the present and into the past. Perhaps, in a strict sense, time applies to the duration of physical objects and awareness through consciousness. It is from observation that we have a concept of time. It is from conscious perception that we have

awareness of our own body and other objects in their movements and changing states.

Time is a notion common to all men in all periods of history. Quite unlike space, time is not immobile or stationary. Continuously it moves onward. *The march of time* is a well-known phrase in every language. If time is a movement, it moves with an ever even pace; nothing can stop, retard, or hasten it. Its movement is unchangeable in progress and speed. Seemingly to the contrary, we say that time flies, time drags, time is short, and time is long. But in the over-all aspect, time is viewed as something that embraces within its capacity universal movements and activities.

When we state that the world was created in time, we conceive time as some sort of an *entity preceding* the creation of the world. We also think of time as extending without limit into the future, irrespective of the existence of the world or its future. To time we seem to give certain attributes of infinity; yet, on the other hand, it is considered to be finite, because the time may be one second, one hour, or one day. Some classify time as being of the past, present, and future. Still the only *time* of which we are conscious is the present, because the future is not yet and the past is no more.

A Challenge to Thought

What, then, is this *time* which is so mysterious and contradictory? It will be noted that to a large extent the properties of time parallel those of space; therefore, it is quite natural for philosophers to relate the nature of time to space. Probably the first but unresolved controversy arose in ancient Greece

when Parmenides stated that that of which we are not conscious has no existence. Heraclitus asserted that there is no permanence in anything and that change characterizes everything. Aristotle and the scholastics who followed him maintained that time is not a reality. They stated that the concept of time is based on movement and change in themselves and in other bodies. Insofar as actual movements and changes occur in nature they are concerned with real time.

Epicurus viewed time as an entity in existence independent of the mind. Descartes looked upon it as a mere mode of thought, while Spinoza made it an attribute of his pantheistic Divine Substance. It was maintained by Kant that time is a subjective, a priori sense form of internal intuition antecedent to all experience, which seems to make all things and experiences appear as occurring in time. To Kant, time was not an objective attribute of things in themselves and, therefore, had no reality in nature. His view is reflected today in the beliefs of philosophers and scientists.

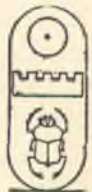
Newton identified time with the eternity of God. He stated:

"Absolute time and mathematical time of itself and from its own nature flows equally without regard to anything external." Leibniz, on the other hand, said that there can be no time independent of events, for time is formed by events and relations among them and constitutes the universal order of succession. Bergson maintains that there is no real duration of time except in our mental concepts. We obtain the idea of time and succession by introducing spatial relations within our states of consciousness. In the physical



By Erwin W. E. Watermeyer,
M.A., F.R.C.
Director, AMOEC Technical Dept.

- Absolutely clean water, freed from all impurities by special methods, freezes at a temperature of approximately zero degrees Fahrenheit instead of at thirty-two degrees, according to investigations carried out by Dr. R. Smith-Johannsen of the General Electric research laboratories. Even when powdered impurities were added to the water, its freezing point rose only to approximately twenty degrees above zero Fahrenheit, thus casting doubt upon one important experimental "fact" of physics.
- The sixth isotope of oxygen, of mass number 14, has been discovered by Drs. Sherr, Muether, and White, of Princeton University. Its life span is only approximately 76 seconds, after which it transforms into nitrogen. (Ordinary oxygen possesses a mass number of 16. Isotopes of mass numbers 15, 17, 18, and 19 have already been discovered.)
- According to Dr. F. L. Whipple, Harvard astronomer, fourteen new comets were discovered during the year 1948.



world, time does not exist, for it is a mental product, according to Bergson.

Alexander gives an unusual meaning to space-time. He states that space-time is the stuff of which matter and all things are specifications. He said that it is the basis of the evolution of the universe. The stuff of the world, which is space-time, is referred to as motion—motion before matter has been generated in it. Space-time, to Alexander, does not exist; it is existence itself taken as a whole.

Notably among those who follow the school of Einstein, space-time is interpreted, to a large measure, as being more or less a mental construction imposed on the universe; that is to say, time cannot exist independent of the mind. Time cannot be pure fiction of the mind, however, as it has a foundation in reality, inasmuch as it is an abstraction derived from actual movement and change in nature. Some thinkers state that if time were real it would be in the nature of an entity existing in itself and for itself; that is, it would be a substance, and consequently finite in nature. They say that time cannot be a purely conceptual thing without foundation in the realities of nature.

Three Elements

Time must be based on definite occurrences of motion and changes which take place in and among physical and organic bodies. We experience such movements and changes in our own being. We know our being is not static; it is dynamic. We actively change and develop. We move from place to place. Our bodily and mental states change from hour to hour. We can no more deny these facts than we can doubt our own existence. These realities are not instantaneous in character, but gradually successive and progressive. To us the element of time lies therein.

But can we judge the nature of time externally by what we find within ourselves? Some philosophers postulate that in order to understand the true nature of time we must understand movement, because the concept of time presupposes the concept of movement and is therefore derived from it. Movement means change. Change is the

transition of a thing from one state of being to another.

In a change three elements are required. First, we have the starting point; second, the transition or passage from one to the other; and third, the concluding point. The starting and concluding points are hypothetical conditions of rest. The change consists of the transition or passage between the two points. The thing is at rest when it is at the starting point. There it has no movement, and there is no change. When it has arrived at its goal, it is again at rest. It is only during the period when the thing passes from one state to another that change or movement occurs. This, of course, is very elementary. However, we know that there is continuous change in some things; in others there are alternations; and in *time* there are qualities, quantities, motions, and movements.

