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On a fog-bound slope of the Himalayas, these lamas beat out upon primitive drums a call to prayer. Nearby is the lamasery into which their fellows will march, solemnly chanting ancient liturgies. In the center, above, a lama fingers his prayer beads. The customs of Lamaism are borrowed from Oriental religions far antedating its own origin.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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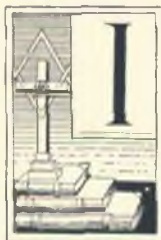
SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH WHY THREE SYMBOLIZES PERFECTION

By THE IMPERATOR



IN hermetic and esoteric philosophy, the numeral *three* is often used to symbolize perfection. The geometrical form of the triangle, in turn, came to represent the figure *three* and inherited as well its symbolic meaning of perfection. In numerous systems of mystical philosophy from the time of the Neoplatonic philosopher, Plotinus, down through the centuries, three has stood for the number of steps necessary for man's union with God. In some instances the three steps or stages were subdivided, each having three such subdivisions, making a total of *nine*.

There is every indication that the digit *three* was not arbitrarily selected to represent the state of perfection. It appears that, where perfection follows an order or a progression, the third stage to the intellect constitutes the culmination. No mysterious power to accomplish perfection is inherent in the numeral *three*. The mind seems to find in the third stage of a process the conclusion which it is seeking. The idea arises from man's psychological reaction to his experiences. It is an excellent example of how our organism, the configuration of our bodies and minds, contrives to cause us to have notions which contribute to our philosophy of life.

Opposite Qualities

Almost every state or condition of which we have knowledge has a contrary. There appears to exist an opposite quality. Light and dark, cold and hot, large and small, up and down, good and evil, are but a few of the

numerous dual qualities. It is not important for the consideration of this subject whether such a dualism is actual or imagined. However, darkness and evil, for example, are often conceived as not being positive qualities, but mere variations of their opposites. Where man cannot perceive an opposite quality, he will often imagine one with such clarity that it becomes a reality to him. For further example, there is no such state as physical space. There is, however, *perceptual* space. This latter is the consequence of sensations of sight and touch. Where these senses perceive the absence of those sensations which are realized as substance, there it is that space begins to our consciousness. Actually, we know this experience is false. The revelations of physics prove that this so-called space is in fact a plenum of forces and energies.

A state of equilibrium is to us a balance between two perceived or conceived opposite qualities. Balance is inertia, inactivity. In fact, if things or states were to remain in constant balance, it might make it impossible for man to even imagine their opposites. It is because of the varying qualities of things that we experience their apparent opposites. It would be difficult to imagine darkness if there were not shadows or gradations of light.

As a result of the lack of equilibrium in nature, we either experience or we imagine opposites that have a very positive quality. Upon these we confer various values; some are to our liking and others are not, depending upon the advantages they seem to afford us. Not infrequently, contraries may represent themselves to our minds as having equal value. However, neither one of

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the two may fulfill some purpose had in mind. In such an instance, each of the contraries is insufficient. Then again, they may appear as but alternate unsatisfactory ways of attaining an end.

When the mind conceives two extremes, neither of which, to the reason, satisfies the intellectual desire, then the mental function of *synthesis* asserts itself. After putting the two most related experiences or ideas side by side and evaluating them, if the reason cannot make a selection as to which is best, it almost habitually combines them. This synthesis, or combining, as a third stage of a process or development is an extracting from each quality the elements most acceptable and uniting them into an order that provides an intellectual and emotional approval. The numeral *three* thus depicts a culmination. The mind has conceived the mean, that is, the difference between the opposites, which to it is the acme of its power of analysis.

A Cycle

The third stage, as a point of conclusion and perfection, is really the mind's attempt to avoid a state of equilibrium in experience. Actual equilibrium would cause mental and physical inactivity. The evaluation of experience causes the impulsion that lowers one side of the scale or raises the other. Often this impulsion is *unconscious*. Because of environment and education, we are inclined to favor one quality over another. We see in a thing or condition what to our minds and emotional and psychic selves appears as the best or the worst. Where things or states—or ideas—have an equal appeal, the process of synthesis is employed, and this too is often unconscious. Since the synthesis represents the finality of our powers of judgment as the third condition, it is to the human intellect the perfection of the whole mental process which is undergone.

The third state, or the synthesis, is in reality a *cycle*, which the mind passes through in its judgment of ex-

periences or notions. At this third state, it then arrives momentarily at a monistic concept—that is, at an idea which has a *single* quality. Whenever the mind can deduce, from the new single idea at which it arrives, a possible opposite, then still another cycle has begun. Once again, then, the mind is obliged to appraise separately and by contrast the two contraries. If it cannot select from these ideas one having a preferred value, it will more readily resort to synthesis again, rather than to abandon both and grope for new ones.

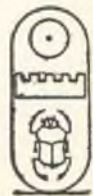
The process of synthesis, symbolized by the numeral *three* and representing perfection, may often be unrealized. We may be only aware of one element, or idea. By association, its contrary, its *probable* opposite, registered as a past experience in the subjective mind, becomes combined with it. The outgrowth of the two ideas then objectifies itself as an intuitive flash in our conscious mind. It assumes the role of an entirely new and separate concept. It appears to have no roots in the idea which was consciously had.

In complex thought the reason may synthesize in rapid succession, the mind passing through a number of cycles of three—each third element combining with others—until the pyramiding reaches the limitations of the judgment of the individual.

To the credit of the hermetic sages and philosophers of the past, it may be said that they realized this *natural* process which caused the numeral *three* to become the symbol of perfection. In most instances, that is, with most persons, three was realized only as the final stage of a progression; there was no knowledge as to why it was so. This final stage made it appear as one of the mysteries of nature. This is perhaps why those who are superstitiously inclined have believed the numeral *three* to possess some latent power. To such persons, it has appeared that the numeral *three* conferred illumination upon any problem where it was brought to bear.



Peace hath her victories, no less renowned than war.—MILTON





Interplanetary Travel

THE DYNAMICS OF SPACE FLIGHT

By A. C. CLARKE, British Interplanetary Society

Reprinted from the *Journal of the Institute of Navigation* (London), Vol. III—No. 4, October 1950, by kind permission of the Institute.

1. Introduction

It might be reasonably considered that any discussion of interplanetary navigation at the present moment is slightly premature. So of course it is, from the practical point of view, since no well-informed person seriously imagines that space-travel will be possible for at least twenty or thirty years, despite the colossal efforts which are now being devoted (unfortunately for quite other purposes) to the solution of its engineering problems. Nevertheless the subject is one of peculiar fascination—which is a completely sufficient excuse for discussing it—and the navigation of guided missiles into astronomical space, which will precede the manned exploration of the planets, has of course already begun and will continue on an ever-increasing scale during the next decades.

Work is now in progress along these lines in the United States and Project RAND, under contract to the U. S. Air Force, has published reports on the properties of the atmosphere up to heights of 20,000 miles, the danger from meteors to permanent structures in space, and the astronomical advantages of extra-terrestrial observatories. Much of this work is obviously in connection with the Earth-satellite project, officially announced by the United States Secretary for Defense in 1948,

but foreshadowed by General Arnold in his Third Report as Commanding General of the U. S. A. A. F. as long ago as 1945.

In this paper the only aspect of the subject which will be discussed is the dynamical one, the types of path which would be followed on any interplanetary journey either by unmanned guided missiles or true space-ships.

2. Astronomical Orbits

The main problem of interplanetary flight is essentially a ballistic one. It is always possible to calculate the speed required to project a body between two points under gravity—whether those points are both on the Earth or separated by astronomical distances. Although a rocket escaping from our planet would build up speed relatively slowly, over a period of minutes, the distance it covered “under power” would be quite negligible compared with its total flight as a freely moving body, and we can, for the purposes of this discussion, treat it as a projectile. It would, in fact, behave much like a V2, which took off vertically at an acceleration of only one gravity and was slowly steered by its automatic controls until, after about 1 minute, it had reached the required velocity and angle of ascent. The power was then cut off and for the remaining

four minutes of flight the rocket travelled like an artillery shell.

In the same way, a space-ship on its way to the Moon would be under power for about 5 minutes, during which time it would cover perhaps 1000 miles. For the next 5 days and 240,000 miles it would be coasting freely until it approached the neighborhood of the Moon, when the motors would fire again for a total period of about 1 minute during the deceleration and landing manoeuvres. On an interplanetary voyage, which would last several months, the period under power would be an even shorter fraction of the total time of flight.

It follows, therefore, that the problems of interplanetary navigation are quite different from those encountered in any forms of terrestrial transport where propulsion, and hence steering, are continuous. Although a space-ship would be fully dirigible during flight, the overwhelming need for fuel economy would make course-corrections of more than a few per cent in velocity or a few degrees in direction out of the question. Some corrections would naturally be necessary, since the initial take-off could never be perfect; the important thing would be to reduce them to the minimum by good control techniques.

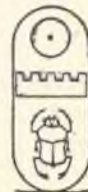
From the navigator's point of view, therefore, the most important part of any interplanetary voyage would be the first five minutes, when everything would be happening too quickly for any human intervention to be possible, and all control would of necessity be automatic and according to a predetermined programme. Thereafter, if all had gone well, the pilot of a space-ship could relax, knowing that his future path was completely determined by the laws of celestial mechanics, and that there was nothing he need do until the time came to operate the motors again—a time which would be known to a few minutes, months in advance.

The orbits of bodies moving in gravitational fields have, of course, been well understood since the time of Newton, and we will now consider the possible paths which a space-ship might follow in the Earth's field. For simplicity, we will assume that, after leaving the atmosphere (inside which, of course, it is impossible for rockets to work efficiently or for high velocities to be attained) the ship builds up a certain horizontal speed before closing down its motors.

If this speed—which we will call the "initial speed" even though the rocket has actually taken some minutes to reach it—is less than 8 km/sec. [5 mi./sec.] (18,000 m.p.h.) the machine will eventually re-enter the atmosphere and return to Earth. At 8 km/sec. [5 mi./sec.] it will continue to revolve around the Earth like a satellite at a constant distance, and would remain here for ever unless the motors were turned on again. (The speed necessary to do this, incidentally, is about three times that of the fastest rocket so far built.) At somewhat higher velocities [than 5 mi./sec.] the rocket or space-ship would travel in an ellipse

IN accordance with the wishes of the Imperator, a series of articles on the subject of Interplanetary Travel have been selected by Frater Lester L. Libby of the AMORC Technical Department from the current literature, and have been edited by him for reprint in the *Rosicrucian Digest*. These articles are factual and timely, and they should be of great interest to our many readers.

which would become more and more elongated as the initial speed was increased. As the speed entered the 10-11 km/sec. [6.25-6.88 mi./sec.] range the rocket would go hundreds of thousands of kilometres out into space, but it would still return to its original point. At 11.2 km/sec. [7.0 mi./sec.], however, something quite different would happen: the ellipse would open out into a parabola and the rocket would recede away from Earth indefinitely, never to return. The same thing would happen at any speed above 11.2 km/sec. [7.0 mi./sec.], though the curves followed would now be hyperbolae. This critical speed of 11.2 km/sec. [7.0 mi./sec.] is therefore the velocity of escape and would have to be attained by any space-ship which wished to leave the vicinity of the Earth. (In theory, of course, it would be possible to leave the



Earth as slowly as one pleased if one could maintain a continuous thrust: but the fuel requirements would be so stupendous that this would be out of the question.)

These three curves—the ellipse, parabola, and hyperbola—are the only ones possible for a freely moving body in a gravitational field. The parabola could never be achieved in practice as it is a limiting case between the ellipse and hyperbola.

From the astronomical, and astronomical, points of view the elliptic orbits are the most important. They are, of course, the natural orbits in which comets and planets move round the Sun. In the case of most of the planets, the eccentricities of the ellipses are very small so that they are very nearly circles: and, fortunately for would-be space navigators, those circles all lie in almost the same plane—the plane of the ecliptic.

3. *The Journey to the Moon*

The first and simplest of journeys into space would be to the Moon. A rocket which reached an initial speed of 11.1 km/sec. [6.94 mi./sec.] (i.e., just 0.1 km/sec. less than escape velocity) near the Earth would travel outwards on a very long ellipse which would bring it to the Moon's orbit about 116 hours later. If the Moon was not there, the rocket would automatically return to Earth, but if the appointment had been correctly made three possibilities would arise.

