

ROSICRUCIAN DIGEST

COVERS THE WORLD

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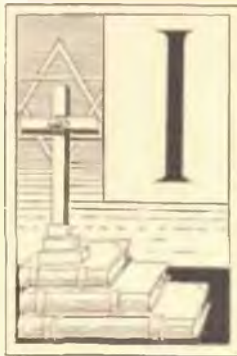
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH IS AMERICA NEUTRAL?

By THE IMPERATOR



DO not want to have any of our members, readers or friends think that either the organization or myself is taking any side in political matters. But I do believe that the spirit of the American people should at times exert itself politically in

connection with national and international matters of a humanitarian nature.

As human beings and citizens of the world, and children of a just and merciful God, we have all been horrified to some degree or other by the terrors of war and especially by the wanton destruction of human life as a form of propaganda for the continuance of war. This wanton destruction of human life as a new factor in the "new game of war" has been demonstrated recently in foreign lands, and America and the American people are not completely immune—particularly as to the future—in regard to this same form of murderous warfare. In other words, we never know when the same horrible conditions are likely to become prevalent in our own peaceful country.

And while we hold up our hands in horror at what is going on in these foreign lands, and while we try to whitewash ourselves by saying that we would not tolerate such a thing in this country, and that the American people stand for peace, justice, mercy, love, and what-not, still the fact remains that behind the scenes the American nation is

guilty of having furnished far more than half of the war materials to these foreign countries for use in the same destructive, wanton, murderous fashion that we so glibly deplore and claim to look upon with intolerance. The rest of the world can honestly point its finger at America and say that while we declare we are "neutral," and as an advanced, progressive, peaceful country loudly protest against "undeclared wars" and wanton destruction of human life, still for the sake of dollars and cents we are permitting citizens and representative industries of our great American country to sell and supply the necessary war materials to these condemned countries, or these countries which we accuse of being unfair, unjust, and inhuman in outlook and policy.

How long will it take the American people, proud of their mental, spiritual and psychological attitude of "neutrality," to rise up in just indignation and demand that our government do something more than merely talk about neutrality, and bring about a prevention of the sale and shipment of these necessary war materials to these foreign countries? It is not true that these warring countries would get their supplies from some other country whether we sold them or not; and it is not true that even if we refused to furnish and sell such supplies to these warring countries they would continue the terrible slaughter and destruction of property. The real facts are that some of these foreign countries, if not all of them, that are at war, and especially the aggressive, agitating, conscienceless countries, would find themselves terribly stalemated in their war designs and activities if

America were to shut down on its supply of the necessary materials, for there is not another large country in the world that could supply them with what we are supplying them. But even if these warring countries could get these same supplies at the same price and as conveniently (which is not true) from some other country or countries, still the weight of guilt and Cosmic condemnation should not rest upon us by supplying these things while we hypocritically call ourselves "neutral" and preach churchly sermons on Sundays and other days expressing our horror at what is going on, and claim that we are trying to be the peacemakers of the world.

The age-old alibi that if we do not supply the materials someone else will, is equivalent to saying that if we do not commit sin and error and murder, someone else will do it. No man or nation has any legitimate excuse for wrong-doing by offering such an alibi or explanation.

This may not be a matter upon which we can vote at the polls, it may not be a matter that can be completely settled by the passing of "neutrality resolutions" by our Congress. But it is a matter that we can enforce and settle by demanding of our local Congressmen, State Senators and representatives that they see to it that a bill is passed in Congress and a nation-wide embargo put upon the sale and supply of such materials to the nations at war.

Laying aside entirely the child-like argument that some day some of these foreign warring countries may come over here and attack our country and bring with them the same war machinery that they are now using, and which was built with our own materials, to use against us, the fact remains that we are furnishing other countries with war material with which to destroy human life in so-called warfare. That is sufficient reason for us to prevent the sale and shipment of these things, and every man, woman and child who loves this great nation of ours and who loves humanity and loves the laws and principles of God and the Cosmic should see to it that with or without profit, with or without aggrandizement, individuals and firms, industries and supply houses in this country should not ship war materials, or materials that can be used in

the making of war-time equipment, to foreign countries.

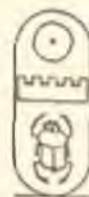
And in keeping with this same idea, it is terrible to think that with all of our powers, through Congress and otherwise, to regulate, limit and control industries and activities and the sale of supplies that are destructive, nothing is being successfully done to prevent the sale of firearms, guns, pistols, revolvers, machine guns and so forth to criminals or to those who have no real necessity for the use of them. There are laws existing in this country which attempt to restrict or limit the sale of such material to men, women, and youths, but criminally-minded persons and unreliable youths have been laughing at these moderate, child-like, inefficient restrictions. And so the people of the country generally pay the price of crime with heavy taxations for prisons, hospitals, sanitariums, loss of life and property, and interference with business, while a few manufacturers benefit by the increasing crime wave through the sale of firearms and ammunition.

In both cases—in the sale of war materials to foreign countries and in the sale of war materials to our own criminally-minded citizens of this country—we have passed such "neutrality" laws and such "restrictive" laws as are equivalent to bolting the front door of our house and putting guardsmen there to see that the front door is not tampered with, and leaving the back doors of our national house wide open with a welcome sign over the doors.

The spirit of "neutrality" is a rather half-negative and half-positive attitude anyway, but that spirit can only be demonstrated when it is backed up by action and not permitted to remain a mere topic of Fourth of July and Celebration Day speeches.

We may buy "neutrality stamps" to paste on the backs of our envelopes to indicate to our friends that we believe in neutrality, but the best kind of a stamp to buy is a regular three-cent postage stamp to write a letter to our local Congressional, Senatorial or other official representative demanding that he do something more about it than pass the usual kind of laws that man can break as easily as man can make.

Will you do your part soon?





Man—The Universal Mind

By FRATER WILLIAM MCKEGG, F. R. C.



THE ancient Druids and Egyptians there was something vitally alive between the stars and planets and man. They associated the celestial bodies with the Divine Mind as we associate the farmer, who scatters the seed into furrows of

earth, with the crops which spring forth. Copernicus and Galileo regarded the stars in the light of magic. Later astronomers studied predecessors, while ignoring their predecessors' deep knowledge of the occult.

Kepler knew more of astronomy than many a modern scientist. He was aware of the meaning of the universe. He knew that everything in the world and heaven acts in *harmony*, for everything is the material manifestation of the Divine Mind.

"All is held and linked together by mutual indissoluble affinities; all forms a harmonious whole," he wrote for us of today to read and ponder. "In God, there is the same harmony, a harmony supreme; for God has created us in His image, and has given us the idea and feeling of harmony. All that exists is living and animated, because all is linked together; there is no star that is not 'animal,' that has not a soul. The souls of the stars are the cause of their movements and the sympathy that unites them

one to another; this explains the regularity of natural phenomena."

Hermes Trismegistus engraved the secret of all occult science on his famous Emerald Tablet. "What is Superior is as that which is Inferior, and what is Below is as that which is Above, to form the marvels of the Unity."

The present study of Astronomy is made faulty by most scientists because they start on a faulty premise. But the mystics of ancient times realized the Hermetic teachings. They sought to study the planets and stars, not as things extraneous to their own being, but as signs and guides to their worldly advancement, their phases of mental progress.

"The imagination is exalted by a long contemplation of the sky," Eliphas Levi tells us, "and then the stars respond to our thoughts. Lines traced mentally from one to another by the first observers must have supplied men with the earliest notions of geometry. Accordingly as the soul is disturbed or placid, the stars seem scintillating with menaces or sparkling with hope. Heaven is thus the mirror of the human soul, and when we think that we are reading the stars it is in ourselves we read."

The Egyptian and Druid mystics knew better than others of their time the secrets of the Macrocosm and the Microcosm. They knew that "Adam" was the Brain of the human race, "Eve," the Heart. Humanity was the "Body" of Adam. The Spirituality of the race, the "Body" of Eve. The entire Universe was the "Body" of God; while

"God" was the Spiritual Image of the Unknowable, the Ain-soph.

The Will of the human race tends to flow from the center outwards. The Love of the Universe tends to flow into the innermost center. "Adam," the human race, sinned when he turned from his inner self, God, to his outer self, his own created satan.

The Hebrew satan is derived from the same root as *seteh*, meaning "to turn away." Man assumes the state of satan when he turns away from the God within him.

"Eve," the soul of the universe, fell when she first "ate of the fruit of her Imagination." In far off ages, mankind was closer to celestial powers. Therefore, to think was to act. After the "fall" into material life, the race became duller in thought, denser in form. "Coats of skin" were given "Adam" and "Eve" — meaning, they developed physical bodies.

A truth can never be uttered. What is Truth? No one can say. We are unable to explain what God is, only what He is not. As soon as we make a comparative analogy, we lose the spirit.

The Letter became useful to mankind; by contemplation it led him back to the Spirit. Today, our churches are symbols of a forgotten inner temple. All the religious symbols, many coming from so-called "pagan" rites, relate to divine origins. "Abel," Spiritual Imagination, retained the lost glory he had learnt from his parents. "Cain," Worldly Reason, jealous of his knowledge, sought to rule over him, thus destroying part of himself.

From the Egyptian Mysteries, in which he was a high adept, Moses taught the Israelites not to be idolatrous, or to accept the symbol as the Real. But priestcraft in various lands dwelt on the letter, accepting symbols literally. Mankind ate of the worldly fruit, forsaking spiritual fruit, and so fell farther from God, deeper into materialism. The "Serpent," — "more subtil than any beast of the field which the Lord God has made" — is the Astral-light, which entices man to "eat" of the Earth Force for evil and to accept as Real the perishable Shadow.

Man was prevented from becoming immortal in Evil by being "driven out

of Eden." The inner heavenly state in man was barred against him until he seeks his way back to its outer portals.

The "Serpent" is the Solar Force, and is stronger than electricity as known to modern scientists. Misdirected by man in his state of evolution, the Serpent Fire shall bruise his heel, as he shall bruise its head. The "heel" signifies that portion of the human body nearest the earth — meaning, the lower emotions. With it, man can turn God's law of Goodness and Love for means of Evil and Hate.

"Eve" was tempted when this force stirred within her, bringing its knowledge of Good and Evil. Directed upward, toward the brain, it brought only Good. Directed downward toward earth, it brought Evil. The dual operation of the Solar Force is symbolized by the Tree of Knowledge of Good and Evil.

Devouring his own Will to satisfy his appetites, man separates himself from his own inner worlds by gulfs of "death." Our entire earthly existence is a desire to reenter our innermost state of heaven. Dying in our body, we experience the Macrocosmic state of inner realms, according to our desires while on earth. But the occult student may, while man, enter all the heavens in the Microcosm—himself!

"When we die," Eliphas Levi states, "our interior light follows on the attraction of its star, and thus we live in other universes, wherein the soul creates for itself a new envelope analogous to the progress or decadence of its beauty, for our souls separated from our bodies resemble shooting stars; they are globules of animated light which always seek their center to recover equilibrium and motion, but they must first of all disengage themselves from the serpent folds, that is, from the unpurified Astral Light which surrounds and imprisons them, so long as their will-power cannot elevate them above it. The immersion of the living star in the dead light is a frightful torture; the soul at once freezes and burns therein, and has no means of escape than by entering the current of exterior forms and taking a fleshy envelope, then energetically struggling against blind instincts to strengthen that moral liberty which will allow it, at the moment of death, to burst the chains



of earth and take flight triumphantly towards it consoling star, the light of which has smiled on it."