Scientifically all statements having a bearing on time contain the inference that time consists of progressive, successive movement. Actually we cannot think of time without thinking of movement. This brings the thought that we conceive time as being composed of past, present, and future. The present moves into the past as the future moves into the present, moment after moment. This indicates constant change, progression, succession, and movement. It is understood, then, that the standards of measurement which we apply to time are all taken from movement.

The fundamental units of time as we know them are measured by the day and the year. Both are taken from the motion of the earth in its orbit around the sun, and from the earth's rotation on its own axis. Such units of measurement have been found to be the most appropriate for the purpose of measuring and marking off time in its forward progress. But such measurements could not be used if time itself did not consist of movement or did not have its foundation in movement.

Time and movement, however, are not identical. Time does not go any place. The progression of time has nothing to do with motion or with movement within itself. Time, though associated with motion, cannot travel from place to place. It is not like the vibratory waves of light, the speeding

train, the revolving wheel, or the swinging pendulum, which have to do with movement. We often speak of slow time or fast time with respect to moving bodies. What we really mean is the distance covered in a given time and not the time itself. Hence time and movement are not identical. There must, however, be something in movement which is the essence of time, without which there could be no time.

Now, there is one thing that is common to all types of movement. This is succession, the before and the after of movement. It is precisely this uniform succession of movements with its character of *before* and *after* which constitutes the essence of duration referred to by Bergson which we designate by the name *time*. If, then, the different varieties and the different rates of motion and change are removed from movement, and if we remove mass from the bodies which have movement so that we retain in mind nothing but abstract movement itself consisting of uniform succession—whether real, possible, or absolute—we then have time.

Within ourselves we feel that we have an appreciation of the passing of time, that it is related to all that we do or think. We obtain knowledge of time through the observation of movement or the succession of changes. Time for us consists of that by which we know it and can measure it, for the essence of a thing is known by its properties, and its measure must correspond to the thing measured.

We are aware of the passage of time when we are conscious of movement, but we are unconscious of the passing of time when we are not conscious of movement. If we observe the movements of the second and minute hands on our watch, we are painfully conscious of the progress of time, for it seems to move very slowly. When we are engrossed in thought or are asleep or unconscious, so that motion escapes our observation, we are unaware of the minutes and hours, and then that which we call *time* seems to have moved very rapidly, although we had no awareness of its passing.

Measuring Eternity

To have a measurement of time it is necessary to use some unit of motion or

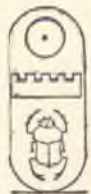
change as a standard. For instance, we measure time by the movements of the stars, of the earth, of clocks, et cetera. In our comprehension of this subject, time then consequently consists of the succession of movements or changes. However, since movements and changes are conceived in time, time can be movement only in the abstract and can be considered as the receptacle of movement. Time which is viewed as the abstract receptacle of all actual movement past, present, and future, seems to be very real.

Because of our concept of time, we feel that it is a movement which goes on and on at a uniform rate without break or gap. We feel that it is a species of duration having to do with continued existence and, since time is considered to be abstract movement, we conceive it as being continuous in its progress. From the occurrence of actual movements, time is an abstraction made by the mind. As such it is a mental product, conveying to us the impression that only the present action exists, even though time is said to consist of past, present, and future. However, it must be construed that the present is an indivisible instant; it has no measurable duration.

From time to time we shall refer to the postulations of Einstein because of their universal appeal to thinking minds. According to Einstein, nature is so constituted in its phenomena and laws that it is impossible to demonstrate the existence of absolute motion. He feels that the Newtonian concept of absolute space and absolute time is meaningless, that they cannot be separated. Time and space concepts must be recast and reconstructed to fit the conditions of relativity.

Although there are a large number of different systems of space and time, all are equivalent in value depending upon the particular systems in which they are found. Events, for instance, are said to occur in time. Time here involves the concepts of succession and simultaneity. When events succeed each other in time, the one is before and the other is after. When they occur at the same moment, they are said to be simultaneous.

As seen from the present, past events



have a fixed chronological order, and future events will fall as they eventuate from the present into the past. Regardless of what happens, time is an ever-rolling stream which flows on and on, and in this stream events have fixed locations. It is postulated that space is a three-dimensional continuum in which all things are located and in which all things change. Objects in space must have the three dimensions of length, width, and height, and also that of time.

Minkowsky said that the three dimensions have duration and movement; therefore, they must have time. Distances and lengths are fixed in time itself. Our lives are lived in time, but at great variance. Time as we live it with

all of life's experience is independent of space and it is the source of all of our views as to the direction of time's arrow. As we have said, from one point of view time means the succession of events which overlap one another. Space and time are nothing in themselves; they are names for order of relations of events.

In this connection philosophers for hundreds of years have meditated upon the curious statement made by St. Augustine: "If nothing went by there would be no past time, and if nothing came there would be no future time. The present, if it always remained the present, would not be time—it would be eternity."

(To be continued.)



THE LAND OF THE PAGODAS

(Continued from Page 127)

financial reverses. His wife had passed through transition over a year before. He could not afford a funeral service for her in accordance with the requirements of his caste, and so her body was kept in a casket in a mortuary awaiting the time when he would have accumulated the minimum sum of one thousand United States dollars for the proper funeral ceremony. In the meantime, there was the expense of preserving the body.