In the first case, the rocket could crash into the Moon—which it would hit at about 5,000 m.p.h.—thus making an interesting explosion visible in telescopes of modest aperture. Secondly, it could reduce speed by rocket-braking so that it became a satellite of the Moon, the change in speed necessary to do this being quite small. Almost certainly such "orbital reconnaissances" without landing, would be all that the first space-ships would attempt, and, clearly, a great deal could be discovered by such close-range inspection. At a suitable time, the rocket could be accelerated out of its orbit again and would return to Earth along a curve precisely similar to that of the outward voyage. The energies needed for these manoeu-

vres are well within the range of present-day motors and fuels, and the main problems raised by them are the navigational ones of applying the right thrust at the right time.

Lastly, there is the possibility of a landing on the Moon. This might be done by letting the rocket fall tail-first towards the Moon and neutralizing the velocity acquired by means of the motors—a take-off in reverse, in fact. A large rocket, thanks to its very rapidly-acting control devices, has dynamic stability and could thus descend steadily in this manner by "sitting on its jet." In at least one case something like this has happened accidentally with a V2.

The landing operation would be simplified by the low gravitational field of the Moon, where objects fall with only a sixth of the terrestrial acceleration. Nevertheless, it is doubtful if the operation could be carried out by manual control: some form of radar altimeter coupled to a computer with the necessary sensing gyros would seem to be the solution.

It appears doubtful if any real astronomical navigation would be necessary on the journey to the Moon, where the distances involved are such that the space-ship could be tracked all the way if it carried a small radar responder, and could receive navigational corrections from any ultra-short wave station operating on a power of more than about 20 watts. In this case, the obvious thing to do would be to let the people on the ground, with their big computing engines, do all the work and simply radio the answers to the ship, a state of affairs which had already begun to develop in aviation towards the end of the war.

The duration of the flight to the Moon depends very critically on the initial speed. Starting at 11.1 km/sec. it takes 116 hours: starting at 11.2 km/sec. it takes only 49 hours. At double the initial speed, the time of transit would be less than 6 hours. Hence, it would be exceedingly important to measure the rocket's velocity at the point of power cut-off with great accuracy.

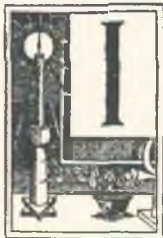
(To be Continued)



Mountains and Monasteries

By LAMA A. GOVINDA

(Republished from the *Maha Bodhi Journal* (Vol. 58—Dec. 1950), periodical of the international Buddhist brotherhood.)



IF I were asked to summarize my impressions of Ladak—and, in fact, of Tibet in general, of which Ladak culturally, geographically and ethnographically is a part—I would say: “mountains and monasteries.” There is no country in the world, in which higher and mightier mountains can be found, nor is there a people whose life and thought is more dominated by monasteries. However, the domination of monasteries is not forced upon the country, but grows as naturally out of its people as the mountains grow out of its soil.

They both dominate without violence through their mere presence and steadfastness, and they do not exist merely side by side, but in close co-operation with each other. There is a deep inner relationship between those mountains and monasteries. What they both have in common is greatness, solitude, and strength. The sloping lines of mighty mountains are repeated in the slanting walls of massive architecture. Tibetans have conquered nature by making use of nature's own laws and forms—and this not only in the physical, but in the spiritual sense as well.

“Proudly isolated on summits beaten by the wind, amidst wild landscapes, Tibetan Gompas (monasteries) look vaguely aggressive, as if bidding defiance to invisible foes, at the four corners of the horizon. Or, when squatting

between high mountain ranges, they often assume a disquieting air of laboratories where occult forces are manipulated.

That twofold appearance corresponds to a certain reality. The hard conquest of a world other than that perceived through the senses, transcendental knowledge, mystic realisations, mastery over occult forces, such were the aims for the pursuit of which were built the lamaist towering citadels and those enigmatic cities concealed in the maze of snowy hills.” *

Wherever beauty, solitude and grandeur produce an atmosphere of awe and religious inspiration, there will be found a sanctuary, a hermitage, or a monastery. Many of them were founded by monks and mystics who retired into caves in order to meditate in the stillness and purity of nature. Such caves were later on enlarged, decorated with wall paintings and turned into samples around which new dwellings were constructed or carved into the living rock until a complete monastery had been formed. A good example of this is Takda Gompa (the Tiger Rock Monastery) in Eastern Ladak. The monastery belongs to the Nyingmapa, the oldest sect of Tibet, founded by Padma Sambhava in the eighth century. It is a weird combination of rock and masonry. Its main temple-hall (Lhakhang) consists of a large cave, the frescoes of which date back to the tenth century. The mouth of the cave

*Alexandra David-Neel



is closed by a two-storied wall, which now forms the right side of the courtyard. Behind it a staircase leads to the entrance of the cave and to the upper story of the adjoining buildings which likewise are built against the rocks. They can be seen overhanging the monastery, crowned by chortens (the Tibetan form of stupas).

In other places the disciples of a hermit built their huts around that of their Guru, either on the lofty summit of a solitary mountain or on top of a phantastically shaped rock-formation out of which in the course of time grew bigger and statelier buildings. Where the conditions were favourable temples and libraries, assembly-halls, courtyards, storehouses and dwelling quarters for students and guests were added; and finally complete monastic universities came into existence, some of them real cities, in which thousands of monks are living.

A third type of monasteries are those which have been carved into the face of sheer cliffs. All their temples, living quarters, corridors, etc., are carved into the living rock, and only verandahs and windows, sometimes adorned with decorative carvings, are visible from the outside. Some of these rock-monasteries have elaborate façades with balconies, projecting roofs and other architectural additions which make the whole structure look like a swallow's nest hanging on to the rock high above the valley. Whether hermitage, cave, monastic town or university, the Gompa is the soul and life of Tibet. Without it the country would be a desert. The monasteries are the sources of culture, the strongholds of civilisation, the fortresses of man against the hostile forces of nature. And yet, they are the fulfilment of nature, as they express its spirit more than any other thing. This proves their greatness as architecture.

Soultul Architecture

There is hardly any other form of art that expresses the soul and nature of a country or of a whole civilisation more perfectly than architecture—because architecture is a compromise between man and nature, a synthesis of mind and matter of material necessities and spiritual aspirations. In purely

secular architecture the former prevails; in religious and monumental architecture, the latter. Both, however, are equally influenced by climate and landscape, which do not only determine the material conditions but are at the same time the most powerful influences in the growth and development of our psychic organism. The technical skill of man might be counted as another factor of importance for the formative side of architecture. But technical skill is generally only the consequence of a particular tendency of the human mind or of the subconscious aesthetic attitude (feeling). Technical skill is only developed if there is an urge towards a particular achievement.

The transcendental aspirations of the Middle Ages of European civilisation led to a tendency to overcome gravitation, to defy the heaviness and substantiality of matter, to dissolve its compactness. Consequently means and ways were found to relieve the session of walls and vaults by a system of secondary, supporting arches and to turn solid stone into lacework. Up to the present day it is a riddle how these people, with their comparatively primitive standard of mathematical knowledge, were able to solve the highly intricate problems of this complicated architecture. Apparently intuition and practical experience solved problems which baffle even the mind of a modern mathematician. At any rate the Gothic architect achieved the desired effect. By emphasizing the vertical the heaviness of matter gave way to a feeling of upward movement and by breaking up the surface of walls into elaborate, dynamic patterns of lacelike carvings, the substantiality and solidity of matter was dissolved and dematerialized, which to the Christian was a precondition if not an equivalent of spiritualisation.

The Tibetan on the contrary emphasizes the substantiality and massiveness of walls and the horizontal. He is not less spiritual than his Christian brother of the Middle Ages, but he is not transcendental in the sense that he negates this world for the sake of another ("higher") one. To him Samsara and Nirvana are only two sides of the same

reality: the one seen with the eyes of ignorance; the other with the eyes of wisdom. The laws and forms of matter are none other than the laws and forms of the spirit.

Thus the Tibetan has a strong sense of matter without being a materialist. Matter to him is not merely a medium of expression but expression itself. It is something which has to be respected for its own inherent qualities. It is an exponent of reality as much as the mind—or as little—which really does not change the issue, because if *everything* is illusion then illusion is the only reality. The Tibetan believes as little in bodiless spirits as the modern scientist in gravitation without matter. Even the most wonderful idea is useless and remains unreal as long as it is not materialized.

Though Tibetan mentality has often been compared to that of the Middle Ages of Europe it is exactly the opposite with regard to its attitude towards matter. This is not only of theoretical value, but the key to the understanding of Tibetan life and culture, and therefore of Tibetan architecture—because, as we have pointed out already, architecture, more than any other form of art, is a synthesis of life and culture. We cannot live in a picture, nor in a sculpture, nor in a song. We can only admire them (or create them, if we are lucky). But we *live* in a house, a palace, a monastery, and to some extent in a temple. So every material form and proportion must adequately express the spirit of those who dwell in them and at the same time satisfy their material needs. And as these forms are not only meant to serve single individuals but whole generations, all merely accidental elements have been excluded and the collective experience of many generations has gone into their making.

This traditional aspect of architecture is in Tibet furthermore strengthened through the limitation of building materials. There is very little choice, as there are only three kinds of material available to the Tibetan architect: stone, clay or mud, and wood. Wood, however, is so scarce that it can be used only sparingly. As Tibetans cannot afford to waste the smallest bit of

wood, ceilings and roofs are not made of planks but of round sticks consisting of branches and twigs in their natural shape, placed closely together and covered with a layer of mud or clay. They are supported by beams, the length of which determines the average width of a room. In bigger rooms the main beams of the ceiling rest on wooden pillars. These are usually painted dark red (highly varnished). Their upper portion is generally decorated with flower, cloud and dragon designs in bright colours, just as the brackets and beams above them. Besides this, wood is used for balconies or the projecting parts of verandahs, and for doors and windows. They are generally surmounted by carved and vividly painted roof-like wooden cornices which recede in two or three steps towards the upper edge of the window, door, or verandah. These steps are formed by rows of projecting beam-ends supporting horizontal ledges. To the uppermost ledge, which is longer and more projecting than the lower ones, a rainbow coloured frill of silk or cotton is fixed, to indicate the presence of shrine-rooms or quarters inhabited by members of the clergy; because the colours of the rainbow correspond to the colours of the Buddha's aura, each colour representing a particular quality emanating and radiating from his personality.

Every respectable family in Tibet has its shrine-room (Lhakhang) which at the same time serves as the main living room of the family; because religion has not yet become a Sunday-morning affair but is an integral part of daily life.

As glass is unknown, or rather, not available in Tibet, ordinary windows can only be closed with wooden shutters while those of rich dwellings or temples are provided with cloth screens of Chinese origin, consisting of a wooden frame with decorative grating or trellis-work, upon which white cloth or paper is lightly fixed. The windows are furthermore decorated by a red-brown frame with sloping sides painted upon the outside of the wall. This creates the impression (when seen from

(Continued on Page 177)





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 the 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.*)

THE EVOLUTION OF SYMBOLS



As rapidly as early man discovered a meaning of any event or circumstance within his life, he found it to his advantage to arrange or plan how that event or fact could be remembered. Obviously, to depend upon memory for everything without having any record with which to refresh that memory would in the modern world be an impossible task. Therefore, man has evolved a system of symbols by which all that he learns is represented for him in a manner that quickly and easily conveys the meaning that was experienced by himself or by someone else.

We can imagine that the most primitive of people found that as society

grew and became more complex, it became necessary to evolve a system of records of things and events. Man by himself could possibly make a mark on the wall of his cave or perform some other simple act which he would trust to be a reminder of something that he was to do or remember. We observe the same system today through the process of tying a string around our finger or making some other simple sign or symbol to serve our memory as a reminder to do something. The whole process of making signs for this purpose is to give meaning to something which has no relation to the meaning itself. If we tie a string around our finger to remember to bring home a loaf of bread or not to forget to mail

a letter, we are aware of the fact that the string has no connection with the food nor with the postal system, but we have assigned a meaning to the string as a convenience to us. To be more psychologically exact, the string is supposed to set off the necessary associative train of thought in our minds to make us ask why the string is there and then remember the circumstances by which it was attached.

