

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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**THE ROSICRUCIAN ORDER—AMORC**

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



HARVEY SPENCER LEWIS, F. R. C., Ph. D.  
late Emperor of A. M. O. R. C. of the North and South American Jurisdiction.

# The Transition of Our Imperator

RAISED IN HIGHER INITIATION AT 3:15 P. M.,  
WEDNESDAY, AUGUST 2, 1939

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



WRITE not of the passing of a man, but of an epochal influence. There have been and will be men who, by their daring, their conquest, and intellectual achievements, so implant their personalities in the consciousness of their contemporaries that they will live forever in the minds of future men as beings remarkable for their deeds. The man of whom I write never revolutionized a field of science or hacked a path through a virgin jungle to reveal new lands, nor, perhaps, did he ever build a greater or more skillful device than could some of his fellow men; I instead record the transition of a humanitarian, H. Spencer Lewis, who found his happiness and success in molding the lives and minds of human beings.

His glory, the fame that he has justly earned, is not to be found in the material things which he has erected or established, for their brilliance must diminish with the passing of time. His distinction will be found instead in the incentive, the vision of life, and the grasp of living he instilled within the minds of the thousands he counselled. To his credit in the archives of time will be recorded no one amazing deed but ten thousand attainments not yet realized. Behind unmaterialized ideas in the minds of thousands, which at some later date will win acclaim, is the influence of the precepts he taught, loved, and lived. In the heart of each of these persons there will always exist a debt of gratitude to him for having shown them the way. His life will not be one to be looked back upon with

remorse that it could not have continued longer, for one may, perhaps, but need to look at a neighbor to find living within that neighbor his principles and ideals, for he lives in the minds and personalities of all those he so sincerely taught the ways of life, and who devotedly practice what he believed with all his heart.

Whether it be a test every humanitarian must endure, or the result of a combination of circumstances their lives bring about, he, like his eminent Rosicrucian predecessors, was a most misunderstood man. If it was a gift he gave, he was accused of ingratiating himself. If by personal sacrifices he was brought face to face with sheer financial adversity, he was taunted with the cry, "If you are a master, of worldly goods you should have plenty." If he at times, in later life, sought to ease his cares by simple comforts and pleasures, such imprecations as "commercialism" were hurled at him, and insinuations that he was prostituting his trusts and talents. Whenever he revealed an honor, of the multitude he received from notables and institutions for his personal achievements, there were some who labelled him an exploiter, and if he refrained from mentioning them the challenge to prove his worthiness to hold his exalted office was flung at him.

Every advancement of the Rosicrucian Order of the North and South American jurisdiction, in the service it rendered to its membership and the facilities it afforded them and the advantages it made possible to them, was the result of *his planning, his vision, and excellent executive ability*. To have removed him from the Rosicrucian Order or to have had him retire in the early years of its re-establishment would have been like removing the foundation from some great edifice, for it rested upon his genius and brilliance. How-



ever, as the AMORC won recognition in this jurisdiction as an institution of culture, learning and humanitarian practice, as well as being known to have a sound material foundation, it inadvertently incited jealousy, rivalry, and hatred in certain individuals. This malice was directed mainly not toward AMORC but toward the principal personality upon whom its progress depended—in other words, our Imperator, H. Spencer Lewis. Perhaps few men in modern times have been subject to such conspiracies, intrigues, and deliberate attempts to malign their character, destroy their family reputation, ruin their life's work, and even harass them unto death if possible, as he had to endure. No highly melodramatic novel with all the embellishments a fertile imagination could conceive could approach the artifices and devices employed by these enemies of light to try and shatter him and his work. Literally tons upon tons of literature, even unto this hour, have been mailed and are being mailed and distributed to malign him, to accuse him of the vilest acts, but written so as just to avoid the penalties of the postal laws. Time and time again these enemies, these partners of darkness, have been challenged by him to open public debate wherein he personally and justly could defend himself against the charges, and repeatedly have they refused, resorting to excuse or ruse, always hoping to involve the character of the organization through him and to injure it beyond recovery.

Repeated attempts were made by these enemies to involve the organization, AMORC itself, with government departments. The very slogan of the enemies was and is "Stop AMORC." It was obviously their hope that launching government investigation after government investigation would result in adverse publicity, and that the constant litigation which they instituted would perhaps shake the faith of the membership of AMORC in the integrity of their Imperator. Always was the Imperator the principal target of their attack. From each ordeal of litigation in which his character, his activities, and the reputation of the organization were at stake, did he and AMORC rise victorious, for the charges were always

groundless. Only the staff officers, personal friends, and local members residing near the Grand Lodge knew of these constant gruelling attacks and persecutions. His spirit and will were indomitable. Always from the Cosmic would come, when most needed, a surge of power that strengthened him, and even his adversaries admired the brilliance of his defense and his mastery in meeting every attack upon him. Not once during these years that he withstood their onslaughts has one of the accusations against him been proven in open court or any other place where he has had the opportunity of a just personal defense.

Always, in his defense, his main concern was the A. M. O. R. C. His devotion to the Rosy Cross was more than a love; it was a deep-seated passion. A slur at the Order would cause his face to blanch as though he had suffered a personal physical blow. Never has he deviated from the principles to which he adhered when first re-establishing the Order in this jurisdiction after having been given the trust and authority from abroad. A comparison of his recent writings with those of more than twenty years ago shows an exact parallelism so far as idealism, hope and faith are concerned. In nothing which he has established can there be found a marked departure from those precepts.

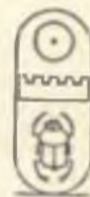
The essential requirement of a true humanitarian is unselfishness and a love of giving. For his unselfishness our Imperator was noted by all who knew him. Blessed with remarkable talents which manifested themselves early in his life, and with an excellent heritage, after finishing his schooling in New York City he devoted himself as a young man to scientific research in certain fields and the art profession. After a period of association with a large New York newspaper he entered the advertising world where he became a nationally prominent advertising counsellor for some of the largest corporations in the United States. He amassed at an early age a sizeable sum of money, but his main interest was mysticism and philosophy. After having in time made certain Rosicrucian contacts here and abroad, and after having been duly initiated and prepared and given the

authority to establish the AMORC here, he partially withdrew from the commercial world and began, with no outside financial assistance, to utilize his personal funds for the furtherance of Rosicrucianism, against great odds. Eventually his private resources were gone. At that time he was devoting his entire time to AMORC and had no other income. The struggle was obviously severe.

Like other masters and teachers before him, he was subject to betrayal by those he trusted and suffered many great misfortunes and setbacks which would have broken the spirit of less strongly-willed or Cosmically inspired men. Having nothing further to give of a worldly nature, he began his greatest sacrifice—the giving of himself. For long hours during the day and far into the night, with the assistance of his loving wife, he labored. Holidays and Sundays were spent in research or in gruelling clerical routine work because no funds were available for the hiring of typists or assistants. Even the simple equipment often used to perform administrative tasks was acquired at a further personal sacrifice of resources needed not only for comforts but often for personal necessities. Few members then, and very few members now, know of this, for it has been but seldom mentioned. No one will know of the humiliation he had to endure at the hands of haughty persons when the executive offices and first AMORC temple were housed in very humble quarters. Instead of proffering him aid, they demanded a material sign of the worthiness of Rosicrucianism. That sign to them meant some thing of affluence, of gilt and ostentation. The scintillating wisdom which was pouring forth from his mind into the monographs—the result of his study of the Rosicrucian manuscripts received from abroad—was not venerated by them. Instead they sought a temple made of marble, onyx, and rare woods, as an assurance of the efficacy of Rosicrucianism. To the credit of many it must be said that they realized his task and supported him in his early labors and in his many hours of grief which most often he locked within himself.

I must not now fail to record that during that most trying period, no one accused him of *commercialism*, of diverting the resources of the Order to his personal use, nor was there then the concerted effort of conspirators to attempt to remove him from the Order, or to attempt to seize the AMORC itself, if that could have been possible. The reason is simple: AMORC's resources were few and its liabilities many, its assets of little value, its future a long tedious grind, the reward far distant. There was such a paucity of membership that it would have availed the groups and societies and individuals that now consider themselves rivals nothing at that time to attempt by devious means, as they now do without success, to win over members by misrepresentation.

In the years that followed, his personal home life was invaded by telegraphic and telephonic requests at almost every hour of the day and night for the assistance which he could give, and which members sought. He gave of his energy and strength in thousands of personal interviews during his life and in psychic and Cosmic contacts. All who knew him personally knew it was a habit for him to work into the early hours of the morning—aside from his regular duties—on some matter of scientific research, demonstrating the principles of the Order. The Color Organ, known as the Luxatone, and the Rosicrucian Planetarium which he conceived and constructed, are but two of many of these enterprises that required long hours at night for weeks. He personally decorated several of the temples of the Order in this jurisdiction, and designed the many buildings at Rosicrucian Park. Every cover of *The Rosicrucian Digest* and the publications before it are the result of his personal artistic talent. Some of his many paintings hang upon the walls of the buildings at Rosicrucian Park. He wrote many books which brought him international distinction, and for years he designed, planned and wrote the major literature issued by AMORC — which, incidentally, has been assiduously plagiarized and copied in design and wording without permission by many self-styled mystical organizations, some even



presuming to bear the title Rosicrucian. His talent as an orator made him much in demand by societies and organizations as a prominent speaker, both here and in Europe. He always spoke without notes, and, with remarkable clarity, could sustain an address on a subject for two hours, or even longer if the occasion required, holding the intense interest of his audience, whether that audience be fifty or ten thousand.

He passed through transition at the comparatively young age of fifty-five years. That he could, with the knowledge of the laws of nature and the Cosmic principles he possessed, have preserved himself for many years is quite true. When he was warned by friends and close associates that he was jeopardizing his life by his labors, his reply was: "I know I am violating certain laws, and I will and must compensate for such violation; but I have a service to render, a duty to perform before I pass on, and I cannot fail. That is more important to me than my life." And so it has proved to be.

In his last will and testament and its supplement dated July 2, 1934, and July 4, 1934, respectively, he leaves to the membership of AMORC magnificent and inspiring thoughts. In this will and supplement he presaged his transition as coming comparatively soon. It is most fitting, therefore, that I quote below excerpts from this will and supplement so that every member can read and meditate upon them. I must add here that though he developed the AMORC of this jurisdiction into the movement and institution it now is, in the early years, as said before, he often received a slight salary, or none at all, because of the status of the resources of the organization, and later, when AMORC was able to compensate him, his remuneration was extremely nominal for the responsibilities his office entailed. His personal estate, therefore, from a monetary point of view, was exceedingly modest and *proves once and for all* the falsehood of the claims of those who declared otherwise.

**The  
Rosicrucian  
Digest  
September  
1939**

LAST WILL AND TESTAMENT  
(Excerpts)

(5) To my son, Ralph Lewis, Supreme Secretary of the AMORC of North

America, I give and bequeath all my library of books here in my home at 1295 Naglee Ave., and all those belonging to me and having my book plate in them, and which books are at present on the research library shelves of the AMORC Inc., on Naglee Ave., to which organization I have loaned them; and I also give to my son Ralph M. Lewis my triangle, diamond Emperor's Rosicrucian ring which I have worn since 1918, to be worn by him as a sign that I transmit to him, in accordance with the ancient Rosicrucian traditions, my hierarchal authority as Emperor of the AMORC Rosicrucian Order for North America with the exclusive right to hold this high position; and to him I transmit also my shield and coat of arms as the Grand Cross in the Military Order of the Knights of the Temple, and any other transmissible honors and decorations possessed by me, with the understanding that the authority as Emperor, the ring, the Coat of Arms and other honors shall be transmitted by him (Ralph) to the next oldest male child of my blood at his transition, and by him to my Grandson James Harvey Whitcomb at his transition, and by him to the next oldest son or grandson of any of my children, continuously in line of succession.

(6) All the rest and residue of my property, both real and personal, I give, devise and bequeath to my wife Martha M. R. Lewis, after my funeral expenses and just debts are paid.

(7) I desire that my body shall be cremated in accordance with Rosicrucian laws providing for cremation within 7 (seven) days after transition, and desire a simple funeral service, using the Rosicrucian ritual, held in the Francis Bacon Auditorium if possible with such members of the AMORC present as may wish to express their joy at my advancement to Higher Degrees, and say farewell to this tired old body of mine. I ask that my ashes be deposited in the marked triangle space or beneath it, in the watered soil, in the center of the Amenhotep Shrine at Rosicrucian Park, San Jose, close to the place where are the ashes of my old friend Charlie Dean and many loyal Rosicrucians, with a bronze or other durable plate put in the

ceMENT floor to mark the spot to future generations of Rosicrucians.

(8) I direct also that the chest made by Frater Buffmyer from woods sent from all parts of the world by Rosicrucians, be kept by my son Ralph, preserving in it all the documents I have put in it from time to time, and that he add documents to it from time to time, and pass this chest on to each one to whom my Emperor's ring may pass, that each may put in it certain records, so that sometime this chest will be a valuable storehouse of records for future Rosicrucians. And a copy of this Will and Testament, written in non-fading ink on lasting paper shall be placed and kept in said chest for future possessors of the chest to read and preserve.