We were permitted, through the connections of this young man, to witness one of these ornate ceremonies. The funeral shrine, where the casket is placed for the ceremony, was of white granite, austere in its massiveness. It consisted of a platform with a gradual stairway of four flights of stairs of seven steps each. A stone peaked roof is supported at each corner by four square granite pillars. A red plush carpet leads up the steps to the funeral bier. The casket is placed on a bronze support and against it are banked large and ornate floral pieces. The relatives and friends in turn must personally place their flower contributions against or near the casket.

The spectators then retire to a low, roofed grandstand in one corner of

which are the musicians. There is then a procession of the officiating Buddhist priests up the stairway. They carry the sacerdotal regalia with them. The casket itself is very ornate. It is made of expensive carved woods. Costly incense is burned at this ceremony and fees charged for all services rendered are expensive. After this ceremony, the cremation rites follow.

The Opium Scourge

Siam is afflicted with the opium scourge. It has innumerable addicts as have most of the countries of the Orient. While we were in Bangkok, the government had adopted an optimistic five-year plan for the eradication, by degrees, of the smoking of opium. At present, opium smoking is permitted by *licensing* certain dens or establishments. These, in theory at least, are subject to a periodic inspection. Of what this inspection consists we could not determine. Though we were told that there were one hundred such dens in Bangkok alone, there were also an average of five in the other sixty-nine provinces. The closing of these dens, if it does come to pass, is admittedly an altruistic step on the part of the government. The closing will mean a sizeable

*The
Rosicrucian
Digest
May
1949*

financial loss to the government in revenue derived from the importation of opium.

We paid a visit to one of these licensed opium dens to determine prevailing conditions. We were, in fact, curious as to what kind of compromise the governing licensing made with the evils and horrors that must attend such practices. This particular establishment was located in obviously a slum district. Gutters were filled with filth over which droves of flies hovered. Stench assailed our nostrils as we entered the cobbled street. The houses on either side of the narrow street were of a drab clapboard type. They were not unlike the ones seen in the old ghost towns of California and other far-western states of America. The shops were of the older bazaar-type—dark alcoves in which were suspended from the ceilings the heterogeneous collection of objects offered for sale.

We stopped midway down the cobbled street before two swinging half-doors reminiscent of the old saloons prior to America's prohibition era. We had to push our way through a throng of little Siamese street urchins who were playing noisily before the entrance of this depressing structure. Once inside, we were in a semidark corridor. We hesitated for a moment in order to become accustomed to the darkness, having entered from the bright glare of the sunlight.

Walking a few steps ahead, we saw that there were small rooms off each side of the corridor. The partitions between the rooms consisted of heavy wire-mesh screens. Against these wire screens were erected tiers of crude bunks, three high. The inmates whom we saw—there were some private rooms not accessible—were all men. They were naked except for a trunklike garment. They assumed grotesque postures while apparently under the influence of the narcotic. Their arms and legs were twisted into unnatural positions. Some of them were half crouch-

ing, with their heads twisted in a way that would seem a most uncomfortable position. This was perhaps due to an involuntary response of the muscles to the stimuli which the nerves were receiving. Their distorted facial expressions added to the nefarious setting. There was an intermingling on our part of the emotions of profound sympathy and revulsion for these human derelicts.

Some of the men—they were mostly young, being under thirty-five—were fully conscious, even *self-conscious*. They smiled sheepishly and turned their faces from us. This caused us to regret that we had intruded upon their private vices and weaknesses. What was strikingly pathetic was their emaciated bodies. Their arms were as thin as those of a small child. Their ribs were prominent and their skin had a dry unnatural appearance. Some had their eyes wide open, producing the effect of a haunting stare.

The all-consuming craving of the drug subordinates the natural desire for food. The addict must be compelled to eat or he will starve. Concomitant with their desire for the drug is an intense thirst. Attendants continuously bring in small cups of tea for those who are not wholly under the influence of the drug.

In the small room at the entrance of the corridor, the attendants are "cooking" the opium which resembles small ball-like pills. These are placed in pipes and the pipes are hung from racks, awaiting those who can afford the fees. It is asserted that after five indulgences in the drug one becomes a confirmed addict.

Let us not forget that certain of the white or Occidental nations encouraged for years the smoking of opium in Oriental countries because of the profitable returns it afforded and the political control which it would make possible over a shattered people.

(To be continued.)



REMEMBER THE CONVENTION—August 14 to 19, 1949





Gear your Mind to Opportunity

By HERBERT GAY SISSON

(Reprinted from *Forbes*. Issue of December 15, 1948)



How often, on hearing of some new product or service that clicked in a big way, have you said to yourself: "What a simple idea—why didn't I think of that?"

Well, you might have, if you had given the matter a little solid thought—if you had made it a habit to do a bit of "opportunity-thinking" each day, to keep on the alert for practical ideas.

When old Ben Franklin was Ambassador to France he was bothered about having to keep two kinds of glasses—one for reading, the other for general use. But, unlike other men, who accepted this as one of the unavoidable nuisances of advancing age, Franklin decided to do a little thinking about the problem. Observing that he always looked downward when reading, but either straight in front or up when not, he hit upon the simple idea of dividing the lenses of his glasses by mounting a far-sighted half above a near-sighted half in each compartment. Result: Millions of people since have had the benefit of bifocals.