All simple symbols are just as easy to explain. Man remembered a place where to hunt, or a place to get fresh water, by putting a simple marker where he would see it in his daily activities. Gradually as man developed reason and more complicated rational thought, the ideas he wished to express and the discoveries which created more ideas for him became too complex to put into simple signs and marks. Therefore, he had to evolve a system of symbols that could be related regardless of the content of each symbol. This, of course, was the beginning of language. In the world today, language is the symbol we use most. A vocal sound and its written equivalent are associated by memory with a certain fact, an incident, or idea, and out of our collection of these vocal sounds we are able to compose language, or rather, we are able to combine these symbols so as to express many thoughts and ideas. Language, therefore, becomes one of our most important symbols. We relate groups of words, making them all-inclusive of more complex things, but find that language is so commonplace that we rarely consider it a symbol.

Man has not, however, left to language a record of all his meanings. Some of the most important things which he has discovered were not always easily reducible to language. Sometimes it was necessary for one reason or another to compare facts, principles, and discoveries. The early Christians, during the years of persecution by the existing government of the world at that time, found it necessary to convey to each other in a guarded form the principles to which they subscribed. It must have been during that time, according to some historians, that the cross became the universal symbol of Christianity and all that it means. That

symbol exists today even though in most civilized countries freedom of expression in the form of language could be used instead of a symbol.

A symbol such as the cross to Christianity, the crescent to Islam, and the six-pointed star to the Hebrews, carries more meaning than any group of words. Regardless of language, such a symbol expresses the religious convictions, emotions, and experiences of the individual who subscribes to these ideals. The cross, the crescent, and the star are not original with the Christians, the Moslems, or the Jews. Various people at different times have assigned other meanings to the same symbols, so that a symbol may mean, not what is intimately the nature of the symbol itself but the experiences, emotions, and ideas associated with the meaning given to the symbol. The symbol of the Rosicrucians is the cross with the rose upon it. It does not have the same significance as does the cross to Christianity, but it stands in a place of great respect by each Rosicrucian because in this symbol is represented not only a fraternity but the essence of the philosophy of the organization.

Man, in his daily life, can rely for help and strength upon other symbols besides language and the symbols already created for him. Small events in life can take on meaning because of their relationship to those whom we love and respect, or because of the relationship with things which we learn and do and find beneficial or enjoyable. Good books become symbols, not only by their contents but through the inspiration and meaning they conveyed to us. It would be impossible to analyze the symbols of any individual's mind, for we constantly create these in our private thoughts for our own use, and such symbols carry only a meaning for ourselves. So it is that man creates symbols effortlessly and with a little more attention he can add other symbols. He can use symbols in his own thinking, such as will remind him of his status as a human being, of the virtues that a human being should practice, and of the character and ideals to which he has subscribed. These ideals represented in symbols, which we ourselves may devise, can be the means of constant and continuous inspiration.





Salvation of Man

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

(Reprinted from *Rosicrucian Digest*, May 1931)

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.



DESPITE the fact that reformers and statisticians try to convince us that the world is becoming less moral, more criminal, and less peaceful, we find continued evidence of something wonderful and beautiful in human nature. This is certain to save civilization from destroying itself or becoming wrecked on the rocks of modernism, as claimed by the advocates of orthodoxy and the opponents of progressiveness.

There is hardly a century in the past in which the progressive spirit of man has not awakened the opposition and condemnation of the stand-pat element of the human race. There are those in every community, in every country, and in every age, who believe that each progressive step is a step toward self-annihilation and destruction and that each onward gaze is a tempting view of future destruction.

These sorts of persons are not the proverbial balance wheels in civilization nor are they the stabilizers that are essential among all peoples. They are the kind that are retrograding though they think they are just standing still in a conservative manner. They are the ones who claim that what they

and their forebears had was good enough and that there is no reason for onward progress in any of the matters of human life, human industry, or human achievement. They become reformers who never reform the past evils or correct the present errors but devote themselves to attempts to prevent the development of new ideas, new methods, and new achievements. The future to them is filled with sin and evil and the past is one glorious picture which they think should be maintained at all costs.

These critics point out that youth of the present time is seldom in Sunday Schools and churches, and is given more to the joys of life than to the serious things. They want us to believe that modern civilization is headed straight toward hell and the fires of brimstone and that the home as an institution is being wrecked and dispensed with, the church annihilated, morals suspended, spiritual things negated, and human progress turned entirely in the wrong direction.

But we who can discern the real values in life see not only the spiritual things that are developing but we abundantly also observe the continued manifestation of certain human traits that are of divine origin. These will never be annihilated or suspended or

wiped out of the consciousness of man by any phase of progress or any degree of advancement.

Speaking of the youth of today, we can easily find in any group of youngsters of any age many very beautiful manifestations of the spiritual values in life. One needs only to watch the progress and development of progressive men and women, young and old, to see that a higher and better interpretation of human and godly relationships is gradually evolving. But even if we did not observe these things we could not fail to observe that whether our age is producing a new era of understanding or not, at least the present age is not failing in manifesting the important elements of human brotherhood and heroic devotion to the ideals of universal love under the universal kinship with God. It is this demonstration of heroic self-sacrifice and heroic demonstration of the impulses of human love and godly relationship with all humans that proves that nothing of our modern education and culture is eliminating these essentials from the human consciousness.

Take, for instance, one simple, though extremely beautiful illustration from the common news of the day. During the month of March [1931], in a little, isolated, and hardly known section of Colorado, an old-fashioned bus was stalled in a snowstorm. The bus was loaded with children being taken from school because a severe snowstorm threatened to imprison them for many days in a schoolhouse located miles from the nearest center of homes and civilization. But the attempt to escape the storm was frustrated. The bus lost its way in the blinding blizzard and deep snows and was finally stalled in a snowbank miles from the nearest home or means of communication.

Human and Divine Love

The children began to feel the effects of the lowering temperature, and after hours had passed without food or warmth, they realized the seriousness of their predicament. The young man driver of the bus, whose little daughter was one of the occupants, then bade them farewell and started on a dangerous attempt to reach the nearest farmhouse. Here was the first demon-

stration of the heroic impulses of human and divine love. We may say that this was to be expected of a man and of one charged with such responsibilities. But after he failed to return and the hours turned into a day and a night and the children began to suffer keenly, we find the same heroic impulses manifesting among children who had not yet reached their teens.

As the second day of suffering approached and the children realized that there was no immediate help for them and that they must depend solely upon the simple laws of nature that their childish minds could conceive, we find two or three boys in the party attempting to assume the responsibility of manhood, solely through the rising urge of the divine something in their consciousness that always comes to the rescue of civilization in every dire predicament. These few young boys, hardly old enough to be away from the protection of parents, conceived of various exercises, games, and indulgences, which would make all of the children in the bus keep their bodies active so that they would not become stiff and helpless through freezing. After they had exhausted every effort in this direction and one or two of the girls lay lifeless on the floor of the bus, and after every cushion had been burned and every bit of wood consumed in producing heat and the bitterness of another night was before them, the boys again demonstrated the heroic impulses of human brotherhood by divesting themselves of all their clothing but their undergarments and wrapping these outer garments around the bodies of the girls so that the girls might live even though the boys froze to death.

Some lives were saved in this manner while others were sacrificed, and at this moment [1931] thousands of adults in that State are paying homage to the bravery of these boys who gave their lives that their girl playmates might live. But I think that in addition to paying homage to this fact we should pay homage to one other; namely, the demonstration of that heroic impulse in human nature which constitutes the salvation of man.

As long as men and women can feel and give expression to a heroic impulse



of human and divine love, there can be no possible destruction of the divinity and the divine element in man; and the human race and the whole of civilization will not deteriorate or cease to carry on in the manner in which God decreed all beings to live upon the face of this earth.

The children of today will be the adults of tomorrow, and the wide, unlimited, unfettered consciousness of life in these present children may broaden to a horizon that may seem to be beyond all lines of proportion. The youth of today may grow into adults who in the next few years will have little or no ideals of conservative restriction, but as long as the heroic impulses of human

brotherhood and human kinship under the fatherhood of God remain in the consciousness and continue to give unrestrained and unhesitating expression when the need for such manifestation is at hand, we will find civilization safe and sound and the world a good place in which to live.

The most hopeful sign is the fact that that which was considered exclusively heroic on the part of adults, through their greater understanding of human needs, is now becoming common impulse in the minds of children through their broadening view of life and their constant evolution toward a better understanding of human relationships. This constitutes the true salvation of man.



Religion and Narrow Views

By AARON G. COHEN

(Reprinted from *Hartford Courant*, issue of June 19, 1949)



STRANGE PERIOD has befallen humanity wherein more modern methods have been devised to cleanse the body and beautify the face while on the other hand less literature is being used in the homes to cleanse the mind, less spiritual guidance from parents, while objective education tends to dehydrate compassion in youth. Parents in their pursuit of pleasure and materialism are setting an example detrimental to right living and nullifying the attempts of conscientious religious leaders to bring about harmony.

The word *religion*, as used by the prophets in the past, referred to knowledge of fundamental truths, the reading and the study of why we are here, whither we depart, and how to serve mankind, a pattern for life and an attainment of wisdom. Later religion was interpreted to mean the study of the law, concentration, meditation, and illumination. Now religion has become a cult likened unto a bright light obscured by darkened windows. The meaning of religion on the Western Hemisphere is rapidly limiting its path to creeds and sectarian doctrines, dog-

ma, ritual, display, and showmanship. The bondage of the individual to a creed that limits its activity to its own group is detrimental to the pursuit of universal brotherhood of man and Fatherhood of God. When the difference of our bodily forms is destroyed, there is no distinction.

Because of the failure to unite mankind, religion as now existing is forcing millions to turn to the occult, metaphysics, and mystic pursuits. This fact none can deny. Many are searching for a better path and the material illusion about us topples. Some will find a haven only in the pattern as set forth in the Ten Commandments. Others may turn to sleeping pills, psychiatry, or a false concept of self. We are about to see the inner man develop, but to many it will be a very painful experience.

On the brighter side of the picture one observes group meetings in homes and small halls where the path to truth and right living is being sought and companionship among men of various creeds is pursued as brotherhood. These are seeking progress to accuracy without blind dogma; for only in the midst of truth is found the imperishable being.

A return to the spiritual way of life will improve the health of anyone, will lessen the number of occupants in hospitals, increase the harmony in one's home and in industry. I do not believe that peace will ever exist when children are inducted into a creed and shackled to a cult without their knowledge and consent. Recently I heard a theologian warning a group of youngsters that they were born into a creed, they belong to that creed physically, they recognize it spiritually and are in-

structed to carry it out. Such Christian teachings are not Christly; nor is Judaism, according to the prophets, if it teaches any doctrine other than a complete understanding of monotheism and brotherhood. Isaiah, Jeremiah, Moses, Jesus, and other Masters gave the public a tough set of rules, in peace, health, and life eternal. Thus they were hated; therefor they were persecuted instead of loved. People always like the easy path, but it seldom leads to happiness.



MOUNTAINS AND MONASTERIES

(Continued from Page 171)

outside) that the inner space of the window is wider at the base, thus repeating and emphasizing the slanting wall of the building.

Massive and Meaningful

This shows that the Tibetans have very well understood the aesthetic value of slanting lines, though they may have had their origin in practical considerations, i.e., for strengthening the lower parts of high walls. As there is no other medium but mud or clay for cementing the stones out of which those walls are built, they must be fairly massive to withstand the pressure of the upper stories and the erosive action of wind and weather. Upper stories and smaller buildings are sometimes made of a mixture of stone and mud which is poured into the interspace between two layers of planks, which are removed when the mixture has become sufficiently hard. As the climate of Tibet is extremely dry, this takes very little time and the mud becomes fairly hard. If however exceptionally strong rainfalls occur, roofs and walls of sunbaked mud or clay give only a poor protection and sometimes they dissolve and collapse.

