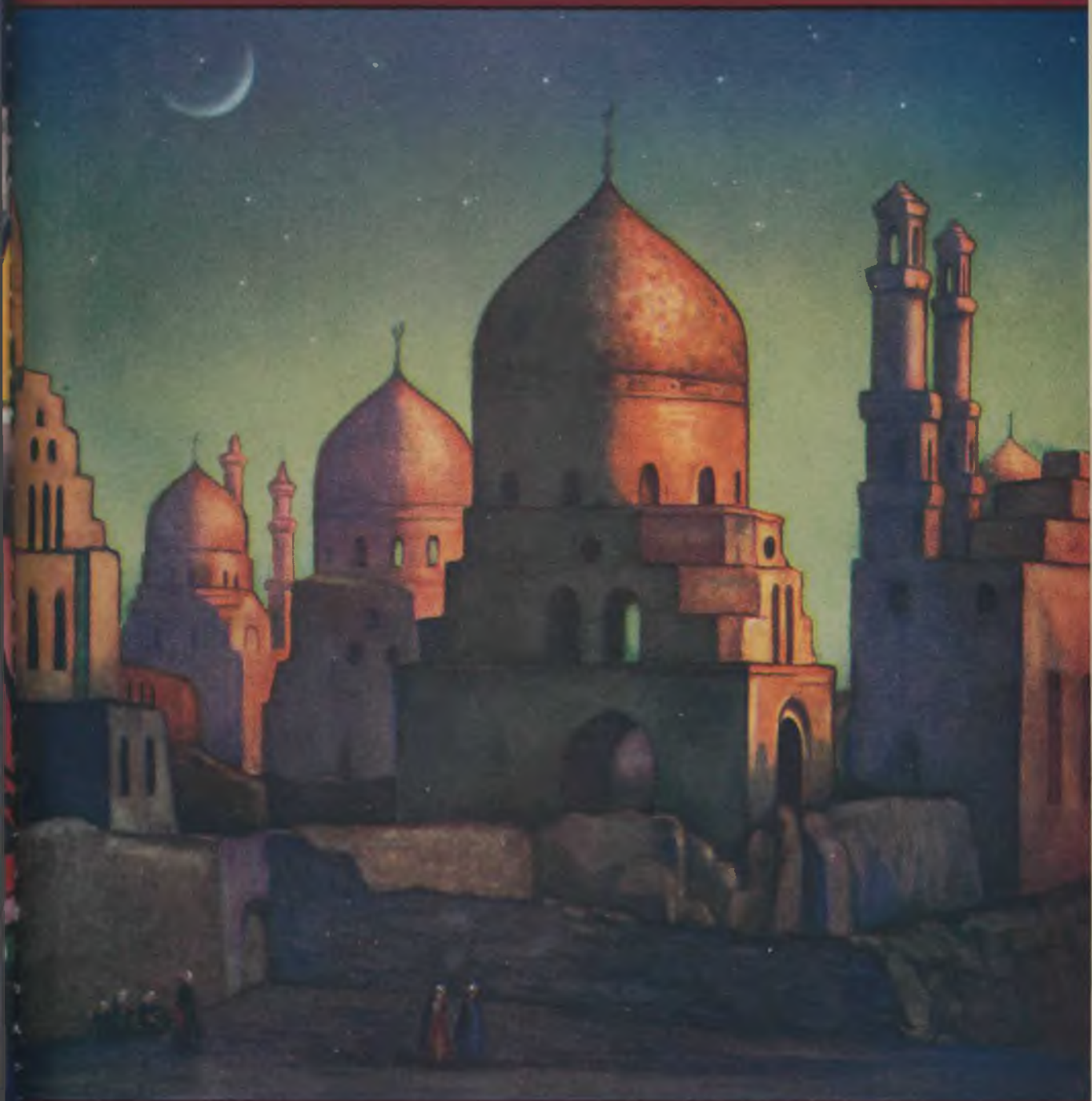


ROSICRUCIAN DIGEST

MAY, 1946 - 25c per copy



Mysticism • Art • Science

This Month's Feature



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Made of Egyptian clay, finished in antique bronze, size six (6) inches in height and length, executed by a renowned Rosicrucian sculptor.

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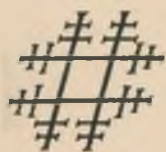
IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

For Rosicrucians, we have designed one embodying the beautiful spiritual significance of the salutation to the dawn of Amenhotep IV, so loved by all members of AMORC. The face is an exact copy of the sculptured head found in the ruins of his temple at Tel-el-Amarna. The arms are folded in Rosicrucian supplication. Its symbolism, the sun disc and crux ansata (looped cross), has a special significance to all Rosicrucians. It is made of Egyptian clay and is beautifully finished in antique bronze. It is a useful and beautiful accessory. ADD IT TO YOUR SANCTUM.

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



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



IMPERATOR OF EUROPE

Sar Hieronymous, as he is known ritualistically, is shown above in his Rosicrucian ceremonial habiliments, making a traditional fraternal salutation. Not only is he a philosopher and mystic, but also a master of modern and ancient languages. His official *See* is in Brussels, Belgium, where he presides over the destiny of Rosicrucianism in Europe. This is the first time his photograph has been published in America.

IS THERE

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with the

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You are not dependent upon the mysterious agency of good fortune. You need not have blind faith or be resigned to the events of life. Like a *silver thread* a sensitive nerve trunk binds you to the universe. Through it can come, if you but know how to direct it, the influx of *power, inspiration and vision* that has made some men geniuses but can give you, as thousands of others, self-assurance and a new source of influence over your affairs and conditions.

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of Existence!*



ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIV

MAY, 1946

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

SELF-ADJUSTMENT

By THE EMPEROR



TIMES are changing" is a phrase commonly heard today. Many who utter it, do so with such finality as to indicate that they believe it a mere occasional happening. 'Times are always changing! There has never been an inert period in the world's history. The only difference is that the rate of change is greater at some times than at others. The transition from certain customs or ways of doing things is often so gradual that the effect upon the individual's life is hardly noticeable. History reveals that for whole centuries at a time, the populace of certain areas of the world neither progressed nor regressed. However, during such centuries, in certain limited circles, rapid strides were being made. Such changes were purely *subjective*, that is, they were concerned with speculation, original thought, and experiment. When results had been achieved, these changes then would become *objective*—brought out into the open as a new product or invention. Once the general public seized upon them, a transformation of their ways of living would immediately occur. They would then declare that "times are changing," for *only then* would they become conscious of the transition.

Today the acceleration of change is very rapid, so that everyone, even the most casual observer, is conscious of it. The changes are not to be found exclusively in religion, philosophy, and science, but in the economic and social worlds, as well. No man living escapes contact with this transition unless he is

a recluse high upon some isolated mountaintop. The most rapid changes in any society are always from a state of peace to a state of war, or the reverse. War and peace are antipodal. There is no greater change than from one extreme to the other. War touches every aspect of our natural and social being. When you are a citizen of a country involved in war, you find that your ordinary precepts, your ideals, opportunities, and beliefs are immediately restricted, or regulated. Freedom of speech becomes but a figure of speech. You are permitted to speak only to the extent that it does not conflict with the emergency requirements of the state. Your freedom of person constitutes liberty in certain areas only. Your normal right to choose your work, to offer constructive criticism, to pursue ordinary wholesome pleasures, is curtailed by rule and regulation. With such disadvantages, also come certain *artificial* advantages. Employment becomes plentiful. Persons ordinarily incapable of working because of their advanced years, disability, inexperience, or inefficiency, find themselves in demand. Those with a paucity of technical preparation, that is, without a profession or skilled trade, are apt to receive wages far in excess of the services which they render. Notwithstanding the rise of living costs, the individual finds himself with a plentiful supply of money. His affluence is due partly to the fact that the usual merchandise is not available, or that it is rationed under wartime restrictions.

Which makes the greater impression upon the average individual: the lesser personal freedoms encountered under

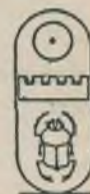
war measures, or the sudden prosperity he enjoys? Psychologically, the latter is the more efficacious factor. Within the realm of freedom permitted to the individual, he expresses a great self-confidence and a spirit of independence in wartime *civilian* life. It is an artificial confidence. His morale is bolstered by the wartime demand for his services (any service he can render), and by the continual flow of money into his pocket. Further, wartime propaganda also plays a prominent part in this artificial stimulation of the individual's confidence in himself. In emergencies such as war, the government must exact exceptional effort and loyalty from its citizens. It must regiment them and yet not unduly offend them. The citizen must be made to feel that what he does, and what he gives is principally *voluntary*. To do this, wartime propaganda patronizes the individual, flatters, if you will, the average citizen. Billboards, newspaper articles, and radio speeches all include the phrase that this, or that, "Depends On You!" — "You are the factor that will make this possible." In the ultimate of any great government project where funds, labor, and unity are required, the individual is, of course, the vital factor. In time of war, his contribution is particularly *stressed*; the humble citizen is aggrandized. In appearance, it would seem that in wartime every department of government is functioning according to the highest conception of democracy, for everything seems to center around the individual and great concern is shown for the "man on the street." Likewise, during wartime, more than in any other period, you will find the average citizen taking credit for the accomplishments of his government. Frequently there is heard the remark "Well, we did it!"

What Can You Do Well?

Then comes the end of hostilities! The individual expects that certain changes will occur. He knows that the armed services will be reduced in number, that millions of men will be returned to their homes. An avalanche of new problems descends upon the nation; most of these problems are entirely unanticipated by Mr. and Mrs. Average Citizen. During the war, the government seemed to have taken them into

its confidence. It permitted all the gory details of certain battles to be publicized. It had carefully prepared bureau releases telling what was needed for the great and exacting role which the individual must play in order to attain victory. The citizen was told how much each battle cost, and how many bonds he must buy as his share in purchasing battleships and other instruments of war. But now, in time of peace, the problems of his government seem to exclude him. These problems concern cartels, trade alliances, foreign exchange, and complicated diplomatic overtures to the smaller powers. No attempt is made to cater to the man on the street. He is left to grasp what he can or remain in confusion. He finds that he is not the *superman* he had been led to believe he was. His own shortcomings, his failures, his lack of training or education now stand out in sharp relief against the intricate technical requirements of a postwar adjustment. Jobs are still plentiful in the immediate transition after the war—but with this exception that they need real capability to fill them. Business and industry are no longer subsidized by large government orders. Business has returned to the cold, exacting stipulations of its traditional customs. The mere fact that you are a citizen and want work is no longer assurance of getting a job. The employment-seeker is confronted with the questions: What can you do well? Is it worth what you are expecting as salary? Concomitantly, wartime restrictions lessen and prices surge. The economic power that the individual felt with his surplus money and wartime income, diminishes. He has less money. It buys less, and his chances of replenishing his funds are less.

It is at this point that the individual must make his personal adjustment. The government is obliged to reverse its position. It cannot keep up the tempo of its wartime spending, or its propaganda to inflate the ego of the citizen. Every physician knows that there comes a time when it is better for the patient to endure the pain than to continue having large doses of sedatives or drugs to appease it. The government can no longer pamper the citizen or artificially stimulate him. He must realize that what he wants in peacetime will depend



mainly upon himself. Success and prosperity must eventually be personal achievements — not a patrimony from the state. The man who has been content not to study, not to learn a profession or a trade, or to better himself in the work he is doing, can no longer expect to compete with one who has. In war, all civilians are equal in the sense that mass effort mitigates the differences between them. In times of peace, man must stand upon the foundation of what he actually is. Unfortunately, there are thousands upon thousands of persons who cling to the hope that the miracles which the government performed during the war, will likewise be performed in peace. They hope that some economic plan will be devised whereby they will be precipitated back into the same sphere of individual importance, such as a demand for their services regardless of their merits, and at the same high wages. Admittedly, the machinery of government could do these things in peacetime as well—until the crash—the final and absolute bankruptcy of the nation. In war, a nation must incur a tremendous debt, for it is fighting for its very existence. It cannot do the same in time of peace for circumstances are different. A man fighting for his life expects to be the recipient of damaging blows; he knows that he could not continuously endure them, and does not expect to do so.

Inflation

The inflation of prices and the cost of living will ease off when the individual makes his own personal adjustment—when he seeks employment commensurate with what he has to offer and when he is willing to have less than during wartime stimulation. For a time he will need to make a tremendous economic sacrifice. When, however, he adjusts himself and steps down from the rarefied atmosphere of being an *important person* only because he is a citizen, he will regain true self-confidence. He will admit his weaknesses and try to correct them. He will know what he can do and what he can not do. He will have no illusions about himself, such as expecting the government, the state, or this or that, to further his interests. The man who ad-

mits to himself that he has been mentally lazy, that he has neither taken the time nor made the effort to keep himself abreast of his trade or work, and now actually rectifies these omissions, is making the *real adjustment*. The one who sits back waiting for a return of the things to which he says he is "entitled to," as a citizen, is only complicating the situation. He is sure to be further disillusioned.

The prosperity of war is not earned. It is not a natural, healthy growth. It is a hothouse stimulation. Whether the individual realizes it or not, such prosperity costs him more than he earns. The wartime prosperity was entirely an unnatural growth and has caused the problems with which we are now confronted. Face the facts! This is not going to be an era of easy jobs, continuous big money, and a bowing from the waist to every man just because he is a citizen. If you want a good job you will have to be a good man. You will need to be more *industrious*, more intelligent, and more inclined to the pursuit of *self-improvement*.