(9) Being of sound mind and excellent health, in this my fifty-second year, I nevertheless realize imminence of transition and have no fears of so-called "death" for I know without any doubt that I shall live again here on earth and again find joy in suffering and laboring for the magnificent trials and accomplishments of our beloved Rosicrucian principles. I shall be present to console and strengthen all of my beloved ones during the trying hours immediately after my transition and even unto the last minute of depositing my ashes in the earth. Then I shall depart for a while, but will ever contact my beloved ones in their hours of sorrow, and my loyal, advanced Fratres and Sorores of the Rosy Cross in their sublimest moments of Spiritual attunement.

(10) And, to all the Fratres and Sorores of the Illuminati and especially the Hierarchy Grade, I leave my love and appreciation for their loyalty and devotion. May they never have to suffer the tests I have had to bear to keep the faith and maintain the integrity of the AMORC. To them in the future I shall be known as ALDEN and my Hierarchal name will be SARALDEN sometime on earth again.

It is seven minutes of one o'clock Monday morning July 2nd. All have long since retired and I have just completed two hours of duties for others in my home sanctum after a day of preparation for the coming National Convention of Rosicrucians which has its beginning next Sunday eve., July 8th.

Believing it is my duty to straighten out my affairs, in the face of the few material changes in my personal property and holdings which have come so late in my life after having sacrificed them all in the past years to maintain the AMORC Rosicrucian Order, I have made this new Will and Testament without consulting anyone, not even an attorney, and will have my signature on this page witnessed by several disinterested persons.

In testimony whereof I have hereunto set my hand, signature and seal this second day (2nd day) of July in the year 1934 A. D. at 2:05 A. M. in my home at 1295 Naglee Ave., San Jose.

Harvey Spencer Lewis

F. R. C.  
XII°  
95°

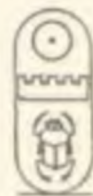
(Seal)

#### SUPPLEMENTARY

(Excerpts)

This is supplementary to the attached or accompanying last will and testament of mine. This is being written on Wednesday evening, July 4th, 1934, a few days after the writing of the will. This glorious holiday—the anniversary of our national freedom — freedom from all forms of despotism, intolerance and unjust persecution — has been spent in strenuous mental and physical efforts, starting with contests at 8 o'clock last night and lasting to an early hour this morning and beginning again at breakfast time, to preserve our glorious Rosicrucian Order from the oppression and suppression directed toward us as officers and administrators by our natural enemies, the foes of *Light* and *Soul Power*.

I cannot ever forget the loyalty and devotion of my son Ralph in all of our official trials and tests, nor can the Order ever forget the highly conscientious, efficient and painstaking services he has rendered as Supreme Secretary and general business manager of the employees service departments. His wife, Gladys, has served well also in many departments during emergencies, and together they have made excellent members of the Supreme Council, always holding the interests and welfare of the members and the Order above all



personal concern. My wife, too, has been unbiased, devoted and helpful in every way as a Supreme Councilor, despite her many connections as Director or officer of other organizations.

In all our recent trials and troubles, when dependability, long hours of service, devotion to the Order, and a militant attitude of loyalty were needed, our good brothers P. Falcone, Alfred Williams, Harvey Miles, Ken Brower, and my son-in-law James Whitcomb, were of the utmost help and assistance, and I know that James did not render such great services solely because of his family relations. My private secretary Daphne Daniels, one of the witnesses of my will, has also been very loyal, as has been Ethel Ward, Dr. Clement LeBrun, in their very efficient services to the Order under most trying conditions.

The Order of AMORC will not succumb to the machinations of its selfish enemies, but I am tired, so tired, of the long years of fighting for the *faith*, and in maintaining the promises and pledges I made to my superiors, the Venerables of the Order in France, in 1909. I feel that the Cosmic will soon relieve me of this tired body and free my soul to the Higher School of preparation for the next incarnation. As long as life and consciousness remain in this body, I shall serve, and fight for the integrity of the Order, for it is not mine, but Thine. Oh God of my Heart!

I shall carry in my soul eternally the illumination and benediction given to me on the occasion of my Hierarchal Initiation, and those hundred or more who have attained—and received—this under my regime of the Order, and now composing our 12th Degree, know whereof I speak, for we share together this sublime Wisdom and Understanding and shall come together some day under the names and signs we know; and until then—and always—we shall be a part of the Invisible Empire, the Great White Hierarchy of the Order of the Rosy Cross.

To those who have imitated the Order, abused its sacred symbols and misappropriated its terminology, in violence of the Book "G" left to us by our Venerable Grand Master C. R+C. I have only sorrow and forgiveness. They

shall learn and evolve through the greater Cross they have placed upon their weak shoulders to carry.

In my heart there is an ever growing love for all of humanity. Man is the most glorious creation of God, and through his weaknesses emphasises the greatneses of God. I have gladly given the better part of my life — and all of the material attainments which my Divinely bestowed talents would have made possible, to this Order and its avowed efforts in behalf of man's evolution here on earth.

I ever thank God for my wife and wonderful children—even my daughter-in-law Gladys, and son-in-law James. My first wife was devoted, true and loving, and God was good in giving me a second wife so loving and loyal.

May Heaven and the God of our Hearts bless them and lead them on to carry the Rosy Cross standard to greater glories. I should like to see Earle assist Ralph sometime in this work as Ralph has helped me, and James to help both of them so that little James Harvey Whitcomb may also follow the same noble path. And may nothing ever tempt them to break the faith or yield one iota, nor give *tribute* to the enemies of Light, but be ready at all times, as I have been, to sacrifice all, even life itself, to *defend* the Rosy Cross, its true traditions and purposes. So Mote It Be!

God bless you all, eternally

Your Father—Husband, Brother  
and friend

Harvey Spencer Lewis  
(Seal) F. R. C.  
XII°—95°

San Jose, Calif.  
July 4th, 1934  
10:21 P. M.

Imperator—Rex R+C

▽ ▽ ▽

It was to be expected that the Imperator would be admired, respected and loved by fellow members of his beloved Ancient Mystical Order Rosae Crucis, but he was likewise admired and respected as a man, as an individual, by

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1939*



non-members who knew him. The following editorial from one of the San Jose daily newspapers is proof of this. Not only did both San Jose newspapers announce with front-page news articles and editorials his transition, but the event was broadcast as news over the principal radio stations in United States and Canada, and it was placed upon the news service release wires and appeared in all the leading newspapers in North and South America, and in the principal newspapers of Europe as well, for the Emperor was an internationally known figure.

*Editorial San Jose Evening News  
August 8, 1939*

### A REAL LOSS

Death of Dr. H. Spencer Lewis, so soon after the conclusion of the Rosicrucian annual convention, was a shock to this entire community and to the thousands of members of the organization throughout the world.

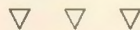
To realize Dr. Lewis' gifts as an organizer, it is only necessary to remember that a few years ago the present site of Rosicrucian Park contained only some small cottages. Now it is beautifully parked, filled with fountains and art objects, and contains a number of imposing buildings devoted to a wide variety of scientific and artistic purposes.

Even at the time of his death, Dr. Lewis was negotiating to bring to San Jose one of the greatest art collections in Europe — a collection which San Francisco, Chicago and New York would be glad to entertain.

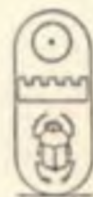
Dr. Lewis' contribution to the development of San Jose was not confined to the building of Rosicrucian Park and the establishment of an institution which sends out tens of thousands of pieces of mail matter each month. He showed an unswerving interest in the welfare of this city—not only its scientific and artistic welfare but its civic betterment. He was, in a word the finest type of public-spirited citizen.

Dr. Lewis' influence was not confined to this city, State or Nation. It was world-wide, the principles of Rosicrucianism which he espoused bringing development, satisfaction and happiness to thousands throughout the world.

The loss which San Joseans and Rosicrucians everywhere have sustained in the passing of Dr. Lewis is very great indeed.



Funeral services for the Emperor were conducted in the Francis Bacon Auditorium at 2:00 P. M., Saturday, August 5, 1939, as he desired. It was the largest funeral ever witnessed in San Jose. The large auditorium stage was banked row after row with magnificent floral pieces, wreaths and sprays, dozens having been telegraphed not only from various sections of the United States but cabled and radioed from foreign lands. The auditorium was crammed with hundreds of loving mourners, both members and friends. Hundreds of cables, radiograms and telegrams from cities of this continent and from every continent on the globe poured in as soon as the tragic news was known. These wires of condolence and sympathy were not alone from members of AMORC but from government officials, men and women high in the walks of life, representing every profession and every occupation, who knew him as a friend and admired his accomplishments. The Emperor lay as though sleeping and enjoying the rest he so needed after his long and arduous labors. The simple and impressive mystical Rosicrucian funeral ceremony added to the beauty of the Great Initiation, for so it was, and this thought somewhat lessened the tremendous grief with which his wife and family labored. We know he shall return. We grieve not for his body nor for his soul, but for that physical and intellectual companionship which since transition we must adjust ourselves to receiving and enjoying in a more intimate manner which we as Rosicrucians understand. So Mote It Be!



# An Open Letter To All Rosicrucians

From MRS. H. SPENCER LEWIS



FROM the depths of a heart torn with the pain of bereavement, I desire to thank all the Sorores and Fratres for their loving and ever-constant prayers for the continuance of their beloved Emperor's life — a life precious to his devoted followers,

and doubly so to his family.

As we all have learned, the plans of the Cosmic are often very different from ours, and while Dr. Lewis has been removed from our objective sight and we will sorely miss his voice, his wonderful personality, his dear presence, we know that he has simply "graduated" ahead of us because he was more ready for the work of the "higher grades."

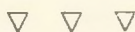
His love and service to Humanity have created a bond among all sisters

and brothers of the Order that can never be broken. The sincerity of his purpose, his benevolence and benediction pervade every inch of the Rosicrucian Headquarters, and I know when you come to visit you will feel his benign presence even more closely—just as we do in the home.

Your devoted and loyal affection for Dr. Lewis is a blessed staff upon which I may lean in my hours of adjustment, and you all know how each and every one of you had his or her own place in his loving, generous heart. To have been his partner and his close companion for twenty-five years was a God-given privilege and will remain always as a sacred memory.

To you — his devoted followers — I send my love, and I know that as long as Life shall last you will cherish in your hearts loving, tender memories of your brother and friend, Dr. H. Spencer Lewis.

MRS. H. SPENCER LEWIS.



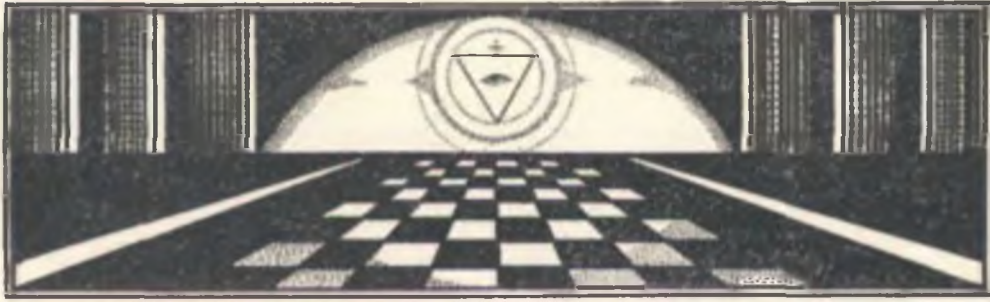
## A Tribute



THROUGH the transition of his beloved father the mantle of added responsibility falls upon the shoulders of our son, Ralph. I know he will wear that mantle with honor and dignity. Stout of heart, brave in the face of anguish and bereavement, henceforth his will be the hand to guide the destiny of the Order, and his feet will tread the well-worn path of achievement his father trod before him. Dr. Lewis' love for and devotion to the Order will be an ever-present beacon to light that pathway for his son. It must be a source of rejoicing to Dr. Lewis that Ralph is already ensconced in your hearts. I know that your glorious memories of Dr. Lewis will never fade and I know that your loyalty to the Order and its new leader will never diminish.

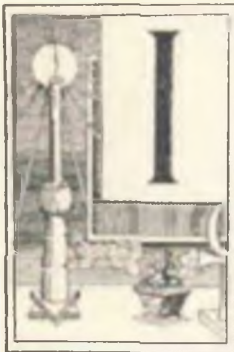
MRS. H. SPENCER LEWIS, S. R. C.

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September  
1939*



## The Philosophy of a Student

By FRATER CLAUDE BIDGOOD



I AM a sophomore in the school of life; not very wise and not very strong. I have acquired enough scars in the battle to knock some of the plating off my halo, but not enough of them to cause me to lose my greater illusions about life. I believe all the good and beautiful things that sages and poets have thought, but I also have my feet on the ground and I do not believe that there will ever be a glorious bank-night in heaven where St. Peter will hand out the prizes to those possessing lucky numbers. Life is no lottery; nature says, "Take what you will but pay the price."

*Metaphysics:* In one of Emerson's essays are the words, "The seer and the seen are one." Let us, therefore, start our search for God from this point, making man the measure of all things. In our quest of the absolute we must work from what we know to what we hope to find. It has been said that in the beginning, "God geometrized"; let us start with this hypothesis and seek the ultimate reality.