In spite of these primitive materials Tibetan architecture is most effective and often of monumental dimensions:

like the gigantic palace of the Dalai Lama or the palaces of the former kings of Western Tibet, to give only a few examples. But even simple buildings, like the average farmhouse, look imposing in their fortress-like compactness and solidity. Tibetans have a special preference for solidity, strength, heaviness and monument greatness. They do not try to escape gravitation or to divert it through the construction of vaults and arches. On the contrary they try to emphasize the weightiness of matter, and to make it aesthetically effective they achieve this purpose not only by the slanting lines of walls and windows but by accentuating the edges of their flat roofs with dark red-brown cornices which form a heavy horizontal line (like the protruding edge of a lid) separating most effectively the white or light-ochre walls from the dark blue of the sky. When buildings rise up in a terrace-like fashion, as it is mostly the case with big monasteries, these red-brown cornices are like the punctuation in a rising rhythm, and they beautifully set off one building against the other. Only temples and monastic buildings possess this decorative red-brown cornice, and it is not only used at the edge of the main roofs, but also for the small roof-like cornices over every window and veran-



dah, and over the main entrances of those buildings. This red-brown (the characteristic colour of Tibetan landscape) is also repeated in the colours of the outer window frames.

The construction of these cornices is one of the greatest curiosities of architectural decoration. The red-brown surface is formed by the evenly cut ends of tightly packed twigs or small sticks which are held in position between two rows of projecting beams. In contrast to the deep red-brown of the twig-ends, the surfaces of the cut-off ends of the beams are painted white, so that they appear like two rows of pearls. It is as if one would see the actual cross section of a massively built roof. The real one, naturally is not even half the thickness of this decorative blind which has been superimposed upon the plain wall. But it again proves, as I have mentioned before, the Tibetan predilection for massive forms and clear structural decoration. To him architectural decoration must either be derived from function or em-

phasize it: it is function raised into visible expression.

In this respect Tibetan architecture seems to have a certain affinity to our own modern architecture. In fact, when showing pictures of Tibetan monasteries and temples, I have often heard the remark: "I never thought that such modern buildings existed in Tibet!"—The reason, I believe, is that we nowadays are striving after simplicity, clearness, and functional truthfulness. We abhor meaningless decoration and prefer plain walls, monumental proportions, big cubic blocks. We have again learned to appreciate the horizontal and to respect the materials which we employ. All this we find in Tibetan architecture.

It certainly can be said that the Tibetan has created a maximum of effect with a minimum of building-materials and technical means. He has created something so powerful and noble, that it appeals to people of all races and times. It is truly speaking, timeless architecture.



THINGS YET UNDREAMED OF . . .

It is conceivable that many other forms of stimulation exist in our environment for which we have as yet evolved no receptors whatever.

Our conception of our environment, and of the processes going on within it, must therefore be imperfect and incomplete, and may forever remain so.

DR. C. J. DAVISSON,
From *Electronics*, October 1930

DAYLIGHT SAVING TIME

Daylight Saving Time became effective in California on April 29.
AMORC members, in their contacts, will please remember that the Daylight Saving Time is one hour later than the Pacific Standard Time.
Pacific Standard Time will be resumed on September 30.

*The
Rosicrucian
Digest
May
1951*

Myths and Legends

Myths have been invented by wise men to strengthen the laws and teach moral truths.—HORACE

STONE OF DESTINY

FOR almost 700 years, according to tradition, all of England's rulers since Edward I have sat upon the Stone of Scone for their coronations. Its recent disappearance from Westminster Abbey after so long an association with the coronation chair, and its equally sudden reappearance in Scotland have focused thought on the part of destiny in history.

It had been brought by Edward I to England from Scone Abbey in Scotland where it had played a part in the coronation of Scottish Kings for over four hundred years.

Before Scone Abbey was built "this stone" had been in Iona, the Caledonian isle sacred for a thousand years to Christendom. Fergus had brought it there from Ireland to fortify his own coronation as the first King of Scotland.

An Egyptian princess, one story relates, brought "this stone" to Ireland from her homeland where it had been since the captivity of the Jews in the days of Jeremiah. It was even then sacred; for it had come from the Temple of Solomon in Jerusalem. First deposited in a crypt of the First Temple, it had been discovered and placed in the Holy of Holies.

It was "this stone" which Jacob, after his vision, set up "for a pillar" and declared to be "God's house." Now Jacob, it is said, had taken it with him

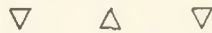
*Unless the fates
be faithless found
And prophets' voice be vain
Where'er is placed this stone,
e'en there
The Scottish race shall reign.*

on his flight to Laban's house. It had served his grandfather Abraham as an altar of sacrifice since the time he had found it on Mt. Ararat. Noah had brought "this stone" there in the Ark at the time of the Del-

uge; for it had come to him by direct succession through Seth from Adam. Adam had had it in Paradise.

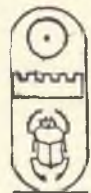
What then is "this stone" which is so widely traveled and with which the history of so many nations has become involved? It has had almost as many names as it has had resting places. It has been called "the Stone of Foundation," "the Stone of Destiny," "Lia-Fail," and "Jacob's Pillar."

What is the significance of its most recent removal to Scotland? The two unsigned letters left with it may explain; yet even their explanation may leave much to be desired so far as the underlying factors are concerned. Has the prophets' voice been vain or have the fates been found faithless? The answer must be given according to the level of the questioner's thought and is different in each instance—political, historical, spiritual, or mystical. If "this stone" is physical, the answer is one thing; but if it symbolizes that something which the Supreme Builder has always used for foundation work, the answer must be another.



March without the people, and you march into night: their instincts are a finger-pointing of Providence, always turned toward real benefit.

RALPH WALDO EMERSON





Temple Echoes



THE San Jose Business and Professional Men's Art Club has just held a showing of its work in the Exhibition Gallery of the Rosicrucian Egyptian, Oriental Museum. The work merits serious consideration and standard judgments. No handicaps need be given to these men as Amateurs. They express themselves in various media as do other artists and in most cases register their individualities forcefully. Their appeal naturally was not the same for all; but they did have appreciative viewers.

Outstanding was Milton P. Ryder's *Industry*. Its severity of line was clean and poetic rather than stark. Its color contrast, too, being extremely simple and matter-of-fact made the whole effect elevating. Another picture of his, *Waiting*, might be considered sentimental, but it told its story directly and sincerely. More than one youngster made straight for the beady-eyed teddy bear the moment he saw it.

One visitor from the East found Paul L. Links' *43rd Street and Madison Avenue* so engaging that he saw little else.

Another visitor was equally drawn to Stuart Weston's *Nostalgia*, a cluttered attic in midsummer, done in various tones of brown. This is not by any means the best of Weston's work, for its intentional muddiness is displeasing; yet it does evoke realistically that familiar catchall under the roof seen through a vapory sheath of summer heat.

On the purely decorative side, the work of Joseph C. Sandorf attracted attention. Still life, especially bouquets of various flowers, is always a challenge to the meticulous observer. This same

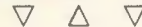
characteristic carried over into Sandorf's landscapes.

The landscapes of W. O. Miller satisfied those who love the out-of-doors. Both *Autumn Hills* and *Desert Flowers* were much commended.

What might be called *landscape with a difference* made Earl Billings' pieces, *Crow Canyon* and *Mission San Jose*, both exciting and calming. The casualness in composition and the sense of almost too much detail suddenly give way as the observer watches the whole pulse of life.

Other exhibitors were Clark Lawrence, Andrew B. Bennett, William G. Sweeney, Dr. Marquess E. Reitzel, Don Geoffroy, F. A. Wool, and Iser L. Freund.

On Sunday March 17, Iser L. Freund spoke in the gallery on "The Philosophy of Art." His remarks were applauded by a large audience.



A local newspaper item informs us that six dawn redwood seedlings, planted last summer on the slopes of Mt. Hamilton near Lick Observatory, found the California climate a little too rugged. Only one is really thriving, according to Dr. C. D. Shane, director of the Observatory. The seedlings were from those brought from China by the paleobotanist, Dr. Ralph Chaney.

Another seedling from the same lot was planted last year in Rosicrucian Park as a memorial to Dr. H. Spencer Lewis. Frater Peter Falcone, Supervisor of Maintenance, reports that it is in the best condition and will be in a prime state of growth for viewing by Convention visitors.



Frater Eric C. Franklin of Auckland, New Zealand Chapter some weeks ago sent us an account of a February week-



SATISFY YOUR HEART'S DESIRE

*The
Rosicrucian
Convention*

**July
8-13**

LIFE without a longing is not worth while. It is incentives and ideals that carry us over the obstacles of everyday living. Here at Rosicrucian Park—at the annual Convention—many of your personal wishes will be fulfilled.

You have wanted to meet others of like mind. You have wished to personally participate in class instruction of subjects vital to your interest. You have wanted to adventure into realms of thought that go beyond the meager experiences of the workaday world. At the Rosicrucian International Convention, these opportunities will be afforded you—*and many more besides.*

- ▽ Exchange ideas with progressive peoples of many lands.
- △ Add to your font of knowledge in the arts, the sciences, and mysticism.
- ▽ Thrill to events that challenge the imagination and evolve the consciousness.
- △ Relax in an environment close to nature and satisfying to self.





Registration Day

FROM all over the world they come —from North America, Latin America, Australasia, Europe, Africa! In but a short time after registration, all barriers of distance and customs are removed for convention visitors. Sociability and good fellowship reign throughout the expansive grounds of Rosicrucian Park. Old friendships are renewed and new ones formed.



Explore intriguing antiquities in the Rosicrucian Egyptian, Oriental Museum.

Rare esoteric documents from the archives of AMORC are exhibited to and examined by committees of Rosicrucian convention attendants.

Facts and Fun

A ROSICRUCIAN CONVENTION is a mixture of *facts* and *fun*. Aside from fascinating lectures, rituals, and demonstrations, all attending are afforded a variety of social activities and entertainment. Unique travel-motion-pictures, dances, banquet, informal amusements, and scenic tours make the Convention week a never-to-be-forgotten one.

For those who enjoy meditative moods, many idyllic nooks, such as the one opposite, invite rest and contemplation.





The East View through the portals of the symbolic East of the Supreme Temple. In the distance is a realistic diorama portraying a vista of the Nile. The East is one of the five principal points in the Supreme Temple. Its symbolism is particularly significant to every Rosicrucian. In this Beautiful Temple all ritualistic Convocations will be held during the Convention.

Plan Now To Attend

Read Carefully

DETAILS about reservations will be sent upon request. Write at once to the *Rosicrucian Convention Secretary*, Rosicrucian Park, San Jose, California. Upon receipt of your inquiry, a list of hotels, auto camps, and other accommodations will be sent to you. *Actual arrangements must be made by you* with the sources of accommodations provided. It is suggested that plans be made now. Also make reservations with your local transportation agents for railroad, bus, or plane.

You will find the climate of Santa Clara Valley, in which San Jose is located, delightfully pleasant in July—with almost invariable cool evenings.

Those who drive to San Jose by car will find themselves close to renowned, scenic spots. Within less than an hour, one can visit world-famous redwood forests, the rugged, picturesque Pacific Coast, or inviting ocean-swept beaches.



Personal class instruction. You will attend classes of your *Degree*, where special attention will be given to important principles of the Rosicrucian teachings.

The Convention is for Rosicrucian Members Only



What To Expect

CONVOCATIONS

Daily inspiring sessions in the Supreme Temple in air-conditioned comfort.

DEMONSTRATIONS

The laws and principles you have studied will be revealed to you—both mystical and physical phenomena explained.

INTERVIEWS

Personally meet and have an interview with one or more of the Rosicrucian officers.

INITIATION

An opportunity to participate in an age-old traditional Rosicrucian Initiation in the Supreme Temple.

CULTURAL

Tours through the extensive Rosicrucian Egyptian, Oriental Museum. Also visit the Theatre of the Sky and our Science Museum.

ALLEGORY

Enjoy a symbolic drama in the Francis Bacon Auditorium. A colorful portrayal of an esoteric event.

Another of the intriguing nooks of Rosicrucian Park. Here you can meditate, and watch the reflections of beautiful surroundings.

Remember This Week - of - the - Year • July 8-13

end camp held by the Chapter members at the home of its Secretary, Soror Dorothy Allen, on the shores of Upper Harbour about ten miles out of the city.

Fourteen fratres and sorores enjoyed themselves to the full, swimming, chatting, walking in the woods, and singing in the moonlight. Frater Kilburn, so we were told, had an inexhaustible repertoire of songs and his accordion worked overtime. And all in February, too; but remember, February is mid-summer *down under*.