That strange Rosicrucian book *Le Comte de Gabalis* was written by one who possessed deep knowledge of the ancient *Kabala*. Particularly, mention is made of the sympathetic connection between man and the universe.

The seven principal ganglia in the human body correspond to the seven planets.

Saturn governs the sacral.

Jupiter, the prostatic.

Mars, the epigastric.

Venus, the cardiac.

Mercury, the pharyngeal.

Moon, the post nasal.

Sun, the pineal.

The spinal column has thirty-three sections in it. The first section, which supports the skull, was known as "Atlas" to the ancients; and for this reason we were given the figure of Atlas supporting the world on his shoulders.

The Tree of Life is the Divine Life, the innermost realm of spiritual existence, the God of the universe and of the individual. The Tree of Knowledge stands for man's descent from the spiritual into the material world.

Man has never really "fallen" through space, as we ordinarily regard a fall. He is like a being turned inside out. The planets and stars, the heavens and angels, Christ and God are all within him. To regain this knowledge, he must turn once again from the *without* to the *within*. As it is with man, so it is with the world. The world of evil has held nature and man. Man will see the world of satan so long as he lets himself be possessed by satan. As he changes, entering deeper and deeper into the inner world of spiritual wisdom, so will the world change back to its primordial state of Spirituality, and the Flaming Sword will be averted from between man and the Tree of Life.

As paradoxical as it sounds, it is only by eating of the fruit of knowledge that we are allowed to eat once more of the Tree of Life. It is our regeneration, when man's fallen soul, "Eve," becomes his rising soul, "Mary." Man enslaved "Eve," his own soul, by destroying his "Genius" and losing contact with the

Spiritual World. "Eve" became his slave, and was possessed by "Adam," man's body.

We are now facing the regeneration of "Eve," whose sons shall war with the Dragon. In simpler words, man's inner self is regaining its lost liberty; mankind in general is battling against falsehood and dogma, both of which have hitherto been his captors.

The human soul was submerged by man's choice, his Free Will, causing his fall. The prophets declared regeneration would come; they foretold the coming of a Christos. The coming of a world savior is to be found in the *Kabala*, very familiar to Egyptians and Druids before the Israelites adopted it.

First was to come the "Flood." The Greeks called it the "Rising of Aphrodite," a knowledge they gleaned from Egyptian mystics, who had "Maria, Star of the Sea."

"Mary" is the water of regeneration, the "Sea" through which all must pass. She purifies the world. Like Eve, Mary is a symbolic name for the soul; she attains perfection only through bitter experience, as her name suggests—"bitterness of the deep."

The Church of Rome has for her use, symbols of deep occult significance. These symbols have kept alive amongst mankind the hidden meaning. Frequently, even today, the letter is taken for the spirit; but the time is now come when mankind will see unfolded the concealed truths. Religion is not historical, but the Truth of Spirit. It is to be sensed only in spirit.

The "Son" and the "Mother" were figures in the Mysteries countless aeons before churches were founded. They are to be found in all religions, though we like to claim them as our very own, for Christian use exclusively.

The occult student must experience the "Flood," the descent of the "Clouds," before regeneration starts. As the clouds on the path disperse, the "Rainbow" is beheld.

It is the sign that the mystic has braved the storms and the flood and is soon to behold the bright sky; it is the Genius's bond between the soul and the spirit; it is God's promise to Noah—during the illumination of which man

may speak with Divine Powers and receive prophecies.

Before the return of the Christos to man, the angel Michael was first to appear, to overthrow materialism, power, cruelty and hate. The false rules are being destroyed in order to permit the spirit to be sensed in actual life. It is declared Gabriel is the Guardian of the United States at the present era.

The historical coming of the Master Jesus was symbolic of the coming of the Christos to mankind and the world, showing man's salvation over matter.

The Pauline doctrine should be read by every student, whether or not he believes in the established Bible. Paul relates the occult rebirth of the true mystic. He does not always refer to the historical Christ as he does to the Christ-spirit in man. He tells us that we once walked with the "Powers of the Air," and that the entire world was in a spiritual state. This spiritual power now works in disobedience to God. (Ephesians 2:1, 2).

The attainment of the Christos "made both one" and "broke down the middle wall of partition that he might create in himself of the two one new man." During this regeneration, through Christ, the soul is married to the body. It is, adds Paul, by "Way of the Cross" that enmity is slain. *Ad Rosam per Crucem, ad Crucem per Rosam.*

To regain Universal Consciousness, to enter the inner world, the student must pass through the mystic "death" and become regenerated in the spirit. The "cross" is material life; the "thorns," the sorrows undergone by the seeker on the path of wisdom, before the world of darkness is conquered. Over the cross of the historical Christ were written the letters I. N. R. J. (*In Nobis Regnat Jesus* — In ourselves reigns Jesus).

Regaining our lost inner powers, we regain functioning of our Universal Mind, whereby salvation will return to us and the world. (Ephesians 3:9-12.)

"Know thyself, and thou wilt know the Universe and the Gods." Such was the inscription on the Temple of Delphi. Know yourself and you then know the planets, the "gods" of all celestial bodies, which are, the poet George Meredith says, "the brain of heaven."

Three hundred twenty-nine

We are said to be made up of the four primary elements—Earth, Air, Fire and Water. In their symbolic forms they should be noted thus:

Element:	Form:	Chemical:
1. Earth	Body	Salt
2. Air	Astral-soul	Mercury
3. Fire	Soul	Sulphur
4. Water	Spirit	Azoth

Quality:

1. Mineral, vegetable and animal.
2. Desirous, willing and obedient.
3. Elemental, magnetic.
4. Vital, instructive.

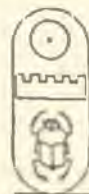
Rosicrucian alchemists of old mystified many learned men by stating these four chemicals—Salt, Mercury, Sulphur and Azoth—to be the chemicals needed to turn base metals to gold. Mix sulphur with Mercury and Salt, then dissolve the three qualities in Azoth, and, said the annoying old alchemists, pure gold will be produced. But the wise old mystics spoke to the ignorant in parables!

Man's being is the laboratory. The center is the Spirit. The Soul is the manifestation of the Spirit. Man's body is the manifestation of his Astral-soul.

Water, the fourth element, is the innermost realm. Earth, the first element, is the outer self. His Astral-soul forces him to act evil, for it is desirous, and obedient to his thinking. The Spirit is the "Water of Life." The Soul that drinks of this Fountain of Immortality influences the gross outer soul and body to move nearer the divine. "Within you shall flow rivers of living water," Christ said. When man transmutes himself, making the fourth the first, the first the fourth; in other words, when the Spirit is man's sole Guide, the Soul becomes his real body, and he has produced gold within himself.

Either one of our four "bodies" can control us through life—though all four are connected, though separated by gulfs of death. The greatest achievement is gained when we "mix" the four chemicals together, in harmony, when a "Divine Marriage" is performed, as the "marriage" of Christ at Cana, where "water" (the material) was turned into "wine" (the spiritual).

Heaven and hell, earth and man are all bound together. The four kingdoms



of man are for his conquest. But the outer self, the material reasoning power, holds man in captivity. The Solar Force is perverted by him.

In the words of Dr. Franz Hartman, the Rosicrucian adept: "Thus in the lower aspect of the Astral-light, or the soul of the world, there are existing monsters of various kinds; while in the 'upper realms of glory' only forms of beauty are to be found. Thus also the lower and animal regions of the soul and the mind of man are peopled with animals and spirits of evil, while in the higher regions of feeling and thought the light of wisdom exists. But there is no separation of the two regions in regard to locality. As the saint becomes identified with God, so the wicked may become identified with the devil. Either of the two is an "incarnation" of that principle which has attained self-consciousness in him."

Paul warns us to overcome our evil world, which we have created by perversity throughout past ages and lives. (Ephesians 6:10-12.) It is not only worldly evil we must conquer, but spiritual evil. Our thoughts move our Astral-soul to action, which forces us to carry out our thinking; in turn, it stirs the Astral-light of the world. As there is a soul in man, so is there a soul in the world, also a soul in the universe.

"The soul," says Walt Whitman, "is the divinest thing that science discovers in the universe."

Sulphur, meaning "Divine Fire," the chemical of the human soul, comes from the Greek word *theion*, from *Theos*, the "creator," or "divinity."

The Hindus have Agni, the god of fire, with a cross (X) as his symbol. The ancient Hermetists regarded this sign as the symbol of the Sphinx and the four elements. The Cross is the unfolded Cube; the embryo of all life; the symbol of Light.

"The spirit of man," writes Franz Hartmann, "is one and universal, and he who knows his own divine self knows the whole of the universe. Seen from the spiritual point of view, the universal cosmic processes in the body of universal nature are internal processes taking place within the organism of macrocosmic man mirrored forth, and eternally repeated in the microcosm of the individual. The history of the universe is the history of man."

This secret knowledge is known to Rosicrucian adepts. It becomes known to us students through the teachings of the Order. It is not abstract knowledge, but practical wisdom to the seeker worthy of attainment and prepared to expand his mind from the finite to the infinite, from the unit to the universe!



We are intelligent beings; and intelligent beings can not have been formed by a blind brute, insensible being. There is certainly some difference between a clod and the ideas of Newton. Newton's intelligence came from some greater Intelligence.—*Voltaire*.



ATTENTION—SPANISH-SPEAKING STENOGRAPHERS

The Spanish-American Division is interested in having a record for its files of members who are stenographers and who speak and write Spanish. We wish a record of *only* those members who have an absolute mastery of both the English and the Spanish languages, who are stenographers, and can take dictation efficiently in either language.

If you have these requirements, kindly direct a letter giving full details to the Secretary-General of the Spanish-American Division of AMORC, Rosicrucian Park, San Jose, California.



How Are Children Obligated To Parents —If At All?

By FRATER HARVEY MILES, Grand Treasurer



WE constantly hear from both mothers and fathers the statement, "Children do not respect and honor their parents as they did when I was a child. What will the future generation be?"

This brings to our minds the thought, "Just

what honor and respect do the parents expect and how do they merit the consideration they ask for?" This question is a very sensitive one and discussion of it must be treated carefully.

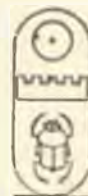
We will therefore approach it from the mystical side first. As Rosicrucian students we always try to observe every serious question from all angles before giving our judgment or making any comment on the question at all. I am therefore asking all who give any consideration to this discussion to think deeply and concentrate on the profoundness of this human problem before you render your judgment and either accept or condemn this presentation of my thoughts on such a touchy subject.

As we study the laws and principles of nature as given in our Rosicrucian monographs, as well as other Rosicrucian literature, we realize that the Cosmic has created in the earth certain functions that are reactionary, specifi-

cally, the law of polarity. All electrons, atoms and molecules of matter react upon each other according to the harmonic relationship between them, or their polarity. It is understood by each student that the positive represents that force or power which is always seeking its complementary element, the negative. It is that force which is dynamic, energetic, infusing, impulsive, and active. The positive compels and commands; it is that dominating faculty which is the cause of all material manifestation. The negative polarity, on the other hand, represents the passive, resistless quality in nature. It is quiet, restful, dormant, infusive, always waiting to absorb and take into itself the active positive polarity.

That mergence of two powers is for one purpose—to create new expressions of life and reproduce their own natures. Everything in life manifests either a positive or negative polarity and we find it playing the most important part in all our daily experiences.