Atomic structure shows the presence of an underlying unity of force. Law, order and harmony reign supreme in nature, but, can we conceive of this God

of force having the ideal attributes of love, tenderness and sympathy ascribed to him by Jesus? Geometry will prove this point—maybe. Law and order presuppose intelligent mind, and, as mental activity gives birth to material form, God must be intangible mind, the blueprint of the universe. Matter is plan fulfilled.

The force in matter being motion, God must be perfect motion or circular. God is a center generating a circumference, or the world of phenomena. (Atomic structure again shows that matter is generated from force). As every point on a circumference is equidistant from the center, and cannot approach the center, so mortal man can never know God. He senses only the circumference; but, as we can see the rays from the sun but cannot see the sun himself, so we can see the rays or attributes of God, but God resides unseen in his own brilliance.

Perfect motion implies harmony and harmony is the contrast of opposites. God must be, therefore, positive and negative, action and reaction. If there were no evil or sorrow, could man know happiness? If there were no dark night, could the soul find ecstasy in the brilliance of the greater light?

Yet these attributes of God cannot be the sole essence, because essence is superior to its qualities. God must be, therefore, all in all. God, Nature and man are one; without beginning, always becoming; eternally infinite.

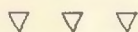


And now let us fold up our compass and put the diagram away, for God cannot conform to a pattern. Logic cannot bring us to the sole reality, for logic is only an element of the circumference, and have we not proved that the circumference never approaches the center?

God is known only through the emotions. He is the underlying strain of melody in nature. The fragrance of June blossoms and the rustle of autumn leaves reveal His being.

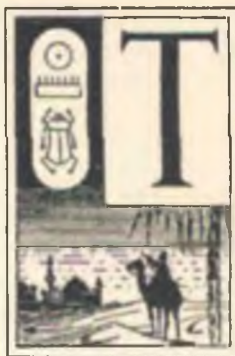
*Ethics:* It has been said that every life is its own excuse for being. Don't be a poor excuse; live gracefully. Tip your crown of thorns over one eye, gesture aside those who would hold you back, and go about your work with a song in your heart and a prayer of thanksgiving for being alive.

*Summum Bonum:* The greatest happiness lies in planting white hyacinths in barren spots.



## The Function of Will Power

By FRATER HERMAN M. SCHATZMAN



HE will is the center about which all things revolve. First we build up ideas. These ideas we construct from external sense impressions and experiences. These ideas we supplement with former experiences from our store-house of memory. Then,

with imagination, we complete the structure of ideas relative to our present problem. We use our complete reasoning, both inductive and deductive, to judge if the ideas are tenable. Now, with our will we may transmit the intangible idea into the tangible manifestation.

This being the case, it is our free will to change our external stimulus, or environment. If circumstance does not permit our doing this, our will can control the effects of the environment upon us. By our individual reasoning and interpretations we may will our subjective mind, which controls our so-called involuntary actions, to carry out our desires.

Through our objective desire to enjoy acts which may be detrimental to the

body, we can will the subjective mind to build up new functions to do away with most of the harm done by a bad habit—as long as it is not carried to an excess of our individual and physical make-up. This brings us to the effects of Cosmic law upon our actions and thinking. Cosmic law, which includes the important ones of Karma, of Compensation, and of Reincarnation, must be taken into account.

We should strive to use our intuitions, inspirations, and experiences so that we may grow and develop, constantly progressing along the path of life. We need first to know the laws, then with our concentration of will all things are possible. With knowledge and will-power we can control our bodies, the material world, and even other people — of course all this being subject to the Law of Karma.

We need and use our will-power in our studies, in our healing, in our experiments, etc. and in fact to accomplish anything in a worthwhile manner. With flighty attention, we revolve in circles; whereas with willful concentration the intricate and complicated world without and the glorious and beautiful world within become an open book.

# PAGES from the PAST



In this department we present excerpts from the writings of famous thinkers and teachers of the past in order to give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally we shall publish an article which outlines the life of some outstanding mystic or philosopher through the introduction of biographical material which stresses the aspects of his life, or of his works, in which we—as present-day mystics—are most interested. This month we present "Emerson, the Door-Opener" by Cianis V. Tortig.

Most of our readers already know that in the years between his birth in 1803 and his transition in 1882 this frail New Englander was preacher, teacher, lecturer, essayist and poet; that he was influenced and liberalized by the works of Coleridge, Swedenborg, Wordsworth and Carlyle; that he was a "thinker" rather than a "doer" and was slow in sponsoring the practical usage of his general theories (he believed in women's rights but was not interested in suffrage, mankind and democracy had his approval but he was aristocratic in his tastes and aloof from men, his interest in reforms was general rather than specific—he refused to be identified with the Abolitionists until the conflict was about to come to a head, but finally declared: "I think we must get rid of slavery, or we must get rid of freedom."); that from a literary standpoint his prose was superior to his poetry, yet he said: "I am born a poet" though he realized that his vision was superior to his execution in this field and that he was but "half a bard."

The Encyclopedia Britannica contains a comprehensive bibliography. Some of the most interesting books listed there include: J. E. Cabot's "authorized" biography, M. D. Conway's "Emerson at Home and Abroad," S. M. Crothers' "Ralph Waldo Emerson," and P. Russell's "Emerson, the Wisest American."

## EMERSON—THE DOOR-OPENER

By CIANIS V. TORTIG, F. R. C.

Be an opener of doors for such as come after thee and do not try to make the Universe a blind alley."—*Emerson's Journal, 1841*



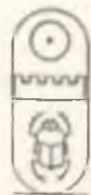
THE important books on our library shelves are vicarious in their appeal, and faithfully wait to serve our fluctuating mental or emotional needs. Some keep facts and figures for us. Some hold in store hours of peace and consolation.

Some wait to lull us with the ripple of beautiful cadences; others offer powerful stimuli. Some present to us ready-made philosophies, and others (to

which we unfailingly return) inspire us through half uttered truths and hold the keys to universal mysteries.

Emerson has his own definite place in our lives, his special sphere of usefulness. His is not a treasure in which every jewel will scintillate and appear beautiful to the student; but it is a treasure chest in which the contents is alluringly jumbled and not to be classified by the labels on the various compartments—a treasure chest into which the wise student dips, selecting those things which are for him.

Emerson the man seems to contrast with Emerson the teacher. The man was a staid New Englander, impregnated with the inhibitions of his class



and time; while the teacher cast aside such inhibitions and preached Self Reliance. The man said: "I prefer a tendency to stateliness to an excess of friendship, —coolness and absence of heat and haste indicate fine qualities— I dislike a low sympathy of each with his neighbor's needs." But in the same essay the teacher said: "The secret of success in society is a certain heartiness and sympathy — love is the basis of courtesy—living blood and a passion of kindness does at last distinguish God's gentleman from Fashion's."

This man could never be a companion. Even with his equals he found little ground for sympathy and affection, and this was a constant source of surprise and disappointment to those who had communed with his personality through the essays. As Crothers says: "It was friendship by absent treatment." All of his friends and biographers mention this resistant quality — the aura which seemed to flash the warning: "Do not trespass." Emerson saw this tendency in his youth and was frightened. In the journal of his nineteenth year he noted: "Look next from the history of my intellect to the history of my heart. A blank, my Lord. I have not the kind affections of a pigeon."

As his life progressed, the man grew ever more aloof from his fellows, and noted his individual disappointments in his journals and lectures; while the teacher steadily declared the fundamental glory and unity of all souls. So, in many of the essays, opinions voiced by the staid New Englander have been glanced over casually, while truths uttered by the teacher have been seized upon by the inner perception of the student and marked to take their places with the immortal literary data on Truth. This contrast is very apparent in "Friendship." The disillusioned man says: "I have often had fine fancies about persons which have given me delicious hours; but the joy ends in the day; it yields no fruit. . . . Almost all people descend to meet. All association must be a compromise — what a perpetual disappointment is actual society, even of the virtuous and gifted — Can another be so blessed, and we so pure, that we can offer him tenderness? — I have never known so high a fellowship

as others. —I am equally balked by antagonism and compliance—Leave this touching and clawing. Let him be to me a spirit. —Friends such as we desire, are dreams and fables."

Yet the essay is not noted or quoted for these ideas, and the average reader soon forgets them, remembering only thoughts made famous by the teacher through such phrases as: "Our intellectual and active powers increase with our affection. —My friends have come to me unsought. The great God gave them to me. —A friend is a person with whom I may be sincere. Before him I may think aloud. —We talk of choosing our friends, but friends are self elected. —The only reward of virtue is virtue; the only way to have a friend is to be one."

In this way the teacher (the flow of Divine Light through Emerson) permeated the writings with that truth which the man could not use in his daily life, that strange paradox: We stand alone. We are all one. Each must climb through his own efforts. Each must aid and accept all others as brothers and companions.

Emerson's life might be used for an illustration in his essay on "Compensation" in which he declares: "For everything you have missed you have gained something else; and for everything you gain, you lose something." Most of his family had been swept away by an hereditary weakness. Perhaps his calmness, his lack of emotion, enabled him to survive. He was not impressed by, nor even fully appreciative of, the merits of contemporaneous authors no matter how gifted they might be. Yet perhaps this very attitude enabled him to step outside his tradition-bound period and give "Self Reliance" to the youth of the world. He was a thinker rather than a doer. "People disparage knowing and the intellectual life, and urge doing. I am very content with knowing." Yet his thoughts breed in man the assurance that one must accomplish as well as learn.

Emerson realized that the inspiration which flowed through him came from a divine source. He knew himself to be a channel. Perhaps he first fully realized this in a period of illumination during his thirtieth year. He was returning

from Europe; and one day, while the boat plowed through far-extending seas, Emerson sat in his cabin and wrote these rules for himself. Were they the commandments given to guide him on his mission? No corrections were made, no words changed; and in all the inspirational passages of his later work these fundamentals may be traced.

"A man contains all that is needful to his government within himself. He is made a law unto himself.

All real good and evil that can befall him must be from himself. He only can do himself any good or any harm.

Nothing can be given to him or taken from him but always there is a compensation.

There is a correspondence between the human soul and everything that exists in the world: more properly, everything that is known to man.

Instead of studying things without the principles of them, all may be penetrated unto within him.

Every act puts the agent in a new condition.

The purpose of life seems to be to acquaint a man with himself.

He is not to live to the future as described to him, but to live to the real future by living to the real present."

Emerson knew the Divine source of this inspiration, and frequently *declared* himself to be merely a channel for the truths he voiced. For example, he says: "I become a transparent eyeball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part and particle of God. —Once inhale the upper air and we learn that man has access to the entire mind of the creator; is himself the Creator in the finite." And again: "By the necessity of our constitution, a certain enthusiasm attends the individual's consciousness of that Divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ecstasy and trance and prophetic inspiration, which is its rarer appearance, to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible."

Of course those lectures in which the Light shines most clearly are most applicable to the needs of the Rosicrucian student. Because of Emerson's peculiar style the essays can never be classified, but one might attempt a general grouping to aid in reference.

Some essays, such as "Friendship," are largely the result of his personal struggles. In others, such as "Manners," "Experience," "Gifts," "Prudence" and "Heroism," one is presented with a tray of assorted, often contradictory, aphorisms and privileged to select those which are truths to him.

Others, in which the student will find more inspiration, might be placed in a second group. For example:

**Circles:** In which he contends that Life and Soul function in ever widening circles, no ultimate boundaries being discernible; for:

"Every ultimate fact is only the first of a new series. Every general law is only a particular fact of some more general law presently to disclose itself. There is no outside, no enclosing wall, no circumference to us."

**Intellect:** Which is truly thought provoking.

"The walls of rude minds are scrawled all over with facts, with thoughts. They shall one day bring a lantern and read the inscriptions."

**Art:** Which teaches that:

"Though we travel the world over to find the beautiful, we must carry it with us, or we find it not."

**Character:** Which deals with many unrelated subjects but returns occasionally to the title subject and states such maxims as:

"No change or circumstances can repair a defect of character."

**Nature:** A compound of subject matter which recurs in many of the essays.

"We live in a system of approximations. Every end is prospective of some other end, which is also temporary; a round and final success nowhere. We are encamped in nature, not domesticated." "Every moment instructs, and every object: for wisdom is infused into every form. It has been poured into us as blood; it has convulsed us as pain; it slid into us as pleasure; it enveloped us in dull melancholy days, or in days of cheerful labor: we did not guess its essence, until after a long time."

**History:** Emerson knew that through inner research man could learn much of history:

"As well as grope for it with researching fingers in catacombs, libraries, and the broken reliefs and torsos of ruined villas." He states that man contains all history, for: "Of the universal mind each individual man is one more incarnation." "The thought is always prior to the fact; all the facts of history preexist in the mind as laws. Each law in turn is made by circumstances predominant, and the limits of nature give power to but one at a time. A man is the whole encyclopedia of facts." "Every chemical substance, every plant, every animal in its growth, teaches the unity of cause, the variety of appearance."



Then there are four lectures which Rosicrucian students will accept as the crown jewels of the collection. Here Emerson shines as the Way-shower, the Opener-of-doors.