No mental giant was Jacob Ritty, an Ohio saloon-keeper of the '70s. Deciding to take a pleasure trip to Europe, his fun was marred somewhat by the realization that his bartenders might pocket some of his profits in his absence. On a tour through the ship's engine room he was shown a gadget that indicated the revolutions of the propeller shaft. The other passengers sim-

ply found the gadget interesting, but Ritty began to toss its implications over in his mind constructively. Could the same principle be adapted to making a machine that would record cash sales in a store—or a saloon? He cut his trip short and returned home. And, with his machinist brother, he concocted the first cash register.

Here's another example of how gearing your mind to opportunity-thinking can pay off: In the late '90s Coburn Haskell, a retired businessman, took up golf to occupy his leisure time. Along with most other players, he was dissatisfied with the lack of "bounce" in the gutta percha balls then in use. But Haskell was apparently the only one who did any serious thinking about the matter. Chatting with a Goodrich Company executive one day, he suggested that perhaps a solid rubber ball would be better.

"Too soft," said his friend.

Haskell thought a bit more and said: "How about compressing it?"

"Rubber isn't compressible," was the answer.

After pondering this awhile, Haskell came back with: "If you'd take thin strips of rubber, stretched as tight as possible, and then wind them around a small rubber core, couldn't you make a hard enough ball?"

That was worth trying, and Haskell's idea was soon a reality. The new ball, capable of adding a good many yards to every golfer's drive, was an important factor in the subsequent popularization of the game.

In each of these three examples the mental activity followed a definite pattern, from which we can arrive at a formula for bringing opportunities within our thinking range. First, each man was dissatisfied with something—one with his glasses, one with the recording methods in his business, the third with a golf ball. Second, each man thought about something that at least offered possibilities of improvement. One saw possibilities in divided lenses, another in a recording instrument, the third in a man's hobby.

To gear your mind to opportunity, think from a dissatisfaction to a possibility.

This type of thinking requires prac-

tice, but you can practice it anywhere in a store or a restaurant, an office, at home or on the street—wherever you can observe and think. Look for things you don't like and try to think of ways to improve them, or look for things you do like and think how you can apply them to improve something you don't like.

In either case, you marry possibility-thoughts to dissatisfaction-thoughts. And that's how opportunity-ideas are born.

Try it. You may not come up with any million-dollar ideas, but many little ideas, over the months, can add up to a big volume of profit and satisfaction—if you put them in action.

THE RESOURCES OF A.M.O.R.C.

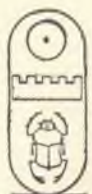
Occasionally there are individuals with mercenary motives who claim that they have, in some way, a financial interest in the assets of AMORC. Such claims must be disabused. The Rosicrucian Order, AMORC, is a philosophical, fraternal organization. The Supreme Grand Lodge of AMORC, the corporate body of the Order, is a *nonprofit* corporation. It holds *in trust* the properties of the Order for the perpetuation of the objectives and ideals of the Order. None of such properties or funds are the possessions of any individual or individuals and none of the revenues or incomes of the Order may inure to the benefit of an individual. Every member should be familiar with the Constitution and Statutes of the Grand Lodge. In this Constitution, Article X, Section 30a provides, as follows:

"None of the moneys of these funds deposited in the banks by the Supreme Grand Lodge and its Board of Directors shall inure to the benefit of any member, officer or supreme executive of the Order, nor shall such funds be held in trust for any lodge or group of lodges or chapters, or for the general membership, or any individual member or officer, but exclusively for the maintenance and perpetuation of the ideals of the organization in accordance with the Constitution of the Supreme Grand Lodge."

The recently publicized suit, wherein Mrs. Thor Kiimalehto, the plaintiff, who brought the action, claims to have a financial interest in the assets of the organization, is *without any foundation*, as every member of the Rosicrucian Order knows.

Although this is known to all members, we reiterate, as a point of information, that the Supreme Grand Lodge of AMORC, popularly known as the Rosicrucian Order, is recognized as a nonprofit corporation by the *United States Government*, the *Dominion of Canada*, and various other governments under which it is chartered. The members of the Board of Directors and the officers of the AMORC have vigorously resisted, throughout the years, attempts to extort money from the organization under one pretext or another, and they will continue to do so.

The books and records of the organization are available at any time to any member for inspection. These books and records are audited by public accountants, and their statements are on file. We also have always invited every member attending our International Conventions to *volunteer* to be part of the committee which examines all records of the organization and determines that the provisions of the Constitution and Statutes have been met.





Music and dancing are as fundamental to children as light and air. Combined with a story, they make a very complete triangle. So Mr. Strawbridge decided some years ago, and his children's productions have become outstanding in the theatre world. There have been many: "Johnny Appleseed," "Daniel Boone," "Christopher Columbus," "Pinocchio"; "Robinson Crusoe" is promised. The proof of their continuing popularity is indicated by the fact that repeat performances are always demanded—on the average, seven.

On a recent Saturday afternoon, "The Snow Maiden," adapted by Virginia Dorris and danced to Chopin's music, was given in San Jose. It held an overflow audience of children—and quite a few adults—delighted throughout.

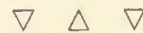
Mr. Strawbridge was animation itself and his eyes sparkled as he called his work a contribution to right education—filling the awakening consciousness with only the best. He sees his work as a very rewarding way to put Rosicrucianism into practice. We thought his success would interest you, for Frater Strawbridge has been a member of the Order for many years.



"Out of some forty families I have been able to observe, I know hardly four in which the parents do not act in such a way that nothing would be more desirable for the child than to escape their influence."

So wrote André Gide in his *Journals*. If you think his judgment severe, you

might reread "Juvenile Delinquency?" by the Director, Junior Order of Torch Bears, in the March issue of the *Rosicrucian Digest*.