As mystical philosophers, we understand that the physical body manifests a negative polarity—that is, it is composed of all the negative elements of the earth. It is a powerful magnet drawing into itself the positive soul essence which gives the body expression and individuality, making it a living soul or an independent realization of God's Consciousness. We are taught that everything that has soul is divine and is a part of God, that God is really all



there is that is actually *real and everlasting*. So from now on we will keep our minds on this truth, "The reality of God in every human soul," that we may determine whether or not children are so indebted to their parents as some parents would have them be.

Having established our fundamental law of life, we come to two of its expressions, man and woman. These two forms of matter are endowed with the force we have just been speaking about—man, the active positive, and woman the receptive negative. These two expressions of life gravitate toward each other according to their polarity, just as the electrons, atoms, and molecules of matter, and as a result of this gravitation we have marriage and through marriage we have offspring, a composite of the two polarities.

Now you may say, "How does all of this explanation tie in with the thought of children respecting and honoring their parents?" It is just this—all manifestations of life are the result of laws of God and Nature, and in reality parents have nothing to do with the creation of their children except to supply the instrument or medium of matter through which the law works.

This pertains, of course, to the purely biological function, which is one of the fundamental principles of physical life and just as important in the scheme of God's creation as the taking of the first breath of individual life force.

Let us take one example, of which there are thousands. A man and woman meet, become intimately acquainted, and after several months of courtship they are married. Their marriage is not for the purpose of reproducing themselves, having a family, and following the strictest moral code, but is simply a convenience. They have a personal interest in each other and that interest results from their physical magnetic polarity and their happiness culminates in the satisfaction they obtain from each other of purely a carnal nature.

After a period of months or years, the wife realizes that she is with child and resents it deeply. Knowing of no way to prevent its birth, she regretfully resigns herself to her fate.

During the period of months between conception and the birth of the infant

there are constant thoughts of hatred and malice for this unwanted child. There is anguish and torment of a mental as well as a physical nature. She hopes the child will be born dead; she prays for a miscarriage; she pleads with her husband to try to have a doctor perform an illegal operation, but to no avail. The baby must be born.

It is born, and in much pain, misery, and sorrow. After its birth it receives the poorest care. The mother returns to her old pleasures and leaves the baby, generally in the care of some incompetent person, while she goes out to bridge parties, dances, clubs, road houses, and various other places of amusement.

I know of an actual case where the mother often left her baby with a four-year-old child. This child, ignorant of the care of babies, and far too young to understand, as well as lacking strength for such a duty, kept the baby on the cold floor, lying on its back, looking up toward the ceiling and toward the powerful electric lights in the room, gazing at 150 to 200 watt lamps, causing its eyes to be sore and smart and to run and become infested with small flies and little bugs from the floor. The tears from the baby's eyes mixed with the dirt which would settle on its face from the floor, creating a condition which practically caused this baby to lose its sight before its death. The clothes of the infant were changed only once a day, causing it to suffer from acid burns and blisters. This infant died at the age of two from absolute neglect.

But there are hundreds and hundreds of other cases equally as bad as this, where the child does not pass through transition at such an early date, but reaches the age of ten, eleven, or twelve. It grows up in the street while the parents are out, being occupied with business or pleasure.

These children become incorrigible as a result of the companions they meet in the street. Finally, they are taken to detention homes or reform schools and are left to the care of severe teachers and to the judgment of nurses and doctors who treat them not as human beings, but simply as animals which have been directed to them for education and training.

Many children that are brought up practically in the street do not reach these detention homes and reform schools, but are allowed to remain at home as long as they can until they are able to go to work, and when they do, the parents expect these children to help support the home, and as the parents become a little older, and unable to take care of themselves, they expect the children to be their benefactors for the remainder of their physical lives.

When the children rebel, the parents cry, and that cry is, "The children have no respect for their parents, nor do they honor parenthood." They expect every consideration from the children, but do not remember the lack of consideration they had for the children during their infancy and early childhood.

If parents expect their children to honor and respect them, they must educate the children in the higher standards of life. The parents must merit the gratitude of their children if they ever hope to receive it.

There are approximately 28,000 American children in children's day nurseries. The majority of them are children of mothers who work. These children do not get the consideration and the care that mothers and fathers should give them, and as they grow up in these day nurseries, they even forget what they learned in their infancy about mothers and fathers. Their sole interest then is the reading, writing, and arithmetic, and the little jobs which they are taught in the day nurseries.

When they become of age they naturally gravitate to those in the outside world who are in harmony with their natures. They give their parents hardly any consideration because they have forgotten that they ever had real mothers or fathers.

Strange as it may seem, it is generally the parents of these children who have been cast aside and practically ignored who bemoan that their fate is due to the disloyalty of the children, their own flesh and blood. They fail to realize that these boys and girls are separate creations of God's laws and when they are neglected by their parents, higher forces take them in charge. They are impelled and moved by the same principle that caused their fathers

and mothers to become one flesh, and they are guided by the God that resides within their own breasts.

There are over 325,000 crippled children in the United States, census taken in 1935. These children are born crippled principally because of diseased parents. They are not the result of healthy, normal parents. However, there are exceptions in some cases where two people appear to be well and healthy, but within their blood streams and nervous systems there exists a weakness which manifests in the higher polarities of the body and results in *crippled or deformed children*.

Thousands of these deformed and crippled children are the result of the hatred the expectant mother had for the child and the reaction of trying to throw off the condition of pregnancy.

How can these thousands of children ever respect and honor their parents once they learn the truth about the cause of their deformities? Can monstrosities of the flesh respond to Divine Law? Can they conceive of respect and honor?

Mothers and fathers can expect gratitude from the children only when they express gratefulness and love and kindness toward the children. If they do this they need not ever worry about their children honoring them in their old age, because they will have created a condition in the consciousness of the children which will naturally respond to the soul of the parents as they grow older. The children will realize their debt to their parents and will compensate the parents for all of the good, constructive things that have been done for them, but that will be because the parents have merited the children's love, consideration, and gratitude and not because they owe a debt of gratitude to the parents as a result of their birth.

Victor Hugo writes, "The most sublime psalm that can be heard on this earth is the lisping of the human soul from the lips of childhood." But I say the most horrible psalm that can be heard on this earth is the wail of a human soul from the lips of childhood, due to lack of care and consideration, and to negligence of the parents.

The foregoing has to do principally with the laws of physical creation, and biological principles of earthly life. But



we must also examine the other side of the question.

Thousands of parents have evolved to a very high plane of spiritual understanding. They comprehend both the physical and spiritual laws of nature and live according to the divine plan. They also react to the laws of attraction, but with a different motive. Their ideals extend far beyond the Mundane plane, and their moral concepts are not to be questioned. They know that the earthly substance is only a medium through which the soul essence can manifest. Their object in life is to create so perfect a specimen of flesh that when the soul infuses the form the highest type of humanity may be expressed.

These parents plan for their child. Long before it is born, they have concentrated and visualized its perfect form. Their constant thought is the health of the little one, and their minds are directed to such study as the pre-

natal courses of the Child Culture Institute, as well as books that instruct the expectant mother in the proper care of the infant.

After the child is born these parents do everything in their power to educate and rear it so that it may reflect the light and the goodness of which it was created. The child becomes a credit to its parents, and the parents are happy to realize the harmonious union of soul and matter expressing the consciousness of God as a result of their own spiritual life.

These parents are respected and honored by their children, not because they ask it, or demand it, but because they have created it in the mind and soul of their offspring. There is a natural reciprocation of honor between parents and children when children are born through love and reared in kindness.

Happy are the men and women who comprehend the law.



If I had my life to live over again, I would have made a rule to read some poetry and listen to some music at least once a week; for perhaps the parts of my brain now atrophied would thus have been kept active through use.

The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.—*Darwin*.



ATTRACTIVE NEW FOLDERS

(Write for Them)

In line with the many new plans being executed this Fall for the further extension of AMORC, several uniquely designed and appealing folders have been prepared to awaken interest in the Rosicrucian teachings and philosophy. Their text is very appropriate, being related to events and circumstances of the times. As they have been done in several harmoniously arranged colors, they will attract attention wherever displayed. We invite you, as a member, to *write today for a quantity of this new literature*. It will be sent you free, with postage paid. Only ask for the quantity that you actually know you can conveniently distribute and place effectively. When ordering, ask for the *new colored folders*. Address Rosicrucian Extension Department, Rosicrucian Park, San Jose, California.

**The
Rosicrucian
Digest
October
1938**

Three hundred thirty-four



Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

"IS THE MACHINE AGE A MENACE OR AN ASSET TO CIVILIZATION?"

Reverend Arthur Ventura, as a clergyman in a prominent manufacturing city of eastern United States, has had an opportunity to study first-hand the effects of the machine age on the members of his congregation.

C. Kingrey, a professional dietician in one of the larger cities of the nation, has analyzed the problems of the machine age from the point of view of their influence on health and the mode of living.

AS FAR back as the eighth century B. C. the author of the II Chronicles (Chp. 26:15) mentions "engines invented by cunning men." These "cunning men" of invention have not sprung up in the manner of a compressed spiral: suddenly and abruptly as it were, at the touch of Chance. But they have evolved with infinite pain and reached the modern world treading the path of necessity and led by the hands of observation and invention; leaving behind them a dark, long corridor bestrewn with shapeless, rude but significant evidences of their inventive mind till they entered the gallery of our present civilization and carved on the walls of iron the name: Machine Age. What man has accomplished thus far is a notice of his vast potentiality, for the great robe of his creative genius has just begun to unfold its golden plaits. Let us not be frightened as we behold the majesty of the thought of man depicted on the canvas of steel.

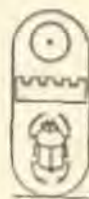
The ancient civilized monarchies of
(Concluded on Page 342, Col. 1)

Three hundred thirty-five

MANY a large volume could be written filled with examples of human distress, joy, benefit caused by discovery and invention. Tales of electric light for instance, or the motor car, the sewing machine, rayon, vulcanized rubber, central heating, adequate plumbing, even the movies and radio. We are not certain that the net result has been gain, but we like to think it has. Gain or loss it is quite evident that no inventor lives unto himself alone.

To blame all our troubles on science and invention is just to reach out blindly for a general scapegoat. We cannot, without further justification, blame economic distress on the machine, for all ancient history seems to reek with economic distress and there were no machines. The Bible records 4,000 years of Hebrew trouble and there was not a worthwhile technical advance in the whole period. In 10,000 years, we seem to have learned almost nothing about social adjustment.

The only way we advance is by social
(Concluded on Page 342, Col. 2)





Eternal Recurrence

Convention Address Delivered by Cecil A. Poole, F. R. C.,
Secretary-General of the Spanish-American Division of AMORC



THE subject of eternal recurrence is one that should probably be defined before being discussed. These comments upon the subject are not intended to be a new presentation, for eternal recurrence has been considered and discussed by out-

standing thinkers, philosophers, and mystics of the past and present. It is hoped that these comments will serve to present observations which will contribute to making this subject one of continued interest to all students.

It is quite natural for us to think that many conditions about us, many manifestations of life and also of non-living things, are in a state of continual happening or recurrence. We know that nothing is static; that everything is governed by certain laws, but that manifestations change from time to time. This constant change is eventually bringing about the existence of a previous condition; the whole process, therefore, being considered as a state of eternal recurrence. I wish to call to your attention, in regard to this subject, that it is not my purpose to enter into a detailed analysis either to prove or disprove or to add additional information to the study of reincarnation.