*Self Reliance:* Contains precepts for those who are learning to stand alone spiritually and mentally.

"A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought because it is his."

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

"With consistency a great soul has simply nothing to do—speak what you think now in hard words and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today."

"When good is near you, when you have life in yourself, it is not by any known or accustomed way; you shall not discern the footprints of any other; you shall not see the face of men; you shall not hear any name; the way, the thought, the good, shall be wholly strange and new. It shall exclude example and experience."

"That which each can do best, none but his maker can teach him."

"Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

*Compensation:* Treats of polarity, the microcosm and macrocosm, and compensation, all in terms which are now familiar to us.

"The world globes itself in a drop of dew—So do we put our life into every act. The true doctrine of omnipresence is, that God reappears with all his parts in every moss and cobweb."

"The world looks like a multiplication table, or a mathematical equation which, turn it how you will, balances itself. Take what figure you will, its exact value, nor more, nor less, still returns to you. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty. What we call retribution is the universal necessity by which the whole appears wherever a part appears."

*Spiritual Laws:* This describes many of Nature's principles.

"For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose."

"Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. This talent and this call depend on his organization, or the mode in which the general soul incarnates itself in him. The height of the pinnacle is determined by the breadth of the base."

"What your heart thinks is great is great. The soul's emphasis is always right."

"Everywhere he may take what belongs to his spiritual estate, nor can he take anything else, though all doors were open, nor can all the force of men hinder him from taking so much. It is vain to attempt to keep a secret from one who has a right to know. It will tell itself."

"God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream."

*The Oversoul:* Is perhaps the most purely inspirational of all the essays.

"What is the universal sense of want and ignorance, but the fine innuendo by which the soul makes its enormous claim?"

"Man does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love."

"With each divine impulse the mind rends the thin rinds of the visible and finite, and comes out into eternity, and inspires and expires its air."

"We know better than we do. We do not yet possess ourselves, and we know at the same time that we are much more."

"The simplest person, who in his integrity worships God, becomes God: yet for ever and ever the influx of this universal and better self is new and unsearchable. It inspires awe and astonishment."

Emerson, despite his constant expression of natural laws and mystical truths, is said to have had little use for mysticism or transcendentalism as he saw them, and as they were practiced and described by fanatics of his time, (for that breed we have always with us). He seemed to feel that one of these philosophies looked upon too many things as miraculous or supernatural, while the other advocated sitting upon rosy clouds engrossed with the solar system, and placidly ignoring the bacon upon the fire. However, the Rosicrucian student of mysticism finds himself in perfect accord with much that Emerson teaches; and after gratefully receiving those truths which Emerson offers, one will understand, and admire his perception when he states:

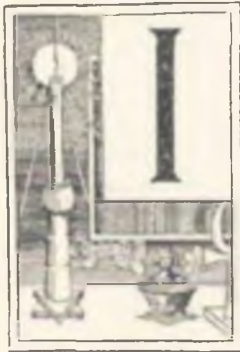
"I know better than to claim any completeness for my picture. I am a fragment, and this is a fragment of me. I can very confidently announce one or another law, which throws itself into relief and form, but I am too young yet by some ages to compile a code. I gossip for my hour concerning the eternal politics. I have seen many fair pictures not in vain."





## The Significance of Immortality

By JAMES O. G. GIBBONS



IT IS generally accepted as a truism that this is a materialistic age. We cannot very well doubt it; at the same time, it is equally true that never in the history of the world has there been a more lively spirit of inquiry, or a more earnest seek-

ing after the fundamental reality of things.

In these days, we question everything, we want to know the why and the how; we are no longer satisfied with platitudinous answers and pious evasions. Perhaps, eventually, we may arrive at something worth while.

To many of us, the physical sciences appear to hold out the only hope of enlightenment. Physical existence is all that seems real to us, yet, in spite of our skepticism, in spite of all our materialism, we cannot help being impressed by the fact that matter is something entirely different from what it appears to be, and every day our physics are becoming more metaphysical. Einstein asks us to contemplate existence in a four dimensional space time continuum, and matter is reduced to a mathematical formula.

In spite of the rapid expansion of the field of the physical sciences, an expansion which, while apparently increasing

the field of the known, seems to mock us by immeasurably increasing the field of the unknown, the question of the fundamental nature of man himself, remains for a great many of us, still unanswered, and as often as not, our increasing knowledge of the nature of the physical universe seems to make this much more vital question even more unanswerable.

In spite of this, however skeptical we may be, however ardently we may protest that man is only a physical being, a product of the physical universe, and evanescent as all physical forms must be, it is very doubtful whether anyone has ever been really successful in accomplishing the feat of thinking of himself as at any time being non-existent. We seem to be quite unable to contemplate the existence of anything else, without subconsciously relating it to our own existence. Existence appears to be a mutual relationship to which we, individually, must be a party. "After me the deluge." After me nothing, but even the contemplation of "nothing" presupposes the existence of one who contemplates, and so, this feeling of the continuity of individual personality cannot be effectively stifled. However certain we may think ourselves to be, however satisfied with the soundness of our logic, this question is continually bobbing up, either to plague, or to encourage us.

It is true that a belief in immortality, or at least in a future life, which is not



necessarily at all the same thing, is one of the corner stones of conventional Christian teaching; but when we turn to our teachers, we do not, as a rule, get very much satisfaction, unless of course, we are content with ex-cathedra statements, made too often, without convincing evidence that those who propound them are entirely convinced themselves.

Very often the suggestion is offered, that we should wait and see, that we should have faith, which means, in every day language, that we should carry on and hope for the best. This is very excellent advice indeed as far as it goes; in fact, it could not very well be better, except that it ignores the fact that immortality is only incidentally a matter of a future life.

We can very well attend to the affairs of this life, and leave the problems of the future for the future to take care of, but the real question is not one of the future, but of the nature of the thing which we are today.

If we are immortal beings, we are just as immortal now as we ever were or ever will be. Of course, I am not talking about the physical body or any other instrument through which we may, at any given time, express ourselves, but the immortality of the ego, of that central consciousness which is the "I" of each one of us.

A great many people will no doubt object that although we are not immortal now, we may become so in the future. This indeed, is in accordance with the teaching of most of the orthodox churches, but the difficulty with that is, that a great many of us, accustomed as we are to more or less scientific methods of thought, instinctively recognize the fact that a one-ended immortality, which cannot very well be divorced from the conception of a one-ended eternity, is more or less a contradiction in terms.

This, of course, adds tremendously to our philosophical difficulties; it removes the problem from the range of our accustomed field of thought. In a mathematical sense, and indeed in a philosophical sense as well, a one-ended eternity is logically unthinkable, it in-

volves the necessity of limiting the limitless and conditioning the unconditioned.

Naturally, of course, the first question which presents itself is, "are we immortal beings at all?" But it is not our intention to attempt to find an answer to that age old question here, but to discuss the real significance of it, provided that we are immortal, a significance which appears to be generally ignored by our orthodox preachers and teachers, probably because they find themselves incapable of considering immortality except in terms of a future life.

Perhaps, if we are successful in arriving at some definite conclusion concerning this, we may find ourselves no longer content to stand, and wait, and see, but shall decide that no effort can be too great, to reach at least a tentative conclusion as to whether individual immortality is a fact or whether it is not, a conclusion which may at least be sufficiently convincing to justify us in ordering this life in conformity with it, for after all, nothing else really concerns us now. "Take no thought for tomorrow" is indeed the sagest of all advice, provided only, that we take right thought for today.

Fortunately perhaps, our moral concepts, and indeed the rightness of our conduct, seem to have little to do with our theological theories or religious beliefs. In spite of all preachments to the contrary, observation and experience bear this out. Many of those who have the keenest sense of ethical values and whose conduct towards their fellow men is least open to reproach, are among those who are the most skeptical regarding the continuity of personal existence.

They act rightly because they feel rightly, some instinct more potent than reason itself seems to control them; they act as if the future belonged to them, even though their intellect seems to tell them that they can have no place in it.

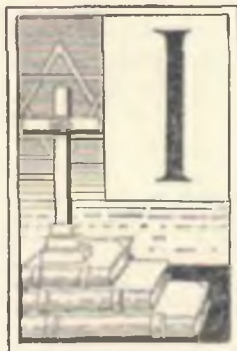
No matter what our beliefs or disbeliefs may be, there is one thing upon which most of us will agree, and that is that the real measure of us is the quality of our conduct towards our fellow men. Our worth is measured by our value to

*(Concluded on Page 300)*



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

### A PLACE FOR ATTUNEMENT



IT IS said that upon the site of the Metropolitan Cathedral in Mexico City there existed for many years a shrine which was a place of worship for the peoples who inhabited this region previous to the coming of the white race.

To one familiar with its history, it is interesting to view this great cathedral and to be aware that at this site men have for centuries turned to this place to behold that which was symbolic of their highest aspirations. There are

probably, throughout the world, other places which have been used equally long by men as places of worship, but one cannot help but be aware of the diversity of method which has been used by those who have approached this particular place in order to attune themselves with their God. We are told that included in the religious rites of the dwellers in the ancient valley of Mexico, there existed the practice of sacrifice, even to the point of human sacrifice. To us today, this seems like a most savage custom, but to them it was only one part of their ritual which they believed necessary and conducive to the attunement of themselves with their Maker. Probably no one knows how many forms of religious practices were used, or even how many Gods were



worshipped at this place, but since the coming of the white man, Christianity with its high purposes has replaced the ancient religions.

To enter this great Cathedral today is to become aware of conflicting vibrations as one's first impression. Some of these vibrations appear inharmonious because they represent confliction, not necessarily in physical strife, but confliction in the minds of men who have on this site attempted through the medium of some religious or mystical practice to find peace for their souls. Out of this strife on the part of all who have worshipped at this place through the centuries and as a result of the sincerity of those who have attempted to promote on a firm foundation the high ideals of religious practice and devotion, there seems to be over this feeling of confliction a reigning and sustaining sense of peace.

This Cathedral, or in fact any cathedral, can represent symbolically a great

deal to those who have found solace there, but also it is possible for us to be trained, or rather to direct ourselves, to seek peace and happiness in the attunement of ourselves with the God of our hearts without the medium of any physical structure on any particular site. This is not said to reflect unfavorably in any way upon the use of beautiful edifices for worship as a means of attaining our goal, but to point out that man need not limit himself to *any* material thing in order to gain understanding, happiness, and find peace for his soul.

We invite you to join with thousands of others who find the Cathedral of the Soul a point of contact and an immaterial place of inspiration where others like them aspire toward understanding and peace. Avail yourself of the information contained in the book entitled "Liber 777" which explains the purposes of the Cathedral of the Soul and how you may be able to avail yourself of the solace it offers.



## THE SIGNIFICANCE OF IMMORTALITY

*(Concluded from Page 298)*

the community, rather than to ourselves, by that shall men judge us; and yet what absolute value has this, if we and all those around us are but ephemeral beings, passing phantoms upon the screen of time? Why make so much ado about it, if in a few years it won't make any difference to any of us?

But suppose we are not ephemeral beings, suppose we exist, not in time but in eternity. Suppose each mark we make, not only upon ourselves but upon others, lasts for ever, what then? Suppose we do not merely write our words on paper and our inscriptions on stone, but upon the consciousness of immortal beings, what does that mean?

The greatest ethical teacher who ever lived said "Heaven and earth shall pass away, but my words shall never pass away" and our churchmen and theologians are still arguing about it, still

wondering exactly what he meant by it. What if he meant exactly what his words literally mean, that the words which he spoke in one minute of one physical lifetime would affect individual consciousness which existed in eternity. If this is true of one, it must be true of all. If we are dealing with immortal beings, the effect of such dealings must be eternal.

The significance of this is staggering, the responsibility which it involves overwhelming, dare we "wait and see," if by any chance we may come to any conclusion about it now—for it affects us now as much as it ever will affect us. Why argue about the future until we have come to some decision about the present? For after all, eternity is but the infinite extension of the present, and either at this present or at some future present, the answer must be found by each one of us.

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## Can You Work Magic With Your Voice?

By BERNARD BROMAGE, M. A.



AVE you ever bothered to wonder about the power latent in the most ordinary activities of everyday life? Have you taken the trouble to analyze the reasons why some of us succeed and others fail, apparently for no fault of our own? Have you in a word, ever realized the possibilities of self-help which reside within the most average human being?

If you listen to the voices of your friends, enemies and people you observe casually in bus, car and street, you will always react in various ways. Usually, of course, unconsciously. The evenly modulated tones will give you a feeling of subtle well-being; the harsh and strident will increase your latent irritability. In both cases you will like or dislike these persons automatically on the strength of their voices quite apart from other considerations.

Personality is very largely an affair of the subtle influence of one person on another worked by means of the voice. This influence may be conscious or unconscious, but it is the chief characteristic we tend to remember when we reflect on meetings with persons who have impressed us deeply. Their tones thrill

in some mysterious manner, through our very veins.

The magicians and priests of Ancient Egypt taught that enormous power could be released when the name of a God was pronounced at a certain pitch. The vibrations, it was held, could kill at a distance. Also, they could call up the spirit of the God.