▽ △ ▽

The weekly convocation in the Supreme Temple on May 15th will be the last of the season. These Tuesday evening convocations will be resumed in September. Members resident in the Bay area, as well as visiting Rosicrucians, are always welcome. A series of experiments similar to those contained in the monographs, were presented this year and reportedly well received.

▽ △ ▽

Frater A. A. Crosby, late of Seattle and now of San Jose, offers a few thoughts on "Will and Desire": "To understand ourselves, it is necessary to understand our emotions. Here we find will and desire to be prominent. We may, for instance, desire something; but if that desire isn't strong enough to excite the will, we shall probably never attain it. Desire we might say, then, gives birth to a will *positive* or to a will *negative*—a will determined or a will vacillating.

Will without desire, however, would be static, just as desire without will is futile. Since desire is the initiator of the will in polarity, it is positive; and will being dependent upon the seed of desire to bring it into activity is negative. It is the union or interplay of these two polarities which brings the manifestation. Perhaps this accounts to some degree, for the importance of the mystic maxim, *Desire is the solicitor of the will, and the will is the controller of the desire.*"

▽ △ ▽

Frater Lawrence H. Ewels of London writes: "Now that we have entered an era fraught with the possibilities of international strife, what is to be the atti-

tude of the Rosicrucian? How is he to apply his understanding of the Cosmic and Natural Laws to the position in which he finds himself?

"The position in which he finds himself may furnish the key to the answer. How did we arrive at our present position in life? We must realize that our past attitude of approach to life's problems constituted the cause of which our present position is the effect. In other words, we find ourselves embroiled in international differences because our past thoughts and actions directly or indirectly served as the cause for them. We are not born at a certain time and in a definite place for nothing. Our past is ever shaping our present problems, and our present approach to problems will shape the events which will face us in the future. It behooves us, then, to do everything we can to set the future right by putting right actions into effect now."

▽ △ ▽

Now that everyone has had a chance to air his views on the flying saucers, the nuclear physics branch of the Office of Naval Research has cleared up their mystery. They are giant plastic sounding balloons, so it is stated, used to gather data on upper air strata and cosmic rays. In 1947 the Navy began sending them up. A little later, a plane pilot evidently saw some as he soared near Mt. Rainier. He said they resembled saucers and were traveling at incredible speed. After that seeing saucers so captured the American imagination that you really weren't anybody unless you had seen at least two, or knew someone who had.

Perhaps, the Navy's report will bring soaring imagination to earth again—but not for long. People like to believe the fantastic too well.

▽ △ ▽

In February, this department mentioned the attractive new cover on *Microcosm*, the bulletin of Indianapolis, Indiana, Chapter. We thought that a certain person drew it, but now find another should have the credit. The cover was drawn by Oscar R. Small, the newly-installed Chapter Master. We are glad for the opportunity to make this correction.



The Evolving Consciousness

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

LESSON ONE

IT is common for most people to set ends or objectives for themselves in the various endeavors in which they participate. The establishment of an end or an objective, however, is an admission, on the part of the individual, of some imperfection or some insufficiency. If this were not so, he would not strive to change his present circumstances. Seeking an end is the equivalent of saying: "Though I have, at the same time, I have not." The "have not" is that which is sought.

Religion, as one of the human endeavors, is no exception to this common practice of mankind to set ends for itself. Generally, we may say that religion consists of comparing human conduct or behavior with certain conceived divine ends. The divine ultimate is usually conceived as an ideal state of living or as a reward to be had in this world or in the next. Every religious sect has such an end and its doctrines are devoted to the attainment of it. Christianity and Judaism, for example, in general have the objective of attaining eternal happiness in the hereafter.

Mysticism, being as well a religious philosophy, has its special ends which it holds out to its adherents. There are many definitions of mysticism. It has been held to be the intimate experience of God. Then, again, it is declared to be an approach, through self, to God or the Divine. There are still other aspects of the objectives of mysticism. It is expounded as a way for absorption into the Godhead or into the Cosmic, be-



ing a kind of conjunction or union with Divinity. Jewish mysticism emphasizes an intuitive comprehension of the Divine, apart from a formalized conception of God. In other words, mysticism prepares the individual for a state of illumination, whereby he can intimately experience the Divine. The experience is apart from a process of merely rationalizing or conceiving the nature of God in a logical sense.

Mystics often describe the ultimate attainment of mysticism as the fullness of being. By this it is meant that there are, in each of us, underlying strata of selves, a series of selves. Habitually, we are only part of that whole self which we can be. The implication is that far more extensive relations with the Cosmic exist than those of which we are ordinarily aware. To use an analogy, it is as if part of our body were numb and then suddenly became revitalized so that we acquired consciousness of that organ, that limb or area which did not exist to us in realization before. And so, this aspect of mysticism advocates that our consciousness must recapture or realize the wholeness of self—the fullness of being.

The Rosicrucian teachings inform us that the essence of mysticism is the conscious attunement with the Cosmic by the individual. The Rosicrucian teachings further state that this attunement, when had, results in a state of supreme exaltation, an ecstasy, an experience that cannot be had in any other way. We are further told, in the

Rosicrucian teachings, that the real mystic is one who has a keen appreciation of his unity with the Cosmic. He knows why he does it and what may come from it and also that it is not merely a caprice of his own consciousness.

Two Factors

There are two factors which stand out in connection with the ends which mysticism has set for itself. One of these factors is *consciousness*; the other is *self*. We have noted that most of the definitions of mysticism speak of the intimate or direct experience of God. Mysticism, therefore, is concerned with a unique application of the consciousness of the individual. This mystical consciousness would appear to be a dual state of awareness or realization. First, we become aware of the individual self, and, then, of a relationship of that self to something else of which we are also aware. The individual places the self in a position where it enters into this unique relationship. In the mystical state, the self is placed in relation to an intangible, almost inscrutable something. This something may be conceived by the mystical aspirant as God, as the Divine, the Cosmic, or any other name which he feels he wishes to assign to it.

In the mystical state, the consciousness is withdrawn from the world for a period of time and that period constitutes the duration of the mystical experience. The self, during that mystical state, is shorn of certain of its usual aspects or of that with which we usually surround ourselves or which we attach to the self. Thus there are eliminated sensory perceptions, feelings, desires, and passions. We lose such conceptions as time and even the dimensions, that is, place or positions in which self would appear. However, the personal entity, the ego, the conscious being or what we normally say is self, is never entirely eliminated in the mystical experience.

After all, so that we know that we have attuned with the Infinite, we must first realize some contra state, some opposing condition to that. There must always be that which is with or within God, if the Divine is to be realized.

Self can never be so submerged, so sublimated that it becomes a cohesive unity with the Divine. The union with God or the Cosmic cannot be that kind of absorption which is like a raindrop falling in the lake, so that its identity is completely lost. If God or the Divine state is to be *experienced*, there must be that which experiences it. The dual status must at all times be preserved.

This mystical experience then, consists of a high degree of refinement of our consciousness, of the Divine essence within us. The mystic becomes hypersensitive to those very impressions which cause his ego or self. However, at the same time, he is less aware of the ego itself or what he ordinarily realizes the self to be. To better understand this, let us consider the Divine essence of our being as an object. The self we shall say is the reflection of the object. It is like an image of it, an expression of it. We know that the more distorted the reflection of an object is, the more the image is unlike the object itself. We all are familiar with the mirrors which are used in amusement parks and which have various curves so as to intentionally distort our appearance into grotesque or humorous images. Conversely, a finely polished mirror or one having an optical plane may almost perfectly reflect an object. In such an instance we can, with as much benefit, study the reflection or image as we can study the object itself. It is because so little of the object has become lost or distorted to our vision. So too, then, in the mystical consciousness the self becomes almost a perfect reflection of its cause, the Divine essence which is its object. We may say that the self approximates its own instigator. The self becomes so contiguous to the Divine or Cosmic essence of our being that to realize the self, the expression of the Cosmic, is to feel in union with it.

We have stated that two factors stand out in attaining the objectives which mysticism has set for itself. One of these we have called *consciousness*; the other, *self*. Are these really two? Can we ever entirely separate consciousness from that of which we are conscious? Can one at the same time *be conscious* and *not be conscious* of some-



thing? Is there a pure state of consciousness, freed from ideas, freed from perceptions or experiences? Many philosophers, like Berkeley and Hume, have said that matter or the material world has no independent substance. There is no substance existing outside of our minds that corresponds to our conception of the world. They point out that our consciousness is in reality but a state of sensation. When we experience sensations which are converted into ideas, we are conscious. Without such sensations by which anything becomes known, we are not conscious.

A Hindu philosopher has said that consciousness and self are one. The distinction which we ordinarily make between them is only for our practical convenience and does not exist in fact. We designate one experience as self and another as the particulars of our world, but we cannot ever separate the paths of our world from consciousness nor can we separate self from consciousness. Just as there are varying states of consciousness of reality, depending upon whether we perceive it through our eyes, through our ears, or through our sense of touch or smell, so too, there are varying realizations of self; in other words, there are varying states of consciousness of that which is self.

Sensitivity

Since consciousness consists of sensations, then self, too, is a sensation. However, the mystical consciousness is the most exalted of all those sensations which we have of the self. An artist is one who has a keen appreciation of the harmony of nature. He is one who is more responsive to the symmetry of form, to the vibrations of color, and to the penumbra of shadows. A musician is one who is more responsive to the finer coordinations of sounds. A mystic is one who has evolved his consciousness to a point of sensitivity where it borders on a realization of the Cosmic essence of his own being. Cosmic consciousness is in reality consciousness of the Cosmic. It is our awareness of the responsivity or sensitivity, if you wish, of our own being.

What the mystic really seeks, regardless of the various definitions of mysticism or of the doctrines which he ex-

pounds, is the *evolving of the consciousness*. From the pragmatic point of view, this evolvement of the consciousness is a cultivation of the sensitivity of our own being, as distinguished from sensitivity to externality. How is this evolvement accomplished? Let us use a comparison of objective sensitivity, of which concentration is a common example. The psychology of education advocates that for concentration one must make his receptor senses, his objective faculties, such as the sense of hearing and seeing, particularly responsive to those vibrations which they register. In visual education, then, concentration means a particular attention to visual impressions. In audio-perception, concentration means our being particularly attentive to listening. Thus, concentration ordinarily means a focusing of the whole consciousness upon a particular set or kind of impressions instead of dissipating the consciousness in various ways. In objective concentration we are making a portion of our whole organism wholly responsive to a certain kind of vibration. It is like a musician tuning the strings of his instrument so that they will respond only to a certain pitch.

Besides the peripheral consciousness or the outer one, there is a subjective consciousness. This is where the consciousness is introverted or turned back upon the organism which gives it existence. It is like a searchlight being so introverted that it is turned back upon its own mechanism instead of being extended outward into space. All such introverted consciousness or subjective states do not, by any means, constitute the mystical experience. When you reflect upon the day's events, after returning home from a journey or after your usual duties, you are then in a partially subjective state. When you reason or cogitate upon a problem or upon any concept, you are relatively subjectively active. You have withdrawn your consciousness from the impressions which are channelled through your receptor senses. The consciousness of the brain is then responding to its own mechanism, to its own device. When you are reflecting or recollecting, you are playing back, to use a mechanical expression, the impressions which

have been registered or recorded in memory. When you are reasoning, you are using the process of imagination and other mental faculties to reassemble into a new order impressions that were once recorded.

Subjective Realities

You know that, when you are in deep thought or meditation, you are oblivious to the world. You are not conscious at all of externalities. In fact, it takes a very strong external stimulus, such as a loud crash or a bright flash, to revert your consciousness, to cause you to become aware of the outside of yourself. Insanity is the inability of certain unfortunate persons to properly distinguish between the realities of the subjective state and those of the objective world, i.e. those realities which are the immediate result of their receptor senses. The victim loses control by having the impressions, such as those of the imagination, dominate his consciousness. Eventually, they reach such a point that the impressions of externality become vague and unreal. He finds he cannot alternate his consciousness from the subjective to the objective. So, consequently, various aspects of the subjective state are not, in any sense, a mystical experience.