We find our basic philosophy of reincarnation in the Rosicrucian teachings, in books and articles that have been published by the Order from time to time. For a Rosicrucian student, it is not necessary that I enter into the subject matter insofar as offering proof of the theory. Therefore, comments which are made apparently indicating that they are offered as proof are not specifically for the purpose, but merely to bring to your attention various ideas and presentations of the subject other than those with which you may be already familiar.

Today, many individuals look with suspicion and alarm upon the possible future of the world and civilization. Right at this moment we hear of wars, of economic depression, and of conditions which, if we wish to analyze them carefully, may tend to bring about a very pessimistic outlook upon our part in regard to the future. Man has always been afraid, or hesitant, to consider an important change; and because there are many changes taking place today politically, economically, philosophically and religiously we are, to a certain extent, lost in a maze of development which we, because of our own outlook upon things, prefer to interpret as a condition the like of which has never previously existed.

A more logical analysis, and a more careful consideration of conditions in the world today in comparison with conditions that have existed in the past,

will bring to our attention that conditions have existed in the past which have been just as alarming, and possibly even more alarming for those concerned, than the conditions which exist now. Almost everyone can remember times in his life when it was believed by some that the end of the world was almost imminent; or when it appeared because of political changes, that this country would lose its integrity; when depression was so great that it was stated that only a revolution would re-establish normal conditions.

A member of this organization recently sent me a clipping, which was of interest because of its reference to economic and political conditions of this country. It was merely a statement reiterating the pitiful conditions existing in our country and the fact that these could not possibly improve. At the end of the article in small letters was a notation that the article was taken from one of the leading newspapers of the Middle West in 1870. Yet its subject matter applied to our country as well as many similar articles apply that are being published in papers of today.

These references concern comparatively modern history, but if we look back hundreds of years we find that all countries, even in ancient times, looked upon the rise of new leaders and new political conditions as bad omens, as the end of all civilization and all knowledge. Egypt at the height of its power looked with alarm upon the growing power of the Assyrians and the civilization of the Euphrates and Tigris, and later with the same attitude toward Alexander the Great. But, nevertheless, history shows that the civilizations that overpowered Egypt became an important link in the chain of civilization's advancement and, under various rulers with various political ideals, people still lived and died, were happy, were sad, suffered, and accomplished great things; just as has been done throughout all history.

We sometimes belittle the things that have existed in the past. We look back to the history of our own country from the discovery of this continent in 1492 to the present time and think of the period as a great span of time. We consider the period of Amenhotep IV of Egypt, traditional founder of this

Order, as very ancient history and yet the people who lived in his time found in the valley of the Nile the great pyramid erected (according to James Henry Breasted) over a thousand years before their time, which was also ancient history to them and which makes our history of a few hundred years look like only a beginning.

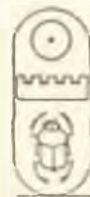
We think that we have advanced in other fields and yet, for one example, we have kept records of astronomical observations for only about a hundred years, while such records were kept in Babylon for over three hundred years at one time, the longest continuous scientific observations ever made; and furthermore, these were made before the time of Christ. This one illustration shows how civilization has in the past achieved great heights as well as having been almost entirely absent.

It has been said that history repeats itself, civilizations may continue to rise and fall. This is literally true, but it is only true in terms of tendencies. It is true in that man advances to great heights and falls to great depths, and that he will continue to do this as long as man exists.

Recurrence is seen in other phases of life besides history. We are faced constantly with recurring conditions, in a temporal sense, in our own individual lives. There is a repetition of minutes, hours, days, seasons, years and centuries. There is a repetition, according to cycles, in our lives. Cycles which have been linked with planetary movements, and which have been linked also with the division of the solar year.

There are many recurring conditions, but each man's life is not only a recurring condition, a repetition, but it might better be compared with a spiral because each recurring condition, event, or cycle either advances or recedes. We go around in a circle and reach a similar point, but it may be in advance or behind the same point we previously reached. Life in its eternal recurrence does not stand still insofar as the point of advancement is concerned. It is always going ahead or going backward.

There is a recurrence in other phases of time of which we have little conscious realization, as we find that recurrence does not end with our conception of



time alone. We think of time in the objective sense, as an existing condition, as one moment following another and, thereby, we think of recurrence as a moment repeating the one previous to it.

In this connection we use the word eternity and we use this word without understanding its true meaning, because in terms of our realization of time we believe the idea of eternity to be an infinite extension of time; in other words, a continued repetition of what we objectively consider time to be; whereas, in reality eternity is not a continued recurrence of time as we objectively realize it, but rather it is another dimension of time which falls outside the range of objective realization. Eternity then lies in the field of what is referred to as the fourth dimension, which exists now as well as in the future. We cannot properly comprehend eternity because we cannot comprehend the complete elimination of time from our comprehension.

It is quite possible that an ant or any small insect does not know of the existence of a human being because this conception lies completely outside of its field of comprehension. In other words, if we have two parallel lines, one representing the comprehension of an ant and the other representing the comprehension of a man, we can appreciate that the ant in a lower state of development could only be conscious of the line upon which he traveled and his consciousness of this line would only be interrupted by those things which crossed that line and thereby interfered with his life. Any crossing of the line upon which he traveled would bring about some change in his environment, but for this ant to be conscious of the line which existed parallel to the line upon which he traveled would be absolutely impossible, as long as this line continued parallel and never crossed the line of his existence, as for example, if a man stepped on an ant. To the plane of life upon which we live there exist many parallel lines which cannot be comprehended by our objective realization, but lie only in the comprehension of the soul, of the subjective consciousness, of the development of psychic perception, which makes it possible for us to reach far beyond the realm of the objective.

Eternal recurrence is seen in practically every science and philosophy. We find that according to the accepted theory of mathematics the laws of recurrence hold true, that certain laws exist which state, for example, that two and two are four regardless of where or when their combination occurs. The laws of proportion and the laws of higher mathematics exist simply because of the fact that certain axioms have been accepted and upon these we build other principles. The philosopher Nietzsche attempted to prove the theory of eternal recurrence by showing, strictly according to mathematical formula, that regardless of how many units exist, at some time the arrangement that exists at the present time must repeat itself, and to a certain extent this is true. Any mathematical arrangement can repeat itself, although as the number of units increases the chance for repetition becomes smaller, or as the number of units becomes larger the number of repetitions will be considerably less.

Physiologically, we find the example of eternal recurrence well exemplified in life and death. There is the repetition of the physical body—which develops because of a creative law that exists in the Universe, causing all things to recur, to continue, to manifest time and time again. In our lives, if it were not for the recurrence of certain processes physical life would end. The heart must beat, the brain must function, the nerves must carry their messages and the digestive system must assimilate the food we eat. Psychologically, the mental processes show further examples of repetition and recurrence, but to us, possibly the most interesting field for the study of this subject and further consideration of life itself, is not, as I have already commented upon, entirely in the field of the body, of the objective self, but in that of the subjective—the recurrence of the soul.

Throughout history there have been references to the fact that that which exists now has existed in a similar way before. That experiences which we now have are experiences which may have occurred once before is a well known sensation. Almost everybody knows the sensation of feeling that an experience he is having has happened before. This

belief has even been carried to an apparent extreme, such as we find in the writings of Origen who wrote in the third century A. D. in his book entitled, "On First Principles":

And now I do understand by what proofs they can maintain their position, who assert that worlds sometimes come into existence which are similar to each other, and in all respects equal. For if there is said to be a world similar in all respects (to the present), then it will come to pass that Adam and Eve will do the same things which they did before: there will be a second time the same deluge, and the same Moses will again lead a nation numbering nearly six hundred thousand out of Egypt; Judas will also a second time betray the Lord; Paul will a second time keep the garments of those who stoned Stephen; and everything which has been done in this life will be said to be repeated.

This, of course, takes the theory beyond eternal recurrence and beyond our accepted conception of reincarnation. It brings us to the possibility of believing, according to this author, that there might exist worlds other than ours upon which a drama is being enacted time and time again, which includes our life and experiences. This is well exemplified also in a poem by Alexis Tolstoy, which ends "All this has happened before, only I cannot tell when." Also in another poem by D. G. Rossetti, which states in part:

I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights
around the shore.

It is not necessary to continue to give literary examples of these experiences that are found in the lives of every individual. There is not a person who reads these words who has not, at some time in his life, had a strange feeling that an event in his life, or something very similar to what he has done, had been performed at another time.

One of the reasons why so little general information seems to be available on the subject of recurrence of the soul is because of the definite acceptance or denial that has been given, in regard to this subject, on the part of religion. Some religious faiths have grown around the theory of reincarnation. Every religion that exists in the world today, that is, every religion of any importance ethically, morally, or of any other value to man, believed originally that the soul

of man was a segment of him which never began nor ever ceased to exist. Therefore, being that it eternally exists, its eternal recurrence is a phase of manifestation. It is regrettable, however, that some of the leading religions have, in later years, denied this theory. This is particularly true of the Christian religion. For some reason reincarnation was taken from the records in the early church history and all the early creeds eliminated the belief in reincarnation. However, it is quite evident in many references in the Christian Bible and in other religious sources, that reincarnation was not an unknown subject to the founders of this faith.

While seeking material for this particular subject my attention was attracted to the twenty-seventh and twenty-eighth verses of the nineteenth chapter of Matthew in the New Testament. These verses in part are as follows:

And Peter said unto Him, we have left all and followed thee; what then shall we have? And Jesus said unto him, Verily I say unto you, that ye who have followed me, *in the regeneration* when the Son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones.

Upon reading this casually there is apparently nothing significant, but my attention was attracted particularly to the phrase "in the regeneration." Referring to the greek it is quite apparent that translation of the word, which is translated into English as "regeneration," tends to give an erroneous interpretation to this passage. Checking carefully it can be found that the word translated in our English text as "regeneration" consists of two parts; the first part meaning: again, back, over, repeated; the second part meaning: birth, nativity, or new existence. It is possible to appreciate, therefore, that the English phrase "in the regeneration" could better be translated as "in a repeated existence" or "in a new nativity," and so it is quite evident that when Jesus spoke to the followers in the verses to which I have referred, he was referring, not to a regeneration in the sense of religious conversion, but to another existence in which he and those who followed him and those who knew of him would again live in a future greater existence. The belief in eternal recurrence was also partially understood by



the writer of Hebrews in the nineteenth chapter, verse twenty-six which states "must he often have suffered from the foundation of the world." This indicates that the life of Christ was an eternal recurring condition of vicarious suffering, which was necessarily brought about on his part in order to bring to mankind a more valued conception of life.

These are but insignificant illustrations of how distorted our religious conceptions have become. It is no wonder that man in many periods of history has turned from accepted religious conceptions and beliefs in order to direct his attention to philosophical conceptions and the study of metaphysical and occult principles so that he may be lifted beyond the dogma and artificial creeds of man-made goodness.

It might be asked, what is the purpose of all this? Why should things continue to exist, to recur? Why should man's soul be born into a body time and time again? Why is there life? Why is there anything? The word "why" neither fully states the question nor gives the opportunity for an answer, we must look beyond the "why." There are two very significant facts that must be carefully considered before the proper conception of the purpose of these things can be understood. The first is that the answer to the question "What is the purpose of eternal recurrence?", *is in the process itself*. That is, the purpose is *because it exists*, and the mind of man—in the state of development that most of us are—cannot comprehend more. The only other answer to the question is the answer man individually brings to himself—to his own realization. The answer to the question which is satisfactory to me may not be satisfactory to you. After all, truth lies as much in me as in you; we must reach ultimate truth individually. Metaphysics and allied subjects can help man to be guided toward the solution and answer. The gaining of the answer to this question is not found in the study of any one subject by itself. As many students know, a certain point is reached when an individual's development lies dormant until a realization comes, which may be in a few weeks or many years.

