

ROSICRUCIAN DIGEST

1957
SEPTEMBER

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A challenge to centuries
of thought.

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Our Moon Puzzle

Timely speculation.

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Cosmic Consciousness

How it can be
experienced.

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Out of the East





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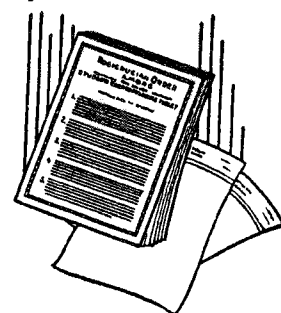
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VISITORS FROM AFAR

Ted R. Souza of Fresno, California, points out highlights of Rosicrucian Park to two visiting dignitaries of AMORC during the recently concluded International Convention. Mr. Souza was deputy chairman for the 1957 session, July 7-12.

Salim Saad, left, grand master of the Rosicrucian Order in Egypt, and Wilhelm Mueller, grand master in Germany, traveled half-way around the world for the important conclave.



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV

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The Purpose of the Rosicrucian Order

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

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THE THOUGHT OF THE MONTH OUR DEBT

By THE EMPEROR



WE are accustomed to think of debt in its economic sense only. When our financial obligations are met in full, we may believe ourselves solvent. However, a man or woman whose credit is of the highest may yet be steeped in debt. Our obligations go beyond the tangible—beyond merely material factors. They partake not just of things but of the very substance of our being. Many of us may be oppressed by debt and yet we may not be conscious as to whom we must pay, and how or when.

Philosophically, a debt is a void which we have created. It means that we have taken to ourselves something and have replaced it with nothing. We can, therefore, say that a debt is a disturbance of the equality between ourselves and another thing or condition. A debt gives an impulsion to either one side of the scale of relationships or to the other. It causes the scale to become out of balance. Ralph Waldo Emerson, American philosopher, said: "To empty here, you must condense there." He also said: "Every excess causes a defect; every defect, an excess."

What we acquire by debt is never really a part of ourselves. It cannot truly be assimilated until it is paid for in some manner. No human being is entirely free of debt until he compensates by thought or by deed for every experience which he has had. Unless we adequately adjust to life in understanding and in achievement, living becomes a hopeless burden.

First, there is the great debt to be paid by each of us to the God of our Hearts. Merely to accept our existence—the fact that we are, the state of our being—without any further thought or inquiry, is a human crime. To allow ourselves to be pushed, to be pulled or prodded by the vicissitudes of life like chaff in the wind, without any question, is a sin against our being. We are gifted with intellect so that we may know wherefore we are. Ours is not the lot just to be acted upon or merely to blindly act. Ours is the right and power to see beyond substance and its mere forms. It is our province to become conscious of the essence of the universe. We may learn to know the intangible principles by which things come to be. These principles or universals are greater than the things which arise out of them or which represent them. The idea of unity is always more noble than the objects or particulars which contribute to it.

When man seeks to know the cause of his existence, he is then beginning to experience the fullness of self. Man is more than a being, more than a manifestation of substance, for he is also conscious that he is; and, when he is so conscious, he conceives a duality. There is the realization that *he is* and that *being is*. Man's thought about that vaster reality, that greater cause than himself, creates a god. Man then has the conception of divinity, of the absolute, and so he creates for himself a god. A philosopher has said: "Thus you and your sensations which you call other than God are mere thought and the world is thought within thought. Existence alone is God."

This consciousness of a first cause, of an absolute cause, which man has and which engenders within him an admixture of reverence, humility, and dependence is a debt paid. It is a debt which man has paid to the God of his Heart. It is the recognition of agencies, of powers, which transcend and lie behind the human will. By paying such a debt in recognizing a first cause, we have returned to its source part of the consciousness which flows from that source into our very being. In other words, when we are conscious of God, of the Supreme Cause, we are returning to its source the consciousness that came to us. Al Shethiyya, Islamic mystic, said: "When we observe our attributes, we observe the attributes of god."

Repayment to Nature

How often are we not aware of our debt to nature! The earth teems with what man chooses to call its *resources*. These are the abundant manifestations of nature's forces which men utilize in some manner. Scattered across the earth are numerous mountains of rich ore and minerals. Vast forest lands await the woodsman. Fruitful plains and also the fruitful sea are there. These were not intended for the enterprises and industries of men. The accumulation of these resources through eons of time included no plans for the eventual erection of vast steel mills or the cultivation of fields of grain or the development of huge petroleum refineries.

All of these resources are part of the whole matrix of reality. They are a part of existence just as we are. These resources of nature are not morally, mystically, or metaphysically man's possession. Man has no inalienable right to exploit these resources as against all of nature.

Let us not forget the great law of the economy of nature. Naught must be wasted. Nothing must be consumed without a replacement of some kind. If man, in his living and activities, does less than this, he is in violation of his own inner essence, of his divine intelligence. What can man do to *repay* nature for the resources which he uses? There is only one compensation and it is not the giving of substance or some

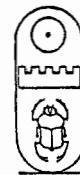
material thing. It consists rather of the giving of one's self.

What has man to give? Man's greatest assets are his psychic resources, his illumination, his intuition, his idealism, the ends which he has that transcend physical desires and are of noble purpose. Also of great value to man are his thoughts, his mental life, but only when under the direction of the exalted, the subliminal self. It is incumbent upon man to use these assets in a constructive manner. He must replace the physical resources which he has consumed and compensate for the natural forces which he has used with enterprise. But the enterprise in which man participates must be that which *advances mankind* and does not degrade it. He who participates in a noble enterprise of this kind, though it be industry, business or finance, will have paid his debt to nature. At the same time, he will have found that he can still make, by such a philosophy of life, a profit for himself.

Appreciation of Self

Another debt is the one which we owe to self. We are a composite being. This should be evident to us. Unfortunately, it seems that few persons realize this. At one time the self appears to be nothing more than the image which we see in a mirror. Yet the very thoughts which course through our minds, our mental states, as we look into that mirror, constitute still another kind of entity. In the display of passion, of hate and of love, we are also still another kind of being. In our momentary union with the absolute, when we transcend all existence and experience that ecstasy which is mystically called Cosmic Consciousness, we are then another entity. All these entities or beings of our nature are like facets of that great gem which we call the self. Each of these facets or aspects of self has its own particular reflection and significance.

None of these aspects of self is wholly good or evil as many persons are wont to think. The good self is not just the one that is concerned with spiritual inclinations, with wonder about the spiritual life. It is also not the self that is just devoted to a defining of moral values as to what is good



or what is right or wrong. Goodness goes beyond mere feeling and mere rationalizing as to its content. There is no spiritual goodness in the life of a religious bigot; there is no spiritual goodness in the practice of asceticism, the withdrawing from the world and reality. There is no goodness in self-mortification, in the humiliating of the body, in punishing it unnecessarily, in denying its functions or calling the body *evil*. There is also no goodness in closing one's mind, in blinding the intellect to all new and progressive liberal thought. Spiritual goodness is the satisfaction that comes from an all-embracing course of action, one that includes *all of our selves*.

There is only one type of individual worthy of being called *good*. It is the one who strives to co-ordinate all the aspects of self, all of its variations. The thread of goodness must reach down through the soul, through the mind, and through the body. It is a collective good. To exalt just one phase is to neglect other phases. A concern alone for the good of the body, for health and physical welfare, at the sacrifice of all else, creates deficiencies in the other expressions of self. Our debt to self is to understand the whole of it. It is not advisable for us to pattern ourselves after another, no matter how attractive his conduct or expressions may be. We can never know the whole of the selves of another person. No one can truly see another as he really is. Dr. H. Spencer Lewis said: "No individual or groups of individuals can rise higher than the level of their consciousness."

Extension of Consciousness

We are reminded of that other great debt which we all owe, the debt to *the family*. As the individual grows spiritually, emotionally, and intellectually, there is an extension of his self-interest. The self expands like a circle or like the radiance about a light. More and more things enter or are included in the circle of the extended self. It is no longer confined just to the physical person. This circle of self-interest, as it first expands, includes those of an intimate relationship. The family grows out of this expanded self-interest, out of mutually recognized obligations and

aspirations, as well as out of mere biological ties. In fact, the true family is more bound by common love than by common blood.

Hegel, the German philosopher, has spoken well of the significance of the family. He said: "The principle of family is love and unites by a living bond." He further said: "It is in the family where the individual first comes to himself." He meant that the individual comes to recognize his relationship and obligations to others. The individual is then drawn out of his own limited nature. The family is the basis of the brotherhood of man. It is the first close affinity with others, an extension of our own feeling toward others, a sympathy for beings other than ourselves. In the family, therefore, there emerges that behavior and the beginning of those virtues which are so essential to the accord of mankind.

We often hear of the debt to one's country. Just what do we mean by country or nation? Nation has more than a political definition or even a historical significance. A nation is more than a collection of peoples—or a flag. It is representative of collective ideals, mutual dependence and co-operation. Obviously, a state, to be enlightened, to be considered advanced, must represent the best elements of its citizenry, its people.

A state is built of something which each individual gives of himself. This giving is either by active participation, by doing something, or by the individual's condoning of the demands made upon his time and ability and the facilities for the advancement of the state. If we, for analogy, let another put faulty material into a house we are to live in, we are subsequently responsible for its condition. It is our responsibility if the roof leaks or the foundation cracks. We must remember that likewise the state is our house, our political home, and that, individually and collectively, we are responsible for it.

Our debt to society does not just consist of sacrificing our person for it, in war or otherwise, or of giving to it our property in some form. It is incumbent upon each of us to cause the state to

further those spiritual values within the individual which will lead man to supreme happiness. A people cannot be happy, no matter the economic wealth or the physical power of the state, if they are morally bankrupt. Those who think otherwise should re-read the history of Rome during the

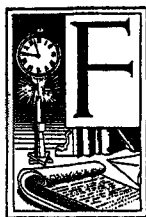
period of its decadence. Herbert Spencer well said: "Each man must be a sphere of happiness unto himself or else he lessens the sphere of happiness of the other elements that compose society." The total happiness of the state depends upon the idealism and behavior of the individual.



The Great Debate Opens

By NORMAN COUSINS

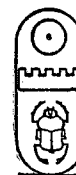
(From *The Saturday Review*, June 15, 1957)



FOUR weeks ago, *The Saturday Review* published a Declaration of Conscience by Dr. Albert Schweitzer. In it he called the attention of the world's people to the fact that the nuclear arms race is producing a grim byproduct. The explosions are pumping large quantities of radioactive materials into the atmosphere. These radioactive materials retain high potency in the air for more than twenty-five years. The rate of fall is irregular, depending on rains and winds. Thus, there is no way of predicting how much will fall at any one time or where it will fall or what the strength of the fallout will be. Also, the prospect is for more frequent nuclear explosions and larger ones as other nations enter into atomic production and insist on their own right to set off the big bombs as a way of demonstrating their mature military capabilities.

Dr. Schweitzer emphasized that the main danger is represented not by external radiation but by internal radiation. External radiation is the result of open exposure. While it may do harm, depending on the extent of the dose, it is not nearly so harmful as taking radioactive substances directly into the body through food. By way of illustrating the difference between internal and external radiation, the example of the wristwatch with the radium dial emits a small amount of radioactivity and may be only moderately harmful. But if someone were to open the face of the watch and scrape off the radium and put it in his food, the resultant harm would be many times greater. Radioactive strontium, for example, once taken into the body through food, affects the vital nucleic acid. It also affects the bone structure, especially of young children whose tolerances to radioactive strontium are much lower than they are in adults whose bones are fully formed.

Though only a small fraction of the



radioactive materials released by the nuclear explosions has come to earth so far, enough has fallen to be detected in soil, water, vegetation, and milk. The U. S. Atomic Energy Commission three years ago, in a scientific paper prepared for it but not distributed to the nation's press, acknowledged that instruments had picked up the existence of radioactive strontium in milk samplings. Indeed, Dr. Willard F. Libby, co-author of that report, recommended that the nation obtain cost estimates for decontaminating milk. The strontium got into the milk from cows grazing on land which had been dusted by radioactivity. Since that report was made, the amount of radioactive strontium in the air, in milk, in vegetation, in water has increased many times, for the largest bombs have been exploded in the past three years.

The American Congress and the nation itself are now engaged in a great controversy over this question. Serious and responsible scientists are ranged on both sides. It is important, therefore, to eliminate as much confusion as possible from the debate. The fact that radioactive strontium is released by nuclear explosions is agreed to by both sides. The fact that it can do irreparable harm to human tissue is agreed to by both sides. The fact that milk and food throughout the world contains detectable amounts of radioactive poison is agreed to by both sides.

What is not agreed to concerns the amount of radioactive strontium a human being may absorb without serious harm, and also whether, even if this harm is real, it should not be accepted as an essential requirement of military security.

On the first question—the tolerance limits—the fact is that no scientist or expert, whether he is for or against the tests, can say with certainty what the precise limits of radioactive strontium are for a human being. It is this uncertainty that gives rise to the present debate. Dr. Libby argues that he has seen no direct evidence that the amount of strontium that has fallen so far has produced any significant damage. The scientists on the other side make these points:

First, that the very fact that the tolerance limits are unknown makes it

essential to suspend the explosions until we are sure that great harm will not be done to people everywhere—whether those people belong to the nation which is setting off the explosions or to nations which have nothing to do with the explosions. Second, that each new item of research having to do with the effects of radiation shows it to be vastly more dangerous than was previously supposed. The Atomic Energy Commission itself recently reduced its own guess by two-thirds concerning the danger factor in fallout. Third, new research definitely indicates a small increase in the world leukemia rate which is directly attributable to the explosions.

It is at this point that Dr. Libby says that any existing risk is necessary for the national security. We cannot under any circumstances afford to fall behind Soviet Russia. Also, if the United States and Great Britain give up nuclear testing, and the Russians do not, then we have jeopardized the entire Free World.

