

# ROSICRUCIAN DIGEST

February  
1941

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ROSICRUCIAN SUPPLY BUREAU  
SAN JOSE, CALIFORNIA, U. S. A.



**THE INSTITUTION BEHIND THIS ANNOUNCEMENT**





### ROSICRUCIAN LECTURE TOUR

Above are seen Gilbert N. Holloway, Jr., at right, member of the National Board of Lectureship of AMORC, and Bernard Ellis, AMORC technician, standing beside the especially equipped *Courier Car* which contains extensive scientific apparatus and motion picture equipment. The photograph was taken at Rosicrucian Park, San Jose, California, on the occasion of their departure on a coast to coast Rosicrucian lecture tour which will include the principal cities of the United States. (See announcement, page 11.)

*(Courtesy of the Rosicrucian Digest.)*



# THE LAST FRONTIER

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIX

FEBRUARY, 1941

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ROSICRUCIAN PARK

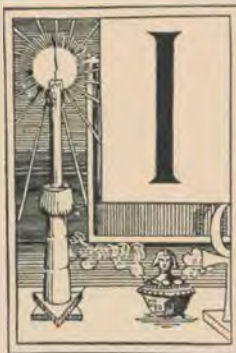
SAN JOSE, CALIFORNIA



# THE THOUGHT OF THE MONTH

## MAKING YOUR HOUSE A HOME

By THE IMPERATOR



IT HAS often been said in different ways that the home is the foundation of all society. Sociologists, psychologists, the clergy, and prominent jurists have concurred that when those natural bonds of affection and moral obligations, and the

traditional customs which unite individuals as a family are severed or disintegrate, the security of the state is threatened. The destruction of the family life, it is therefore conceded, means an inevitable social disaster with its aftermath of crime, lasciviousness, and the degeneration of a people.

For this reason, the spotlight of attention and publicity is frequently turned by the press, radio, and the pulpit, upon the results of modern home life. The fruits of the so-called *good* home life upon the family are extensively delineated, and made to appear as worthy examples. Likewise, the *evils* which are said to be a product of an unsatisfactory home environment are equally emphasized and are pointed to as warnings. It is strange, however, that the same sources and authorities on the effects of the proper home life are silent, or nearly so, in enumerating those essentials, or enlightening the peoples on what is necessary to build that home environment from which blessings are said to flow. Their conduct in appraising results, but doing nothing to guarantee or make possible the continuance of the

approved kind, reminds one of a group of men on a stormy winter night, huddled around a great fire in a log cabin, the door to which is flapping open and closed with each gust of wind. They comment on the excellence of the warmth within when the door is shut, and the disagreeableness of the room temperature when it is open, but none proposes or does a thing to remedy the discomfiture by closing the door.

Objectively, the materials and needs for building a home have been highly developed by the building trades, arts, and sciences. If one looks through a builder's catalogue or an architectural journal, it would appear impossible to conceive anything else necessary for the house or the home. The variety of commodities and services of a material nature seem infinite. Architects are prepared to suggest designs compatible with the topography of the home site and the idiosyncrasies of the purchaser's taste. In every community of any size, there are interior decorators who create the mode of the furnishings of the home, and who standardize certain styles and designs, whether they provide the essentials of comfort or not. In this army of specialists are also included heating engineers, landscape artists, home economists, food advisors, and many others. However, even where the family income can afford several of these services, or all of them, too commonly the most important factor is lacking—the *co-ordinator*.

A co-ordinator should be one who is as duly qualified and trained to integrate the multitude of elements—the furnishings, architecture and interior decorations—as the specialists were to develop and perfect them. The co-ordinator's



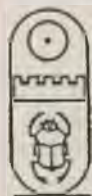
duty is to unite all the parts, the physical things, and make of them a *home*. Have you ever seen, for an analogy, a large newspaper press just as it has been received from the manufacturer and is being uncrated? There are at least a dozen boxes, cases and crates, some large enough to accommodate an automobile. There are myriads of parts such as motors, air compressors, rubber hose, composition impression rollers, pulleys, gears, and automatic switch boxes. Each may have been made for the press by a different manufacturer who is a specialist in that particular article. Each is an excellent example of craftsmanship, but needing the masterful assembly of the *co-ordinator*, the press mechanic, before it can serve the purpose for which it was intended.

Some to whom this matter of a needed home co-ordinator has been broached, and who had declared themselves as interested in home life as an important unit of our social order, replied that the establishment of actual living conditions in a home is the personal obligation of the members of the family. They believed the matter too intimate for others to assume as a duty or to propose any direction. This, however, is an inconsistent attitude. If those who are outside the pale of the family circle may suggest the wallpaper one must gaze upon daily, and in fact create the very pattern, and others designate the arrangement of the rooms and suggest a family budget and where your chesterfield or baby grand piano is to be located, and the color and texture of your drapes, and are permitted to do this without being considered violators of the family intimacy, then certainly one who proposes how to make the house you live in a home is not an invader of the family rights. Consequently, we dare to presume to offer recommendations as to how you may *co-ordinate* your home furnishings and *yourself* into that family life, the results of which are so important to our present-day society.

It is boasted by some individuals that "wherever I hang my hat is my home." They of course mean by this expression that one place, or one condition, insofar as they are concerned, is as good as another to live in, and that circumstances do not detract from or add to their

home environment. In an elementary sense, this is true. If just shelter, common conveniences, and the essentials of living are sufficient for an individual, then that constitutes a home to him. However, it is not from such a home that there comes that spirit of sacrifice and devotion upon which a nation depends for the unity of its peoples and for national security. The indifference is such that the individual would not endure many hardships to provide a defense for his home, because frankly, his home life would not inspire it. A number of those who speak thus about their homes are ones who occupy hotels by necessity or choice. It is a matter of observation, however, that they remain in them no longer at a time than required by the demands of their personal cares and wants. I think it will be agreed that most all of such persons spend their leisure time elsewhere. This in itself indicates that their surroundings cannot provide something else which they desire. In fact, such a home, if it should be called that, becomes merely a storehouse of one's possessions and a resting station.

When selecting a house, flat or apartment, as a home, try and have it as adjacent to your place of work as possible and proper. Commuters, the majority of that patient army of routine travellers, have selected their place of living distant from the locality of their work, in most instances because it affords numerous advantages. Perhaps the community home provides expansive lawns, a little orchard, and shade trees. These are, of course, appealing to those confined so many hours daily in steel and concrete factories and offices, with an exterior vista of only brick, asphalt and cement. On the other hand, distant commuting requires an hour or an hour and a half, or perhaps more, each way daily. It reduces considerably the time spent in the home, and consequently detracts from the advantages the distant home may offer. Further, the more distant the home and its environment from the place of daily occupation, the more sharp the contrast between the worlds of home and business. One, then, does not seem to be a needed extension of the other. They become far removed, not only in distance but activity and purpose. There





is developed the sentiment that one is being plucked from his home and deported daily, instead of feeling that he is just going across town to do a job. In other words, the distance of commuting causes one to become unduly conscious of the two different states of his daily living, which is not conducive to satisfaction with one's work.

If you live in a city, select the neighborhood of your home with a view as to its environment. This is of particular consequence if you have small children. The sidewalks in the vicinity of your residence become the frontiers of your child's home, and he or she is obliged to spend much time upon them. Look into the reputation of the district. Do not assume a smug or superior attitude. You must expect a community, even your immediate block or street, to be composed of all kinds of people of different strata of society. The question you must answer is not whether the children come from higher or lower economic levels than your own, but whether their families are on the whole respectable, clean in habits, as well as in morals. A little inquiry or quiet investigation some morning or afternoon, when the children are playing in the neighborhood, will reveal these circumstances to you, if you know children. Do not confuse boisterous, raucous, even natural rough play, with a poor home discipline or deficient character.

Unfortunately, so many families center their considerations upon the external appearance of the dwelling and make that a central factor in their decisions as to their future residence. For various commercial reasons, realtors, architects, and agents stress the architectural design in renting or selling a home. If you are so situated financially that you can afford to have built, or to choose, just the external appearance that appeals to your fancy, then indulge this custom. But if you cannot, *concern yourself principally with the interior*. You must realize that you do not live upon the lawns or sidewalks looking upon your house, but rather that you *live within it*.

Members of a family pool their lives. Husbands and wives do so by choice, the children by dependency and necessity. Whether they will remain close-

knit is determined by whether out of this aggregate of temperaments and personalities there will be developed certain collective ideals. By collective ideals, it is meant matters, topics, and plans in which all can share alike in thought for the present, and eventually perhaps in reality. What is the man of the house, the husband and father, striving for? What are his future plans in his job or profession? Is he, to use a trite term, just a breadwinner? Does the family see in him, if everything remains undisturbed, five, ten, or twenty years hence just the same provider? The husband and father should inspire the members of his family with an outline of his hopes, the things he wants to accomplish in the future in which they will share and by which each member of the family will feel that he or she will be advanced. The family, like a football team, must have an objective or several of them. If the family head has no such aim, or does not disclose it to the family members, then when he closes the door of his home to depart for work each day, he shuts them out of his life until he returns, for there is nothing during the day which they can share in consciousness with him.

Almost all parents have plans for their children, which sometimes have become nothing more than fond wishes, and at other times they may materialize as conceived. However, it is essential that such hopes for the son or daughter be frequently discussed, not only in their presence but with them. The discussion should not be evasive, but plenary, so that the children's responses, especially when they are in their teens, can be studied. It sometimes becomes necessary, *and it is advisable*, to alter such plans if the son or daughter evidences a definite dislike for father's or mother's future for them, especially where a career is concerned. The wife and mother's ideals for furthering her social and cultural activities for the home environment should likewise be taken into the family council. The home, in other words, should be made a place of conference, a chamber of living, impartial advice and consolation.

All the advantages which the home affords must be devoted to each individual's interests. It should be a refuge

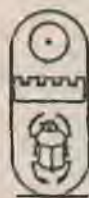


from the indifference of the outside world. It must be a court of last appeal, an asylum, in brief, a place of understanding, of inspiration, of recuperation, and a reorientation of perspective. If these conditions do not prevail, the dwelling becomes like so many thousands actually are, a place of economic convenience and affording the privacy that conventions demand for married life.

Man by nature is gregarious. Those who seek to be recluses are abnormal. Their interests have become too concentrated so that they live unto themselves alone. Companionship to them becomes a hindrance rather than a comfort. However, even though man ordinarily enjoys association with his fellows and prefers to live with them in vast numbers, he is *always an individual*. He is governed to a great extent by his *psychic self*, his intuition, his hereditary inclinations, and his emotional responsibility. It is, in fact, these things that *individualize* and *personalize* him. They are the factors that shape his traits of character and talents. Humans are, therefore, like magnets. They draw to themselves, by extending their mental life in a definite course, those things which complement their concerns. In other words, there are material things that symbolize these characteristics of our nature and satisfy the subconscious yearnings of self. These things become endeared to our hearts, and as the adage goes, become a part of us. It may be that the member of a family desires to collect old or quaint tobacco pipes or models of sailing vessels. Then again, he may have a frustrated creative urge for which his daily occupation affords no vent, and he may seek to express it by building a small forge by which he can fashion artistic objects of iron. It is the periodic realization of these simple dreams and the fulfillment of wishes that establishes an objective for living that can readily be comprehended. It does not make the end or purpose of life a vague, incomprehensible doctrine, left to the intellectual ecstasy of the philosopher alone. It makes it possible for the individual to be *master of a world*, small perhaps, but one in which he can guarantee and prolong his own happiness.

Therefore, if a home cannot afford a den, study, library, music or sewing room, or workshop, it *must have* a corner or nook, or two or three of them, which contains these things that provide personal inner delight. It should be possible at times for the respective members of the family to be in these places and *alone with self* and with those things which symbolize self. It may be a corner of a bedroom or living room, a bench in the basement, or a partitioned space in the attic which like a shrine reflects the glory of the things you love, or which represents your love of life itself. It seems hardly necessary to point out that there is no more cruel hurt you can inflict upon a member of your family or anyone than to ridicule or scoff at those hobbies or interests or avocations, or those particular things which he or she holds sacred. No man or woman or boy or girl in their teens, can consciously and sincerely call a home their own unless it evokes their love, admiration, and respect. This is not possible unless the home possesses such a corner or place dedicated to the expression of self. Without something mirror-like that reflects your character and interests—in other words, that is in sympathy with the *real you*, the personality—even a mansion becomes nothing more than a luxurious display of furnishings.