We have said that consciousness is sensation. Without sensation there is no consciousness. Suppose we are intently listening to music, to a symphony orchestra, or perhaps we are closely watching some play or drama. A series of external impressions are being registered in our consciousness. Are we then just automatons, just a recording device? Also, when in deep contemplation, when our consciousness is introverted and we are meditating upon a problem, is there nothing but a registering of images from memory or a combining of them automatically? We cannot deny that, no matter how intense our perceptions or the ideas that arise from reflection, we nevertheless at all times exist to ourselves. This kind of experience persists at all times.

What are these sensations of self which exist concomitantly with all other images or sensations which we may have? The sensations of self are the more delicate responses of the Divine essence, of the soul force within us, as compared to the grosser sensations of the consciousness. Our objective experiences and, also the ideas of reflection or meditation, are made up of the qualities of our senses. Thus, each experience which we have of the world, or even in our reason, is made up of forms, of colors and the like. Each experience exists in time. It has, too, certain proportions and outer limits to our sense organs. But these qualities do more than to form the ideas which we have. These qualities themselves react upon the whole pulsating rhythmic vital life force and soul essence of our being.

The most common aftereffect of this reaction is that all of our experiences are either pleasurable, disturbing, or a mean between the two. In addition to that one reaction, there is at all times a *minute adjustment of our being to the grosser sensations of the senses and to the subjective processes*. Further there is always a subliminal, underlying threshold of consciousness out of which arise the finer vibrations of our being, of the soul or vital life force. These are the sensations which we designate as *self*.

These sensations of self, however, have none of the other qualities of our other experiences because the sensations of self are not channelled through, or are not related to our sense of hearing, smell, feeling, etc. So, consequently, self is not put into such a category. We cannot describe self in terms of color, in the sense of touch, of smell, or feeling. Self arises, then, out of the *impact of the vital life force, the Divine essence of our being upon grosser vibrations of the world*. The two come together to produce a third condition, an example of the mystical law of the triangle.

(To be Continued)



Rosicrucianism is no one particular subject, but rather the furtherance of the spirit and application of knowledge.—VALIDIVAR

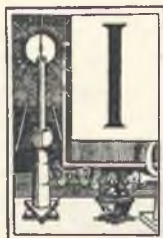




The Happiness Quest

By RODMAN R. CLAYSON, Grand Master

*If we cannot live so as to be happy, let us
at least live so as to deserve happiness.—FICHTE*



It would seem that the quest for happiness is an eternal one, a quest that is carried on directly or indirectly by everyone. It has been the theme for great sagas, plays, and books. Philosophers have given happiness much consideration; and, philosophically, it may be said that happiness is the ultimate of the greatest good.

In his search for truth and knowledge, man has lived fully; he has had many experiences. But in the pursuit of happiness something seems to be lacking. Man has found that happiness is not peace of mind alone, nor does it come from the feeling that he has found an anchorage. There are those, however, who have found that happiness has been achieved by securing a firm foothold for the more effective shaping of life and its use.

Man, by nature, is restless, even when he feels safe and secure, even though he has seen in the past that rushing into new involvements has bound him to more perplexities and vicissitudes. The theme of happiness which brings gladness to the heart of the searcher runs like a thread through one's personal experiences. It weaves in and out through the various aspects of the individual's temperament, ideals, and growth of understanding.

There are those who tell us that for one to be happy he must become fully conscious of himself, of his own true nature. As Alexis Carrel shows us in his book, *Man the Unknown*, there is no science which can give the knowledge which will bring us happiness. One cannot provide another with the aptitude for happiness. It is well known, however, that certain physiological and mental factors determine happiness.

Some persons would have us believe that a state of happiness is always directly related to a belief in God. Even God-fearing people have at least a small amount of happiness. Strangely, perhaps because of their belief in God, there are those who purposely deny themselves the opportunity for happiness. They feel that the state of happiness is a separate thing from that which is realized through their spiritual belief.

On the other hand, in seeking happiness, temperance and tolerance should be the key as to how far one may go in denying himself a normal physical life or an indulgence of the appetites. It must surely be admitted that the adjustment of an individual to God and to the universe brings a true state of happiness, although this is a state only occasionally manifested. The thinking individual will readily admit that happiness benefits him, especially when

adjustment is established between himself and the rest of the universe.

Because life is filled with travail, the quest for happiness is ever-present. The trials and tribulations one experiences are a tremendous contrast to gladness of the heart and mind. Happiness, then, is a state or condition worthy of achievement because it is a worth-while aim in life. Contrary to some orthodox beliefs, God is not the giver of happiness. It is man who provides or fails to provide for his own happiness. Happiness can fill the life of everyone, but it must of necessity be achieved through one's own efforts. In happiness we should seek the key to its perpetuation. We should seek the elimination of selfishness, envy, greed, and hate. These are factors which deter one from maintaining or even reaching the state of happiness.

Joyful Realizations

For centuries, happiness has been the subject of philosophical inquiry. Happiness has been held to be the content of the highest good in life to make the end of life the purpose of existence. Socrates believed that virtue was the highest good. Aristippus felt that the virtuous man was one who found good in all things. That which is good for a person makes him happy, and affords him pleasure.

Happiness is ultimately and always pleasurable. Man should seek the glad moments which bring him pleasurable happiness. Happiness may be found in performing services or in acts of labor, but the most enduring is mental happiness, and it increases in intensity with the use of the intellect. That which pleases the mind or the talents stimulates mental happiness, but does

not wholly satisfy it. Once an objective has been realized, another must be established. Thus the quest goes on for various states and conditions which contribute to greater happiness.

Happiness is not meant just for certain people; it is meant for everyone. Depending upon the individual, there is a graduated scale of happiness; for there are pleasures of the body and pleasures of the intellect, the harmonious relationship of mind and body which brings about a state of well-being. There is the sense of rectitude or the realization of righteousness which is the result of the conceptions of right and wrong, arising from what we refer to as conscience. The realization of righteousness provides an inner satisfaction which may be said to be happiness; it contributes to a tranquil state of mind.

Physical pleasures are transient. Mental happiness is more lasting. Once one has had a realization of happiness, he is inwardly impelled to help others attain a consciousness of the gladsome state. Personal pleasure is often found in helping others to discover their talents, latent abilities, and to know the joy of utilizing their innate creative ability.

One school of thought has defined happiness as a state of mind achieved through action, by converting experiences and mental impressions into conditions which are shaped into happiness. Actually, mental happiness cannot be experienced without some ideal or objective. The ideal or objective can be realized only through personal effort. One should avoid trying to find happiness by passive living or by ignoring life's responsibilities, for happiness con-



By Lester L. Libby, M.S., F.R.C.
Director, AMORC Technical Dept.

- Previous theories regarding the existence of a field of permanent magnetism around the sun are coming into doubt of late, indicating that physicists will have to abandon the hypothesis that primary cosmic rays of low energy never reach the earth because they are deflected at great distances by a permanent solar magnetic field.
- Why ceramic materials exhibit the properties of brittleness is a mystery which science is still trying to solve. One theory holds that the presence of myriads of tiny invisible imperfections in the grain structure is responsible for the puzzling phenomenon, but information is not yet complete on the subject.
- A recent report from the Bartol Research Foundation indicates that strong experimental evidence has been found that some, at least, of the cosmic rays which beat upon the earth originate in the sun. An enormous solar flare visible on May 10, 1949, was followed the next day by an abrupt 15 percent increase in high-altitude cosmic ray activity plus an accompanying increase in solar radio "noise" signals.



sists in knowing and actively doing, rather than in avoiding hardships.

It is not selfish to seek happiness; however, happiness should not be sought to the extent that the health is neglected nor the relationship with others jeopardized. Happiness is sought after perhaps more than any other personal aim because life seems to consist of more sorrow and strife than of abundance or pleasure. Nevertheless, happiness is something in the nature of an abstract ideal, because no two people conceive of it exactly alike. There can be no fixed happiness—no one state by which other kinds of happiness are measured. Happiness is, therefore, as diversified as the interests of the minds of men and their ideas regarding the rewards of life.

The aim of personal happiness is not a selfish motive for living. One does not retire from the discomfitures of life. He does, however, endeavor to avoid misunderstanding; he lives life fully, knowingly, intelligently, but temperately. He finds joy in living. Seekers of happiness desire to have it become a permanent condition in their lives. Constancy is preferred. But again, as we have said, it is by contrast that we realize our greatest happiness.

Freedom from distraction will not bring complete happiness. Happiness can come from the satisfaction of utilizing one's talents and abilities; it is found in intellectual attainment and spiritual awakening; in bringing something useful into existence; in being causative.

One may feel that he finds happiness in listening to the rendition of a beautiful symphony, in the reading of a classic literary work, in a colorful sunset, but the greatest happiness is found in bringing about the condition which brings mental pleasure. Pleasures of this kind inspire still greater ones. Happiness can be achieved by living in accord with the finest aspects of one's spiritual nature and his mental ideals. While this may not be the final happiness, it can be the most constant.

Those in the quest should belittle their petty interests, and seek a broader viewpoint of life. Their thoughts should include others as well as themselves.

They will find that happiness can be found in simple things. Happiness will be found in that which may be called *prosaic*—an adjustment which it was once thought that only abundance could provide. One grows and develops from the lessons he learns in life. This growth evolves the character and personality.

Ideals which years ago we thought would bring us happiness have most likely become chimeras with the passing of time. We have established new ideals, and have sought new kinds of happiness and experiences which have contributed to our spirituality and our state of well-being. We have come to realize that there is no such thing as a static condition; we are subject to change. That which has brought happiness in the past, however, should not be disregarded, for it can again be used to engender happiness.

Fulfillment Limited

Happiness may be said to be a relative term representing different ideals and purposes. That which brings happiness to your neighbor may not bring the same satisfaction to you. It must be acknowledged that happiness will arise from physical and mental pleasure, and it may be found in conditions exterior to ourselves as well as in the indescribable feeling of goodness within ourselves.

It is not likely that we will find happiness in the philosophy of the Stoics who felt that the attainment of happiness simply depended upon peace of mind and freedom from annoyance. It is more probable that we can understand the philosophy of Immanuel Kant who was more concerned with happiness in terms of its ideal possibility than with its realization and actual human experience. The ideal possibility rests on the a priori laws of intelligible freedom by which the individual, through self-determination, achieves unity, self-sufficiency, and harmony of his own being. Kant wrote: "Real happiness rests with my free volition; and real contentment consists in the consciousness of freedom."

It may be said that *will* indicates want, and its grasp is usually greater than its reach. Compared to every

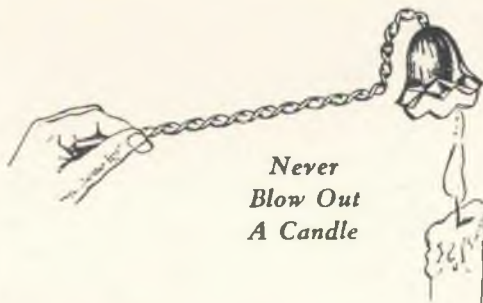
wish that is satisfied, there are ten that are denied. Desire may be infinite; however, fulfillment is limited. When our consciousness is filled by our will, we are given up to the throng of desires with their constant hopes and fears. We are ever subject to our will. Schopenhauer stated that fulfillment never satisfies, and that nothing is so fatal to the ideal as its realization. It is what a man is that contributes more to his happiness than what he has. Of this it may be said that a man who has no mental need knows not what to do with his leisure.

Someone once said that man cannot live for himself alone; to do so would be a manifestation of selfishness, and he would find no true happiness. How could man manifest talents and knowledge, express thoughts and ideals, if

there were no others to have appreciation of these things?

As in the past, the quest for happiness continues. It lies in achievement. It is not found in possession or satiation. It is found in sharpening our strength against obstacles and stimulating our growth; it is found in experiencing the full delight of existence, for experience brings knowledge and understanding. In Proverbs, the sage said: "Happy is the man that findeth wisdom, and the man that getteth understanding"; while the Psalmist chanted: "For thou shalt eat the labor of thine hands. Happy shalt thou be, and it shall be well with thee."

Man's birthright is happiness. It may be associated with a bluebird or a song, but the only thing that prevents man from enjoying that birthright is his own blindness.



*Never
Blow Out
A Candle*

Out of CHINA

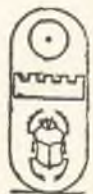
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The Reader's Notebook

By

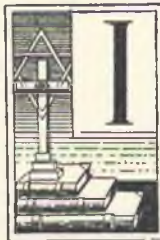
JOEL DISHER, F. R. C.

