

# ROSIKRUCIAN DIGEST

COVERS THE WORLD

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No. 4

Modern Alchemy (Frontispiece)	121
Thought of the Month: Thoughts About Employment	124
The Mysterious Radiations of Disease	128
Questions of the Times: "What Does Our Civilization Need Most?"	131
Some Aspects of Modern Dietetics	132
Individuality of Rosae-crucianism	138
How to Choose Your Reading	141
The Swastika and Other Ancient Symbols and Totems	145
A Clean Slate	149
Cathedral Contacts: Are You Lonely?	150
Impressions in Rosicrucian Park	152
Sanctum Musings: The Real Values of Life	154
Ancient Toltec Ceremony (Illustration)	157

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ROSIKRUCIAN PARK

SAN JOSE, CALIFORNIA

# THE THOUGHT OF THE MONTH

## THOUGHTS ABOUT EMPLOYMENT

By THE IMPERATOR



WHY do men seek employment by others? Certainly each would rather act solely in his own behalf. When one is employed, he is expending effort and using energy to accomplish something. It is natural, therefore, that a man under ordinary circumstances would rather paint his own fence than his neighbor's. If he seeks another to employ his services instead of doing so himself, it is because his *self-service* has failed to gratify or produce that which will satisfy a personal compelling and exacting demand. In other words, if one turn from reading an instructive and pleasurable book to chop another's wood, it connotes that he leaves a gratifying mood to bring about, through another, something he cannot accomplish for himself. It is an admission of a lack of *self-sufficiency*.

The realization of this insufficiency provokes the individual to make a search for that which is wanted. Let us presume that what is wanted is wearing apparel. A man observes the very shoddy appearance of perhaps his only suit of clothes. Having a sense of modesty and justifiable pride, he wishes to replace it. *Self-service* is definitely impossible. He cannot employ himself in the interests of a new suit, for he has, we shall say, neither the materials nor the tailoring skill to produce one. He, therefore, goes in search of the source—a place where a suit of clothes may be

had. Upon finding it, there are three avenues open to him to obtain it: (A) He may make a plea, appealing to the generosity of the owner of the suit and hope that it will be given him as a gift, providing, of course, he does not find this method odious to him. (B) He may attempt to seize it, unless, of course, moral restraint or the alertness of the owner prevents. (C) He may offer to barter something the other may desire in exchange. Further, presuming that he has no objects to offer in exchange, his last recourse then is to his *personal service*. He must proffer to expend for the owner of the suit, that energy or effort that ordinarily he would employ for himself in some other pursuit. It would appear then that he has merely substituted a means to the same end. In other words, in self-employment—if he could have brought into existence a suit he would have done so, but not being able to do so he sells his services in exchange for it.

There is, however, an important difference between *self-service* and service for another that must be noted. In all self-employment—the things we do for ourselves—necessity is not always the motivating factor, but it is when we are employed by another. A man may labor long hours in his own garden to raise a variety of flowers. He is not compelled to do this and in no sense could his efforts be construed as necessity. Likewise, if he is skillful with carpentry tools he may in his own shop spend considerable time in making nicknacks and products of the cabinet makers art for himself and for his friends. In both of these cases, of course, there is an end which is sought. One wants fine flowers;

the other to produce unique furniture, cabinets, or chests. However, their satisfaction is not derived just in realizing the end—the final accomplishment—it is also had in the performance. Enjoyment is had in the tilling of the soil of the garden, or in the turning of the wood on the lathe. The doing of the respective details that went into bringing about the desired ends was enjoyable as well. On the other hand, even where necessity is the impelling factor in *self-employment*, the individual still may choose an enterprise that provides an hourly or progressive satisfaction. Men have sought a livelihood as fishermen because they also loved to fish, or as hunters or woodsmen because the labor brought them pleasure. There are those who manufacture certain articles, not because they could not earn their daily bread and comforts otherwise, but because they enjoy creating the articles they produce.

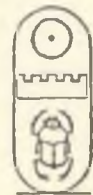
As we have seen, when we seek employment by another, it is because we are lacking in self-sufficiency; consequently, I repeat, necessity is what motivates our doing so. Necessity in this sense must not be construed to mean just the provision of those things upon which life depends. It should rather be comprehended as necessary to gaining whatever may be desired. Thus, if a man of independent means desires to seek association with men of a certain profession or experience, he may take a position where he can contact them. This would be an example of necessity—but not a financial or material one.

Where one works for another, there are then *two ends being sought*—the employee's end, that is, the compensation or the acquiring of that which he cannot provide for himself, and the employer's end, the reason why he hires another. From the employer's point of view, his end, in the relationship, is the service the employee must render. The employer derives his satisfaction in the relationship which exists between himself and his employees, from the quality of the services which the employees render. The employer must not be expected to concern himself with whether the employee likes what he or she does, consequently, one who must be an employee and who can perform no service

that is personally enjoyable to him and that is also at the same time marketable and wanted by another, is obliged to do hours, perhaps weeks, of labor from which he derives no gradual or increasing satisfaction. His happiness, the result of his labors, is but periodical—when the end for which he works is realized. In other words, the employee's happiness under such circumstances is had only when he gets his weekly or monthly pay, or whatever else it is for which he works. If he were rendering a service which he enjoyed—as when he serves his own interests—his satisfaction would be a continuous development. It is this dull employment, with only its periodic satisfaction, and its gruelling hours of doing something which affords no personal pleasure that breeds unrest and discontent with environment.

*Who is responsible for this state of affairs — employer or employee?* The employer is performing a *self-service*. It may be that he is not in business entirely for the satisfaction it affords, but for necessity; however, like every other self-service, he is doing what he wants to do to bring about the end he seeks. The persons whom he employs, therefore, are merely an extension of his own efforts. He has a right to think of them only in terms of contributing to the end that he seeks, so long as he compensates them for their services. The employee's satisfaction with his work is not the employer's responsibility, it is purely the employee's. To the employer, his end, as said, is the service the employee is to render him. To him also the end of the employee's efforts is the compensation the employee receives. What method the employee chooses, what job, or kind of work he seeks to attain his end is directly the employee's responsibility.

The first decision of importance, therefore, that a boy or girl must make, in preparing for life, with the assistance of parents or counsellors, is whether to seek a career of employing oneself or to be employed. From the broad point of view, this career of self-employment consists in preparing for the professions or merchandising. The latter may be construed to mean either independent production or selling of commodities, or



both. One of the greatest errors made today is in the choice of professions. There exists a confusion as to the ends sought. What must be considered is whether one wishes to acquire, through a profession, a successful livelihood or just the eminence of having a professional standing in society. To put it bluntly, do the parents and counsellors of the youth (or perhaps the boy himself) want him to accomplish something with the professional training he will acquire, or do they just want to be able to identify him with a profession? If the parents just want Johnny to be a lawyer so that they can proudly proclaim: "My son is an attorney," or "My boy is a physician," then, of course, his qualifications for the profession are not essentially important. One can fail deplorably as an attorney, as a physician, or as an engineer, and yet have the distinction of the title of the profession. There are thousands of miserable failures in these professions, of whom parents have the personal satisfaction of knowing that they made them what they are. If parents of a boy or a girl desire him or her to be a credit to a profession and to have that credit rewarded with reasonable affluence, the attributes and propensities required must exist within the individual's character and mental make-up to some determinable degree. A boy, for example, who is by nature unsympathetic, impetuous, and who at the age of eighteen or thereabouts, obviously shrinks from and has a distinct dislike to even being in the presence of those who are ill, should not be encouraged to be a physician. He might grasp the intellectual aspects of his profession, but he would always lack that enthusiasm for its application that would cause him to excel and to be a success. Further, such an inherent dislike would indicate that it was not his true end in life, and if he later discovers what may more appeal to him, he would be miserable in the thought of wasted years and frustrated opportunity.

On the other hand if one chooses not to be self-employed, but to go into the employment of another or others, whether an individual or a corporation, a certain attitude of mind is very essential. Strange as it may seem and inconsistent with the ideals of many, he should not

make monetary compensation his first and principal goal. As has already been explained, the employer's main interest in the true psychological relationship of employer and employee is not the employee's compensation. The employer does not hire someone just to pay him, but he pays him to do some special thing that he wants him to accomplish. The employer has a goal that he wants to reach—the employee is a substitute, in a sense, for the employer—he must help the employer reach that goal by doing a certain thing or things. The employee, therefore, must prepare himself not to make more money, *but to do well what will further the goal of the employer.* The employee, however, in preparing himself, must keep in mind that he must try to do what he likes to do as well. That is, his occupation must be something from which he will derive satisfaction in the performance of its duties as well as from the compensation he receives. The employee's preparation to do a thing well, that furthers both the employer's end and his own, brings its reward in eventually higher compensation, because he becomes invaluable to an employer, due to this attitude of mind.

For example, a man who intends to make a career for himself as a mechanic in some specialized aviation industry will not think of how much money he can demand from his employer. Instead he will train himself, school himself in all of the requirements of the manufacturing plant — *provided he likes that type of work*—he will seek in his preparation to be able to further the ends of the aviation corporation; consequently he becomes a needed and very much desired employee. He, therefore, derives exceptional compensation. Thus, though he is working for another, he has nearly or the same satisfaction as if he were doing some *self-service*. Many of today's labor difficulties exist because of the diversity of the employer's and employee's interests. The employee doesn't care whatsoever for the objects and aims of the employer's enterprise—his only interest is his compensation—in other words, the employee despises the method by which he must render service in exchange for that which he cannot provide for himself. The employer often

realizes this and the mutual distrust causes ultimate discord.

The need for sustenance and those pleasures of living which make life endurable force men into outside employment, if they cannot acquire the desired things through self-employment. If the individual is not trained in something he likes, he is obliged to work at something extraneous to his self-interest, to do something he would not ordinarily do of his own accord; consequently when the sustenance is provided, or the needed things are had through his employment, interest in his work correspondingly begins to wane. A man whose work cannot parallel to some degree his personal interests becomes a slave to the impelling and instinctive urges of life. He is obliged to spend many hours to hold on to life, to keep, as the classical expression goes, the body and soul together, and from it all he gets so little enjoyment from the life that he has earned.

It might be said that regardless of one's likes and dislikes, there is no market today, or at least a very limited one, in which an individual can sell his wares of personal services; in other words, there is a paucity of jobs. The market of the professional field, especially the traditional professions—doctor, lawyer, and engineer—is admittedly overcrowded, congested in fact. To many mothers and fathers and sons one of those three professions spells success in a material sense. There are thousands in those professions today, however, who could tell them otherwise, especially those who lack the qualifications needed for the profession and who have little else

than the title. On the other hand, the market of unskilled labor—those who must do menial work—is likewise flooded, but there is a great intermediary market which is growing rapidly, which could assimilate hundreds of thousands, if those in the markets above and below would move into it. This growing market is for trained men; for craftsmen and artisans in the *new enterprises*, for specialists in the operation of uniquely different kinds of machinery. The professional class think it well beneath their dignity to move down. They would prefer, and many of them do, to *starve in grace*. Many parents could encourage their sons to become specialists in this new field or market, but they prefer to have them attorneys and engineers though inefficient and unsuccessful. Millions in the lower classes are unfortunates. They have never had the opportunity for training, and they must be excused, but many who are now just boys are not being properly supervised. They are permitted to take courses of study which will never help them to secure work later in life, and work they would like to do, and, most important, be able to do. There are thousands also in this lower class who are indolent; they have no one behind them to give them the impetus to prepare themselves, and they consequently continue to congest the untrained labor market.

Let us all admonish the young men and women of today who are seeking employment to realize that every job does not require deep thought, but preparation for employment does require deep—*very deep*—thought.

### HAVE YOU READ THESE ARTICLES?

In every magazine, and in every issue, there are bound to be some articles which are outstanding. The following articles appearing in past issues of the Rosicrucian Digest are some which have been well received and have resulted in much comment:

- "The Occult Forces in Music"
- "What is Karma?"
- "The Truth About Vitamins"
- "Being a Mystic and Being Sane"

There are a limited number left of the copies containing these articles. We, therefore, offer the three back issues of the Rosicrucian Digest containing these articles, for the nominal sum of 50c. Of course, in each issue, besides the above articles, there are many other interesting ones. You will enjoy not only reading them, but giving them to others to read. These may be obtained from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.



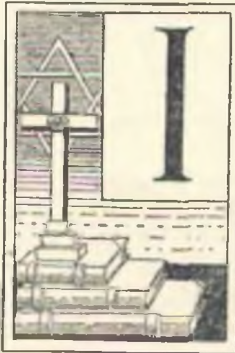


## The Mysterious Radiations of Disease

By SOROR JEANNE GUESDON, S. R. C.