These differences in people, as we all well know without entering into a technical discourse, are accounted for by physical configurations and psychological variations, the results being temperaments and the degrees of sensitivity to our respective environments. Consequently, some nervous systems are aggravated by intense stimulation which would not be perceived by others. I wish to offer a common example of such a stimulation which, though it generally exists, is not realized to be the source of provocation of frequent family inharmony. Harsh white overhead lights cause irritability. Such lights are usually in the central fixture of a room, suspended from the ceiling, and of one or more lamps, and not properly shaded so as to diminish or deflect the glare. Such a light is made the principal light in the room, and usually for reasons of *false economy*. It is believed that two or three extra large lamps, each perhaps of 150 or 200 watt





current consumption, are more economical than several smaller lights placed elsewhere in the room. Actually, however, a few smaller well placed lamps will be a greater saving. The effect of these glaring ceiling lights is to cause all objects in the room to stand out in sharp detail, and this causes those who are sensitive to these conditions, whether they realize it or not, to become fatigued.

*There is no mystery about this.* It is quite easily explained psychologically and logically. When all objects in a room are equally prominent, and there are few, if any, restful shadows, there is no relaxation for the eyes, in fact for the consciousness, which is continuously stimulated by these intense impressions. Everything literally seems to force itself upon the attention, to jump out at us. We find no one thing that is quieting and restful upon which to gaze. Every little filigree work, color, or blemish in an article or object in a room is so prominent that it holds the attention as though an individual spotlight had been trained upon it. Persons sensitive to such a condition, which a great many are, find it difficult under such circumstances and in such an environment to be alone with their thoughts. Meditation or reflection is obviously impossible unless one closes his eyes, and even that will not shut out the glare of light which penetrates the eyelids. It causes the individual to feel lost in or rather submerged by his environment. In it each thing seems as prominent as himself. The bric-a-brac, pictures on the walls, the radio in the corner — there is no order or gradation of importance. Everything seems to shriek back at him, "I am it."

Is it surprising that the individual becomes irritable, cantankerous, and nervous? Furthermore, in conditions of such lighting, it is useless to attempt any decorations, because there can be no modeling to your room. Shadows we know are necessary and play a prominent part in adding to the actual relief of articles of furniture, and drapes, and in the emphasis of colors. This is a condition, however, that is easily remedied, and when it is, will bring favorable comment even from those unaware of the disturbance previously. Subdue the general lighting of a room. In other

words, do away with the overhead lights if at all possible. You will be able to find your way around freely and easily in the rooms by means of the other lighting which you will establish. You do not have to have such intense light that you can see a hair on the blue border of the living room rug. Next concentrate the light where you actually want, or rather need, it. Place a standing lamp, bridge or table lamp, where you are to read, sew, play, or work, in the living room, den, library, or parlor. Realize also that a strong overhead light is not as ideal for reading as one that comes from over your shoulder right upon the book or newspaper itself. The shadows these lights will cause elsewhere in the room will produce the effect of tranquillity. You will soon respond to their soothing effect. Even the dining room lighting need not be searchlight-like in its illumination. Candles on the table or small side lamps or lights, or, if it must be an overhead light, deflected and shaded, will make the evening meal more enjoyable. If there is to be any exception to this psychological principle, it will be in the kitchen. But even there again it is best to have the light concentrated in the region of the work.

If things intimate to us contribute to a happy family life, the opposite is likewise true. We all have minor complexes, phobias, instilled in our subconscious memory by childhood inhibitions, fears, wrong habits, or perhaps caused by some unpleasant experiences. There are things at times which we personally hear or see, or even smell, which arouse these memories or cause these mild neuroses. To persons not so affected or afflicted by such objects, the reaction of others to them might seem absurd, only because they do not understand or do not have the same feelings. I know of a man who detested the wire forms used by dressmakers to shape a gown. The very presence of one in his home annoyed him. He could not explain why. There was nothing objectionable in the appearance of the object but it aggravated him. His wife was wise in placing it out of sight whenever he was home. Likewise, each of us has some little thing or things that disturb us. Family cooperation will cause the dis-



carding of these things or the keeping of them out of sight for the sake of harmony. Such objects may be a picture, a lamp, a particular musical number, or a kind of perfume.

It is my hope that these few topics have made apparent the reasonableness of co-ordinating certain elements of family life for the establishment of a true and happy home.



## Reputation and Character

By JOHN WEIRAUCH, F. R. C.



OW oddly our lives are shaped by the unseen forces surrounding us. By analyzing the two words "reputation and character" we may get a fleeting glimpse of the positive and negative forces at work. About the only understandable analysis is to use an analogy.

Our reputations resemble a shadow cast upon the earth when we stand in the sunshine — and at times assume grotesque shapes. Why should we assume such shapes? The positive force, or the light doesn't see us at variance. Then the only explanation remains, that the negative plane upon which our shadow is cast, which manifests to our physical sight, sees us as a reflection upon the negative physical plane.

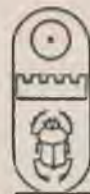
Now, the positive perception doesn't vary. It sees us always as we are, so that leaves our physical senses on the negative plane to interpret what we look like. By comparing our character as our being, as seen by the positive light, and our reputation as the reflection, as seen by mortal eyes, we reach a true perception of the proportions of positive and negative as they shape our lives.

No one can deny that reputation has an influence in shaping our lives, since our shadows are not always distorted. But those people who like to judge according to the age old aphorisms, such as "Where there is smoke there is fire," and various others, see us and judge us in a purely negative aspect and there-

fore cannot be positive in personality. They who refrain from judging and try to see us through the eyes of light, or as we really are, are few indeed. This then takes us to the point of the laws of good and bad, expressed in various ways through the ages and constituting much conflict in scientific, religious, and various other circles. But if we wish to remember one rule which is dual, explaining positive and negative in personalities, it is this: *God, being the True Light, judges us by that which is good in us. And, the Devil, or the Negative Forces, judge us by that which they can interpret as bad in us, or by our reflections.*

Since we cannot be entirely good and live upon the physical plane, nor can we be entirely bad and be at liberty, it remains for us to shape our lives as best we can, and the most successful method is to take an active part in everyday life. Try to refrain from judging on the physical plane, or better still, participate in the judgment by God through seeing only that which is good in your fellow man. If he will do the same for you, and a group will make a habit of doing this, they eventually will raise their own standard of observation onto the positive plane and affect a whole community. The danger point is this, undue praise, where it is not deserved, is negative, but is less negative than criticism, since it leaves the recipient wishing that he were worthy of the praise.

In this sense, we become "our brothers' keeper," and raise ourselves to the plane of "the brotherhood of man" as taught by all the great avatars and masters whose teachings have survived the ages, and lay up stores in "Heaven," according to the laws of Karma.







## *The Rosicrucian Annual Convention*

### AN IMPORTANT ANNOUNCEMENT FOR ALL MEMBERS

By THE SUPREME SECRETARY



**L**IFE is a series of events, but certain events have more importance and significance than others. Like many things in the universe there are certain cycles, and as a cycle reaches a peak in its progress, so there are peaks of events, insofar as the significance which we attribute to an event is concerned. Even in our daily lives we look forward to certain times of the day. To many people this may be the early morning; to others it may be noon—the middle of the day itself—and to many it is a period at the close of the day's work when we can relax and devote ourselves to interests we may have which are connected with, or sometimes entirely separate from, our occupational duties.

To all Rosicrucians the period which is devoted to the study of the Rosicrucian teachings and to the application of the laws and principles presented is a time of significance during the week; and each Rosicrucian is conscious of the fact that what he is gaining through his association with the organization and its activities is a more complete and useable knowledge to which each unit of work contributes its own part. For that reason, all members of the organization anticipate the annual Convention of the Order held in Rosicrucian Park as one

of the most significant points of the whole year, because it is during that period that they can anticipate the opportunity of participating in many things which they enjoy. It is the desire of all Supreme Grand Lodge officers and executives of the organization to make the Rosicrucian Convention an outstanding event in the year, and it is for that reason we are gratified to receive comments from members who state why they have attended the Convention in the past and intend to be present in other years to come. In the past few months I have kept various of these comments in mind. The general trend of the comments is that the Rosicrucian Convention provides the opportunity to each member of devoting a week to those things which are nearest and most important to him or her.

At certain times of the year all of us are glad to have a vacation from our usual routine activities, but at the same time the conscientious student does not desire a vacation which would be a waste of time, but enjoys the combination of relaxation and instruction. The Rosicrucian Convention provides this without putting the member under pressure. The facilities of Rosicrucian Park are available to all members. The whole extent of Central California is here and ready as a playground for those who wish recreation. The instruction of the officers will assist in clarifying points which may be somewhat misunderstood, and you will receive added information in a way that only the spoken word can do. Each day as a regular feature of the

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Convention there will be special classes for certain grades and degrees. Each evening there will be entertainment and lectures upon certain topics by the officers of the Order. During the rest of the day there will be many events; some purely for entertainment and some for instruction. Members of the Faculty of the Rose-Croix University will present lectures and demonstrations in the fields of their own particular subjects. Members from various professional fields will present informal discourses giving advice and help to Rosicrucians as they have found the application of Rosicrucianism to their particular field.

This brief sketch of some of the events of the Convention week adds up to a week well spent and completely en-

joyable. Therefore, we invite you now, early in the year, to begin to make your plans for attending the Rosicrucian Convention. All members, regardless of what degree of study they are in, are privileged to attend the Rosicrucian Convention. Let every member determine to make this year's Rosicrucian Convention the largest in the history of the organization. Let every Lodge and Chapter make a definite effort to have at least double the number of delegates that is usually sent. The dates of this year's Convention are *July 13* to and including *July 19*. We will be anticipating meeting you during that week. Watch for further important announcements in "The Rosicrucian Digest" concerning the Convention.



Happiness is a satisfaction of the desires. The more simple and the fewer the desires, the quicker the attainment of happiness.—*Validivar*.

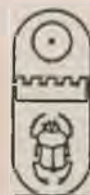


### COURIER CAR CONTACTS CITIES

Once again thousands of Rosicrucians throughout the United States will have the opportunity of hearing an AMORC Rosicrucian lecturer discourse, forcefully and interestingly, upon various aspects of the Rosicrucian teachings, in or adjacent to their cities. They will likewise witness impressive and instructive demonstrations on many scientific and mystical principles contained in their studies. The members will also, through special arrangement, be able to participate in certain traditional ceremonies, with their mystical and inspiring atmosphere similar to those conducted in Rosicrucian Lodges throughout the world and in the Supreme Temple in Rosicrucian Park, San Jose, California.

On January 12, last, a handsome-appearing and especially-built car and trailer, known as the *Courier Car*, containing all necessary devices and paraphernalia for demonstrations and exhibits, left San Jose for a coast to coast tour of every principal city in the United States accompanied by a well-qualified and trained speaker, Frater Gilbert N. Holloway, Jr., his technician, Frater Bernard Ellis, and their assistant, Soror Holloway. In addition to conducting special convocations for members, they will hold *public lectures* in all cities visited. They will also exhibit special sound motion pictures, which were *filmed* and *produced* by AMORC, of the sites of the Ancient Mystery Schools, early civilizations and sources of the traditional wisdom teachings. Many of the temples have never been filmed before.

There are no charges for the membership and public lectures. If the *Courier Car* is to visit your city, or your district, you will be notified ten days in advance by a special invitation. If you are not a Rosicrucian, you will be informed of the *public lectures* by newspaper and other advertisements. (See frontispiece)







## American Indian Mysticism

By DR. BARNABAS S'HIUHUSHU,  
President Indian Association of America



FROM a study of the Plains Indian Tribal Rites, which are replete with intricate ceremonial forms and complex symbols, it becomes evident that the tribal organization of the Plains Indian is founded primarily upon a theological concept. Their an-

cesters passed through transitional and experimental periods, states suited to the conditions of the people and the times in which they lived. The thoughtful men of these ancient days directed their energies toward creating a form of government that would be effective in holding their people together and making them strong as an organized body, yet, at the same time they also sought to gain a clearer conception of that power to whom they could appeal for help that they might make their work of organization effective. Their search began under the broad expanse of the heavens. They watched the sun, moon, stars and groups of stars as they moved therein, traveling vast distances, yet always in a circle, each moving in its own orbit, with wondrous regularity. They noted the gradual shiftings of the paths of the sun, to the right or to the left. They observed the varying of the paths of the moon, the paths of the single stars, and of those that moved in clus-

ters. As they watched and pondered upon what they saw, they discerned that with these shiftings there came changes which suspended for a time the life activities of the earth or awakened them again to a renewed energy. The visual connection between sky and earth seemed to give evidence of that continuity of life, a belief which had actuated their search for a clearer conception of the Supernatural, of the life-giving power that animates all forms, plants, animals, and men, whether the latter are regarded as individuals or organized as a body.