Even old Jewish Rabbis said that he who knows the correct pronunciation of Y H V H (the sacred name of God, called the Unpronounceable) possesses the means of destroying the universe, his own particular universe, and hurling the individual consciousness into nothingness.

We may also recall the story of Caruso, the great Italian tenor, who broke a wine glass by the combination of his tones with the vibrational clinks of the glass. One may instance, too, the destructive power of sound caused by the detonation of thunder or the bursting of shells.

On the constructive side, sound is equally powerful.

In the writings of Madame Blavatsky, there is testimony that she herself at one time on the verge of death, was recalled to life and cured of her ills through the powers inhering in sound.

One of the most effective ways in which we can make the best use of our voices is by keeping our tempers. We shall find, if we restrain our more vindictive and turbulent moods that, not



only will our voices improve in tone and timbre, but also that our general health will be very much improved. An "influential," wonder-working voice is always the product of a well-balanced, charitable personality.

Again, most of us find that our influence on others becomes more strongly marked if we control the rhythm and "tempo" of our speech. Gurdjiev, the famous Russian hypnotist and healer who set up a school near Paris for the cultivation of magnetic personality, and who attracted round him some of the most interesting people in Europe, always made a point of speaking very slowly. He developed the habit of impressive pauses after statements which he meant to be particularly effective. He worked on his disciples as a musician works on his instrument.

In our own way we can imitate the practice of the great psychologists. We

can work steadily at the improvement of our natural vocal endowment, however scanty this may be, until we shall see our influence on our friends and surroundings improving out of all recognition.

Just look in a mirror occasionally and study the line of your mouth. The quality and rhythm of your voice are strongly connected with the shape which your lips assume in repose. If you are peevish, inconsiderate, self-centered, the hard appearance of your mouth will at once betray the roughness of your voice.

Try and make the most of your possibilities. Everybody has a whole world of unexplored possibilities within himself. It only needs a little practice, self-control and self-confidence to prove that you can hold your own with any of your fellows. With the development of your voice will come the increase of all your faculties.

## OUR NEW GRAND COUNCILORS

### THIS IS IMPORTANT TO YOU

The members and delegates of the Grand Lodge of AMORC duly assembled in convention on Friday, July 14, 1939, nominated and elected the following as Grand Councilors for the year 1939-40:

#### New York—New Jersey District

Dr. J. Lewis Blass  
475 Fifth Avenue  
New York City, New York

#### Southwestern District

Mr. James M. Blaydes  
2910 Pine Street  
Dallas, Texas

#### Pennsylvania and Ohio District

Mr. S. R. Landis  
602 Schuylkill Avenue  
Reading, Pennsylvania

#### Eastern Canada District

Dr. Stanley Clark  
5 Glen Cedar Road  
Toronto, Ontario, Canada

#### New England District

Miss Annie Laurie Smith  
14 Fenwick Street  
Springfield, Massachusetts

#### Mid-Western District

Mr. O. Hughes  
608 Kansas Avenue  
Topeka, Kansas

#### Mexico District

Sr. Manuel Garfias Salinas  
Edificio Condesa 1-4  
Mexico, D. F., Mexico

#### Northwestern District

Mr. C. B. Cleaver  
3007 East 65th Street  
Seattle, Washington

#### Chicago District

Mr. H. C. Blackwell  
7220 38th Place  
Lyons, Illinois

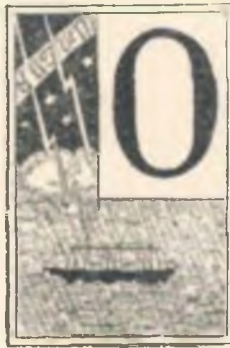
The duties of a Grand Councilor are set forth in Sections 18 to 22, inclusive, in the Constitution and Statutes of the Grand Lodge of AMORC. A Grand Councilor represents the Grand Lodge in his district. Officers of Lodges and Chapters, District Commissioners, and National members who need advice concerning the advancement of the Order, or interpretation of the AMORC constitutional rules and regulations, or who wish to take up some administrative problem of the Order with an officer of their district, should consult the Grand Councilor of their respective district. Each Grand Councilor is well qualified and most willing to serve in the above capacity. Grand Councilors, however, should not be asked to answer questions pertaining to the teachings, as their time must be devoted to and their duties are concerned with administrative, not doctrinal matters.



## SANCTUM MUSINGS

### MEMORIES OF THE LONG AGO

By THOR KIIMALEHTO, Sovereign Grand Master



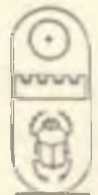
IN FIRST learning of reincarnation the student naturally wonders at the course of his own development. Who was he in a previous incarnation? Where was he? Why does he not remember? Paul Brunton in one of his books describes a method

used in the East for resurrecting memories of the past. The method is similar to that of psychoanalysis. The student patiently traces back his memories, one by one. Each day he goes back as far as he can. He continues the process for months, even for years. Eventually the soul memory is awakened, and pictures of the storied past clearly appear. Paul Brunton comments, however, that for practical purposes both method and the result are a waste of time.

Bear in mind that the process of forgetting is just as much a gift of kindly nature as remembering. How much does one remember of the immediate or the remote past? The experiences of the pre-natal period and of infancy completely drop out of mind. Nature closes the door that we may not be hampered in our daily living by reminders of the

wholly physical experiences of the first few months of life. Sorrow and care are erased in the course of time. We are then able to summon up new courage and make a fresh start. Burning resentment, shame, anguish are better forgotten than perpetually kept in mind. It is easier to "forgive and forget" when wounds are healed by the balm of forgetfulness. Memory is hampering. Memory destroys sleep and peace of mind and casts a shadow over perfect love. When we pass through an experience, an impress is left on the mind, on the nervous system, on the very soul. Another fact has been added to our storehouse of information. Our point of view has been modified, if ever so slightly. The important thing is that our lives have been enriched and that our characters have been strengthened. It is unnecessary to bear perpetually in mind the endless stream of experiences. It is sufficient that they are stored in the subconscious mind, available when needed. You know that you must have toddled before you learned to walk. You know that you must have patiently practiced your letters before you learned to write. It is enough now that you can walk and write.

Perfect memory demands a well-balanced personality with sound mind, firm will and steady control over the emotions. It demands the ability to be impersonal about ourselves, to regard



our past actions objectively. How many homes have been wrecked because of the unearthing of an unfortunate memory? In the play "The Wild Duck" by Ibsen there is one character, a young man, who is determined to tell the truth regardless of consequences. He reveals to a young blind girl the fact that her mother deceived her father in letting him think that she was his child. The poor girl is crushed and humiliated at the discovery and takes her life.

Could you feel the same toward a brother or a friend if you knew that an unutterable wrong in a previous incarnation had brought you together again? How would you feel if brought face to face with a person you had injured or even murdered in the past? Let us not worry about the past experiences of the people associated with us today. Let us regard each human being as someone for us to help and to love. Some people have glimpses of scenes from a previous incarnation. Others have not one. When our characters are perfected, complete memory will be ours. Until then, let us be content to work on the improvement of our personalities and our characters.

The principles that moulded us in the past are no different from the principles that moulded us today. We are the product of the past, both immediate and remote. Frugality may be ingrained in us because of straitened circumstances in childhood. We may be excessively tidy because of strict home training. We can easily trace one quality after the other which is the product of childhood training and environment. With a little thought we can become aware of what influences are modifying our personalities today. The characteristics with which we were born were developed in a previous incarnation. When a child is interested in reading at an early age there is no doubt that such an interest was carried over from the past.

Let me tell you a remarkable story that came to my attention recently. A young emigrant boy, the son of a poor farmer, discovered in the garret of his home an ancient prayer book in a strange language. He was so fascinated by that book that he locked it away and kept it as a treasure. Several years after he happened to show it to a man who

he thought was of the same race and asked to receive instruction in that language so that he could read his heirloom. He learned this strange language with amazing facility and continued his studies until he was able to write beautiful poetry as well as original prose. Today this man is living in Buffalo, N. Y., and regarded as one of the greatest scholars in that language. There is no doubt in my mind that this extraordinary knowledge of a foreign language was acquired in a previous incarnation, and the sight of the old prayer book awakened the old deep interest.

The children who play a musical instrument divinely as soon as their fingers are strong enough to control the instrument are reviving an ability gained in the past. The born mathematician, the born artist, are also examples of souls concentrating on one field of study or activity for several incarnations. Is it not inspiring to know that no good thing is lost? People are reluctant to study music or art in middle life. They think that they are too old. They think that the time necessary for practicing is wasted. After a lapse of twenty years a woman took up the study of music and the piano and found that in a few months every bit of her former ability returned. In fact, her technique was far better than it had been in childhood. It was enriched by a deeper emotional nature and a more mature appreciation of music as an art.

Men who have gone into business, women who have become wives and mothers, frequently regret the cultural studies of their high school and college days. Perhaps the time would have been spent more profitably on more practical subjects. Of course, practical subjects are useful; but no one need regret anything that he has ever learned, or experienced, or done. Everything has helped us. Everything will some day prove useful. The greatest usefulness, of course, may occasionally be reserved for a future incarnation.

It is better to concentrate on the future rather than on the past. Reincarnation and Karma give us control over our future destiny. Do we seek opportunities to grow and express our-



selves and be of service, let us make the most of our lives now. Let us develop our minds. Let us make all the friends we can. Let us be a force for good in the lives of as many people as we can. In this way we prepare opportunities and spheres of influence for ourselves in the future.

It is also important to liquidate our past. If we make a sincere effort to lead the life of love and of service, opportunities will present themselves to liquidate the past. People come our way who need just what we can give. Situations arise that obviously have a message for us. Opportunities arise that enable us to utilize whatever knowledge and experience we have.

In the last analysis character is habit. Little daily unremembered acts have made us what we are today. We become what we do. We are what we do. The entire school of Behaviorism is built on this fact. It is the key to the uprooting of undesirable habits and the planting of good habits. Repetition is the process that makes an indelible imprint on the nervous system. Repetition will build for us the personality, disposition, and temperament that we desire. Do we want a gay and cheerful disposition that will win for us friends? We must cultivate the habit of cheerfulness. We must look cheerful and speak cheerfully; the emotion will follow.

If we are naturally solitary, we may have led an isolated life in a previous incarnation. If we find it hard to understand the world we live in, or to meet people, we may have led restricted lives or we may have been bookworms. Whatever life it was that we led in the past and which gave us our present limited personalities, the important thing is to grow, to continue where we left off, and to expand in as many directions as we can.

The average individual exerts himself no more than is necessary. He follows the path of least resistance. He learns enough to get a job and then is content

to remain on that level for the rest of his life. Let us scorn this mole-like, bat-like existence. Let us fill ourselves with ambition, courage, and the desire for progress. Do not interpret progress to mean growing merely in fame or fortune. True progress means growing mentally, emotionally and spiritually. It is good to run the gamut of the emotions so that we may understand them and transcend them. It is good to have many experiences in life. They beat upon our nervous system and raise our vibrations. It is good to explore nature and control her. Above all, it is good to study ourselves. A knowledge of our own make-up gives us the key to the universe. As the macrocosmos, so the microcosmos.

Each incarnation is a page in the book of life of the soul. These pages do not follow each other haphazardly. Each page has its theme. Each incarnation has its keynote. Our destiny is the completed karma, the ripe karma of previous incarnations. Although much may be beyond our immediate control, there is room for the exercise of initiative, free-will and independence. Restricting circumstances and a narrow environment are a challenge to the creative imagination, to the firmness of our purpose, and to the power of the ideals that we have made our own. Each incarnation brings us a step nearer to the archetype in the Divine Mind.

We may choose to develop slowly or rapidly. If, however, we understand the divine plan, accept it, and act upon it, we can hasten our development considerably. We can consciously co-operate with the forces of evolution. Do not say, "With eternity before me, there is no need for me to make haste." With mankind at the crossroads, every worker is needed.

Let us resolve to make the most of our present incarnation. Let us do the most trivial task as unto the Lord. Let the light of the divine plan and the beauty of the song of creation illuminate our lives.



God gave man an upright countenance to survey the heavens, and to look upward to the stars.—*Ovid*.





## Toddling Mankind

By DR. FREDERICK GONDER



HE records of centuries reveal that mankind's deepest desire in life on earth is to find lasting happiness. However, mankind through eagerness and impatience to find or reach this goal of happiness has been increasingly speculating, almost exclusively, with the ever changing material elements that can provide only spasmodic illusions of true happiness.

No doubt the tiny electron is the nearest manifestation, objectively visible, of true happiness, because its existence depends on perfect harmony; and, too, it is complete in itself. It is a generally known fact that no two human beings are exactly alike, therefore, with over two billion souls on earth, and each soul more or less handicapped with a selfish body, each possesses a separate will which dominates this dual entity most of the time bringing to the individual only temporary happiness.

"Did not the greatest Master of all time state the facts clearly, at the well, when He drew a definite line between the material thirst of the body and the immaterial thirst of the soul? Water as the temporary appeasement of material thirst, Light as the everlasting appeasement of the immaterial thirst."

