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



**THE INSTITUTION BEHIND THIS ANNOUNCEMENT**



### WHERE EAST AND WEST MEET

In the shadow of the great obelisk in Rosicrucian Park, and amid surroundings reminiscent of the grandeur that was once ancient Egypt's, stand men in the uniforms of the armed forces of the western powers. Above are seen, from left to right, Corporal Robert S. Brown of the Royal Canadian Air Force, and Quartermaster O. Floysvik of the Royal Norwegian Air Force located in Canada. Both of these Frateres attended the Rosicrucian Convention in San Jose, California, and as shown above, had sufficient time to discuss the maneuvers of their respective air squadrons. Rosicrucians are serving their countries in every branch of required activity.

*(Courtesy of the Rosicrucian Digest.)*



## You Are The Measure Of All Things!

THE value of life lies within your own mind—good, bad, order, confusion, and a thousand other aspects of your daily existence are not realities—they are just reflections of your opinions. Once—as a child—you longed for candy suckers. Now you don't. What has changed? It is not the candy—it is your *mental attitude*. If life does not hold for you what you have hoped, if it is devoid of those things that make for happiness and accomplishment—you need *fourth dimension*. You need that *stimulated consciousness* whereby you can appraise things with a new value to yourself. You can not call the man or woman lucky who can convert commonplace circumstances into *personal achievements* and joyous

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**THE ROSICRUCIANS, AMORC, SAN JOSE, CALIFORNIA, U.S.A.**



THE  
THOUGHT OF THE MONTH  
WHAT OF TOMORROW?  
By THE IMPERATOR

The following is the fourth in a brief series of articles by Ralph M. Lewis, F. R. C., on the changes today's international involvement will produce in the world in the near future. He will project an outline of the effects current events will have on nations and on the minds, lives, and customs of the people who live in them. In presaging these events, he is using nothing more mysterious as an aid than a pencil, a world map, the immanent faculties of observation and abstraction, and an analysis of what he perceives to be the present trends.

—EDITOR.



UT of the prevailing necessary attitude of extreme nationalism, there will arise, after the present war, a new social consciousness. This will take the form of a true *internationalism*, which will touch all classes of society. It will be unlike

any internationalism which the world has ever before experienced. It will not be founded upon the high idealism of the brotherhood of man, which has been expounded for centuries. Such a doctrine, although most worthy, has failed because, unfortunately, it was only comprehensible to mystics and those philosophically inclined.

The man in the street, the common citizen upon whom its success depends, has always been an extreme *realist*. The only one which the man in the street can think of as becoming his brother, that is, his social affiliate, is one who has nearly the same objective qualifications and interests as himself. It would be one who indulges in familiar sports, experiences like misfortunes, and measures success and happiness by the same material standards. Such a person

would be a brother to him, at least in these things.

On the other hand, one who pursues religious precepts which the man in the street does not understand is to him often a pagan, a heathen, or just "queer." The country in which such a believer lives is referred to as *foreign*, and this word is used in the sense of an opprobrium. Further, the customs of distant peoples are considered *inferior*, for no other reason than that they are different. This is a sad but true commentary upon the peoples of the world today. It is borne out by the simple fact that cartoons which amuse readers by ridiculing the ways of living, the habits of people with whom they are not familiar, are popular.

Therefore, to exhort the man in the street to subscribe to a brotherhood of man because all humanity is of the same divine origin, or because man is of the highest order of living things, or, further, that the souls of all men are of equal perfection, are *abstractions* too vague for him to realize. In other words, the objective factors of the peoples distant from him, as he reads or hears about them, appear so varied, so different that *any* unity of humanity beyond that of his own group or society seems unthinkable. To this man in the street such a universal brotherhood is but a song of the poet and a dream of the idealist—nice but not workable.

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Really, what does this man in the street know about his world neighbors, upon which he forms his opinions that a true brotherhood of peoples is impossible? Nothing, except what is fed to him by his newspapers, radio commentators, and feature writers for periodicals. Every strange or unusual happening or incident concerning a foreign people is emphasized in most such articles or addresses to make them interesting — all else is sacrificed to this reader interest. The similarity of peoples of the world, their common woes and habits, are often withheld as facts because they do not make spectacular reading.