It is also quite necessary for us to

look to simple processes for the answer to complicated questions, and to realize that the processes are to direct us and not be the solutions in themselves.

In connection with seeking enlightenment on the question of purpose a quotation by David Grayson is very enlightening. He said in his book "Adventures in Friendship":

I think sometimes that the nearer a man can place himself in the full current of natural things the happier he is. If he can become a part of the Universal Process and know that he is a part, that is happiness. All day yesterday I had that deep quiet feeling that I was somehow working for myself, not because I was covetous for money, nor driven by fear, not surely for fame, but somehow that I was a necessary element in the processes of the earth. I was a primal force! I was the indispensable Harvester. Without me the earth could not revolve!

Oh, friend, there are spiritual values here, too. For how can a man know God without yielding himself fully to the processes of God?

We see, as stated in this quotation, the importance of connecting your theorization with those things which will bring us closer to the Creator. Whatever may be the answer to the question of "purpose" in our own minds, nevertheless, the facts go on. *Life is and life continues to recur* and we continue to be a part of this eternal recurrence, whether we accept or deny the fact. After all, our acceptance, denial, or interpretation of a fact will not alter it. The important thing that we must consider is the fact of strengthening with every life the tendencies of the preceding life. All those tendencies which grow and increase during life are either for bad or for good. Either those which are the manifestation of strength or those which are the manifestation of weakness will be the tendencies which will predominate in the next life to come, depending upon which predominate now. If the tendencies are for good, then we are advancing; we are proceeding upward.

There are many types of individuals who only "exist." There are people whose continual lives are literally nothing *but* absolute repetition. These people have lives with a similar beginning and go on with slight variations, coming time after time, to approximately the same end. There are also those whose lives go with a definite ascending tendency either objectively or subjectively; sometimes both. This, after all, constitutes real success. We usually consider

Three hundred forty

success in terms of material realization only, while success that can truly be considered success is that which comes from the result of combined objective and subjective development. For only he who has thoroughly mastered and gained the ability of understanding the voice that speaks to him through his subjective, that of his soul, can truly be considered as one who has attained real success. And thus, we see that the individual may live to improve himself or merely live and let life pass by him.

Facing the student, especially the beginner, however, is always the question regarding those individuals who seem to be unusually successful in life, insofar as success is usually judged, when they give little attention to anything outside of themselves. It is sometimes understandable to us through our interpretation of Karma, why an individual would have to suffer to learn, but it is more difficult for us to understand why individuals apparently succeed and at the same time do so in many cases through dishonesty, through oppression of the poor, and through the denying of forces above them. We *might* find among these success-type individuals super-millionaires, successful statesmen whose work is closely connected with criminal activities, sellers of high explosives and poisonous gases, sport-addicts, founders of crazy sects and cults, etc. We find that in each new life this type of persons continue to do that which they did before. They spend less and less time in preparation, in training. They grasp sooner and sooner the technique of their business and the technique of success, and easily obtain great fame.

The danger for the successful type of persons is their success. Success hypnotizes them, makes them believe that *they themselves* are the cause for their success. Therefore, nothing changes in their lives, except that success is obtained even more easily and even more mechanically. They feel that their strength lies in this mechanical process and they suppress in themselves all other desires and interests. They find eventually that the peak of this success is reached in the recurrence of their lives, and in some reincarnation it becomes apparent that there is nothing upon which to build this apparent con-

tinued material success; then the fall is great. Life seems to slip from them and it is necessary for them to find another foundation and another existence; they must begin again.

The real individuals who achieve those worthwhile things in various arts and sciences, in thought, and in action, differ from the successful type, especially in that they *seldom* attain great material success. They begin to be recognized only long after the end of an earthly life, and this is an exceedingly favorable factor from the standpoint of eternal recurrence. The eternal decomposition which almost invariably grows with success is not known to them and they start every new life striving toward the unattainable. They sometimes begin to remember things astoundingly early in life, as many outstanding musicians and thinkers have done.

We must aspire to the comprehension and understanding of the thoughts of a living God. A God which is not necessarily an individual dictating and legislating the powers and laws of the Universe, but a God of the manifestation of all laws that exist and with whose laws we must learn to work before we can conceive of the ultimate purposes of life and existence. Just as when a caterpillar leaves its cocoon it is no longer a caterpillar but is a butterfly or moth; it entirely lays aside its previous life. The butterfly could not explain to a caterpillar the difference in their existence, because again we have the example of two existing conditions, one being parallel to the other and not crossing the line of the other's individual existence. So we can consider our knowledge, our strivings, our happiness and suffering as all part of the experience of a caterpillar in which through development, through study, through practice, through patience, we will equip ourselves to proceed out of the cocoon state and develop into another life, which is the outgrowth of this life, but which bears a relation to our present life that is inconceivable—because we cannot conceive in our objective realization the absence of time or space or of another parallel existence.

Through the realization, attunement and the development of the consciousness of the life contained within us, we can only strive toward the ultimate at-



tainment of this state, which has been defined by the mystics as ecstasy. When all that is, is known; when all that is, is a part of us and we are a part of it, and it is understood because it is; and we understand all things because we are all things; and that which is now unexplainable to us becomes our very being, so that we are without any separa-

tion a part of that from which we came; then and then only can we fully know that we are in reality a segment of the living God of the Universe in which eternal recurrence will actually be continuous life in complete understanding and attunement with our Creator and with all that is created.

QUESTIONS OF THE TIMES

(Continued from Page 335)

By Rev. Arthur Ventura

the East down to imperial Rome, and continuing after the fall of the mighty Mistress of the Tiber, possessed a machinery perhaps more formidable than the ones now rotating in our plants. This was the living machine of Slavery, a fearful opponent of the free worker; a machine which, in America, required the blood of an internecine war to be demolished. Similarly, the apprehension transpiring in the title of this article is not a new passion; the ancients knew the poison of misoneism and cordially hated whatsoever was new, whatsoever was conflicting with their interests. However, if the machine is, by some groups, considered a merciless Molech, let them compare the harm, if any, to the untold benedictions that it has poured on mankind.

Before Eli Whitney invented the cotton gin, for instance, that primary product of nature was, on account of its laborious task to pluck and make ready for saleable condition, a luxury for, and a privilege of, the rich purchaser. Today, cotton is not only an indispensable necessity for the commoner, but its industry has opened other channels to commerce. And what about oil, gas and the automobile, and where would be these without the machine? Lately, the attention of Congress has been called to consider a plan, the "Industrial Expansion Act." If this plan meets the approval of the legislative body of the Nation the apprehension caused by the machine will vanish, for the plan calls for a coordinate expansion of industrial production with a guarantee to firms against undue rises in price and increase of wages as industrial income increases. The mind of man is a divine gift, and errors in the economic system can not make present civilization renounce that gift.

By C. Kingrey

evolution. Occasionally some good thing happens to stay with public fancy until it becomes a tradition. As tradition it has power, as law it becomes as a dead letter. When enough tradition with some shred of virtue has survived, then we will make social progress.

The average man may not appreciate the value of far flung objectives, but there is one goal that he always comprehends and fully appreciates. It goes under the name: standard of living. Even in America there is very little that is attractive in the life of the average modern laboring man. In the "dear by-gone days" it was customary for him always to look forward to the gilded glory of the hereafter, but that mirage seems to have faded in recent years. He works grimly at some dreary task, probably for long hours. This week he has work, next week he may not have. If there is work there is nothing to look forward to tomorrow but drudgery. If there is no work there is nothing to anticipate but worry. He is one of the men who never quite catches up with bills and when work stops the wolf is only one jump behind.

The machine can release us from most of our drudgery but that release seems to be one of those things just around the corner that we never turn. We have never learned to synchronize the purpose of our lives with the purpose of machines. The purpose of machines, if they have any, is to do things and do them more quickly than would be possible without them, but they are merely used to make more money, or as weapons to beat the other fellow. The problem is one of adjustment. It is one of the things undone; one of the big things to do.

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this 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 by addressing their request for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. *(Please state whether member or not—this is important.)*

MAN IS A CATHEDRAL



WHEN in the beginning of this universe God finally created man "in His own Image" man became not only a living soul but a living cathedral and sanctuary for the indwelling of the God Spirit and the God Consciousness.

Man is truly a walking, living, vitalized cathedral of the Supreme Divinity of the world.

Man is the nearest image and living representative of the nature and qualities of God of any creature or thing in the universe.

By the increase of man's wisdom, the increase of his creative power and ability, his mastership over worldly conditions, his supreme reaching out, upward and into space, man has gradually become a towering cathedral, the spire of which reaches to unlimited heights. And in this God-like cathedral there is a sanctuary, an altar, a temple in which dwells not only a small part of the God Consciousness called the human soul incarnated on earth to carry on the work of God, but therein dwells the voice, the intelligence, the love, the mercy, and justice of God Himself.

Not one of the most magnificent cathedrals, synagogues, temples or shrines created by man of material elements, decorated by the most supreme efforts of the greatest artists, architects



and artisans, with the most magnificent spires and stained-glass windows, can possibly equal the magnificence of the cathedral of man as exemplified in every sane, rational, God-like human being that walks the face of the earth, regardless of his lack of social importance, regardless of his human attractiveness, regardless of his worldly wealth or prosperity, and regardless of his religious creed or national distinction.

And it is when the divine intelligence within these millions of human cathedrals lifts itself up to a focal point of concentration and united thought and worship, that there is created and main-

tained in the space beyond human sight and human comprehension a universal world-wide cathedral of the soul in which the millions of human souls on earth can find peace and harmony, health, strength and happiness.

If you have not learned yet how to enjoy the peace of such Cosmic attunement and divine harmony, if you have not yet experienced and participated in the health-giving vibrations, divine power, physical health and happiness that come from a short period of cathedral attunement each day, then write for our little booklet called *Liber 777* and begin at once to enjoy these divine blessings.

How It All Began . . .

CONFESSION

NO ONE knows exactly how or when confession began. Ancient Babylonian and Sumerian tablets give us our earliest record of the practice. The motive which seemed to prompt confession was that though the gods might know of man's sin, his failure to disclose it voluntarily and verbally to the gods was an attempt to conceal it, and constituted a violation of faith in the deities, which act would forever remove the possibility of the sinner being forgiven. Consequently, verbal confessions were made before the graven statues of the gods or goddesses.

The following is a translation from the Sumerian of a phrase of a penitent's confession to the female goddess, Ishtar:

"Bitterly do I lament
my sins
My mind is embittered
(thereby)
Lady, cause me to
know my act,
Set for me a refuge,
Remove my sins,
Lift up my countenance."

The Sumerian equivalent of the word confession is *kaluhuda*, which means "washing of the mouth."





Along Civilization's Trail

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

Editor's Note:—This is the concluding episode of a narrative by the Supreme Secretary relating the experiences he and his party had in visiting mystic shrines and places in Europe and the ancient world.