NOTE:—The author of this article is a prominent affiliate of several of the mystical orders of Europe. Soror Jeanne Guesdon is also an officer of the Rosicrucian Order, AMORC, of France, and an active participant in the affairs of the F. U. D. O. S. I., the Congress of all authoritative arcane, mystical, initiatory orders of Europe and other continents. She has also been appointed foreign Corresponding Secretary for the Order of "M."

—IMPERATOR.



IT IS possible that for some of our readers there will be nothing new in the following article, but at any rate for the great majority it may bring food for thoughts while pondering upon the occult laws that are involved in the information given

hereafter. It is, however, of more vital interest to those who belong to the medical profession, or who do research work so as to advance the science of healing with a view to alleviating humanity of its ailments and sufferings.

I owe to Dr. Leprince, of Nice, the information given herein, and in fact the greatest part of this article is but a translation of his contribution to a small medical Review, or excerpts from his book on "The Radiations of Diseases and of Microbes."

Dr. Leprince is a very progressive mind, a pioneer in the modern medical research work, and if not mystically inclined, at least he is not afraid of entering into the boundaries of occultism to try and lift part of the Veil of Isis.

Thus, for some months, he has been working upon a new method of diagnosing the cause of disharmony or disequilibrium in the human body. Previous to that he had been using the dowser's methods, and also a perfected kind of Biometer, but in all cases submitting his experiences to the most careful and severe scientific control.

About a year ago one of my neighbors fell very ill, and judging by the hemorrhage he had suffered from, and the general circumstances of his illness, it was too evident that he had a tumor, or a cancer in some part of the stomachal region. Several doctors had been called and consulted, his wife had tried a number of remedies, but with no avail; she was so desperate that I suggested she should call on Dr. Leprince, as he had employed metallotherapy, and also electrical devices with notable success in several instances. She accepted and we saw him. Using a new method, he established a diagnosis for the sick man, the result of which was that the patient did have a cancer in the lower curve of the stomach, but had also a more advanced growth or cancerous tumor in the liver; Dr. Leprince added that the case was most serious as the illness was of long standing. Strangely enough, all the doctors who had attended the sick

The  
Rosicrucian  
Digest  
May  
1940

man had declared that the seat of the tumor was in the stomach, but had not realized there was another one in the liver, and they had made no reference to it after seeing a radiography. However, Dr. Leprince said to me that should the patient pass through transition his demise would be brought about by the cancer in the liver, and not by the one in the stomach; and so it did happen when the man died, about six weeks ago, probably from some internal hemorrhage, and suffering great pains in the liver region, whilst he never had had any real pain in the stomachal conduit.

I must add that Dr. Leprince had not seen the sick man; for the making of the diagnosis he only asked for a few drops of blood and some of the hair of the patient, and he used them as the dowers do, as "witnesses."

So that our readers may have an idea about his new method, and with his authorization, I shall now cite Dr. Leprince's own words, taken either from the aforesaid article or from his book:

"When, some months ago, Dr. Calligaris, Professor of Neuro-Pathology at the University of Roma, asked me to go and see him, stating that he had very interesting experiences to show me, I did not surmise, however, the import of his recent discovery in the medical diagnostic domain.

"For several years I have used Dr. Calligaris' methods in all cases where there is some difficulty or uncertainty, and, I must say, with surprising accuracy in a great number of them. Therefore I did not hesitate to take the trip to Roma.

"If somebody said to you: 'Here is a person who is suffering from tuberculosis: have him sit down near me, and I shall show you on his arm, approximately on the biceps muscle region, the Koch's bacillus, the length of which will be about two or three inches long!' You would laugh at him, would you not? And it is most likely that the first time Dr. Calligaris saw it before his wonder-struck eyes, like all those who have witnessed the prodigy, he felt uncertain whether it was a delusion, or whether the phenomenon was a reality. Nowadays, there is no more doubt about it. Using Dr. Calligaris' method it is possible, not only to materialize the

microbian radiations of the known pathogenous agents, but also to make a projection of them, so to speak, and with an enormous enlargement; and more than that: to refute all possible objections: to photograph them. Furthermore, this method enabled the Italian doctor to photograph and also to research microbes which, so far, had escaped the scrutiny of our most powerful microscopes. Details about this method have been given in my book on 'The Radiations of Diseases and of Microbes'; but now I shall limit myself to giving a brief account of what I have seen, and experimentally demonstrated.

"So as to obtain on the skin of the diseased person, either the vision or the projection of the infectious agent of his illness, it is necessary to look for, and to localize, on a given point of the forearm, a sensitive place that will suscite three sensorial reflexes, thus showing to the examiner that the marked spot is the right one. Then, and on this very spot, a small copper or metallic cylinder—the exact dimension of which is given by Dr. Calligaris—is maintained; the only thing to do is to await for the phenomenon to appear on the bicipital region. After a few minutes, one or several images of the microbe can be perceived. After this first vision, so as to avoid misinterpretations and also to increase the visibility of the projection, it is recommended to anaemiate the skin with some ointment in order to suppress the capillaries that might screen the phenomenon. The vision goes alternatively from the maximum to the minimum, and to obtain a good photograph, it is necessary to be ready at any given moment and to snap it when the projection is at its clearest point.

"It will be realized that this discovery is of paramount importance; but there is something more: if in front of a healthy individual you place a bottle containing the Koch's bacillus culture, using the same method as above, you will obtain, but this time on the skin of the rear part of his arm, the projection of the microbe.

"During all the time I have studied with Dr. Calligaris, in Roma, and since I came back to France, I have repeated again and again the same experiences, to the extreme surprise of the diseased persons and their relations.



"Are the microbes that project on the bicapital zone the real microbes of the infectious illness? Taking into account the concordance established between the well known diseases and the projected microbes, no doubt seems possible. However, in his great scientific integrity, Dr. Calligaris only says: 'Here are the projections that I constantly find out in such or such diseases . . .'"

For a clearer understanding of the method I must add that, according to Dr. Leprince, it is based upon the important discovery of the vertical and horizontal lines that divide the human body into segments, some organs and some parts of the body being correlated with some spots on the skin. Dr. Calligaris has set up fixed rules and a technique for the benefit of the seekers who may eventually want to prove his methods.

For years Dr. Calligaris has pursued his studies on the connections between the skin, the organs and the nervous centers. His discoveries of the cutaneous spots where some action can cause emotions, thoughts, and sensorial reflexes, have been treated in a number of books. And Dr. Leprince further states:

"Dr. Calligaris has been delving in the problem of the reflexes and of the 'lineal chains of the body and of the spirit'; they have led him to sensational discoveries, the import of which it is now impossible to deny or to consider as mere utopias or chimeras. Following the indications given by Prof. Calligaris anybody can perform the same experiments, be successful in them, and be able to reproduce them as many times as necessary."

For the further illustration of the reader, according to the statement of the Italian Professor, the hand is divided into various sections, corresponding not only to the functioning of the hu-

man organs, but also to his mental or psychic, emotional or spiritual reactions.

The following lines, from Dr. Leprince, are conducive to much deep thinking:

"Each one of these mysterious axial, digital or interdigital lines of the hand is in relation, on one side of the hand, with a special mental condition, and on the other side, with some organ of our body, so that a three ringed chain would establish the contact between the skin, the inner organ and the mind, according to fixed and pre-established laws."

These statements open the door to a new field of investigations; the secrets of Nature are numberless, and much remains to be ascertained about the functioning of the human body, of the vital life force that animates it, of its manifestations and its relations both in matter and spirit.

To many, the methods of Dr. Calligaris will seem empirical, but as Dr. Leprince wrote in his book, citing another pioneer of medical research work, namely, Dr. Delore: "The frame-work of medicine is cracking up on all sides, as if it were too narrow, and fissures are opening. . . ." And this is why such pioneers are orientating medicine on new paths; which, to their extreme satisfaction, has not been in vain.

Furthermore, Dr. Calligaris wrote to Dr. Leprince: "What does it matter if we do not approach the Altar, at least we have opened the door of the Temple, and we have perceived it from afar . . ."

As a conclusion to his book, Dr. Leprince called attention to the fact that there is a great similarity between Dr. Calligaris' method and the age old Chinese practice, in therapeutics, of the Acupuncture, or the spots of the Tcha-Tcheun, which the Chinese used as a curative means, whilst, up to now, Dr. Calligaris uses it for setting up diagnoses.



*The  
Rosicrucian  
Digest  
May  
1940*

"As Brethren of the Rosy Cross our personal endeavors, our minds, our laboratories, clinics and institutes are devoted to the rebuilding of the human race and the advancement of civilization."—*Dr. H. Spencer Lewis.*





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.

## “WHAT DOES OUR CIVILIZATION NEED MOST?”

*Miss Isabell Hall outlines below the needs of civilization from the viewpoint of a school executive in constant touch daily with the lives of the future generation.*

*Mr. Lloyd C. Bagby, Dean of an Eastern institute of technology, answers this interesting question as follows:*

THE invention of power machinery has forced a speeding up of our daily living. From the ringing of the alarm clock until bed time we are in a constant state of rush and hurry. We eat breakfast rapidly and hurry to work through congested traffic. Arriving at work we meet an atmosphere of efficiency designed to keep us working at top speed. We snatch a bite of lunch amid noisy, crowded surroundings, and hasten back to our desks and assembly lines. Our energy is at low ebb at the close of our business day but we must join the struggle for transportation home. There we try to relax with telephone and door bells ringing, listening to radio dramas and reading of war, murder, and destruction.

What time can a man or woman find to become quiet and calm within himself, to review his spiritual energy, and ponder on the deeper, finer things of life? Surely we owe it to ourselves to set aside at least a few minutes out of each twenty-four hours when we will deliberately shut out the material world and tune ourselves with the Infinite.

*(Concluded on Page 137, Col. 1)*

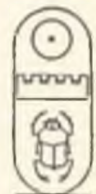
CIVILIZATION is defined as the relative state of advancement of social culture. Since we are placed in this world in successive reincarnations for training, experience and development it seems possible that our present “state of advancement” contains all the elements necessary to furnish situations for training those of each degree of attainment.

The measure of civilization is the amount of progress already made, and the aim of civilization should be Perfection. Few of us with our present training and capacity would find our experience adequate to cope with the problems of 4940 A. D. should we instantly be transferred into the civilization of that age.

Any attempt to measure the progress made by civilization as a whole soon discloses how little progress most of us have made, especially when we examine the lives and attainments of the Masters, especially Jesus, the Christ. This particular Master taught those about him the means of obtaining Perfection.

The lost word is LOVE and as long

*(Concluded on Page 137, Col. 2)*





## Some Aspects of Modern Dietetics

By EDWIN SCHOOP, B. Sc., Ph. D., Ch. D.

Dr. Edwin Schoop, Rosicrucian, is a research biologist and a renowned specialist in nutritional chemistry. He is executive head of one of the largest dietetic manufacturing laboratories in Europe, with laboratory headquarters in Switzerland. His advice is sought by all trades in the direction of improving their merchandise and medical preparations; consequently he is consultant to physicians, dieticians, canners, the chocolate and sweet industries, and packers of foodstuffs. We are indeed honored to have him contribute the following instructive article.

—EDITOR.



OUR want of nourishment is in close association with the starting of organic combustion. Just after birth, when the first breath has forced our lungs to expand and contract, combustion remains a constant function of life. It draws its fuel

from the mineral deposits we hold in store in almost every part of the body. Long before the baby is born all the minerals, essential to life, are drawn from the body of the mother. The ensuing depletion must be counteracted simultaneously by proper nourishment.

Whilst babies have to live for the first months on liquid food, owing to an undeveloped digestive system, we adults can eat and digest almost any kind of food.

The baby soon reaches its next stage of life and semi-solid food is added to the milk, for the combustive action of the lungs, being conducive to liver and digestive functions, tends to increase metabolism of the infant.

During the first few months of life the intestinal flora has well developed.

It has to take charge of the functional act of digesting more intensely proteins and carbohydrates of the food. A mechanically minded person would say: the engine has now been run in, its acceleration can be attempted — within safe limits — at the expense of more fuel and lubricant. The dietetics of man begin immediately after birth. During the first 3 to 4 months the food is only milk. Above all mother-milk, because its proportions of protein and sugar hardly change and the structure of it harmonizes biologically with the blood, the cells and the tissues of mother and child.

The way of living of the mother and her physical condition are reflected by the fat and basic-mineral contents of her milk. Any fluctuations remain generally within narrow margins and are quite natural. No baby's health could be affected thereby. More important, for the sake of the baby's vigor, are the vitamin A, C, D, fluctuations in the milk of the mother. It should be emphasized that any shortage of vitamins, generally caused by wrong nutrition or functional disorder, will affect the baby's condition.