The result?—people have formed the habit of expecting the inhabitants of other lands to be extremely different in manner of living than they are. Also most of these writers and public speakers are well enough acquainted with the principles of mass psychology to realize that each individual wants to think his way of living, his social order is *superior*. Consequently, the peoples of foreign lands are almost always shown in a disadvantageous light. This complements the opinion of the local citizen as to his superiority.

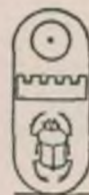
The circumstances of the present conflict will change all of this. Mr. Average Citizen serving in the armed forces of his nation is going to see most of his foreign neighbors *first hand*. His analysis of them will not be accurate, but his interpretations will be based upon the more personal, *intimate* experience of seeing and hearing directly and not through the eyes and ears of others, as he has been doing. Never before in history have the armed forces of warring powers been so dispersed over the surface of the earth. Never before have so many races and nationalities simultaneously freely mingled together in such numbers.

It is said by historians that the culture and civilization of the West was advanced in time many centuries by the conquests of Alexander the Great. By means of his campaigns, Greek culture, or the civilization of the West, like a great wave rolled across Egypt, the Near East, Persia, and into far off India, and eventually seeped into China.

In that remote period, the man on the street, the warriors of Alexander's army, were principally doing the inculcating. In other words, it is held that they made a great impression upon the peoples of the East, more than the latter did upon them. They brought with them their habits and their customs and established them there.

In the time of the Crusades, the conditions were reversed. The Crusades began and lasted during the period in Europe generally referred to as the Dark Ages. The influences of the culture of ancient Rome had greatly diminished. Civilization in the West was in a period of decline. The average man was uncouth, crude, exceedingly superstitious, and ignorant. He had nothing to proffer any other people, the peoples of the lands he invaded, except a distorted, bigoted conception of Christianity. The Crusader's contact with the splendors of the ancient Grecian civilization, the Byzantine art of the Turks, and the results of the centuries of development in architecture, art, music, and the sciences by the peoples of the East, caused him to have a respect and admiration for their achievements which equaled his fanatical dislike of their religions. In between the Crusades and following them, a great infiltration into Europe of Eastern culture was begun. Statuary seized as spoils, literary and art treasures, and the handiwork of the crafts taken from sacked cities were brought to the capitals of the Crusaders for people to look upon — and these people were accordingly inspired and sought to and did emulate the work.

The warriors of the Western powers today, speaking particularly of the Americans, British, Australians, Canadians, and New Zealanders, will alike affect each other and the peoples whose lands they occupy, with the influence of their culture. Even more important, however, these warriors will *absorb* influences of the lands which they occupy. The warrior's experience will be equally one of give and of take. He will see those things which have been related to him in his newspapers, and over his radio about the peoples whose land he now occupies, as either an ally or as an invader. He will not think them quite so absurd or so meaning-



less as they have been related to him previously.

Moreover he will find that the peoples of these remote lands, whether of the East or West, taken by and large, as individuals have the same depth of character as himself. He will learn that they place the same moral validity upon truth, loyalty, friendship, and the sanctity of the home that he does. The warrior will find that the immorality which exists in these places, the promiscuity, and the perversity are more often not of the character of the people but of the individual—just as they are among his own fellow citizens. Cussedness is not a racial or national characteristic, but an individual human fault, confined to no one people alone.

His intimate contact with the religions of the peoples of these other lands will perhaps continue to convince him that he prefers his own faith, principally, as he will admit, because he cannot understand or inwardly accept many of their concepts. Nevertheless, he will be deeply impressed by their solemnity, their reverence, *their sincerity*. The latter will often mock his own feelings. This attitude of sacredness which he will witness will mitigate any tendency to ridicule the strange rites. He will overlook the divergencies of creed and dogma and instead respect the spirit of devotion which he will admit is equally as profound as his own. In this, he will recognize one kind of *kinship* to the "foreigners" he confronts.

In his associations with these peoples in the islands of the South Pacific, the countries of Europe and of those of North and South Africa, India, Iceland, South and Central America, and wherever the military machine takes him today, he will often continue to deplore their social ideals, the manner in which they prefer to govern themselves and their concepts of the state, and their relationship to it. He will not, however, be so ready as heretofore to denounce the individual in those countries for subscribing to such ways of living. He will discover for himself something which had never been told to him or had been unduly depreciated by writers and speakers on the affairs of those countries. He will perceive the geographical conditions which, in most in-

stances, have developed or even compelled the political attitudes of some of these peoples. He will observe the restrictions which their natural boundaries have put upon the living of such people. He will see that citizens of many of these lands, because of their terrain, their topographical conditions, could not ever hope for the standards of living he enjoys, and that many of the systems and ideals he has come to think of as superior and proper in his country could not endure in such nations until some drastic world changes be made. Such changes would not be just political, but economic as well.