THE VINEYARD OF WISDOM



Of ceaseless and yet so unchanging is the sea. To ancient eyes that peered across its wastes from the bows of frail craft, it too, was either a roaring fury with deep valleys whose mountainous walls were tipped with lacy foam, or a placid glasslike calm. Of all of the things of the world, the sea alone seems untouched by the moods of man or nature. As we gaze into it today, we see mirrored in our consciousness the same vision which men who looked upon it in centuries past experienced. It remains an unbroken, unscathed bond with the beginning of time. Perhaps it was the spirit of oneness with all that had gone before, which the inky waters instilled in me as I looked over them from the deck of our motorship, that made me think of the great personalities who had sailed this same sea.

Just a few hours before we had departed from the modern docks of Istanbul and now we were leaving the sea of Marmora and entering the straits of the Dardanelles. At this point, two great continents, Europe and Asia, were separated by a scant watery thread three to

four miles in width. It was as if nature had symbolized, by this geographic arrangement, that the peoples of these enormous land areas should often embrace each others' customs and habits and yet by the slender thread of racial differences ever be separated.

The ancient name of the Dardanelles—a narrow body of water forty-seven miles long—is the Hellespont. It separates the Marmora and Aegean seas. It is related to have derived its modern name from the city of Dardonis. Here, too, Xerxes, Persian King in the Sixth Century B. C., built a floating bridge—composed of a series of small boats lashed together—and crossed with his vast Army of the East for one of the earliest invasions of Europe. This same site, within the century, had been the scene of other great armies struggling for possession of its natural gateway to the Black Sea, and the great territory of Russia. During the World War, the German and Turkish powers had fortified the slopes on either side of the Dardanelles, so as to make it almost impregnable. The British Navy was mainly assigned the task, by the allies, of penetrating the Straits, "running the gauntlet," it may be said, and opening the water route to the Black Sea. Russia, an ally, needed this outlet to the Mediterranean very badly. British ships were blown to bits in the mine-infested



waters and by the bombardment of heavy land batteries.

The strategy of the Turks, under German military guidance, cost England thousands of Canadian and Australian troops. After severe return assaults on the land batteries by the British cruisers, one suddenly ceased firing, and after a length of time it was believed to have been silenced. The Canadian and Australian troops prepared to land and when they had but touched the shore an inferno broke loose. Heavy artillery shells crashed about them and machine guns rattled, mowing down wave after wave of men. Retreat from the trap was impossible and advance was suicide. Britain became the eventual victor of the engagement by a small margin, for which she paid a terrific price in human lives.

Turkey remains today a steadfast ally of Germany, though making overtures of friendship to England. Every third man in impoverished Turkey is in uniform and all have the military bearing and stamp of German training. After the World War, Turkey solicited a continuation of German officership of her forces, in exchange for certain trade concessions to the Reich. At this time, the system is so thoroughly organized that in only the highest ranks, and then in an advisory capacity, is it necessary for German officers to remain. Turkey's own officers now know only one military technique — German. In Turkey, also, the army has the same outstanding prestige that it does in Germany. No other class of citizenry receives the privileges or the distinctions of the army. To Americans and to Canadians, this may seem deplorable and indicating a warlike spirit. On the other hand, our survival-of-the-fittest contest is strictly along economic lines — clashes between capital and labor — attempts at an adjustment of consumption and production, but with these other powers, it means a fight for actual existence as a sovereignty. To become weak in military strength is to be absorbed literally overnight by a stronger nation; consequently the attitude is: defense of national existence must precede economic and cultural interests.

A slow rolling of our ship accompanied our entrance into the Aegean

Sea. To our starboard side, but two or three miles distant, were the rugged mountains of the Island of Lemnos. Frater Brower and I stepped to the railing to scan them through binoculars. Deep in their clefts, near the shoreline, here and there, were small villages appearing as though they had been washed down from the heights to wedge fast, and there, like sheltered vegetation, flourish. To the northwest, not more than fifty miles beyond our range of vision, lay historic Macedonia. In what is now known as the Thessalonike Peninsula, of Macedonia, once existed the small outpost colony city of Stagira. In it, about 384 B. C., was born a man who was to fashion the thought of the world for over 2000 years and command its respect for centuries more. It was here that Aristotle, son of the physician to the King of Macedonia, and descendant of a long line of physicians, began his career.

Each island, each peak, bay or inlet about us constituted a landmark, not in the history of races, nations, or men, but of thought. Surrounding this small sea were born and lived more men who contributed to the advancement of thought than in any similar area on the surface of the earth and in the history of man. Genius after genius sprang from the hearty mountainous region. It was as though it had been impregnated by Divine touch with the seeds of wisdom.

Over the port side loomed the silhouette of another nearby island. Its coast line was so precipitous that it plunged from a height directly into the sea, affording little beach. The late afternoon sun was concealed behind its hills, causing a back-lighting and a radiant aura to extend around and sharpen its rugged contour. This was Mytilene or the renowned island of Lesbos which played a prominent part in Aristotle's life. Students of philosophy and of Aristotleanism divide Aristotle's life into three distinct periods. The first and perhaps the most prominent was from his seventeenth to thirty-seventh years, when he was a disciple and constant companion of Plato. His writings during this period had the formal pedagogic style of Plato's dialogues and his doctrines reflected the principles of his

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teacher. He lived in Athens and never journeyed far from the academy.

The second period, called the *Wanderjahre*, was after his master's death and was devoted to travel. His contacts with other schools of thought, and his own experiments and conceptions, caused his writings of this period to contrast sharply with his former ones. It was during this period of travel that he spent two years of study on Lesbos, the island before us. Here he gathered specimens of marine life and carefully observed their habits. It is said that from these observations there came about his famous doctrine of development, which was the first theory of evolution. He attempted to unite by his theory two realms of reality — mind, or the initial ideas as Plato called them, and matter. What a surge of wisdom flowed through the small channel of this one human mind! He attempted the first classification of all natural phenomena—grouping inanimate matter, plant and animal life, into separate divisions and making possible the first truly scientific study. He devised the term metaphysics, meaning beyond physics, to define the study of the causes of physical phenomena, in fact, the first causes of all being. He gave the name psychology to that branch of study concerned with the Soul and the functions of mind, thought, sensation, perception. Merely as an aid to assist his reasoning and to make his insight into the profound problems which he considered clearer, he invented the system of formal logic, which is still in use today with slight variation.

No greater test of wisdom or its relevancy to truth can be had than that it be subjected to the passing of time. The titles which Aristotle bestowed upon the divisions of reality he made have endured and many of his fundamental doctrines remain unshaken by sieges of controversy. It seems incredible that one mind could conceive such truths, become so enlightened by its own efforts during one normal life's span. As further tribute to his greatness, may it be said that he, far more than his contemporaries and his later followers, realized and admitted his limitations. This bleak body of land, therefore, seemingly spewn up from the sea, provided not a source of great mineral or vegetable

wealth to protect or sustain the bodies of men, but a natural laboratory from which came ideas that nourished the minds of men for centuries.

Eighty miles west of Stagira, Aristotle's birthplace, was located the City of Pella, the ancient capital of Macedonia, over which presided Phillip II. His fame having spread, Aristotle was urged by Phillip to become the private tutor of his son, Alexander, who was destined to become a world conqueror. It was said he accepted the appointment because of the opportunity it provided to test his political theories. His pupil, later while on an expedition of conquest, had a selected staff of sages collect and send back to Aristotle, for his examination and study, strange plants and specimens of minerals and soil. Vicious gossip and the jealousy of Alexander poisoned his mind toward his master and teacher, while he was on a distant campaign. Eventually Aristotle fled to Chalcis, on the elongated island of Euboea, which was now directly west of us, but beyond our vision. There he died in 322 B. C. In recent years, just outside of where existed the small colonial city of Eretria, about twelve miles south of Chalcis, excavators unearthed a gold stylus, ring, and pieces of pottery, which were said to be Aristotle's. In the grave was also found a skull, which is believed to be his as well.

The eastern shore of Asia had faded from our view. We were now directly off the coast of the ancient Ionians. During the glory of the Greek schools of philosophy it was said that, of all of the colonies of Attica, Ionia provided those who excelled in the love of inquiry into nature—in other words, those who inclined toward what we consider the physical sciences. The principal city and capital of Ionia was Miletus, in which flourished the earliest school of philosophy. The founder was Thales, 585 B. C., who is said to have predicted an eclipse. There began with him a transition from the theogony of the gods, the common belief in Greece at that time, to physical philosophy, which sought to explain the universe along rational, and what we might term scientific lines. Thales sought an ultimate substance, a primary element from which



all things came, and he finally concluded that substance to be water. The school ceased with the destruction of that city by the Persians in 494 B. C. Nearly opposite from Miletus, across the Aegean, was the City of Megara, where certain lesser Socratic schools, those expounding a version of the Socratic philosophy, came into existence but never into prominence.

With such enjoyment had I lived in my mind the lives and accomplishments of these astute personalities of thousands of years past, that I had not become conscious of the hour. The clashing sound of the dining steward's dinner gong brought me to an awareness of a keen hunger induced by the invigorating sea air.

We retired to our stateroom early, but I could not sleep. My imagination had been stimulated by these monuments, these reminders of a great past civilization. Perching myself on the berth, in a position so I could look out of the porthole, I opened it and stared down at the water a few feet below, which seemed to rush past. The light of the stateroom cast a faint glow upon the sea. The small circle of light was sufficient to intensify the darkness of the water and give the foam a contrasting scintillating whiteness. With my back to the room, and before me visible only this small illuminated circle of the sea, and with the freshness of the salt air stinging my face, I had a full sense of appreciation of the beauty, majesty and wildness of this element. For miles, on and on, the water rolled, rose to crests, broke, lashed, and slid into great wallows; the sky reaching down on all sides was its only container. What it held close to its bosom fathoms below and immediately beneath me, perhaps no man would ever know. I thought if there is on earth any power or agency of nature which displays a spirit of complete freedom and a disregard for the efforts of man to control it, it is the sea. Use it man can, but never is he its master.

The following morning the decks were bathed in sunlight. It was enjoyed in sheltered corners for the air was biting. Land had not been seen for hours, but there was no possibility for monotony as preparations by passengers

and crew alike were being made for the arrival at the port of Piraeus. By the time Frater Brower and I had repacked our cinema equipment, after having filmed the notable sights we had passed, we were entering the Gulf of Aegina. In this gulf some of the greatest naval battles of the ancient world were fought. These battles gave Attica the supremacy that assured her independence and perhaps preserved her spirit of inquiry and love of knowledge. Persia had constantly menaced the security of Attica, under the leadership of Darius. Xerxes, his son, at the death of his father, continued the campaigns against Greece. Success crowned first the efforts of one side, then of the other. A powerful Persian fleet sailed one day into the port of Piraeus, and only the strong Athenian army stationed on the shore kept it from landing. Themistocles, great statesman of Athens and Arcon, head of the state, proposed that the Athenians build a large fleet to dominate the surrounding sea and keep the Persians from crossing, as in only that way, he believed Athens safe from invasion. His proposals were well received and finally 180 ships were built and put to sea. The Athenian fleet eventually met and defeated the Persian fleet in a great naval combat in the waters immediately surrounding the Island of Salamis, slightly north and west of Piraeus, whose harbor we were now slowly entering.