Fear and Anxiety

When confidence wanes, fear and anxiety complexes are apt to develop. There are those who, now finding themselves thrown on their own resources, are becoming panic-stricken. They immediately begin to jettison all of their cultural pursuits in order to lighten their economic burden. Overboard they cast their courses of study, the good books they have been reading, and the concerts or lecture series to which they have been subscribing. They start to abandon the very things they need for the acquisition of knowledge, for self-improvement, and for the engendering of real confidence. It may temporarily cut their expenses, *but* it likewise cuts their contacts and their opportunities to make themselves educationally and psychologically better fitted for advancement. In making this adjustment in the next several months, do not spend quite so much—if you find that necessary—but by all means do not do away with the worthy things that add to your fund of knowledge. Sacrifice, if need be, to maintain them, for they will pay large dividends even—
(Continued on Page 137)



“I don’t like that Type of Music”

By H. ARVIS TALLEY, D.C., N.D., F.R.C.



OTHER, make John let me listen to *my* radio program! He gets in from school first and turns on those old cowboy songs, and nobody wants to hear them!”

“They do, too; they’d a thousand times rather listen to cowboy songs than to Johnny Cinnabar and his spoon-swooning, and that’s all she wants to hear! She just sits there and sighs and blinks her eyes and listens to that drip!”

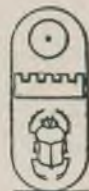
As mother straightens out this tangle, she does not dare reveal that she would much rather listen to a few old-fashioned waltzes or some soothing symphonic music than to the programs preferred by her children.

It has been said that music is the universal language, for it is understood and appreciated by all persons, even though language and race may have nothing in common. Music deals with the stuff that emotion is made of, and is, therefore, similar to dreams. In our dreams we often express the fulfillment of those wishes we dare not voice while awake, and our choice of music, quite frequently, is of the same nature. Johnny, in his preference of cowboy songs, indicates that he appreciates the wildly romantic side of his masculine nature—that of trusty guns and faithful steeds, black mustached villains who are vanquished after a terrific, two-fisted onslaught of pure brawn. Big sister portrays the eager adolescent whose thinking rhymes with moon and June, which

no language, no matter how delicate, could express without turning these thoughts to dust.

Mother’s preference would be either that which helped her to relive irresponsible youth, as in the case of the waltz, or the symphonic music which would carry her, mentally, away from a sink full of dirty dishes, wash day, and a hot stove. The wishes of all three, as exhibited by their musical liking, are an endeavor at an escape, not from life itself, but from the immediate emotional experiences which must be faced by each. These observations we know to be true, and they have afforded the basis for a theory of musical therapy which we shall now consider.

The well-rounded, well-adjusted individual is one who knows something of all phases of emotional experience. He must be capable of laughing, crying, sweating, “cursing,” loving, and worshipping—each in its proper place. The well-rounded individual will also appreciate all forms of musical expression, and, in this individual, the appropriate music will conjure up the corresponding mood in proportion to the intensity of the musical stimulus. Seldom does an individual, however, really receive an intense musical stimulus. Music is as common to our lives as bread, meat, and raiment. It is so common, in fact, that a certain resistance has been built up to it, and, upon hearing a selection played, seldom does the hearer block out the other sense faculties and listen to music alone for its own sake.



Many different forms of music therapy have been developed in the past few years. Some types of this therapy are directed at quieting and reassuring; others tend to eliminate pain and promote the feeling of well-being; still others strive at implanting a challenge in the mind and the heart of the afflicted. The type of therapy to be discussed here is directed at stirring the emotions and liberating excessive nervous tension and is of most value in treating those disorders of the body which are chronic, but not necessarily traumatic.

It is based upon the theory that within all of us are certain incompletely repressed desires, drives, urges, and emotions which are in conflict with certain other factors of the personality. These incompletely repressed, hostile urges act as whirlpools, short-circuiting and deflecting the energy which should flow throughout the body and maintain normal health, and which, in their present state of existence, act as barriers to the strength and feeling of well-being which should be the right of everyone.

The emotional consciousness of man is stratified similarly to a cross-section of a giant tree. The emotions of childhood will be tied in with the folk songs and ditties learned at that time. Puberty and adolescence will add still another stratum of emotional music. Memories of courtship and marriage can be revived by hearing songs from that stratum of life, and so on to the present age, each few years having its popular songs, ballads, hymns, and harmonies—all rich with emotional associations.

Emotions, Pleasant and Unpleasant

Emotions are usually of two natures—pleasant and unpleasant. The memories of those which are pleasant are usually associated with the individual's efforts, while those which are unpleasant are usually associated or blamed upon the efforts of others. For example, the child does not remember the many, many times that its parents sang it to sleep, but it will remember the time that a parent sang it to sleep after it had been punished or had been injured in some way.

Within the personality there exists the memory of all the experiences to

which the individual has been subjected. There will be certain conscious memories which can be recalled at will, and there will be certain experiences which cannot be recalled. These experiences, which lie beyond the point of recall, are there because the impressions at the time were not deep enough to be noticed, or they were of such minor nature that they have been crowded out by more important memories, or because their unpleasantness was so great that it was to the advantage of the ego to forget the particular experience. This latter factor can be extremely important in the development of the personality. Practically every adult knows that to put the hand into a flame, or to bring the hand in contact with a hot object, will result in a burn, yet very few adults recall when this lesson was learned; however, at the time of the first experience with fire, its properties were indelibly engraved upon the consciousness and certain behavior patterns were established within the consciousness which are still used by the personality even though the first painful stimulus has receded past the point of recall.

In every personality there are many other similar experiences which have, for like reasons, been forgotten. Many of these are so charged with emotional content that even a symbolical recollection is of such strength that the individual actually relives the unpleasantness felt at that time. For example, a child might have attended the funeral of a loved one, and seemingly had entirely forgotten the experience, and yet, the sight or odor of a white carnation could plunge the individual into a mood of despair, years later, and the reason for the terrifying mood would be entirely unknown to the person.

This mechanism is common in the building of personality and has been given the name of "engram" by psychologists, which means that a certain type of behavior is persisted in, even after the stimulus producing such behavior has long since been forgotten. One of the characteristics of the engram is that its effect may be produced by any one of several symbols which are associated with the initial stimulus. As in the above example of the person who became moody in the presence of white

carnations, depression might probably also be felt upon seeing a hearse or observing any one of a number of factors which would be associated with emotional experience at the time of the funeral, even though the entire picture would have been erased from memory.

It is the rule that engrams arising from sorrow, disappointment, embarrassment, and frustration are responsible for the basic personality conflicts which result in fatigue, lassitude, and debility. It is also the rule that as the conflicts become numerous and the daily obstacles become more and more difficult to surmount, the individual seeks many ways of escaping these conflicts raging within his being. The person's choice of music, at this time, becomes more and more abstract, depending, of course, upon the individual's music appreciation. However, musical abstraction is not chosen only by the escapist, but, as all persons become more mature, the appreciation for abstract music increases, and we find that their guiding ideal is usually symbolically represented by some type of musical abstraction. It is possible, in fact, to trace an individual's maturity by the type of music for which he shows a persistent preference. In infancy and early childhood, rhythm alone is appreciated. A little later in the development comes the appreciation of melody. Harmony is appreciated at about the twelfth year. The appreciation of abstract music, or pictorial associative music, must come with maturity.

The Age or Time Factor

Let us consider one other psychological principle—the factor of time. Many embarrassments are such only because of the time element. A child of five, playing with other children, is constantly thwarted, and, as a result, he takes his marbles and goes home. This behavior is quite in keeping with the age of the child. However, by his sixth year, he has overcome this tendency and now competes readily with other children; however, his playmates, one day, may mention that he is a baby and thereby remind him of his previous behavior. He is now embarrassed upon having this memory returned to him and secretly waits until he can “get something” with which to torment the

friends who are responsible for this recollection.

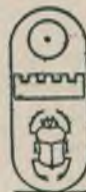
In like manner, the maladjusted behavior in keeping with one age of development becomes the embarrassment of a later age. The “puppy love” crush of ten becomes a source of embarrassment to the sophisticate of seventeen. The character-shaking decisions of twenty-five become follies to the sagacity of thirty, and so on through the hourglass of life. Each age meets crises with the appropriate gravity only to consider the actions, peculiar to each age, with a certain amount of embarrassment as more maturity develops. No matter how one age of maturity may laugh or jest about the ticklish situations which were conquered at an earlier age, still there is a certain amount of emotional tension, embarrassment, and frustration pushed back into that part of the consciousness which does not choose to remember and cannot volitionally give an emotional release.

In treating all individuals who are chronically ill, it is necessary that the emotional life be cleansed and readjusted as well as the physical body. If a psychological analysis were run in every case, there is no doubt but that it would be helpful; however, it is an expensive and time-consuming labor, and, if the individual is sufficiently well-adjusted, little need for such procedure is realized. However, by recourse to music therapy, such a cleansing can be accomplished and this catharsis will be of great value to those who participate in it.

Since many of our frustrations are such because of the time element, and, since music has the power to symbolically resurrect the emotional content of the engram, then by applying certain selected types of music, the emotional content can be brought to the threshold of consciousness and sublimated. This sublimation frees the consciousness of the emotional content of the conflict and permits the individual to enjoy a fuller and more complete life than would otherwise be possible.

Putting Music to Work

For a practical application of the above outlined points, the individual should select records to be played—beginning with those that stimulate un-



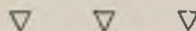
pleasant emotional response. Take a type of music for which you have distaste, whether it be hillbillies, symphonies, negro spirituals, or any other type. Select enough of these records so that you will have about twenty minutes actual playing time. Then select one or two records which you like tremendously. Play the records that you dislike first, beginning with one which is the quietest, or most suppressed, and playing last the one which is the most noisy, if they can be so classified; if not, then arrange them in order from those least disliked, playing the one most disliked last. Follow this series of records immediately by the one or two of which you are especially fond. Play these last two records very softly—the entire idea being to work up an emotional response to the records disliked; then allow the last two records to be played in sharp contrast to the first series. This will produce a mild emotional shock and tends to sublimate the emotion which was worked up prior to playing the softer music.

In playing these records one should not endeavor to listen to them as he usually listens to music; do not try to analyze the music as to whether you dislike the melody, the rhythm or the associations connected with it. Be in a comfortable position, preferably reclining, or even in a room sufficiently darkened so that all extraneous light is cut out. Then listen to each note, endeavoring to make that note a separate and distinct entity. Do not allow your consciousness to be carried along with the melody as a whole. Concentrate upon each note as if your life depended upon it. When listening in this fashion, any type of music will produce a definite emotional reaction although the listener may not be conscious of why this is true. As the records to which you are especially attuned are played, you will

find the respiration becoming deeper, and it will seem as though a tremendous weight has been lifted from you. Repeat this, or a similar program, daily, for a period of about half an hour, and you will find a pronounced change occurring within your personality. This is because the emotional content of certain conflicts is being lessened and is diminishing. From the standpoint of psychotherapy it does not mean that the conflict has been eliminated, but it does mean that the harmful component of the conflict has been stripped away. In a short period of time you will find that you no longer feel antagonistic toward music which you used in the beginning, and you will also notice that many of your daily prejudices have receded and the personality has become more mature, more tolerant, and better mannered.

Many persons today do not like "swing" and "boogie-woogie." The reason for this could be that it is a new type of music for which we have no appropriate responses and very little understanding. If this be the case, this type of music cannot be used successfully. On the other hand, if this "jive" music stirs up certain primitive emotions and but "sends" you in the wrong direction, then you will find this outline will work very successfully.

In conclusion, music which we dislike frequently has the ability to resurrect certain painful, emotional conflicts in the unconscious; by arousing these conflicts and immediately playing some type of music which is in harmony with our present guiding ideal, a sublimation will be effected which will transfer the emotion tied to the conflict and will permit a strengthening of the guiding ideal. As this desensitization takes place, a subtle change occurs with the personality which has a maturing effect and permits one to enjoy life more fully.



*The
Rosicrucian
Digest
May
1946*

FIRST DEGREE INITIATION IN SEATTLE

Members in the vicinity of Seattle are cordially invited to avail themselves of the opportunity to receive the First Degree Initiation as presented by the Michael Maier Lodge on Sunday, June 2, at 3:00 p. m. Members taking the initiation are invited to bring their lunches for a social interlude at the intermission. Registration should be made with the Secretary of the Michael Maier Lodge, 1739 - 13th Avenue, South.



The Realm of Education

By PHILOLUS



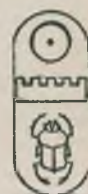
PINDAR, the greatest lyric poet of Greece, said that although natural ability is by far the best, many men had succeeded in winning high renown by skill that was the fruit of teaching. Pindar, we will observe, has invested his idea in the "fruit" of teaching, but if we retain the figurative sense implied, then, might we not inquire about the "tree" bearing such "fruit"? This is the thought that inspired me to promulgate a Realm of Education and substantiate its relativity to man's conduct.