According to my understanding there can be no stabilization of equality in material possessions among mankind because of the continuous changeability of material elements. As an example, suppose that we do accept the philosophy of equalization and provide each individual with a home, automobile and money as well as leisure on an equal basis. How long would they be satisfied? Again the answer is material changeability, and just why should we stop at this puny limitation, why not prescribe the greatest paradise that the greatest wish-thinker living could possibly think or imagine? If the first part is possible so is the second part. But we must not overlook the fact that the material realm of life is purely negative and does not compose a whole or completeness in itself.

Analyzing the question relative to material values and mankind's status in general, there appears to be a natural law involved in gaining the possession of material elements or wealth. If it is rightfully earned and used it becomes permanent and manifests happiness, but if wrongly used or gained it becomes a burden to the temporary possessor. Until mankind realizes the proper uses of the material elements of life he will experience turmoil and unhappiness. Today, true understanding is the paramount need of mankind, and not the sharing of the world's present day material values.

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Fortunately, the present cycle of creation is desperately and daily manifesting to mankind, throughout the world, the futility of trying to reach the marvelous goal of lasting happiness and contentment by way of the material realm alone. We cannot live 86% on the material plane and 14% on the immaterial or spiritual and expect to find satisfying happiness. Certainly the material side of life has a purpose and should not be neglected, but it must not be allowed to dominate our lives entirely or unreasonably. It seems reasonable to believe that the Creator intended that life be on a more even keel than has so far manifested, generally, on earth.

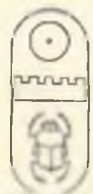
Because of the material domination today we are aware of chunks of concentrated bewildered humanity in all parts of the world, who are surrounded by specific boundaries and under many varieties of regulations. These regulations vary according to traditions and leadership-understanding. Within these boundaries we find much fear and very little contentment and happiness because material possessions—namely, gold, territory or commerce—dominate and confuse their minds. Therefore, we know not just what moment one or the other leader will fling his chunk of innocent humanity against the chunk of his opponent's mass of humanity with the sole motive of material gain. Without a doubt, there are some nations as well as individuals who are restricted in the

sense of material comparison, for we see this same manifestation in all material life. Should it be entirely eliminated, and if so, would it interfere with the proper evolvement of mankind? Be it known that the seeds of hatred can germinate only within the objective realm of life, and that the weeds of hatred nurtured within the objective realm smother eternal truths.

Finally, and with no intention of being critical toward material progress, our so-called twentieth century speed has gravitated mankind into a whirlpool of material folly of competitive existence which does not possess one element of positive happiness. The false god, "keeping up with the Joneses" is mankind's greatest blunder. It has placed an untold burden upon mankind, it is the greatest handicap placed in the road of true progress. It has encouraged crime, murder, and it has even caused no small number of individuals to question the existence of God. Every individual, irrespective of his status should accept and respect his fellowman, thus give encouragement and multiply lasting happiness. Suppose it were possible to view reality hidden behind the present day pretensions; it would make an interesting chart of the life of mankind as it exists in a bewildered world. Lasting happiness is what the citizens of the world want, it is what they are entitled to, it is God's intention that it be so. *Leaders—beware!*

### WHO WAS THERE?

With nearly every state of the Union and Province of Canada, and many foreign countries represented—you may know some of the happy, smiling faces of those appearing in the official AMORC Convention photograph. The recent Convention, being one of the largest held by the Order in recent years, will make the photograph of those present a credit to your membership, if you can point to it in your home or sanctum. Few Organizations of any kind have such large Convention attendance. This photo is exceptionally large, being forty-six inches in length and eight inches in width. Each face is very distinct. To look at this photograph will instill pride within you that you are affiliated with such a creditable body of men and women. The large photograph will be mailed to you in a protective mailing tube, for the nominal sum of \$1.50. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California.





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

## "IS IT WRONG TO HONESTLY ACCUMULATE A HUGE FORTUNE?"

*Clark L. Bradley, practising attorney, has been in a position to note the means employed by many in their accumulation of wealth.*

*Joseph Y. Leveque, certified public accountant, is qualified to consider both sides of this provocative question.*

**I**T IS interesting in the light of the current local and national state of affairs that a subject of this nature should today be deemed of such interest, but it is a pertinent question today in a world given to talk of division and re-division of wealth.

But is it wrong to accumulate a fortune—if you can? All of us would probably like to enjoy the experience, if only to have the chance to help others or to carry out some project we have often secretly told ourselves we would surely do if we ever got the chance.

Fundamentally, our country from its very beginning has been dedicated to the philosophy that all who could are entitled to pull themselves up by their own bootstraps as far as they can go—financially, politically, intellectually, or in any other way. Our Constitution is predicated on this premise and our national history is full of examples. We recently celebrated Lincoln and Washington's birthdays—one a man from the ranks of the poor, and the other a man

*(Concluded on Page 316, Col. 1)*

**L**ET us consider the case of a man who after many years of honest, strenuous, courageous, and brilliant effort in the field of manufacturing finally amasses the huge fortune of twenty-six million dollars, represented by funds invested in the various plants which he controls.

This, we decide, is altogether too much wealth for any one man to possess. So, we force him to reduce his holdings to one million dollars and to take the excess of twenty-five million dollars and distribute it equally among all able-bodied men residing in his city. As there are fifty thousand such individuals, each receives the comparatively small amount of five hundred dollars. Some spend it, others save it. It is a nice gift but not large enough to make any material or lasting difference in the life of any of its recipients.

*(Concluded on Page 316, Col. 2)*



## *Annual Rosicrucian Convention Report*

By THE CONVENTION SECRETARIES



**I**N ORDER to present a comprehensive report of the recent Rosicrucian Convention, it would be necessary to fill an entire issue of *The Rosicrucian Digest* with comments concerning the Convention. This summary of the Convention will

be for the purpose of giving each member an idea and as complete a picture as possible of the events which took place during the week of the Convention.

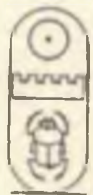
After the first of each year here at Rosicrucian Park there are activities which begin to point toward the Convention. The annual Convention of this organization has grown to be more than the ordinarily accepted meaning of the word convention, because in addition to many new members, who each year attend and participate in the activities of the Convention, it has also come to be a reunion or home-coming for many members of the organization throughout this jurisdiction and even from foreign countries. Present at this past Convention were members who had attended every Convention of the organization held in San Jose.

Previous to the Convention itself it is well to mention the students who attend the special session of the Rose-Croix University. The term of the Rose-Croix

University is for a duration of three weeks immediately preceding the Convention. At the University the students have the opportunity of delving into subjects closely related to many of the Rosicrucian teachings as well as receiving special instruction in many fields of learning.

An outstanding event of this year's term at the Rose-Croix University was the dedication and opening of the new Research Library which, through the assistance of members of the organization throughout the world, was completed and made available to members of the Order and to the Rose-Croix students to assist them in connection with their studies. During the week of the Convention the Library was one of the most popular places in Rosicrucian Park. At any time of the day during the hours that it was open, a group of members who did not have classes of their own degrees at that particular time could be found making use of the many volumes available to them in the Rosicrucian Research Library. Members who were familiar with Rosicrucian Park—in addition to the new Research Library Building and Laboratory which forms an additional unit of the Science Building—also found that Rosicrucian Park had been enlarged by the extension of the lawns, making available many more benches and points where groups could congregate for conversation or rest at various times of the day.

In addition to the students of the Rose-Croix University, delegates and



members anticipating attending the University arrived over a period of two or three weeks preceding the Convention itself. On the morning of Sunday, July 9, the Registration Office for all members attending the Convention was opened in the Francis Bacon Auditorium, and from then until late in the evening there was a continuous registration of members as rapidly as they arrived, and at some times the line formed extended out on the main sidewalk in front of Rosicrucian Park.

Members came by all means of transportation, some of them purposely timing their arrival so that they would be able to spend most of Sunday in enjoying Rosicrucian Park, the exhibits in the Museum—which was open all day—and the renewing of numerous acquaintances and the making of new ones with many other members who attended.

Upon the completion of each member's registration he received a booklet which contained the program of the entire Convention week as well as other useful information to assist him in enjoying to the fullest extent the activities of the Convention and the facilities of Rosicrucian Park. Particular attention was given to statements regarding the activities in each building in Rosicrucian Park, the display of Rosicrucian supplies and literature, and the arrangements by which brief interviews could be arranged with each officer of the organization. During the Convention week, although it is necessary to carry on the usual routine work of the organization, the officers make every attempt to set aside certain hours during which members can arrange for personal interviews. Members in and near San Jose volunteer their services to act as guides and hostesses, and this year for the first time, one hostess was a Soror from San Francisco who spoke Spanish as well as English and was of particular assistance to Spanish-speaking members of the Spanish-American Division of the Order.

The first official session of the Convention took place in the evening of Sunday, July 9. Preceding the actual opening session of the Convention at 8:00 p. m., there was a prelude of organ music provided by Soror Pauline Grebnau. Throughout the Convention week

these intervals of music on the Hammond organ were greatly enjoyed by all who had the opportunity to hear them. Immediately following the organ prelude the Convention was called to order by Frater William Popper who was the Convention Chairman in 1938. He introduced the Sovereign Grand Master, Thor Kiimalehto who, in accordance with the Rosicrucian custom, declared the Annual Convention officially in session and offered a prayer for the blessings of the Cosmic upon the activities of this and future convocations of the week. The Grand Master then proceeded to introduce as a representative of the City of San Jose, Frater Clark Bradley, a member of the City Council who made a short address of welcome to the members and delegates in the name of the City of San Jose and also invited all out-of-town members to take advantage of the points of interest in San Jose and the Santa Clara Valley.

Next the Supreme Grand Secretary, Frater Ralph M. Lewis was introduced. His comments were designed to state the purposes of the Rosicrucian Convention and welcome all members and delegates to it. He proceeded to sound the keynote of the Convention, that of universal brotherhood as represented by the organization when he said: "A Convention like this should have a great deal of significance for all of us today, for in these troubled times, when groups of peoples, when nations and countries, distrust each other and suspect each act of every other group of peoples as having an ulterior motive, something destructive about it; when they do not agree to sit down together and attempt to agree; when they will not lay aside their prejudices and personal beliefs and try and develop some common ground of understanding it is strange to find, in such times, a group of people—coming from, you might say, 'the far corners of the earth,' from distant lands across the seas, from many states in the Union and provinces of Canada, Mexico, and South America (persons with different social backgrounds, and different religious and political understanding) coming here and agreeing for one short week to lay their differences aside and try to acquire a little more knowledge about the world in which they live.

When we find such a body of persons we know that we are developing high idealism, and if the Rosicrucian Order's Convention did nothing else than this, it would be conforming to its original concepts, and therefore, we want you to be at this time broad, liberal, and understanding."

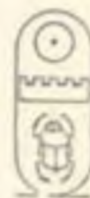
The Grand Secretary then proceeded to introduce the officers and members of the Grand Lodge and of the staff. Brief comments were made by each of the officers as they were introduced, and then again Frater Popper took charge of the meeting for the purpose of the election of a permanent chairman for the Convention. Frater Popper stated that in view of the fact that he had served as Convention Chairman for the previous Annual Convention, he was temporarily acting as Chairman until the permanent one could be selected. He proceeded to explain that the Convention Chairman was to be selected by the members assembled, but that in order that one might be chosen who was, in the opinion of the officers of the organization, qualified to direct the activities of the Convention, it was customary for the officers to nominate for the consideration of the assembled members one member who they knew would be in attendance at the Convention. He explained that the member so nominated was Frater H. C. Blackwell of Chicago; then he opened the meeting for nominations of other candidates and called for nominations from the floor. There were no other nominations and upon the motion of a Frater, H. C. Blackwell was selected as permanent Convention Chairman by unanimous vote of all members present.

Frater Blackwell then immediately took charge of the Convention, explaining his desire to cooperate with the members in assisting them to derive from the Convention all that was possible. He particularly stressed the need of cooperation among all members present in order to make possible the attainment of the utmost benefit from their attendance here. During the day, and the immediately preceding days, many telegrams, messages, cables, and letters had been received from members, lodges, and groups all over the world wishing success for the Convention. It

would have required too much time to have read all of these telegrams, but he mentioned telegrams received from Australia, Sweden, Germany, Denmark, and from various points in this country.

The rules and regulations for the Convention were then read and adopted. It was also necessary to select various committees, and the Chairman went into detail to explain that the committees were planned to give each member, so desiring, the opportunity to serve upon one. However, it was, of course, necessary to limit the size of the committees, and it was decided that a maximum number of twenty would be sufficient for each group. He, therefore, proceeded to appoint a chairman for each committee and instructed all chairmen to arrange that a notice be put on the bulletin board in the foyer of the auditorium so that those wishing to be a part of any committee could sign. In this way, the committees were made up of volunteer members, any member being eligible to serve on a committee if he desired to do so. The three committees formed were as follows:

1. *Administration Committee*, Frater S. R. Landis, Chairman. The purpose of this committee was to investigate and report to other members regarding the administrative activities at headquarters and of the organization. To analyze the business methods used, the systems involved in the preparation of all membership material, and to investigate current activities and the authority of the organization.
2. *The Resolutions Committee*, Frater Wm. Popper, Chairman. This committee was organized to receive from any members and delegates recommendations, resolutions, and suggestions which were believed to be worthy of being presented before the Convention for the consideration of assembled members.
3. *The Adjustment Committee*, Frater F. W. McClellan, Chairman. This committee was organized for the purpose of allowing each member to have the opportunity to state any criticism, complaint, or constructive suggestion which would



also be brought to the attention of the Convention as a whole for careful consideration.