THIS is a seemingly plausible argument but it should be considered in the light of the following facts:

1) The principal factor affecting our military security at the moment is not more bombs or bigger bombs but the method of delivering the bombs we already have. Indeed, the controversy over fallout has obscured a fact of profound importance to every American: this nation has lagged badly in the development of its ICBM program (intercontinental ballistics missile) and is believed by military experts to be substantially behind Soviet Russia in this respect. The Soviet also has submarines that can plant large megaton hydrogen bombs off our coasts, creating radioactive tidal waves that would wash far inland. The submarines can also be used as launching platforms for direct attack against our population centers.

2) Both the United States and the Soviet Union by this time have more than enough high-megaton hydrogen explosives to destroy each other and the rest of the world. There is not a city in the world that could not be made uninhabitable by one or at most two of the large bombs. The Russians already have bombs of sufficient power to enable them, at any time they wish,

to melt the polar ice cap and inundate the coastal cities of America and Europe. We have already successfully tested a bomb that is 1,000 times more powerful than the one that incinerated 230,000 people at Hiroshima. When we talk about experimenting with yet larger bombs, therefore, we are not talking about military security but about pulverization and an assault upon the planet itself.

3) For the first time in our history we are preparing for a war we have said we cannot win. For if the war should start, then, as the President and Soviet leaders have directly acknowledged, extermination is inevitable. Our entire military program, therefore, can have only one objective: to prevent a major war from starting.

OUR best chance of keeping such a war from starting is by maintaining a position of real leadership in the world. For so long as the majority of the world's peoples have confidence in our purposes and believe our policies are consistent with world welfare, we have the kind of strength that cannot easily be pierced.

The struggle in the world today exists on two levels—one for military superiority, the other for leadership of the majority. No one can say what military superiority consists of or how it can be maintained. But our position with respect to the majority is visible and measurable. And today we are on shaky ground so far as the majority is concerned. On the question of testing, the world feels it has a right to expect a real measure of leadership from the United States. It understands that there are two parts to the problem—what we do and what the Russians do—but it does not feel that we have scored any great triumphs of moral imagination in our own approach to the problem.

We have allowed the Russians to become the great American alibi. We have allowed them to serve as our excuse for not doing the things that plainly have to be done. If, for example, there is a moral issue involved in testing, then we ought to state it. If no nation has the right to undertake de-

fense measures at the expense of other peoples—and nuclear explosions rob other people's air of its purity—then we have the obligation to state it.

It is not true that America is helpless in the present situation. There is no reason why we should not come before the world and say:

"We have two central objectives in our policy—peace for all the world's peoples under law, and the establishment of those conditions under which the individual human being wherever he is may grow and advance in freedom.

"We do not believe that an atomic armaments race is consistent with the requirements of either of these objectives. The nature of these new weapons is such that we would rather die ourselves than use them against human beings.

"So far as nuclear experimentation is concerned, there is a vital doubt about the ability of human tissue to sustain continued exposure to the radioactive substances released by these explosions. No nation has the right to take measures that affect the purity of another nation's air, water, and soil. Because of both these facts we are suspending our own tests and we are absolutely certain that world public opinion will compel all other nations to do likewise.

"The peace of the world will not automatically be assured the moment the nuclear tests are halted. But at least it helps to create a stage for the next big move, which is to go beyond a cessation of testing into reduction and control of all weapons adapted to mass destruction. And the biggest move of all is to create the conditions under which it is possible to deal with the basic causes of war. For the aim can only be a world liberated from the present anarchy."

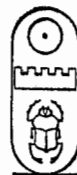
If we would discover our greatest strength, we shall have to look in the direction of a unifying idea. People have heard enough about their capacity to rend this universe. What they are hungry for now is a way to keep this planet and man himself whole.

▽ △ ▽

What *men* term freedom, is the right of one man to exercise his will as against another.

—VALIDIVAR

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Our Moon Puzzle

By GASTON BURRIDGE

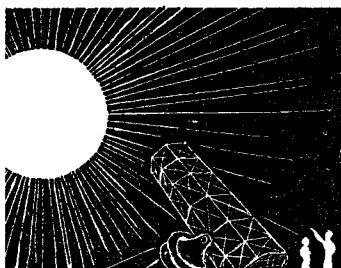
AFTER years of observing, our Moon remains a puzzle. Strange as it may seem, our largest telescope was not designed and built to study our closest space-neighbor, but those which are farthest away—and the farther, the better.

Some space-travel enthusiasts predict that we will land on the Moon within 10 years—surely within 25. But even though we do, many additional years must pass before the Moon's puzzle can be worked out. This statement is based on the simple assumption that there remain a great many pieces of the Earth-puzzle yet to be properly placed! And man has been a *native* here—how long?

While one is saying the words "one and two," at the ordinary speaking rate, 19 meteorites have struck the surface of the Moon! This goes on day and night, month after month, year after year. No wonder the Moon's face looks like a mud pie after a hailstorm!

Some observers believe that when Earthmen step out of their rocket ship to walk on the Moon, they will probably step into dust—not ankle-deep, but dust which may well prove to be hundreds of feet deep. The dust is the accumulation of eons of the 19-a-minute meteoric bombardment that the Moon's surface has taken.

The moon-dust is very dry—much drier than any dust on Earth. It is as fine and light as talcum. There is considerable question how one might walk *in* it, or *on* it—even with contraptions like an overgrown snowshoe attached to one's feet. But assuming that man can walk at all, he will not be able to see where he is going for long, because of the dust, the Moon's weak gravitational force, and the lack of atmosphere. Dust rises. There is no atmosphere on the Moon to create friction against the



dust's rising. There is little gravity to return it to the surface. There is no wind to blow it away. So, we will walk in a perpetual, thick gray fog of dust.

Perhaps we can jump from place to place like a kangaroo—if the dust supports our take off! The

Moon's gravity allows long jumps—up to 30 feet, it is believed. But when the jumper lands he must create a bigger puff of dust than when walking. It may well work out that we will jump, then wait for the dust to settle somewhat before making the next jump. The Moon will be a good place for a vacuum cleaner!

Probably the newest and most complete book about our Lunar captive is *The Moon*, by H. P. Wilkins and P. A. Moore. Among other things, this volume contains a 300-inch sectional map of our satellite!

Some selenographers believe that the Moon is gradually drifting away from the Earth. They think this motion will continue, as the Earth slows down, until the Moon reaches that position—many thousands, perhaps millions of years hence—when its speed and gravitational pull, along with the Earth's speed and gravitational pull, would react properly to reverse the flight. At that time the Moon would begin a slow return toward the Earth. At present, astronomical thinking and the understanding of celestial mechanics does not allow for the Moon to strike the Earth. Rather, upon the Moon's arrival within a certain distance of us, our mightier gravitational force would shatter the Moon into multitudes of fragments. These fragments then could form a ring around the Earth something like the rings observed around Saturn. Such an occasion would have vast repercussions here, of course.

*The
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Digest
September
1957*

How wide and thick this "Moon-ring" may become, or how dense, we can only guess, though it does lend itself somewhat to mathematics. What effect the ring may have on the general climate over the Earth, or in certain portions of it, we do not know. Whether there would be anyone or anything here then, to care what happens, can only be another guess. It well could be one of the Moon problems that man may never have to solve!

Various Observations

For many years selenographers have reported observing brilliant flashes of different colored lights emitted from various parts of our satellite. Astronomers appear to believe that these flashes result from impact heat generated when large meteorites strike. But some observers indicate that the flashes originate too frequently and from the same general areas too often, and with too much rhythm, to be "chance" meteoric falls. Here, astronomers reply that the flashes could come from the "glancing" of sunlight across large bright, flat rocks located at an angle on the Moon's surface. As the Moon is believed to have only minute atmosphere, there is thought to be little eroding of its surfaces—especially the highly angular ones. Against this, we must place the consideration of the probable meteoric dust which is also reckoned to be settling everywhere, thus gradually covering any bright spot with a nonreflecting coating.

Other observers have reported strange dome-shaped mounds which seem to appear, then disappear, in some of the "beds" of the large so-called Moon-seas. It is possible that the center of our satellite is not yet "dead" or cold, and its being struck by a large or small asteroid could break the internal sleep. Thus the surface indications would result.

Not long ago a huge "something," like a road or ramp, was reported observed in the crater, Piccolomini. It was wide and long, but did not appear to connect with anything or go anywhere. This phenomenon has never been confirmed by astronomers. They say they have never been able to locate such an object there.

Another piece of the Moon-puzzle, which has many enigmatic features of its own, is known as "the banded craters." This phase of Lunar observation seems to have astronomers and selenographers completely baffled. Some items suggested, as possible causes for these strange bands, vegetation of a low order, systems of clefts in the rocks—even optical illusions! Banded craters are quite common. So common, in fact, they *must* be explained!

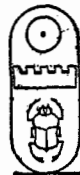
The Bridge

On the night of July 29, 1953, John J. O'Neill, Science Editor of the *New York Herald Tribune*, and author of the book, *Prodigal Genius, The Life Of Nikola Tesla*, turned his private telescope on the Moon. O'Neill had been a constant observer of that body for many years. He was also a member of the Association of Lunar and Planetary Observers. A sane man—one of great general experience with life and living—a good reporter, one not given to allowing his imagination to run away with him, that was O'Neill. Naturally, therefore, he was utterly amazed at what he saw in the 90X eyepiece of his telescope!

O'Neill had his telescope trained on that part of the Moon known as Mare Crisium. There, stretched above one side of that great "sea" was a tremendous arch—or bridge!

O'Neill observed this phenomenon for one hour and a half. He changed eyepieces twice—from the 90X to a 125X, then to a 250X. The gigantic arch remained in place. The observing conditions were excellent. He felt that the arch was no shadow, no illusion, no error, no fault in his own instrument.

Realizing fully what consternation an announcement of this sort would bring among astronomers, and what stones of ridicule upon his own head, O'Neill made his first disclosure very carefully. It was made through the Association of Lunar and Planetary Observer's excellent quarterly, *The Strolling Astronomer*. As expected, he was immediately attacked by some astronomers. However, in August 1953, Dr. H. P. Wilkins, noted Lunar authority of England, fully confirmed the existence of the Mare Crisium arch. In



September, it was again confirmed by Patrick Moore. The argument still rages, however. But on page 140 of his book, *Our Moon*, Dr. Wilkins says that O'Neill's Mare Crisium bridge "certainly exists"!

The Mare Crisium arch, as reported, is a mammoth affair. Some 20 miles long, it is about 5,000 feet high at center. The width of the span varies, flaring at both ends. Its center width narrows to a mere mile and one-half! Several other observers report that they have seen the sun streaming beneath this arch, and have noted the shadow cast by it. However, the bridge is not yet "officially" recognized.

Immediately it comes to one's mind, how did such a span come to be? We can only guess, of course—and those guesses are not very good ones. An explanation might be considered that a large meteorite struck a thin dike of stone, making one wall of the "sea," and that the explosion on impact punctured the wall. Why it did not blow down the entire arch is a question! Because the Moon's surface is believed subjected to great changes of temperature, perhaps this natural condition could have somehow cracked away the hole beneath the arch—but just how, is difficult to explain. The bridge may be left from the volcanic action once thought to have been common on the Moon. The answer to this problem, as to many others, must await our visit to that place.

Speculations

Another piece of the Moon-puzzle is, how did its "craters" come to be? There are only three possible ways. They came from causes extant *inside* the Moon at one time—volcanic; or they resulted from reactions initiated outside the Moon—meteoric; or they have been caused by a combination of these two forces. Beyond this point, opinion differs.

In the January and February issues of *Sky and Telescope*, for 1956, Dr. Harold C. Urey discusses, in "The Origin Of The Moon's Surface Features," evidence which indicates that the Moon's craters are the result of head-on collisions between it and large meteoric material. Drop a stone into a bowl of flour, then observe the result.

If the stone could be made to explode on striking the bottom of the bowl, the analogy would be a much better one!

Following the Urey article, in the March issue of the same magazine, was an article by the celebrated selenographer, Patrick Moore, head of the Lunar Section of the British Astronomical Society. This article titled, "Some Crater Problems," seems to lean heavily toward the belief that the craters result from a form of volcanic action. Thus, one must choose between authorities!

One of the most interesting facets of the Moon problem is its relatively large size when compared to the size of the Earth, its captor. Many members of our Solar System have moons, but the size ratio between the moons and their captors is much less. This makes us wonder if our Moon was always *ours*! Was it once a planetoid with an orbit around the Sun all its own? And if so, what happened in the celestial mechanics which allowed us to acquire it? It would appear, whatever it was—if it was—that it could be no small affair!

Thus we are allowed speculation of another sort. From recent advanced work carried on at the Lamont Geographical Observatory, we find evidence of at least "a toying with the idea" that perhaps the materials making up the *Continents* of Earth may have come to Earth from the outside *after* the planet was formed! This speculation seems to have a basis because of observed *basic differences* between the *foundation materials* of the Continents and those found present beneath *all* ocean floors! In other words, is granite innately Earthian? These Earth-puzzle pieces do not help solve the Moon-puzzle picture—yet. But if it is a new trail we see, that trail may lead us to vistas which will help!

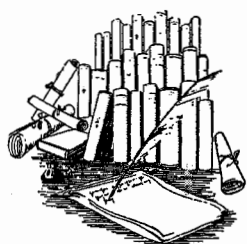
There is a large portion of the Moon's surface that Men-of-Earth have never seen. We have seen *well*, only about 41 percent of the Moon's face. What lies on the other side? Astronomers say the other side is much like the side we see. This is a good assumption—but can be only an assumption.