"Time—Space—Mind" perpetually intrigue the Neophyte, and make his early studies both rewarding and full of surprises. Oftentimes he is amazed to find his thoughts following those of Einstein. This is the way one Neophyte expressed it: "There is no barrier between one object or force and another. The so-called 'mental and optical illusion of time and space' is overcome by penetration—with projection of direct force of a thought vibration—resulting in the immediate 'contact with an object'; in other words, before one can project a thought vibration in any direction, there has to be a 'mental picture' of its destination through the visualization of a goal. Thus, the key to attainment is first reached through the mind; therefore, *time and space* have been automatically eliminated without physical effort."—Mrs. E. H. B.



Dr. Albert Einstein has just celebrated his seventieth birthday. His life mission has been one of liberating man's thought from limiting views of time and space. With true humility, however, he remains modest in the face of such accomplishment. He says: "My own career was undoubtedly determined, not by my own will, but by various factors over which I have no control, primarily those mysterious glands in which nature prepares the very essence of life, our internal secretions."

Rosicrucians would agree as to the

value of the glands' contribution, but they would feel that the doctor errs in believing he can exercise no control over them. They are daily proving it to be otherwise through their Rosicrucian studies.



Bulletins from Lodges and Chapters continue to indicate the value of group association—*The Microcosm* (Indianapolis, Indiana, Chapter) gives two reasons: "In the last two months the attendance of the Study Group has doubled. Why? The first reason is that we are reading our monographs in a group and having very informal discussions. The second reason is that members attending the Study Group have told others of the advantage of meeting together in order to understand the monographs more fully."



From the *Bulletin* of the San Diego, California, Chapter a Soror's remarks on "Discontent" are provocative: "Discontent has ever been the pulse beat of Progress. They who achieve, invent, or conquer have known the gnawing of discontent. A saturation in indolence never results in anything save, at the highest, the achievement of discontent. And that creates the germ of Doing, Daring! . . .

"Be discontented therefore, with your present lot. . . . Let your soul go straight as an arrow toward your dreaming. They who are discontented at the root will strive and go far."—Tanya South.



From the *Mystic Triangle* (First Pennsylvania Lodge AMORC, Pittsburgh) a pungent paragraph by Frater Eldon Nichols, Lodge Master during the past year: "Life in a lump is too much for any of us. . . . It's a back-breaker. But one hour—we can stand that—and that is all we have to stand. So let's go through this hour doing the best we can and not tackle the second hour until it comes to meet us. Every day is a new life. Every evening is a Day of Judgment. Every morning is a resurrection. One day is all there is to it and that isn't too much. We don't have to drink up the ocean—just a

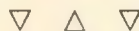
glassful. Nor jump a mile—just a step at a time."



How the individual member may contribute valuably to the good of his lodge or chapter is indicated in the comments of a member in England. Lodge and chapter masters take notice: "In the Chapter to which I belong, half the members attend because they want to be grounded in Rosicrucian principles. The others, because they would enlarge their viewpoints by comparison. It is right and proper that each learn by the method best for him and a multiplicity of theories discussed, questioned, mixed, and reassembled does seem provocative and conducive to many pleasant flashes of wit, learning, and insight. It is obvious, though, that this method can function only on the objective plane and the harmony and concord of subjective attunement seem sacrificed.

"The inner man feels the need of ritual, symbolism, the chanting that heals, the sacredness of quiet. If it is true that the teachings seek to bring to the student the technique of stilling the outer mind, raising his vibrations and perfecting the conditions of contact with the Fount of all knowledge, then the means for furthering such development should be found in chapters and lodges, too. Such groups, it would seem, must provide both kinds of opportunities for growth if all are to benefit from them."

—A. S. L.



Among the meager personal effects of Mahatma Gandhi were three very familiar little figures that Gandhi called his teachers: the monkeys "Speak No Evil," "See No Evil," and "Hear No Evil." To one of our Sorors, these three little figures suggest a fourth: "Think No Evil." She writes:

"We may master our lips, eyes, and ears (how many of us do?); but what will it avail us if we do not master our thoughts? We bring upon ourselves grief, sorrow, pain, and discouragement because in our thoughts we harbor destructive impulses. We know how to avoid negative thoughts, and we know that our thoughts affect not only others but ourselves also; yet, we send out thoughts that if not positively hate-



ful are oftentimes unloving. When they boomerang back to us, we feel the hurt keenly. We moan, 'Why should this happen to me?' or like Job 'the thing that I greatly feared has come upon me'; but we do not recognize that these are our own thoughts returning to us.

"Kind thoughts likewise return, laden with a rare perfume. They are as easily sent as the negative ones and their homecoming brings joy and satisfaction instead of pain and regret.

"We may not be able to prevent certain thoughts from entering consciousness, but we can decide the ones we shall send forth and the ones that will remain. In our minds, deeds are conceived which will later be born when we least expect. Truly, 'As a man thinketh in his heart, so is he.'"

—K. W. J.



With the 1949 Session of Rose-Croix University not far off—undoubtedly many even now have uncompleted matriculation monographs on hand—old and new students will be interested in the following comment. It was written by an enrollee in last year's advanced Alchemy Class: "It seems to me that R.C.U. is a great alchemical retort, in which many distillations take place. During the first week of distillation, old concepts, old habits of living, old phi-

losophies are challenged. Negative attitudes begin to rise to the surface like slag. As distillation and calcination continue, wrong concepts are dissipated and the consciousness prepares for re-birth."