He then appointed as Sergeant-at-Arms, Frater James Blades. One of the duties assigned to him was to arrange for guardians to be at the doors of the auditorium for all sessions of the Convention.

It was regretted upon the part of all members attending the Convention that due to the need of continued rest, the Imperator found it advisable not to attempt to appear or speak to the assembled members. Although it was only possible for him to appear at Rosicrucian Park once during the Convention, his sincere desire for the success of the Convention and his continued thoughts in behalf of all those attending the Convention were felt throughout the week. All were aware of his personal disappointment in being unable to meet all the members and to address them as he had been accustomed to do in previous years, but the inspiration which he was able to transmit to the members was felt as an important guiding force through the entire week of the Convention and all members wished him to have the continued rest which he needed.

#### *Monday, July 10*

One of the interesting and inspirational parts of each day's program during the Convention week was the convocation held in the Temple at the beginning of each day. In order to make it possible for all members to have the opportunity of attending at least one Temple session, see the inspiring ritual of the Grand Lodge, and participate in the intonation of vowel sounds and the period of meditation, two Temple sessions were held each day, with the exception of Thursday, one at 8:00 a. m. and one at 9:00 a. m. These sessions were presided over either by the Grand Master or one of the staff officers selected by him.

At 10:00 a. m. in the Francis Bacon Auditorium, one of the largest classes of the Convention sessions was held. This was the class instruction directed by Frater James Whitcomb for students in the Neophyte Degrees. However, the class was not limited to Neophyte students, and in order to participate in

the instructions and the benefit that would come from the review, practically every member in attendance at the Convention took part in this particular class. The class instruction in various degrees has over a period of years proven to be a very important and worthwhile part of the Convention sessions.

Attached to the card received by each member who registered for the Convention were two tickets; one ticket entitled a member to attend the special demonstrations in the laboratories of the Rose-Croix Science Building, and the other ticket was for admittance to one Planetarium demonstration and lecture. These demonstrations in both the Science Building and the Planetarium were held daily throughout the Convention week, and by providing tickets it was possible to hold these lectures in rooms accommodating a limited group of members so that all would be able to receive the fullest benefits possible from the demonstrations and instruction given. The demonstrations in the Science Building were particularly for the purpose of demonstrating various scientific principles and findings which had particular bearing upon the Rosicrucian studies. Among other things demonstrated was Black Light and its effects upon the human aura; also additional demonstrations were given in regard to the Spectrum and in regard to Sound Vibrations. Many members were able to witness the demonstrations in the Planetarium for the first time and were able to enter and sit in the "Theatre of the Sky" and witness the demonstrations of the movement of the stars and planets and see their relative positions projected on the dome of the Planetarium theatre. In addition to the demonstrations in the "Theatre of the Sky" members were privileged to enter the Planetarium Lobby at any time of the day, where there were hostesses to direct them, and see the many interesting and scientific exhibits which are contained in this building.

Of particular interest was the Seismograph which records earthquakes and upon which earthquakes in various parts of the world have been recorded; also an unusual display of meteorites which have been acquired by the organization. Just previous to the Plane-



tarium Demonstration each afternoon, a demonstration and explanation was also given in the Planetarium Lobby of the Cosmic Ray Coincidence Counter and the Foucault Pendulum. By means of the Cosmic Ray Coincidence Counter it was possible to see and hear the effect of the Cosmic Rays which are constantly entering the earth's atmosphere. The remainder of the afternoon was devoted to special interests of the members, many enjoying the facilities of Rosicrucian Park and various types of recreation.

A session was held in the auditorium from 3:30 p. m. to 4:30 p. m. especially for those interested in the work of the Junior Order of Torch Bearers. For those not familiar with this part of the organization's activity, the purposes and scope of the Junior Order were explained and for those already active in Junior Order groups, various interesting phases of this work were discussed.

As previously stated, at almost any time of day a group of members could be found in the new Research Library, but from 4:00 p. m. to 4:30 p. m. each day, there was a larger group than usual to see rare books from the archives of the organization displayed by the librarian. Some of these books were published in the 16th and 17th centuries and many of them were books of limited editions written by eminent scientists, philosophers, and Rosicrucians of the past. It was interesting to every member to see the references made to the activities of the Rosicrucians, and from the standpoint of those who enjoy seeing old books, some very fine volumes were shown and discussed by the librarian.

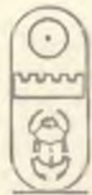
In addition to the display of rare books in the library, the library room of the Planetarium Building was open each day from 4:30 p. m. to 5:00 p. m. in order to display for those members who wished to see them, rare and important Rosicrucian documents from foreign jurisdictions and dignitaries of other branches of the organization throughout the world. Many of these, in their original form, were on display making it possible for each member to have the opportunity of having seen the documentary proof of the authenticity and authority given to this jurisdiction of

the organization and its supreme officers. All members expressed great interest and satisfaction in being able actually to view these original documents, for although in the past, by means of the Courier Car, photostatic copies of some of them have been shown and been made available to members, it was of additional interest to the members to see the originals of many important documents.

In order to have good seats and to enjoy the hour of music preceding the regular evening session, the auditorium was practically filled at 7:00 p. m. This evening in addition to the hour of organ music a special feature was presented by two visiting members who had concert engagements in San Jose. At 8:00 p. m. the Chairman introduced Frater Brower, Curator of the Museum, who presented an interesting informal discourse of the subject of mummies, in which he, with considerable detail, answered many questions which had been asked during the day in the museum regarding the mummies on display in the Oriental Museum. The main address of the evening was delivered by the Supreme Secretary, Frater Ralph M. Lewis. At the conclusion of his lecture and at the request of the Chairman of the Convention, the Supreme Secretary proceeded to comment concerning the Rose-Croix Clinic. The work of the Clinic was explained, but at the same time it was made clear that, due to the nature of the work carried on in the Clinic and its purpose, and due to the fact that there were patients in the Clinic receiving treatment, it could not be open at all hours of the day as could other buildings. However, insofar as it was possible to avoid interfering with the work of the Clinic, various times were arranged in which members were able to view the Clinic and be made familiar with the scope of its activities.

#### *Tuesday, July 11*

Many of the regular daily features of the Convention have been outlined in the report of the first day. The activities such as the convocations in the Temple in the morning, the demonstrations in the Science Building and Planetarium, the showing of rare books in the Research Library, and the showing



of important documents in the Planetarium Library were continued daily throughout the week in order that no member would be deprived of the opportunity of availing himself of these privileges and at the same time would be able to attend other activities at various points as well as to see the Museum—and particularly to attend the escorted tours through the Administration Building which were conducted by the hostesses.

On this day the class session held at 10:00 a. m. in the Francis Bacon Auditorium was particularly designed for members of the first three Temple degrees. This class was conducted by Soror Daphne Daniels, and the important subjects of the first three Temple degrees were analyzed and discussed.

An interesting session in the afternoon was directed by Dr. Stanley Clark who gave a discourse upon the benefits that he had found as a physician from the Rosicrucian studies throughout a period of many years during which he has been affiliated with the organization. Then he proceeded to outline to members suggestions for health, and agreed to speak with members on the grounds so that any questions which they had to ask might be answered, and in fact made himself available as a consultant to all members who wished to ask him questions. His services, so kindly offered, were used by members throughout the remainder of the week, and at any time of the day, when there were no sessions in progress, a group would be found at one point or another in Rosicrucian Park receiving suggestions and advice from Frater Clark.

The first address of the evening—following the usual introductory musical program, which in addition to organ music included special piano selections by Soror Wilson and vocal selections by Frater Brower—was an address by Frater Ellis Moody entitled, "Administrative Methods." This address proved of interest to all the members because it made possible an insight into the business and routine activities of the organization which many members do not stop to appreciate. In order to carry on the activities of this organization it is necessary that it be efficiently organized and that good business pro-

cedure and practice be followed and special adjustments made for the recording of membership dues and individual progress as well as the many routine activities which are necessary to keep so large an organization operating smoothly. This address was followed by the Grand Treasurer, Frater Harvey Miles, speaking on the subject of "Physical Education, a Necessity in Rosicrucianism." In this address he stressed the importance of the consideration of our physical bodies and the consideration and care we should give to their development if we are to develop our entire lives harmoniously.

At the conclusion of the address by the Grand Treasurer, the Supreme Secretary commented briefly upon the Temple Builders' Initiation which was to be presented on Thursday. This initiation is for the benefit of those members who have never had the opportunity of visiting a Lodge Temple and who have contributed in a special way to the building and beautification of the grounds and structures of Rosicrucian Park. Contributions to this work are commemorated in the inspiring ritual in which all those who have contributed participate, thus becoming known as Temple Builders. At the conclusion of his announcement the meeting was adjourned to the Plaza of the Rose Croix Science Building where entertainment directed by Soror Virginia Scott O'Neill was presented by members for the mutual enjoyment of all who witnessed this program and participated in it.

*Wednesday, July 12*

The daily activities began with the usual convocation in the Temple. The special class at 10 o'clock in the Francis Bacon Auditorium for the day was for the purpose of giving special instruction to members in the Fourth, Fifth, and Sixth Temple Degrees. It was directed by Frater Harvey Miles. Two special sessions in the afternoon were held for specific group members. The first was at 2 o'clock in the afternoon under the heading, "How You Can Take Part in the Rosicrucian Sunshine Circles." The object of this session was to acquaint all Rosicrucian members with the purposes of the Sunshine Circle and how individual members could derive

benefit from participation in this phase of the organization's work. The other special session followed this session in the Auditorium and was for the purpose of allowing all District Commissioners to meet to comment on and discuss the various phases and activities of the organization.

The evening session, following the usual period of music, was devoted primarily to the address by the Sovereign Grand Master, Thor Kiimalehto, on the subject of "Rosicrucian Stewardship." However, following this inspiring address there was presented a mystical play by students of the University under the direction of Soror Virginia Scott O'Neill. Soror Vicki Mackay was the author of this play which presented in a very dramatic form unusual mystical principles and which was enjoyed by all members.

#### *Thursday, July 13*

Due to the necessity of using the Temple for the special Temple Builders' Initiation at 8 o'clock in the morning and at 7 o'clock in the evening, it was necessary to dispense with the usual Temple Convocation in the morning. The class session of this day was particularly for the members in the Seventh, Eighth, and Ninth Degrees, and was conducted by the Sovereign Grand Master. In addition to the usual activities of the afternoon, a special meeting was held for all past and present officers of lodges and chapters, and also in the museum a special address was given by Frater Kendal Brower on the subject, "The Practical Arts of the Egyptians." After a presentation of special musical selections by members in attendance at the Convention, the address of the evening was presented by Frater Cecil A. Poole, Secretary-General of the Spanish-American Division, on the subject, "Cosmic Consciousness in Daily Experience." At the conclusion of this address there was a short intermission.

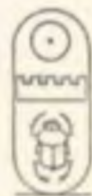
It has been a custom over a period of a number of years to devote a part of the Thursday evening session to special mystical discussions and demonstrations. This year these were conducted by the Supreme Secretary who first spoke upon the subject of the aura in order to clarify the scientific and mystical principles which are manifest in this par-

ticular attribute of the human being. He then proceeded by means of special apparatus, with the assistance of various members, to demonstrate through experiments the manifestations of the human aura and the effect of sound in the form of music and light vibrations upon the aura, as well as the result of various forms of concentration. This was concluded by a demonstration by the Supreme Secretary on the projection of the psychic body, and this interesting experiment concluded one of the most inspiring and profound demonstrations, in so far as the mystical work of the organization is concerned, of the entire convention week.

#### *Friday, July 14*

Friday being the last day on which there would be a Temple Convocation, all members who previously had not been able to attend one made special efforts to be present. The special class session of the day was for those members in the higher degrees, and the discussion was directed by Frater Cecil A. Poole. Also, during the morning, special arrangements were made so that members desiring to do so could visit the Rosicrucian Press and see how many of the AMORC publications were printed and bound. Immediately after the lunch hour, all members were ready in front of the Rose-Croix University for the Convention photograph. The afternoon was devoted to various activities, and also a special lecture by Soror Daphne Daniels entitled, "Pitfalls of the Neophyte" was presented in the Francis Bacon Auditorium for advanced as well as Neophyte members.

At the evening session, the entire time was devoted to the concluding business of the convention. Reports of all the committees were read and adopted by the members. Of particular interest was the report of the Administrative Committee in which a detailed statement was presented concerning their examination of the administrative policies and scope of the organization, and their report upon officially visiting all parts of the organization's buildings and departments as well as examining all important documents and official papers of the organization. Following the adoption of the reports, an informal session was held in which general sta-



tistics were gathered to show the diversity of membership from various parts of this country and other countries represented at the Convention. It was found that in attendance were members from thirty-six states of the United States and twelve foreign countries. Also, it was found that among the members there were many different religious affiliations represented, showing the diversity and also the representation of many beliefs in Rosicrucian membership. The business meeting of the Convention was officially brought to a close at 9:30 p. m. by the chairman and members adjourned for another musical program on the Science Building terrace, followed by a period of dancing in the tiled space around the fountain.