The ancient men—so say the Western Tribes of the Plains of today who are learned in the old rites—set apart a house which they called the "House of Mystery" or "Temple." Within this house they gathered from time to time, and, sitting around the sacred Council Fire, they meditated upon what they had seen, and discussed together their observations of the celestial bodies. As they perceived that these bodies influenced the life on the earth they personified them, even deified them, as if they were self-existent, supernatural things, exercising powers of their own. But these ancient men so it is said, were not fully satisfied that this conception was true; therefore they continued to observe nature, to meditate, and to discuss these objects.

At last there came a time when the thought stole into the minds of these old men that the sun, moon, stars, and earth, and all things within the range of their vision, whose movements they fol-



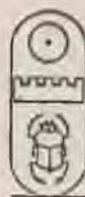
lowed, were but the outward manifestations of a creative, all-pervading, animating power that could not be seen or fully understood by man. That power, they became satisfied, is the *Divine source of all life*. It abides in the broad expanses of the blue sky, gives life to the sun, moon, stars, sets them in motion, each within its own orbit; it abides in the earth, gives life to man, to insects and animals, to grasses and trees; it abides in the waters, gives life to all creatures that dwell therein. These abiding places are made one and inseparable by this eternal mysterious presence, to which they gave the name of *Wa-ko-da, the Great Spirit*. *Wa-ko-da* alone could give life and give continuity to the life of an individual, and to the life of a people as an organized body; therefore, to this power, appeals must be made when danger threatened the life of the tribe or nation.

It was this revelation, this conception of life, upon which these old men of the past ages founded the organization of the tribe. In carrying out their plan they divided the people into great divisions, one to represent sky, and the other the earth, the abiding places of *Wa-ko-da, the Giver of Life*. The division representing the sky they called Tsi-zhu; Household, and that representing the earth, they called Ho-ga, the Sacred One. They subdivided the Ho-ga division, one part to be for the dry land and the other for the water, so that the life of the seas, the lakes, rivers and small streams might also be represented in the great tribal symbol of life. The subdivision representing the water they called *Wa-zha-zhe*, a name of which they have lost the meaning by transmission through many generations, and also through influence of foreign tongues. They decreed that the families of Tsi-zhu take wives for their sons from the daughters of the families of the Ho-ga division, and vice versa. Thus the continuity and the unity of the life of the tribes was assured and the two great divisions were bound together and made one and inseparable by a sacred tie, as between the sky and the earth, by the eternal presence of *Wa-ko-da*.

The old men embodied another thought in the rites of the tribe which pertained to tribal activities, namely: That the life granted by *Wa-ko-da* must be protected. The woman, the children she bears, the home she builds for their shelter and comfort, and the fields she cultivates must be guarded; the land upon which the tribe depends for plant and animal food must be held against invasion; and the life of the individual and of the tribe itself must at all times be defended from enemies. The burden of this protection rested upon the men of the tribe and, to enable them to perform this duty effectively and successfully, the great tribal rite pertaining to war was evolved, a rite replete with symbols and intricate ceremonies, having for its central thought that there must be unity of purpose and action among the men of the two tribal divisions. This thought was symbolized by the figure of man physically perfect and capable of meeting the difficulties and dangers that beset human existence. This man was regarded as having two positions; one indicative of peace and life; the other of war and death.

In times of peace this symbolic man was thought of as standing facing the east where the sun, the great emblem of life rises. The place of the Tsi-zhu, or sky division, was then on the north and formed the left side of the man, while the place of the Ho-ga, the Earth division, was on the south, and formed his right side. He, therefore, was an embodiment of the vital powers of the tribe, as having a place in the order *Wa-ko-da* had established, and with life throughout the universe.

When, however, trouble arose, and the people were constrained to move against their enemies because of the killing of members of the tribe, or of encroachments upon their hunting grounds, this symbolic man was then thought of as having turned about, away from peace, and as standing so as to face the west. When the people assembled for the ceremony by which they rallied their warriors for action they pitched their camp in a ceremonial order that represented the dwelling places of *Wa-ko-da*, the sky, the earth, and the space between, where, upon the earth, the setting of the sun took place.





The changed attitude necessitated a change in the position of the two great divisions of the tribe. The Tsi-zhu, Sky division, which is peace, and had formed the left side of the man, now camped to the south; while the Ho-ga, the Earth division which had formed his right side, now camped to the North. They never departed from the belief that *Wa-ko-da* controlled all forms of life as well as their movements, that it was necessary to invoke the aid of that *Power* in all efforts looking to the safety of the tribe. They also held that so great a *Power* as *Wa-ko-da* should be approached with a becoming solemnity and with an offering betokening peace, good-will and reverence.

In the *War Rite*, observed by the warriors when about to take up the hard task of attacking their tribal enemies, the old men placed in the keeping of the *Wa-zha-zhe* the subdivision of the Ho-ga or earth division. The nature of the offering to be presented to *Wa-ko-da* was the smoke of tobacco, and its means of transmission, a pipe. This pipe was to symbolize a man, conscious of his own limitations and seeking the aid of the *All-powerful*.

The symbolic man, as has been explained, was typified in the manner of camping for this war rite, and stood for the unity of the tribe both in purpose and in action. The ceremonial pipe, sacred to this rite, comes from the old civilization of Central American Indians known as the Mayan, and it not only represented a man, but it signified the unity of the *Wa-ko-da* for aid. This unity of the people was further set forth by their act of choosing, during this ceremony, the leader of a tribal war party. The office of Leader was religious, and not military, for the man chosen never led in the fighting; this responsibility he delegated to a subordinate officer; his duty was that of mediator between the people represented by the warriors and *Wa-ko-da*. The symbolic ceremonial pipe of this rite was placed in his hands, and by its acceptance his office began. The Leader at once went far away from the village and for seven days observed the rite of fasting and praying. Throughout the entire expedition the Leader camped apart but near the war party

and continued his vicarious supplications in behalf of the warriors and the people they were defending.

The unity of the tribe and of the warriors was further emphasized during the ceremony by an act which took place in the presence of all the men who were to engage in the war. A representative of the *Wa-zha-zhe* subdivision filled with tobacco the sacred pipe; and, as he presented it to a representative of the Ho-ga division, and later to a representative of the Tsi-zhu division, he recited a ritual that always accompanied these acts. The ritual is of considerable length, and at the end of each line is the salutation used: "A-bi-da Tsi-ga" meaning "It has been said in this house." This salutation refers to the origin of these rites, to the gathering of the old men around the sacred Council Fire within the House of Mystery.

I will give a brief paraphrase of the true ritual that was recited when the sacred pipe was offered by its tribal keeper to the various men who represented the two great divisions of the tribe. The various parts of the pipe were spoken of as if they were parts of the body of man. Into each of these parts the representatives of their tribal organizations must, as individuals, not only merge figuratively, the corresponding parts of their own bodies, but the divisions of the tribe they represented, must also be merged as parts of the symbolic man. (In fact, all Indian rites and dances are symbolic, representing in action, heavenly bodies, man, animals, plant life, etc.) By this triune blending, all became united in the pipe, the established medium through which the smoke offering was made to *Wa-ko-da* in supplication for aid. Thus was recognized the vital unity of the people of the tribe and their dependence upon *Wa-ko-da* for the maintenance of their life. From this recognition arose their faith that aid would speedily come, from *Wa-ko-da*, even before the sun should "o'ertop the walls of their dwellings."

Holding up the sacred pipe, the representative of the *Wa-zha-zhe* division intoned the following ritual, while the Tom-Tom was softly drummed:  
 "Behold, this pipe. Verily, a man!  
 Within it I have placed my being.  
 Place within it your own being, also."



Then free shall you be from all that brings death.

Behold the neck of the pipe!  
Within it I have placed my own neck.  
Place within it your neck, also,  
Then free shall you be from all that brings death, O, Ho-ga!

Behold, the mouth of the pipe!  
Within it I have placed my mouth.  
Place within it your mouth, also.  
Then free shall you be from all that brings death, O, Ho-ga!

Behold the hollow of the pipe!  
Within it I have placed the hollow of my own body.

Place within it the hollow of your own body, also,  
Then you shall be free from all that brings death. O, Ho-ga!\*

When you turn from the rising sun to the setting sun to go against your enemies,  
This sacred pipe shall you use when you go forth to invoke aid from Wa-ko-da,  
Then shall your prayers be speedily granted,  
O, Ho-ga!  
Yea even before the sun shall o'ertop the walls of yon dwelling,  
Your prayers shall surely be granted, O, Ho-ga!

\*This is only a partial quotation. Similar stanzas dealing with the left side, spine, right side and lung of pipe have been deleted.



## Thoughts on Happiness

By RUSSELL H. WARNER, F. R. C.



R. Alexis Carrel said that life depends upon the overcoming of resistance.

Every organ of the body must fight to live. Once the heart ceases its continual struggle to pump the blood throughout the body, it ceases to be a heart. To

cease to work and struggle is to die. Everywhere in life it is the same—man must fight to live.

Satisfaction and peace of mind are the rewards of a battle well fought and are attained, not through material wealth, but in the mere possession of a calm, peaceful mind and a quiet heart.

Happiness is relative and comes only at intervals. It is a state of mind and is not stable. Peace of mind and calmness of soul bring a serenity, a poise, quite noticeable in outward appearance. They give one strength of character and a stability that others can lean on in times of stress. The gaining of them is possible and worthwhile.

The path that leads to peace is through the hearts of others. We reap

as we sow. Peace is magnetic. It gains strength through sympathy, kindness and understanding. We must suffer that we may understand the suffering of others. We can not comprehend the loss of some one else until we, too, have lost. That is why "misery likes company," mutual experience brings mutual understanding.

If you would have happiness, bring it into the lives of others. What ever you put into life, you can take out; no more, no less.

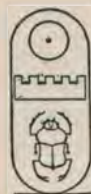
Remember, to give to people is not always to help them. Everyone must fight his own battles. All we can do is to help; giving them the benefit of our own experience.

Do not force circumstance. Let fate decide its own issues. Just do the obvious task before you. Kind words and a friendly smile are always a help.

You will seldom be thanked for the kind deeds you do. Do not let this discourage you. Somewhere, somehow, nature keeps a balance sheet.

Try these things for a while and you will soon find little spots of sunshine here and there, foretelling the coming of a new day.

I have found it so.







Science has never discovered new laws. However, each hour its ardent workers bring forth new demonstrations of the eternal Cosmic principles. Many of these daily scientific discoveries are but confirmations of secret doctrines expounded for centuries by the Rosicrucians and other mystery schools—at a time when popular acceptance of them was impossible. Some of these latest and startling concurrences with the Rosicrucian teachings by modern science will appear in this department monthly.



**I**NCLUDED with the many interesting subjects discussed more or less extensively by Rosicrucians, and mentioned in the teachings that have come down to us through the ages, is that of cosmic ray and earth ray influences on man and,

planetary influences on human life, the molding of character, and so forth.

One of the unusual claims discussed in the teachings of the Rosicrucian Order is the moon's influence upon plant life. The average school of science ridicules these beliefs, claiming that it lacks scientific proof, and yet we quite frequently have placed in our hands papers prepared by modern scientists, setting forth the results of their carefully conducted investigations which tend to substantiate the claims of the mystics of yesteryear.

in fact, all living things. Members of the Rosicrucian Order will recall discussions that point out the importance of planetary influence upon life on earth. Naturally such unorthodox discussions are scoffed at by the average school of physical science. It is interesting, however, to note that a few have gone quietly about the business of investigating and experimenting in a scientific manner to determine the truth of the writings of the ancient mystics that are perpetuated even today by the several esoteric societies whose fundamental purpose is to help man to know himself and his relationship to the universe. The following comments, which of course have no bearing upon the subject of astrology, present theories regarding the effect of

Among the interesting discourses and monographs presented to the new student of Rosicrucianism is one dealing extensively with the effect of cosmic rays, earth vibrations, and the influence of the planets upon all life on earth. This special monograph should be carefully read by all members of the Order and their close friends who are interested in these ancient teachings, as well as the excerpts from the writings of those few modern-day scientists who dare to defy the orthodox and conduct serious investigations of these subtle laws and principles of Nature.

As students of the ancient Rosicrucian teachings and experimenters in the physical and metaphysical sciences, our members will recognize the extent to



which the following excerpts from recent British newspaper articles concur with our own discourses on the subject of the moon's influence upon all life on earth:

### "GROW BY THE MOON AND DOUBLE THE CROP"

"Two Days Before Full Is the Magic Time For Sowing"

"Gardeners and allotment-holders are just beginning to profit from the knowledge — hitherto the jealously-guarded secret of the professionals — that in order to obtain the best and highest results in the food harvest they must study the phases of the moon before sowing their seeds.