Let me recall how I employed this concept some years back in an address at a rally of South African youth leaders, "... the child has been entrusted to you. It, you will find, has been conducted thus far through three major pedagogical channels, namely, its home, school, and church. In its home it has inherited the qualities of love and understanding; in the public school, where much of mankind's past accomplishments are being revealed, it is gradually being prepared for future citizenship; lastly, in its church it is being instructed in its religion and strengthened in its faith. This has been its forthright education and now it is your task to induce this receptive vessel into the Realm of Education. You must create a realistic combination of these three channels and endeavor to awaken the dormant forces of productivity in the child, aiding it to

direct these forces wisely and to employ them intelligently. If you succeed, you will have excelled yourselves in a great labour, for inasmuch as it will be the child's responsibility to establish an integrity of the forces controlling its receptivity and productivity before it can realize the Realm of Education, it will be your responsibility to prove by your efforts that this integrity has been established within yourselves."

In dealing with a study that is so inveterate and intorsive, it is necessary that we should acquaint ourselves as far as possible with its finity, and in order to do this let us assume two facts, namely, 1) that at some time or other our present wealth of finite knowledge was obscure, and 2) that man has been instrumental in revealing it.

The Faculty of Education is an integral combination of every finite educational constituent—this is what Pindar refers to as teaching; at successive interims man must acquire finite knowledge from this faculty anew—this is what he refers to as skill, for it requires as much genius to put an acquisition to use as it does to originate such an acquisition. But we have assumed that at some time or other the original acquisition was unknown and that man was instrumental in its revelation—this is what Pindar refers to as the fruit. Here we realize that there is a connatural, periodic indication to a Realm of Education.



Man and Conduct

Now in any combination or selected permutation of the constituents of the faculty of education there are innumerable forces of relative interactivity. This might be exemplified as follows: The edification of man is primarily revealed in the sciences of geography, history, and economics, which deal with his place of abode, his past conduct and his tools respectively. From this combination we immediately observe that "man" is the subject and his "conduct" the object. This "man" is composed of material parts which function in accordance with mechanical laws and are controlled by an inherent immaterial mind; his "conduct" is exposed in the adaptation of these constituent parts for mutual cooperation towards an intended purpose. Thus we realize two facts, namely, that "man" and "conduct" are integral and as inseparable as the subject and object in any combination or selected permutation of the constituents of the faculty of education; secondly, that "man" and subject are purposive. The famous psychologist W. McDougall has said, "when the movements of a human being exhibit the first five marks of behaviour, we do not hesitate to infer that they are purposive." However, if we pursue any contributory understudy of the foregoing sciences in relation to the faculty of education we might increase the forces of interactivity, but the aforesaid axiom might disintegrate; for instance, man's conduct may be the subject and man the object, or, his tools the subject and his conduct the object etc., etc.

Similarly, since we accept that "conduct" and "man" are integral, these forces might be compared to those underlying the conduct of men constituting nations, i. e. "nation" the subject and "conduct" the object. In order to ascertain exactly what is understood by the term *nation*, let me quote the eminent South African writer C. J. Langenhoven: ". . . a nation, consisting of a large number of men and women, may be called a natural organism, its collective activities being inspired by a common sentiment, strengthened by the recognition of community, of blood, religion, language, interest, rooted in common tradition of the past, fixed upon

common aspirations for the future, vitalized by ideals of patriotism to its home and loyalty to itself. In a word, a nation has its soul in its national consciousness." We must not, however, confuse our present concept with the individual, for we are still embracing that which we have conceived of as a faculty of education and, in adherence, must regard the faculty of education as our subject and the individual as a vague contributory object.

Thus we observe that between man and education there is a certain immeasurable relativity in its combined interactivity, which is historic in man's passive relation to education and futuristic in his active relation to education; from this we realize two reciprocal movements in man, namely, receptivity and productivity, in relation to the periodics of education. But an aspect rendering finite historic education, in sole relation to human conduct, such as manifested in the faculty of education, is, ipso facto, indicative of discord in the relativity of combined interactivity which in view of a futuristic infinite aspect of education is not true of man's conduct. Indeed, such an assumption is as absurd as any account stating that the educational forces in man's conduct are static, and even in the light of pedagogics it is a matter for dispute.

On the other hand, however, the faculty of education does not advance any forerunner on man's productivity in its relation to a futuristic infinite aspect of education, so that there is an additional assumption that the historic and futuristic aspects are inclusive of the faculty of education, but this can not be substantiated until productivity is historic and contributory to the faculty of education. Hence, the Realm of Education embraces man's finite historic and infinite futuristic conduct, but the faculty of education, particularly in its relation to pedagogics, must be acknowledged as the definition and classification of man's historic finite conduct. Conversely, if it is absurd to promulgate a Realm of Education, notwithstanding the fact that it embraces the faculty of education, by virtue of its infinite futuristic implication, then it is, ipso facto, as absurd to imply any futurity to man's conduct whatsoever.

ON THE RELATIVITY OF HUMAN CONDUCT AND THE REALM OF EDUCATION

If we consider the Realm of Education and the subsequent trends in human conduct, we realize that the relative forces of education are as dynamic as the human forces are pliable; in this respect we might consider thought in its relation to language as an immediate example and from which we will observe that man endeavors to achieve some measurable co-ordination. A history of these endeavors, however, will render a very mixed account of successes and failures, which, until proved otherwise, must be attributed to failings in the human element, because this is not only the distributive center but also the agent instrumental of all educational activity; furthermore it is a purposive element subjected to Laws of Determinism. Pliny the Younger illustrates this as follows: . . . *mihi autem videtur acerba et immatura mors eorum, qui immortale aliquid parant. Nam qui voluptatibus dediti quasi in diem vivunt, vivendi causas cotidie finiunt; qui vero posteros cogitant, et memoriam sui operibus extendunt, his nulla mors non repentina est, ut quae semper inchoatum aliquid abrumpat.**

In order to substantiate any relationship between the conduct of the individual and the Realm of Education let us consider the inherent human instrumental potencies relating to education, of which there are three major flexions; namely, the involuntary group, secondly, the voluntary group, and thirdly, the dormant group. Now observe the order of allocation, because this is fundamentally the order of the human intellect.

Groups, Voluntary and Involuntary

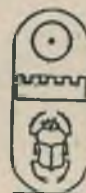
The involuntary group connotes the influence of environment and comprises that part of our education that has incognizable purposiveness. As an example we can suggest the acquisition of the mother tongue—this is definite proof of the incognizant influence of environment. We can not, however, regard the

mother tongue as being an endowment, the reason being that the phonetic impressions must be apprehended before the child can co-ordinate them with its organs of speech, thus we observe that each movement towards the apprehension of the phonetic impression to the co-ordination thereof with its organs of speech and the ultimate reproduction denotes purposiveness of which the child is incognizant since it does not necessarily comprehend the value of all the impressions apprehended. It has, however, been observed that long before the child can reproduce coherent speech it is able to comprehend much of that which it apprehends, but this merely vindicates educational dynamics and the aspect of human pliability and is indicative of the second major flexion; namely, the voluntary group which is an ultimate combination of both groups and renders cognizance of purpose, e. g., the acquisition of reading.

Both these groups imply receptivity, and the ensuing acquisition, such as reading above the normal standard, or an accomplishment, such as an outstanding interpretation of any written piece of music, implies ingrained receptivity or receptive activity established on finite historic education, but it does not imply productivity. Machiavelli describes this as follows: ". . . a man, who follows the paths beaten by great men and who imitates those who have been supreme, even 'though his ability does not equal theirs, at least it will savour of it.'" J. H. Newman, on the other hand, illustrates it as follows: ". . . there are men who embrace in their minds a vast multitude of ideas, but with little sensibility about their real relations towards each other."

The Faculty of Education was not revealed in the Realm of Education by mere knowledge, but by thought and consequent conduct. Conduct however has two trends, for instance, the man who has acquired the ability to read and interpret music does so, although he does not necessarily create something new; similarly, Leonardo da Vinci thought that man would one day fly, but he did not invent the aeroplane.

*methinks that death is untimely and premature in overtaking those engaged in some immortal work; those entirely given to pleasure, however, achieve their purpose in life with the end of each day; to those who think of posterity, giving work of eternal fame, death is premature, for they are severed whilst in the midst of their task.



The Dormant Group

Thus we come to the dormant group, which is the combination of both the involuntary and voluntary groups relating to man's highest purposive productive activity resulting in such conduct that realizes a complete co-ordination of thought and action; thought and action being equally potent, he undertakes to strengthen, promote and instruct the powers of his body and mind by his own endeavors, stoutly aided by the "fruits" of teaching and his own ability. The behavior of thought in this instance clearly indicates futurity, and thought or any degree of thought is an important factor in man's conduct because successful action can never precede thought and action can never be released successfully without it. The behavior of thought in relation to human conduct contributes an impetus to the realization of a Realm of Education by stressing its infinite futuric aspect, whilst the ensuing co-ordinative action sweeps the thought into historic finity.

The dormant group is by far the most potent element in human conduct and the most influential in human education. One might ask why we refer to this group as being "dormant" and why not as "active." Well, conduct can be active, but not productive; thought can be active yet it need not be productive. Man possesses all three flexions and employs them to a certain degree, but strange as it may seem, he does not always employ them as he might. Why he does not is a question best entrusted to the psychologist.

Since man is involuntary, subjected to the multiple exigencies of the Law of Determinism, he is granted a limited period in the individual aspect in which purposive creation must be realized; if he fails to do so as a result of death

then we can justify no verdict; on the other hand, if he fails to do so as a result of any other circumstance, then we must acknowledge that he has omitted to select, instruct, combine, direct, or permute the necessary forces. But we cannot generalize, for there is every chance and every reason that arbitrary purposiveness had been pursued, such as in the case of da Vinci who visualized man flying, before the invention of the internal combustion engine. On the other hand, productive achievement is finite and historic, but this does not signify that the concept of a realm of education is a finite historic concept, for in as much as death is an exigency of determinism in the human element, productive achievement is an exigency of determinism of the realm of education. In how far death might be an exigency of determinism of the Realm of Education would be contingent on the perpetuity of that particular constituent of the faculty of education which must be manifest in human conduct. Similarly in the case of productive achievement, which, although an exigency of determinism of the realm of education, might well be regarded as an exigency of determinism of the forces that have been co-ordinated in man to realize his highest purposive productive activity, for after all, does it not promulgate the co-ordination of the educative forces and human conduct in the instance of unparalleled uniformity?

The perpetuity of the Realm of Education is contingent on the futuric infinite aspect of education and the continuity of an integrity of life and education, and, as Pascal says, if the universe could fly to arms in order to destroy man, then man would know of his impending death, but the universe would know nothing of its victory.

MEMORIAL DAY FLEET OF FLOWERS CEREMONY

The Commanding Officer of Flotilla 68 of the United States Coast Guard Auxiliary at Depoe Bay, Oregon, extends an invitation to members in that area to join in the observation of Memorial Day this year. The usual "sea service" will be given in commemoration of all those who have lost their lives at sea. Passengers will be carried to the ceremony without cost. Those who wish to go to sea with the Flotilla can make reservations by directing their request to: The Commander, The United States Coast Guard Auxiliary, Flotilla 68, Depoe Bay, Oregon.



SANCTUM MUSINGS

APPEARANCE AND REALITY

By THOR KJIMALEHTO, Sovereign Grand Master



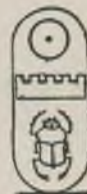
HERE is much intense suffering in the world today of which many of us do not understand the causes, and therefore seem to blame God or the Cosmic forces who permit such experiences to apparently innocent persons, or groups of human beings. First of all, let us bear in mind that suffering is a mental concept of material conditions, individually realized, and often may be of Karmic origin, either personally brought about or the result of national causes. Karma is merely the action of cause and effect, and may be the consequence of causes created in this life, or may be from conditions created in some past incarnation. In each case such suffering may be retribution into a just balance, by Cosmic forces, and it may be instructive, and the awakening of the realization of right and wrong. It is useless to speculate why or how, or to worry about it, because we are too close to the material manifestation to be able to view the condition in its manifold and proper light.

The only sedative we can apply is to not only overcome, but also to conquer and rise above the condition without a feeling of self-pity or awareness of misery, and so re-establish our unity with God.

Through suffering our sympathies are aroused, our understanding and insight deepened. It is difficult, for example, for a man outside of the industrial system to realize just what it means in terms of vitality and personality to punch a time clock, to obey innumerable bylaws, to be hampered by red tape, to be on an assembling line, or standing all day long at an endless belt, or to have the responsibility of a large organization. Only personal experience can make most people feel this aspect of our machine age. Few men realize intuitively a woman's viewpoint, a woman's physical limitations, and emotional sensitivity. One must suffer as a woman to realize just how life looks through the eyes of a mother, sister, wife, or daughter.

The Self-Centered

Undeveloped human beings have only rudimentary intuition, very little sensitivity, and very little regard for the needs, feelings, and opinions of others. They are almost wholly self-centered. They respond only to the crudest impulses of ambition, vanity, and power. Life is interpreted wholly from the viewpoint of their own needs. Anything that is unnecessary for them is unnecessary for others. Such a person, for example, if he has no love for music thinks that the money another person spends on that pursuit is wasted. If he has no education, then he considers



education for others unnecessary. If he does not care for lectures and concerts, he will forbid others of the family from attending and enjoying them. If he likes company, he will not give anyone else in his household any privacy. If he likes to be alone, he will not permit anyone to bring friends into the house. Only his own nature is understandable, only his own needs are valid.

A society made up of individuals of this type is constantly bound to be the scene of conflict. You cannot suppress everyone around you all the time. You cannot change everyone's nature or disposition to suit your tastes. You cannot compel people always to adapt themselves to you. When diverse temperaments, personalities, and natures come into conflict, there is bound to be suffering. The unevolved man either strikes viciously or he completely retreats into his shell. He criticizes, quarrels, or bulldozes everyone, or else he disappears completely from the scene.