We had been standing in line alongside wooden benches in the customs shed, where our baggage was piled awaiting inspection, for nearly an hour. Our estimation of the department's efficiency was greatly diminishing, as was our patience. There was an obvious shortage in personnel, which at the time appeared to us an imposition on travelers. The inspectors were gracious enough, but their courtesy did not lessen our agitation. It was not until the next day that we became aware that Greece's severe economic plight was responsible for the under-manned staff. For centuries Greece had been under the domination of Turkey. During the Ottoman Empire it was divided into many districts by Turkey, and like other subjugated nations of the Ottoman Empire, it was bled of resources and of the op-

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portunities of internal expansion. Not long after obtaining its independence and following its participation in the World War, it was plunged into revolution — a struggle between monarchy and republic. Its people are thrifty and its resources, though not many, are in demand, but it has been and is still at the mercy of its more powerful neighboring states, which prevents it from obtaining the concessions it needs for a successful economic life.

Archaeological collection began in Greece as early as the Seventeenth Century. The ruins of its great edifices were so impressive that they were bound to excite curiosity and interest. It was not until the Nineteenth Century, however, that a real scientific examination of the antiquities of Greece was begun. To Lord Byron, English poet, 1788-1824, must go the credit for reawakening world interest in the magnificent history that was Greece's, and the decaying arts which lay in Athens just below the debris of the centuries.

Byron, a cripple, who travelled for health, romance, and adventure, through Europe where his works were more appreciated than in England, visited Greece and immediately felt a strong affinity for its traditions and people. To commemorate an historic event, he swam the Hellespont. Inspired by his studies there, he returned to England to compose his greatest works. Later he returned to Greece to interest himself in its political strife. He spent a considerable amount of his personal fortune to aid in her liberation. He was once offered, in return, the Governor-generalship.

Athens nestled between two mountains, Mt. Hymettus and Mt. Pentelicus, the former having always been renowned for its honey and the latter for its excellent marble. Nature had endowed Athens with excellent elements of defense. Slightly inland, with elevations that made the sea visible and prevented sudden naval attack, and with a surrounding plain whose soil provided essential foods, such as olives, fig groves, vineyards, and good pasturage, its people were soon able to give themselves over to pursuits other than the mere acquiring of sustenance. Speaking of the climate, which is never extreme,

one of the ancient philosophers wrote of it: "The clear bracing air fostered intellectual and esthetic pursuits and endowed them with mental energy."

Our stay in Athens was not to be lengthy and we had much to accomplish. Consequently, after depositing our baggage at our quarters, we immediately set out to photograph those things which would be representative of the Hellenic civilization. Sporadic showers did not discourage us. The most commanding and never-to-be-forgotten sight is the Acropolis, a large promontory, 1000 feet in length or about two of our city blocks, on which temples to the gods and fortresses with protective walls have been erected since Neolithic times.

Modern Archaeology has located the remnants of the numerous gates of Themistocles' wall which surrounded it and through which trod many of the eminent of Greece's past. Not far from the Dipylon Gate was the Academy of Plato, where his students came to hear his learned discourses and to hear him inveigh against the Sophists. But a short distance from still another gate is said to be the site of the Lyceum, the school of the peripatetics, where Aristotle expounded truths to his disciples, as they walked to and fro with him.

We wended our way up and through a wooded section known as the Pnyx. After a brisk walk we stopped before an enormous rock pitted with age, in which there are two cave-like chambers with benches hewn out of the living rock and giving evidence of once having been occupied by humans. The entrances now have iron gateways, which are opened by attendants. An exhilarating sensation swept over me when I was told that I stood in the prison cell of Socrates in which—Plato's dialogue, the *Phaedrus*, informs us — the great Sage drank the hemlock. It is difficult to express the emotions we felt, as Plato's masterfully drawn word picture of the execution of Socrates occupied our thoughts in the very place where it is supposed to have occurred. However, we reluctantly drew ourselves back to the reality of fact, that in all probability, from an Archaeological point of view, these caves, of which there were others,



were part of a prehistoric city which surrounded the Acropolis.

Nearby was the Aeropagus, commonly called Mars Hill on which, it is generally held by historians, the Apostle Paul preached to the Athenians. The structures which now stand upon the Acropolis were built after the Persians had destroyed all of the previous edifices and left them in smouldering ruins.

Conceded to be one of the Seven Wonders of the World is the magnificent Parthenon, the great temple erected, on the Acropolis, to the glory of the Goddess Athena. One stands before it overwhelmed at its beauty. Even though it is in partial ruins, there clings to its great Doric columns an atmosphere, in effect, like a heavy perfume, which so over-powers the senses that naught but its exotic presence can be realized. As I walked along the marble flagging of a peristyle and gazed between the graceful columns at the city lying below, I wondered what thoughts must have occupied the great minds which assembled here on occasion. Were such idealists limited in the range of their concepts to a mere consideration of the problems and affairs of their day, or did they at times separate themselves in mind from their environment and in such an inspiring setting envision the future of the world 2500 years hence? Could they have imagined that men of other races, centuries later, would pass through the structures they had planned and built? Could they feel that their work in many of the arts was so original, so far-reaching, that their influence would be felt thousands of generations into the future? Would these men, if alive today, choose our times in preference to the times in which they lived?

After the destruction by the Persians of the earlier structures of the Acropolis, Pericles, Fifth Century B. C., statesman, orator, and lover of culture, began a great campaign for the beautification of Athens. From the campaign came artistic developments which, even today, remain foremost in the records of the achievements of man. Appropriating the enormous sum, for that time, of over two and one-half million dollars, which was derived mainly from the Athenians, he engaged the greatest Greek craftsmen and artists of the day to perform

the work. Ictinus was the architect who designed and supervised the building of the Parthenon. Phidias was the sculptor who beautified it. Architect and sculptor worked hand in hand in creating these masterpieces. The columns, for the first time in the history of architecture, were caused to incline inward at the top, to give the structure the appearance of stability. To prevent the illusion of concavity they were gracefully tapered, giving the whole a symmetrical balance. Phidias sculptured a frieze of idealistic figures around the top sides of the temple. The figures, though human in form, were so perfect, depicting the ideal man and woman for which Greece strove, that they became a symbol of beauty which inspired the citizenry to emulate them. The sculpture at the gabled ends depicted the birth of the Goddess Athena and her struggle with Poseidon, God of the Sea, for possession of Attica.

Within the temple there had stood a magnificent gold and ivory statue of the Goddess Athena, thirty feet in height and wrought by the genius of Phidias. Outside of the temple was also a colossal bronze statue of this protectress of Athens. This, too, was the work of Phidias. Rising to a height of seventy feet, the figure held her shield and spear upraised in an attitude of protection of the city below. It is said that sailors returning home could see the tip of Athena's great spear glistening in the sun like a beacon of welcome when their ships rounded Mt. Hymettus. Is it a wonder that the Periclean period of history is referred to as the Golden Age?

The days had swept by so rapidly that it was extremely difficult for us to separate them into periods spent in one country, on one continent, or in one place. We had, it seemed, in the months of our travels witnessed not a series of disconnected past events, but a continuous parade of human adventure. At no time had the threads of man's efforts been entirely lost in the transition from one fabric of civilization to another. Decline had meant a paucity of material, a few minds working to preserve the heritage of wisdom against the contaminating influences of ignorance and superstition. These threads of genius were surrounded, in the eras of stagna-

tion, by the drab incidents of the deterioration of human morals and thought. Let a time be favorable and the threads transformed all they touched into beauty, illumination and splendor.

Civilization is a great force put into motion by the concerted actions of men. The momentum of that force can carry it forward or backward. It depends upon the direction in which it is started. It is individual human intelligence, inspired intellect, virgin ideas and concepts which determine the direction that civilization shall take. Civilization itself does not produce this intelligence, but merely provides it with an excellent tool with which to work. Only in a degeneracy of life itself can this intelligence

ever be destroyed. Civilization can and will fall again and again, and time after time from the purged ashes will rise, phoenixlike, a mind or minds which will develop another civilization, founded upon those instincts and precepts which draw men together in the hope of attaining a common good not individually possible. The only fear, and that is a remote one, is that some civilization may pervert all of the human race simultaneously and close the channels from which spring the visions which move men upward and onward.

Our journey was completed. Homeward bound, we sailed past the Rock of Gibraltar, through the legendary gates of Hercules, toward the western world and the new age.

Look Ahead

By FRATER O. J. RANKIN



THE ego's development through experience is an essential part of a great evolutionary process, the successive culminating phases of which must always lie in the future.

The present is preparatory and can never be more than the sum of the past, which is "carried forward" from the preceding columns. There can be no realization of future in the present. We will be tomorrow what we have made ourselves today. We can realize today, but only anticipate tomorrow.

No matter how perfect are our thoughts and actions of today, the reactions are not due until tomorrow. Action and reaction cannot take place simultaneously.

From time to time great minds have thrown some light upon this truth. Christ said, in effect, "Seek to be and to do only what is consistent with the life that you will live in the world to come." Paraphrased, this might read: "Plan, where you are, and while you can, for where you will be next."

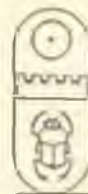
Seneca wrote: "He is born to serve but few, who thinks only of the people of his own age. Many thousands of years, many generations of men are yet to come; look to these, though from some cause silence has been imposed on all of your own day; then will come those who may judge without offence and without favour."

Milton, referring to "Paradise Lost," remarked: "An inward prompting which now grew daily upon me, that by labour and intense study, joined with the strong propensity of Nature, I might perhaps leave something so written to after times as they should not willingly let it die."

We have only to look into Nature to see the beneficial results of this universal tendency to "leave something . . . to after times." What would happen if Nature left nothing?

Yet today many a so-called leader of humanity "thinks only of the people of his own age." Such a narrow now-or-never policy is out of harmony with natural laws and can only bring trouble and strife. It is the universal now-and-ever policy that leads to lasting peace and happiness.

"Ever" is a compound of "nows." If, during past decades humanity had used up all its "nows," surely we should have found our world in a very deplorable condition.





PAGES from the PAST

Many famous philosophers and thinkers have been presented in this department through excerpts from their writings. Every civilized land in the world may be represented by innumerable teachers and writers; yet, back of the individuals may be found other colorful Pages from the Past — the rich heritage of folklore and legend preserved by the people of each country.

From time to time we shall present one of these legends, chosen and related by some foreign member who is well versed in the folklore of his country. This month we present an article by Soror Lina Knudsen, F. R. C., dealing with legends and religious beliefs of the Norsemen.

LEGENDS OF THE NORSEMEN



ONE of the best known Norse legends centers about Olav Haraldson who was made king of Norway in the year 1015. He brought Christianity to Norway and built the first church. In 1028, after a battle with Knut the Mighty, he was forced to

flee to Russia. In 1030 he returned to Norway and attempted to win back his kingdom, but he died in battle at Stiklestad on July 29.

It was after his death that the miraculous things happened which have become legendary. The saga relates that when the king was dead, his men took the body and carried it to a shed and covered it with branches so that it would not be found. That night, a blind man, seeking shelter, found his way into the same shed. As he was feeling around with his hands, he touched something wet, and when he put his wet hands to his eyes, he received his sight back instantly.

Later the body was moved and buried in the sand. Snorre Sturlason, who wrote the king's saga, relates that 12 months and 5 nights after the king's death, his coffin was removed from the grave. When Bishop Grimhjel opened the coffin and uncovered the king's face, an exotic odour filled the room. The king's face had not changed, his cheeks were red as if he had just fallen asleep. Those who knew the king well, noticed that his hair, beard and nails had grown as much as they would have, had he been alive. The Bishop then declared Olav holy and made him a saint. His hair, beard, and nails were cut and his body brought to Klemens church in Nidaros (now Trondheim).