"Thousands of country folk now hold this belief, quite a few agricultural scientists support it, and the sophisticated townsman is certainly not so skeptical about the idea as one might expect him to be.

"Moon gardeners' are divided into two camps.

"One believes in sowing the above-ground crops, like marrows, and beans, tomatoes and cabbage, two days before full moon, and the below-ground crops — beets, parsnips, carrots, and such — with the waning moon.

"The other camp favors the sowing of all vegetables just before the full moon.

"Scientific backing is for the latter policy, and with scientific reasons, too.

"These experts reason in this way: The moon's 'pull' draws up the sea, giving us our tides. The moon, then, must also draw up the water which lies in the soil.

"Water drawn from a low soil level comes from an area unreached by plant roots, and, therefore, is very rich in plant foods. It is, in effect, a super-stimulant for seeds, galvanizing them into immediate and lasting activity.

"Science also says that seedlings derive benefit from the moon's rays as well as the moon's 'pull.'

"Moonlight, it is held, converts certain chemicals in the foliage into sugar, and sugar is a growth-encourager par excellence."

### "Side-by-Side Experiment"

"A German, the late Dr. Rudolf Steiner, known to agriculture the world

over, was the pioneer of moon-gardening.

"He commenced his investigations shortly after the Great War, and chose as his collaborator one Frau L. Kolisko, who thus records the first serious test: 'Two beds side by side, of precisely the same soil and given identical treatment, were prepared. Both were sown with maize, one two days before full moon, the other exactly at full moon.

"The seeds in the first bed all germinated; not one missed.

"The seeds in the other bed rightly should have shown two days after, for there was only two days' difference in the sowing dates.

"They were, in fact, a fortnight late.

"By the time they were up, the other plants were growing away strongly. They kept the lead throughout their life, too, and produced a far superior crop. The weather was uniformly favorable to both beds."

"Other tests followed, with an ever-widening field, embracing farm and garden crops of many kinds. All gave remarkable results.

"For instance, two lots of identical tomato seed were sown under identical conditions, one two days before full moon, and the other two days before new moon.

"There was not a single failure among the former. The seedlings appeared in a few days, the plants grew rapidly, growth and blossom were strong and healthy, fruit was numerous, juicy, and of fine favour.

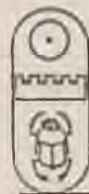
"The new-moon seeds, favored rather than handicapped by the weather, germinated poorly, were longer in coming up, developed more slowly and less robustly, produced fewer and smaller fruit of definitely inferior flavor.

"With carrots again, full-moon seeds produced quick crops of large, tender, fine-flavored roots, while new-moon carrots were laggards by comparison and small, coarse, and woody.

"So it was with all vegetables — full-moon sowing good; new-moon sowing poor."

### "Prolific Maize Harvest"

"Many of the experiments embraced eight or more sowings, each at a different phase of the moon — two days before the full, two days after the full,





two days before new, two days after new, and so on.

"All had the same result.

"They definitely established that 48 hours before full moon was the best time to confide our seeds to the care of Mother Nature.

"Experiment has not been confined to Germany.

"A farmer in Kenya Colony, East Africa, proved that by sowing his maize on the approach of full moon, he could obtain a 30-40 per cent heavier crop than when he sowed with the waning moon.

"An American 'truck farmer' almost doubled his pumpkin field by using the moon's influence.

"Dutch and French market gardeners are steadily piling up evidence in favor of the moon as an ally.

"Now what of our own country?

"Up to the present no official conclusions are forthcoming.

"It is known, however, that at least one of the Government's big research stations—we are not permitted to divulge its actual identity—commenced an elaborate series of experiments last spring and found the results sufficiently interesting to continue them, the war notwithstanding, in the coming year.

"The Royal Horticultural Society may conduct some trials in its Wisley gardens at a later date.

"If the blessings of moon-gardening lack official confirmation here, however, they are certainly recognized by a great army of private and professional gardeners."

#### "Study These Results"

"Said the editor of 'The Smallholder' to a 'News of the World' representative: 'A large number of readers, gardeners of all classes, and small farmers, too, seem to be believers in the moon theory.

" 'Hardly a spring or summer week goes by without letters, forging one more link in the chain of evidence to prove the beneficial influence of the moon.

" 'The following experience of one well-known Surrey amateur is typical of the rest:

#### Sown 2 days before full moon

Beans.....	18 lbs. crop
Peas.....	30 lbs. crop
Tomatoes.....	36 lbs. crop
Cabbage.....	large heads
Carrots.....	28 lbs. crop
Onions.....	42 lbs. crop

#### Sown 2 days after full moon

Beans.....	12 lbs. crop
Peas.....	12 lbs. crop
Tomatoes.....	20 lbs. crop
Cabbage.....	small heads
Carrots.....	14 lbs. crop
Onions.....	27 lbs. crop

"It is significant that London has a society, the Anthroposophical Society, one of whose purposes is to foster moon-gardening, and that both in this country and the United States some half a dozen books on the moon's influence on plants enjoy a wide circulation.

"Yet the true test of moon-gardening is how it shapes in the ordinary suburban and country garden, in the million allotments scattered up and down the country.

"Gardeners and allotment-holders can here make a practical contribution to science this coming season by sowing some of their seeds 'by the moon,' other seeds 'against the moon,' and then comparing the results.

"It is a quaint reflection that the moon, which is now such a help in our war-time black-out, may also play an important part in our war-time grow-more-food campaign."

## DEMOCRACY IN AMERICA

All members and friends of the Order within the United States will be interested in a new leaflet prepared by the Rosicrucians entitled "Democracy's Guarantee is America's Liberty." This leaflet dramatically pictures benefits of citizenship as given in the Bill of Rights of the Constitution of the United States. Request that the Extension Department mail you a few of these leaflets to be given to your friends and to patriotic organizations in your locality.





## Plato's Doctrine of Ideas

By CONSENTIA, F. R. C.



THE intellectual man is a unit of energy occupied largely with percepts and concepts regarding his environment, his place in the universe, and the Ultimate Reality or great First Cause. This mind-energy is constantly weighing, comparing, mak-

ing judgments—whether consciously or unconsciously—and on the judgments made depend the resulting decisions involving the Will and Action.

"Objects of the senses," Kant once wrote, "are perceptible by us only as they appear and not as they really are; and in the same way, objects which are beyond our apperception are not objects of our theoretical knowledge."

Kant demanded that "all attempts to obtain a comprehension of the transcendental by means of the reason be definitely renounced. Agnosticism denies any possibility of attaining transcendental truth by means of the reason."

How then can we attain to the transcendental, the super-physical, the *real*, behind and above the changing phenomena of the material world? How can we sense the noumenon behind the many manifestations of the physical world?

To advanced mystics like Socrates, Plato, and Boehme, cognition of the *real* is immediate. Through Cosmic at-

tunement they are enabled to pass beyond the veil which separates the uninitiated from the world of Reality. As Jacob Boehme said after his last Illumination: "In a quarter of an hour I saw and knew more than if I had been many years together at a University, for I saw and knew the Being of all things, the Abyss and the Byss, so that I did not only wonder but exceedingly rejoice."

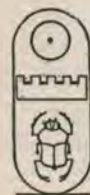
We are told that the Buddha "knew by direct cognition the laws behind the phenomena revealed by the senses. He perceived an ordered Universe, the smallest movement definitely caused and itself the cause of action, and he perceived that when these are understood, power follows as a necessity."

In the transforming magic of the higher interpretation of the Mystic, facts which heretofore seemed dull and lifeless take on an added lustre of wonder and achievement.

Thought is vital and progressive and consists of a continuous series of judgments—a constant tearing-down and building-up in the light of newer knowledge and experiences, as Hegel has so ably demonstrated in his famous doctrine of "Becoming."

All the separate sciences are simply segments of the great circle of the knowable universe. And scientists everywhere are devotedly toiling to reveal hidden treasures—the divine laws which uphold the universe and proceed from the great First Cause.

Spinoza says: "We do not see the law of inverse squares, but it is there and everywhere, it was there before





anything began, and will survive when all the world of things is a finished tale."

The great French philosopher, Bergson, says: "Reality is fundamentally a spiritual activity." How well we of the Rosicrucian Order understand this definition! It is — to use one of Plato's phrases — "a priceless pearl of philosophy."

As opposed to the purely mental processes of thought, the mystic's immediate cognition of realities is inspiring and illuminating. And "the purpose of the Mystic, as Clifford Bax says, is the mightiest and most solemn that can ever be, for the central aim of all mysticism is to soar out of separate personality up to the very consciousness of God."

In our journey toward the lofty mountain peaks of Illumination there are many milestones, and we who are endeavoring to travel along that Pathway have realized many marvellous manifestations of psychic phenomena hitherto hidden and unsuspected.

When one is able to perceive superphysical phenomena, one knows that one has made at least some progress on the Path; and this knowledge, however slight, is an earnest of further development which will open a doorway of infinite possibilities, and may lead to the very footstool of Divinity.

To Plato — that Mystic of mystics who had attained Cosmic Consciousness, and one of the brightest ornaments of that brilliant galaxy of philosophers who belonged to our Order — Ideas were *real*.

Probably not many of our members have passed through the Seventh Grade without realizing the validity of Plato's *Doctrine of Ideas*, — that well-worn battleground of philosophers in their search after Truth.

Up to this time, for most of us, this doctrine may have been only an interesting hypothesis, an unproven theory. But if experience is knowledge, then the experiences we have had in mounting the first seven steps of the Mystic Way have given us a clearer conception of Plato's meaning than years of book study and philosophical speculation could otherwise have done.

Through Cosmic attunement, all the subtle forces impinging on the sensitive

nerve centres of the human organism give us varied and multitudinous visions of the land-beyond-the-veil, the veil which separates our objective consciousness from our subjective consciousness.

Who, for example, that has been privileged to enter the Cosmic Garden, can doubt that it is the archetype of all the particular manifestations of gardens on the physical plane? In that luminous garden, vibrant with architectonic and prismatic harmonies, "a light of laughing flowers along the grass is spread . . . the soft sky smiles, the low wind whispers near," and one senses part of the divine plan of the great Cosmic Mind of the Universe.

With Cosmic attunement we are enabled to penetrate beyond the veil and sense the *Ideal*, the *Real*, which manifests on the earth plane as *Actuality*, or the objective phenomena of the physical world.

The *Idea* of the Supreme Mind is creative, and manifests first on the superphysical plane as *thought-forms*, or, as Plato calls them, *Ideas*; and later, on the physical plane, as the objective phenomena of all the outward manifestations of nature.

Plato's *Idea* is the eternal, the ideal, the real, the universal, the archetype, the prototype, the noumenon; and all physical phenomena are but the temporal and particular.

"As above, so below" thought is creative. Let us take a portrait painted as a concrete example of the creative power of the human mind. What is the power behind this picture? Surely *not* the pigment, *not* the canvas, *not* the brush; these are but instruments in the guiding hand of the artist who brings to fruition his *Idea* — his idea of color, form, proportion and harmony, plus the personality of the sifter.

In the realm of abstract qualities, or activities of the Soul — such as goodness, justice, temperance, beauty, truth, and so forth — for this seer of the invisible, there is a norm or pattern inherent in the human mind and deriving from the Universal Mind, against which and with which one judges all particular manifestations of these qualities.

These transcendental Realities, or Ideas, are eternal conceptions in the  
(Concluded on Page 24)





## Life

### MODERN SCIENTIFIC CONCEPTIONS AND SPECULATIONS

By FRATER PAUL H. BODENSTEIN, B. S.



**T**HIS discussion will for the greater part have to be confined to data, opinions and speculations bearing upon life processes, and in but an indirect teleological view. Science is still mainly in the fact-finding and analytical stage of develop-

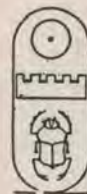
ment, and evidences of any bold attempts to reach into *purpose* and *first causes* are found more in philosophy.

To the mystic of all ages life had no beginning, has no end. *It is*. Life is change, which the evolution of the ego implies. *Change* involves a dividing, separating, re-combining with increasing complexity of form and activity reaching over eons of time to that degree of heterogeneity manifest in man; then follows an enormous duration of non-manifestation which is again succeeded by a *new* evolutionary cycle extending over an almost inconceivable span: cycle upon cycle and endless, through which *life is*.

The philosopher sees life not from these awesome heights. He draws upon the data of science freely with the intent to seek *purpose* in evolution of life forms; he generalizes on relationships of things and actions whether they be chemical or social. He also attempts a futurity in all that he considers. The

mystic begins with mind. The philosopher in his bolder moments assumes an all pervading intelligence but not always as a necessity; he is fully conscious of the orderliness of nature, and, out of the millions of observations of science, attempts to string related facts into a system, and then speculates upon a purpose, a design.