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.



IN the past year, nearly eleven thousand books were published in the United States—a goodly proportion was fiction; a minimal percent of lasting interest. Enough to give current significance to Bert Leston Taylor's lines:

*Everywhere I look I see—
Fact or fiction, life or play,
Still the little game of three:
B and C in love with A.*

Occasionally, an author grapples with a deeper theme, but all too often the struggle is a tragic one—and the reading public is not too pleased at being required to think in its so-called efforts to relax. "The world is too much with us," they say, echoing Wordsworth, and demand literature of escape. Consequently, the mills keep grinding, the public keeps reading, time passes, and that is about all.

Sometimes, however, authors with insistent themes do get read—and have their effect. Franz Kafka is one. For the past twenty-five years, his readers have been growing, and for an interesting reason: His novels are perplexing on levels that are everyday experience. They are tragic but in terms which everyone can take to himself and understand. They entertain, too, while they intrigue, for their humor is human, their characters always average—and their tragedy one that relates itself to common understanding.

It was some years ago that I first read *The Trial*. It puzzled me. I couldn't resolve its situations perfectly, nor could I quite absolve Joseph K. of his guilt; but I couldn't forget the whole matter either. I thereby became Kafka conscious, and continued to read from time to time other things of his that came my way—*The Castle*, *The Great Wall of China*, *Metamorphosis*.

A short while ago, I saw André Gide's dramatization of *The Trial* presented by the Stanford Players. Although Europe has seen stage adaptations of Kafka, this production of *The Trial* by Leland Stanford University is quite possibly the only one to be expected in the United States. It was expertly managed, thrillingly staged, and tellingly acted. In all ways, a memorable experience; and it was Kafka brilliantly lighted—brought to crystal focus. It sent me back to his novels with renewed excitement and greater respect. It made me determined to arrange and rearrange my ideas about this man and his "message" until I was satisfied.

Perhaps that's confessing to a characteristic that might be thought pica-yune; yet if admitting "not knowing" is permissible, isn't "desiring to know" equally so?

Kafka is everyman, with everyman's need to sift life's experiences for their underlying meaning. Everyman's philosophy may be vague and somewhat imperfect since he is never particularly

trained either in science, psychology, or formal philosophy, but it concerns itself mainly with salvation—finding God and being admitted to the kingdom. And everything is fraught with personal relationships and implications, emotional as well as intellectual.

Kafka himself was a realist, not a romanticist. Life was something which was for him weakly tragic. Tuberculosis kept him more or less physically passive and unnaturally and feverishly active mentally. He found in the theological discourses of the Danish divine, Soren Kierkegaard, a morbidity and a philosophical struggle similar to his own. He also found a life of physical suffering which matched his. He once wrote that Kierkegaard confirmed his own ideas like a friend.

In the overwrought mental state natural to him, Kafka wrote, not to create literature but resolve his personal equation. In his aphorisms and short pieces as well as in his novels, the central theme was always: Existence is not alone "to be"; it is also "to belong to God." Rudolf Kayser was no doubt right in his judgment that "Kafka was not a romantic living in a world of dreams, but he bravely faced the great riddle of existence and the religious experience in every-day life."

Metaphysical values were his meat: Kierkegaard had convinced him, as he had earlier convinced himself, that man is always in the wrong relation to God; that religion is not something to be believed but a fact to be accepted; and that salvation is an appropriation of truth and an impassioned submission to it—not so much a glorying in tribulation, as a self-flagellating reveling in it, nearer to masochism than to asceticism.

At any rate, when Kafka committed his theological wrestlings to paper, they were no longer abstract; they were real and everyday. He gave them over to his friend Max Brod as a kind of personal documentation of his suffering both physical and mental. Brod was pledged to destroy them. Instead he carefully edited and published them. He looked on his friend Kafka with reverence and wrote of him as a prophet: "Of all wise men and prophets on earth, he was the quietest. Perhaps he was too quiet. Perhaps he needed one

thing: self-confidence. If he had that, he might have become a leader of mankind."

That attests the validity of Kafka's writing and explains its appeal. It is everyman "lispering in numbers" but speaking nonetheless understandably to everyman everywhere. So Kafka will continue to be read by an increasing number long after he ceases to interest either the epigones of Freud or those *avant-gardes* who are forever setting up cults.

"Opinions," says the program note of the Stanford production, "concerning the meaning and significance of *The Trial* are varied and numerous." That, too, is as it should be, for all teaching is as the student accepts it. For myself, *The Trial*, in which Joseph K. finds himself suddenly accused, by whom he does not know and of what he cannot determine, is everyman's experience. At his desk, in the field, in the market place, each man at some time looks up to see the accusing finger pointed at him. He suspects it long before it is actually there. He knows his sense of values is clouded; that he is "always wrong with God," that life's deeper meaning remains hidden—but where does the fault lie, in what does it consist? He feels the clutching tentacles of a mysterious overarching purpose reach out and touch him. He cannot actually see those clutching tentacles, nor account for them; but he cannot disengage himself from them either. Life outwardly goes on without much change, but inwardly he becomes terrified and frantic. He runs, as Francis Thompson did in *The Hound of Heaven*:

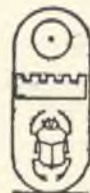
*I fled Him, down the nights and
down the days;*

*I fled Him, down the arches of
the years;*

*I fled Him, down the labyrinthine
ways of my own mind; and
in the mist of tears*

*I hid from Him, and under running
laughter.*

"Who accuses me? Of what am I guilty?" He becomes breathless in pursuit of everything that may yield an answer: He demands, pleads, impertunes—the law, the arts, the Church. Always he is told that there is no es-



cape from inexorability; there is no absolute acquittal; there is no hope—outside himself. Let him examine himself and confess his guilt. This done, light comes and the penalty invoked. The old self dies and the inner self is released. Yet the trial goes on: Another man feels the slow stirring of his soul's

awakening, hears himself accused, and knows not why, begins to question life and sift its minutest particles for meaning. The law is inexorable and universal. Nothing can prevent its flow or escape its pattern. This teaching, everyman can accept—and in accepting is somehow comforted.



Cities Eternal

Where are the cities of old time?—EDMUND GOSSE.



LEAF through the pages of the past to the faraway and long ago in time, and you will surely pause in amazed wonder at the sight of the greatest city of the ancient world—Alexandria.

Founded by Alexander the Great in the delta land of Egypt near the Canopic mouth of the Nile in the year 332 B.C., it was situated on a narrow strip of land between Lake Mareotis and the Mediterranean Sea and protected a short-way offshore by an island which gave it a harbor ideal for commerce. Alexander designed it to become a world trade center after Tyre had been destroyed. On the tip of the offshore island the tallest tower ever constructed by a Greek engineer stood over 300 feet high and was equipped as a garrison and lighthouse.

Two broad avenues, some 200 feet wide, bisected the city proper which was connected with the island by a stone causeway. In the different quarters formed by these intersecting avenues, the cosmopolitan population arranged itself—one quarter was inhabited by Greeks, another by Egyptians, a third by Jews.

Dotted with gardens and stately buildings, from waterfront to outlying

districts, the city hummed and throbbed with activity, for to this clearinghouse of culture and commerce came not only traders and adventurers but poets, scholars, and philosophers.

In the Museum, fronting the sea, lived world-famous scientists and mathematicians. Euclid was one; Aristarchus the astronomer was another; and Eratosthenes, a third. It was Eratosthenes who computed the size of the earth with almost modern exactness and made accurate knowledge of geography possible. There was a section of the Museum devoted to the study of anatomy as well.

There arose in Alexandria, too, under the Ptolemys a great library of some 500,000 volumes to which it is said travelers were required to contribute a copy of any books in their possession.

Although Athens was still thought of as the home of Greek philosophy, universal philosophy had its home in Alexandria. Countless schools arose in which philosophic themes were advanced, challenged, defended. There, too, religion flourished, that of the little Christian groups along with Greek, Oriental, and Egyptian cults.

A busy, bustling place this cosmopolitan center in Egypt, and no present-day city is likely ever to replace it.



Strange Consultation

By HAROLD HERSHENOW, F. R. C., AMORC National Lecturer



THE free consultation periods which accompany our public lectures in large cities bring a fascinating assortment of people to our offices—everything from illiterate laborers to college presidents, from homeless vagrants to captains of industry, from mystical tyros who will believe anything despite lack of evidence to mystical cynics who will believe nothing despite positive evidence. This astonishing diversity of response heavily underlines the universal appeal of mystical themes and doctrines.

Most of us know very little about ourselves, considerably less about a few close friends, and practically nothing about the millions with whom we co-exist. So true is this that when by some chance we catch a momentary glimpse into the true inner life of another human being we are startled, and remember the insight as though it were one of our own vital experiences. Such an insight came to me recently while conducting one of our lecture, class and consultation campaigns in an Eastern city.

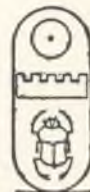
Mr. Nameless knocked on the door of my consultation office and entered. He was a man in his early sixties, brisk, healthy, positive, and it was immediately apparent that he was a man of substance. Not only his unobtrusively expensive, finely tailored clothes, but

his poise and grooming proclaimed the man who has long enjoyed material success. He introduced himself, said he had heard my lecture the previous evening, and had come to discuss certain ideas I had touched upon. From his vocabulary and diction it was obvious that he was also a man of considerable education, and I could not help feeling flattered that this impressive gentleman, old enough to be my father, had come to exchange views with me on the subtleties of metaphysics. I anticipated an unusually stimulating interview.

What I got was an astonishing series of discourses.

Mr. Nameless had used the word *discussion*, but he had come for no such purpose. He had come to exhibit. I must admit that he had something unusual to exhibit—his exceptionally sharp and highly cultivated intellect.

He began by remarking that I had casually referred to light vibrations in my discourse; was I aware of several serious scientific objections to the wave theory of light? Without waiting for an answer, he began a highly technical and advanced dissertation upon light—so advanced that there came a point in his analysis beyond which I could not follow him. When he noted that he had lost me among the equations and foreign terminology a bright gleam of satisfaction crept into his eyes. He then informed me that *his* theory of light was being considered by the facul-



ty of a leading engineering university, and then paused—one second—to catch my reaction. In that moment I thought of explaining to him that as a student of Rosicrucianism I was more interested in what practical and personally beneficial things I could *do* with light, than in abstruse theoretical analyses of it—but before I could voice my sentiments he had swept into space on a tremendous tangent.

I had briefly mentioned in my lecture a famous old Rosicrucian who was generally known as an astrologer, he said—what did I think of Mr. SoandSo's theory of progressions? I had never heard of Mr. SoandSo and at this confession of ignorance Mr. Nameless was again secretly pleased. He proceeded to enlighten me. For a solid ten minutes he unrolled astrological intricacies and profundities which would have taxed the knowledge of a professional astrologer, let alone a very indifferent amateur like myself. He concluded by outlining his own special process for progressions, and it was most impressive, though I understood very little of it.

Catalogued Learning

Before I could even express my admiration for such erudition, Mr. Nameless kindly suggested that we discuss something in which I, too, was advanced; say, the history of ancient and secret fraternal organizations. Without wasting any time in selecting, he chose an example, and began to recount much curious and obscure information regarding a fraternal order which was indeed of an impressive age and name, but whose history was of slight interest to me, since I had long known that this organization did not possess the practical working tools of mysticism which every true student is seeking. After a while Mr. Nameless came to a full stop, and I assumed he was affording me an opportunity for comment or rebuttal. I gently questioned one of his assertions regarding the antiquity of this order, and he quoted from memory, and at length, various "authorities." I yielded the point, and thereafter I did not dispute anything with Mr. Nameless—I merely listened.

Next he asked me if I knew the difference between mysticism and occul-

tism. Since I had devoted twenty years to understanding this distinction, I thought I might offer a definition. I did, but it didn't meet with Mr. Nameless's approval. He then outlined for me the two concepts—as given in a great number of books on the subject.

After this he paused, not introducing any new subject, and I sensed a certain expectancy in his attitude. Suddenly I realized what he was waiting for—he was waiting for me to try to interest him in becoming a Rosicrucian.