In these days every nourishing mother will be glad to carefully consider my advice that she must eat food rich in vitamin A and C if her baby is to enjoy the best of health. The mother must

*The  
Rosicrucian  
Digest  
May  
1940*

know that vitamin A and C is found in her milk but only to the extent her nutrition will allow. As to vitamin B1 we are not aware of any natural shortage if the baby is breast-fed.

The technique of dietetics is started by *nourishing the baby to time table and, by all means, adhering to it*. Some physicians give preference to intervals of 3, others to 4 hours. The baby's condition of health might decide on this point.

These intervals — normal conditions prevailing — must never be short of 3 hours. Nourishing to time table will prove of outstanding merits in the up-bringing of the infant.

During the night and not later than 10 p. m. mother and baby must be allowed to enjoy a well deserved rest. This revitalizes the mother's nourishing and the baby's digestive functions. The good of this technique is reflected in the furtherance of an *eating-discipline* which cannot be dispensed with for it will prove a lasting educational measure.

Cow-milk still remains an indispensable substitute if mother-milk is not available. Mixing of different kinds of milk are said to be fairly successful. Experienced physiologists nowadays recommend a mixture of cow- goat- and vegetal-milks. Years past the practice of diluting cow-milk with water, then adding sugar, butter and flour became almost an universal formula but now we disapprove of it. For many reasons! The *best substitute* for mother-milk, if any, remains cow-milk (baby grade) with an addition of a suitable vegetal-milk with fully preserved biological factors.

Millions of mothers still use a mixture of cow-milk + sugar + corn-starch which is obviously not the ideal food for a baby. To increase digestibility of such a mixture, the addition of a teaspoon of fresh raw apple juice is recommended.

The baby's food composition, whether right or wrong, is generally revealed by the nature of its intestinal flora. This flora controls the desirable volumen of intestinal fermentation as well as the extent of chemical decomposition. By bringing these two functions into the realms of harmony, the well-being of the infant seems more conspicuous.

As to the formation of such intestinal flora, the breast-fed baby is aided by a formidable bacillus. Its scientific name is bacillus bifidus. In the first place this bacillus prevents dangerous food decomposition in the bowels and secondly it normalizes digestive functions. We can speak of accomplishments when through the influence of the bacillus bifidus the stool of the baby becomes distinctively acid and fermentive. Moreover Nature has wisely arranged that Bifidus should have its headquarters in the intestinal tract in order to provide our body with vitamin B1 during lifetime.

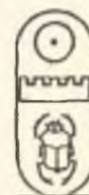
In early babyhood we do not make physiological use of the vitamin B1, but in the meanwhile the bacillus accomplishes the subduement of undesirable flora in the bowels. The nourishing medium for Bifidus is milk which confirms that people drinking it daily must ensure a rich and healthy flora directly responsible for our want of vitamin B1.

After 5 months the baby gets, with the milk, a coffee-spoon of raw vegetable juice (carrot, tomato) or not too acid fruit juice, to be chosen from fully tree matured apples or pears, grapes, peaches, oranges. Later the juice dose is increased to a tablespoon and the best way is to mix it with the milk.

At the end of the 7th month the infant is acquainted with some additional foods, like mashed carrot, banana, tomato, apple, but only the softest of pulp. From the 9th month onwards, unpolished rice or oats slime, vegetable broth, avocado and even paw-paw mashed can be added in fractions to the other food.

Everything must be prepared under careful observation of biological necessities for we aim at providing the delicate body of the baby with essential minerals and vitamins. Exaggerated cleanliness is just good enough.

As age advances the food of the infant, at first rich in fat and almost devoid of carbohydrates, changes to less fat, more carbohydrates and plenty of vegetables and fruit, raw and stewed alike. Milk should never be excluded, even if the infant attempted to reject it. Milk can be made more palatable by adding a fraction of malt, glucose or genuine honey.



In general the following precepts have much contributed towards a successful bringing up of children: Feeding to time table — Evenness of resting periods — No over-feeding — No compulsion to eat — Sweets only exceptionally — Avoidance of stereotypic meals.

Our metabolic functions decrease with advancing age. Physical performance, elasticity and alertness may decrease at any cycle of life, but on the average not before reaching our tenth cycle. At the age of 70 concretion slowly increases, the water level of tissues decreases. The healthy old man and woman need, in consequence, less food and less drinking. Appetite and weight fall back, in fact, every organic function is wisely checked by the voluntary swiftness of Nature and yet never cut off as long as we live.

Nature will measure the daily volumes of food and liquids in agreement with our physical state of health. Do we really appreciate the fact that Nature has given man the perceptive powers to strive for attainment? No doubt, the majority of people aim at striving but mainly in the material sense instead of keeping within normal body weight and for the best of vigor.

From the 6th cycle of life onwards we are exposed to sudden changes, which at first become perceptible in the way of losing or gaining weight. This is a clever warning of Nature and it should be taken to heart before organic damage becomes a worry.

Slow digestible foods possess least of all the attributes of what we call nourishing potency. If we bear in mind that our blood circulation and the digestive apparatus are exposed to more damage through wrong and excessive eating, the growing old could be protracted. There is no plausible reason why we should suffer high blood pressure by the commencement of our seventh life cycle.

Abuse in eating and wrong food-combinations are apt to cause such symptoms as: a feeling of over-saturation, pressure in the liver region, shortness of breath and heart palpitations. We become aware of these symptoms soon after meals are over. Could there be any better warning of Nature?

A cause of indigestion may be found in the condition of the teeth, which if

neglected, invariably affect the general state of nutrition.

Everybody reaches a stage in life when the senses of taste and smell seem in a state of indifference. During this period, appetite and much reduced gastric acidity give room to a craving for intensely spiced food. As to this, we believe that glandular reactions of the endocrine system make us just conscious of impending biological readjustments.

With advancing age, increased attention should be given to selecting the food and its preparation. Any reasonable want of spices, meat extracts, sweet peppers (pimientos) must find due consideration, unless the house physician directs to the contrary. Needless to say that the physician will also take into account the eventual need of curtailing stimulants like alcohol, coffee and tobacco. It may also be stated that we regard meat and table salt not as life essential food, but as respectively spice.

It is a commendable virtue not to urge old people to attempt drastic changes in their habitual ways of eating unless we diagnose a condition resembling acute infection. It is logical that all aspects of dietetics cannot be discussed in an article of this nature. If some special diet is prescribed, *the change must be gradual but not sudden*. Unfortunately this is often overlooked, thereby evoking abnormal glandular reactions which tend to weaken the whole system.

Summing up: Any too rigid and drastic dietetic treatment, irrespective of its nature and principle should not be attempted upon aged people. "Aged" may be anyone if the constitution shows signs which under normal health would only become perceptible after the tenth cycle of life. A sudden and severe change of diet will develop intestinal flora of an unwanted nature apt to subdue the bacillus bifidus and the bacillus lacticus as well as other micro-organisms essential to well-being.

In conclusion 5 vital points must always be borne in mind:

1. Standardized nutrition for mankind does not exist.
2. Alimentation of man is determined by living conditions, climate and soil, tradition and profession.
3. Physical condition and physiological constitution of the individual.

4. The sex, the age and the individuality, all factors influencing appetite and organic combustion.

5. Food which might prove beneficial to one person can be harmful to another.

A healthy, grown-up person cannot live on less than 1800 calories a day. Every mental and muscular effort accelerates caloric combustion, therefore people engaged in hard work like miners, lumbermen, footballers, farmers, steel-workers, painters, reach a daily minimum of 5000, 7000, and even more calories.

We cannot replace the calories by merely eating proteins. The lost caloric energy must be replaced by carbohydrates or fats. This is a biological law of first order.

It has been observed in countries with European civilization that the spreading of Diabetes seems to be consistent with increasing fat consumption. The definite, convincing proofs have as yet not been disclosed to Science, although it is assumed that Diabetes reveals a pronounced shortage of basic minerals and vitamins.

To maintain the maximum of vigor and to increase protective forces we eat proteins in excess of what the body would need to outbalance the nitrogen level. Leading physiologists agree, that the protein-optimum (need) of man can be estimated as from 0.4 and 0.75 gram for every pound of body weight and day.

Abuse of protein must lead to upset organic condition. Indications of protein excesses are changed kidney functions and traces of protein in the water. We believe that a specific vitamin shortage and an unbalanced status of amino-acids are responsible for this.

The minimal needs of basic minerals the body of an adult requires day after day cannot be tabulated with certainty. As stated previously the individual needs depend so much on complex factors which make tabulation at present impossible. Analytical work, however, has enabled Science to believe that our daily minimums are: Sodium 4-8 gram, Potassium 2-3.8 gram, Calcium 0.7-3 g., Magnesium 0.2-0.5 g., Phosphor 1.3-2.9 g., Chlorine about 6 gram. Sulphur inasmuch as the organism would need for the assimilation of amino-acids and

Vitamin B1 and provided they are of a sulphurous nature. Then our body requires regular supplies of iron, copper, silicates, iodine, manganese and many other substances which at present are the subject of research.

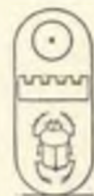
My view is that physical fitness can be maintained with smaller quantities of basic minerals as enumerated above. Our grandfathers used to attach great importance to providing the body with iron. This still stands good and it should never be neglected during school years of the children. As to the need of Calcium I should say that many people react so differently that individual checking up cannot be dispensed with.

In general, every figure relating to mineral needs of our system remains partially questionable. Climate and work are factors influencing mineral consumption in a considerable way which make individual checking essential.

As stated before, cooking salt is not a life essential, yet Sodium and Chlorine are. We recognize, however, that cooking salt contributes towards ability to perform. The contention that physiological damage is caused by eating cooking salt is unfounded. We have no proof of that.

Our daily vitamin requirements have been published repeatedly all over the world but there is no certainty as to the daily doses. In a recent session of a subcommittee of the League of Nations at Geneva, experts agreed upon the following daily minimums: Vitamin A, the equivalent of 1 milligramme of Carotene. Vitamin B1 about 0.50 mg. Vitamin B2 about 1 mg. Vitamin C 20 mg. Vitamin D 0.002 mg. As to Vitamin E, it was agreed that further research work would be necessary to be able to arrive at a conclusion. In regard to this opinion was much divided. The Vitamin H and P have, so far, not found consideration owing to lack of evidence as to their physiological merits.

Dietetics might be looked upon also from an idealistic point of view. We call that: *Hygiene of Eating*. Here are my views: we should eat, at all times, enough to protect ourselves against basic shortages. Then eat only food of the very best quality, and last, the food combinations should not be indiscriminate. Yet there are some other points



to be remembered: Observance of punctual meal hours. Three meals a day, breakfast of about 600 calories, light luncheon of 600 calories and the evening meal of 1200 to 1400 calories (for brain workers). After the evening meal *a short but complete rest of 10 to 20 minutes must follow thereby aiming at complete relaxation. Forget during this rest all and any excitement or professional problems.* Supper time must precede bed-time by not less than 2 to 3 hours.

Good chewing cannot be dispensed with. Proteins being digested in the gastric region should reach the stomach in a state of thorough mastication to speed up saturation with the gastric juice. This assures accelerated metabolism. Starches must never leave the mouth cavity until they are maximally imbued with the saliva ferment (ptyaline). Everybody knows that starches are not digested in the stomach and yet we must take care that all starchy food is predigested in the mouth cavity with ample salivation, thereafter preserved with gastric juice against premature decomposition and finally digested in the intestinal region. Bifidus and other flora take charge of that!

Who would not remember the exhortations of our grandfathers: Slow eating and complete absence of emotional and physical strain during meal times? The drinking of large quantities of water before or during meals reduces the appetite and weakens the digestive system.

Nature has given us a mouth cavity to regulate the temperature of either too hot or too cold food. We should pay great attention to keeping the food in the mouth sufficiently long until its temperature reaches the degrees suitable to normal digestion.

The swallowing of very hot food, especially soups, milk, must damage gastric tissues. Appreciable irritation may be caused by drinking very cold beverages if it is done upon an empty stomach or bowels. Such cold beverages are responsible for abnormal peristaltic functions.

Climate and soil do also influence nutrition. In cold climates the need for food with high calorific value is just as much a necessity as the want of more

proteins in the warm climates. In cold regions and plains the scarcity of vegetal food cannot be denied and peoples living in these parts of the world live mainly on meats and fats. Again in other parts of the world, where vegetal food grows in abundance we observe that meats range only second. Europe, in the direction North to South, consumes more proteins and fats of vegetal origin than animal produce.

The Eskimos consume the largest quantities of animal protein, about 7 to 16 ounces every day. In Africa, the famous Massai warriors live mainly on blood and superficially roasted meat. Just the opposite seem to be the Malaysians who are content with a daily ration of only  $1\frac{3}{4}$  ounce vegetable protein! In our regions the daily ration of protein is from  $2\frac{1}{2}$  to  $4\frac{1}{2}$  ounces.