There were no official sessions nor any definite program activities for Saturday. The members spent the day visiting the Golden Gate International Exposition on Treasure Island in San Francisco, in recreation on the grounds, and touring through the Santa Clara Valley and neighboring districts.

One of the high lights of the Convention has always been the Convention Banquet, and this was held at 6 o'clock on Saturday evening at the San Jose Municipal Auditorium. Special entertainment was provided by students of the Rose-Croix University and by

other attending members. Of special enjoyment was a concert presented by Frater Seay who is the musical instructor of the Rose-Croix University. All who registered for the Convention were entitled to attend the banquet, and it proved to be a most enjoyable evening. There were also concluding remarks by each of the officers, who were presented in turn by the Supreme Secretary, and a short address by Soror H. Spencer Lewis who expressed to the members her appreciation of their kind thoughts and wishes for the Emperor during the Convention. While the physical presence of the Emperor was greatly missed, particularly by those who had attended previous Conventions, it was the feeling among all that—except for the absence of the Emperor—the Convention was one of the most outstanding that has been held by this jurisdiction.

Now that another Convention is completed, it is for us as members to avail ourselves of all the benefits that have resulted from this meeting together of those of like mind. Early plans will begin for another Convention for the year 1940, and it is the hope of the officers of the staff that many of those who have enjoyed their participation in previous Conventions will again be able to join in next year's sessions, and that in addition there will be many members who will have their first opportunity to enjoy a Rosicrucian Convention.

## QUESTIONS OF THE TIMES

(Concluded from Page 308)

By Clark L. Bradley

of wealth. This spirit has permitted many to acquire a high position in the field of finance as well as politics.

With this background there can be no "legal" wrongs, there are no wrongs from the standpoint of the spirit of the country's thought and philosophy in the equal opportunities and rights to all. But no doubt, there may be wrongs of no small consequence in both the manner of acquiring that wealth and a selfish use after acquiring it. If any one accumulates a fortune fairly and uses it in the many ways money can be used for good, then I submit there is no wrong in acquiring a large fortune.

By Joseph Y. Leveque

Now, before being able to distribute his wealth it was necessary for the millionaire under consideration to first convert it into cash. In so doing he was forced to close all but one of his plants. This resulted in five thousand men being thrown out of work. Very few could get another job and most of them became indigents.

Did this individual hurt his fellow-men? If so, was it in accumulating and keeping his wealth or in distributing it?



### GRAND LODGE OF SWEDEN

In the quaint City of Malmo, during the month of August, Rosicrucians of various sections of Europe, and from other continents, gathered for another of the several Rosicrucian Conventions held in Europe this summer by the respective jurisdictions of The Ancient Mystical Order Rosae Crucis. The central building in the above photograph is of the Grand Lodge of Sweden, located in Malmo, at the official sessions of which Fratres Thor Kiimalehto and James Whitcomb, representatives of A. M. O. R. C. of North and South America, were in attendance.

## YOUR DAILY WORLD



### Have You a Solution for the Problems That Arise?

**I**N A material sense your daily world is dual. One portion of your daily life is devoted to your home, family and friends; the other to your business, to the field of endeavor, to the part you personally play in the great scheme of life. Daily, even hourly, there are problems that arise of paramount importance. Upon the proper solution of them depends perhaps not only your own happiness, but the *happiness* and *welfare* of those dependent upon you. You have oft times felt the need of such advice as could be immediately applied to the problems at hand, advice which would give you practical, working tools to correct conditions of your environment whether it be *home* or *office*.

The book, "Rosicrucian Principles for the Home and Business," deals with the prevention of ill health, the curing of many of the common ailments, and the attainment of *peace* and *happiness*, as well as the building up of the affairs of life that deal with financial conditions. The book is filled with hundreds of practical points, dealing especially with the problems of the average business man and the person employed in business. It points out the wrong and right way for the use of metaphysical and mystical principles in attracting business, increasing one's income, promoting business propositions, starting and bringing into realization new plans and ideas, and the attainment of the highest ambitions in life.

Look at some of these chapter headings. You will note that they take into consideration those things which we all face daily in our lives.

THE TRUTH ABOUT AFFIRMATIONS.  
THE COSMIC AND YOU.  
MENTAL ALCHEMY.  
COMMANDING COSMIC HELP.  
SECURING MONEY.  
THE ATTAINMENT OF WEALTH.

SEEKING EMPLOYMENT.  
IMPRESSING OTHERS.  
AN UNUSUAL HELP IN NEED.  
THE LAW OF COMPENSATION.  
ATTRACTING PATRONAGE.  
THE ROUND TABLE.

"Rosicrucian Principles for the Home and Business" is not theoretical, but strictly practical, and is in its fifth edition, having had a wide circulation and a universal endorsement not only among members of the Organization who have voluntarily stated that they have greatly improved their lives, by the application of its suggestions, but among thousands of persons outside of the Organization. It has also been endorsed by business organizations and business authorities. The book is of standard size, well printed, bound in silk cloth, and stamped in gold. Price, postage prepaid, \$2.25.

### THE ROSICRUCIAN SUPPLY BUREAU

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA, U. S. A.



Member of  
"FUDOSI"  
(Federation Uni-  
verselle des  
Ordres et  
Societes  
Initiatiques)

## THE PURPOSES OF THE ROSICRUCIAN ORDER

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

**AMORC TEMPLE**  
Rosicrucian Park, San Jose, California, U. S. A.  
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction  
H. SPENCER LEWIS, F. R. C., Ph. D. --- 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.

#### CALIFORNIA

##### Los Angeles:

Hermes Lodge, AMORC Temple. Mr. George A. Baldwin, Master. Reading room and Inquiry office open daily except Sundays; 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

##### Oakland:

Oakland East Bay Chapter. Lala Seymour, Master; Leo D. Grenot, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Allice Sts. Inquirers call: FRultvale 5139W.

##### Sacramento:

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

##### San Diego:

San Diego Chapter. Mr. Edward Oswald, Master; Mr. Raymond Krueger, Secretary. Meetings every Tuesday at 8 p. m. at the House of Hospitality in Balboa Park.

##### San Francisco:

Francis Bacon Lodge, 1655 Polk St.: Mr. Frank C. Parker, Master. Mystical convocations for all members every 2nd and 4th Monday, 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

#### COLORADO

##### Denver:

Chapter Master, Mr. Oscar D. Pleasant. Secretary, Margaret Farrell, 637 E. 8th Avenue.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Wm. Thomas Ramberg, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Miss Carrie A. Rieker, 2810 20th St. N. W.

#### FLORIDA

##### Miami:

Mr. Charles F. Merrick, Master, 111 Sunset Dr., S. Miami, Phone 4-5816; Miss Dorothy Mainwaring, Secretary, 2366 No. W. 2nd. St., Miami.

#### ILLINOIS

##### Chicago:

Chicago Chapter No. 9. Mr. George H. Ellis, Master; Mrs. Eva H. Read, Secretary. Telephone Randolph 5848. Reading room open afternoons and evenings. Sundays 2 to 5 only. Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for A.I.L. members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10. Mr. Nehemiah Dennis, Master; Mr. Robert S. Breckenridge, Secretary. Inquirers call Cedarcrest 5609 and Hyde Park 5776. Meetings every Friday night at 8:00, 12 W. Garfield Blvd., Hall B.

#### MASSACHUSETTS

##### Boston:

The Marie L. Clemens Lodge. Walter Fitch, Master. Temple and Reading rooms, 739 Boylston St. Telephone KENmore 9398.

#### MICHIGAN

##### Detroit:

Thebes Chapter No. 336. Mr. Ernest Cheyne, Master; Mr. Andrew Haek, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue every Tuesday, 8 p. m. Inquirers call Fitzroy 2593.

#### MISSOURI

##### Kansas City:

Kansas City Chapter. Mrs. Alice R. Henriksen, Secretary, 219 S. Askew. Meetings every Tuesday, 8:30 p. m., Parlors A and B Hotel Continental, 11th St. and Baltimore Ave.

##### St. Louis:

St. Louis Chapter. Mr. Carl Mueller, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m. Mrs. O. W. Dunbar, Secretary. Telephone Jefferson 1909.

#### NEW JERSEY

##### Newark:

H. Spencer Lewis Chapter. Mr. John D. Zeppernick, Master. Meeting every Monday, 8:15 p. m., 37 Washington St.

#### NEW YORK

##### Buffalo:

Master, George Foster Key; Secretary, Mrs. Eleanor K. Redner, 88 William St., Tonawanda, N. Y. Meetings every Wednesday at 8 p. m., Parlor C., Hotel Lafayette, Washington and Clinton Streets.

##### New York City:

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

Hocker T. Washington Chapter. Miss Ida F. Johnson, Master, 272a Halsey Street, Brooklyn; Mr. Clifford Richards, Secretary, 123 W. 115th St. Meetings every second and fourth Sunday at 8 p. m., Y. M. C. A. Chapel, 150 W. 135th Street. Inquirers call: Prospect 9-1078.

(Directory Continued on Next Page)

**OHIO****Cleveland:**

Mr. Walter W. Hirsch, Master; Mrs. Karl Hey, Secretary, 2654 W. 89th St. Meetings every Friday at 8 p. m., Hotel Statler.

**OKLAHOMA****Oklahoma City:**

Oklahoma City Chapter, Alfred H. Trostman, Master, Phone 4-7792; Ward D. Brosam, Secretary, Phone 5-4510. Meetings every Sunday night (except third), Shrine Auditorium, Sixth and Robinson, third floor.

**PENNSYLVANIA****Philadelphia:**

Benjamin Franklin Chapter of AMORC, Mr. Marvin P. Gross, Master, 3435 Chestnut Street; Secretary, Mrs. Blanche M. Betts, 232 Apsley St. Meetings for all members every second and fourth Sunday, 7:30 p. m. at 1821 Ranstead St.

**Pittsburgh:**

Penn. First Lodge, Dr. Chas. D. Green, Master, 810 Arch Street.

**Reading:**

Reading Chapter, Mr. Harris Mucher, Master; Mrs. Pearl E. Musselman, Secretary. Meetings every 1st and 3rd Friday 8:00 p. m., Washington Hall, 904 Washington Street.

**PUERTO RICO****San Juan:**

Nefertiti Chapter of AMORC, Alice Brown, Master, Cardina Street, Condado, Santurce, Puerto Rico. Mr. Guillermo Gonzalez, Secretary. Meetings 1st and 3rd Thursdays.

**TEXAS****Dallas:**

Judge Earl R. Parker, Master, Tel. 2-7278, Mrs. Mayda Crews Heller, Secretary, 218 Bockleywood Blvd. Meetings at Jefferson Hotel, 2nd and 4th Tuesdays, 8:00 p. m.

**Houston:**

Mr. Robert E. Strange, Master; Mrs. Conway R. Shaw, Secretary. Meetings every Wednesday at 8 p. m., Y.W.C.A., 3rd floor, cor. Rusk & Austin Sts.

**WASHINGTON****Seattle:**

AMORC Chapter 586, Mr. Earl J. Berg, Master; Mr. Roy E. Bailey, Secretary, 615 Terminal Sales Bldg., First Ave. and Virginia St. Reading room open week days 12 noon to 4 p. m. Visitors welcome. Chapter meetings each Monday, 8:00 p. m.

**WISCONSIN****Milwaukee:**

Milwaukee Chapter Mrs. Edith M. Wolf, Master; Miss Goldie S. Jaeger, Secretary. Meetings every Monday at 8 p. m. at 3431 W. Lisbon Avenue.

## Principal Canadian Branches and Foreign Jurisdictions

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

**AUSTRALIA****Sydney, N. S. W.:**

Sydney, N. S. W. Chapter, Mrs. Dora English, Master, 42 Victoria St., Roseville.

**CANADA****Toronto, Ontario:**

Mr. C. M. Platten, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Avenue.

**Vancouver, British Columbia:**

Canadian Grand Lodge, AMORC, Dr. Kenneth B. Casselman, Master; Mr. Arthur V. Pightling, Secretary, AMORC Temple, 878 Hornby Street.

**Victoria, British Columbia:**

Victoria Lodge, Mr. David Bird, Master. Inquiry office and reading room, 725 Courtney St.; Librarian, Mr. J. T. Alblan, Phone E-7662.

**Winnipeg, Manitoba:**

Charles Dana Dean Chapter, 122a Phoenix Bldg. Miss Muriel L. Michael, Master, 631 Lipton Road. Sessions for all members on Tuesday at 7:45 p. m. from May through September. Other months at 2:45 p. m. on Sundays.

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Auckland Chapter, AMORC, Mr. N. O. Hewitt, Master, 36 Domain Rd., Mt. Albert. Inquiries, Phone 45-869.

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Grand Lodge "Rosenkorset," Anton Swanlund, F. R. C., Grand Master, Vastergatan 55, Malmo.

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