Because there seemed to be a need in this country, as had been similar

ones in other countries, of a central point at which Lunar information might congregate, The Association of Lunar and Planetary Observers was formed in 1946. Dr. Walter H. Haas is this Association's director and the editor of its journal, *The Strolling Astronomer*. The Association has members throughout the U.S.A. It counts among these, many such men of stature as Dr. Lincoln La Paz, Director of the Institute of Meteorites, University of

New Mexico, and Dr. C. W. Tombaugh, discoverer of Pluto, at Lowell Observatory. Association headquarters are located at 1203 North Alameda Street, Las Cruces, New Mexico, U.S.A.

Yes, our Moon's puzzle is a real one. It may become a greater one if *any* information concerning it is brushed aside as unimportant, or overemphasized and allowed to become too important.



An Unexpected Pleasure

It was only a few weeks ago that an ordinary package in ordinary wrappings turned up on an office desk here at Rosicrucian Park. Ordinary, except that it had no indication from where it had come.

Undone, the comely package revealed an ordinary paper-bound book, with an ordinary title, *An Introduction to Alchemy*. From this point on, the *ordinary* became the *extraordinary*, for this collection of words and phrases proved to be the finest modern work on the ancient subject of alchemy. Its author is none other than Joel Disher, who is in charge of AMORC's Literary Research Department, is a long-time instructor in both beginning and advanced alchemy at Rose-Croix University, and is undoubtedly more intimately acquainted with this particular subject than any of his contemporaries.

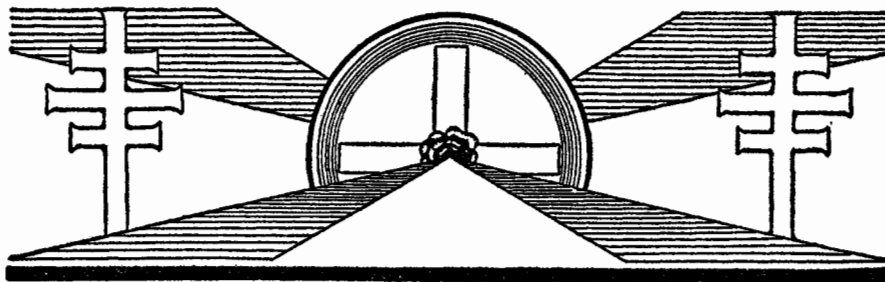
The book itself is a lucid account of alchemy from ancient times to the present. For the first time, a student of modern mystical thought can get a glimpse of the true meaning of alchemy. In this book, the purposes and objectives of the alchemists are brought to light—in terms comprehensible to even the beginner. It is to the veiled writings of most alchemical manuscripts what the Rosetta Stone is to Egyptian hieroglyphics.

By arrangement with the author, the remainder of the first limited edition is now being offered through the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U.S.A., at only \$2.25 (16/6 sterling). Add this literary treasure to your library of fine mystical literature.

SUPREME TEMPLE CONVOCATIONS

Convocations for the fall, spring, and winter months will resume in the Supreme Temple at Rosicrucian Park on Tuesday, September 17, and will be conducted every Tuesday night throughout the season by the Supreme and Grand Lodge officers and staff members. We urge all members in San Jose and Vicinity to attend as frequently as possible, and any members visiting this area are cordially invited to attend whenever convenient.





The 1957 International Rosicrucian Convention

By JAMES H. WHITCOMB, F. R. C.



Those who attended the Convention this year will long remember the many varied events which stimulated their pleasure added to their understanding of the practice of Rosicrucian ideals. There was the opportunity to commune with fellow members from all over the world; timely demonstrations in the science museum; the dramatic and significant Mystical Allegory; inspiring and valuable lectures and demonstrations by the Officers and the staff of AMORC. This annual gathering of Rosicrucian members began on Sunday, July 7, and continued through the evening of Friday the 12th, when almost 900 delegates convened in the San Jose Municipal Auditorium to attend the traditional Convention Banquet, to relax with Walt Disney's enjoyable study of nature, *Beaver Valley*, and then have a good time at the annual Colombe's Rose Ball.

The Convention opened officially at 8:00 p.m. on Sunday with an address by the Imperator, Ralph M. Lewis, on the subject: "The Problems of Our Times." The outstanding problems which he discussed were: crime, the immobilization of the aged, and the automaton versus personal achievement. Commenting on the increase of crime among young people, Frater Lewis said: "Youth has always sought adventure. In the modern world such adventure, aside from the hazards of

war, or provided by special training, is not easily available. Adolescent minds will think of ways of creating such thrills. Gang wars and hoodlumism offer such intense excitement." Collective family activity is greatly on the decline, he pointed out. Such activities were an outlet for all members of the family. Today, family members principally seek their own interests with diminishing collective activity. He commented at length on the fast-growing number of inactive, unemployed elderly people and the increase of life expectancy. Lastly, he pointed out the alarming decrease in pride of personal achievement. The Rosicrucian views life as much more than an animate existence, and strives to qualify himself to serve mankind and contribute to his personal unfoldment.

Appointed Chairman of the Convention this year was Frater Harold P. Stevens of Ancaster, Ontario, Grand Councilor for Eastern Canada, whose able leadership and organization added greatly to the success of the Convention. He was competently assisted by Frater Ted Souza, Inspector General, from Fresno, California. The Chairman introduced all of the Supreme and Grand Lodge Officers, who gave their greetings to the assemblage.

One of our distinguished guests was then introduced, Frater Wilhelm Friedrich Mueller, the Grand Master of AMORC in Germany, who presented greetings from the German members, extending sincere thanks for the as-

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sistance which had been given by the American Jurisdiction to the German Grand Lodge. Also here from Germany were Frater Robert Contas, who lent much assistance to the German Grand Lodge while being stationed with the U. S. armed forces in Frankfurt; and Soror Irene Orenstein, former executive head of the German Grand Lodge. A brief greeting was given by Frater Salim C. Saad, Grand Master of the Amenhotep Grand Lodge of Egypt.

Keeping us ever aware of the bonds of fellowship, well-wishing messages were received from Rosicrucian groups the world over. These included messages from Frater Tjia Von Tjan, Grand Master of Indonesia; Frater Willy Staepel, Past Master of Zurich Pronaos; Frater Albin Roimer, Grand Master of Sweden; Frater W. G. H. Grant, Master of the Francis Bacon Chapter, London, England; the French Grand Lodge of AMORC; Aruba Chapter AMORC, Netherland West Indies; Frater Wilson Boulos, Master of the Cheops Chapter, Cairo, Egypt; Frater Roland Ehrmann, Grand Councilor for South Africa; from the Officers and members of the Wellington, New Zealand Chapter, by Frater Morris S. Morrell, Master, and M. H. Mund, Secretary; from Frater Arthur Sundstrup, Grand Master of Denmark and Norway; and from Frater Stefan L. S. Kowson, member of the International Grand Council, Sydney, Australia.

To bring home again the fact that AMORC is indeed an international organization, many countries were represented here this year. A large number of members from Canada attended, and several from Egypt. A large and active group from Venezuela did much to add to the Convention. Other countries represented were Germany, Mexico, France, El Salvador, Northern Rhodesia, Sweden, Honduras, Morocco, Chile, Cuba, Union of South Africa, Haiti, Peru, Argentina, Brazil, and Colombia, as well as the territories of Hawaii, Alaska, and Puerto Rico.

An even larger number of special events were presented for our Spanish-speaking delegates than were provided last year. These Spanish language events, presented under the very able direction of Soror Mercedes Sunseri, Director of the Latin-American Divi-

sion of AMORC, included demonstrations, convocations, the inspiring Mystical Allegory, and a beautiful and educational drama in the Supreme Temple, entitled *The Alchemists' Workshop*. The music preceding this program was a recording of the Caracas Symphony Orchestra and the 300-voice choir under the direction of Frater José Calcaño Calcaño.

A number of visiting members kindly and ably gave their time and experience by assisting with various demonstrations and class lectures in Spanish. These valued helpers included Frater Gustavo Travieso Paul, Master of Alden Lodge, Dr. Luis Bello Caballero, Dr. G. A. Pardo, and Dr. Sergio San Feliz Rea, all of Caracas, Venezuela, and Soror Ana Palmira Vivas and Frater Arnaldo Guzman Belavel, both from Puerto Rico.

Again, all members of this jurisdiction were represented by two volunteer committees, made up of members from many states and countries, which examined every facet of the workings and condition of the Order as a whole. These committees—the Resolutions & Adjustment Committee, under the Chairmanship of Soror Frances Qualls, San Jose, California, and the Administration and Welfare Committee, headed by Frater Theodore Stevens, Master, San Diego Chapter—made a thorough inspection of every inner working of the Order. In their reports at Friday's business session, they expressed their complete satisfaction with the operations of AMORC.

The Mystical Allegory took us back in time to the downfall of the great culture which was Lemuria. Dramatized was the probable fate of the Lost Continent of the Pacific, and the steps taken by the wise men of the land to insure that their great knowledge would not vanish completely from the face of the earth. Frater Joel Disher, who directed the presentation, and the local members who composed the rest of the cast, portrayed the true mystics of the time, as well as those who had lost their mystical ideals or who had prostrated them to self-gratification. Reality was lent to the scene through realistic sets, lighting, sound patterns, and other special effects.

The Imperator's mystical lecture and



demonstration, which was presented on Thursday, was a stimulating, inspiring experience for those members who participated in it. The subject was the "Principle of Projection," and included three demonstrations of this great law. These mystical experiments are truly a high point in the annual Convention and are long remembered by those who witnessed them.

On Wednesday, the feature event was presented by this year's Special Guest, Dr. Avraham Biron, Consul General of Israel for Western United States. Dr. Biron, a high ranking diplomat, is an outstanding archaeologist, and is a specialist in Biblical archaeology. He presented a dynamic lecture on excavation activities in Israel, pointing to the significance and value of the Dead Sea Scrolls in the historical interpretation of the Bible. Illustrating his comments with 35mm. slides of archaeological sites, he spoke of significant finds of Biblical Israel, and pointed out the importance of the artifacts found by which are established the age and name of a location. He laid special stress on the value of "potsherds," or broken bits of pottery, naming an instance where the site of an important Biblical city was established through the unearthing of a jug handle with the city's name written on it.

Many of the sessions were preceded by musical selections designed to help set the proper mood. These were provided by Frater James C. French, Curator of the Rosicrucian Egyptian, Oriental Museum, Soror French, and Frater Iru Price.

On Thursday afternoon, two special events contributed to the enjoyment of the Convention. First was a demonstration of the training of guide dogs for the sightless. Guide Dogs for the Blind, a nonprofit organization, brought a number of dogs, including German Shepherds and Retrievers, in various stages of training. They presented a most instructive program, using these carefully trained animals. Later followed an informal period of entertainment given by volunteer members under the direction of Frater French. Feature of the afternoon was a beautiful Balinese dance, in costume, by Miss Dhyana Sudjono, daughter of Frater Raden Sudjono, Indonesian ambassa-

dor, and Soror Sudjono of Djakarta, Indonesia.

The annual Science Night was very educational and enlightening. Speaker this year was Frater James Morgan, one of the Nation's top atomic physicists. His lecture on the atom was well illustrated with charts and a special film from the General Electric Company, "A" is for Atom.

Special classes were held for the purpose of reviewing the principles taught in the various Degrees of Rosicrucian work. These classes, taught by AMORC staff members, often having guest speakers and visual demonstrations, were limited to those who had studied to that point. As always, these classes were well attended, and their value well realized by the students.

Utilizing a "roving microphone" technique, the Officers of the Supreme and Grand Lodges, including Frater Ralph M. Lewis, Imperator, Cecil A. Poole, Supreme Secretary, Harvey Miles, Grand Secretary, and Rodman R. Clayson, Grand Master, conducted an open forum which was moderated by Frater James R. Whitcomb, Grand Treasurer. During this period, some twenty questions of vital importance to Rosicrucians were discussed and answered. This year, for the first time, a similar session was conducted in the Spanish language, with Frater José Troncoso of the Latin-American Editorial Department, serving as moderator. He was assisted by the following panel of experienced members: Frater Arnaldo Guzman Belavel and Soror Ana Palmira Vivas of Puerto Rico; and by Doctors Luis Bello Caballero, and San Feliz Rea of Caracas, Venezuela.

A scientific and mystical demonstration on the visualization of the human aura was presented several times during the Convention, so that all might participate. Conducted by Frater Erwin Watermeyer, Director of the Technical Department, and his able assistant Soror Edith Schuster, these demonstrations used a combination of lovely and unusual lighting and beautiful musical effects to produce the conditions showing that the aura is affected by our thoughts and emotions, and that the aura is the product of our psychic, emotional, and physical selves.

Frater Cecil A. Poole, Supreme Secretary, and Frater Rodman R. Clayson, Grand Master, addressed the members in special sessions in the Supreme Temple. Their practical and inspiring messages were of extreme benefit and the delegates gained much from their wealth of experience.

Dr. H. Arvis Talley, a specialist in nervous disorders, introduced the topic "Mobilizing the Life Force," during his discussion on Rosicrucian therapeutics. His special talk covered the subject of the Vital Life Force. He pointed out its normal rhythmic flow and indicated conditions which cause, in many cases of ill-health, a crystallization of the Life Force. Dr. Talley then went on to state that the prevention of such crystallization is a vital key to health. He explained how this mobilization of the Life Force may be accomplished.

As always, those attending the Convention were able to witness and participate in the many deeply moving and symbolical ceremonies. All attended Convocations in the Supreme Temple. Many were privileged to witness the ceremony during which a new Colombe was inducted into her sacred office. Members also took the opportunity of seeing the beautiful and inspiring Appellation ceremony, the mystically important naming of a child of Rosicrucian parents.