Habit, the Ruler

Think of all the people you dislike or feel antagonistic toward or avoid. How many of them do you really understand? How many of them do you sympathize with? How easily can you see life from their viewpoint? Consider your own life in the past ten years. What prejudices have you honestly striven to overcome? What new experiences have you purposely sought? Most people yield to inertia; they do no more than they must. They are creatures of habit. They live in one house for a lifetime. They revolve completely within the family orbit and a very limited circle of friends and acquaintances. They belong to the same church their parents did. They vote the same ticket their fathers did. They read one newspaper, and they are of one opinion, right or wrong. If a social, economic, or political problem does not touch them personally, they are not concerned.

Friends, is this life as it is meant to be? This is stagnation, death-in-life. God does not want each one of us to find a cozy, comfortable cubby hole and to hibernate in it, until transition comes. We incarnate to grow and to have manifold experiences, to study and understand human hearts and emotion, to

develop our nervous systems, to explore the mysteries of life and the universe, to develop our innate potentialities.

Let the truth be known once and for all. Development is not the fruit of a quiet, peaceful, uneventful and self-centered life. Life will throw you into the arena of action. Life will throw you into contact with different, alien, and antagonistic personalities. Life will force you to live with them and work with them. Life will force you to acquire self-control, to develop initiative, and to learn to be self-reliant and independent. Everyone on the earth plane must evolve through the experiences of life. But the Pilgrim on the Path must expect experiences of even a more varied and soul-searing nature. His own development is hastened thereby.

Mitigation of Suffering

Of course, suffering is unavoidable, but it may be mitigated. It is our own conception and understanding that dictates what a thing or condition is to us. You should not permit your consciousness to regard a thing as suffering, but look upon it as a trial on the path. Try to be as happy and as contented as you can. Try to extract pleasure from whatever source you can. Be happy that you feel well; be glad that the day is sunny. Be happy that you have an opportunity to read and study. Be grateful for all the blessings no matter how small. Be happy if you have but one friend. Be happy if there is but one person who loves you. Be happy if there is someone on whom you can pour your love and devotion. Be happy that you understand life. Make up your mind to cooperate with life and its experiences. Try to feel the thrill of the pioneer, the adventurer, the explorer.

Stepping Stones

Do you have difficulty in earning your livelihood? Say to yourself bravely, "Let me see how long I can keep going." Then canvass yourself mentally to see what you can do and do well in other branches than your regular work, if there is no opportunity for you there. Take anything as a stepping stone. No honest work is a disgrace. Do not fall into the rut of negativeness. Be positive, think success, feel success, and you will be a success. Do you have

health problems? Say to yourself, "What laws of nature have I broken? What lessons must I learn?" Then make up your mind to conquer the ailment, or to rise above it, knowing that you possess all the power within to do so. The master within is always ready to assist you.

Are you troubled with thoughts of fear and insecurity? Say to yourself, "In God I trust. The everlasting arms are beneath me. If I do my very best, nothing can harm me." Do people hurt you? Try to be objective. Try not to take annoying remarks personally. Remember that everything is to you what you make it be to you. You can refuse to accept a slur, or an unkind act, as you see fit. Cultivate a degree of opaqueness. Let such remarks or acts be as words writ in sand. Try to think of your objective self as an actor in the kaleidoscope of life. You have lived many times before, and many incarnations are before you. Try to get as much out of the life you are living now as you would out of a play in which you were taking a part. While you apply yourself with enthusiasm, and even with joy, yet remember that this world is but an exercise-ground, a school, a temporary abode.

The real life is that of the soul. Circumstances and conditions hamper you only temporarily. Your development cannot be blocked by anyone but yourself. Therefore, regard your life with an eye of the artist or pioneer. Think

of your life as a play that is being unfolded or a novel that is being developed. Suppose you were writing a biography. What kind of chapter interests people the most? Is it not the chapter dealing with hardships and dramatic experiences?

Virgil tells us that sorrow in remembrance brings joy. Therefore make the most of the pattern you must at present weave on the loom of time. Regard the world as a laboratory and your life as an experiment. Discard infantile emotions like envy and resentment. What laws must you learn? What traits must you cultivate? What aspects are you gaining insight into? Do you merely react as does the unevolved or the animal? Dominate through understanding, through identification, and through love. Be detached. Be objective. See the humorous side. Remember that in years to come these experiences will seem like a dream. Gain strength through suffering and defeat. Transmute suffering through vision and patience. Realize that it is inevitable and do not dread it.

What other method is there to compel the race to move onward and upward? What better method is there for transmuting the base metal of the lower nature into the gold of the higher, more spiritual nature? Suffering means increased sensitivity; suffering means growth. Let us be brave and patient, yet daring and joyous. Life should be gay, not marred by trouble or sorrow; do not think of the misery of today, but think of the brighter tomorrow.



SELF-ADJUSTMENT

(Continued from Page 126)

tually in security, self-assurance, and in the awakening of the creative faculties of the mind as well as in making you resourceful. Make up your mind right now that you must *about-face*, that you must make an adjustment. Do not resent this necessity. Do it willingly and intelligently. Begin to deflate yourself of prepossessed ideas about anything owing you something. Eval-

uate your true worth, your abilities, and your initiative as an individual. Do not wait for a return to wartime standards. That return is not possible, no matter what alluring promises you may read or hear. If such standards are attempted, and there are those who are trying to maintain them, it would only mean eventual disaster for the nation—and that means for you.



"The real value of self-assurance is the spirit of determination it arouses."

—Validivar





Mastering Your Environment

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

(From *Rosicrucian Digest*, April, 1931)



ONE of the most interesting controversies being carried on in the scientific world today is in regard to the relative potential power of heredity and environment. This controversy should interest every one of our members and each should be somewhat familiar with the nature of the controversy in order to meet some of the arguments when speaking with persons who are seeking for light on the mysteries of life.

On the one hand, we find those who are ready to discredit the potential power of heredity, or hereditary influence, and credit environment with all the subtle effects that have tended to mould and re-mould human nature. On the other hand, there are those who say that environment counts for little or nothing in the development and evolution of human nature.

Those who argue that environment is the greatest if not the only real power affecting the natural tendencies and habits of man claim that the early association of children in their youth and especially in their childhood is responsible for not only their mental and physical habits but for their familiarity of features. It is argued that the reason that a child, either son or daughter, looks like the father or the mother is because of the close association of the child with the parents in the early years when the character was being moulded.

Taking this one point alone as a start for our discussion I do not think that I need to show how foolish this argument really is. We all know of intimate cases that would tend to contradict this argument, if not actually refute it. . . . There are many instances of children who have been separated from their parents while babies and who were not located until adulthood and whose resemblance to the parents was one of the strong circumstantial links in proving their identity.

I know of one case where a peasant Italian left his home to come to America to start a new life in a new world. He left behind him his wife and three boys ranging in ages from one to four years of age. Through unfortunate circumstances and the incidents of the World War he was not able to send for his wife and children to come to America, and enjoy his new home and new fortune, until nineteen years had passed; but when he went to the immigrant station in New York City to meet his wife and family he was able to pick out his three boys long before he saw his wife in the vast throng usual in that place when a ship arrives. Friends who met him later were strongly impressed with the resemblance of the boys to their father and there could be no mistake regarding an inheritance of family features. Two of the three boys had been separated from the mother for twelve years, living with an uncle on a farm in Italy and this uncle had very strong facial characteristics distinctly different from those of

the father. Certainly close association did not overcome the tendencies of heredity in this case.

It is also argued by this new school of scientists that such other traits as the tendency toward music or art, literary work, mechanics, science, engineering, or farming, are acquired not through any inheritance but through the close companionship of the child with the parent. Granting that a child who lives at home with his father in an environment of art and sees his father painting and sketching daily and is surrounded with pictures and paintings and art work of all kinds, throughout his early years, will have a tendency to become an artist, we cannot say that should he become an artist it would be due exclusively to such association; for what are we to say when a man who is an artist has three or four sons and several daughters and only one of them living in the same home and same environment manifests any artistic ability or inclination and the others show no interest whatever in art?

We will not take time to consider other typical examples or hypothetical cases but give a few moments of thought to the argument that man is enslaved by his environment instead of being a master or creator of it. If man had not been able to rise above his environment, or to overcome the limitations of environment, or free himself from the influences of environment, we would all be living in the most primitive ways, probably on wild grass fastened to the limbs of trees, or in mud huts along the banks of rivers.

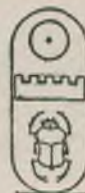
There are thousands of outstanding instances tending to show that environment has had little or no effect upon man's evolution and development. In the earliest records and pictures of the home and birthplace of Abraham Lincoln we discover that the next home to him was that of a close neighbor. This neighbor's home was a better home in its material and physical aspect and in its furnishings than the one in which Abraham Lincoln was born. The country surrounding these two homes was of a primitive nature and any effect it had upon human beings must have been identical in the case of the occu-

pants of both of these homes. Yet notwithstanding the fact that in the neighbor's home there was more education, more prosperity or material wealth, and more of the luxuries of life than in the home of Abraham Lincoln, millions of persons know of the outstanding accomplishments of the one man who was born and lived in the one home while history has completely lost the name and identity of those who were born and raised in the other home.

Why should environment play such a trick as to concentrate its beam of good fortune upon one individual in its locality and doom another to ignominy and historical oblivion? Truly the contenders for the theory of the influence of environment may say that heredity had nothing to do with the rise to heights of Abraham Lincoln, and this may be true, but most certainly environment had nothing to do with it even if heredity did not. Rosicrucians say that Cosmic influence, Karma, and other divine principles had more bearing upon the achievements and the attainments of Abraham Lincoln than heredity or environment, but Rosicrucians also contend that the influence of heredity had some bearing upon this matter and that it cannot be ignored.

One eminent educator said that it takes a hundred years to evolve a highly intelligent and cultured person, and a great poet expressed the same idea when he said that a child's culture and mental attainment begins with the grandparents. This is unquestionably true and from the Rosicrucian point of view there is one other factor to take into consideration; namely, that the individual himself requires a number of incarnations in which to evolve and become trained in right thinking and right living.

Taking these points into consideration we see then that any individual manifesting more than the average intelligence or keenness of mind and demonstrating more than the average amount of power to rise above the multitude, must have the advantage of preparation and progress on the part of his forbears plus his own advancement through several incarnations. This is why the Rosicrucian Order maintains



that each one of us is now building our destiny and futures for not only the present incarnation but for future incarnations, and we are likewise preparing our children and the future generation of our line for similar intellectual and spiritual attainments.

In other words, each one of us who is devoted to this work and living the spirit of Rosicrucianism is building a future generation of highly evolved beings who will manifest their attainment and development to a high degree in time to come. On the basis that every man and woman is potentially the forbear of at least eight or ten individuals in a third or fourth generation, we can plainly see that every loyal, devoted, Rosicrucian of today is creating a potential group of highly evolved beings for the future. Most of us will reincarnate again during the lifetime of some of our own descendants and, if they have inherited the foundation that we are now laying and are living lives in accordance with the doctrines and principles we are now establishing as our guides in life, we will find that we will return here to live again among those who are highly prepared and evolved and whose evolution and attainment was made possible by our activities and devotion today.

To those of you who think that all this is a rather fantastic picture of theoretic possibilities, let me call attention to the fact that scientists with a tendency toward the study of social conditions have recently revealed some astonishing facts. These facts tend to prove that the family history of individuals and the tendencies on the part of parents and grandparents are vital factors in the evolution and personal development of every individual. One outstanding proof is a very elaborate investigation that was made of two well-known families. The facts revealed by this investigation should be very interesting to all of our members.

Two individuals were born at the same time a hundred years ago in different parts of the world. One was a cultured, educated, refined man, of a studious and spiritual nature, living in Europe and well known to many during his lifetime. The other was an illiterate individual born in Connecticut

with tendencies toward the sordid things of life and with certain criminal instincts. The man in Europe married a woman of culture and refinement, who was also well known, and the lives and activities of this man and wife were of sufficient importance to be well recorded in many records.

The man in Connecticut married a woman who was slightly incompetent through gross ignorance and many superstitious beliefs. Because of the man's criminal tendencies and the woman's low standard of life certain records maintained in the city and state where they lived were replete with incidents of their lives. Both of these couples had many children and these children married in accordance with the degree of development and comprehension of the things of life. The scientists who made an investigation of these two couples and their descendants spent many years and many thousands of dollars carrying on a complete investigation for a scientific institution in order to trace the precise history and activities of their descendants. In each case several hundred individuals represented the fourth and fifth generations of these couples. In tracing the individual lives and activities of each of the descendants of the man and woman in Europe, it was found that not a single one of the descendants has ever been convicted of a crime, charged with any illegal or overt act, and not one had died in an insane asylum or from any inherited disease or had any other record than an admirable one in every sense.

On the other hand, the descendants of the couple who married in Connecticut were constantly in trouble with officials of various kinds; among these descendants were many criminals, many insane children, many who had died on the scaffold or in prison, and a number who had committed suicide or disappeared in the midst of their criminal activities. The complete records show that the state of New York alone had spent over three million dollars in taking care of and attempting to correct the criminal activities of the descendants of this family and this did not include a large portion of the descendants who lived in other states.