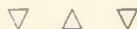
—M. G.



Responses to "Tell Me Your Story" (see March issue) are coming in with each mail delivery . . . from end to end of the continent . . . and from across the oceans. The Editor wishes to inform the contributors that she appreciates this promptness. The returns are promising for worth-while reading. Just as was hoped for, most of the responses are not merely a series of words; they are alive with warmth and enthusiasm. No worry as to how to say it . . . the emotion behind the thought (the feeling which was created when the incident happened) helps select the right word.

Since publication procedure is always a process requiring time, the contributors are asked to be patient. You understand, of course, that individual acknowledgments will not be made; rather, the Editor will spend this time in contemplating and relating these various messages into one bond of universal experience.

Remember that the incidents reported must be true to fact and not be fiction.



CLASS INSTRUCTION AT ROSICRUCIAN PARK

All members of the Rosicrucian Order are eligible to take part in actual class instruction in the subjects offered by the Rose-Croix University at its 1949 term, from July 25 to August 13. At this year's term of the Rose-Croix University, there will be courses offered in science, philosophy, psychology, art, and music, as well as special lectures by officials of the organization on the application or the relation to the Rosicrucian teachings of the subjects being taught. Elective courses will be available in other fields of interest to all Rosicrucians. The faculty of the Rose-Croix University will be composed of Rosicrucian members, some of whom are instructors during the rest of the year in other colleges and educational institutions. They will be well qualified to present their subject matter.

To participate in these classes you should write now for a copy of *The Story of Learning*, which describes the courses to be offered. Full information will be forwarded with this booklet to explain how you can participate in these special studies. Address your request to: The Registrar of the Rose-Croix University, Rosicrucian Park, San Jose, California.

Comics and Our Children

By HARRIET RUTH BALDWIN, F.R.C.

HAVE educators overlooked the possibilities of comic books as an educational medium? To what extent do certain comics contribute to juvenile delinquency? What is being done about it, and what can you do?

These questions are pertinent and related, in view of the recent epidemic of news stories on juvenile delinquency wherein crime comics were named as a contributing factor.

The comic magazines, many of which long ago forsook comedy for adventure, love, and satire, are said to have a circulation of 50,000,000 copies per month with boys and girls as their principal readers. Certainly this constitutes an influential medium worthy of earnest consideration.

Psychiatrists have offered various viewpoints on the problem.

Dr. Warren W. Sones, Professor of Education at the University of Pittsburgh, often quoted as an authority, is among those who believe that comics have possibilities as an educational medium, and, also, that *comic strip preference* offers a reliable means of testing personality.

For instance, the reader who fights for each installment of high adventure, mass homicide, glamor, and love comics is an "ego enhancement" type—a person who nurses ambitions for heroism, swashbuckling adventure, and glamor. Readers who follow the "domestic" comic strips usually are members of happy families.

The strips Dr. Sones refers to as "hate art" include those in which the unscrupulous villain is foiled. Often



the villain is a commonly respected type of citizen for whom a particular class or type of individual reserves a special dislike. According to Dr. Sones, the frustration of the villain serves to give the "hate art" readers vicarious pleasure.

In the "strictly for adults" classification, are listed a limited number of comics which appeal either directly to adult minds, or use a broad brush in daubing the strips' continuity with social satire.

An adult who regularly reads none but the adventure and danger strips is often a man or woman who nurses a feeling of persecution, or a grudge against a superior, or perhaps simply dissatisfaction with the existing social order.

More Observations

At the 1948 session of the Rose-Croix University, as an experiment, the students in the Creative Writing class were required to read comic strips and then to write their reactions, observations, likes, and dislikes.

These observations, in nearly every instance, gave a definite clue to a personality trait of the observer. One student, commenting on three entirely different types of "strips," observed in every instance the *one* element of "trying to get something for nothing" or "trying to take away something that rightfully belonged to someone else."

Four identical strips given to four different students resulted in widely divergent observations, indicating the influence of the individual personalities



and their background of particular and definite causes. It was a domestic strip, and one student felt that the father was martyred by the demands of the wife and daughter; another thought it was the child who was abused; a third, that the mother was overworked; the fourth observed detachedly "shows disintegration of the family." This experiment by adults, of course, was limited to the viewpoint of the adult. There was no follow-up as to the background reasons for their decisions. However, one must bear in mind that to reach the child, one must first understand the parent.

If we consider that the personality pattern is usually set in the first three years of a child's life, it is evident that by the time he is old enough to read he has already acquired certain tendencies, for good or ill. It is obvious, then, that although comics might be an added stimulus, they cannot be cited as the original one; however, their influence cannot be minimized.

Dr. Frederic Wertham, senior psychiatrist of the New York City Department of Hospitals, who has been publicly focusing attention to the comic book as a crime stimulant for children, offers the following viewpoint:

In the *Science Digest* of April, 1948, Dr. Wertham states: "Comic books are definitely harmful to impressionable people—and most young people are impressionable. They interfere with normal sexual development, make violence alluring, and take away the dignity of women by making them appear as necessarily seductive as objects to be fought over by villain and hero.

"In almost every comic-magazine plot the girl is bound, gagged, about to be tortured, sold as a slave, chained, whipped, choked or thrown to wild animals.

"These situations are developed on one page after another, showing young girls, with their prominent secondary sex characteristics, dashing around half-nude. At the last moment the heroine is rescued—but only after the reader has seen the suggestive and shapely love object abused in some way.