Convention time provides all with

the never-to-be-forgotten opportunity for education, contemplation, and pleasure. Here one can see the inner workings of the organization behind the institution, and view many interesting but little-known facts of life at Rosicrucian Park. Many delegates were intrigued by the interesting program of the Children's Hour, by the many opportunities to inspect the fascinating experiments and demonstrations in the Science Museum and Planetarium, and the varied and amazing antiquities housed in the Egyptian Museum. Of especial import to those of a historical turn of mind was the opportunity to view AMORC's historical documents, charters, official correspondence, shown and explained by Frater James R. Whitcomb, Grand Treasurer.

On their way homeward, the departing delegates are already musing over half-formulated plans for a return to Rosicrucian Park next July. The memory of new acquaintances made, old friendships renewed, wonderful and inspiring demonstrations and experiences, set in the verdant background of Rosicrucian Park in the Valley of Heart's Delight, causes warm feelings of oneness in all who have taken advantage of this opportunity for fellowship and communion with fellow Rosicrucians.

Start now to lay your plans to attend the 1958 Convention. It will long remain a high point in your life.



FOR YOU WHO LIVE FAR AWAY

So that you may place your order for Christmas cards at an early date, we take pleasure in advising you that our 1957 cards are now in stock. The cover carries a print of a tranquil winter landscape painted by Kawashima Shuho, famous Japanese artist. Inside the card is a simple verse and an inconspicuous symbol of AMORC. The card is richly done on quality paper, complete with matching envelope. Box of 10, \$1.65 (12/6 sterling). Box of 25, \$3.75 (£1/7/3 sterling). Send order and remittance to ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A.



ROSICRUCIAN AUTUMN RALLIES

Each year the various Lodges and Chapters conduct a varied and interesting program of Rallies, with valuable demonstrations, lectures, and experiments showing the true functions of the great laws and principles set forth in the Rosicrucian philosophy. All members are cordially invited. We urge that you make plans to attend the one most convenient for you.

Albuquerque, New Mexico—Albuquerque Chapter will conduct a rally on September 21 and 22, at the Chapter rooms, 123 Broadway, S.E. For further details write: DeWayne F. Clark, 509 Ponderosa, N.W., Albuquerque, N. Mex.

Auckland, New Zealand—The 1957 New Zealand Rally will be held October 5 and 6, at the Y. W. C. A. Assembly Room, 385 Queen St., Auckland C 1, commencing at 8:45 a.m. Participants are asked to advise the Rally Chairman, Mr. C. R. Hill, 5 Sanft Ave., Mt. Roskill, Auckland C 1, for prior enrollment.

Buffalo, New York—Buffalo Rally will take place October 12 and 13, at Trinity Temple, 34 Elam Place, Buffalo. For further information write: Rally Chairman, Ronald W. Rowe, 19 Russell Ave., Buffalo 14, N. Y.

Detroit, Michigan—Thebes Lodge will sponsor the 13th Annual Great Lakes Rally, to be held on September 27, 28, and 29, 1957, at the Detroit Federation of Women's Clubs Bldg., 616 West Hancock, Detroit, Mich. Rodman R. Clayson, Grand Master, will be this year's principal speaker. For further information, write: Mrs. Mary Miller, Rally Secretary, 21224 Renselear, Farmington, Mich.

London, England—United Kingdom Rosicrucian Rally will be conducted at St. Pancras Town Hall, Euston Road, London, W. C. 2, on the weekend of August 31-September 1. Principal guest will be the Imperator, Ralph M. Lewis. Other distinguished Rosicrucian dignitaries from all over Europe will also attend. For details, please write: Mr. R. E. Daniels, Rally Chairman, 59 Edith Grove, Chelsea, London, S. W. 10.

Los Angeles, California—The Southern California Rally, sponsored by Lodges and Chapters in Southern California, will be held October 19 and 20 at the Hollywood Masonic Temple. This year's principal speakers include Mrs. H. Spencer Lewis, Arthur Piepenbrink, Adelina Graham, and Paul L. Deputy. For further information, contact: Rally Chairman, Jon Anthony, Hermes Lodge, 148 North Gramercy Place, Los Angeles 4, Calif.

Milwaukee, Wisconsin—Karnak Chapter will hold its Annual Rally on November 2 and 3, at the Pfister Hotel, 424 E. Wisconsin Ave., Milwaukee, Wisconsin. Principal speaker will be Dr. Stanley Clark, of Toronto, Canada. Grand Councilor Harry L. Gubbins will also speak. For further details, write: Otto Mueller, Rally Chairman, 216 East Smith St., Milwaukee, Wis.

New York, New York—The New York Rally will be held on October 5 and 6, at the New York City Lodge, 250 West 57th St., for the morning sessions; the afternoon sessions will be at the Park Sheraton Hotel. Direct your inquiries to: Rally Chairman, Walter G. Klingner at the Lodge address.

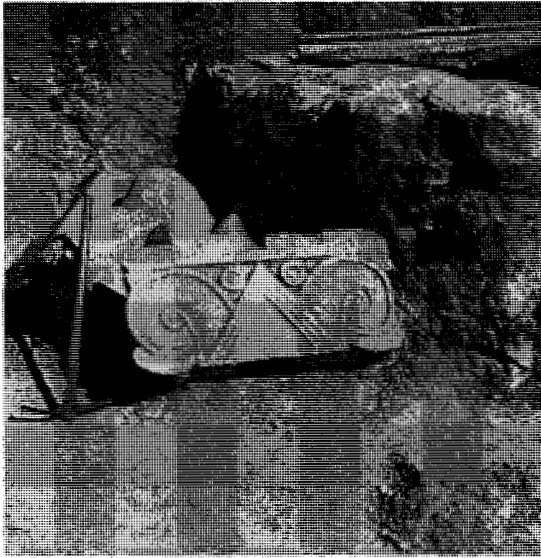
Pittsburgh, Pennsylvania—First Pennsylvania Lodge will conduct its 1957 Rally on the weekend of October 19 and 20. Speakers will include Grand Councilors Joseph J. Weed and Harold P. Stevens. Write Charles C. Lambert, Rally Secretary, 402 Cooper Ave., Johnstown, Pa., for further details.

St. Louis, Missouri—St. Louis Chapter will have its Rally on October 19 and 20. Direct any inquiries to: Eugene C. Henkel, Jr., Master, 8783 Brentwood Place, Brentwood 17, Mo.

Sydney, Australia—The Fourth Bi-Annual Rally of the Sydney Chapter will be held in the Assembly Hall, I. O. O. F. Bldg., 100 Clarence St., Sydney, N. S. W., on Saturday, November 30, and Sunday, December 1. All inquiries to the Rally Secretary, Ross Dunnage, 46 Jocelyn St., North Curl Curl, N. S. W. Phone XW5414.

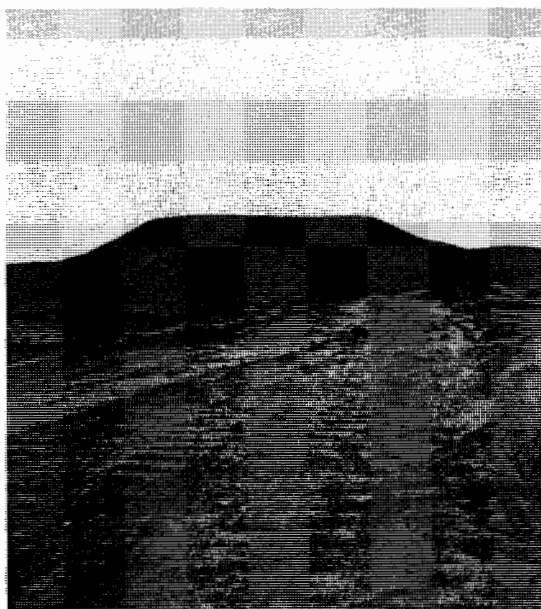
Toronto, Ontario, Canada—Sixth Eastern Canada Rally will be sponsored by Toronto Lodge on October 5 and 6 in the Crystal Ballroom, King Edward Hotel. Rodman R. Clayson, Grand Master, will be the principal speaker. For details, write: Peter Maydan, 11 Somerville Ave., Mount Dennis, Toronto 9, Ontario, Canada.

Vancouver, B. C., Canada—Northwest Rally will be conducted by the Vancouver Lodge at the Lodge quarters, 805 W. 23rd Ave., Vancouver, B. C., on October 11, 12, and 13. Principal speaker will be Rodman R. Clayson, Grand Master. For further information, write: Rally Chairmen, Jean Detwiller and Fred C. Duff, at the Lodge address.



Dr. Biran's comments refer often to familiar passages in the Christian-Jewish Bible. The photographs on these pages depict ancient landmarks of the era covered by Biblical writings. Above is a proto-Aeolian capital discovered inside the Israelite fortress and dating back to the 8th or 9th century B. C.—City of Neophah or Metopah.

Site of the Biblical city to which David sent the spoils taken from enemies at Ziklag. Among David's officers were two men from this area, which was thickly inhabited.



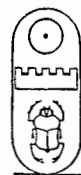
Out of the Land of Israel

A digest of the very interesting lecture presented by Dr. Avraham Biran to the 1957 International Rosicrucian Convention. Dr. Biran, a high-ranking diplomat and an outstanding archaeologist is Consul General of Israel for Western United States.

During recent years, at the height of political turbulence in Israel, some very important archaeological events have been taking place. Here I might inject that Israel's soil, poor as it is, and poor as it was in antiquity, keeps revealing a treasure-trove of knowledge. Beneath the surface, lie stores of archaeological treasures. These tell in clear and unmistakable language the true story of ancient civilizations, tying the present to the past, and establishing the tenacity of oral and written history.

Archaeologists don't always agree. Much evidence is circumstantial, and consequently new findings are always changing previous notions. This is particularly true of the archaeological survey of the Sinai peninsula. Archaeologists had tried to trace the Exodus from Egypt, the route of the ancient Israelites under Moses. They came to the conclusion that the traditional Mount Sinai, where according to a good many scholars, as well as a modern movie, Moses received the Ten Commandments, may not be in the southern tip of the peninsula as was previously held.

Nobody can be definite where the mountain was or whether the route the Israelites followed was the northern one or the southern. According to the archaeological survey, in the southern area—the site of the traditional route—the water resources or the lands under cultivation were not sufficient to sup-



port the Israelite tribe going down to Egypt. And so this subject remains unresolved at the moment.

We will now consider a small piece of excavated pottery, a piece of baked clay. This humble item can indicate to the archaeologist the history of the settlement in this or that given territory. It has proved to be more important for chronological purposes than any other human artifact, because of its abundance, its tenacity of form, and its indestructibility.

One way that excavated pottery serves, is its use as a yardstick. Scholars have created something which they call *sequel dating*. In other words, by finding some pieces of pottery in certain areas, we are able to recognize, on the basis of past study, the people and history of the site.

Archaeology and pottery prove very exciting. About 15 years ago I was a member of an archaeological mission in search of the seaport of King Solomon. In the southern part of Israel, we found a little hillock covered with sand and pottery strewn over it. Pottery from the days of King Solomon! We began excavating and after a few hours there appeared the remains of

houses, walls, and streets. As our excitement mounted, we organized a big party. At the middle of the hill, we came across something we had never seen before in any archaeological expedition. In the walls, there were slits, sort of windows, on the northern side of the rooms facing the southern side. We wondered what use these openings had.

We kept on digging and found on the floor of the rooms pieces of copper, and crucibles where copper had been smelted. We soon discovered the connection between these rooms, the walls, the windows, and the copper. In the afternoon a wind came from the direction of the Dead Sea, from the north. This valley is between the mountains of Jordan on the one side and the mountains of Israel on the other. As we stood inside these rooms, we noticed that the wind came through the slits of the northern walls and out of the slits in the southern walls, and suddenly we knew what the slits meant. Wise King Solomon had used this method as a blast furnace for the smelting of the copper. It was then that Prof. Nelson Glueck coined for this place that very happy phrase, "the Pittsburgh of the Middle East."

Documents in Israel are very few. We kept asking ourselves, why can we not find more parchments and more papyri? The reason is very simple. It is the climate; the moisture destroys written material. However, documents are found, and every once in a while there is something new. For example, a document by King Nebuchadnezzar which was discovered in Iraq, in old Babylon, threw light on a chapter in the Bible which we had not understood. You will recall that during the fifth year of the reign

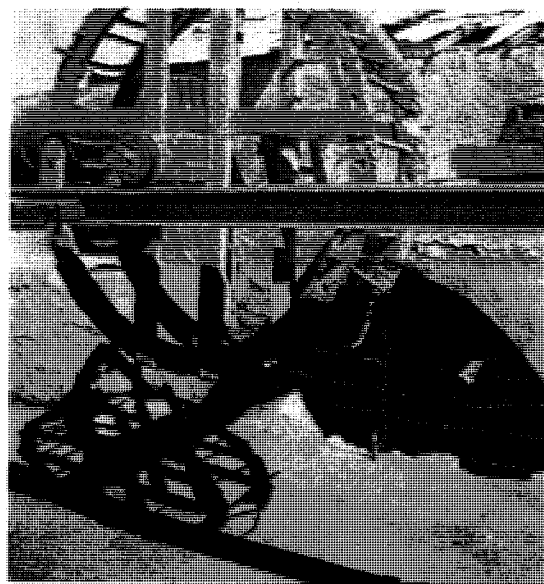
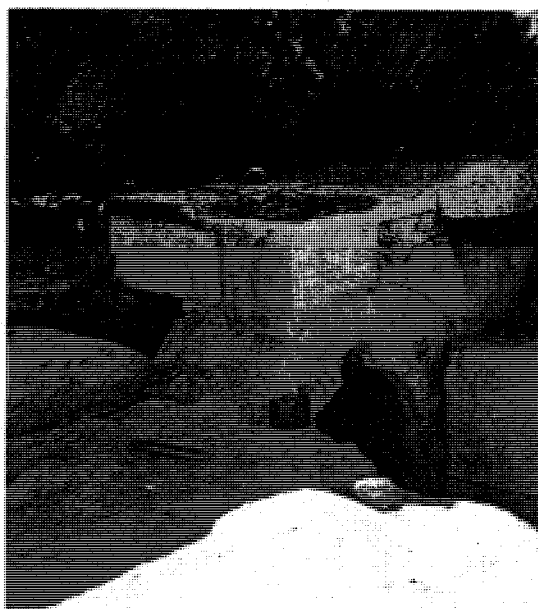


The Author—Avraham Biran is a third-generation Israeli whose grandparents took part in the founding and developing of settlements in Galilee and in the Sharon Valley. He is a graduate of the Teacher's Seminary in Jerusalem, and completed his education at the University of Pennsylvania and at John Hopkins University. He received his M.A. and Ph.D. in archaeology and in Oriental languages under Professor W. F. Albright.

of King Jehoiakim in Jerusalem, he ordered a fast in Jerusalem. Now, why should he order a fast?