Whilst engaged in research in Africa a very interesting habit of some tribes could be observed. These natives were averse to cooking salt which they fully replaced by drinking fresh blood every day. The biological aspect of this custom is that blood, being very rich in basic minerals, can replace cooking salt.

Animal food is almost depleted of vitamin C, and vegetal food of vitamin D. In the very North of Scandinavia the population eats in addition to normal food some spruce-bark, pine-sprouts or juniper-berries. They prevent scurvy, which is unknown in that corner of the world. These plants are all very rich in vitamin C.

Not all vitamins are incorporated via food for they are found in Nature very often in a pre-state (pro-vitamin). Take vitamin D, which is formed within the body after exposure to sunlight. This body chemistry also applies to vitamin B1, explained elsewhere in this contribution.

The fact that expanding industrialization and the continuous neglect of physical performance, all sacrificed to attain a higher degree of mental performance, is evidenced in our ways of living. Primitive man still eats beyond saturation and thereafter takes to fasting for weeks. Civilized peoples, however, cannot live without having their regular meals. We must ultimately admit, that the ability of checking hunger

by subconscious commands has been lost altogether.

All over the world the consumption of fat, meat, milk, butter, cheese, fruit and vegetables is on the increase, whereas bread, leguminous, potatoes, certain sugars, are on the decrease.

The countries consuming the largest quantities of meat, fat and sugar range in the following order: U. S., Britain, Germany, France and Italy. This is also their order of industrialization. By reversing the names of the countries they will range in their order of cereal consumption.

These days the fashion, if we are justified in using such word, is to allocate about one-third of the daily ration to meat, butter and sugar and two-thirds to vegetables and fruit. My recommendation is 1/5th to 4/5th, which will provide our body with all necessary substances vital to healthy living. If the professional strain is constant and grinding, we should eat some concentrated food to immediately counteract feelings of sudden fatigue and physical exhaustion. Nowadays there are so many excellent preparations of this kind on the market.



## QUESTIONS OF THE TIMES

(Continued from Page 131)

*By Miss Isabell Hall*

We need to recognize the God within us and let him work through us.

Fundamentally, most of us are kindly, honest, considerate of others and imbued with the desire for the more spiritual things of life, but we are so busy with the so-called material necessities that our real selves are submerged. When we as individuals take time to respond to the friendliness of people, the yearning in the eyes of our animal friends, the beauties of nature, the joy of service and of work well done—then, and then alone, are we establishing a civilization founded upon human understanding, cooperation, and peace.

Let us be grateful that the vast majority in the United States are striving for this goal!

*By Mr. Lloyd C. Bagby*

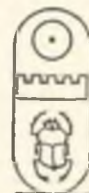
as we keep it secret and do not find it and use it, intolerance, cruelty and greed will keep social injustice and inequality with us. When we find this word and apply it to really learning to live complete (physical and spiritual), useful, harmonious, lovely lives, then and only then can we hope to help others.

Civilization needs only one thing—men and women who will really learn to live right up to the limit of their present capacity, always claiming the good that is rightfully theirs and rejecting the evil that does not belong to them. There have been individuals of this type in every age and to them we are indebted for all that is good and useful today. Our duty is to make our contribution to the progress of civilization as good and complete as possible.

Civilization must progress towards Perfection.

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## Individuality of Rosae-crucianism

By ROYLE THURSTON

(H. Spencer Lewis, Ph. D., F. R. C.)

From *The American Rosæ Crucis*, September, 1916

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



THE doctrine of Rosaecrucianism proclaims that Individuality, as a condition of human existence, is impossible; and this jars so upon the sensitive natures of those who have been "building castles in the air" based on a

foundation of superior individuality, that it seems well to explain to these and others why Individuality, as commonly expressed, is impossible.

"Individuality," says the dictionary, "is a separate nature or existence." It most naturally presupposes isolation; it means potential as well as corporeal distinctiveness in existence. Certainly it means definite separation from all other realities of the same class, kind, form and expression.

Let us ask, therefore, what the man and woman mean when they say: "I am, and I will be what I will to be, because

I am an Individualized God, or an Individual infused with the Spirit, Love and Power of God."

I cite the quotation above because it is most typical of what one hears on all sides; it is not from any of the publications devoted to the propagation of such philosophy (and there are hundreds of such magazines) for the editors know full well the danger that lurks in the printed word. Still, nearly every so-called advanced thought or new thought magazine of the day caters to this self-aggrandizement of the Individual, and we see, on the covers and the inner pages of them, such deifying phrases as: "I am," "I am God, individualized," "I am Goodness, Love, Peace," etc., etc.

Always the "first person"! Always the Individual!

In answer to your question you will hear an outline of a philosophy which is as convenient and self-satisfying as the Roman Catholic religion, and as catering to vanity as the average pink-tea palm reading.

But ask just this: "What do you mean by 'I' when you say, 'I am God.

*The  
Rosicrucian  
Digest  
May  
1940*



individualized,' or 'I will be what I will to be?'"

Does it mean the body? Most certainly not! None are concerned with individualizing the body, nor could the body be called the God individualized. No, it is the self, the inner-self, the ego, which is meant by "I." It is the Soul, the so-called Spirit, of man and woman which may be made individually perfect, superior, almost omnipotent by will power.

At once the absurdity of the philosophy becomes apparent. If it is the real in man, the true, inner man, which is to be beautified, made more wondrous, and permitted to express in and through the body all that it can and should be, *then* it must be achieved by strengthening the ties of the Soul to the Cosmic or Universal mind, and not by striking for independence and isolation by proclaiming individuality.

Mind, I do not say that it is possible to attain such independence, for I know, with the Rosaecrucians, that individuality in that sense, and in the sense meant by those who use the terms previously quoted, is impossible. But it is the philosophy and the attempt to apply such philosophy which works the harm, not the success of the attempt.

I can imagine the electric light bulbs in the lamp on my desk as human beings. Four of them, very similar in corporeal form, are joined by a slender wire through which they receive, in common, the soul of their expression. Suppose, if you please, that one of those bulbs should proclaim its individuality and say "I will be what I will to be!" And suppose it should decide to be an individualized light of some more alluring or superior hue. It might reason to itself thusly: "I have power within me which I know is used to run mighty machinery; I know that the force which courses through my nerves (wires), is a mighty force, that it can reduce cities to ashes or rebuild a nation. I have seen smaller lights using the same force, and I have seen larger, almost blinding lights whose expression and existence on earth depended upon the same force as I have within my body. Here I am situated among others who have the same body as mine, whose light is the same as mine. and *I shall be different*

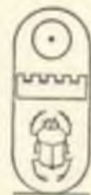
henceforth. I will will myself to be greater, more powerful; I will be the great power individualized; I cannot continue to be one of a group—just a unit of the unity, a part of the whole."

Oh vain lamp! Once you really succeeded in attaining that individuality, once you succeeded in isolating yourself from all other lamps, your light would be gone, your power no longer available, and your practical use on earth ended.

And I look to the little closet shelf where lie a number of burned-out lamps. They are useless, their light is gone, the silver threads which united them with the great force are broken, severed. Each lamp as it lies there now is an individual lamp, unconnected with any other lamp—isolated, absolutely free to call itself what it pleases. But one thing is sure, the purpose for which it was intended by the maker is no longer being served. It is not fulfilling its mission in life!

Suppose, on the other hand that lamp which seeks to do greater work FOR others, unselfishly, should say: "My mission in life is to give light, to dispel darkness, to bring joy, to aid industries, to assist the weak eyes, to bring forth the glory of colors by illuminating them, to help the physician to make sure of what he is doing, to guide the wayfarer, the wanderer, the trainload of passengers, the shipful of trusting souls; my maker decreed for me this *form* of body, this *size*, this *place* among the illuminating ones. The material dimensions and qualities of my body are the result of my maker's wise knowledge and wonderful laws. Some of my companions he has made smaller — yea one-twentieth my size, and while they may cast their light only occasionally and in small places—as, for instance, at the end of a surgeon's instrument—still they may do more real beneficial work than this large body of mine may do. Others of my companions are much larger than I; yea, some are so large that I seem like a pigmy in comparison, yet I am not jealous, for they show forth their greater glory and splendor but occasionally while I may serve often and long.

Our missions, one and all, are to give light—each after his own form and kind of lamp—and would I serve my purpose



in life better I should at once not concern myself with my *limitations* or my seeming *commonness*, but glory in the fact that I have within me the same power as have all other lights and that *that power unites me with all other lights*; that whereas my body is separated from other lamps, my soul, my real self, that which makes my existence necessary, that which gives expression to my body—*that is a part of the unity of all lights, inseparable, without individuality!*

Therefore, reasons the lamp, I will concern myself in keeping my body clean that the maximum of light will shine forth *like an aura about me*. I will keep other neutralizing, impure, poisonous forces out of my body that the pure vacuum, the rarefied gases, which my maker charged into my body at birth may not become contaminated and thereby weaken the expression of my light. I will prevent injury to my body. I will not become over-heated through sudden spurts of useless energy and thereby destroy my nerves, I will not seek to expand my material form to imitate the larger lights and thereby defy my maker's judgment and bring disruption to the shell that cloaks my illuminated soul. No! I will not seek such individual distinctions as are not purposed for me. I will, however, give forth light—the light that is within me.

I shall not forget my unity with that wondrous power of which I may be but a small unit, but I shall ever keep in mind that so long as I remain humble, retain my *infinite attunement*, forget my personal body, and ever shine clearly and cleanly with the light that my maker has instilled within me, I shall be fulfilling my master's law; *naught else can I do and retain the power that is within me!*

That is what the lamp would reason, were it a good lamp, serving the master well.

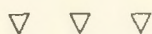
And, that is what every human being should do if it would serve the Master well.

"What," say some, "would you have us do away with all methods making for perfection? Would you have us end our ambitions? Would you end all personality?"

Not at all. Is there any greater ambition than to serve well? Is there any greater ambition than to do those things which God has given us ability or abilities to do? Can greater perfection be attained than that which enables us to shine forth clearly and cleanly *in our own sphere*? Is not he or she the most nearly perfect, who at the close of life has maintained and retained the perfect qualities instilled in us by our Maker at birth? Can God's work be perfected by man? Or is the attempt an indication of vanity and presumption?

Further, personality is one's expression in life; not one's form of body, features of face, quality of clothes, or earthly possessions, but one's character, *one's light* as it shines and manifests through and in the body. This personality, then, is not something which can be individualized, but it can be permitted to manifest at its maximum, that the power and divinity which is in you may show forth in splendor, not as an isolated, separate individuality, but as a flash from heaven, an illumination of the Divine Mind.

Rejoice, all ye humble, that so far as your bodies are concerned individual characteristics count for naught, and find greater rejoicing in the *fact* that what is *real* of you, what you have to do, and have to give, and render in service is a part of the whole—an inseparable part, small, temporarily passing through your body, not belonging to your body or *you*, but *using you* as a means, an instrument for a purpose. And all *you* can do is preserve that instrument and *keep it attuned* with the Infinite Power that is indivisible. Remember the separated lamps upon the little shelf—they are individualized non-entities, and ceased to be lamps when they severed their attunement with the Great Power.



My School is my thought, My Teacher is my reason.—*Validivar*.



## How To Choose Your Reading

By O. GRAVES, M. A., F. R. C.

Librarian, Rosicrucian Research Library



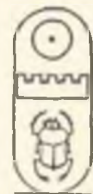
EVERYBODY reads today — for better or for worse. Compulsory education and the desire for recreation have made the reading habit practically universal in the United States. This general habit of reading, however, cannot offset the tremendous

output of the printing press. There is to be a world-wide celebration during 1940 of the five hundredth anniversary of Gutenberg's invention of movable type. The rapidity of the growth and the magnitude of the field and work accomplished by the press is almost beyond the scope of the imagination. As matters stand, there are so many books being published, not to mention the avalanche of periodicals and newspapers, that no man can hope to read even one-thousandth of one percent of the books which exist today. The immensity of the field of knowledge is such that if one turned to the past, disregarding the present, he would be faced with almost as bewildering an amount of books. The bewilderment is natural. Surrounded by magazines, ephemeral journals, and tens of thousands of books, old and new, a person is helpless before such a multiplicity of print. The average individual doesn't

know what to choose. The wrong materials waste time. The right ones — which are they?