Think of the one man and woman so unevolved and unprepared for the better things of life and so steeped in sin and error that just a small portion of their descendants should cost one state many millions of dollars to care for them. Such facts as these have been revealed in eminent records written by such recognized authorities as Professor Wiggam.

In the Rosicrucian records there appear the names of many criminals and typical unevolved persons of the past who persisted in continuing to ignore all the benefits offered them to rise to a higher stage of development and who married and left descendants whose lives have been watched and studied in order to confirm many of the doctrines taught in our teachings, and some of the descendants of these persons are being studied by various branches of our organization in order to make monthly and yearly reports to the central archivist who is completing and compiling these facts.

In one case the records begin with the life of one man who was intellectual as well as a military and civil power in southern France before the year 1000 A. D. Because of his political and social position and his coat of arms, as well as his lordship over certain domains which passed from father to son for many generations, and because the domains bore a certain significant name, still well known to history, it has been possible to keep an accurate record and observation of each of the descendants of this man who, incidentally, was of extreme helpfulness in the establishment of the early Rosicrucian activities in France through his extreme toleration toward the mystic *Heretics* as they were called in those days.

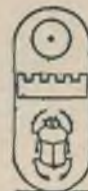
It is a remarkable fact that the records reveal that the men descending in the male line of this family have all been rulers and controllers of great industries and large capital in each succeeding generation, while at the same time being extremely social, humanitarian, philanthropic, and broadly tolerant in religious views. It is also significant that each son in succession has carried out the early ideas of the ancient forbears in regard to supporting and contributing to the work carried on

by the mystical philosophies of the various ages and to spreading free education and practical helpfulness in the methods of personal development.

The present descendants of this old family live in America today and are well known and can probably be identified by the description given here. Only recently did any of the present descendants learn of the true ancestry of their family so far as their forbears in Europe are concerned, and none of the present descendants knew until recently that their male parents for many generations had been carrying on the educational, mystical, and spiritual philanthropy in which they themselves had been engaged for the past thirty or forty years. In other words, they did not even suspect that their present tendencies to promote education and liberal spiritual and religious ideas and the advancement of medical and other scientific knowledge was an inherited tendency manifested in practically every one of the many generations of their family preceding them. Therefore, it was not a conscious practice or one designed to carry out the early desires of an old family plan—nor do any of the present descendants know that the Rosicrucian organization of today and yesteryears has been so interested in watching the activities of each succeeding generation of this family.

In our present practices, we should realize that we are not only evolving our own personality and moulding our destiny in the present incarnation, but that we are also building for our own future in the next incarnations and creating certain standards and tendencies in our offspring which will add to these inherited acquirements and strengthen them to even greater efficiency than we may attain, thus building a new race of individuals for the future among the people, and we will come back to live and enjoy the fruits of the seeds we now sow. Certainly this makes our work a glorious one and something worth living for and struggling for.

Certainly not only our fates and destinies are in our own hands at the present moment but the fate and destiny of hundreds, if not thousands of others, rest in our own consciousness and our own activities of today.





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 benefits 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.*)

A PHILOSOPHY OF PEACE



IN ALL of man's cultural history he has not developed a philosophy of peace. Much more has man developed a philosophy of conflict, and with that, insofar as our present knowledge is concerned, he has perfected the mechanics of war. As far as peace is concerned, however, it has been only idle theory because there have been few periods in the history of mankind that peace has been an established institution throughout that period.

In the attempt to develop a philosophy of peace, we cannot claim that it has been the lack of the philosophers' insight that has hindered such development. As far back as we can record the

constructive thought of man, the noblest ideals that these individuals have advanced have always acknowledged the desirability of a society existing in peace, so that man might live more happily and more fully under such a condition. However, this philosophy has been only a philosophy, or, we might say, an idealistic theory that has not yet proven itself effective to counteract the forces of conflict and discord that have caused constant changes in the political and moral society of mankind.

Can there be a metaphysics of peace? That is, can this particular phase of man's philosophical thinking produce a concept of peace that will endure? To approach the question of peace from the metaphysical viewpoint will within itself create certain conflicts of opinion

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because of the different interpretations placed upon the meaning of such a step. We find that each individual, in accordance with his interpretation, will be to a certain extent in conflict with a concept different from his own. False metaphysical theories would purport to establish a system of ideas or practices which would be far removed from practical application. There would be those who believed that within the realm of metaphysics certain occult or strange laws or practices might be invoked to change the behavior of mankind. This is too easy to be true. It is like the individual who seeks a magic key to his financial, social, or physical problems, and idly daydreams of their solution through such a magic process rather than settling down, rolling up his sleeves, and going to work.

No amount of hypothetical speculation and theory will solve the problems of man's inter-relationships. Rather, a true metaphysical concept upon the basic reality that constitutes the worthwhile values of the universe will lay a foundation for men living together in harmony and understanding. Herein lies the contribution of a philosophy or metaphysics of peace. It is not by miracles that men's behavior will be modified, but by a realization of true values.

Real peace is a concept of the mind before it is evidenced in actuality. Therefore, to contribute to the development of such an ideal, the ideal must be realized as a true value, as an attribute of a fundamental reality that causes man to place more value and more absolute reliance upon this concept than any other thing in his existence, including material attainments and acquisitions. Peace must therefore begin with the individual and spread to the masses. While every effort might be made by nations and groups to get together to solve their differences and to promote and establish world peace, these endeavors can carry weight only inasmuch as the world's population of individuals, whom these groups represent, know the true meaning and purpose of each of their representatives.

Peace, then, must begin with you and me. It must begin not merely with a hope that peace will come about and that it will endure, but rather with a

desire for peace which overshadows any other desire that we may have. Such a concept is almost staggering in its full meaning. This is true because it means that we, as individuals, must subordinate our petty jealousies and selfish interests to those of society, as long as we wish peace to endure in the world; for, if within our own lives we envy, we hate, we wish to secure the riches of the world at the cost of suffering on the part of someone else, there can be no peace. Peace cannot exist unless it exists in the human heart in sufficient strength to motivate that individual to desire above all other things that harmony which will be the evidence of his words and actions and the true meditations of his mind.

Herein lies the solution to a formulation of a philosophy of peace; and furthermore, here is the challenge to those whose ideals are in accord with a peaceful world in which the human being can constructively and happily attempt to cooperate with his environment. When this state of existence comes about—when the individual truly thinks and lives this concept—then there will be no longer the necessity to attempt to sell society as a whole on the concept of peace, because society, which is no more than a composite of the individuals, will automatically reflect peace and the ideals accepted by the individuals who compose the social or political unit.

Therefore, in our daily lives we can contribute to a philosophy of peace, and in so doing we are planting the seeds that will eventually lead to such a state among all mankind. We must constantly be on guard, we must constantly watch with the ever-present realization that any thought or action of our own which is based upon selfishness, greed, or lack of respect for the rights of others is a condition that while it is present in the individual mind it cannot be eradicated from the collective minds of society and nations.

CYCLES

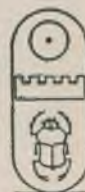
By Dr. Philomena Wiewel

A petal unfolding draughts its rain.

A nesting bird lilt its own refrain.

Billowing waves attach to anchoring shore,

Cosmological cycle cycling forevermore.





Temples of the Stars

By RODMAN R. CLAYSON, F. R. C.
Director, Rosicrucian Planetarium

PART I



SHROUDED with the darkness of the Nile night and within the confines of a great majestic Temple, a swarthy congregation consisting of devotees to the goddess Hathor, stands before flickering oil-dipped tapers and listens to the sonorous chanting of a robed priest. With impressive ceremony the tapers are slowly extinguished. Suddenly, through the incense-laden air a beam of light flashes along the rows of massive pillars and gilds the Temple altar with a resplendent radiance, born from a star in the depths of the boundless heavens, "The night sun of Egypt is hovering over the Holy of Holies. . . ." Such were the devotional sanctuaries of the Egyptians in monumental stone Temples consecrated to the stars and the sun.

Long before the pyramids were built, the stars were under serious consideration by the astronomers of ancient Egypt. Certain it is that the stars had been studied before the first pyramid was erected, for, since the oldest extant records are on the pyramids and early Temples, astronomy must predate historical knowledge.

In the Valley of the Nile, the priests and architects consulted the astronomers and were guided accordingly. There is little doubt that China, India, and Babylonia were also well-versed in the significance of stellar phenomena in

this undated period. But what is of special interest to us is how the stars influenced the building of nearly all the stone structures in Egypt and also had much to do with culture, farming, and even life itself.

Were it possible for us to be transported back to Egypt through thirty or forty centuries, we would find that, with one exception, with each reigning Pharaoh there were numerous politicians called *priests* who did much to subjugate the people and force the destiny of the state. Realizing that emotions had much to do with the way their people thought and acted, the priests played upon the emotions of the masses by using tremendously bewildering rituals which were carried on in huge ornate edifices. In most cases the Temples were oriented to definite stars, which in turn were associated with local or national gods who were worshipped by the people. The one exception to all of this was the Pharaoh, Amenhotep IV of the XVIIIth Dynasty, who, during his regime, overthrew the ambitious priesthood and gave his people the first monotheistic religion and knowledge of the one Universal God, symbolized by the winged sun disk with rays of light extending from it to the earth. His Temple is at Tell el-Amarna.

Orientation to the Stars

How the Egyptians came to construct their Temples so that they either faced certain stars, or the rising or setting of the sun *Ra*, is a wonderful

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story. Astronomer Norman Lockyer has worked out a table revealing at least fifty Temples so erected, dating from 6400 B. C. when the Edfu Temple was oriented to the star Canopus, to 700 B. C. when the Isis Temple of Dendera was built with its amplitude to Sirius, which is the brightest of all stars.

To these early people, the fall of night seemed almost like death. No one could work, no shops were open, and there was but little transportation. For them there were no electric lights or oil lamps; so, with the absence of the moon, the night reigned as death over the land. Temples were not dedicated to the moon because of the inconstancy of its path in rising and setting; for this same irregularity, the planets were not considered.

On the other hand, stars are fairly constant and require possibly thousands of years to show any appreciable movement other than advancing toward or receding from the earth.

In nearly all cases the Temples were so built that towering columns lined either side of the Temple avenues or halls which ran lengthwise; these have been designated as Temple axes by archaeologists. Coming through the entrance, the light from a star penetrated along the axis to the sanctuary, or naos, which was situated in the closed end of the Temple. In some instances fairly large openings were left in the roof structure to permit the entry of starlight.

Before the entrance to many Temples were stone sphinxes facing each other across a long avenue which led to the Temple. The Temple of Rameses III at Karnak had such an avenue of sphinxes. The Temple faces the southwest and was directed to the star Canopus.

To us the stars appear to rise and set in the identical place year after year. It was so with the Egyptians, and they oriented their Temples to them. However, no ancient star Temple serves its original purpose today, because with the gradual change in a star position over a period of years, and because of the earth's $23\frac{1}{2}^\circ$ wobble, things are not the same. The precession of pole stars continues, and there occurs an intersection of the ecliptic and equator which slide backward among the constellations of the Zodiac, causing further changes.

The Ruins Speak

The ruins of these star Temples, some of which have been restored, are mute evidence of the beliefs, practices, and astronomical significance of the people of the Nile. One of the most outstanding of these Temples is Dendera, which will subsequently be delineated.

The Temple of Mut, also at Karnak and built by Amenhotep III, faces Thuban in the constellation of Draco to the north. According to Plutarch, Mut was the name of a local goddess, personifying the star Thuban.

Among the Temples at Heliopolis, the City of the Sun, called *On* by the Egyptians, is the Temple of Ra, built on the site of an earlier Temple by Usersten I. This great granite Temple was oriented to Thuban, although in earlier times it faced the star *Dubhe*. It was from Heliopolis that the religious doctrines of the priesthood were disseminated throughout the country. It was here that Herodotus and Plato conversed with the priests. In front of the Temple Ra, stood two towering, red granite obelisks erected by Thutmose III. (We have a replica of these obelisks on the grounds at Rosicrucian Park.) Lockyer tells us that the obelisks were oriented to a star in the Draco constellation just as were some of the Temples already mentioned.

The Temple of Luxor rebuilt by Rameses II faced the blue-blazing star Vega in the constellation of Lyra. The rays of Vega also shone down the Temple axis of Abydos.

The Memphis Temple of Ptah, was oriented to the star Capella in the west. The antiquity of Memphis has been traced as far as 5300 B. C. and was rebuilt by Thutmose in 1500 B. C.

The Der el-Bahri Temple, which was embellished with the art of Queen Hatshepsut, faced nearly west and in 1475 B. C., Sirius, the brightest of all the stars, sent its blue rays of light down the hall of this most magnificent colonnaded structure in the desert hills.

The star Sirius was an object of worship long before the Roman Empire came into existence. Under the name Anubis, that gorgeous star was deified and was represented symbolically by the head of a dog on the figure of a man. Throughout all history, Sirius has been



known as the Dog Star, the Hunting Dog of Orion, and many are the Egyptian Temples that have been erected to this conspicuous star. Included among these were Temples at Naga, Karnak, and Philae. Before Sirius was visible in the heavens, the preceding star *Columbae* was venerated.

Temples at Karnak, the palace at Medinet Habu, and the Thebes Temple of Khem or Min, were so built that at night their amplitudes were toward the star Spica, the brilliant star in the constellation of Virgo. When Virgo rises in the heavens, all farmers know that wheat-planting time has come.