We scanned the historical records and found nothing. Then came a document, recently unearthed in Babylon, and we learned that King Nebuchadnezzar, a number of years before his conquest of Jerusalem, had invaded the seacoast of the land of Israel, captured the city of Ascalon and destroyed it. The news must certainly have traveled to Jerusalem, and King Jehoiakim worried lest this fate befall also him in his kingdom had ordered a fast. Perhaps the fast helped, because Nebuchadnezzar did not attack Jerusalem during the fifth year of the reign of Jehoiakim.

One last issue I wish to discuss concerns the publication of certain Scrolls of the now famous Dead Sea Scrolls. The discovery of these Scrolls has created much excitement in Israel. But the excitement concerning these Scrolls is not about how they were discovered. A little boy threw a stone into a cave and something very exciting resulted, but that is not really important. Even the interpretation of the Dead Sea Scrolls is not the most important thing. The important thing is that the Scrolls *were* there to be discovered.



Abraham's Well. Tradition ascribes this well, with the waterwheel in Beersheba, to the patriarch, Abraham.

Scholars should be very cautious in their deductions. For example, Sir Frederick Kenyon, in his standard book on the Bible and the ancient manuscript, makes the categorical statement: "There is no probability that we shall ever find manuscripts of the Hebrew text going back to a period before the formation of the text which we have now." That was written at the very time that the Dead Sea Scrolls were being brought to light, and in the streets of Jerusalem attempts were being made to sell them to the highest bidder. Indeed, the old Hebraic maxim, "Wise men, watch your words," should be a guiding principle in discussing the Dead Sea Scrolls. The significant thing is that these Dead Sea Scrolls were waiting to be discovered. As to their interpretation, it is far too early to come to any conclusions.

In the past two years, there have been written at least ten books about the Dead Sea Scrolls.

Herodian Tomb—built by Herod for members of his family. The rolling stone at its entrance is similar to others found at the tombs of the kings. The rolling stone is mentioned in St. Mathews 27:60.



Roman Mausoleum. Only Roman building standing in Israel. It escaped destruction because it was ascribed to St. John the Baptist.

And if you read through them you will find that they express at least ten different opinions. Deductions are sometimes made without sufficient care. Thus, a scholar in England thought that he had discovered a reference to the story of the crucifixion. It turned out that that deduction was based on insufficient and inconclusive evidence. In the meantime the whole world had become excited by his previous statement. Prof. Lancaster Harding, curator of the Department of Antiquities in Jordan, stated that "maybe Jesus had visited the people who wrote the text of the Dead Sea Scrolls." Such statements excite the imagination, but they are not scientifically correct.

Our earliest Hebrew text of the Bible, the earliest document that we have, dates from

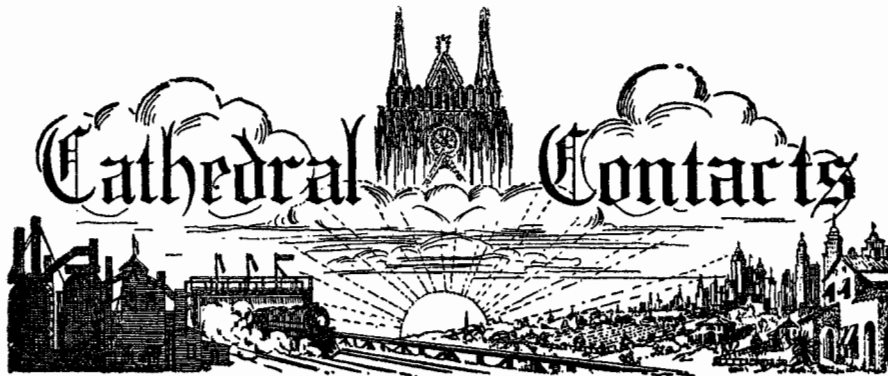
about 1000 A.D. Before that time texts had been written, but we had not received them. The Scrolls were written a thousand years earlier than the writings we have, and yet there are certain verses, expressions, chapters, and books that are identical. The consistency of their transmission is what is amazing about the Dead Sea Scrolls—the way they came to be written, their being born in strife and complexity.

Here was a group (the Essenes) the most pacifistic of all, and yet one of their most important documents is a description of the war between the sons of light and the sons of darkness. The importance of the Dead Sea Scrolls, so far as the Jews are concerned, is that they have enriched the Jewish spiritual heritage. For Christians, I believe, the Scrolls have clarified the times and the environment of Jesus. To both, has been given an opportunity to appreciate the spiritual values which created those two great religions—and established the brotherhood of men and the fatherhood of God.

*The
Rosicrucian
Digest
September
1957*

Site of Biblical Beth-Shemesh with modern houses in forefront. From this field, ancient farmers observed the Ark being returned from the land of the Philistines. First Samuel 6:12-13.

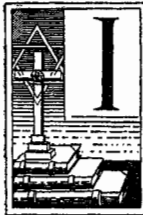




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner 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 Scribe 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.)

BIAS AND CONVICTION

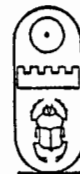
By CECIL A. POOLE, *Supreme Secretary*



It is a common experience to hear one individual referring to another as being biased. In evaluating another person's opinions, the tendency is to jump to the conclusion that the ideas expressed by the biased individual may not be valid. Actually, is there any reason why we should not show at times our bias? It is certainly not a question of character to have certain biases. The integrity of an individual cannot be questioned upon such basis because we all have our opinions and convictions, and necessarily our behavior and speech is modified, as the results of those ideas which we have accepted and support.

Every individual is to a certain extent biased, and that is as it should be. To be biased in favor of the right against the wrong, in favor of peace rather than war, of good instead of evil are certainly traits of character that are consistent with the well-being of the individual and the society of which he is a part. To criticize an individual for bias is usually not so much a criticism of the individual, but of the opinions which he expresses.

Every individual has certain ideas or ideals to which he subscribes. These are the principles by which he lives. These are in a sense sacred to him because he has found them to be of value and has accepted them as a foundation for his thinking. Obviously, there is a margin for human error in the select-



ing of such ideas, but every individual, whether in error or not, has built up or developed a certain number of ideals which form the basis of his philosophy of life. If these ideas are consistent with the best aims of society, if they are for the general welfare of the group of which the individual is a part, if they uphold the virtues and principles which are consistent with good living, then to be biased in their favor is certainly not an error and certainly not an evil.

There is, of course, little difference in actual practice between bias and prejudice. These traits are so closely related that one easily becomes the other; and, furthermore, if we use the words loosely, they can be used as synonyms and, therefore, mean the same thing. It seems to me, however, that there can be a difference, and that we should, before condemning an individual for being biased, be familiar or at least arrive at a definition within our own thinking that distinguishes the bias from an actual prejudice.

I am of the belief that bias is closely related to conviction while prejudice is primarily related to opinion. Opinion and conviction differ radically. An opinion is something more or less transient, an idea which we accept as a tentative belief, while a conviction is an idea or a principle deeply ingrained in one's consciousness as a result of belief, faith, and practice.

Usually, when an individual expresses a prejudice, he is expressing an unreasonable objection to a situation or thing. The general principle behind a prejudice is usually a conflict in opinions between the individual's expressing the prejudice and the opinion of someone else. So frequently a prejudice is an opinion adverse to something else and usually this opinion is arrived at without grounds. In other words, if I radically differ from you in some proposition and will not listen to reason, will not analyze the opinion upon which my difference is based, then I am definitely prejudiced. However, if I differ with you on some principle, and my difference of opinion is based upon a conviction which I have accepted as an exemplification of the ideals to which I subscribe, then I am not being stubborn or revealing a prej-

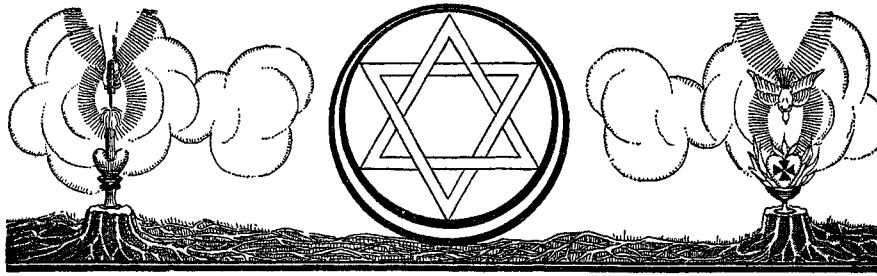
udice, I am only attempting to express the ideals to which I subscribe.

An extreme illustration of this principle is always found in time of war. The real conscientious objector is one who by conviction will not voluntarily participate in any activity that brings harm, danger, death, or destruction to another living creature. Such individual bases his principle upon a conviction. Whether the principle is right or wrong is not the matter under discussion here. If the individual exercises his right not to participate in armed hostility, he is acting in accordance with his conviction, with his bias; that is, he is true to the principles in which he believes.

On the other hand, the individual who adopts this point of view simply to avoid a duty or obligation is certainly acting upon an opinion which he has accepted as a matter of convenience, usually for his own welfare or the protection of his own well-being. Furthermore, the first individual is acting systematically in accord with all his previous beliefs and behavior, while the second individual has suddenly adopted a point of view merely for the immediate benefit that is forthcoming.

Deep-seated prejudices are the result of opinions which one has formed and has refused to modify regardless of any reasons or suggestions that have been given to the contrary. Bias, on the other hand, should be relative. A wise man changes his opinion. Only a fool maintains the same ideas indefinitely. The ideas upon which bias can be based are amenable to reason and experience. The wise man is constantly readjusting his thinking and viewpoints, basing them upon what he learns and experiences, and how he analyzes the combination of such knowledge.

Conviction then grows out of experience. As a result of what a man learns and what he is able to do, he arrives at principles which he thinks are of real value and which should endure. He adjusts his behavior and his expressions to those convictions which he has acquired through experience and learning. Therefore, convictions are a true accumulation. They are a composite reflection of our character insofar as the principles we favor and the beliefs which we hold sacred are concerned.



Cosmic Consciousness

By DR. H. SPENCER LEWIS

(From the *Rosicrucian Digest*, November 1929)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by 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.



WHAT is Cosmic Consciousness? How does one experience it? What does it mean, and how may one attain it? These questions and hundreds of similar ones are asked every day by those who seek the truth and live according to it.

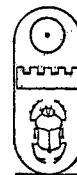
Cosmic Consciousness, as its name implies, is the consciousness of the cosmos, the universe, order, harmony, or, in other and more simple words, the consciousness of being at one with all there is. It must, therefore, be as is the consciousness of God—the perfect consciousness—the ONE consciousness of all.

But before we take up a thorough investigation of this consciousness, we must, of necessity, analyze other forms of consciousness so that we may become perfectly familiar with the term and its meaning. Too often we rush blindly ahead into things. We take everything for granted, heed not the seemingly obscure principles and manifestations, and arrive at indefinite or very unsatisfactory conclusions. It is this rushing ahead blindly in our investigations which leads so many of us to exclaim: "There's nothing to it." But if we proceed slowly, investigating every detail minutely and allowing

nothing to be passed by without due consideration, we may then hope to arrive at some satisfactory decision as to the why and the how of things.

Let us then take only the word *consciousness*, and proceed to analyze it. Funk and Wagnalls' Standard Dictionary informs us that "Consciousness is the state of being conscious" and so forth. It implies that in order to be conscious, one must know his own existence and mental operations. This, however, is far from being satisfactory to us in our present analysis for we are to dig deeper than this. We must be quite sure of what we are doing, and not accept any definition until we find it is the only one for us.

We will start our study with the lowest form of matter to see what we can find therein—earth, plants, minerals. These forms live, do they not? If we accept the word of science, these forms of matter certainly DO live, but they are not conscious of living. Earth, plants, and minerals grow, but they do not move about from place to place, unless it be through some other force in operation. Of their own volition, if they have volition at all, these things do not move about. They do not perceive their surroundings; they possess no faculties with which to perceive; and furthermore they are unable to change the conditions of life in which



they are found. If a body of earth is placed in a certain place, it must remain there until someone or something else removes it. If a plant is growing in a certain place or position, it cannot help remaining there—no matter how hot the sun may be, or how cold the shade.

But earth and plants, rocks and minerals, do have consciousness, and this consciousness is the same as that which operates in all material bodies. It is the consciousness which creates, directs, makes manifest, and instills life in all there is. This consciousness is that of the highest form of mind, for it knows just how to combine the atoms and molecules. It knows what is necessary for every material form and how to create it.