Definite and practical instruction is needed in order for one to select and read wisely. The writer agrees heartily with the following quotation taken from J. L. Bennett's work, "What Books Can Do For You": "The half of knowledge is to know *where* to find knowledge." This article is meant to be suggestive and provocative with the purpose of aiding in the right choice of books, as well as whetting the intellectual appetite. It makes no pretense of being an exhaustive treatise on the vast field of reference works dealing with the subject of books and reading. This article only treats of the choice of reading exclusive of periodicals and newspapers, and it is hoped that this treatment will point the way to a greater and more exact use of books for the book lover and student. A small number of guide books will be referred to and an authoritative work or works given for each division of the whole realm of knowledge.

The first step a systematic book reader should take is that of developing "critical thinking." The A. L. A. Adult Education Board has one thousand groups cooperating in a program for the development of critical thinking. A good book for helping the reader to think critically as well as to estimate the value of written sources is, "The Art of Straight Thinking," by Ed. L. Clarke.



A more recent work which points out the difference between straight thinking and emotional influence is, "How to Think Straight," by R. H. Thouless. If your library does not contain these books look at a volume with the call number "153," according to the Dewey Decimal System. Also, by knowing how to use libraries a person can much better select books. It is disappointing to realize how few readers are familiar with library tools and procedure.

The second step then in learning how to select books should be the study of such manuals as, "The Practical Use of Books and Libraries," by G. O. Ward; and "Library Key," by Zaidee Brown. These books, or almost any good book having the call number "020.7," will give adults unused to library practice clear instruction on classification, use of card catalogue, the most important reference books, etc. Human knowledge is uncomprehensibly vast and intricate. Every individual in seeking to read systematically, or to acquire an education, is faced with the difficult problem of where to begin. The answer is distinctly personal. Even if one were seeking to improve or keep abreast of his profession, each has a slightly different interest. The vast plan of knowledge is like the map of a city. All the lines of learning run crisscross and into each other, as do the streets on a city map. One may start with a book which causes the most mental excitement and haphazardly follow correlated subjects into the byways and side paths of culture. On the other hand, a definite logically planned procedure may be chosen.

Melvil Dewey divided all knowledge into nine main classes: philosophy, religion, sociology, philology, natural science, useful arts, fine arts, literature, and history. This is the classification used by most public libraries in the United States. By reading one general book on each subject a person will discover the subject which appeals most to him. At the beginning of each classification may be found the outlines, epitomes, summaries, synopses, and compendiums. For example, history is found in the "900's." At the beginning of the "900's," or "901," may be found "The History of Western Civilization," by H. E. Barnes; and in "201" is lo-

cated a foundational book on religion, "Philosophy of Religion," by W. K. Wright. However, there are even so many of these general books that ordinarily a person would not know which to choose.

Some one has suggested that there ought to be a commission of great minds to choose the few good books for the uninformed. Although such a commission does not exist certain guide books, or reference tools, which contain lists of good books, tend to serve such a purpose. "The Standard Catalogue Series," "The A. L. A. Catalogue," "Best Books," by W. S. Sonnenschein, "Books That Count" by W. F. Gray, and the "Bookman's Manual," (028) are guides to the older standard works. The "Booklist" and "Book Review Digest" (050) will help one select the best new books. Some of these indicate the ones which are considered the very best books. There are other larger indexes and catalogues which can be found in large libraries, but only a trained librarian could use them. There is another subject which will be of aid in choosing reading material. Especially, one may find in this subdivision various lists of books chosen by competent authorities. By looking under the subject of "Books and Reading" or the call number "028," an individual will locate many extensive works dealing with descriptive and critical annotations on books. Two books of such nature are "Books and How to Use Them," by J. C. Van Dyke; and "The Best Books of Our Time," by Asa D. Dickinson.

Of course in time every person will, by his own experience in reading, become more able to evaluate books properly. Suppose one desires strictly to do his own selecting of books. On what principles shall he depend? The American transcendentalist, Emerson, originated three: "Never read any book that is not a year old." Never read any but famous books, and never read any book but that which you like. J. N. Larned, famous author and librarian, gives his rule for the choice of books: "Does the book leave any kind of wholesome and fine feeling in the mind of one who reads it?" Van Dyke first would have one read the general books of culture, then to "read only the texts of your pro-

feffion," as well as "everything that in any way has even a remote bearing upon it." John Ruskin says: "Avoid especially that class of literature which has a knowing tone; it is the most poisonous of all." Leslie Stephen would have us to be certain of reading the great masterpieces. Criticism of books is not at present an exact science and probably never will be. Keen discrimination in the choice of books is the ultimate reward of much reading and full living. It is always wise to consider the advice of older and more experienced readers, then form your own conclusion.

The scope of human thought is naturally very intricate. In addition to the above mentioned guide books, a few dependable works in each branch of knowledge are given here to serve as starters. Philosophy, called, "The Science of Sciences," is usually mentioned in connection with religion and mysticism. A. K. Rogers' "Students' History of Philosophy" (109) is the best compendium of philosophy. It also has excellent bibliographical material. A good authority on religion which has just been reprinted is, G. G. Atkins' book, "Procession of the Gods" (290). Evelyn Underhill's book, called "Mysticism," (248.2) will do for a beginner, although Dean W. R. Inge is the greater authority.

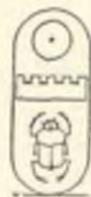
Some have called occultism the place of refuge of all unorthodox philosophies, as well as a depository for intellectual pioneers. It really is a study of natural laws which the narrower study of nature, from merely the materialistic viewpoint, has failed to develop. Three very helpful books for the tyro in this subject are "Literature and Occult Tradition," by Prof. Denis Saurat; "A Compendium of the Occult Sciences," by Lewis Spence; and "The Occult Sciences," by Arthur Edward Waite (133). Closely allied to this subject is the study of the secret teachings of the Rosicrucians. The three best introductory works here are: "Bibliotheca Rosicruciana," by F. L. Gardner; "Rosicrucian Questions and Answers, with Complete History," by Dr. H. Spencer Lewis; and "History of the Rosicrucians," by Fr. Wittemans (366.4). Naturally, the secret teachings of the Order are never sold nor given

to the public at large. It is permissible in such an article as this to mention the fact that the Rosicrucian Order, AMORC, is connected in every civilized land with the oldest and most reliable mystic sources and has access to more ancient records, illuminating manuscripts, and is affiliated with more "initiatique" bodies, than any other organization in the world.

The social sciences are still in the process of formation. A comprehensive, but rather old treatment on sociology, is the "Introduction to the Study of Sociology," by E. C. Hayes (301). Science is the knowledge which man claims is exact and verifiable. The author, David Dietz, gives in his "Story of Science" (500) a complete survey of the subjects of science and useful arts. Helen Gardner in her book, "Art Through the Ages," gives a survey of the three major fine arts as well as the minor arts. Perhaps the best two critical introductions, or histories, of English literature are, "A History of English Literature," by W. V. Moody and R. M. Lovett; and a "History of English Literature," by E. H. Legouis and L. F. Cazamian (820.9). Barnes', "History of Western Civilization," has already been mentioned. The two books, "Conquest of Civilization," by J. H. Breasted (930) and "The Ordeal of Civilization," by J. H. Robinson (940), will prove useful in acquiring a general background of historical knowledge. There is no finer foundation for a philosophy of life than is to be found in a broad survey of history.

The secret fire of Life—immortal and immutable knowledge—is contained in books. Books hold all the dreams, hopes and aspirations of mankind. The significance of this fact has led to the universal adoption and development of an exact library science. Such knowledge as is contained in books is another phase of the philosopher's stone, which by its transmuting touch turns all existence into a world of Golden Light. Association with book friends also results in a fellowship that is true. When the individual reader realizes the true value of books he will be more discriminating in his choice.

An article in the February 5, 1940, issue of Life magazine gave a list of one



hundred authors on which a certain college based its entire four-year curriculum. It was claimed by this college that the most important thinking of the Western world for the last three thousand years had been recorded in these books. In the final analysis it is true that out of the millions of books there are only a few thousand which are important. Recognizing the value of such selected lists other authorities have from time to time chosen certain books which they believed were among the best. Perhaps the most famous of these is Sir John Lubbock's list of the best one hundred books. Too many people of today read no books at all, giving as their excuse, "There are no worthwhile books any more." They are like many others, who have taken for granted that all the works of the Ancients were burned up in the great Alexandrian Library. When Mohammed took pos-

session of Constantinople, he respectfully preserved the valuable scrolls of the great library which had been under the patronage of the Christian ruler, Constantine the Third. The world of today needs more such book lovers who are able, unbiasedly, to segregate and thereby preserve the best books for the future.

The realization of the inestimable value of books will create the reading habit and a love for good books. Such a love will place one in noble company. The great bibliophiles of history such as Cicero, Bacon, Lamb, Hazlett, and Emerson all had great passions for books. The picture of Milton—blind, white-haired, a living shadow, sitting stroking and kissing the books he could no longer read, is altogether disparaging to the modern reader's calloused and desultory spirit.

● READ THE ROSICRUCIAN FORUM ●

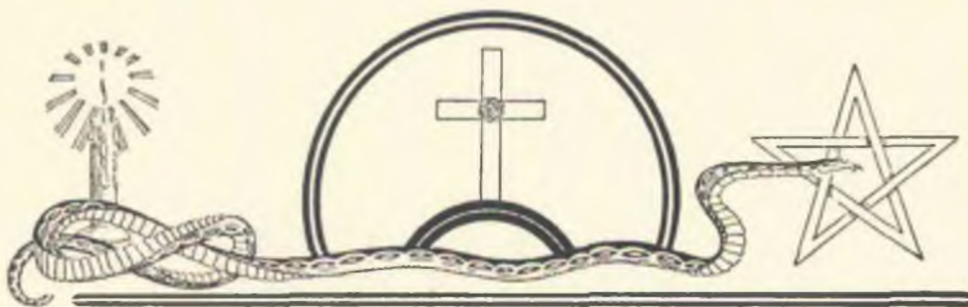
**AUTHORITATIVE WORK ON COSMIC CONSCIOUSNESS**

Some books, because of the research, investigations, and conscientious study of their authors, become known as authoritative references in their field or subject. The work entitled "Cosmic Consciousness," by Dr. Richard Maurice Bucke, has long been considered such a work, because of its clear defining of the subject, and its extensive compilation of essays by other thinkers on related subjects and experiences. Frequently it has been recommended in the Rosicrucian monographs, and duly quoted as a Concurrence. For some years it has been out of print. We are now pleased to announce that it has been republished by a commercial publisher, but it may be purchased through the Rosicrucian Supply Bureau for the sum of \$5.00, which is the regular price and includes the mailing. *It is quite a large volume* and of great value to students of mysticism and philosophy.

**SPECIAL MEDITATION PERIOD**

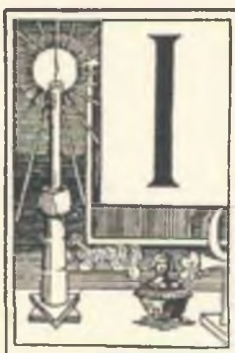
All Rosicrucians are asked to sit in united meditation for a period of three minutes, at 8:00 P. M. (Pacific Standard Time) on Monday, May 13th. This date will be the anniversary of the first official Rosicrucian convocation of the Order held during its second cycle of its activity on May 13, 1915. To quote the words of the late Imperator, Dr. H. Spencer Lewis, from the July 1916 "Rosae Crucis" magazine: "On Thursday—the true Rosicrucian day throughout the world—May 13, 1915, the first true Rosicrucian convocation of the Order was held in the Temple, amid beautiful and inspiring conditions—" Though the foundation work for the re-establishment of the Order had been laid several years previously, it is just a quarter of a century ago this May 13th that Dr. H. Spencer Lewis realized the existence of a true and formal assembly of a Rosicrucian Lodge once again in America. The day this year, however, will be a Monday.

*The  
Rosicrucian  
Digest  
May  
1940*



## The Swastika and Other Ancient Symbols or Totems

By THE GREAT SACHEM



IN addressing our readers on the subject of the Swastika, Ancient Symbolism or Totems in relation to The Indian Association of America, Inc., The Rosicrucian Order, Free-Masonry and other Orders that use these symbols, I do so only to

point out to you certain interpretations that scholars have given to the various emblems, further to create in you a desire to follow more explicitly the Path I show you. I can only skip from symbol to symbol in the short period, thereby giving you some highlights.

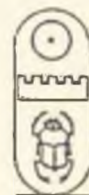
It is a well known axiom of the Craft, and it is taught to all of us from our first entrance into the Portal that: "Masonry is a system of Morality veiled in Allegory."

It is to this allegory I will attempt to attract your attention. Many books have been written upon this subject, some very learned, some didactic, others are so veiled that to the general reader they seem to be written in a foreign tongue. Many of these books have long been out of print and are not available to the general reader, yet to the true seeker after TRUTH and LIGHT, they may be studied in the various Reference Libraries.