Bergson's philosophy is transitional and may be significant of a more mystical trend of thought in our philosophy and even science: "For a conscious being to *exist* is to change, to change is to mature, to mature is to go on creating oneself endlessly. Should the same be said of existence in general?" Our states of existence, he goes on, cannot be cut up into separate or distinct elements no matter how small in duration we may choose to limit them: we could not make them small enough units; "they continue one another in endless flow . . ." They are therefore not static states in *actuality*, but "for the convenience of logic and language we obtain a static equivalent, or artificial imitation of the internal life just because we have eliminated from it the element of real time." And "Duration is the continuous progress of the past which gnaws into the future and which swells as it advances . . . not merely one instant following another." The past is here to stay, is continually piling upon us and is preserved by itself; it is with our entire past that we desire, will and act. (Bergson, *Creative Evolution*.)





However favorable—or otherwise—a judgment we may pass on today's civilization, it is Science and its applications that have revolutionized man's living, affecting all conditions: prolonging the life span, providing better food with greater efficiency and variety, reducing drudgery in the home and enhancing more tolerable working conditions, creating more leisure time—in short, raising the standards of living many-fold within less than a hundred solar revolutions. It has done this upon an ideal—The Scientific Method—observation, experiment, trial and error, giving truth as it appears, guarding against dogmatism, and, all with a tempered imagination. Science rests upon empiricism.

In a scientific discussion of "life" as the theme, science draws on the data afforded by chemistry, chemistry of colloids, physical chemistry, physics, biology, bio-chemistry, etc., and, not, remotely, psychology. Science is the empirical study of the transformations of matter through energy and the transformations of energy via matter; it is what appears to happen to matter and energy. Biologists hold that "life is an expression of the transformations of energy and of matter in protoplasmic substances, protoplasm," the latter of which Huxley said is "the physical basis of life." Life, then, is what appears to happen in and to the protoplasm of all cells in all living creatures and plants under the influence of physical (and chemical) energy. Matter: Protoplasm: Energy: Life.

The presence of life in a mass of substance under examination is determined by the *character* of the *activity* exhibited. This activity, synonymous with *change*, is classified in general as: (1) motility, the power of *spontaneous* mass motions; (2) irritability, the property of causing change and composition by exterior or interior stimuli, causing *contraction* of, *secretion* by, and *growth* of the mass; (3) metabolism, ability to maintain itself by absorbing and discarding materials from the surroundings, and using energy thereby; (4) growth, increase in mass and complexity; (5) rhythm or cyclic change, as cell division (not really understood by science); (6) reproduction. This descrip-

tion fits the activities of the *cells* of living plants and animals as well as so-called single celled animals (protozoa). Each cell, typically speaking, consists of the nucleus, the most important part, the protoplasm (about which alone volumes have been written of cytology), and the cell wall or membrane. Cells, whether of tree or man, are of many forms and each is far from simple in structure and composition. Each is a *simple* expression of life as the organism of a multi-celled animal, man, is a *complex* expression of life.

Accepting, as a point for comparison, that the three principal divisions of the cell are the nucleus, the protoplasm and the membrane wall, we have the type of dynamic unit that is universal: There is the *solar system* with its central sun, the positive nuclear center, with its revolving planets and their satellites, numerous planetoids, periodic comets; consider the *atom* with its positively charged nucleus comprising the proton and the neutron, with the negative electron vibrating about it; the *sleeping man* has his subconscious control center carrying on the complex activities of his multi-celled body; at our *federal capitol* the centralized powers carry on by constitutional law, insuring domestic tranquillity, promoting the general welfare, securing the blessings of liberty, all "to form a more perfect union" (*unit*); etc. Nature's final ends are to unite, to organize, to *integrate*. Conflagrations of dwellings, ruinous floods, dust storms, the mowing down of grain fields at harvest time, animal death, are *disintegrations* that prepare the way for *integration* to follow by the laws of evolution.

The aim of the the scientist, or the end that he holds before him in his particular field, is to seek first for fundamentals, the unit indivisible. Biologists and cytologists maintain that the cell is the unit of life, the smallest and simplest expression of life as life is known. Until toward the end of the last century the atom was firmly believed to be the indivisible unit of matter. Today it seems that more data has been accumulating on the components of the atom than has ever before been written about the atom itself. In a like sense the mass of work and quantitative data upon such non-living bodies as vitamins, enzymes and



viruses, will in all probability carry the life unit below that of our cell! (cf. *infra*)

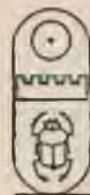
Suppose we attempt a close-up of our cell and see if we can find what has intrigued the scientific mind in concluding that this microscopic object is the beginning of life. Let us first dispose of the chemical composition. When the contents of the cells are analyzed by destructive decomposition to determine the chemical elements compounded, there are found carbon, hydrogen, oxygen, nitrogen, sulphur, phosphorus, chlorine, sodium, potassium, calcium, magnesium, and small quantities of iodine, iron, manganese, silicon, copper, and mere traces of a few more which might be accidental. All that this information tells us is that we have in our bodies much in common with the earth from which our bodies spring, and, the earth being a member, though so very insignificant, of the cosmic universe, entitles us also to that membership. Yes, we are star stuff, but how "wonderfully and fearfully" organized! and, we know it! (consciousness) Of the elements listed only carbon, oxygen, nitrogen and sulphur are found as such on the earth; the protoplasm holds all of the above, however, in chemical and physical combination in a complexity unequaled by anything else known. It would not be to our purpose to detail these compounds except insofar as they directly exhibit their ability as actors in the drama of life activity.

Of the metal salts may be mentioned the chlorides of sodium and potassium, calcium phosphates, and salts of magnesium, iron and manganese; their most important role is their ability to ionize in aqueous solution, i. e., create a difference (minute) of electrical potential in different or adjacent parts of the cell. This potential difference — polarization — is one of the factors responsible for energy exchange within the cell. The next class of compounds that may be considered is known as carbohydrates, playing a major role in plants; they are the sugars, simple and complex, the starches, and the celluloses. Another important class is the fats and oils, which are mainly compounds of glycerin with fatty acids; the latter are made during metabolism from glucose, a sugar, by the process called dehydration

(removal of water from several molecules of glucose) and by condensation of the remaining residues into the relatively complex fatty acid. The glycerin is also derived from glucose by a splitting up of the molecule. The fats are utilized as emergency sources of energy in cell metabolism. Closely related to the fats are the liquids or lipides. These do not occur in all cells and when found are in relatively small quantity. They are given notice here because of the undoubted part they play in keeping the balance in cells by rendering the cell membranes permeable to chemical substances as fats and other important compounds of the life process; the most important are the *lecithins*, the *cerebro-sides*, both classes found in brain and nerve tissue of animals; the *sterols*, of which *cholesterol*, occurring in all animal cells, chiefly of the brain and nerves, and *phytosterol*, occurring in plant cells; of this class *ergosterol* is of great importance since when exposed to *ultra-violet light* it is converted into vitamin D.

We now come finally to that most important class of chemical substances without which a cell or man could not maintain life: the *Proteins*, which contain carbon, hydrogen, oxygen and nitrogen mainly, with sulphur and phosphorus in many, and a few holding iron and iodine. The molecules are all of tremendous size. Compared to the weight of hydrogen taken as equal to 1 (the chemist's standard) the molecular weights of proteins are estimated to be from 1,000 as minimum to over 200,000 times that of the hydrogen atom. For example, most measurements and estimates place the casein (chief constituent in milk) molecule in the 16,000 class with a formula of  $C_{708}H_{1130}N_{180}O_{224}S_4P_4$ . A few years ago Dr. Stanley of the Rockefeller Institute announced that he had isolated the active principle of the dreaded tobacco virus, proved it to be a protein of the tremendous molecular weight of 17,000,000! the largest molecule on record and nearly a million times the weight of a molecule of water:  $HOH=18$ .

The very magnitude of the protein molecule signifies its complexity of structure and of activity within the cell and organism—for a "wonderfully and fearfully made" structure it is, not a



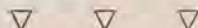


mere conglomerate of enmassed elements. All is order within the cell from the central nuclear bodies to the membrane, proteins of many different structures all in their places serving with the fats and carbohydrates, the salts and the water, their several offices in absorbing and exchanging energies, receiving and giving, and, unlike many social organizations of mankind, never complaining but always ready to sacrifice for the good of the whole.

The greater the complexity of the molecules of the protein in the protoplasm and the greater the number and differentiation of the cells in an organism, the greater is the complexity of life exhibited. Complexity of structure means relative instability and consequently high sensitivity to external energy impacts and internal energy exchanges; this spells activity, life. If one were made to select from the 90 odd chemical elements three that were the most essential to life and life's evolution they would be, without doubt or qualification, Nitrogen, N; Oxygen, O; and Hydrogen, H. Nitrogen is given first

place for without it there would be no proteins, no life manifested: the protoplasm is the physical basis of life, the protein the chemical basis of protoplasm, and nitrogen the distinguishing element of the protein. (An old name for nitrogen was Azote, meaning "without life," applied at the time when the presence of combined nitrogen was never suspected in living tissues, and hence a measure of the degree of infancy in chemistry and knowledge about life but 150 years ago.) The chemical properties — affinities — of this element are unique (as are also those of carbon), for on them we go places and do things on the material plane. Nitrogen may also be thought of as the *static* basis of life when compared to the second and third choices, oxygen and hydrogen. Oxygen alone and in the compound water, H-OH, together make the *dynamic* basis of life. Perhaps a few words of explanation for the reason of so contrasting these elements, as regard their *united* roles in the activity we call life, would not be out of place.

(Concluded next month)



## PLATO'S DOCTRINE OF IDEAS

(Continued from Page 20)

Cosmic Mind. And it is only by refining, by a constant process of dialectical inclusion and exclusion of definition that we may hope to attain to an approximate comprehension thereof. This inward dialectic is the birthright of every individual, and its spokesmen are the *two inner voices*, which are never still, but are constantly defining, analyzing, weighing, judging, accepting or rejecting, by the power of reason vouchsafed to us by the Divine Mind.

Are we not all sparks of the Divine Fire? Are we not individual souls depending upon, and drawing inspiration from, the great Oversoul of the Universe? And can we not by loving search partake in some measure of the ineffable wisdom, and approach in thought to the intellectual beauty of perfect justice, perfect truth, and the other virtues?

In his Dialogues Plato makes his beloved Master, Socrates—"that old gadfly who brings souls to birth,"—the arbiter and judge of all the definitions of

abstract qualities brought forward by his listeners.

For Socrates, the human mind and reason are much more worthy of study than the physical world around us, and this is expressed in his famous dictum, "*Know Thyself*." He himself professes to know nothing, but only to be a lover of wisdom. And he occupies himself with the eternal verities, those *Ideas* of all the intellectual abstractions which form the subject-matter of Plato's Dialogues.

For Plato—as for Socrates—the supreme Idea was the Idea of the Absolute Good, or God, the essential unity-in-variety of all that IS.

"The one remains, the many change and pass;

Heaven's light forever shines, earth's shadows fly;

Life, like a dome of many-coloured glass,

Stains the white radiance of Eternity."





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

## PEACE FROM WITHIN



**J**ohn Burroughs said, "There is a dependence of the capacity to conceive or to project great things upon the capacity to be or to do them. It is as true as any law of hydraulics or of statics, that the workmanship of a man can never rise above the level of his character. He can never adequately say or do anything greater than he himself is. There is no such thing, for instance, as deep insight into the mystery of creation, without integrity and simplicity of character." A careful analysis of these words brings forcefully

to our attention the fact, as was stated by the late Imperator of this organization, that no enterprise which is made up of individuals can become greater than those individuals who compose it. We are all a part of various social groups. We are each a member of an individual family. The family in turn composes the various political divisions of the country in which we live. But we are also members of various institutions, organizations and associations from choice, or from occupational and professional necessity. All these social institutions are purposeful in that man hopes to accomplish by his association with others those things which he could not do himself.

It is good that men should join together for the promotion of worthy causes. While it is true that some or-





ganizations and social enterprises have apparently failed in their purpose, it is a mistaken idea to blame the failure upon the existence of an institution or an organization. I recently contacted an individual who bragged of the fact that he never affiliated himself with any organization or group. He seemed to think that that was a distinction, and he based the reason for his action, or we might say lack of action, upon the basis that all organizations were superficial. Had he analyzed carefully, he might have realized that it was he who was superficial; that — to refer again to the thoughts at the beginning of these comments — no project can materialize greater than the individuals who conceive and promote it.