I just waited too. A minute passed, and he became a bit puzzled—almost annoyed. I then suggested that any other afternoon when he had time to spare, he might drop in and we would resume these most interesting discussions.

After thinking this over a moment, he gave me a rather sharp look and said: "I forgot to tell you that I was a member of your Order once—for about two months."

"Indeed!" And I asked the expected question, "And why did you cease being a member?"

"Because," he replied, "I found the lessons so elementary!"

I made no attempt to refute this charge or question him further, and, somewhat discomfited at failing to obtain the reaction expected and desired, Mr. Nameless said he must get back to his office, and departed.

A few days later he called at my office again, and gave me brilliant dissertations on planetary evolution, the theory of taxation, numerology, the Lost Tribes, and Black Magic. After about forty-five minutes he paused, waiting for me to give him a sales talk. I didn't, and he left.

The third afternoon he dropped in, he told me all about his business. I can only say that he was a special operator for a number of giant corporations, and dealt in huge sums in a way that is seldom publicized. He told me in great detail, and with much corroborative evidence, of a stupendous financial transaction in which his unique services were a key function. I was genuinely interested and impressed. But when the pause came, I still didn't attempt to interest him in reaffiliation with the Order, and he began to suspect me of

not being frank and open with him, as he had been with me.

Mr. Nameless called one more afternoon, reviewed my latest lecture at length, with corrections and emendations, and told me of several more large and intricate business deals he had managed. Then he outlined the political situation in a large Eastern state and revealed his behind-the-scenes influence in a coming election. He became deeply absorbed in picturing the balance of power between the parties and candidates; he seemed almost forgetful of my presence, as though he were rehearsing the future battle mentally to sharpen his already acute memory and review his secret strategy.

The Confession

Finally he paused and was silent, but he did not look at me, nor was he at all concerned with my reaction. Something he had touched upon had led his outer mind deep into his inner consciousness, and his thinking was profoundly inward. The late afternoon sun sent a hazy glow through the high windows; the soft light inclined across his head and shoulders, and brought every feature into clear relief. He stared out into space with unblinking eyes, as unaware of the sun, the walls, the room, as he was of me. A set, solemn expression gave no clue to the nature of his meditation, and I remained silent, trying to guess his mood and thought. As I watched, a subtle but definite change crept over his face. His eyes grew glassy; his lips set in a hard thin line; his jaw hardened like bronze. He was a million miles away—but where? Then he slowly spoke four words addressed not to me, but to his inner self which had risen unbidden to the surface; his voice seemed to come from a great distance and the tone was that of long-endured despair: "*I hate my job!*"

The sound of his own voice startled him and jerked him into the present. For a fraction of a second he glanced about to orient himself; his reverie had been so deep that, as in a trance, the memory of what had preceded was vague and required reassembling. In his eyes I read the sudden focus of all the elements of the moment. Some-

thing he had carefully concealed for years he had inadvertently exposed to the one person from whom he would have most wanted to conceal it. Though his outward composure was almost instantly regained, a fleeting glimpse of his inward self-annoyance had provided a heavy underscoring for his revelatory words. Too astute to emphasize his error by leaving quickly, he made small-talk in his normal vein before effecting a casual departure. I never saw him again.

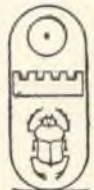
It was time to close my office for the day, but I sat meditating about the man who had left such vivid impressions behind him. Mr. Nameless was a very successful man. He had made a good deal of money and was still making it. He was a force to be reckoned with among the higher reaches of industry, finance, and politics. Moreover, he had cultivated his intellect in a variety of literary, scientific, and cultural fields; he seemed to have read everything and remembered everything. He was the very quintessence and perfection of the public library mystic—the man who has memorized all the *books* on mysticism and occultism, spiritualism and psychical research, astrology and applied psychology. His erudition in these lines was such as to dazzle the average person.

But he hated his job!

Now past 60, he found all his talent and learning devoted to a job of which he outwardly boasted, but which he secretly and inwardly despised. It was eating at his heart like a cancer, and with all his intellect and erudition, with all the thousands of books he had digested, with all the theories and terminology at his command—HE DID NOT KNOW WHAT TO DO ABOUT IT.

Yet once he had held in his hand the key to his problem, a key he had discarded since it did not immediately open the highest and most golden doors. The instructions had been "elementary"—and who or what dared to keep *him* waiting!

The sun was setting; my office was getting dark. I found my mind reaching out across the States and Provinces to the hundreds of members I had met and known in our Lodges and Chapters



throughout North America. I thought of them first individually, then collectively; how only a few of them made their livings at what they most liked, but how all of them had learned to inject what they most liked into what they did for a living—with the result that they enjoyed life and their jobs. I recalled how many times I had heard the story of a better job materialized through Rosicrucian principles. I thought of the thousands who had been taught some “elementary” techniques, which, operated in the privacy of their homes, had brought meaning, purpose, and an ever-expanding value into their lives. I thought of the deep inner satisfaction achieved by so many in such differing levels of employment—the satisfaction of knowing that they have aligned themselves with a proved and provable system for beginning the inevitable ascent.

Months Later

Today, many months later, comes the news that Mr. Nameless drove his car a little too fast around a curve, and passed through a concrete retaining wall, and, simultaneously, through transition. Because of this development I feel free to divulge what was, while he lived, a confidential matter.

Of course, we know that Mr. Nameless, though a thing unseen, is no airy nothing, but has now a habitation and a name. With whom will he ‘discuss’ the laws of existence in that sphere? What will be his reaction when he is told that intellect and mind are two different and differing powers or functions? Will they on the other side *debate* these eternal verities with him? Or will he be directed to pick up the key he once discarded, and begin to prepare himself for a new life—and a job he likes.



BOOKS FOR CHILDREN

Surprise your child with new books for his library—informative, well-illustrated, and written in an appealing style. They may be ordered from The Rosicrucian Supply Bureau, San Jose, California.

CHILD OF THE SUN, by Margaret Dulles Edwards. What had the Pharaoh, Akhenaton (Amenhotep IV), meant when he called himself “the King Living in Truth, flourishing forever and ever”? Here is an amazing portrayal of the life and childhood of this great Pharaoh, who influenced the future of religious thought. It reveals how he was taught to love the forces of nature and how the sun became to him the *symbol* of Divine power and understanding. An inspirational and delightful presentation for ages 9 to 15. Price, \$2.25 a copy, postpaid to you.

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*The
Rosicrucian
Digest
May
1951*



TIBETAN SANCTUARY

These aesthetic-featured lamas flank the high altar of a lamasery on the Tibetan frontier. The large brass vessels contain holy water. The small ones, on the inlaid chest below, contain candles used in the centuries-old rituals. In the background, beautiful work in gold filigree overlaying glass depicts esoteric symbolism. The deep shadows, the tinkling altar bells, the heavy fragrance of the incense, and the flickering light of the candles and oil lamps add to the awe-inspiring surroundings. Inside these sanctuaries, photographing is rarely permitted.

(Photo by AMOBC Camera Expedition)

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IN THREE VOLUMES

GLANDS — Our Invisible Guardians

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The thymus gland . . . definitely affects the positiveness of the personality. (One of several important "personality" glands.)



Pituitary gland . . . cause of emotionalism and the influences of artistic temperament. (One of several important glands.)

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The Spiritual Property of Food

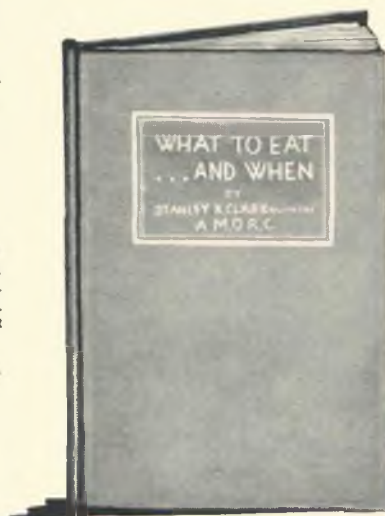
Are there times when all things seem to assume an air of suspense and foreboding, as if something unpleasant were about to happen to you? Do you realize that the reason may be in what you eat? Your state of happiness depends not alone on your choice of food, but upon the nature of this mysterious influence which diet exerts on your thoughts. A strange, helpful book entitled *The Spiritual Property of Food*, makes this mystery of foods quite understandable.

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Mix Your Foods With Facts

Lay the Foundation for Health



"Mind over matter" is not a trite phrase. Your moods, your temperament, your very thoughts can and do affect digestion. Are you overweight—or underweight? Appearances, even the scales, are not reliable. Your age, sex, work—all these factors determine whether your weight is *correct* or *wrong* for you. Do you know why some people suffer from food allergy? Learn how your digestion may be affected even hours after you have eaten.

Note These Chapter Titles:

- Non-physical Cause of Indigestion
- The Truth about Vitamins
- Daily and Seasonal Diet
- Are You Overweight—Underweight?
- Diet and Foods in Disease

Index and a food chart are included.

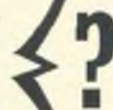
The author of this book, Stanley K. Clark, M. D., C. M., F. R. C., was for several years staff physician in the Henry Ford Hospital in Detroit. He is a noted gastroenterologist (specialist in stomach and intestinal disorders). He brings you his wealth of knowledge in this field, plus additional findings from his study of the effects of the mind upon digestion.

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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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Winnipeg, Man.:
Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Ronald Scarth, Master, 155 Lyle St., St. James.

CHILE

Santiago:
Santiago Chapter, 21 de Mayo 578, 2° piso, Aristides Munoz Olmos, Master, Clasificador 668-H.

CUBA

Camaguey:
Camaguey Chapter, Independencia y Raul Lamar, Dr. B. Alvarez López, Master, Republica 160.

Cienfuegos:
Cienfuegos Chapter, José M. Era Yero, Master, Apartado 167.

Havana:
Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, Santos Suárez, Srta. E. Montalvan, Master, Calle 16 No. 53, Apto. 1, Vedado.

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The AMORC Grand Lodge of Denmark and Norway, Arthur Sundstrup, Gr. Master, Vester Voldgade 104.

DOMINICAN REPUBLIC

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Trujillo Chapter, R. F. Mejia S., Master, Calle General Luperon 42.

EGYPT

Cairo:
Amenhotep Grand Lodge, Salim C. Saad, Grand Master, 1 Kasr-El-Nil St.

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Francis Bacon Chapter, Institute of Journalists, 2 & 4 Tudor St. Lawrence Ewels, Master, 86 Datchet Rd., Catford, London S. E. 6.

Manchester:
John Dalton Chapter, St. Michaels, Spith Rd., Didsbury, C. E. D. Mullins, Master, "Woodlands" 6 The Priory, Higher Broughton, Salford 7.

FRANCE

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

GERMANY

AMORC, (13b) Muenchen-Pasing, Postlagernd, Bavaria (U. S. Zone).

HOLLAND

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

INDONESIA

Bandung, Java:*
Mrs. M. C. Zeydel, Gr. Master-General, Djalan Sulandjana, nr 1.

ITALY

Rome:
Italian Grand Lodge of AMORC. (Direct inquiries regarding the activities of this Lodge to A. M. O. R. C., Rosierucian Park, San Jose, California.)

MEXICO

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Quetzalcoatl Lodge, Calle de Colombia 24, Rafael Vertiz Rojo, Master.

Monterrey, N. L.:
Monterrey Chapter, Calle Doblado 622 Norte, Eduardo Gonzalez, Master, Hidalgo 2625 Pte.

NETHERLANDS WEST INDIES

Aruba:
Aruba Chapter, The Foresters Court No. 10028, H. Spang, Master, 47 Mgr. Neiwindstreet, San Nicolas.

Curacao:
Curacao Chapter, Klijstraal 27, Stephen Vialva-la Roche, Master, % Morris E. Curiel & Sons.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Rm. 317, John Orriss Anderson, Master, 2 Dublin St., Ponsonby.

PUERTO RICO

San Juan:
San Juan Chapter, 1655 Progreso St., Stop 24, Santurce, Armando Estrella, Master, 1356 Estrella St., Santurce.

SWEDEN

Malmö:
Grand Lodge "Rosenkorset," Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden.

VENEZUELA

Caracas:
Alden Chapter, Velazquez a Miseria 19, Sra. Yolanda Diaz, Master, Apartado 988.

* (Initiations are performed.)

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