He would also discover that his own former attitude toward these peoples, his former insistence in imposing high tariffs upon them, on controlling certain balances of power against them, and of social ostracization, has been responsible for the plight in which they find themselves. Some of these soldiers of today will not have personal inflated egos after associating for some time with their allies. They will not feel so superior—in spite of the eight-cylinder cars, country club memberships, and large homes which they may have in their own lands, and which far exceed the possessions of their new associates. They will find these other men physically, morally, and intellectually their equals, at least.

They will often find these "foreigners" more content, happier, and deriving more enjoyment from life than themselves, and without the burden of the complications which a great number of possessions entails. Some of the soldiers now overseas are beginning to question the soundness of their own personal philosophy of life. At least, these overseas contacts — the contact with peoples from nearly every section of the world — will make the warrior realize that he has considerable in common with these distant peoples. In fact, they will no longer even seem quite so distant to the soldier, for in himself he will experience the same sentiments and feelings which he now knows these people also to have.

For the first time in the world's history, the man in the street will begin to sense a brotherhood among men — a brotherhood he can understand, one



that is tangible, that is of the same substance of his thoughts and of his nature and of his experiences. When he returns to his home land he will no longer be misled by the intentionally, or unintentionally, erroneous remarks of statesmen, with reference to his world neighbors. He will justly resent a people of a distant land being placed in what he will now know to be an improper light, just as he would protest the same untrue remarks about the Jones family who live next door.

The average man has an inherent sense of justice and he does not want to rob his neighbor so that he can prosper. He has a good sense of sportsmanship as well. If his neighbor has the same opportunity as himself and loses—well that is different. Consequently,

immediately after this conflict, he will seriously object to any pacts, agreements, or proposals which come to his attention, and which, from his experience, he knows will rob the people of other nations of their right to prosper in a peaceful way. The future for the professional politician in world affairs will not be an easy one. It will not be quite so simple to gloss over injustices to another nation by referring to its people as inferior or barbaric, and to refer to his own fellow citizens or audience as those who are "better and best." The seeds of the spirit of internationalism, about which the philosophers have orated for centuries are now being planted and will be firmly rooted at the conclusion of the present conflict.

(To be continued)

## ARE YOU ENTERING THE SERVICE?

Will you be able to continue your studies? Will they have the same value to you in military life as on the outside?

Hundreds of Fratres have, and more each day are entering the armed forces of their country. The happy thought expressed by them all is that circumstances do not require the discontinuance of their membership. The Government desires the men to receive mail. It is one of the principal factors contributing to morale—it keeps them in touch with the world outside the military camp and the civilian life which they have left behind. Fratres in Iceland, Libya, Egypt, Australia and elsewhere rejoice in the regularity, under the circumstances, with which they receive their monographs. Lack of privacy necessitates a stay of some of the experiments and exercises—but all find time to read and study the monographs. Let the Fratres themselves answer the question as to what membership means to them, and whether they can continue. We quote below excerpts from a few of many letters received monthly.

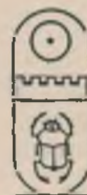
*"In spite of the indefinite nature of our locations from time to time in this moving army of ours, I wish to report that all monographs have arrived to me to date— Let me tell you that although we soldiers may not be able physically to perform some of the exercises—we still have that undying interest and devotion—but even at that there is much to be learned by reading and trying to fit these new truths to the occurrences of everyday living."—P. C.*

*"The teachings of the Rosicrucian Order have been one of the prime factors in the difficult task of adjusting myself to military life — It so happens I have more time to study and read than I had in civilian life." S. I. K.*

*"As an officer in the Army, busier and for longer hours than ever before in my life, time is still found to read my monographs. So I know what they can and do mean to others." H. W. S.*

*"My monographs are being forwarded to me, and I hope to continue my studies without interruption."—H. J. H.*

If you are to be inducted into the service, or if you are enlisting, just give us your official mail address as soon as you obtain such information, and your membership privileges will be extended to you at your new location. You will have the opportunity, as many hundreds of other Rosicrucians, to try the teachings and principles in emergency conditions and learn, as have others, how practical they are and the reason why they have endured through the centuries. Now is the time you need your membership.