Other prominent stars such as Altair and Aldebaran were honored by having Temples oriented to them.

That the pyramids were also built with a bearing on the stellar bodies, there is little doubt. The Great Pyramid of Gizeh, said to have been constructed under the supervision of Cheops, sometimes called *Khufu*, was no exception. Not only were its four sides oriented to the cardinal points of the compass, but the structure was built on the exact geographical land center of the earth. So close were the measurements of the four sides, each being 755 feet in length, that there is only a variation of two thirds of one inch.

In the Great Pyramid were constructed what engineers of today call "ventilating shafts." One of these straight shafts ran from a chamber in the interior to a point high on the north side. In 3000 B. C. one could look upward through the shaft to the star Thuban, which was then the Pole Star. At that time, observers standing in the center of the pyramid could see Thuban reflected in a pool of water situated in the base of the structure.

Lockyer and other astronomers were able to date the Temples and tell historians when these great Temples were erected, because of the fact that the rate of movement of the Temple Stars could be calculated with precision and it was possible to determine the period between different dates that the axis of a Temple followed its Star.

The Priesthood

The Egyptians were practical people. All knowledge was adapted to some purpose. Herodotus said the Egyptians

were forced to learn geometry so that they could figure out how much private land was lost after a Nile flood. However, only the powerful men knew anything of the scientific principles. Knowledge brought power, and accuracy had its advantages even among the primitive people, as the learned of Egypt were well aware. The priests worked out the laws on determining the seasons, but kept their secrets to themselves and surrounded the most simple, natural laws with a kind of esoteric hocus-pocus that served to maintain the foundations of their established power. Along with the kings, the priests caused Temples to be built for observational purposes as well as worship.

Interminable avenues of sphinxes, gigantic obelisks, and massive pylons were adjacent to individual Temples. There were halls of a hundred columns, mysterious chambers, elaborate inscriptions, inspiring, sculptured figures, and heavily scented atmosphere. In fact, the whole Egyptian Temple and its dependencies were built as a mystifying place of performance for the votive rituals of the priests.

On the occasion for "the manifestation of Ra," the king stood facing the dark sanctuary in the depths of the Temple with his back to the pylon and sun. Excited imagination would see the reflection of the god rather than the shadowed image of the king. Even in worship the priests were not above pious fraud in which the Pharaoh himself was at times, used as an accessory.

AMEN-RA, a Solar Temple

About 1700 B. C. a migration of people came into Egypt who thought the equinox more important than the solstices which had been observed up to that time. Probably these people came from Mesopotamia, where unlike the Nile, the Euphrates and Tigris Rivers overflowed at the spring equinox. As missionaries, these people brought their religion, which was not practical in Egypt and built Temples to the equinoctial sun, up and down the valley of the Nile. So the Great Temple of Karnak which was begun at this period of migration, seems to have changed its direction, for when the structure was enlarged in 1500 B. C., by Thutmose III,

(Continued on Page 150)



Buddha and Healing of the Nations

By T. L. VASWANI

The following article, a direct translation from the Pali and Sanscrit languages, is a reprint from the *Maha-Bodhi Journal*—official publication of the International Buddhist Society of India, devoted to the dissemination of the true teachings of Buddha.—The Editor



FOR centuries, Asia, from Burma to Japan and Korea and China, was united with India, through the Buddha. And India, the birthplace of the Buddha, was to far-off nations, the Holy Land of Bharatvarsha. The Buddha became the bond of union between the nations.

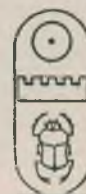
We talk of "commerce" today, forgetting that "commerce" becomes a fruitful source of strife and war among the nations. The economic egoism of the West has stirred up, again and again, the nations of Europe and of Asia, one against the other. Economic exploitation breeds wars. Nor can "empire" be a bond of union. "Empire" is but another name for organized exploitation; and "imperialism" is glorified power-politics; "imperialism" dreams of world domination. Neither commerce nor power-politics can be an enduring bond of union among the nations. The bond of culture, the bond of love, alone may unite the nations.

The Buddha is a symbol and spirit of the union of the nations. So when Asoka accepted the teachings of the Buddha, he turned from war to peace; he sent missionaries of peace, far and wide; his son Mahinda went to Lanka and laid there the foundation of a new civilization of brotherhood and peace.

The Buddha "awakened" to the truth that the world's piteous need was peace; he saw that flames, as of a big forest fire, surrounded men and women; they needed "Nibbana," "peace." He realized, too, that peace could not come as long as there was hatred in the hearts of men. "Not by hatred can hatred cease," he taught, "but only by refusing to hate."

Will the statesmen who would reconstruct Europe listen to the Voice of the Buddha? It is the voice of one who was at the same time a Kshatriya and a Rishi. The Buddha, born in the warrior-community, became a Seer of the Secret. "He is the true warrior," he says, "who worries none!" Yet in the name of "Peace" and "Reconstruction," the statesmen of the West are out to humble and humiliate nations; and imperialists' dreams of power-politics dominate the counsels of the elders who would reconstruct Europe in the coming days!

Years ago, I visited Buddha-Gaya—a spot sacred to the Buddhists. I saw the Bodhi Tree. And in the shrine I saw the Face of the Buddha, a picture of the Peace that passeth understanding. At Buddha-Gaya, Gautama attained to self-realization. Gautama became a Buddha—the man of Bodhi, the wise one. Some years passed, and in Anuradhapura—in far-off Lanka—I saw, in a statue, the Buddha again, "seated erect



like a flame in a windless place," his eyes closed, his hands folded—a picture of Peace—the Buddha seated in calm in the midst of storm! And I recalled the picture of the true yogi in the Gita—"As a lamp in a windless place flickers not," says Krishna unto his disciple Arjuna, "so is this deemed to be a likeness of the yogi of restrained mind, who practices yoga of the self."

In the world's history, ancient or modern, there has not appeared another who received in his own lifetime the reverent homage of millions as did this "yogi who practiced the yoga of the self." This man, with a begging bowl in his hand, was yet called a "Chakravarti"; he was a true Ruler of men; he came to be revered as a "Teacher of men and the Gods!" Princes deemed it a proud privilege to pay homage to him. His was a life of singular purity and singular love. He had the sim-

plicity of a child and the humility of a saint. A prince invited the Buddha and carpeted the road with fine, gaudy sheets. The Buddha would not walk on them. He kept standing till they were removed. Kings and merchants, shopkeepers and sweepers, cobblers and barbers, thieves and harlots came under his influence and became his disciples.

He who was, at first, shunned as a "heretic," but came at last to be revered as an Avatar of Vishnu! For twenty-five centuries has the Buddha borne witness to the wholeness of human life and the brotherhood of humanity. Will the nations that are, in this hour of darkness and chaos, bleeding internally, listen to this Seer who called himself a "physician" and who claimed that his wisdom was for the healing of the nations?



The Wisdom Tree

By EMMA HAWKRIDGE

Houghton Mifflin Co., 1945. \$3.50
(Illustrated with photographs. Line drawings by Theresa Garrett Eliot).



THIS is a book for persons with orderly minds who appreciate reading what others with orderly minds have written. It is a book which will, in all likelihood, become a constant companion through the years to those who respond to thought-provoking ideas and who seek always to understand the inner significance of things.

It is a book which begins with seeds of magic and wonder planted in primitive and savage minds, and which traces the growth and development of those seeds first into saplings and then into

mature trees bearing fruit each after its own kind all over the earth—fruit which in this instance we call religious ideas and practices.

In the last chapter, "Reflections," which many will want to read first, Mrs. Hawkridge writes: "A view of the religions of the world all at once, visualized as a whole, coming from most remote ages of cavemen and other times that we do not know, spreading through the life of all the men and women and children of the earth . . . is a breathtaking spectacle." So it is; especially as Mrs. Hawkridge has set it forth in *The Wisdom Tree*.

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There are three parts or divisions to the book: The first called "Primitive Patterns" and dealing with three fundamental studies which become chapter headings: "Magic-Making," "The Animal Gods," and "The Marriage and Death of the God." The other two parts of the book are concerned with the application and elaboration of these fundamental things, first in the Western World and then in the Eastern World.

If the first of these latter divisions interests us slightly more than the other, it is only because we see in it the more immediate steps through which orthodox religious ideas of today have come to us in orderly progression from the Sumerians, Egyptians, Persians, Hebrews, Greeks, and early Christians.

There is much in this book that is history and sociology, as well as ethics and religion. There is much that recalls Sir James Frazer's *The Golden Bough* and L. Adams Beck's *The Story of Oriental Philosophy*. One senses throughout, the impartiality of the true scholar as well as the enthusiasm and warmth of the humanist. Dr. Holmes in *The Autocrat of the Breakfast Table* wrote: "The great minds are those with a wide span, which couple truths related to, but far removed from, each other." One would like to cite examples, but that would mean almost a page by page quotation, so rich is this book in its evidence of such a mind at work. There is evidence, too, of a large understanding which constantly brings whole processes of thinking and action into focus with a sentence; as, for instance, when speaking of the vague power which for the savage lurked in every object of nature and which called for his worship: "What a man's eyes saw was not so important to him as

what his imagination realized." Or again, in explaining the purpose of primitive magic: "Magic was a balloon that lifted man until, by accident, he ran sideways into civilization." Or yet again, in setting forth the transition from the idea of woman to that of himself as the producer of seed: "Man, realizing himself, instead of animal or woman, as creator of life, began to make god in his own image."

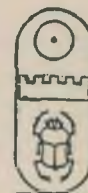
In a work such as this, it is only natural that some readers will be drawn inevitably to certain portions more than to others; that some ideas will be accepted only with reluctance, if at all; that the strictly orthodox will bridle a little at the nearness of many modern religious teachings and practices to the primitive thought from which they sprang. In each case, however, such reactions will be more of a judgment of the readers than of the author.

The author has accomplished her task admirably, and has made a genuine contribution to what has already been written on the subject. The value and pleasure one will have in the book have been noticeably enhanced by the line drawings contributed by Theresa Garrett Eliot. The photographs, too, have successfully been used to exhibit the similarity of ideas among peoples and places widely separated in distance and thought. The book is completely indexed and contains an excellent fold-up chart.

Whatever the result of the impact of Mrs. Hawkrigge's findings, upon the individual reader, it is certain that all will agree with her thought taken from the "Buddha Carita" that, "That Wisdom Tree whose roots strike deep into stability, whose flowers are moral acts, which bears righteousness as its fruits—ought not to be felled."

In recommending this book, we do not mean that AMORC endorses every paragraph of the contents or every view expressed by the author. The book is not stocked by AMORC, but members who desire to purchase it may obtain it through the ROSI-CRUCIAN SUPPLY BUREAU, San Jose.—EDITOR.

Respect the principles of hierarchy. In brotherhoods great and small, all actions are given through the Elders. There may be teachings and inspirations, but actions originate from One Source.—From *Leaves of Morya's Garden*.



TEMPLES OF THE STARS

(Continued from Page 146)

it faced the setting sun of the summer solstice. The walls of its one-fourth mile length, were engraved and ornamented. An obelisk 97 feet high stood behind the Temple erected to tell time in hours, while the Temple told time in years.

Amen-Ra Temple at Karnak is one of the most majestic ruins in Egypt and it was a solar Temple in early times. It has a stone avenue in the center, giving a view toward the northwest, 1500 feet long. It also faces the west side of the Nile where we find so many tombs of the kings.

The object of construction of solar and star Temples was to preserve the axis absolutely open toward a heavenly body, while all the wonderful chambers, halls, and columns were merely details. From the entrance pylon of Amen-Ra, the light travels down the long Temple axis. Lofty pylons and Temple walls are covered with the wonderful drawings and hieroglyphic figures and records. Stretching in front of the pylons are rows of sphinxes.

Today, possibly due to the struggle of religion for supremacy in Egypt or to the gradual change in star positions, we find rebuilt Temples facing directions different from the earlier Temples on the same site. We also find Temple entrance axes blocked off from other structures to obstruct the reception into the interior, of rays of stars and sunlight.

SUN in Worship and Science

The sun was worshipped as a god before the history of man's religion began. The various aspects of the sun were deified and a host of little gods sprang up, some to the sunshine and some to the sun which returned in the spring.

Different peoples worshipping different varieties of the sun-god met and fought their battles as years later the Catholics and Protestants did likewise, both claiming to worship the same God. Despite differences, one characteristic tended to recur over the earth and still extant is the winged sun disc or circle.

As we have said before, the Egyptians by nature were eminently practical, and knew that the time of day was very important. Sun dials were constructed,

and an excellent early example of telling the time of day by the sun was an instrument said to have been described for construction by Thutmose III. The dial consisted of a long rectangular flat stone, marked with six lateral lines representing hours, with 12 o'clock noon at the head of the stone. The shadow of a square vertical headstone known as the gnomon, fell across the lines, telling the hour of the morning or the afternoon. The plumb bob was used to maintain the gnomon vertically over the horizontal square.

Water clocks were also successfully used so that there could be the telling of time during the night.

With all of their wonderful astronomical knowledge, it is believed that the Egyptians thought that the earth was flat, round, and stationary. What is perplexing to us today, is the fact that the earth was never thought of as being spherical in shape.

To these early people then, the sun commanded the unanimous respect of all, while the star Sirius, too, shared in their attention because of its appearance with the summer solstice, so it was only natural that great Temples were erected to heavenly bodies, not only for scientific, but for ritualistic reasons.