"The often-heard contentions that comics provide an aggressive outlet for children's natural tendencies and have cathartic value—and that the sex-behavior characteristics of a child are

formed before he even can read—are either misapplied or misunderstood Freud."

It is Dr. Wertham's belief that the comics deliberately attempt to arouse semi-sadistic fantasies in young children. "Certainly we cannot forbid children to read comics," he admits. "But it is elementary child hygiene to prevent their taking possession of children's minds as they have been allowed to do."

To prove his accusations, Dr. Wertham from his records as active psychiatrist has outlined case after case of juvenile delinquency where comic books were responsible both as a stimulus and as having provided the method for procedure.

Dr. Wertham's findings and beliefs have received wide publication in newspapers and national magazines, such as *The Christian Science Monitor*, *This Week Magazine*, *Reader's Digest*, *Friends Intelligencer*, *Tomorrow*, *Collier's*, *The Saturday Review of Literature*, and others.

Crime and Its Technique

However, to get at the very roots of every problem viewpoints from more than one angle must be considered, and again we come to the parent. In specific instances of juvenile delinquency in which comics were a contributing factor, psychiatrists have found that the basic problem was that of unsatisfactory parent-child relationship and that comics played only a secondary role.

Five boys, ranging from eleven to thirteen years of age, formed a gang, committed eight burglaries spaced over several months, and, still undetected, culminated these exploits by firing three bullets into the back of a man they had selected as a hold-up victim. The victim, though critically wounded, recovered.

One of the boys confessed to a school-teacher benefactor. The boys were held in custody for six weeks while psychiatrists delved for the answers.

Only one of these children belonged to the depressed economic group but the case histories of all five revealed similar patterns. All were neglected in love and esteem by one of the parents,

or by both. This resulted in maladjustment, a feeling of basic insecurity and inferiority. Their "crimes" were efforts to compensate for these disabilities—to acquire a status of importance.

Their favorite entertainment consisted of gangster movies, radio serials, and the reading of crime comic-books and pulp magazines. It was from these sources that they learned the techniques with which they committed their skillful robberies.

Six-Point Code

The expectations and predictions that comics will be used more constructively in the future have received an encouraging endorsement from the publishers themselves. They have organized the "Association of Comics Magazine Publishers" and adopted the following six-point code. From the wording of this code, there is no doubt that the pressure of incriminating evidence has been a factor in its formulation. It is up to parents, teachers, and all those who have the welfare of humanity in mind to be watchful and use their influence whenever violations of this code may come to their notice.

1. Crime should not be presented in such a way as to throw sympathy against law and justice or to inspire others with the desire for imitation. No comics shall show the details and methods of a crime committed by a youth. Policemen, judges, government officials, and respected institutions should not be portrayed as stupid or ineffective, or represented in such a way as to weaken respect for established authority.

2. No scenes of sadistic torture should be shown.

3. Sexy, wanton comics should not be published. No drawing should show a female indecently or unduly exposed and in no event more nude than in a bathing suit commonly worn in the United States.

4. Vulgar and obscene language should never be used. Slang should be kept at a minimum and used only when essential to the story.

5. Divorce should not be treated humorously nor represented as glamorous or alluring.

6. Ridicule or attack on any religious or racial group is never permissible.

Constructive Activities

It is also encouraging that the most universally popular comic strip is "Blondie" which, with humor and affection, depicts a wholesome, happy family life. This "strip" is translated into several languages and its author is one of the highest paid cartoonists in the field.

Artists and writers who are interested in education will do well to study the comic strip market. This is a lucrative field as well as an opportune one. Truth has a natural drama of its own which may be ingeniously presented through the comic strip medium—if publishers are cooperative.

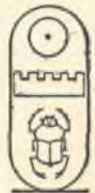
Also there are practical and immediate ways for parents to combat any appeal of the comics which they may consider undesirable. It is unwise and useless to prohibit the reading of the disapproved strip. The solution is to present something better and allow the child to develop discrimination: see that he has access to dramatic and entertaining literature.

The avidity with which the majority of children devour the comics indicates the "tell me a story" hunger. The "Story Hour" for young children is an obvious need. It should be a regular event and the children should be allowed to participate. The older ones may be enlisted as narrators and may be encouraged to write stories for the younger. The youngest tot should also have his chance to tell a story.

The story hour should be varied, and of course may comprise only ten or fifteen minutes depending on the age of the child. Record albums may be used, the singing of a song, the "acting out" of a story; all are aids to interest and variety, and all can be made a part of the home atmosphere.

Group participation cannot be overdone. The narrator may pause at an exciting place in the narrative and ask such questions as "Now what would you do if you were little Saranga? What do you think will happen next? What would you like to happen? Why?" In this manner all may participate and an outlet for creative imagination is provided.

The parents who establish a satisfac-



tory relationship between themselves and their children, and who see that the child's desire for dramatic literature is adequately satisfied, have little to fear from the influence of the so-called comics.

There are many who share in the belief that the comics have begun to progress toward usage that is more constructive. This is certainly a worthy

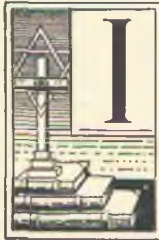
cue for the crusaders. Where are the talented men and women who will bring this prediction to fruition? Who will adequately and intelligently utilize, in the writing of textbooks, the graphic and alluring technique of the comic strip—the illustrative action-picture combined with words? Herein is offered a challenge to the talent of every sincere worker.