## The Rosicrucian In Military Service

By LT. COL. DONALD McRAE, F. R. C.

This article constitutes a lecture presented by Frater McRae at the 1942 Rosicrucian Convention. We believe, in view of the timeliness of this article, that members in addition to those attending the Convention will enjoy reading this interesting discourse.

—SUPREME SECRETARY.



**T**HROUGHOUT the history of the race, probably no other organization has so consistently advocated the peaceful solution of all problems and love for all peoples regardless of race, creed or color as have the Rosicrucians.

At the very outset, we face the necessity of rationalizing our historic position with the obvious requirements of the moment. Two brief thoughts have cleared up the matter to my personal satisfaction. In the "Rosicrucian Digest" I once read the advice that while there was a chance for peace, it was our Cosmic duty to work with all our might to maintain that peace, but that when our nation declared war we became subject to the national karma and to our karmic ties with our friends and neighbors. From this moment it becomes our sacred duty to assist in the national effort to the full limit of our strength. The second clarification comes from the certain personal knowledge, sooner or later acquired by every Rosicrucian, that there is no extinction of individual consciousness at transition.

I feel that a Rosicrucian or any other

man of good will can solve this problem by meditating on those two thoughts. If a soldier can fight with everything that is in him but can still show gentleness to the helpless, whether friend or foe; if he can keep his heart clear of hatred and despise cruelty in any form, then I feel that he can be both a Rosicrucian and in military service.

In order to discover the value of our teachings to the individual soldier and to the military service as a whole, I plan to outline sketchily various factors of training and combat. It will soon become apparent that the Army system of training is based on either the conscious or unconscious use of many of the laws we study so diligently. When we consider that the military profession has the longest unbroken history of any profession in the world, and also remember who some of the leaders have been, it is not strange that the technique developed for the training and management of men has reached a high degree of perfection and close adherence to basic cosmic laws.

The first introduction an enrollee will receive to this system will be when he reports to his induction center. Previous to this surprising experience most men are accustomed, within broad limits, to considering themselves as being quite free and independent entities. In a matter of minutes one's freedom and independence become a thing of the past—

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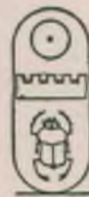
except during infrequent furloughs and certain hours of relaxation, every act, almost every thought, is under the supervision of superiors. The soldier's future welfare, success — and perhaps his very life — depend upon how he can adjust himself to this new concept. Never will I forget my first ten minutes after reporting to West Point. A small group of us sauntered from the R. R. station into the main Barracks. There a highly trained pair of yearling corporals met us and our sauntering days were over. From that moment we ceased to be anything but very awkward and bewildered units of that great materialized concept called the United States Corps of Cadets. Some, usually with Army background, understood the distant goal and felt that they were being initiated into something fine and beautiful, others, for a time found the adjustment difficult and then they too discovered the hidden meanings. There is a saying at West Point that any man who can remain one year will receive this illumination, and from that day will love and reverence the Corps until his death. Of the thousands of men of the Corps I have known there is none who would fail to understand exactly what I am trying to say.

It is not the buildings or glamorous surroundings that matter—Cadets seldom, if ever, mention the material factors. It is the immaterial concepts behind what we call the Corps that are the most potent factors in the military history of our nation. The motto: "Duty—Honor—Country" is no mere idle phrase to our armed forces. For more than a century our military leadership has been imbued with the esoteric meanings of that motto—meanings that were learned during four long years with the Corps. It would be interesting to search the records to discover the high degree mystics who must have laid out this course of training that can, each year, take hundreds of youngsters from all walks of life and make them willingly and gladly abandon the usual material world of young manhood. What applies to the Academy has been translated, in slightly lesser degree, to the American Army of today.