Astronomy

Astronomy was a means to an end and was not an abstract conception or expression of interesting facts, whether used for religious purposes or not. The end was a calendar. A means of maintaining holy days, festivals, and that which would permit tillage of the soil and harvest to prosper. Of course, it was only the Temple priests or those students commissioned by them who were allowed to study astronomy. The Egyptians evolved a practical calendar with the year divided into twelve months of thirty days each. At the end of 360 days, a great holiday was held which lasted five or six days, or until the sun reached the proper place in the Temple of the Sun at the beginning of the new year. The rise of the Nile at the solstice, with water for the parched land, was like the sunrise chasing the darkness of night. It was Horus, the Sun-god of day, conquering the star-gods of night.

(Continued on Page 156)



The Human Bond

By AGATHA E. M. TOWEY, F. R. C.

This writer is an English nurse, and she is relating a true incident. It is presented herewith as originally reported to AMORC.—The Editor



NO DOUBT many individuals, related by ties of blood, or with whom you are merely acquainted, have by now returned to their native land — America—after a long, or short, stay here in Britain. They have perchance related incidents to you which may have caused some wonder as to whether such matters could—in these days of so-called enlightenment—actually have happened. I fear that only the participants in the awful dramas, just passed, can appreciate the terrors involved. However, none who have by now returned to the comparative safety and security of their homeland, will fail in the future to pause and contemplate the things they have seen and heard, both in this Island and in other countries afflicted with the results of WAR.

I personally met several American boys while they were over here in Britain, but my story concerns one in particular. A youth of tender years, and, no doubt in many ways, akin to most of his countrymen. I know I shall always regret never learning his name. Wherever he may be today, "God bless him!"

As our ambulance drew up to the scene of the incidents to which my unit had been assigned, that cold, wet night in March 1941, three American soldiers

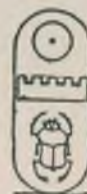
were running to take cover, as best they could, from the raiding hordes overhead. The fury of battle was at its height. The sky was filled with raiding aircraft, together with our own gallant, but hopelessly inadequate number of airmen to deal with the raiders. The deafening thunder of multiple guns mingled in an unholy cacophony of the burning wood, and falling masonry!

After jumping out of the ambulance, I almost collided with the three soldiers, while saying to my companion that a number of children were believed to be trapped in Number Four building. The last of these boys evidently heard at least part of what I had said, for in a loud voice he called his companions to come back.

"Can we help, Ma'am?" he ventured.

I repeated that we believed some children were trapped in the bombed and now burning building. It was not my intention to invite his help, since that was not expected of any of the boys. Just how it all happened I can never be certain, but of what I am certain is that within a few moments the three boys were helping with the courage of seasoned warriors (rescue workers).

How frequently since that awful night . . . one of many thousands . . . have I thought of that boy! I don't believe any of us thanked him. Those were days and nights too nightmarish to follow the trend of ordinary behavior.



Our world was upside down. Our fellow men and women, and children of all ages, were in it together. Together we worked, suffered, and thousands died!

I believe I am mindful of the many blessings bestowed upon me at various intervals in my life, but out of them all I count the glimpse of that boy's aura as one to treasure my whole life through!

It happened when, after two hours of searching and rescuing, he stood dirty and dishevelled by his labors against the broken staircase of that basement, which by then was rapidly becoming filled with water from the many broken watermain, holding in his arms a tiny mite of about three years of age. The only words to escape his dried lips were, "GOOD GOD!" as I took the child from him. But, in his eyes, seen in the light of multiple torches, our only means of illumination, I beheld Just WHAT did I behold? I do not know! I can only believe that I beheld the presence of *The Presence*. The light I saw around and about that boy was not of this earth! That "Good God" had not been blasphemous!

What did those words indicate? What great rush of emotion had prompted them? How near was he then to the God he had invoked? How near—since the child I took from his arms was DEAD!

These questions may never be satisfactorily answered to me during this incarnation, but one thing of which I am certain is that I was given a great blessing and so was that boy if he but knew it.

The words "Suffer the little children to come unto me" flashed through my mind as I placed the dead body of the child into the ambulance. The coming out of the blue as it were (or should I say, the coming out of the gloom, misery, and suffering, especially of tots who had hurt no one) of those words, aided me to think that the radiant light I had seen must have indicated that I had stood in the presence of some great Avatar, or Master, perhaps the one who had, in the long ago, uttered those words.

In all my subsequent meditations that particular blessing has caused me to re-

member the boy, the earthly instrument of my blessing. I pray that he has now safely returned unto his own. His own? I should love to know his parents, for a boy like him must have wonderful ones!

You, good Frates and Sorores, have indeed been blessed in your very escape from the chaos and confusion which for so long visited us. You were permitted your comfortable beds, and the safety of your streets. Many millions of the peoples here slept for years in underground stations, on hard concrete floors, and even down there, thousands lost their lives. For months on end the streets were unsafe, yet people had to work, to carry on as usual, and not infrequently met death while doing so.

Many of us of the Order, could not secure the comfort of our homes in which to meditate. How frequently had I lit my candles, hoping for a quiet hour, only to find myself called away ere I had completed my preparations! Our lodges were perforce disbanded; we could not even contact each other. But also, I am mindful of the blessing which came to me in service and duty. I seemed guarded by a power beyond this plane, by virtue that I escaped so often from buildings which, almost within the hour of my leaving, became heaps of rubble!

These are, you will perhaps say, blessings which manifest themselves all too clearly, and demanded recognition. How many other blessings escape our attention!

We are apt to accept so much for granted, and ignore the simpler things. Health and strength and soundness of mind should all be regarded as great blessings. It is perhaps because of my long association with the insane that I appreciate my sanity, but perhaps my very appreciation, and the mention of it, may inspire others to consider what a blessing it is to be sound of mind, and limb!

In your beautiful Temple and Lodges over there Pray for us. When you meditate in the midst of beautiful surroundings Think of us. When you recline from your labors in your lovely homes Hope for us. *Salutations to all!*



Temple Echoes

By PLATONICUS, F. R. C.



Life is an Upward Journey. Aeons ago we left the glorious Center of Being and were precipitated upon this gross, earthly sphere. As ancient Plotinus said, this earthly realm, being farthest removed from the Center, is the densest, darkest, and grossest of all the spheres. We are in privation here, in what the sage Saint-Martin called a spiritual exile.

From the days of Plato, and even earlier in the Egyptian and Atlantean epochs, true mystics have sensed their exiled status and longed for the freedom of their celestial home. The body, despite its many pleasurable possibilities, was largely a prison-house, an abode in which the soul dwelt in chains. Therefore, the mystic life became an upward journey, an aspiration to regain the Source through inner development while on this earth, and by loving service to one's fellow wayfarers.

This aim presupposes a certain view of the organization of the universe, or a cosmology. The naturalistic, "open" universe is an illusion. Our eyes, the instruments of physical vision, are in many respects to be blamed for the prevailing inadequate cosmologies. The Platonic description of the universe is still fundamentally sound: the Cosmos consists of a central point or condition (the seat of the presiding Deity) surrounded by concentric spheres of mingled light and darkness, and bounded outwardly by a wall (or sphere) of

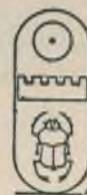
flame. The earthly sphere is the one nearest the flame, which accounts for volcanic eruptions, the increased heat as one digs into the earth, boiling streams of water issuing from deep fissures, and other manifestations of great heat below the earth's surface.

The realization of this intense heat below has undoubtedly inspired the many literary and theological descriptions of a hell or purgatory, in which the sinful soul would be seared by fire and burned in the fiery pit. Indeed, this would be the "underworld," the inferno in which punishment for earthly sins would be meted out to those evil ones who had dared to cross the portal of death!

If a hellish condition is below, then obviously a celestial abode is above. Directionally, we do aspire *upward*, for the higher spheres of the Macrocosmic world are above us, just as the subtler spheres of the Microcosmic world are *within us*.

Mere aspiration and longing do not hasten our upward course. While we are here there is work to be done. Every mystic's life is filled with a keen sense of *mission*, of being *sent* here for some definite purpose. There is great restlessness and dissatisfaction until that personal mission is discovered, and much inner happiness when at last it is clearly revealed.

With increasing self-knowledge comes, from within, the presentiment of what one is here to do in this life. One of the basic purposes of the genuine arcane schools, such as the Rosicrucian Order



(AMORC), is to unfold within each Initiate a personal knowledge of his mission.

Having found this personal mission, the succeeding problems relate to its effective performance. How fortunate are we that the same Cosmic power which indicates the mission also sets aflame the creative imagination, and steels the will to drive forward to victory!

Our late Emperor, Dr. H. Spencer Lewis, in his luminous *Forum* articles often spoke of the divine powers of the will. He taught that through his regenerated will, coupled to an illumined, imagination, man might create in the laboratory of nature just as God had wrought immense works in the firmament.

"Dare to do and thou wilt have the power to do" and "Do as thou wilt, is the whole of the law" are familiar occult maxims which assume added meanings in terms of our life mission. We go forward in supreme responsibility to the will of God, which then acts more easily through our human will. The Nietzschean conception of the "World as Will and Idea" becomes truly personal; our inner world is dominated by one or more ruling ideas—the guiding stars of our mission—and the active agency behind these ideas is the *will aflame*.

Life after life we perform these missions, in the name of God, humanity, and our sacred Brotherhood. In the interim between lives, or 'mission,' our penetration of the celestial spheres is less fettered, and the veils before the divine arcanum are slowly drawn aside. Our upward journey continues, century after century, age after age, and our comprehension of the sacred mysteries progresses without ceasing. With Goethe we yearn for more Light as the shadows draw about us from time to time. In this wonderful Quest there are moments of terrible obscurity and of keenest soul-suffering, to be followed by intimations of the highest order and healing ministrations of Divine Grace.

The end of our journey is not in sight, but there are indications of a supremely desirable goal. Ultimately we shall regain the Center, from the bosom of which we were issued forth long ago. All humanity will regain the Oneness of the Divine Being, and un-

doubtedly nature and the lesser spheres will join in this blissful spiritual reunion.

Until then, each must labor at his mission. Call to thy God upon the sacred altar of thy heart, and come, let us work.

* * *

The Light of AMORC is diffused principally in two ways: (1) by personal home study of the secret teachings and mystical technique of the Rosicrucians, and (2) by the ceremonies, instructions and activities of subordinate bodies, the AMORC Chapters and Lodges. The home-study work is exceptionally well established, and thousands of members throughout America and the world receive the teachings in monograph form each week.

We are now ready for a great advance in Lodge and Chapter work. While there are many splendid Chapters and Lodges throughout this jurisdiction functioning in a successful and inspiring manner, their effectiveness does not compare with that achieved by the home-study technique. We have much to accomplish in the organization of subordinate bodies of AMORC.

All members of Lodges and Chapters must be in active standing with the Grand Lodge, and membership in a subordinate body does not alter in any respect a member's status in the Grand Lodge; that is, he or she will continue to receive the monographs for home study and development, regardless of affiliation with a Lodge or Chapter. Membership in a local group is entirely optional, and supplementary to the official home studies.

However, there are definite advantages to be drawn from Lodge or Chapter membership. There is the free association with men and women of like mind, who also aspire to the highest truths of life through affiliation with the traditional Brotherhood of the Rosy Cross. Much is gained from discussion of fundamental principles, from comparison of experiences and personal realizations. The rituals and ceremonies are an immense source of inner pleasure and mystical enlightenment. One can hardly describe the experience of participating fully in a well-conducted and inspiring Rosicrucian ritual.

The Supreme and Grand Lodge Staffs are constantly preparing new instructional and experimental materials for the use of Chapters and Lodges, which members would not be able to enjoy alone at home. Further, the local body is a representation of AMORC in your community, and you should be proud to see it grow and take its rightful place among the educational and humanitarian groups of your city.

In Southern California—that mystic southland so eulogized by uninhibited travel and commercial interests—we are experimenting with AMORC group work, much as in a laboratory of social and educational experimentation. Public lectures in Los Angeles, Long Beach, San Diego, Santa Barbara, San Bernardino, Santa Monica, Redondo Beach, Pomona, and Santa Ana have attracted several hundred new students to the Order, and most of them have sought contact with local bodies in Los Angeles, Long Beach, and San Diego.

Hermes Lodge of Los Angeles has nearly doubled its membership in the past six months, and is planning extensive redecoration and improvement of the Lodge building. Its enthusiastic Trustees, under the aggressive and business-like leadership of Chairman John H. Ballantyne, are already planning for the future a new Temple building, to serve as a focal point of Rosicrucian group and ritualistic work for all of Southern California.

In Long Beach, as described in last month's "Temple Echoes," a new Chapter has been formed and is progressing remarkably well. It meets every Friday at 8 p. m., at 835 Locust Avenue. The charter members of the Long Beach Chapter chose the symbolic name ABDIEL, which means "Servant of God." It was drawn by the poet Milton for his great work, *Paradise Lost*, from the writings of ancient Kabbalists. Before many months have passed the members of Abdiel Chapter plan to have a permanent Temple of their own, ritualistic officers for conducting the traditional Temple Degree Initiations, and an expanding membership of well over one hundred, which will qualify them for designation as Abdiel Lodge of AMORC.

Santa Barbara and San Bernardino, you are next! We invite all members

in those two cities, and adjacent communities, to consider well the prospect of a Rosicrucian Chapter in their respective cities, and active personal affiliation with it. Watch for the announcement of public lectures in your community, and cooperate in every way with the Order's plans for extension and growth.