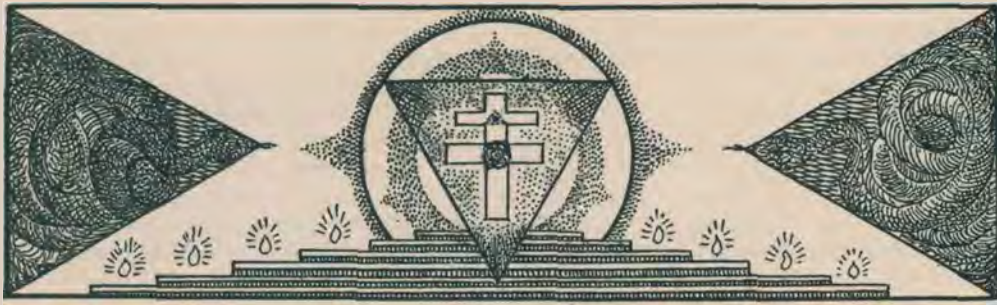
Man has certain abilities within himself, and he is able to comprehend things about him and to contribute to the welfare of those things of which he is a part to the extent he avails himself of these abilities. Therefore, the greatest obligation of man in his earthly environment is to be able to understand that which is outside of him by developing that ability to understand which is within him. Sir Thomas Browne said, "We carry within us the wonders we seek without us." In other words, those things which man aspires to understand or attain are frequently denied him, not because of their lack of existence or because of man's unworthiness to attain them, but because they are within man himself and in his ceaseless search to find them on the outside, he overlooks that which is within.

It is a proven fact that when more than one individual witnesses the same event their interpretations, or even their statements of what occurred, will vary. It has been found in traffic courts of our larger cities that witnesses who saw the same accident will give different interpretations and statements concerning the actual occurrence. This is because we all interpret in terms of our ability to perceive. Our ability to perceive, in turn, is dependent upon so many factors that it is difficult to analyze them. There are our hereditary abilities, our environment, our knowledge, our training, all of which contribute to color our interpretations. Man has a tendency to interpret also on the basis of opinion. We allow our own ideas to influence what we

actually see. The man or woman in whom there is the true experience of love and charity sees good and beauty in the same world in which the individual whose primary attitudes are those of greed and selfishness sees only bitterness and wrong. Therefore, as with many other things, if man is going to improve his world, his conditions, and his welfare he must start with himself. Potential abilities lie in man undeveloped, but it is within his power to develop them. There are no secrets in the soul of the universe itself. All things are known, and man is a segment of that soul. It lies within his power also to know.

Today there is restlessness; there are evidences of greed; there is hate; there is actual hostility of men against men. Can we fit ourselves into the world by saying that all is wrong and bewail our lack of opportunities, or can we reason that in spite of all which we behold there may still be a reason, that there may still be a place in all of this for us? We have nothing to lose and much to gain by adopting the latter attitude. We can become conscious of the fact that not only are we segments of the soul of the universe which includes all wisdom, but we are capable of becoming aware of the knowledge and wisdom of that soul. Therefore, let us not be fooled by the physical expression of things which we see in our environment daily. Let us take some time to ourselves. Instead of devoting all our time to the meeting of our physical wants, let us devote a few minutes of the many hours of the day to the development of our psychic qualities, the feeding of the soul. In this manner is found peace — true peace that is a stabilizing force from within, regardless of what the conditions may be without. To gain in the development of his inner potentialities, man must have guidance, as he must also have guidance in any other phase of life. This guidance is freely offered to all who will only avail themselves of it. The booklet, "Liber 777," explains the purposes and procedure of the "Cathedral of the Soul," which directs man toward a source of inspiration and guidance which he cannot find outside himself. Request your copy today; it will be sent without cost or obligation.





## Reincarnation

By THOR KIIMALEHTO, Sovereign Grand Master

(I crave the readers' indulgence for the use of the personal pronoun in writing about my reaction to the doctrine of reincarnation.)

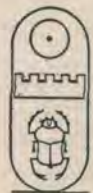


WHEN I first became acquainted with the philosophy of mysticism, one of the most inspiring of its teachings to me was the doctrine of reincarnation. It came as a sort of revelation. It struck me immediately as being an eternal truth, a solution to the

many enigmas of life. It was the assurance of immortality that my inner self was unconsciously seeking. I wondered that I could ever have doubted the existence of the soul, the purpose of life on earth, the inherent justice of the Divine Plan. I had sought the solution for life's ills in the many schools of philosophies and religions, and in the various theories of economics, but not one had satisfied both the inquiring and reasoning mind and the aching heart. A philosophy of life without a spiritual basis seemed to lead merely to fitful efforts to grasp as much of this world's goods and pleasures as circumstances permitted. It led to a decided lowering of moral and ethical standards of conduct.

Then I learned about the divine life force and how it manifested in matter—in an impulse of energy and rest, energy and rest, ad infinitum. I saw the seasons come and go, and recognized in nature the same law of activity and rest. My

own body unconsciously manifested the same law. The heart action, the pulse beat, all demonstrated the natural law of life. Activity and rest and activity again without end. Life is eternal and can not be destroyed, only its expression changes. The doctrine of reincarnation completely changed my outlook upon life. Previously I had chafed bitterly against the limitations of my lot and place in society. There were so many things I had ardently, even fiercely, desired. Why was one born to suffer sickness and distress, and another with health and wealth? A glimpse of the truth flashed across my inner consciousness. One lifetime was but a single page in the volume that made up the life of the soul. And my turbulent spirit was at peace. Not a single limitation in my life had been removed, and yet I felt emancipated. Life had completely changed its aspects. I regarded with new interest my own character and personality, my environment, and the people with whom I came in daily contact. What had I brought with me from the past? How could I build a better future? Life had seemed a senseless and dull affair, but now it suddenly became very exciting. I had learned that the personality progresses very slowly through the early incarnations. The conception of consciousness develops gradually through nature. The day of enlightenment comes to all of us. With effort and purpose it can accomplish in one incarnation what had previously taken fifty,





where no incentive existed. That acted as a spur and a challenge. Why take fifty incarnations if it can be done in less?

Then I learned that nothing is lost. Every new idea is a permanent possession of the subconscious mind. Every little achievement leaves an impress. Every attempt makes future efforts easier and more fruitful. I found a new interest in every study, in every activity. Old age that I had pitied and dreaded now seemed as beautiful and as full of opportunity as youth. To me it was a beautiful thought that one could grow and study and improve right till the very last day on earth, and even beyond. To plan in terms of incarnations was an intoxicating thought. To think that the horizons of life and of experience should suddenly have so unimaginably expanded!

The thought of death had been ever like the clutch of an icy hand. But now I no longer feel sorry for one who passes on. I feel sorry for those who are bereft. Some day, I know, even that sorrow will vanish. When knowledge of the conditions after transition becomes more prevalent, when people learn how to become "en rapport" with those on the plane of soul, transition will be regarded in its true light, as merely the passing from one state of consciousness to another, as the closing of one period of development, and the beginning of another period of development.

It is wonderful to know that dear friends are never lost. It is wonderful to know that love does last for ages. It is wonderful to know that the cynics and the pessimists and the killjoys are suffering from myopia, spiritual blindness. They grope in the dark like bats and moles. They think the world is black because they are blind to the light. It is wonderful to know that the seers, the prophets, and the poets spoke the truth. The lofty statements of the great thinkers of the ages assumed a new meaning, an added significance. I turned over the pages of Plato, Goethe, Shakespeare, William Blake, William Wordsworth, Emerson and Walt Whitman with new interest. Strange that I had not noticed how saturated these great souls were with the mystic phi-

losophy of the East. There was a new bond now between me and my old favorites.

The earth is a school and every soul is learning a lesson. All nature is helping us learn our lesson. We are on the road to unimagined beauty and splendor. We are on the road to perfection. What a tremendous incentive to cooperate with the forces of nature, to participate in the great plan for the evolution of humanity.

I had been so absorbed in my own problems and troubles that it did not occur to me that other people were struggling just as desperately. I became conscious of the fact that others were struggling with greater handicaps, were stumbling under greater burdens. How beautiful it is when we struggle together, when we lighten one another's burdens, when we walk together on the Path leading to Love and Joy and Liberation!

All these thoughts came to me when I accepted reincarnation. It was a great shock to discover that others did not react in the same way to this great truth. They were afraid of reincarnation. They did not want to return to the world to continue their development. The law of compensation they looked upon as divine vengeance. They did not like the idea that their own past had shaped their present, and that the present was shaping their future.

I pondered long over this unexpected reaction. I came to the conclusion that they were afraid of responsibility. Perhaps they were even lazy. They wanted to eat their cake and still have it. They wanted to yield to all their baser impulses and escape the consequences. They thought nature very cruel in not permitting us to eat as much as our appetites would like, or to drink as heavily as we would like, or to smoke too much, or to turn night into day, or be utterly reckless of the needs of the body. I have very rarely heard such people admit that they have broken nature's laws and now they must live more intelligently.

Such attitude is indicative of immaturity. It is a child's point of view. What sort of world would it be, were there no such law as that of cause and effect? Why should it be more annoying to



care for the body intelligently than to care for the family car or the heating system in your home? Why should we be too lazy to make an effort to control thought, and speech and action? Every relationship in life requires a sense of responsibility for its consummation. You cannot be a satisfactory parent without a sense of responsibility. You cannot be successful in your business or profession without a sense of responsibility. Our country would be a far finer place in which to live had we more citizens with a sense of responsibility. Democracy and our Constitution will survive only if enough people are ready to take the responsibilities seriously of upholding it.

To be ready to assume responsibility is a sign of maturity. It is a sign that we are beginning to grow up. As we are ready to assume responsibility for our various duties of life, so must we be ready to assume responsibility for the evolution of our souls, for our relationships with others, for the evolution of humanity as a whole. Life on earth is a vast cooperative enterprise. As each one improves, so is the world benefited. As each one helps, so is the burden of the world lessened. Each soul is needed. No soul is superfluous. Think not what an insignificant unit you are, or that your efforts do not count, or that no one will miss you. Think rather of the people that need you, of the causes that wait for your interest and activity, of the part that you are destined to play in the working out of the divine Plan.

Every one has his allotted part to play in the unfolding of the divine Plan. Our experience in life is training us for this great work. If we are ready to take ourselves in hand, if we are ready to assume responsibility, if we are ready to give the necessary time and make the required effort, we can qualify all the sooner for this great task. If we love the world, if we love our fellowman, we should be ready and eager to play our part, to do our share. The world today is in the slough of despond. Civilization seems in the process of dissolving before our very eyes. The shadow of war daily comes closer. Most people are helpless and bewildered.

It is painful to realize that one must share the responsibility for the present

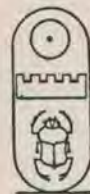
débauché. It is painful to realize that indifference and apathy permitted the forces of evil to gain control, that the purpose of life is not indulgence in physical pleasures only, that interest in one's own private affairs alone is suicidal for the nation and for the world. The cataclysm in the world today is the inevitable consequence of personal interests and national interests taking precedence over world welfare. It is the inevitable consequence of living for greed instead of for service.

We must awake. We must become responsible human beings. We must realize that every link in a chain is necessary. In fact, a chain is as strong as its weakest link. Our actions envelop us like a cloud. The evil that we do becomes mire around our feet, dragging us down and delaying our progress. The good that we do gives us wings on which to soar.

Karma has a gloomy note only for the irresponsible, for the selfish, for the lawless, and for those who delight in evil. It works for good as well as for evil. It brings joy as well as sorrow. It makes for greater opportunities. It creates genius. It brings liberation nearer. Let us do the task we love, and our genius will become manifest. Let us do faithfully the task at hand, and new opportunities will appear. Let us study the Ancient Wisdom and learn to live in accordance with nature's laws. Let us live the life of love and service, and help make the world a better place to live in. As long as we refuse to realize that law is the foundation of the world, we must learn through blood and tears. When we are ready to realize that the only joyful way is God's way, we transmute experience into wisdom, and we discover the isle of safety in the midst of the storm.

The storm is wholly of blundering and ignorant man's creation. Man plays with dynamite and is appalled to discover that dynamite explodes. We can make this world a beautiful place to live in. We can make it a fascinating laboratory where every moment we learn new things. We can make it an or-

*(Concluded on Page 34)*







## If My Business Methods Are Wrong, What Shall I Do?

By DR. H. SPENCER LEWIS, F. R. C.  
The Mystic Triangle, May 1928

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



AM happy to have your question given to me as a topic for a discourse, for I believe that all of us in our business activities are confronted by this same question. There is no doubt about the fact that in dealing with the various affairs of

business life we are forced into methods, or forced to submit to methods, which do not always meet with our approval from a purely ethical point of view. What are we to do? Shall we protest or submit? Shall we change those methods, or silence our still small voice and continue?