Let us try to discover some of the hidden factors that, when understood,

can make it simple for a Rosicrucian to adjust himself to his new life. The most obvious fact is that one must cease to be a self-centered individual and must merge or become at-one with his unit. The personal, material phase of the ego must be subdued and subordinated for the good of others. Should a Rosicrucian find this a strange thought? The fact that in most cases this change must take place suddenly under force or threat of force is somewhat regrettable, but after all few enrollees are trained Rosicrucians. In studying the elements governing the management of soldiers, I have often had the intriguing thought that deep in the heart of each of us is an unconscious yearning for the realization of that brotherhood of man that our Order teaches is a true fact. Some day, before he ever reaches the battlefield, a soldier discovers that he belongs to—is actually a living part of—a great brotherhood of "one for all—all for one" even to death for a comrade. When that fact is established beyond argument it takes the typical form of an initiation—there is the broadening of vision, the sloughing off of many forms of narrow selfishness, the development of trust in one's comrades. There follows a peace or warm glow that comes from an inner soul urge that has been satisfied. Except for the mystic orders I know of no place other than the Services where one can find this Brotherhood.

Another important factor in the making of a soldier is a long period of drill and field training. This course will start as soon as the recruit reports to a center devoted to basic training and will continue as long as he is a member of the armed forces. Again the proper attitude of mind is needed to prevent the constant repetition of the same work from becoming utterly boring. Again an appreciation of the underlying Cosmic law should be of great assistance to the Rosicrucian. One of the fundamental laws of applied psychology is that the subconscious reactions are amenable to suggestion, with the corollary that oft repeated acts tend to cause one to act automatically when the familiar stimulant is applied. This principle of the establishment of a habit is exhaustively covered in our monographs. The reason for diligently building an automatic re-



action pattern will be discussed later when we come to a discussion of a soldier's battle reactions. At this point it is enough for the Rosicrucian to know that the tedious drills and exercises are based on sound principles and that the results will some day stand him and his comrades in good stead—will, without a doubt, mean the difference between life and death, victory or defeat.

So far, we have briefly discussed the subject of obedience to authority—or in other words, submerging one's freedom of action—and the subject of drill or the construction of habit patterns. Next comes the question of military courtesy. This is a large subject to which several lecture hours are always devoted in any training schedule. The military profession is fundamentally an autocracy. Many other forms of control or internal government have been tried but all have failed in the crucial test of battle, usually with sad results for the loser. In any autocracy the first requirement for success is respect for and instant obedience to higher authority. This authority or control must be constantly brought to the attention of soldiers. By centuries of practical experience it has been found that the slightest laxness in this regard almost immediately destroys the inner spirit of a unit and leads to slackness. One of the worst fates that can befall an experienced soldier is to be transferred to a slack unit. The different forms that military courtesy take are all designed to constantly remind every officer and man of this absolute control over his actions.

The necessity for saluting is the commonest complaint registered by men who are not yet soldiers and not yet ready for initiation into the soldier brotherhood. The first principle behind the salute is that it is a mark of respect for the President's commission, for the insignia of rank. The senior saluted is obliged to return the salute with exactly the same degree of snap and precision as is required of the junior. If any personality enters into this exchange it is when each realizes that the other is a man who has or is willing to stake his life for a cause both love. This question of salutes never arises in a battle-trying unit. During the last war I saw privates of famous fighting divi-

sions, who while on leave in London, hurried across the street to snap out a salute to one of "their" officers. The mere recognition of their familiar divisional shoulder patch brought up this almost irresistible urge to show courtesy, honor and friendliness to one who had been through the fire with them. Many a young untrained officer, and a few older ones, are not truly worthy of a personal salute but the traditions associated with their uniform are worthy of the salute of any man on earth. Some day in his soldier career each man finally understands that his salute simply means "I again pledge myself to obey the lawful orders of my superiors and to perform my duty for a worthy cause to the full extent of my ability." To be a real officer, a man must feel an exactly similar urge to obey his superiors together with a deep and sacred obligation to care for, protect and lead the fine men entrusted to his charge.

Too much time or not enough has been devoted to this subject so we will drop it with one suggestion to the Frater just entering the service. Relax. When you salute, do it correctly and gladly. When you get the chance, take a look at the manner in which the Marines, the Corps of Cadets, or the units who have seen action execute this fine formality that symbolizes a clear understanding of matters hidden from the uninitiated.

Other phases of courtesy involve such subjects as a definite method for obtaining permission to speak to a superior. It is a strange experience for an American not to be able to walk up and speak to whomever he wishes to address. The rule that officers shall eat and sleep separately, while at first repellent to a draftee, comes under the same category and is based on the sound principle that there be no favoritism or partiality in the service. If an officer has too close a relationship with certain of his men, the results are disastrous.