Symbolism has been "The Writing on the Wall" even from the remotest antiquity. Its meaning has been handed down from Initiate to Initiate by "Mouth to Ear" in every clime and land throughout the Earth. Pagans and Native Races, so-called, have handed down through the ages its most sublime meanings to posterity for the daily conduct of their and our lives. It is an unanswered question among scholars: How did these first originate and where? Who were these peoples and from whence did they come, who could fashion and interpret such symbols?

First and foremost is the Swastika among these symbols. It is known under many names such as Thor's Hammer, the Hammer of the Jains, Cross Fylfot, Storm Hammer and many others. The Swastika is so sacred, so ancient and remote, that there is hardly a city or town of olden times now being excavated, Egyptian, Hittite, Mayan, North and South America, but what some piece of carved masonry comes to light with the Swastika engraved thereon, and in nearly all instances it is the sacred symbol of sexual reproduction.

Harold Baily, in the "Lost Language of Symbolism," says: "Among the symbols of antiquity probably the most widely distributed is the *Four-limb cross* with the lines at right angles to each limb, known as the Swastika. It is found in Scandinavia, Persia, India, Mexico, Peru, Greece, Scotland, England, and in the pre-historic burial-grounds of



North and South America, where it appears to have always been associated with Sun-worship. The meaning usually assigned to it is 'It is well.' The Sanskrit word having in it the roots 'to be' and 'well'."

Mrs. G. F. Watts, describes it as "a sign of beneficence indicating that the maze of life may bewilder, but the path of light runs through it. It is well is the name of the path, and the Key to life eternal is in the strange labyrinth for those whom God leadeth." (from "The Word in the Pattern.")

The Swastika is to be seen woven into centres of many labyrinthine designs. These tracteries, known in Italy as "Solomon's Knots," occur in more or less complicated forms, and are frequently to be seen on Celtic Crosses. Without beginning and without an end, they were regarded as emblems of the Divine Inscrutability, and it was not unusual to twist them into specific forms so that they constituted supplementary symbols within symbols.

The Swastika — a symbol of "good luck" in Japan is known as munji. The Japanese God MONJU is the personification and apotheosis of transcendental WISDOM.

Gerald Massey in "The Natural Genesis" mentions the Swastika thus:—"The four-footed Swastika or cross has been found on pre-historic remains of Cyprus, at Herculaneum, in Egypt, in Ireland and in England. A leaden figure of the Babylonian goddess Nana discovered by Dr. Schliemann at Troy, has this cross figured on a *triangular* pelvis. The triangle is a type of fire, and the Hindus consider the Swastika cross to be the especial emblem of Agni or fire.

Swastika in Sanskrit is the name of various marks and signs, among others the cross, and one particular symbol made of ground rice shaped *like a triangle* or pyramid, and this triangle or pyramid was a sign in Egypt, of the ancient Horus as the virile one of the triad. The Swastika was also used (in India) for the fumigation of Durga, as a type of fire that vivifies, after a period of negation or the water. According to De Rossi, the Swastika was the favorite form of cross employed with an occult signification, which shows the secret was not that of the Christian Cross.

One Swastika Cross in the Catacombs is the sign of an inscription which reads "Vitalis Vitalia" or, life of life.

The Swastika was the ancient sign for kindling the Sacred Fire. Prometheus, the fire bringer, used it, and it was closely allied to Agni, the fire God of the Vedas.

Thor throws his weapon, the Fylfot cross (the Swastika) and it is thus a type of the four Quarters and is emblematic of the Four Seasons.

The Swastika is always placed on the breast of Mystics and Priests at death in India, Norway, Sweden, North and South America and Mexico. It is also burnt on the breast of some initiates in these countries to remind them of eternal silence and secrecy.

Mention is made by Dr. Garstang, in his book, "Land of the Hittites" of sculptures dated ninth and tenth centuries before Christ, at Bor near Tyana, showing a Priest or King in adoration wearing robes and shawls having the Swastika carved on the lower border of the long robe.

Frazier, in "The Golden Bough" mentions the Swastika as Male and Female sign; Thor's Hammer; Storm Hammer; Worker's Hammer; and speaks of it as "Striking sparks from space, each becoming a world." It was formed by Dwarfs to use against Giants. It is Spirit and Matter; Motion in the revolving cycles. One illustration shows a man bound with his head on his knees, one hand pointing to Heaven the other to Earth, representing his duality. In the Smaragdian Tablet the uplifted hand has the word "Solve," and on the left hand pointing down, the word "Coagula" the Alpha (Aleph) and the Omega (Tahv) of Creative Force. The Soul of man reaching up and down. The male and female principles in nature; the positive and negative; life and death.

The ansated Egyptian cross or Tau, the Jaina cross and the Christian cross have, symbolically and mystically, the same meaning.

Other sources of information give much the same definition with perhaps a little variation and addition to the ancient records, thus:

Swastika — A primitive symbolico-religious ornament, originally in the



form of a gammadion, but modified during successive periods, so that the extremities of the gamma were bent at right angles, and prolonged to the length of the upright arm. Where the bent arms are prolonged to the left instead of the right, the name Suavastika has been suggested, but not generally accepted. It is thought to have represented a flame of sacred fire, the Sun in its daily rotation, or a flash of lightning, and signifies "Benediction," "Health," "Good Omen," "Good Luck," It has been found on sculptures at Hissarikh near ancient Troy. On Buddhist inscriptions in India. In Etruscan Necropolises, on coins of Gaza and Corinth; on rock carving in Sweden and on Celtic stones in Britain. In America, in pre-Columbus times, it was in common use by the Indians, and is thought to have indicated the four cardinal points of the compass, and was used to symbolize the Ruler of the winds and rains. It is also the symbol of a Tibetan sect of nationalists. It is also known as the Cross Fylfot described as a Heraldic and religious symbol; secret emblem or ornament in the form of a Greek cross with arms continued at right angles, all in the same direction; very ancient, used by people of widely separated origin and locality and of doubtful import.

Symbolic meanings of the Swastika among Tribes in America represent the "Four Corners of Mother Earth," "Four Seasons," "Four stages of Life: Infancy, Youth, Manhood, Age or Wisdom."

The Swastika represents the Master's Gavel. It is the Hammer of Thor, and, in wielding this Hammer, the Master or Chief of the Lodge, directs, stops, calls, opens, closes, and can by its use cause concord or discord at will.

I will now briefly mention the other symbols used by the Red Race, and known to craft at large. These are the Circle, line, cross, triangle, square.

What has the circle to offer to us? It represents Pure Spirit, a void, limitless, no beginning, no end. The symbol of perfection. The point within the circle represents the feminine and pure gold. The lines across the circle represent the mother principle, mother nature and the dividing of the water of creation. The lines across and upright, forming a cross within the circle are

known as the mundane cross, the quaternary division of the earth. It is also symbolic of life and represents the Rosy Cross of the Rose Croix in the 18th degree of the Scottish Rite. The upright line is the Plumb, by which, symbolically, we are taught to be upright and honest with our fellows, and in all our dealings with mankind. The horizontal line represents the Level, and by this token we are taught the Great Spirit of the Universe considers all men equal, teaching us also to well balance and order our lives for the benefit of humanity.

These two lines joined and forming a cross represent the "Fall of Man" into matter. When the horizontal is placed upon the perpendicular, it forms the letter "T" or Tau and is also the original cross of crucifixion, and the Cross of Moses on which he placed the Brazen Serpent in sight of the Children of Israel.

In America, the Tau, "T," represents the beautiful constellation which adorns the Southern Skies at night. The Indian held this very sacred and in great reverence. It represents, symbolically, immortal life. It is a sign suspended in the Universe of space by the Great Mystery — to remind us perpetually of the great power—the Great Maker of All, and our human weakness compared thereto. It acts as a reminder to us that we must pray, meditate and toil, if we desire to attain the higher spheres in the spiritual life.

The circle placed upon the Tau represents the Ankh of the Egyptians, the emblem of life and immortality. This symbol is placed in the hands of all Egyptians at death. It is their Key to the Spiritual life and is also symbolically shown in the hand of Saint Peter. Sometimes the Ankh is shown as the circle above the cross attached to the upper arm. In this position it represents the Planet Venus. The Egyptian and Hebrew signification of this sign shows that man has slipped or fallen from the Divine into physical Male and Female generation. The perpendicular dividing the circle represents sexless life.

The Swastika within the circle is known as the Cross of the Jains and of the Hindu Willoba, crucified in space. It is also Plato's Decussated man in



space. In this connection the figure "X" with arms a little extended is also used, but manifested and differentiated from the Christian or the St. Andrew's Cross.

Two lines joined at right angles and representing a segment of 45 degrees, and again if joined at the top like an inverted v, form the Mason's Square and Compass and need no further elucidation; every Mason knows their significance. Four lines joined at right angles form a square which has been made to represent many symbolic truths, according to the Red Race teachings, the Four Cardinal Points of the Universe and the four stages of life, Infancy, Youth, Manhood and Age or Wisdom.

Three lines joined to form a triangle, represent symbolically, the Spirit, Soul and Body of Man. With its apex pointing upward it is a symbol of Fire. In this position it is again a symbol of the Spirit of man aspiring to the Great Spirit of the Universe, supported by the Soul and Body forming its base. With its apex pointing downward, it represents Water, the Waters of Creation, the Great Feminine Principle—*Mother*.

The Six-pointed Star, the Fire and Water triangles united, having the Yod in the centre, represents Creation. As above, so below. King Solomon's Seal and King David's Talisman. The Hexagram of the Mystics.

The Five-Pointed Star represents Spirit dominating over the Elements of Air, Fire, Water and Earth. It is the Five Points of Fellowship. It is the Christians' Star of the East, commemorating the Birth of Christ, and used properly is the Christ Spirit in us. It is the Pentagram of the Mystics. When this symbol is used, its point should be always upright. If used on the floor it should always point to the East, with its Spirit point. Reverse it, and it is very evil, in this position it represents all the evil forces, it is the Goat of Mendes, the evil one.

A Totem is a class of material objects which the Red Race regards with respect. The name was derived from an Ojibway (Chippewa) word which was used in a work published in 1791, and spelled "TOTEM." It was used to denote the spirit guide of a departed spirit, or MANITOU, which every Indian took to himself, and which was revealed

to him in a vision or dream during the four days fast and vigil which marked his entrance into manhood. It usually occurred during the eighteenth year of life and was termed "the fasting of the young."

The connection between a person and his totem is mutually beneficent. The totem protects the individual, and the human being shows his respect for the totem in various ways, by not killing an animal it represents, or a plant, etc. A totem is never an isolated individual, but rather it represents a spirit which has taken upon itself for the purpose of revelation the form of an animal or object. The reason for the selection is some virtue or ability symbolized by the totem which would be manifested in great prominence by the person to whom it applies as a name or as a totem.

Considered in relation to human beings, totems fall into four major classes. They are: (1) the clan totem, common to the whole clan, and passing by inheritance from generation to generation; (2) the sex totem, common either to all the males or all the females of the tribes, to the exclusion in either case of the other sex; (3) the secret society totem, common to all members of the fraternity; and (4) the individual totem, belonging to a single individual and not passing to his descendants.

The Clan Totem is the most important of all, and where the word is used in the abstract it refers to the clan totem. This is revered by a body of men and women who call themselves by the name of the totem, and believe themselves to be of one blood, descendants of a common ancestor, and bound together by common obligations to each other. The reason why great respect is shown to the object of the totem is that the animal or thing is symbolic of the quality supposed to be possessed in great degree by the individual or clan. These are such things as prowess, strength, bravery, cunning, fleetness, etc. To kill or injure an animal or thing possessing that quality to such a degree that it has become symbolic of it, is, in reality, to kill or injure that quality within the individual by creating in the mind a disrespect or disregard for it. On the other hand a reverence for all

objects bearing the totem name, keeps the virtue in mind and causes a subconscious desire to exemplify that virtue in daily life.

The Image, whether mental or actual, constantly reminds the possessor of the powers he must display and perfect within himself if he is to succeed in life, or to receive the aid of the spirit guide, or the Great Spirit. The totem corresponds to symbols used among Christians, or the six pointed star, etc. It awakens memories, stirs up fresh hope and ambition and offers protection against a defeatist attitude.

One who is well versed in the symbolism of the Red Race finds in the totems, the mottoes, slogans and aspirations of the individual. The Totem becomes the credentials of the person, a guide as to his moral and ethical background. It tells the beholder what the person stands for and why he stands for it. It is an emblem of respect for the

Great Spirit and His creations. It represents a knowledge of the interdependency of all life and the inter-relationship of all creation. It betokens the common heritage of man, beast, plant, and minerals and indicates that to live in peace, harmony, health and happiness one must have the proper regard for the other and acknowledge a common relationship or dependency. The National Totem of the United States is the Golden Eagle; and the National Totem of Canada is the Maple Leaf and Beaver. All Nations and Societies or Orders have a Totem.