It must be that consciousness which builds up the material body, also nourishes and keeps it in as perfect a condition as is possible. Consciousness is constructive for even though it destroys in due time the form it has built, it does this in order that it may continue to construct over and over again. It is the consciousness of God, for it works the same in mineral or other matter as it does in man. We shall see how this is so as we proceed. This self-same form of consciousness exists in every form of life, manifesting more and more of its faculties as it goes upwards in the process of evolution. For instance, in the organic cell, it manifests its directing power; in the almost invisible germ and insect life it manifests what is known as instinct; and so on until, when it reaches the higher form of animal life, it becomes that which we have learned to know as simple consciousness. Into this simple consciousness, we shall now look.

Simple Life

The higher form of animals, let us say the upper half of the animal kingdom, possesses this simple consciousness. It is that form of consciousness whereby the animal perceives, recognizes, and realizes his surroundings. It is then conscious of itself, for well does the animal know that he is the owner of his legs, and other parts of his body. He knows that he can run or stand still, eat or refuse to eat, see, hear, taste, and smell. But one thing is cer-

tain: the animal cannot realize himself—he cannot stand apart from himself; he cannot study, analyze, theorize, or know, in any matter whatsoever, that he is what he is or why he is.

The animal possesses a brain just as the human being does; he has all the sense faculties and functions; he can do nearly everything a human can do, so far as the body's activities are concerned—BUT: the animal cannot plan, he cannot create, he cannot reason deductively and inductively, he cannot converse—he cannot say to himself of anything, "Yes, that is a fact, and I know it to be a fact."

Animals possessing simple consciousness act upon instinct alone. An animal will feel hungry, see something to eat, and proceed to eat it. He will see an object moving and instantly jump for it, or at least, be attracted by it. He is conscious of himself in so far as his past actions are concerned, but it is impossible for the animal to analyze an object never before seen; he cannot look into and plan for the future; he cannot work out his problems. For instance, when he is caught in a trap, he must remain helpless and struggle to get free by sheer force, whereas a man caught in a trap would know it was useless to pull and tear himself out and so would plan the means of escape.

Therefore, by analysis we conclude that animals are not self-conscious to the degree that man is. We learn, by observation and by being able to enter into the animal's mind and mental actions, that the animal seemingly does not reason—does not think and plan, but acts solely upon instinct.

When we state that the earliest form of man possessed nothing but simple consciousness, we can feel very sure that such a statement cannot be disputed. Man, in his primitive state knew nothing of himself; his possibilities; his nature. He acted upon instinct much as does the animal of today. When he wanted something to eat he went out and killed an animal. When he wanted a wife he dragged one to his cave. He habitually grunted like a wild boar and was unable to show his feelings other than by actions of animal nature.

Time passed, conditions changed, man evolved and began to think. He

then felt the desire to express his thoughts and convey them to others in a manner more definite than mere motions and grunts. Then came different sounds which were used for certain words—pictures were crudely drawn to convey certain things and expressions, more sounds were added, until one day a crude language was formed. Man then was able to communicate his thoughts and interchange them with other men.

With language came the first change from simple consciousness to self-consciousness. As the language grew in scope, so the realization grew, and thus evolved the self-consciousness of man from the first steps to the highest.

With the invention of language, man became fully self-conscious, for here he had the means of thought intercommunication; the foundation of social intercourse; the first step toward the building up of industries and institutions, of creating arts and the sciences. We know that animals have not done this, as man has done. Therefore, we feel certain that animals do not possess self-consciousness. If they did possess it, would they not have learned and spoken some language, even though it may have had but a limited number of words?

We can readily perceive the enormous gap, then, that lies between the self-consciousness and the language possessed by man, and the single, instinctive consciousness possessed by animals—even the most intelligent of them. This gap is just as wide, if not wider than the gap between the consciousness possessed by plants and the simple consciousness of the animal.

Spirituality Neglected

The average man of today has advanced no further than the self-conscious state. True, he has advanced in such things as civilization, morals, intellect; but this advancement is only of the outer man—the outer conscious individual—the outer form of expression in keeping with the opinions of other men. The inward self, that is to say, the finer self of man has advanced but very little during the past few centuries; in fact, man has remained rather at a standstill, having lost sight of his inner self in the mad rush to

keep up with the fast-moving conditions of life.

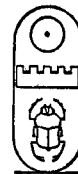
Today very few men have the leisure had by men in olden times. They had time to rest and meditate, they needed very little to maintain life; they lived much more simply than does the man of today. Nowadays, circumstances force us to live an abnormal life; we are so rushed during the day with our work that it is necessary, to most of us, to have some diversion in the evening and so our theatres fill that need and we fill them. Our physical requirements are catered to almost exclusively while our spiritual needs are set aside and all but forgotten.

Is it any wonder then that the average man of today is, as a rule, intellectual, but far below what he should be spiritually? Where and when can the average man sit down quietly and meditate upon the truths of the universe? Even in the wealthier classes man has little, if any, time to seek Truth. He is called upon to fill a chair here or make up a party there—he has his clubs, his fraternities, his operas, his musicals, his dinners. These activities, together with his business, occupy his entire attention until his weary body, rebelling against the strain placed upon it, lies down on the job and refuses to go any farther.

Yes, the average businessman has very little time to look after his spiritual development. He comes to look upon life, and everything in it, as a means to extend his business activities.

What does the average businessman know of life anyway? Where are his pleasures? Where is his happiness in the mad rush for gold and fame, in the rushing and shouting, the pushing, scheming, and competing of the business world? Can the businessman take his heartaches, his personal problems and troubles to another businessman to ease and solve? Can he find sympathy among his business associates? If he loses his all in business, to whom will he turn for assistance and a new start? Are the hearts and souls of men revealed in the business world? Is brotherly love shown one another? Can any love be found under any condition within the portals of *big business*?

No, the average businessman passes out of this world as entirely lacking in



the Truth regarding life as when he entered it. He believes in a life hereafter simply because the preachers to whom that part of it is intrusted have told him there is one; he believes in a God, simply because most of the world believes in a God.

It is not only with the average businessman that such conditions exist. The same conditions, the same condemnations, the same criticisms, the same slavery of human beings exists outside, as well as in business.

Universal Attunement

In view of this it is strange that so few attain the next stage—Cosmic Consciousness—the consciousness of being at one with the universe? Can anyone who is wrapped up in his own little sphere and life consider others outside of that sphere? Can persons feel themselves in perfect harmony with all other people—with all there is? Can they give of their money and time without thought of self or reward? Can they cease criticizing, condemning, and judging others? Can they manifest a desire to raise others up instead of casting them farther down? Can they be Christlike in their thoughts, in their words, and in their actions?

Not until they cease placing so much stock in their honors, glories, stations, and pride of self and position will they begin to rise and evolve in their consciousness. Conscious evolution begins only when one ceases to allow the outer self to master him and casts out desires for those things which help swell the vanity, pride, and egotism of the individual.

You will find, as you look about, that those who are considerate of others, who try their best to raise others to a higher plane of understanding and existence, are very much scattered and seldom to be seen. The reason for this is obvious. They go about silently; they do their work and serve others without letting their right hands know what their left hands are doing. They never jump into the limelight so that all the world may know of their charities, for that would embarrass them. They are not seekers for praise or rewards, but rather are they seekers for the good they may do for all humanity.

These people, if you will notice, are

to be found in all classes. In big business, they are the most successful; the arts and sciences hold them; society holds them, and so on throughout the vast list of classes. Yet, for all of that, these are the people who feel for and assist the street urchin as cheerfully as they would the well-dressed and educated society matron. Class and social distinction plays no part in their love of humanity for they know that within every heart and soul is the same God.

Thus, through analysis we come to learn that Cosmic Consciousness can be attained only when we begin to cast out desire, vanity, pride, conceit, craving for worldly honors, selfishness, egotism, and the conception of being separate or individual units in the universe.

We all can attain it by the process of transmutation—that is, transmute the undesirable things we possess into desirable ones. We can change criticism into tolerance and tolerance into love. We can cease to desire things and know that we shall be well provided for and receive just what we need when we need it. We can be charitable, kind, thoughtful, considerate, merciful, and forgiving, as easily as the opposite. We can cast off bad habits.

We can do our work in silence much better than we can do it in the open. We can always think before we speak and reason before we act. We can become masters of our outer selves just as readily as we can allow our outer selves to master us. We can come to know God and feel God within us just as we can believe in a God. To practice divine principles is far better than simply to profess them. We can lift up in the same amount of time that it takes to cast down. We can love with less disastrous results than we can hate.

And so, by thinking, speaking, doing, and living in unison and in harmony with all, by transmuting the undesirable into the desirable, by knowing and practicing the things we would like others to know and practice for us, we bring about a higher form of consciousness. As we continue to raise it, we will gradually develop it into the highest form—Cosmic Consciousness—that consciousness which brings the Peace Profound which passeth all understanding.

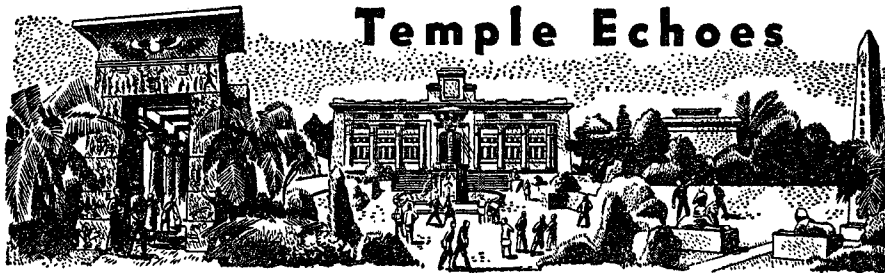
GRAND COUNCILORS OF A. M. O. R. C.

Officers elected to serve as councilors of the Grand Lodge may be contacted, in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

At the 1957 Convention, the following men were elected to the Grand Council of the Order, for the term ending with the annual Convention of 1958:

NORTH ATLANTIC STATES	Joseph Weed 579 Fifth Avenue New York 17, New York
SOUTH ATLANTIC STATES	William V. Whittington 4700 Connecticut Avenue, N.W. Washington 8, D. C.
SOUTHWESTERN STATES	Camp Ezell P. O. Box 366 Beeville, Texas
NEW ENGLAND STATES	Robert Wentworth 132A Russell Street West Peabody, Massachusetts
GREAT LAKES AREA	Harry L. Gubbins 6212 Westwood Avenue Detroit 28, Michigan
EAST CENTRAL STATES	Dr. Gisbert L. Bossard 4194 Canterbury Road N. Olmsted, Ohio
PACIFIC NORTHWEST	J. Leslie Williams 3282 West 27th Avenue Vancouver, B. C., Canada
LATIN-AMERICAN COUNTRIES (Except Argentina)	Carlos Núñez A. Apto. 26009, Admin. de Correos 44 Mexico 12, D. F.
CENTRAL CANADA	Ronald Scarth 155 Lyle Street St. James, Winnipeg, Manitoba, Canada
EASTERN CANADA	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada
SOUTHERN CALIFORNIA	Albert Moore 2812 Elm Street Manhattan Beach, California
WEST CENTRAL STATES	George Fenzke P. O. Box 518 Wauconda, Illinois
CARIBBEAN AREA	C. C. Abrahams c/o Commercial Service, Inc. P. O. Box 1236 Port-au-Prince, Haiti
ARGENTINA	E. G. Starke Casilla Correo 2829 Correo Central Buenos Aires, Argentina
SOUTH AFRICA	Roland Ehrmann P. O. Box 81 Springs, Transvaal, S. Africa





SPANISH-SPEAKING members attending this year's Convention were in sufficient number virtually to create a convention within a convention. While attending events in the English section, they conducted many sessions, especially those pertaining to their class work, in Spanish. For these sessions, they were served mainly by members attending from Alden Lodge, Caracas, Venezuela.

Frater Gustavo Travieso Paul, Master of Alden Lodge, was guest speaker at the Spanish Convocation in the Supreme Temple on Thursday, July 11. Dr. Luis Bello Caballero of Alden Lodge conducted a discussion class, the Neophyte review class, and delivered two lectures on the Kabala. Dr. G. A. Pardo of Alden Lodge conducted the 4th, 5th, and 6th Degree Class, while Dr. Sergio Sanfeliz Rea also of Alden Lodge conducted the 7th, 8th, and 9th Degree Class. The Class devoted to the first three Temple degrees was in charge of Soror Ana Palmira Vivas of Luz de Amorc Lodge, San Juan, Puerto Rico. The 10th, 11th, and 12th Degree Class was in charge of Frater José Troncoso, Editor of *El Rosacruz*. In all, between 125 and 130 Spanish-speaking members were registered for the Convention.

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On Friday afternoon of the Convention, the Appellation rite was conferred in the Supreme Temple upon Vivian Katherine, infant daughter of James Harvey and Mary Beth Whitcomb. The Supreme Chaplain, Paul L. Deputy and the Supreme Colombe, Sydney Whitcomb, aunt of the infant, officiated. Frater and Soror Christopher

Warnken attended as godparents. The ordinarily beautiful ceremony was given added significance by the fact that the recipient in the ceremony was the great granddaughter of the late Emperor, Dr. H. Spencer Lewis; the grandniece of the present Emperor, Ralph M. Lewis; and the granddaughter of the Grand Treasurer, James R. Whitcomb.

To one at least—Soror Marty Lewis—the ceremony must have very poignantly recalled a similar occasion in Pittsburgh on the afternoon of July 31, 1917. Then, during the First National Convention of the Order, the same Appellation ceremony was conferred on her own daughter Colombe Madeleine, while Soror Marty and her husband, Dr. H. Spencer Lewis, stood by as the proud parents. The years must have run rapidly together for her and brought a flood of beautiful memories with them. We certainly hope so.

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Seal Islands was the general title of a group of 26 water colors exhibited in the Gallery of the Egyptian, Oriental Museum during July-August. These were done by the 26-year-old naturalist and artist, Henry Wood Elliott, who went to the Pribilof Island Group in 1872. This group came into possession of the United States as a part of the Alaska purchase in 1867. At the time of Elliott's visit some 3 million fur-bearing seals inhabited the islands. The water-color sketches and his writings provide the only first-hand record of those early days.