Another basic Rosicrucian principle heavily stressed in the Army is that of carefully building up the health and vigor of the body. Close attention is given to diet, regular hours, exercise and relaxation. Few civilians ever receive the medical and dental supervi-

sion they have while in the service. The result is quickly apparent: alert, erect, healthy, sun-tanned men with nerves and emotions under more control than would have been thought possible a few months previous.

So far we have seen that the Army puts into practice the following Rosicrucian principles:

- (a) Subordination of the outer self for attainment of an ideal.
- (b) Repetition of actions to form habit patterns.
- (c) Respect for constituted authority both inside and outside of the Order.
- (d) Budgeting of time to attain maximum results.
- (e) Building a sound and healthy body.
- (f) Attainment of control over emotions and nerves.

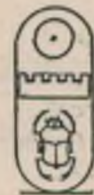
Another similarity between the two techniques is the training in one-pointedness. Though the goals are utterly different, the techniques for attaining results are astonishingly alike. If there ever was a whole-hearted, one-pointed, twenty-four hour a day piece of work, it is that of soldiering. If we would apply ourselves toward attaining Cosmic Consciousness with a mere fraction of the concentration that goes into the making of a combat soldier, there is hardly a person who would fail to attain the greatest reward that a man or woman can earn. The time is coming when the world's greatest need will be for trained mystics, trained thinkers and knowers of the Cosmic Plan and laws. Tens of millions of fighting men can be readily trained, but how few are those ready to be trained to save our civilization when the fighting men are through with their work! It seems to me that a properly trained mystic will find a magnificent mission within the next few years. By diligent application each of us can attain to a wisdom that will manifest as calm, cool judgment radiating in ever widening circles from each focal point of mastership.

If called upon, each of us would willingly uproot his life, give his entire attention and energy to the task of defending his nation. Is it strange that our Order should expect us to multiply our efforts to become trained quickly to assist in saving our entire civilization

from the aftermath of this war? One-pointed, determined, courageous effort on our part can work wonders either in or out of the Service.

A few moments ago, mention was made of the boredom that frequently assails recruits and to a lesser degree old soldiers. If there is one distinguishing mark that should be carried by every Rosicrucian it is that of having developed his inner resources to the extent that it is absolutely impossible for him to find himself with nothing profitable or interesting with which to occupy his time. After a very few years of our studies I am certain all of us have been impressed with the practically unlimited fields of mental and spiritual activity that the Order has opened up for us. If we will carefully consider our activities now and the type of the things we most desire to do, and then compare the result against our activities before we joined the Order, many of us will be surprised at the gradual but fundamental change that has taken place. Under the guidance of the masters we have been gently led away from focusing our entire attention on the physical sensations of the material world and have had implanted in our consciousness a growing appreciation of the joys to be found in the mental and spiritual realms of our being. Instead of having to search desperately for people and events to keep us from boredom we are discovering that we can produce for ourselves some of the keenest and most continuing pleasures of life.

This ability to alternate one's spare time between the purely physical and mental activities prevents either type from becoming monotonous and is one of the greatest gifts the Order makes to its members. If a member will give a little thought to budgeting his spare hours between games, movies, dances and study, meditation, exercises from our monographs, reading of good books that he can now appreciate, searching for opportunities to be of assistance to fellow soldiers and to help in the innumerable worthy activities going on in all cantonments, he will find life more than interesting. There are few places where one can better put into practice in daily life the principles of our order than in an Army camp. By using a



little discretion it is no trick at all to find oneself surrounded by a small group eager to hear that there is an answer to the pressing questions that are now forcing their attention. A man who in civilian life would not spare a moment for discussion of metaphysical subjects will, while in the Service, spend hours in earnest discussion and in search for the great truths. This is no mere theory, it has been tested and found true. The long evening hours in barracks, the dragging days on ship board, the time spent in lonely slit trenches and fox holes bring us close to our service brothers and give a member of this Order a golden opportunity to show another man that there is a great light of wisdom to be found by all who will truly search. To those of our Order who have dedicated their lives to passing on the hard-earned knowledge they are so freely given, the spiritual pleasure of assisting man after man to awaken his inner self will go far to compensate for all the hardships and danger.