I think I have sufficiently pointed out to you, dear friends, the various meanings of Symbology and allegory so much in use with us, and will now leave it to your own research and thought to apply them to your every-day lives and to your work in the Ancient Teachings of the Rose-Croix. PAX.



To judge human nature rightly, a man may sometimes have a very small experience, provided he has a very large heart.—*Bulwer-Lytton*.



## A Clean Slate

By MARY ELLEN WHEELER



EGINNING . . . so easy to say, tomorrow I will begin . . . whatever it is I know I must do . . . I will . . . tomorrow . . .

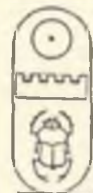
If you knew that tomorrow would be too late, you would assuredly not wait, but would earnestly and hastily put in

order a number of tag-ends and unfinished business which might astound you by its accumulated volume.

Just to prove to yourself that you are doing everything in your power to progress . . . why not pretend that today is the last in which these very necessary things may be done?

If you have never put your house thoroughly in order, you have no idea of the freedom which is yours, once this is accomplished. It is like a reprieve from a prison sentence.

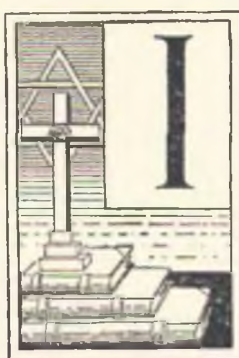
You will have removed from the depths of your consciousness all the many things which have troubled you for so long and then you can really think . . . your mind clear, new, fresh, unburdened of all worrisome reminders of past mistakes, cleared of all tangled mental underbrush.





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.*)

### ARE YOU LONELY?



IT WOULD seem that in our modern world where transportation and communication means and methods are constantly being devised and perfected, that with the resultant contact between human beings there would be less and less loneliness on the part of individuals. However, this conclusion seems to be without fact. Many have realized that it is possible to be lonely, when in the largest populated centers, when surrounded by many people; when, in fact, their environment would be, from a

standpoint of general analysis, the very opposite of that which would be conducive to a state of loneliness. By experience, almost every individual knows that loneliness is not wholly dependent upon environment, that there are other factors which contribute to its existence, and that one can be alone in a crowd, and on the other hand still have no feeling of loneliness when miles away from another human being. It would be very difficult to define loneliness, because a person cannot confine an abstract feeling—a feeling based upon emotions — to the cold exactness of words. Loneliness is apparently a reaction on the part of the individual; as I cited, it exists even though many other human beings may be near, even individuals with whom we are more or less acquainted.

*The  
Rosicrucian  
Digest  
May  
1940*

Loneliness, then, to a certain extent is within a person but yet not a part of his real subjective being. It is a part of the objective, mental activity of the human being which because of the particular mind-set, added to a set of circumstances or conditions of environment, places that individual in an isolated position mentally. Loneliness is accompanied by other sensations and emotions frequently, such as sorrow, the feeling of a lack of something that goes to round out one's complete existence, sometimes even to the extent of extreme pessimism or dejection.

We see, therefore, that loneliness in itself is a very complex state affecting all the emotional reactions of the human being and building up within the individual an inhibition that is difficult to tear down in direct proportion to the length of time it exists. It is therefore a strictly negative condition because it causes the individual to set himself apart from the usual contact and social activities of the time and place. As I stated, the environment in itself does not produce loneliness; it is produced to a certain extent by the viewpoint or mental attitude of the individual experiencing the sensation. It may be the result of many contributing factors. Usually it is the result of being out of the range of physical contact with those whom we know as friends and conditions with which we are familiar. In other words, the loss in one way or another of immediate contact with people and places which we have made a habit of contacting, and which we frequently have about us, is usually the first step toward loneliness.

Although the opposite may seem true, loneliness is not always based upon the emotion of love, or the lack of the object of love. It is possible for persons to be lonely when separated from places and individuals that they do not care for particularly but with whom they are used to dealing. Therefore, if you are lonely, you must first analyze yourself and your own thinking before attributing the cause to environment. If you are in a new environment, you must remember that it is you and not the environment that must take the initiative to find

new interests and contacts. You must determine to step out of yourself, to refuse to let your mental attitude produce the sensation of dejection and any mental activity that would tend toward pessimism and sorrow. If it is companionship you seek, contact organizations which offer that companionship. This will aid you to gain human contact. If it is a place or condition which you wish in your environment, find where the places and conditions exist, and to the best of your ability enjoy the privileges which they offer.

But always remember that as already stated at the beginning of these comments, loneliness need not be a physical thing in itself. There have been human beings who have lived most of their lives alone insofar as physical contact is concerned, and who have seldom felt lonely. It is because their joy of living comes within what they are doing and the ideals that they have. They are not lonely because they have a wealth of knowledge and a purpose with which to work. They realize that down inside themselves there lies the soul which is their real being, and which is not a segregated and independent point in the universe, but is a part of all other souls, a part of the Creator, and they find satisfaction and happiness in the understanding of this force within themselves, in living in touch and communion with the higher forces of the universe and with all mankind.

One of the purposes of the Cathedral of the Soul is to provide the means, the time, and the place for those who are desirous of contacting something outside themselves. If you are lonely, participate in its activities. This participation will open new fields to you, will help you to develop objectively an entirely different point of view, will give you satisfaction through contact with the Cosmic forces, and in turn will assist you in developing your mental faculties and your objective senses to be in a better position to deal with your fellow man whom you meet daily in your life. Request the book "Liber 777" which explains in more detail other purposes of the Cathedral of the Soul and its activities.





## Impressions In Rosicrucian Park

By SOROR IRENE KURTHY

Annually many visitors come to Rosicrucian Park. The article which follows presents the impressions of a member of the organization who recently visited Rosicrucian Park. As every reader of this magazine reads this article I am sure he will also feel the urge to visit and become acquainted with Rosicrucian Park, and those who have visited will again relive the experiences which they had when at Rosicrucian Park. At each annual convention of the Order members from all parts of the world spend a week at Rosicrucian Park not only enjoying its physical facilities, but enjoying and being benefited by the contact with many others of like mind, the inspiring ceremonies that are held for their benefit, and the lessons and instructions which are given by the officers of the organization. Plan to attend this year's annual convention July 7 to 13.

—SUPREME SECRETARY.



THE cool California morning gradually becomes warm, until the sun is blazing down in all its luxurious splendor upon an especially enchanting park that spreads out like a pattern in a heavenly dream. The thick green velvet-like lawn, with grass like dulled emeralds, beautifully sets off the rosy tan hue of the edifices comprising it.

The first thing to catch the eye is a graceful palm that stands before the squareish Museum, which is distinguished by its key-shaped doors and a roof finished off with over a dozen little peaks, rather a scalloped effect, decoratively trimmed with the color of an angry sea. Walking on, symmetrical bushes appear with the Administration Buildings back of them, joined together by a corridor. They are wider in form and less simple than the Museum, but are serene and noble in spite of their bustling activity. This, no doubt, is due to the fact that the Supreme Temple

rests above the offices, and the vibrations within its exquisitely wrought interior flow out and give everything around it a challenging and intensely vital purity.

Next comes a spacious tiled plaza, its gay fountain becomingly twinkling in the center. The laughing gargoyles on it beckon one's widening eyes to dilate further with wonder at the view of the mighty Rose-Croix University building standing proudly in the background. Its tall pillars cause one's thoughts to soar to the lofty ideals of science, to which it is dedicated. Its spreading steps are flanked on either side by a sphinx, in which are deposited fundamental principles of Rosicrucian philosophy, as if to guard forever the secrets within its portals.

At an angle to the left of the University stands the Egyptian Shrine, an open temple composed of columns decorated with symbols so bright they defy any rainbow to outdo their magical coloring. These lead one's gaze to wander in profound admiration to the huge fresco of an ancient ritualistic ceremony depicted on the side of the Administration Building, then to leisurely glance over the courts to the oblong Lecture Hall directly opposite, whose wall also

*The  
Rosicrucian  
Digest  
May  
1940*

boasts a glowing scene of a civilization that has long since perished, but whose influence will live forever.

Continuing on beyond the Hall, one reaches quite a large lawn on which little foot-paths lead to intricately arranged flower beds and rare, resplendent shrubbery that have been imported from many foreign lands. A huge palm tree towers toward the sky in the midst of this delightful area. The bench underneath it is such a magnet it is seldom unoccupied. At spots where the flowers are especially lush and lovely it is whispered that the ashes of former devotees of the age-old wisdom had been laid at rest, sanctifying the ground and coming up in the form of a new and more delicate life.

Over to the right corner of the park is the Planetarium, its dome a picturesque round of glory that reminds one of a Turkish mosque. Nearby, the Rosicrucian Research Building tantalizes one's admiration with its unique Egyptian architecture and its colorful bas-relief of an Egyptian scribe above the doorway. Set farther in toward the Plaza the Obelisk rises high.

The way everything is built and placed in Rosicrucian Park, the myriad of hues and subtle decorations make it all an utter delight to behold. It seems that nothing on earth has ever looked so completely perfect! In spite of the thoroughly modern feeling underlying this architecture, one cannot feel it is singular to the twentieth century, or that it is of America at all. Rather, it wings its way back to the time of Amenhotep IV and his proud queen Nefertiti, when the light of Truth first dawned and was all-important.

On setting foot upon any part of these grounds one feels a great sense of peace permeating the entire surroundings. Even at times when over a thousand persons gather there, with no doubt many mixed thoughts, its atmosphere remains unchanged. The general essence causes one to believe it is especially fortunately placed with regard to Cosmic forces, for it is certain there are no cross-currents or any other distracting influences present. In fact, just being there tends to neutralize problems, giving a sense of harmony that in itself

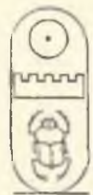
helps disentangle worries or fears of any nature.

In the gathering hours of dusk it is an especial blessing to walk on the paths between the buildings, to sit within the columns of the Shrine. The western night is clear, the milky way lustrous in its whiteness. The stars hang like clusters of grapes from the sky, and one can almost reach up and pluck them down. The fountain plays upward in a sumptuous display of tinted lights. When temple rituals are held, the gentle breeze-like notes of the fairy-light melody played on the organ seem to go forth, each note touching a stone in each building, a flower in each group. All these things, coupled with the ethereal quality and spiritual effectiveness of the surroundings, make it a perfect spot for meditation. Here, one can concentrate, make himself one with the Infinite, belong to the divine heights from which one came, and know the wisdom of the ages is in the temple of one's soul, ready to be brought forth for the asking. Underneath it all, is always the feeling that here, on this little piece of land on God's great earth, are peace, love and understanding, not to be surpassed by anything life has to offer, that here one can find the all-pervading essence of Divine will, the answer to all desires.

#### *Convention Information*

All members will now be planning to attend the Rosicrucian Convention this year, and in order to meet the many requests that we are receiving concerning the best methods of traveling to the convention, and to give further information regarding some of the features of the convention, a special bulletin has been prepared containing not only some of the above information, but suggestions regarding costs of travel and information concerning hotels and other accommodations available for those who come to San Jose for the convention during the week of July 7 to 13. A request directed to the Extension Department will bring you one of these bulletins.

Complete your plans now to attend the Rosicrucian Convention this year. Further details regarding the program itself will be sent each member at a later date.





## SANCTUM MUSINGS

### *The Real Values of Life*

By THE SUPREME SECRETARY



more than retainers in his court, issued a command to his wise men that there be prepared for him an address or lecture that he could easily memorize, and which would be suitable for any and every occasion.

The king himself, as well as his advisers, believed such a thing would be beyond human possibility, but nevertheless he called his wise men and even gave them a limited length of time in which to prepare such an address. When they were called to give the results of their investigations and to present the address to their king, the greatest, or leader, among his wise men said that his will had been carried out and that he had prepared for his ruler a lecture suitable to any and every occasion, or for anyone else in all times, and that furthermore, the lecture could be easily memorized and recalled to mind whenever needed because it consisted of only four words.

STORY is told that in an oriental country many years ago a king, tired of giving addresses on all occasions in which he was expected to appear, and at the same time rather annoyed by his numerous advisers who had become nothing

The king believed that the wise men had even gone beyond the limits that he had assigned to them, that such an accomplishment was impossible, so asked to hear the lecture immediately. The wise men stated that the address which the king might easily remember was "This Too Will Pass." The shortness and definiteness of this statement immediately registered upon the mind of the king. The wise men explained that all that exists with which mankind must deal, all material things with which a king would come in contact, all that is man-made must at some time reach a point where it will be no more; that only God Himself exists eternally; that He who is the Creator of all, who has allowed Himself to become a part of individuals that we know as men is the one and only thing that has no beginning and no end.