It matters little in what business you may be engaged; so long as it is constructive, of general good to a large number, and not contrary to any law of God or man, you are justified always in continuing your work if you can do so

in an efficient manner. But, some of you seem to feel that in your particular line there are methods or business customs which are not fair, not ethical, not honest, and each of you seeks to know what you shall do.

Permit me to call your attention to the fact that those now assembled before me represent a number of different lines of business, and yet to your mutual surprise, each feels that his line is the one in which there are more unethical or unfair methods than in any other. There is Brother Blank who is in the real estate business; there is Brother White in the wholesale grocery business; and there is Brother Jones in the piano business; and over here we have Brother Brown in the retail grocery business, and he may be a little suspicious of the business methods of his wholesale Brother; and back there is Brother Smith who is very successful in the contracting business; and, yes, right here is Brother Blue who is the manager for a drug store, and next to him is Brother Green who is a dentist. Just these few picked at random, indicate the wide

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variance of business interests represented here, and yet each of you has agreed that the big question confronting you as an individual is: "If MY business methods are wrong, what shall I do?"

What are the essential points of your business affairs that worry you most? I find that you have agreed upon these few things as being the serious ones:

- Unconscious misrepresentation.
- Exaggerated representation.
- Belittling the risks.
- Suppressing investigations.
- Encouraging risky impulses.
- Supporting doubtful claims.
- Accepting unearned profits.
- Creating possible risks.
- Disregarding disappointments.
- Taking advantage of situations.

You say that in the course of your business affairs you become conscious at times that you are not being as fair, as square, as ethical, as a Rosicrucian should be, that you know of only one way to do differently, and that is to get out of the business that forces you into such circumstances.

But, Brothers, you make a mistake in your reasoning. That conclusion is not correct. It is my hope to show you that neither man nor the Cosmic would expect you to give up your businesses because they are so operated that certain unethical principles are an important part of the life of the businesses. In the first place, as Rosicrucians, we know that nothing is ever gained by negation or indifference. To deny that a thing exists does not affect its existence so far as others are concerned. We may shut our eyes to the sunlight and proclaim that the sun does not exist. We affect our *realization* of the sun, but we do not affect the existence of the sun nor realization of it by other persons.

We also know that we may negate certain circumstances in our lives and close our objective consciousness to them, but that does not affect the circumstances one iota. You and I have met those who go about with one eye constantly shut to actions in their own lives, trying to negate, trying to ignore, the things that they constantly know are not right. They think that they are serving themselves, or rather their inner-selves, a small dose of soothing syrup all the time.

And, we meet those who believe that they have discovered a great secret, the secret of "rising above" those things which are obstacles in their material path or which are painful to their conscience. How they love to tell others about their ability to be superior to such things as the *still small voice* or the twangs of regret from within! They frankly say that when they find themselves face to face with an ethical, moral or religious problem in their lives, they rise above it and cast it aside and pay no attention to the voice from within that begs them to hesitate and do differently.

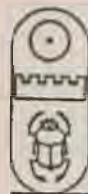
And, all these persons believe they are demonstrating *mastership*.

By your question as to what you should do, you indicate that you have wondered if you should not rise above these thoughts of self-condemnation, and proceed to let the laws of the universe work out any wrong you may do, or you wonder if you should not abandon your present business and go into some other line.

Let us assume that each of you is in some business—the same business—and that business has in it all the faults, all the errors and unethical principles, outlined a few moments ago. Now, what are you to do? Change from that line of business, give it up altogether, or continue in it and fight it out with your conscience?

We know that a wilful violation of one of the Cosmic laws brings its penalties. We know that even an unconscious violation of a Cosmic law brings its particular form of penalty, just as does the unconscious violation of one of nature's laws. There is no avoiding the consequences of our acts. We cannot eternally escape the law of Karma in connection with every act, large or small, wilful or unconscious. Therefore, it would seem that there is but one thing to do, abandon any business that entails methods which we believe are not proper, not fair nor ethical.

Again I say, however, that this conclusion is not right. It is simply another way of attempting to "rise above" the circumstances, the problems, and in no wise shows either *mastership* or character.





I wish to offer to you an explanation of what constitutes the real situation and the proper attitude to assume in these matters.

First of all, each one of us is here on this earth plane to carry out some of the work that is to be done. We may or may not get right into the *groove* that is best for us, and we may or may not be laboring at what is our true mission in life. But we are laboring, we are working, we are striving, producing, creating, building and carrying on. No matter what line of activity we may be devoted to, if it is more than fifty per cent constructive, it is good; if it is contributing in some way to the needs, the desires, the pleasures and health of the masses, it is good. Only the idler, the non-producer, the *parasite*, is wholly wrong in his life.

It is undoubtedly true that many lines of endeavor in the business world are based on unethical and unsound methods and principles. This is the result of man's past attempts to create schemes of working out his plans in life without due consideration of the higher principles involved in all things. So, man of today is forced either to use some of these established methods himself, or contend with them in the activities of others with whom he must deal.

What would you have all men do? Abandon their business activities and cease to conduct the various lines of business, because in nearly all lines there are these faults? Or, would you have all men, and women, enter just those few lines of business wherein there seems to be not a single fault or unethical principle?

We must admit that just as there were men in the days of the past who cared little or nothing for ethical principles and stooped to any degree of deceit and error to further their business interests, there are many like that in the business world today. Would you good men, men who have found that some business practices are *not* what they should be, abandon your places in the business world and leave all such business to those men who are satisfied with the questionable practices? In other words would *you* abandon your place to those who will continue to increase the

unethical practices and permit conditions to get worse than they are?

Perhaps you see my point of view, now. It is simply this. The evolution and improvement of business ethics and sound business principles rests in the hands of those conscientious men like yourselves who fully appreciate the errors that now exist, who are sensitive to the voice of conscience, and who are seeking advice and suggestions regarding any means for eliminating the wrong principles. Your presence in the business world is like unto the fire in the alchemist's furnace. You will purge and purify the dross from the matter and finally leave it in a higher state, a better state. The fact that you are questioning some of the practices you have been forced to use, that you are holding some of the principles up to the light of examination, and applying the microscope of Cosmic enlargement to your viewpoint, is the one great redeeming feature of the business you are in.

You know that as Rosicrucians we hold that "evolution, *not* revolution, is the principle that makes for permanency in changes." You will never alter permanently, improve permanently, the business conditions of the world by arbitrarily abandoning all lines of business activity that today are fraught with unethical practices. You would simply turn those lines of activity back into the hands of the unscrupulous, the indifferent, the unworthy, and those lines would never improve, never evolve, into the ideal lines they should be.

No, my Brothers, consider yourselves Messengers of Light in your fields of business activities; look upon yourselves as tools in the hands of the Cosmic Laws to aid in the evolutionary changes that must be brought about in all things, including business methods. Keep your eyes, your ears, your tongues, well attuned to the errors that you note in your business affairs. At every opportunity make these wrong practices as inconsequential in the scheme of things as possible; give them secondary place whenever possible; put better ones in their places at each opportunity; help to make their weaknesses become so evident to others that the very presence of them in any line will be obnoxious. That

(Concluded on Page 34)





## Past, Present, and Future

By DAPHNE DANIELS



THE philosopher who is a profound student of the abstract, there is no such thing as time and space. There is no past and there is no future; all is the now, the Eternal Now. The average man as he goes about his daily life is very

likely to challenge such a statement on the part of the philosopher for he is looking at the situation from a much more practical point of view. He knows that he lived yesterday, that he lives today, and he hopes and expects to live tomorrow. To him, therefore, there must be a past, a present, and a future. It is this objective phase of man's mind that most of us can grasp and with which we try to solve our daily problems.

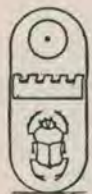
Recognizing that man can recall conditions and experiences that represent the past as separated from the present, and that he can visualize and plan for the morrow, it behooves him to evaluate the worth of these states and see which one demands the most consideration; or whether each has its place in helping man in the development of both personality and character in this earthly life.

It might be profitable to cite a few examples of the individuals whose whole lives are lived exclusively in just one of these phases of our existence. This will help us to see whether we can profit by their experiences.

Personally I cannot think of any more annoying, aggravating, and distressing person to live with from day to day than the individual who says that "Things were different in my day" with an air of scorn for all that is "modern."

This attitude of mind is unfortunately the view-point of many of the older generation—though by no means exclusively so. But with the memories of their own childhood and youth, they hark back to the "good old days" with a false notion that in that period only the *right* things were done. They constantly forget that the world progresses, and that they themselves in youth were accused of just the same "modern ideas" as they now accuse their own children or grandchildren of having. These individuals cheat themselves of the joys and contentment that the achievements of science in its many ramifications have made available.

Then there are those individuals who say that only the present is important. "Live for today," is the cry, "for tomorrow we die." At first we are a little prone to agree that their philosophy is sound, but I contend that this is just as false a way of life as is the individuals' who live in the past or in the future. These persons have no consideration for the achievements of the great thinkers and workers of the past, forgetting entirely that our civilization today is the result of the researches and the unstinting labors of the generations who pioneered before us. They seek only to enjoy what life offers today and contribute nothing to the future either for themselves or for mankind. They are the in-



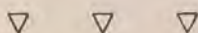


dividuals who can budget neither time, money, nor effort. Their youth is spent in the mad whirl of getting a thrill, and with old age they cry that life was "unfair." Since the world owes no one anything, each must be responsible for his present as well as his future. He who squanders his talents and abilities, his time and his money, today cannot expect to have a storehouse of wealth tomorrow.

Finally there is the individual who lives only in the future. He may be a religious zealot who ignores the importance of the body and life on this earthly plane in the false belief that this mortal existence does not count, or he may be simply the individual who bends all his energies to amassing a fortune to enjoy when he can retire. Need I cite the hundreds of misers who saved and stinted, denying themselves every plea-

sure in life only to die before enjoying one single luxury, to prove the error of this type of philosophy? The individual who builds up such habits of hoarding rarely ever enjoys any luxury, even if he lives to an age when he can retire. The time never comes in his consciousness when he can spend freely for himself or anyone else. His "future" takes on the miserly aspect of his present or his past when it actually materializes.

Only by properly combining the virtues and correctly correlating the past, the present, and the future, can we enjoy the fullest measure of happiness and contentment. With an understanding of what each contributes to the sum total of man's existence, we shall be qualified to give credit to our forbears, profit by our own past mistakes, enjoy the pleasures of the present, and plan greater happiness for the future.

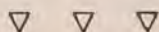


## IF MY BUSINESS METHODS ARE WRONG...

(Continued from Page 32)

will be applying the fire of the crucible to them. Make it your business to lift your practices higher and higher each day, not by negating the business, not by casting it aside and abandoning it to those who have no heart, no active conscience, but by becoming the saviour of your business, the leader in the evolutionary changes that must be worked out slowly and carefully. Each time you are forced to use a practice, a method, a principle that you recognize as unsound, do it with your consciousness concentrated upon its unsoundness and

make it stand out in all its crimson distinctiveness and thereby isolate it from the other principles and methods which are good and true. Little by little these *marked* things will be separated and you will have a group of branded practices, condemned, ostracised and rejected. This will be part of the process of evolution of your business and you will be one of those like the many in the past years who have aided in similar ways in making all our business, social and educational systems better and more ideal than they were hundreds of years ago.



## REINCARNATION

(Continued from Page 29)

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chestra of tremendous beauty and power. We can make it a paradise, a garden of peace and joy and loving fellowship. All these beautiful things are possible if we are ready to assume respon-

sibility, if we are eager to train ourselves for our share in the great project, if we are ready for a world fellowship, and if we are ready to think in terms of incarnations instead of years.





## SANCTUM MUSINGS

### LIFE ETERNAL

An Interpretation of the Mechanics of Re-incarnation  
and Its Karmic Complement

By FRATER LEE L. LYNCH



HOW mysterious is life, with its many shallow moments that yet embrace eternal depths. What wonder is man, greatest of God's achievements who, in spite of his many weaknesses, numerous sins, and almost perpetual attitude of destruction, greed and selfishness, is most obviously evolving with each generation into a higher order, regardless of whether he wills it or not.

When we look about us, it seems that the forces of greed and wickedness are everywhere prevalent; and that the army of the King of darkness far outnumbered the tattered soldiers of the Prince of Light. That we are indeed living in a world where sin is law, and virtue a weakness; that man, Creator of Evil, has been swallowed in the rotten bog of his own creation, and that God has forsaken the world.