Elliott became from the first an ardent champion for the preservation of the seals which were heading for extinction due to indiscriminate slaughter. At one point they were down to a mere 130,000. Through his water colors

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which he used to illustrate his appeals for Congressional action, Elliott's efforts were rewarded by the passage of the Hay-Elliott Protective Treaty of 1911, and by 1948 an estimated four million seals were again in the Pribilof group.

This unusual water-color record, lent by the Cleveland Museum of Natural History and travelling under the auspices of The Smithsonian Institution, had its only Pacific Coast showing in the Rosicrucian Art Gallery.

▽ △ ▽

Suppose you had just completed a session at the Rose-Croix University and someone at home asked you about the experience. Could you describe it? It would be as difficult, writes Soror Marie Moreau of Toronto, as describing the fast-changing colors and delicately-blending hues of a rainbow to one who had never witnessed such a sight. As one is an esthetic experience so is the other a soul experience and, to her, both are impossible of description.

She continues: "In this environment, you feel pampered and beloved of the gods—so, you let your joy possess you! You are suddenly free, unbound, unlimited! Your body becomes incidental, merely keeping you anchored while your mind is fed. Time and space vanish, until the beginning merges into the end and you bid farewell to daily companions who have become very dear friends. You become yourself again and walk alone—yet, not alone. The ties made during these three weeks are durable, lasting, and become a new part of you."

And another writes: "As links in a great chain, the Great Work of the Cosmic is performed by souls linked together to serve mankind. This is the true purpose of evolution: Love and Service to humanity in its present state and an ever-evolving consciousness which will grow throughout Eternity and eventually know the Wholeness of the One."

▽ △ ▽

The latest bulletin of Curacao Chapter, in the sixth issue since its founding a little over a year ago, offers some interesting statistics: 1100 copies have been printed; 950 copies have been mailed to active and inactive members

in Curacao; 120 copies have been sent to 19 lodges and chapters abroad.

* * *

Titirel Lodge of Montevideo, Uruguay, announces plans for the first Uruguayan Rosicrucian Rally to be held October 12 and 13. Those desiring complete details should write Presidente de la Assamblea, Logia Titirel, AMORC, Casilla de Correo 2414, Zona 3, Montevideo, Uruguay.

* * *

Hamilton Chapter, Hamilton, Ontario, is devoting a page of its monthly bulletin to a book review of one AMORC book. The idea, it is explained, is to give those interested in supplementary reading a general acquaintance with outstanding Rosicrucian books.

* * *

Vancouver Lodge, along with many others, sponsors an occasional Mystical Breakfast. A recent one was packed with potential upheaval, but according to reports, the speaker Frater Ed Hubbard handled the matter so skilfully that there was neither temblor nor aftershock. His subject was "Earthquakes." But then Frater Hubbard is both an engineer and a Rosicrucian!

* * *

Frater Wilhelm Mueller, Grand Master of the German jurisdiction of the Order, in San Jose for the Order's international convention, remained afterward for several days for conferences with various officers and department heads.

Other visitors from the same jurisdiction were Frater Robert Constas who plans to remain in the Los Angeles area; Soror Liliass Zimmermann of Heidelberg and of Washington, D.C., who with her husband is at present on a world tour; and Soror Irene Orenstein who although originally associated with the Grand Lodge of Germany is now temporarily a resident of Johannesburg, South Africa.

* * *

According to Soror Germaine Tripp, the Sunshine Circle of Sunrise Chapter of Long Island, New York, has initiated a project which other circles might find equally rewarding. Once a month, members of the circle visit Burwood Industrial Home for the Blind at Lloyd Harbor, Long Island. They take along a tape recorder and a recording



of a suitable article from the *Rosicrucian Digest*. This is played for all inmates who care to assemble to hear it. The response has been immediate and gratifying, for nearly all of the forty-one residents of the home are always on hand. The Circle members attending feel that they, too, benefit equally from these monthly efforts to spread the light.

▽ △ ▽

On June first, Frater Edwin H. Abrams of St. Cloud, Florida, looked back over an eventful life of 96 years and reechoed the sentiment of Browning's "Rabbi Ben Ezra":

*Our times are in His hand
Who saith 'A whole I planned,
Youth shows but half;
trust God:
see all nor be afraid!'*

Born in Croton Falls, New York, in 1861, Frater Abrams has been a resident of St. Cloud since 1932. For some time he was a newspaper publisher in Greenwich, Connecticut. From these years he remembers printing Shamas Osheel's *The Blossomy Bough*, with a special introduction by W. B. Yeats. That would be a collector's item now if a copy could be found.

A little later, building rowboats was a hobby. They were all cedar, hand-riveted with copper rivets and trimmed in brass. Then there was the human side—children, grandchildren, great-grandchildren. But Frater Abrams says, "While holding the past in affectionate regard: 'I still have a desire to know what will happen to this old world during the next few decades.' Let us hope he will. He is looking forward to a visit to Rosicrucian Park and to attending a session at Rose-Croix University."

▽ △ ▽

Can You Explain This?

By MARGARET E. WILKISON



WHEN my son Bobby was five years old, I took him and his three-year-old brother Dick to visit an old friend in the hospital. As we left the building, little Dick, noticing a pump in the yard, picked up the tin cup and asked for a drink.

Bobby dashed the cup to the ground, and in a voice urgent with fear, said, "No, no brother! The water is bad and will make you sick." Appealing to me, he begged, "Let us go away from this big old house. It is a bad place."

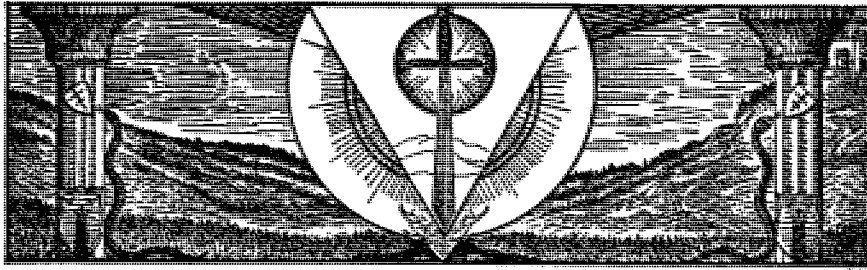
In vain I explained that it was a

nice house where sick people came to get well. "No, Mama," he persisted, "the floors will break and beds fall in to the cellar. The windows will all be black, and no one will look in and no one will look out."

A few years later the building was condemned. Termites had eaten away the supports, the floors did break, spilling a bed into the cellar. The water was found to be polluted, and the windows of the hospital were boarded up, so "no one looked in and no one looked out."

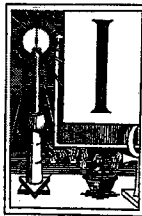
How did my little son know these things? Can you explain it?

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Is Human Perfection Attainable?

By CECIL A. POOLE, *Supreme Secretary*



It is generally believed that the trend of history is toward the realization of progress and the attainment of a degree of perfection upon the part of human beings. Such study of human life is for the purpose of becoming familiar with the acts of other individuals in the past. These recorded events provide a source of reference which in theory we can use to determine to a certain extent what our present and future actions should be if we are to benefit by the experience of those who have gone before us.

We have records of the rise and fall of civilizations, of the words and the lives of great men and women who have influenced the course of history, but history itself remains impersonal and aloof. It is like a blank page upon which events have been recorded by the behavior of living beings.

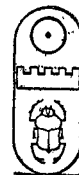
It is commonly accepted that historical recordings are synonymous with progress. Most of us have been taught that progress is an essential part of the historical heritage of mankind. In other words, we believe that everything is moving ahead, moving towards some greater goal, some worth-while purpose or a better state of existence. While this may be true insofar as individuals are concerned, it is questionable, as to whether or not the course of the world itself, or the universe as we know it, is a progressive entity constantly evolving toward a perfect condition.

The evolutionary concept advanced in comparatively modern times has seeped into the thinking of every individual in almost every phase of human thought. Some people would consider it almost unthinkable that there might be a flaw in this theory of perfection. While certain evolutionary principles, particularly in the field of biology, have been proved beyond any reasonable doubt, this idea if brought into the analysis of the world as an evolving entity in itself might be subject to controversy. It is certainly subject to considerable serious thought.

A World Analysis

I am going to advance a theory that is in direct contradiction of the existing evolutionary concept which would have us believe that the world is in a gradual state of development toward perfection. I am going to ask you to put aside for a moment your preconceived ideas that the world is evolving toward perfection. It is worth while to give some consideration to another possibility, the possibility that the world may not be in a progressive state—in fact, it may actually be in a state of decay.

This conception is not as radical as our first impulse might have us believe. We know that all matter and energy may eventually dissipate. Astrophysicists presume that the energy of the sun is gradually diminishing, and that in the distant future there may be no further energy to be radiated from the sun to this earth and the other planets of the solar system. If this principle is true in the field of



physical sciences, it may be true in the social, the psychological, and the psychic sciences, insofar as they apply to the physical universe.

Actually, little thought was given to the idea that the world was a continual existing entity in the process of growing better until the past two or three hundred years. The theory of the world's continued betterment and growth is therefore a comparatively recent acquisition in the thinking of mankind. Today it is so ingrained in our consciousness that almost everyone accepts as a basic premise the idea that regardless of how any situation may look at the moment, the world is actually evolving and getting better, and that conditions will be improved in the tomorrows over what they are in the existent todays.

An analysis does not necessarily prove these concepts to be facts. It is equally easy to prove, if an individual wishes to use certain periods of history as a basis, that much of the growth and advancement as we ordinarily conceive it may be only an illusion. There have been periods in history in which apparently many advances were made and man arose to great heights of command over his environment and the understanding of himself. At other times, man apparently slipped into periods which constituted mental hibernation, when very little advancement took place—when learning and the fine arts and better things of life, if evident at all, existed only for the privileged. It might seem, therefore, that recorded history constitutes a series of cycles. In certain periods mankind achieved great advancement, whereas in others civilization actually declined or became static. The conditions existing in each cycle would affect man's attitude toward a philosophy of history and modify considerably his beliefs as to the ultimate purpose of life and the meaning of progress.

Prior to recent centuries the idea that better times existed in the past was ingrained in the consciousness of most people in many parts of the world. We find remnants of this today. As individuals we occasionally look back on the earlier years of our own lives and believe that there were better periods than those which exist now. Older

people commonly believe that conditions in their childhood were better. Usually we credit these conclusions with very little validity; that is, it is our concept that this is merely a day-dream of individuals who believe that they were happier at a particular time. They credit their happiness to a belief that the whole world, or the environment in which they lived, was much better. Therefore, the individual who claims that today is not as good as yesterday is pointed out as being a reactionary and not willing to accept what man calls *progress* of the more recent years.

No doubt, tremendous progress has taken place in the world even in the lifetime of most of us. These events have been primarily in the field of physical application. We are today saved from much of the monotonous and heavy toil that was the accepted burden of our forefathers. We have benefited by radical improvements in communication and transportation. Methods have become more efficient and processes faster. We are relieved of many physical problems by mechanical applications that make it possible to bring appliances into our own homes and into our lives, replacing physical effort with those things that bring us comfort, convenience, and a degree of luxury.

The philosophical question in relation to these accomplishments is, "Have these material inventions and possessions actually contributed to happiness?" A certain degree of contentment is achieved by the possession of something that we can use and enjoy, but people are not necessarily happier than they were in other times. There have, of course, been poorer and better times insofar as happiness is concerned, but at the moment it is difficult for a serious-thinking individual to claim that the technological advances of modern science have actually made life better as a whole. Do we have a condition of living consisting of less tension, of less sorrow and grief, and of fewer problems, than prior to the existence of these achievements?

Even in the field of therapeutics the gaining of tremendous knowledge about disease and the perfection of certain drugs and other forms of medication

has not solved the problem of health. Many people today suffer from diseases the cause and cure of which are unknown. Also, there is a growing prevalence of such man killers as heart disease, cancer, and other physical ailments that are continually a threat to our well-being.

The conscientious inquirer or the student of philosophy should give careful consideration to the true position of humanity in relation to the world today. Our responsibility is to understand that there is more to life than the accumulation of mechanical gadgets or the depending upon a miracle pill to keep us healthy. Neither should we depend upon the production of more gadgets or more pills to solve our present problems or those of the future. That mankind has looked back on the past as an inspiration is proved by the concepts, myths, stories, and beliefs that have been prevalent in all periods of history.

Four Periods of Time

Numerous legends and myths, preserved by various peoples, refer to periods when conditions for mankind were favorable. One legendary era of ancient times has been referred to as the Golden age. This age was the utopia of many legends, indicating a perfect condition for living.

Much literature tells us of civilizations that existed at some past time, possibly upon continents now lost, or upon parts of the world with which we are not thoroughly familiar. It is stated that civilization had advanced to a point where individuals lived a happier and more contented life than is possible today, and where knowledge was more universal, more practical, and more easily applicable to each individual rather than to a chosen few. Of this Golden age we know nothing except in terms of mythology, and therefore its existence is not subject to scientific study nor to scientific analysis. However, the fact that reference to it is found in the literature of many writers in various parts of the world points to the possibility that such a period in history might have existed.

In the mythology and folklore of many peoples, there is also reference to a Silver age. It would seem from

the traditions that this period followed the Golden age in the course of history. If we piece together the traditional and mythological information that is available, it would seem that the Silver age marked the rise of another civilization or culture in which men prospered and were benefited, but which did not have quite the glory that had existed in the Golden age preceding it. The tradition of a Silver age would seem to sustain the theory of historical cycles where different periods of advancement and decline followed each other.