The truth of these four words lives on today. Whether or not the story of their origin has any basis of truth does not limit the lesson which these words hold for us. Let us analyze for a moment some of these points in connection with our existence today. We find many indications of a world torn by disagreements, by difficulties, misunderstandings and strife. We find social, political, and economic systems being questioned, being revised, and in a process of change. Because many of these changes are being made rapidly, and because forceful and drastic measures are being used in the changes which are taking place,



they are forcibly brought to our attention daily, but if we can look at the conditions of the world and in a sense detach ourselves from the immediate participation in its problems, we too, as this mighty ruler of the past, can pronounce in good faith the words of his famous lecture: "this too will pass."

Every human being is faced with problems peculiar to his own individual environment; no two people have exactly the same environment; because, while environment is considered primarily a condition on the outside, it is formulated by the knowledge and experiences which we store within us as a result of our ability of perception. Consequently, the problems of one are not all the problems of another. They may be of similar origin; they may be classified economically, socially, or domestically, but they all have their individual differences, and regardless of what these problems may be for you or for me, they too will pass. The time will come when they will be no more because of the fact that they are as transient and changeable as the material things which are causing them to be, and furthermore, these problems will cease to exist for us because we will grow beyond their limitation. The last statement is the difference between the consideration of all earthly conditions being transitory from a strictly fatalistic viewpoint, rather than from the standpoint of growth and progress. It would seem that if all were going to change, that if all that exists now will at some time exist no more, then there is no use doing much about it, but on the other hand when we come to realize that man is endowed with a soul which is a part of the eternally existing force of the universe, then we will know that our potential abilities to overcome adversity and problems lie within and not without.

To deny that all material things will change is foolish. Change is taking place in the world all the time. Each anniversary of our lives is clearly an acknowledgment on our part of the fact that something has changed or that change is taking place; but that does not mean that man must sit back and repent the fact that that to which he has fastened his hopes and desires in the past can no more serve him, because since man has been destined to live in a

changing world it must be that part of his purpose is adapting himself to the change, that he too must change, and that with knowledge he must place himself in a position to remake his environment daily and thereby fit himself into these changes as they occur.

As in most things with which man must deal there is the apparently advantageous and positive benefit to come from all changes, but a part of the scheme of the Creator was to show mankind that all that he has been given to use, all that is placed in his environment in material form is so placed that man may gain experience through the use of this material. In other words, all existing material things constitute a means toward an end, and not an end in themselves. This means to an end is primarily in the acquisition of experience and knowledge. All things we pass by in our lives exist and then change or pass out of our experiences; they pass on, they exist no more when we no longer have physical contact with them, but what we take with us as a result of contact is not the material, tangible element which we have perceived with our physical senses, but the experience that the material has caused to be placed in our path. It has been said that we are a part of everything we have met. That means that in the transition period from birth to physical transition we have absorbed something of everything we have contacted. The inspiration of great words and ideas, the uplifting value of the artistic values, the inspiration that has come to us in those moments when we have lifted our souls to attunement with their maker, are factors which contribute to the completeness of our total experience.

The world in which we live, it is true, will continue to have its physical problems. There will be turmoil and strife; there will be changes politically, economically, and socially which probably will not be the fault of any one individual, but which in a sense constitute a Karmic debt of mankind; that is, a realization on man's part of the fact that many times in the past he has not gained the experience or the knowledge which was made available for him. He has fastened his hope and his desire to the physical thing with which he was



most concerned at the moment; he has directed his attention toward the acquisition of wealth and property for their sake alone; he has missed the experience that should have come to him with his ability and efforts to earn a livelihood.

Both a solace and a challenge are found in the words of this ancient wise man. All who suffer pain, who are ill, who are broken in body, may realize that these, like all other things, will pass away. Those who carry the burden of grief because of the lack of that which they once had and now contact no longer know that this is but a transient condition, a condition that too will pass. All who are worried, who are tired of the combination of experiences which have been theirs, may know that these conditions cannot endure forever. In the words of the writer of the eternal truths contained in the manuscript "Unto Thee I Grant" we read: "Pain that endureth long, is moderate: blush therefore to complain of it: that which is violent, is short: behold thou seest the end of it. The body was created to be subservient to the Soul; while thou afflictest the Soul for the body's pain, behold thou settest the body above it." Therefore, he who carefully considers and intelligently analyzes all of his experiences will come more and more to realize with this point of view that man is not bound by material shackles, that he is not so fixed in this material world that he must be a slave to it, that while it changes he too changes, and the challenge to him is not to try to hold that which he is making an effort to acquire, but to allow to register upon his consciousness, upon his very soul the lessons which these experiences give to him.

These lessons are not prepared in a simple form; they are not written in simple language; they are written so as to transcend language itself. They are written only upon the hearts and souls of man by the pen of the Cosmic, which knows no limits of artificial language, which does not work in accord with the limitations of passing, transient material, but which is registered in the records of all time, and assists the growth, the development, the trend toward illumination of each struggling individual.

Our challenge now is to dedicate ourselves to a state of preparedness, per-

haps, to understand the environment in which we are placed, to develop an ability to heed the lessons which are offered to us, and gain a comprehension of spiritual values which lie outside and beyond the realm of changing, material objects. How shall we do this? The process is not simple; there is no use stating that it is, but in the process itself is satisfaction and contentment to a greater degree than is offered in any other form of human activity. Satisfaction and wisdom must be gained through knowledge, experience, and attunement with our Maker.

Knowledge we are acquiring; it can be handed to us because it is the accumulation of the investigation and experiences of others. The libraries of the world hold much of the accumulated knowledge of humanity. The Rosicrucian philosophy being extended to affiliated members is the nucleus, and the basic facts which are contributing toward your knowledge.

Experience, on the other hand, is the result of your individual use and application of what is being given to you in the form of instructions and knowledge. Second-hand experience does not exist. It is for you and you alone to prove the value of this knowledge to yourself to make it effective. Attunement is partly a composite of knowledge and experience, although it is not dependent entirely upon either. It is the adoration of the God of our Hearts; it comes through a process of meditation, concentration and contemplation; it is our duty, our place in the scheme of things to attune ourselves with our Creator. Every possibility lies ahead of us; that which lies behind must be compensated for as it constitutes our Karmic debt, but the future is ours to direct as we choose insofar as the acquisition and use of knowledge are concerned and the establishing of habits which will give us time and opportunity to know our God.

Let us resolve at this time to dedicate a portion of our future life, of the future hours and minutes that are to come tomorrow and the days that follow, toward the understanding of those laws which endure forever, which do not pass like the material things about us, but which will exist with us through all eternity.



### ANCIENT TOLTEC CEREMONY

Periodically in San Juan de Teolihuacan, Mexico, a fiesta is held celebrating the rites of the great Toltec race. We see here one of their greatest monuments in the form of a stepped pyramid, with persons gathered on and about it, garbed in traditional costumes. The Toltec race is extensively referred to in the Aztec Legends as a great people preceding them, being the first bearers of art and knowledge to what is now Mexico.

*(Courtesy of the Rosicrucian Digest.)*



# Supernatural!

## *The World of Mysterious Phenomena*

**W**HAT are the strange journeys of the soul? Who speaks the words you hear within? Are the visions you glimpse, and which lift you to the heights, pranks of the mind or are they momentary glimpses into a world of phenomena of which man is yet in ignorance? Is there an intelligence which manifests in an extraordinary manner or can all unusual experiences be explained by natural law and order?

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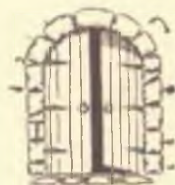
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## THE PURPOSES OF THE ROSICRUCIAN ORDER

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  
RALPH M. LEWIS, F. R. C. --- Imperator

## DIRECTORY

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

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

#### 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 Alice Sts. Inquirers call: FRuitvale 3139-W.

##### Sacramento:

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

##### San Diego:

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

##### San Francisco:

Francis Bacon Lodge, 1655 Polk St.: Mr. 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, Dr. Aurel Goodwin, 1169 S. Gaylord St.; Secretary, Miss Gertrude A. McIntyre, 4537 W. 29th Ave.

#### DISTRICT OF COLUMBIA

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

#### FLORIDA

##### Miami:

Mr. Charles F. Merrick, Master, 411 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 9848. Reading room open afternoons and evenings. Sundays 2 to 5 only. Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

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

#### MASSACHUSETTS

##### Boston:

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

#### MICHIGAN

##### Detroit:

Thebes Chapter No. 336. C. E. Reid-Selth, Master; Mr. Andrew Heck, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8:00 p. m. Inquirers call Fitzroy 2593.

#### MISSOURI

##### Kansas City:

Kansas City Chapter. Mrs. C. S. Scott, Master, 104 W. Linwood Blvd.; Mrs. Francis R. Henriksen, Secretary, 219 S. Askew St. Meetings every Tuesday, 8:30 p. m., Parlors A and B, Hotel Continental, 11th St. and Baltimore Ave.

##### St. Louis:

St. Louis Chapter. Mr. Beryl A. Merrick, Master. 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 YORK

##### New York City:

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

Booker T. Washington Chapter. Mr. Richard E. Edwards, Master, 245 W. 116th St.; Mr. Clifford Richards, Secretary, 740 St. Nicholas Avenue. Meetings every second and fourth Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St. Inquirers call: Prospect 9-1079.

#### OHIO

##### Columbus:

Mr. Fred Blackburn, Master, 724 Oakwood Ave., Telephone Evergreen 7107; Mr. R. K. Parkes, Secretary, 58 Hawkes Ave. Meetings every Wednesday evening, 8:00 p. m. at Hotel Virginia.

##### Cleveland:

Mr. William R. Morran, Master, Woodbine 4116; Miss Frances Willick, Secretary, Mulberry 1729. Meetings every Friday at 8 p. m., Hotel Stalter.

(Directory Continued on Next Page)

## NEW JERSEY

### Newark:

H. Spencer Lewis Chapter. Mr. Wm. N. King, Master; Miss June A. Williams, Secretary. Meetings every Monday, 8:00 p. m., 37 Washington St.

## WISCONSIN

### Milwaukee:

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

## PENNSYLVANIA

### Reading:

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

### Philadelphia:

Benjamin Franklin Chapter of AMORC. Mrs. Clara R. Ross, Master, 4520 Pine St.; Miss Kitty Potye, Secretary, 3020 Cambridge 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, 610 Arch Street.

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## TEXAS

### Dallas:

Judge Earl R. Parker, Master, Tele 2-7278. Mrs. Mayda Crews Heller, Secretary, 218 Beckleywood Blvd. Phone 9-4096. Meetings at 114 North Edgefield, 2nd and 4th Tuesdays, 8:00 p. m.

### Fort Worth:

Fort Worth Chapter. Mrs. Clara E. Anderson, Master, Telephone 4-8067; Mrs. Ruth Page, Secretary, 5128 Byers, Telephone 7-4814. Meetings every Friday at 7:30 p. m. at the Elks Club, 512 W. 1th Street.

### Houston:

Mr. James R. Ingram, 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.

## 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), 318 Y. W. C. A. Bldg.

## 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, Box 1103-H, G. P. O.

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

### Victoria, British Columbia:

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

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Miss Muriel L. Michael, Master, 631 Lipton St. Sessions for all members on Tuesday, 7:45 p. m. throughout the year.

## CHINA

### Shanghai:

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

## DENMARK

### Copenhagen:

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

## DUTCH and EAST INDIES

### Java:

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General. Gombel 33, Semarang.

## ENGLAND

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

## EGYPT

### Cairo:

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

### Heliopolis:

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

## FRANCE

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

## HOLLAND

### Amsterdam:

De Rozekruisers Orde; Groot-Lodge der Nederlanden. J. Coops, Gr. Sect., Hunzestraat 141.

## NEW ZEALAND

### Auckland:

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

## SWEDEN

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

## SWITZERLAND

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

## Spanish-American Division

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

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

## JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.



#### NOTED EGYPTOLOGIST ON AMORC STAFF

Dr. Georg Steindorff, world renowned archaeologist and Egyptologist, has within recent months become technical consultant to the staff of the Rosicrucian Egyptian, Oriental Museum. Dr. Steindorff for years held the chair of Egyptology at Leipzig University. He is one of the former teachers of the late James Henry Breasted, famous American archaeologist. For many years he edited the popular Baedeker's Guide to Egyptian Antiquities, and the translation of their hieroglyphics. He is also the author of numerous works on the Coptic language and Egyptian history, which have been published in several languages. Dr. Steindorff is shown above in a gallery of the Rosicrucian Museum where he was translating hieroglyphic inscriptions on exhibits recently received.

(AMORC Photo.)

# Old When Egypt Was Young - - -



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