The grave which had held King Olav's body turned miraculously into a well. People who came and drank from it found that it had divine power, and many were cured from their illnesses by drinking its holy water. From the time the king's body was removed from the grave, a great pilgrimage began, and people came from all over the north country to the sacred place in Nidaros.

A book, probably written by Bishop Oystein in the last half of the 12th Century, relates many instances of miracu-

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lous healing. In 1152, when the holy St. Olav's church was elevated to Archbishopchurch on the anniversary day of St. Olav's death, there was a great feast. The coffin was placed in the center of the assembly, and during the mass a blind man found his sight restored. The next day, during a procession, a man who had been dumb was enabled to speak. A woman from Sweden had been blind for 13 years, but her faith was strong, and during the mass her sight was restored. At the same time a girl, an invalid from childhood, was healed and walked unaided from the church. A year later, at the next annual feast, a girl was brought in—her body all twisted. She had been unable to straighten up for five years. As the holy body of the king was carried by in the procession, she was cured by the holy power, and a creaking sound was heard as her joints straightened. Many instances of cures from insanity, epilepsy and other maladies are also related, but the healing power seems to have affected most the dumb and the blind.

Although St. Olav was never officially canonized, the popes of later years showed in many ways that they looked on him as a Saint. Finally, when Norway went over to Protestantism, public worship of St. Olav faded out and was forgotten.

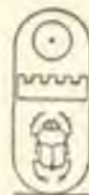
It is interesting to trace the religious beliefs of the early Norsemen and compare them with those of other groups. Graves, dating from as far back as the Bronze Age, have been found in all parts of the country, also many examples of what was called "helleristninger" (figures carved in stone). Many of these signs and figures resemble religious and mystic symbols found in Egypt and India. Signs of the cross ("bjulkorset"), rings, and concentric circles are undoubtedly symbols of the sun, while other inscriptions, such as jars and human feet suggest offerings to personal gods. The Northmen of the Bronze era, like other peoples who lived close to nature, probably worshipped the sun as the all powerful, life giving force.

The ancient graves and grave chambers give further evidence of the religious life of these people. The dead were buried with their weapons, jewels,

ornaments and trinkets, indicating a belief in a life after death. Later in the Bronze Age, the dead were burned, but their graves were still filled with weapons and riches. Still later, during the Viking Age, the Viking chiefs were buried with their ships. Complete ships, weapons, ornaments, and other worldly goods — all were buried with the dead warriors, and often animals and slaves were offered and entombed with their masters.

It is not until the time of the Vikings (8th to 10th centuries) however, that we get any real insight into the religious life of the Norsemen. The sagas dating from this period give a clear picture of the heathen mythology. The most important gods were Odin and Tor, and the goddesses Frigg and Freya. The home of the gods was called Valhall, and there the gods lived a wild and riotous life. They loved, drank, stole and killed each other one day, and got up the next to resume where they had left off the day before. The only life worthy of a Viking was a life of war and plunder. He had to die by the sword or he could not be admitted to Valhall. The worst fate that could befall him was death on a sick bed.

At that period all questions of right and wrong were settled by the sword and the gods. The gods were neither good nor bad, only strong and dangerous. One method of discovering the judgment of the gods was called "jernbyrd". The victim had to prove his right or innocence by carrying a red hot iron nine steps in his bare hands, or walk barefoot over twelve red hot plough irons without injury to either hands or feet. In connection with this method of judgment there is a legend concerning Haakon Haakonson. He was the illegitimate son of the king and was born several months after his father's death. His mother, to prove he was the son of the king, and rightful heir to the throne, had to carry the red hot iron nine steps. The legend relates that her hands were as white and beautiful after the ordeal as before. These practices were finally done away with in 1247.





Balancing Act

By SOROR HAZEL CAMERON-MENK



ARE you aware that you were born, literally, on a tight-rope?

As soon as you draw your first breath, they put an umbrella in your hand and tell you to get going. It isn't much comfort to hear that the swallow's fall is recorded. You

would much rather know how to keep your balance.

If you stick your neck out one side of the umbrella, you get sousing wet from a deluge.

If you stick your neck out on the other side, you get scorched to a blister.

You are afraid to look down, for fear of falling.

The good people say "Look up, my son and tread the straight and narrow, and nothing can happen." But strange to say it does happen.

Of course, the upright, fearless walker with his feet firmly planted on his own narrow path knows that by staying in perfect harmony he walks unaided and unafraid. Vibrations from above meeting those below pass through the center of gravity and all is well.

But—lean to one side or the other and various ills overtake you. Put down the umbrella and try to go your own way. Doom overtakes you before you have progressed very far.

So you hoist the blamed thing again. Someone says, "Hold it upside down, you get along better that way."

But then another says, "My brother knew a man who stood on his head on the rope and held the umbrella with his feet." So everyone tries it and starts to walk on his hands. Soon the whole procession looks crazy, with people falling off their perches. Umbrellas are flying in all directions. Bodies are flying through space; no one knows where he or any one is going.

Then someone stops long enough to think. "Listen you," he cries: "Don't you see, we are trying to make something hard out of something that should be so simple. Look, you folks who are ill, improverished, headed for you don't know what. Try getting back on the path again, hoist your umbrella and keep in the center of the line. Allow the vibrations to flow freely through you and around you. If you fight them, or pull off to one side, you will be sorry."

By that time so many folks are profiting by their neighbors' misfortunes that they yell right back: "Don't you believe that bunk. You do as you are are doing and trust in a higher power. You don't need any vibrations to keep you whole."

So, torn by doubt and timidity a few try to get back on the path, but before the vibrations can begin to flow easily and make everything all right, they slip back to their old, easily explained alibi land. Only the few who believe that they must master the balancing act go onward and upward, aided by the principles they hold; and these few can't do much for their neighbors except plead with them to come on before the vibrations out of alignment begin to do them harm.

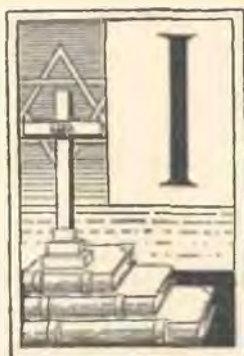


SANCTUM MUSINGS

Service or Self?

EVOLUTION OF A STUDENT

By SOROR FRED A ENDERSON



THIS is a strange thing that when one is a neophyte, however broad his outlook may be in comparison to the average person's, nevertheless to himself it is extremely limited; and if the neophyte is frank with himself, he will admit that his out-

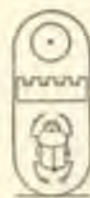
look concerns chiefly his own advancement and success in the studies he has taken up. His goal, his own illumination for the joy and knowledge it will bring to him personally.

As his studies and meditation continue month after month, he gradually, and often quite unconsciously, drops from his thoughts and conversation, the subject of personal illumination. He begins to look around to see what can be done about spreading what light and knowledge he already has, and what he knows is available for others through his mediation.

He finds too, with quite a start of surprise, that the end and aim of all his study is not for his own personal profit primarily, but for the opportunities it affords for greater service to others. All

the obstacles he has overcome, the problems he has met and mastered have greater significance than that of merely adding to his store of wisdom. If these experiences have brought him a great sympathy, tolerance and understanding in his dealings with others, that, it seems, is the end in view! So from the purely personal and self-absorbed interest the new student has felt in regard to all his studies, tests and trials, a new interest is born and an impersonal viewpoint of all that life offers in the way of experience.

Instead of thinking, "How will these things affect me and my progress?" the student in an interested though impersonal manner thinks, "This is an experience or lesson that will enable me to be of greater service to mankind and to the Cosmic Masters." He thinks less and less of his own progress and more and more of how he can best show forth the light that is in him in service to others. If once in a while he wistfully thinks of the great illumination he has ardently and hopefully awaited, he now reverently pushes the thought back into the silent sanctum of his heart — knowing that first he must do his part and show himself worthy and willing and capable of using for others the marvelous light and understanding that will come with the influx of Cosmic consciousness.



Only as we use and give of that which we have, can new knowledge and power be given us from the Cosmic. A great principle given to us is, "That which we have and that which we can make or do is for the benefit of others." The neophyte at first thinks that it is a beautiful sentiment, and relates more or less to the material possessions he may have; but as he goes on he finds what a truly great principle it really is.

When he looks back over the road he has travelled, and forward into the future he will see that the goal of all our searching, all knowledge and aspiration, all that we are and are becoming, is for service! We fit ourselves, whether consciously or unconsciously, to be of service to mankind.

Thus, the student sees that the sum total of all the laws and principles is love, and love by its very nature and force compels service. Truly we are not by and for ourselves alone, but part of the great whole, bound together in one great unity—stars, rocks, plants, beasts,

man and angels, all part of the vast, throbbing, breathing universe, which is the outpouring of an infinite love.

We fulfill this law of love only by a complete immolation of self upon the altar of service, for only when we die unto self can we really live, and when we have lost all desire for self then shall we find desire perfectly fulfilled by the glorious vision made manifest to our understanding and consciousness.

Our knowledge, our talents and wisdom, and whatever of spirituality we may have, are not for ourselves; all that we are and have is from God and is to be used for the benefit of the whole universe.

Thus the thoughts of our neophyte extend and evolve, his vision expands and embraces the universe. The true meaning of self-sacrifice is made plain, not repression or suppression, but expansion and expression of the universal love that seeks to bring happiness to all creation and to all beings.

● READ THE ROSICRUCIAN FORUM ●

NOTICE TO MEMBERS OF THE ESOTERIC HIERARCHY

I want to thank all the members of the Esoteric Hierarchy for their wonderful support in my new plans, as well as thank the members of the higher degrees of our Order for their cooperation in the enlarged work of research that is being instituted now. The plans are evolving nicely, and as the work gets underway I will make further announcements and give some clinical data and other interesting facts in an announcement similar to this in *The Rosicrucian Digest*.

—THE IMPERATOR.

ANOTHER HONOR FOR THE IMPERATOR

We are pleased to announce that the Emperor, Dr. H. Spencer Lewis, has been honored by the Congress of American and Canadian Indians through their association of the various Indian tribes. The Great Sachem and Chief Executive of this American association of tribal Indians has sent to the Emperor a signed and sealed certificate conferring upon him for life the Indian title of "Chief Strong Eagle" because of his "medicine man" assistance to many of the American tribes and because of his researches into their early history, tribal rituals and mystical principles. Another certificate from the same source also conferred upon Mrs. H. Spencer Lewis the title of "Morning Star" with life membership.

—SUPREME SECRETARY.

*The
Rosicrucian
Digest
October
1938*

Three hundred fifty-six



THE STORY OF AN ANCIENT RACE

Maori maidens and warriors gather beside one of the boiling pools of steam and mud in the Rotorua District, New Zealand, to listen to the shaman, or medicine man, relate the ritualistic legends of the coming of the Maori race from Polynesia to New Zealand in their war canoes centuries ago. It is held in many circles that the Polynesians are descendants of the once great civilization of the lost Continent of Lemuria.

(Acme Photo)



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H. SPENCER LEWIS, F. R. C., Ph. D. --- Imperator

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Oakland East Bay Chapter. Geo. R. Russell, Master; Ruth Bernison, Secretary, phone Berkeley 5381. Convocations 1st and 3rd Sundays, Pythian Castle, 12th and Alice Streets.

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Thebes Chapter No. 336. Mr. William Hitchman, Master; Mr. Ernest Cheyne, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8 p. m. Inquirers call dial phone Townsend 6-2967.

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(Directory Continued on Next Page)

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