But contrary to all appearances man is finding himself, and not a day passes that does not see the redemption of some mortal being, who having strayed from the path has suddenly become conscious of an inner light whose feeble

flame has kindled a lone candle on the altar of his soul. And when this happens, though the light be dim, all of the weary heart-sick world stops to look and kneel before the radiance that shines forth from the soul of he who has found himself, and who is becoming dimly conscious of his kinship to the Master within.

Why is it that sin, with all the accumulated force of the ages, is hourly growing weaker and destroying itself, while the feeble light of divinity that has yet to burst into flame is igniting the hearts of humanity, and lighting a pathway that leads upward? And though the way is hard, yet man is eagerly striving for a foothold on the path that leads to promised heights above, and as he climbs his gaze turns ever toward that guiding point of light, somewhere in infinity.

The answer lies in law, and it is immutable. Sin and wickedness are dying of their own force, as a sound uttered within the four walls of a closed room echoes and reverberates only to die of its own accord. So do the sins of man cause no emanations outside the limited confines of his own being. Though he may perfect his mortal mind to the point of genius, his thoughts have no power to carry themselves, for God's ether is a non-conductor of evil vibrations, and is instead an insulation against which





the thought of evil falls, only to be reflected back to the source from whence it sprang.

Far different however, are the illumined thoughts of divine grace, born in the well-springs of a man's soul. They are the creator of themselves, and God's ether is a conductor of these higher vibrations, and aids their journey into the hearts of humanity. When good thoughts are born to man, they turn not down and in like the chill of evil, for they are the fire of life itself, and therefore project themselves heavenward, so that were it possible to view with mortal eye these invisible auras one would see a beam of light shining upward from the soul of its Creator. Each time man gives birth to these great thoughts the beam grows in intensity, and each time a step is built in the Cosmic realm. A step he will climb when his earthly temple has fallen away, and he stands free, at the foot of the stairway of his own creation. With feet of clouds he climbs tirelessly to the top, and then stands aghast at the beauty that lies beneath and around. For everywhere from the hearts of men below he can see emanating iridescent beams of heavenly splendor such as no proud rainbow ever boasted. In awe he stands, and notes that the beams rise like the spires of a great city. Some are small and barely able to project their feeble light above the heart of their origin; while others tower above in majestic splendor, and one cannot see where their glory dies in infinity.

Suddenly, there is a commanding impulse to jump earthward, and the eager

soul plunges downward, falling joyously through beam after beam of heavenly radiance. With each new contact the traveler is conscious of the loss of some earthly weight, and at the same moment that the dross of humanity is being cleansed and filtered by the divine radiance, there seems to be also an absorption of energy and light while passing through the beams. Finally, when almost back to earth, the astral body is literally glowing with the fire of eternity, and such virtue wells within the soul as was never known to fill the most compassionate heart of mortal man. Then lo! All is over; darkness, lost recollections, a vague memory of moments just passed which surely must have been eons ago, and man is once more a suckling babe, and soon a mortal being will again raise his questioning eyes to high heaven and wonder why.

And so it goes, as age rolls into ageless time, until some day the stairway will be built so high that it will find its ending at its beginning, and man will no longer need to climb, only to plunge back, to begin again the weary pilgrimage, and to ask again the eternal question. When that day has come, the earth will be literally a blazing sphere of divine radiance, and the rays of its emanations will project themselves to the very end of the universe, to such degree that a lonely insect, sole inhabitant of some cold and distant world, will suddenly feel the impulse to look up, and at that moment a tiny flame will kindle in the depths of its being, and God shall be born again.



● READ THE ROSICRUCIAN FORUM ●

### THE NEW YEAR RITUAL

In the next issue of the "Rosicrucian Digest" an announcement by the Imperator will appear proclaiming the date of the next Rosicrucian New Year. Every member will want to be prepared in advance to observe this occasion. A complete ritual which can be performed by the individual member in his own sanctum is available to all members. All members will enjoy conducting this ceremony at the same time other members throughout this jurisdiction are observing the same occasion. The ritual is prepared in mimeographed form and may be procured through the Rosicrucian Supply Bureau for 10c to cover the cost of preparation and mailing.

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### SUPREME SECRETARY INSPECTS MANUSCRIPTS

Cecil A. Poole, Supreme Secretary of AMORC, is shown inspecting newly-received manuscripts containing data, the result of extensive investigations by AMORC Research members in subjects related to the Rosicrucian teachings. This research is conducted by well-qualified specialists, each a member, under the direction of the Imperator. It is one of the present-day means of augmenting the work of the Order and keeping the age-old Rosicrucian teachings abreast of the times. This method enhances their value to every member.

*(Courtesy of the Rosicrucian Digest.)*





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

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Supreme Executive for the North and South American Jurisdiction  
RALPH M. LEWIS, F. B. C. --- Imperator

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

#### CALIFORNIA

##### Los Angeles:

Hermes Lodge, AMORC Temple. Mr. Murvin G. Kidd, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

##### Oakland:

Oakland East Bay Chapter. Mr. Earle W. Matteson, Master; Mr. Leo Grenot, Secretary. Convocation 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Streets. Inquirers call: FRUITVALE 3139-W.

##### Sacramento:

Clement Le Brun Chapter. Mr. G. B. Ashcroft, Master. Meetings 1st and 3rd Fridays at 8:00 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

##### San Diego:

San Diego Chapter. Dr. F. P. Horan, Master; Mrs. Omar G. Schmidt, Secretary. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park.

##### San Francisco:

Francis Bacon Lodge, 1655 Polk St.; Mr. Alexander D. Kneip, Master. Mystical convocations for all members every 2nd and 4th Monday at 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

#### COLORADO

##### Denver:

Chapter Master, Dr. Aurel Goodwin, 1265 South Vine St.; Secretary, Miss Gertrude A. McIntyre, 4537 W. 29th Avenue.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. William R. Broderick, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Mrs. Carrie A. Rogers, 2121 H Street N. W.

#### FLORIDA

##### Miami:

Mr. O. Nicholas Baumgart, Master, 351 Madelra Ave., Coral Gables; Miss Dorothy Mainwaring, Secretary, 2386 N. W. 2nd Street, Miami. Meetings every Monday night, 8:00 p. m., at Biscayne Blvd. and N. E. 2nd St.

#### ILLINOIS

##### Chicago:

Chicago Chapter No. 9. Mr. Fred L. Schoepp, Master; Mrs. Eva H. Read, Secretary. Telephone Randolph 9848. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m. Sundays 2 to 5:30 only. Lakeview Bldg., 116 S. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10. Mr. Sterling Williams, Master; Mr. Robert Alston, Secretary. Inquirers call Drexel 1852. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

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##### Boston:

Johannes Kelpius Lodge. Felix Gregorio, Master. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. Meetings open to the public every Sunday evening at 7:30, September to June.

#### MICHIGAN

##### Detroit:

Thebes Chapter No. 336. Mr. C. E. Reid-Seith, Master, 2362 Courtland Ave., Tel. TO. 5-5724; Mr. Andrew Heck, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Ave. every Tuesday, 8:00 p. m. Inquirers call TO. 5-5724.

#### MISSOURI

##### Kansas City:

Kansas City Chapter. Mrs. C. S. Scott, Master, 3012 Walnut; Mrs. Francis R. Henriksen, Secretary, 219 South Askew Street. Meetings every Tuesday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Ave.

##### St. Louis:

St. Louis Chapter. Mr. Beryl A. Merrick, Master. Roosevelt Hotel, 4903 Delmar Blvd. Meetings first and third Tuesday of each month, 8 p. m. Mrs. O. W. Dunbar, Secretary. Telephone JEFFERSON 1909.

#### NEW YORK

##### New York City:

New York Chapter, 250 W. 57th St. Mr. J. Duane Freeman, Master; Mrs. N. W. Way, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Mr. Richard E. Edwards, Master, 245 W. 116th St.; Mr. Clifford Richards, Secretary, 351 St. Nicholas Avenue. Meetings every second and fourth Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St. Inquirers call: Prospect 9-1079.

#### WASHINGTON

##### Seattle:

AMORC Chapter 586. Mr. Roy E. Bailey, Master; Mr. Wm. S. Johnson, Secretary, 516 Olive Way, Suite 7, opposite Medical-Dental Bldg. Reading room open week days 11:00 a. m. to 4:30 p. m. Visitors welcome. Chapter meetings every Monday, 8:00 p. m.

#### OKLAHOMA

##### Oklahoma City:

Oklahoma City Chapter. W. J. Arnold, Master, Phone 7-6479; Ward D. Brosam, Secretary, Phone 5-4510. Meetings every Sunday night, 318 Y. W. C. A. Building.

(Directory Continued on Next Page)



## NEW JERSEY

### Newark:

H. Spencer Lewis Chapter. Mr. Wm. N. King, Master. Meeting every Monday, 8:00 p. m., 37 Washington St.

## WISCONSIN

### Milwaukee:

Milwaukee Chapter. Mr. Edwin Andrew Falkowski, Master; Miss Goldie S. Jaeger, Secretary. Meetings every Monday at 8:00 p. m. at 3431 W. Lisbon Avenue.

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### Pittsburgh:

Penn. First Lodge. Mr. Ralph M. Ross, Master, 408 Green St., Greensburg.

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## OHIO

### Columbus:

Mr. Fred Blackburn, Master, 724 Oakwood Ave., Telephone Evergreen 7107; Mr. R. K. Parkes, Secretary, 58 Hawkes Ave. Meetings 2nd and 4th Wednesday evenings, 8:00 p. m. at Hotel Virginia.

### Cleveland:

Mr. William R. Morran, Master, 1281 W. 104th St. Woodbine 4116; Miss Frances Willick, Secretary, 14824 Pepper Ave., Mulberry 1729. Meetings every Friday at 8 p. m., Hotel Statler.

### Cincinnati:

Miss Florence Anne Heis, Master; Mr. John K. Hartsock, Secretary. Meetings every Wednesday at 8:00 p. m. at 704 Race Street.

### Toledo:

Toledo Chapter. Mr. F. B. Hurd, Master, 3853 Homewood Avenue; Mrs. Ina M. O. Daniel, Secretary, 1646 Shady Drive, West Toledo. Meeting place, Fort Meigs Hotel. Meetings 1st and 3rd Tuesday evening.

## TEXAS

### Dallas:

Mrs. J. M. Blaydes, Master. Mrs. Anne Wilson Sexton, Secretary, 114 N. Edgefield, Telephone 6-4193. Meetings at Jefferson Hotel, Room 229, 2nd and 4th Tuesdays, 8:00 p. m.

### Fort Worth:

Fort Worth Chapter. Mrs. Clara E. Anderson, Master, Telephone 9-2023; Mrs. Ruth Page, Secretary, 3445 Gordon, Telephone 9-2702. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 4th Street.

### Houston:

Mr. James R. Ingram, Master, 544 First National Bank Building, Phone Preston 8990; Mrs. Vera Bongio, Secretary, 408 Tuam Ave. Meetings every Wednesday at 7:45 p. m., Y. W. C. A., 3rd floor, corner Rusk and Austin Streets.

## Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

## AUSTRALIA

### Sydney, N. S. W.:

Sydney Chapter. Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

## CANADA

### Toronto, Ontario:

Miss Edith Hearn, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Avenue.

### Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. A. W. Shaw, Master; Mr. J. H. Jansen, Secretary, 3155 28th St. E. Highland 3451-M. AMORC Temple, 878 Hornby Street.

### Victoria, British Columbia:

Victoria Lodge. Mr. Percy Pearson, Master. Inquiry office and reading room, 725 Courtney St.; Secretary, Mr. Culbert Baugh-Allen, Phone E-6939.

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Mr. Frederick P. Robinson, Master, 805 Union Trust Bldg. Sessions for all members on Tuesday, 7:45 p. m. throughout the year.

## CHINA

### Shanghai:

The United Grand Lodge of China, P. O. Box 513, Shanghai, China.

## DENMARK

### Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Arthur Sundstrup, Grand Master; Carl Andersen, S. R. C., Grand Secretary. Manegade 13th Strand.

## ENGLAND

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

## EGYPT

### Cairo:

Cairo Information Bureau de la Rose Croix, J. Sapporta, Secretary, 27 Rue Salomon Pacha.

### Heliopolis:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, % Mr. Levy, 50 Rue Stefano.

## FRANCE

Dr. Hans Gruter, Grand Master. Corresponding Secretary, Mlle. Jeanne Guesdon, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

## NEW ZEALAND

### Auckland:

Auckland Chapter, AMORC. Mr. John Orriss Anderson, Master, 29 Curran St., Herne Bay. Inquiries, Phone 45-869.

## SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Secretary, Slottsgatan 18, Malmo.

## SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secretary, Surlac B, Mont Choisi, Lausanne.

## Spanish-American Division

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

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

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