We need not rely exclusively upon tradition and mythology as to the existence of a Bronze age. Such times can be proved by various implements and conditions that have actually been found in certain areas of the world, so that today the Bronze age is looked upon as a historical fact. It includes the period when man evolved from an era of primitive living. In this Bronze Age he adapted himself to the use of bronze implements, and civilization again advanced. Men came to utilize many materials which they found in the earth, and conditions generally prospered for many peoples.

Then followed a decline, and there developed what is known as the Iron age, in which we are still living. This is the age of manipulation, the age of technology, of controlling the physical world by the use of those instruments which make that world our servant. These successive ages have been increasingly materialistic, and we have very little evidence that the world has really progressed or is any better than it was at any previous time.

The greatest religions reveal evidence to support the theory of the world's being a better place at some other time. Christianity, the religion of the West, has as its basic doctrine the principle of redemption, the dogma or concept that man must return to God, must return to a previous state. Christian thinking and Christian theology is based upon the principle of redemption, leading to an existence of perfection such as is allegorically set forth in the story of the Garden of Eden.

This belief, so prevalent and so fixed through ancient, medieval, and modern times, would surely have been abandoned long ago were there not an



element of truth in it. This basic religious belief substantiates the idea that man's greatest accomplishment and hope lies in a return, and not in waiting for a perfection of the world in which he lives. The same principle is expressed in other religions.

Islam teaches the principle of return to a better era. The true principles of the teachings of the Prophets and of God are the basis of Islamic monotheism. This religion teaches that man can find salvation, contentment, and happiness only in the realization of the perfection of God as it existed before man interfered with God's laws. In many religions of the Far East these same principles are illustrated. They degenerated in some parts of the Far East when they were reduced to ancestor worship and the real principle back of the idea was lost in tradition or in the various forms of religious practices which became established.

Ultimate Destiny

Regardless of how we may view the world today, it is certainly not a perfect entity. The earth is an instrument with which man deals as a part of his experience; and it in itself, being inanimate, cannot change itself. It merely functions in accordance with the eternal laws that have been established by our Creator. Man's position is to work with these laws and to utilize effectively the things that he finds accessible to him to the best of his advantage. Man is not a perfect being. Neither is he incarnated into a perfect world. Instead he was made to be self-reliant. Man's destiny is not to discover a Utopia, an ideal place to live, but to perfect himself because the ideal of perfect existence lies within him; therein is the Kingdom of God, and not in an external physical entity which, according to the laws of chemistry and physics, has no permanency.

The theory of evolution applies to the individual, not to the world. The individual can evolve but the world may be gradually reaching a state less and less conducive to psychic evolution. As man permits each moment or opportunity to slip by, his possibility of individual progress may become more difficult. The perfection that can be attained by the individual is there-

fore rapidly drawing away from the lack of perfection that exists in the physical world.

A growing chasm separates man from the world, and this is a challenge to him to achieve Cosmic consciousness in spite of world conditions. Man must remain aware of the call of those who have taught him in the past that he should develop his own potentialities and prepare for his own advancement regardless of the direction that the world takes. If this theory is true then each generation will find spiritual and psychic growth more and more difficult. As we are reincarnated into the world environment, we are forced to make adjustment to the circumstances we find. This is man's Karma. If man has failed to prepare himself for the demands of the present, he must now cope with more difficult problems of adjustment to compensate for his failure to take advantage of former opportunities.

We see, therefore, that it is sometimes worth while to appraise and reconsider our sense of value. We cannot go ahead mechanically, believing that everything is going to be better, that our children will find a better world to live in, and that future generations will not have the problems which we have. Actually, we may see the course of history like the flow of a mighty river which had its pristine origin in mountain springs of pure sparkling water. In these early beginnings was found perfection which is the ideal all men seek. These ideals were the great impetus to history, they were the background of the Golden and Silver ages when civilization flowered, when man lived in awareness of God and of his own destiny.

In the flow of that stream toward its eventual culmination and end, there have been times when cultures have flowered again. There have also been times when men—avatars as we know them—were inspired to speak for God. These individuals pointed the way to salvation, redemption, happiness, and fulfillment as lying within man, if he would but open his own being to this realization and bring into his own awareness the fact that the ultimate purpose of being is to reconcile self to its source, to relate individuality to

God. But the voices of many of these avatars and great masters have fallen upon unhearing ears or upon those who have merely considered the idea as novel for the moment, and who have gone on with their slaving, toiling, and living in order to accumulate for themselves physical possessions.

The consideration of this view of history is consistent with the concept of mysticism. If man at any one time in the past or in the future has been or will be able to relate himself to true happiness, he must relate himself directly to the source from which he comes through the Supreme Being; that is, man must attain a complete and personal awareness of God. We must realize that this awareness comes through our inner selves and that the greatest values of life are gained from the contact of proper attunement with universal forces which may not be those dealt with by physics and chemistry in the laboratory.

Man has been given the ability to conceive of great things. He has moments of inspiration. There are times when we perceive beauty that is breathtaking and awesome. When a melody lingers in our mind and brings to our consciousness meanings to which the physical world is not closely related we have moments that approach the

ecstatic. The experience of relating ourself to God, which we know as the mystical experience, is closely associated with this phenomenon. Within such experience we gain concepts which are not modified by the physical world but make us aware that there is a home to which we can return, a home within our own being.

When we are inspired by great music, by art, by lofty thoughts or visions that bring to our consciousness the ideals for which man has striven, we glimpse perfection. These experiences we leave with reluctance as we return to the workaday world of which we are forced to be a part. We would rather give up, relax, and allow ourselves to be absorbed in the Infinite.

This desire of man is his natural state. He sprang from the Infinite and to the Infinite he will return. It may be a long and tortuous journey, as the way will be blocked by his failure to give proper value to experience and blocked by the problems with which he must cope as he goes. But the ultimate, the final relationship that man must achieve is the development of himself. Happiness is potentially within man, the contentment and perfection lie within his relationship with God, not in depending upon the world to be better and therefore make life easier.

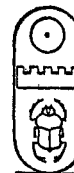


ROSICRUCIAN DIRECTORY

(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)



A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *July* issue for complete listings.



"Iniquity of the Fathers"

By HELEN L. CROYMANS, F.R.C.



REJUDICE, superstition, and religious intolerance are ideas which are most difficult to alter in human society, whether through fear of what the neighbor or friend might think or through sheer stubborn ignorance.

Down through the ages, it has been the practice of the races to look at one another with prejudice and contempt—sometimes from ignorance of the customs of others, sometimes with the desire to bolster egos.

Religious groups have promoted and condoned superstitious practices, each to further his own aims. They have had little tolerance among themselves as groups.

To me, this sort of thing gives meaning to the statement, "... visiting the iniquity of the fathers upon the children unto the third and fourth generation ..." (Exodus 20:5)

It often takes many generations for these "children" to rid themselves of the false beliefs and superstitions that they have accepted as truth from their fathers. Much mental confusion, turmoil, and often physical violence must be endured before individuals can bring themselves to the understanding of the truth.

Many close their minds to the adjustment of their false beliefs and just drift through life without making any progress in the plan of evolution at all, until suddenly these dormant minds are shaken violently and are forced to become aware of truth. They suffer!

With the great agnostic, Robert Ingersoll, I believe that any religion that

hurts the mind of a child is not a true religion. The myths and superstitious taboos that have evolved in all parts of the world in the name of religion have closed the minds of millions of young people to truth, and the gradual re-opening of those minds is a painful process.

What misery and agony would be spared if the truth were given, in the very beginning, to the clean, open minds of these young people—even if that truth, in answer to their questions, were only "I don't know, but we'll try to find the answer."

Ingersoll also said that there is something wrong with any religion that has to attack another in order to try to prove its own theories.

Blind prejudice and intolerance can grow from vicious attacks on the religious beliefs of others.

No two people believe in exactly the same way, even though they should profess to following the same religious teaching. Our beliefs evolve from our own experiences in this life, and each one's experiences vary greatly from those of others.

Whether we are blindly rejecting the association of other races, ridiculing or attacking the religions of others, or trying to implant superstitious fears into the minds of others, we are perpetuating these "iniquities" from one generation to the next and adding to the burdens of the succeeding generations. We are making it difficult for humanity to weed out these mistaken ideas and to live, in the society of mankind, without fear, and with tolerance and understanding.

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Why does the eye see a thing more clearly in dreams than in the imagination when awake?
—DA VINCI



GUIDE DOG DEMONSTRATION

Delegates to the recently concluded Rosicrucian International Convention witnessed a demonstration of Guide Dogs for the blind during one day of varied activity. Here Magdalene Phillips, a student, and Larry Rees, director of training for the Guide Dog school, adjust the harness on "Tanya." Guide Dogs for the Blind, Inc., San Rafael, California, is a nonprofit organization which fulfills its program of breeding dogs and educating the students without cost to the blind. Humanitarian programs such as these are heartily endorsed by AMORC. If you want to help, write to the address above for full information.

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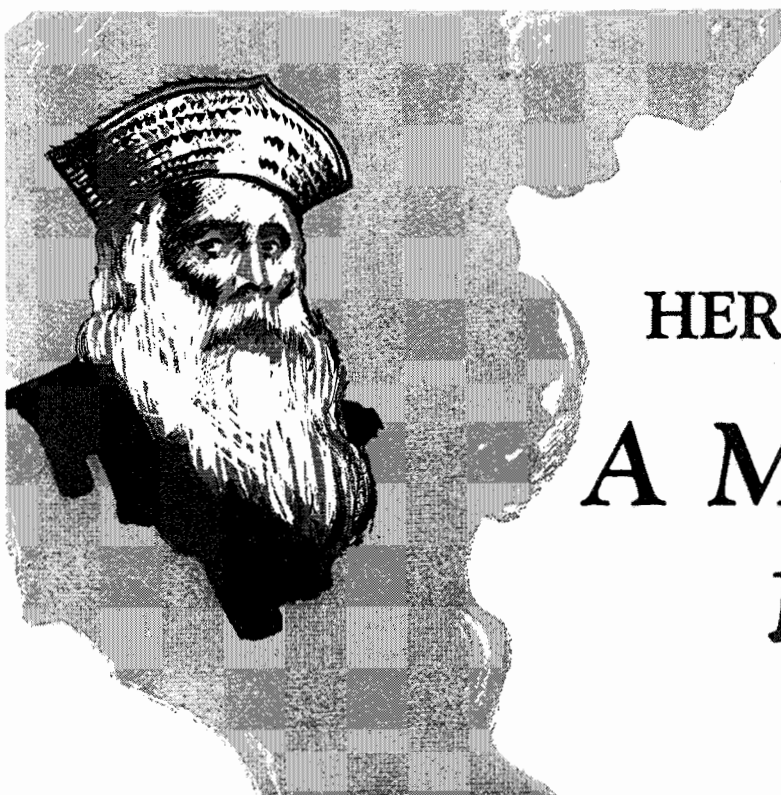
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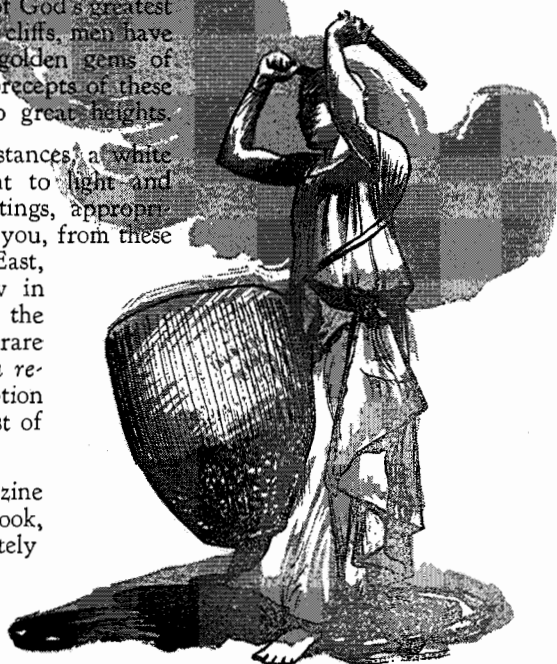
HERALDING . . .

A Message from a Master

LIKE THE wailing of a lost soul from some cavernous depth, resounds the booming of the Tibetan Temple drums. In the cold dawn of the mountain fastness of the mysterious Himalayas each day for centuries, the heralds have called the mystics to hear the words of wisdom of a great master. In a setting of God's greatest majesty, foreboding peaks and towering cliffs, men have stood with heads bared, listening to golden gems of truth from an unknown source. The precepts of these Temple messages have carried men to great heights.

By a combination of strange circumstances, a white man in the sixteenth century brought to light and civilization, these ancient Tibetan writings, appropriately entitled, *Unto Thee I Grant*. To you, from these age-old monasteries of the mystical East, comes this message of a master, now in modern book form. By subscribing to the *Rosicrucian Digest* for six months, this rare book of illumination can be yours at a reduced price. The six-months' subscription and the book are offered for a total cost of only \$3.00 (£1/2/- sterling).

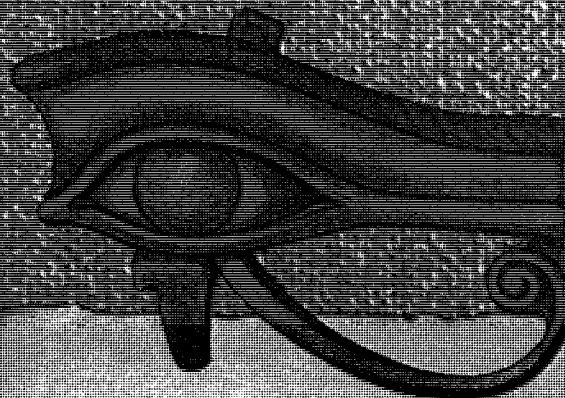
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