Life versus Death

By A. H. DE MARICH

(A Rosicrucian European Exile in Germany)



IT WAS a day in Spring. The sun gave us her golden gift—while a world war raged at the frontiers. Very tired from the duties of my painful office—I was chief inspector of police at the time—I reported at headquarters to receive a list of places to visit as my duty. There were two theatres, a concert, a cabaret, and a dance registered for me. This dance, which I inspected last, was organized as a farewell entertainment for the soldiers going to the front.

When I entered the hall, where the dance was in progress, I could not at first see anything; clouds of smoke veiled the lights. Five orchestras were playing successively and alternately so that there would be no interruption. Chairs and tables were moved to the wall and the middle space was used for the dancers. The atmosphere of the place reeked with the smell of perspiration, smoke, drinks, body odors, soap, and cheap perfume. The dance seemed like an infernal mixture not of men and women, but only of bodies swinging together. In the eyes one could read the convulsive wish to live and love for a few hours. There were mingled beastly instincts, longings and impulses, and always the unanswerable question: What will the morning bring? Death grinned from their eyes. It knew it

would be victorious. With horror I left the diabolical spectacle and fled outdoors.



My heart and soul were depressed. It was already night as I hurried along, farther and farther, without plan. Palaces, bridges, houses, and squares went past. Finally, very weary, I arrived in a park which was unknown and unfamiliar to me. Because of the darkness, I could not find a bench, so I lay on the grass, my head finding support on a little mound.



When I awoke, I saw the azure blue sky above. Round me were many flowers in all colors, welcoming their flying sisters, the gay butterflies. The trees were in spring dress and in their foliage a magnificent choir of little birds was singing hymns to the spring. The air was full of life and love and the ground—I was in an old churchyard and was lying on a tomb. The tombstones were not marks of the past but only a picturesque stage of natural harmony. The names of the persons buried there were illegible. The powerful roots of trees had thrown many of the stones out of place and the grass had covered all with an artistic carpet. The churchyard was very old but the life therein was new and fresh. Only death had died there. The eternal life was victorious.



SYMBOL OF BELIEF

This ornate Wat (Temple) in Siam is consecrated to the religio-philosophy of Buddhism. It seeks to combine the qualities of physical beauty with the beauty of spiritual truths. On each of the pavilions in the lower terrace are images of Buddha representing the four important episodes in his life. Rows of "Heavenly Birds"—half human and half bird—depict the gradual ascent of the consciousness of the devout.

(Photo by AMORC Camera Expedition)

THE MYSTERY OF LIFE



Whither . . . Where . . . Whence?

FROM WHENCE arises the idea of self, of immortality, of everlasting life? Can we prove by logic that life continues after death? Or is the concept but a foible of mankind? Have you ever stood in solitude upon the brink of a yawning chasm, a deep canyon, in the dead of night? Do you realize that each hour of your life you stand upon the brink of just such a chasm . . . the chasm of eternity? Is the span of your life suspended between a vast mystery preceding your birth and a great mystery still to come? Are you satisfied to endure years of conscious life in ignorance of the purpose of life . . . the end toward which life is moving? If these subjects appeal to you, if they present a challenge to your thinking, then one of the following series of discourses will particularly interest you. They are profound in thought, but *simply* and *forcefully* written. Do not miss reading them.

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

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Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

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Abdiel Lodge, 2455 Atlantic Ave. Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p.m.

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Hermes Lodge, 148 N. Gramercy Place, Tel. GLadstone 1230. Ben F. Gename, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

Oakland:*

Oakland Lodge, Office and Library—610 16th St., Tel. Hlgate 4-5996. L. E. Blanchard, Master; Helen D. Pappageorge, Sec. Library open Mon., Wed., Fri. afternoons; Mon., Tues., Thurs., Fri. evenings. Sessions 1st and 3rd Wed., 8 p.m., at Slots Hall, 5117 E. 14th St.

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Indianapolis Chapter, 2615½ E. 10th St. Harry A. Milburn, Master; Oscar R. Small, Sec., 849 E. Morris St. Sessions every Fri., 8:15 p.m.

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Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpah Cox, Sec., 179 Ruthmines Rd., Hawthorn, EE3.

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Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

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Toronto Chapter, Sons of England Hall, 58 Richmond St., East. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions every Mon., 8:15 p.m.
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Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.
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Winnipeg, Man.:
Charles Dana Dean Chapter, I.O.O.F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

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Houston Chapter, 1320 Rusk Ave. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

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Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

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Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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The AMORC Grand Lodge of Great Britain. Raymond Andrea, F.R.C., Gr. Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

London:

London Chapter, Richard Lake, Master, 38 Cranbrook Rise, Ilford, Essex.

FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141.

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Rome:

Italian Grand Lodge of AMORC, Orlando Timpanaro Perrotta, Sec., C/o Mrs. De Gurga, Via G. Baglivi, 5-D. 1, Quartiere Italia.

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Mexico, D.F.:

Quetzalcoatl Lodge, Calle de Colombia 24. Sr. Carlos Nunez A., Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis.

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Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47.

NEW ZEALAND

Auckland:

Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kehimarama, E. 1; John O. Anderson, Sec. Sessions every Mon., 8 p.m.

SWEDEN

Malmö:

Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master, Box 30, Skalderviken; Inez Akesson, Sec., Vastergatan 55, Malmo.

SWITZERLAND

Lausanne:

AMORC Grand Lodge, 21 Ave. Dapples, Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan.

VENEZUELA

Caracas:

Alden Chapter, Velázquez a Miseria, 19. Sra. Pilar de Carrizales, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.

*(Initiations are performed.)

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Armando Font De La Jara, F.R.C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U.S.A.

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