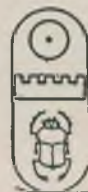
The same thoughts apply to our loyal members everywhere. When Fratres Norris or Hershenow or other members of the AMORC national lecture board come to your city, give them your full support, and assist in building a local organization of which we may all be proud.

Let every Chapter and Lodge experience a great renewal of spirit, and a determination to surpass all previous efforts and achievements. We who work in the Cosmic vineyard of Southern California issue to you all a friendly challenge of amiable fraternal competition: our Chapters and Lodges will strive to excel all others, both in spiritual depth and integrity of membership, and in physical extent and number of membership! What say you to this, New York, Chicago, St. Louis, Philadelphia, Seattle, and elsewhere? Can you match the Light of Hermes, Abdiel, and San Diego? Let us enter the lists of mystic trial and effort together!

* * *

PURELY PERSONALITIES: Frater Harold and Soror Mary Hershenow are embarked upon their first lecture and extension campaign in Oklahoma City. Our friendly thoughts for complete success and happiness go with them . . . Frater William J. Norris is now lecturing in Dallas, where he is doubtless working hand-in-glove with that redoubtable pillar of AMORC, Frater Jim Blaydes! Jim it was who stood up about 2500 miles of train travel in order to attend the annual convention of 1944. These two men should form an unbeatable combination for enticing wary Texans to the delights of mystic communion! . . .

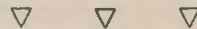
Sunshine Circle workers the world over will regret the passing of Frater George A. Baldwin of Los Angeles, who devoted an immense amount of time for seventeen years to the charitable and healing activities of the Sunshine Circle.



Word comes from San Jose of the presentation to our beloved Imperator, Ralph M. Lewis, of a gold rosy cross and chain, on the occasion of the New Year's Feast. The event marked the completion of twenty-five years of service to AMORC by the Imperator. Lodges and Chapters throughout this jurisdiction by voluntary contribution made possible the presentation of this beautiful jewel. We congratulate our esteemed Imperator, and pray that the Cosmic may grant him at least another twenty-five years of service to our supreme cause! . . . Members throughout the world will be delighted to know that the health of Mrs. H. Spencer Lewis is

rapidly returning to normal following a recent operation in San Francisco. She will continue, as ever, her important services as member of the Supreme Grand Lodge and President of the Rose-Croix Sanitarium and Clinic.

Past Masters Associations are becoming more effective in various Lodges of this jurisdiction. At Hermes Lodge for the coming year the following officers of the P. M. A. were elected: Lorenz Ernst, president; Gilbert N. Holloway, Sr., vice-president; and Dr. J. C. Guidero, secretary. These are the elder brothers of each Lodge or Chapter, and their wisdom can become a powerful force for the collective good.



TEMPLES OF THE STARS

(Continued from Page 150)

Imagine the Egyptians engaged in their worship at sunrise praying to the "Lord of the Two Horizons." In very early times, the sun was considered to be a god who got into his boat every morning and floated across space. Any interest that we may have in Egypt is eventually drawn to the respective gods

and goddesses, for their Temple hieroglyphs were replete with them. The goddess Isis watched over the darkness of night and was particularly diligent at sunrise to see that Horus, the Sun-god, made his daily rising and crossed the heavens.

(To be Continued)

THE 1946 TERM OF THE ROSE-CROIX UNIVERSITY

This year's term of the Rose-Croix University begins Monday, June 17; and this is the last announcement concerning it. *Members who anticipate attending this term must inform the Registrar of this fact on or before May 20.* Students who have not matriculated and given positive assurance of their attendance by May 20 cannot be permitted to register. Full information concerning matriculation requirements can be found in *The Story of Learning*, a copy of which is available to all members upon request.

BOOKS ON EGYPT

Because of the traditional founding of AMORC in Egypt, members frequently request information regarding the history of Egypt and the personalities related to the culture of ancient Egypt. To provide this information, the Rosicrucian Supply Bureau is making available three authoritative books. These books are written by eminent authorities in the field of Egyptology and will answer most questions concerning the history and culture of Egypt, as well as of the social, religious, and political existence of this ancient civilization.

The three books available are: *The History of Egypt*, by James Breasted, \$7.50; *When Egypt Ruled the East*, by George Steindorff, \$4.00; and *The Dawn of Conscience*, by James Breasted, \$3.00. The prices include postage. Any or all of these books will add to your personal library a valuable authority on Egypt.

*The
Rosicrucian
Digest
May
1946*



EARLY AMERICAN ROSICRUCIAN COLONY

The first Rosicrucians came to America in 1694, settling in what is now Fairmount Park, Philadelphia. Later they moved westward establishing themselves at Ephrata, Pennsylvania, under the enlightened guidance of Conrad Beissel. The above is the picturesque old dormitory used by the unmarried women and erected in 1733. The colony was then popularly known as *The Cloisters*. General Washington visited Ephrata and requested Peter Miller, one of the members, to work on the translation of the Declaration of Independence into the various languages then spoken in America.

Unmask Your Personality



Learn The *GLAND* Way To Live!

LOOK at yourself in the mirror. As you search your face you will realize your weaknesses and know your strong points as well, but **DO YOU REALIZE** that minute organic substances — glands — often cause them? They affect your growth, height, weight; they influence your thinking, your likes, and dislikes; they make you dominant or extremely phlegmatic — negative. These *invisible guardians* of your personal welfare help fashion your character and influence your person-

ality. Do not be bound any longer to those glandular characteristics of your life and personality which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.



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

Do You Know Your Glandular Type?

LET THIS SENSATIONAL BOOK EXPLAIN

Each glandular excess or deficiency produces a **glandular type**—a distinct kind of personality. Are you one of these **glandular types**? Are your employer, associates, friends? If you learn the facial and other characteristics of **glandular types** you can better fit yourself into the social or business worlds — you can correct your personality and intelligently choose your friends. The book, "*Glands — Our Invisible Guardians*," presents for the first time these scientifically correct facts, with their mystical interpretation, in simple, non-technical language that any layman can understand and enjoy. The author, M. W. Kapp, M. D., with the assistance of Dr. H. Spencer Lewis, late *Imperator of AMORC*, has made available a book long needed on this subject. Order a copy for yourself or for a gift today. Replete with illustrations and index, handsomely bound and stamped in gold, it is economically priced at.....



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THE PURPOSE OF THE ROSICRUCIAN ORDER

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

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Rosicrucian Park, San Jose, California, U. S. A.

(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
Ralph M. Lewis, F. R. C. --- Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C

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.

ARIZONA

Tucson:
Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Catherine Whiting, Sec., Box 4521, University Sta. Sessions 1st and 3rd Fri., 8 p. m.

CALIFORNIA

Los Angeles:
Hermes Minor Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Harold Nokes, Master; William A. Frix, Sec. Library open 2 p. m. to 10 p. m. daily. Sessions every Sun., 3 p. m.

Oakland:
Oakland Minor Lodge, 610-16th St., Tel. Higate 5996. L. E. Blanchard, Master; Mrs. C. V. Jackson, Sec. Sessions 1st and 3rd Sun., 3 p. m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p. m.; Mon., Wed., and Fri. afternoon, 1:00 to 3:30.

Sacramento:
Clement B. LeBrun Chapter, Odd Fellows' Bldg., 9th and K St. Mrs. Mildred S. Christian, Sec., 3531 E. Curtis Park Drive. Sessions 2nd and 4th Thurs., 8 p. m.

San Diego:
San Diego Chapter, 2302-30th St. Frances R. Six, Master, 1029 Lincoln Ave., Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions every Tues., 8 p. m.

San Francisco:
Francis Bacon Minor Lodge, 1957 Chestnut St., Tel. TU-6340. Vincent Matkovich, Jr., Sec., Tel. HE-6583. Sessions for all members every Mon., 8 p. m., for review classes phone Secretary.

COLORED

Denver:
Denver Chapter, 509-17th St., Room 302. Pamela Wickham, Master; Ethel M. Johnson, Sec., 1259 Elati St. Sessions every Fri., 8 p. m.

DISTRICT OF COLUMBIA

Washington, D. C.:
Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Wm. V. Wittington, Master; Miss Constance M. Gilbert, Sec., 2032 Belmont Road, N.W. Sessions every Fri., 8 p. m.

FLORIDA

Miami:
Miami Chapter, 120 N.W. 15th Ave. Mrs. Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sun., 7:30 p. m.

ILLINOIS

Chicago:
Nefertiti Minor Lodge, 116 S. Michigan Avenue. George Fenzke, Master; Miss Ruth Teeter, Sec. Library open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sun. 2 to 5:30 p. m. only. Rooms 408-9-10. Sessions for all members every Tues., 8 p. m.

INDIANA

South Bend:
South Bend Chapter, 207½ S. Main St. Mrs. Wilhelmina Snyder, Sec., 2325 N. Michigan St. Sessions every Sun., 7:30 p. m.

Indianapolis:
Indianapolis Chapter, 603 Merchants Bank Bldg. D. H. Richards, Master; Mrs. L. E. Wells, Sec., 2841 Ruckle. Sessions 2nd and 4th Sun., 8 p. m.

KENTUCKY

Louisville:
Louisville Chapter, 919 Baxter Ave. Miss Mildred White, Sec. Sessions 2nd and 4th Fri., 8 p. m.

LOUISIANA

New Orleans:
New Orleans Chapter, 206 Board of Trade Annex, Zone 12. Will Flynn, Master; Miss E. A. Frey, Sec., Box 2452. Sessions 1st and 3rd Mon., 8 p. m.

MARYLAND

Baltimore:
John O'Donnell Chapter, 100 W. Saratoga St. Chris R. Warnken, Master, Tel. Arbutus 630-J; Mrs. Alice R. Burford, Sec., Tel. Arbutus 114. Sessions 1st and 3rd Wed., 8:15 p. m.

MASSACHUSETTS

Boston:
Johannes Kelpius Minor Lodge, 739 Boylston St. Joseph A. Evangelista, Master; Mrs. Ceciline L. Barrow, Sec., 107 Townsend St., Roxbury 19. Sessions every Sun., 7:30 p. m.

MICHIGAN

Detroit:
Thebes Minor Lodge, 4811-2nd Blvd. Mrs. Eloise C. Anderson, Master, Tel. TO 5-3291; Miss Margaret C. McGowan, Sec., Tel. TO 6-8984. Sessions every Tues., 8:15 p. m.

MINNESOTA

Minneapolis:
Essene Chapter, Andrews Hotel. W. H. Thomas, Master; Mrs. Muriel Youngdahl, Sec., 3543 Oliver Ave., N. Sessions 2nd and 4th Sun., 3 p. m.

MISSOURI

St. Louis:
Thutmose Minor Lodge, 3008 S. Grand. Margaret Ilg, Master, Tel. FI-7125; Ruth Claytor, Sec., 3510 Miami St., Apt. 216. Sessions every Tues., 8 p. m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 37 Washington Street. Fred Stoesser, Master; Rebecca C. Barrett, Sec., 206 N. 19th St., E. Orange. Sessions every Mon., 8:30 p. m.

NEW YORK

Buffalo:
Buffalo Chapter, 225 Delaware Ave., Rm. 9. Bernard B. Kish, Master, 308½ Ontario St.; Miss Gertrude Brookes, Sec. Sessions every Wed., 7:30 p. m.

New York City:
New York City Minor Lodge, 250 W. 57th St. C. L. Searles, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgefield, N. J. Sessions every Wed., 8:15 p. m. Library open week days and Sun., 1 to 8 p. m.
Booker T. Washington Chapter, 69 W. 125th St., Rm. 63. Mrs. Catherine E. King, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p. m.

(Directory Continued on Next Page)

OHIO

Akron:

Akron Chapter, Mayflower Hotel, Leone H. Habershon, Master; Clayton Franks, Sec., Tel. MI-3971. Sessions every other Sun., 7:30 p. m.

Cincinnati:

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. J. H. Liggett, Master, Tel. BR-1712; Mildred M. Eichler, Sec. Sessions every Friday, 7:30 p. m.

Cleveland:

Cleveland Chapter, Hotel Statler, Charles Jones, Master; Tel. IV-5998; Mrs. Clyde Hinckley, Sec. Sessions every Fri., 8 p. m.

Dayton:

Elbert Hubbard Chapter, 56 E. 4th St. Mrs. Bertha Miles, Master; Miss Grace M. Altick, Sec. Sessions every Wed., 8 p. m.

Toledo:

Michael Faraday Chapter, 1420 Monroe St. Dr. L. W. Curtiss, Master; Hubert A. Nodine, Sec., 2340½ N. Erie St. Sessions every Thurs., 8:30 p. m.

OKLAHOMA

Oklahoma City:

Amenhotep Chapter, Odd Fellows' Hall, 5½ S. Walker, Ward D. Brosam, Master, Tel. 5-4510; Mae Arnold, Sec., Tel. 8-5021. Sessions 2nd and 4th Sun., 7:30 p. m.

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Portland Rose Chapter, Pythian Bldg., 918 S. W. Yamhill Ave. W. A. Schmidt, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wednesday, 8 p. m.

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Polish Grand Lodge of AMORC, Warsaw, Poland.

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Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Aldo H. Obejero, Master; Sr. Manuel A. Monteagudo, Sec., Maipu 39. Sessions every Sat., 6 p. m. and every Wed., 9 p. m.

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