When the day finally arrives that a soldier for the first time hears the commands, "Fix bayonets," "With ball ammunition load," "Squad columns, Forward, March," he will probably experience the most intense emotional reaction that can be experienced by a human being. This reaction may take one of several forms: exaltation, sickening deadly fear, a stunned feeling as from shock, or even blank astonishment that "this is it." After the first shock of realizing there is no alternative to facing what is to happen in the next few moments, the soldier new to battle often undergoes the strange experience of becoming completely subconscious. He is quite likely to feel that he is watching a fascinating scene, with his body elsewhere. The expression of astonishment so often seen on the face of a wounded man who finds he is actually present after all would be ludicrous in other circumstances. Many times I have seen men, who later were decorated for great heroism, who in their first fight were unable to tell their names or in some cases to speak at all. Their bodies seem to have become mere automatons that functioned perfectly under the law of fixed habit. If the training has been thorough enough it often happens that

units raw to battle will behave superbly with the officers and men retaining little or no accurate remembrance of whole phases of the action. When I think of the effort expended in our sanctums to attain a similar forgetfulness of the body, it seems a shame that it is not practical to turn on a barrage when needed! There comes a time in the first, second, or third battle where a soldier ceases to be subjective and becomes capable of cool objective reasoning under almost any stress. From this time on he is a veteran and worth his weight in gold.

Those of us who are more or less familiar with the subconscious state should find little difficulty in making this adjustment at once. We will recognize the phenomenon and be in control of the situation. If our entire army were composed of trained Rosicrucians it might be far more efficient in its first battles, and as a result would gain its objectives with fewer casualties. I can think of few places where our personally demonstrated knowledge of the true facts about transition can stand a man in such good stead as in the midst of battle.

The old soldier can become hardened to nearly anything and ceases to suffer or react to the sights he sees. The Rosicrucian should be able to exist by virtue of his inner knowledge and not find it necessary to create a hard shell of indifference. It is too often difficult or impossible to dissolve this shell when it is no longer needed.

Strange to relate it is seldom that a case of real cowardice is encountered after a battle once starts. Either the soldier is in the subconscious condition where the controlling inner self knows there is nothing in transition of which to be afraid or the man is objective, terribly afraid, but carried forward by his will power and that wonderful emotion called *Esprit de Corps*.

I recall a case in the last war where the First Canadian Division was attacking a great ridge that had practically wrecked the finest units in the British Army. This magnificent division went up the cruel slope protected by every barrage device then known. Half way up the casualties became so terrific that the lines faltered, then fell back into the

valley. There "something" happened. With their barrage gone, with practically no officers and a few noncommissioned officers, the word passed along "The First has never failed—it won't fail now." Without orders, those men reformed and again went up that slope to a victory that turned the tide of a great battle.

It should be worth our while to try to discover what it is that makes men act like this. What causes some otherwise obscure man to decide, in the flash of a second, to smother a bomb with his body that his comrades may escape? What makes a Navy Lieutenant and fourteen men dive out of a whale boat and twelve of them drown, that severely wounded comrades may be saved? These things happen so often in war that we have more than a hint that given a strong clear ideal, man, though at present fearing death, does not hesitate to give his life for that idea; that concept of what is valuable above all else. In ordinary times of peace that ideal is, of different necessity, too often nothing higher than striving for material wealth. By changing that ideal from money to *Esprit de Corps* we find that a man who might cheat or rob a friend in business has become willing to sacrifice his life for another in battle. If we and the thousands of others who now know the still higher ideals of the great mystic orders will but do our part, will but have the *Esprit de Corps* of the simple uninformed soldier we can implant those ideals in the minds and hearts of all mankind.

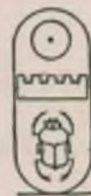
In closing there is one more place where our teachings may well save a soldier and turn the entire course of his life. That critical place is where it becomes necessary suddenly to drop all thoughts of war and adjust to peace and civilian life. It is exceedingly difficult for a civilian to appreciate even partially the difficulties and extent of this drastic change.

After possibly several years of never having to give a thought to such matters as clothes, shelter, and food, a soldier is handed a discharge, draws the few dollars of pay due him and finds himself alone and on his own. I imagine an old monk told to leave his cell and go out to fend for himself might have a similar

sensation. In some cases the old job may be waiting. In many more cases I fear there will be no job until after a long long search. I have known many a brave man who felt fear as he left the Service. A member thoroughly grounded in our teachings should have no more fear of life than he has of transition. A calm faith in the Cosmic Laws he has mastered will prevent him from losing his head and nerve when he will most need to have absolute control of both.

Another phase of this adjustment is, in many cases, of equal importance to the excombat soldier. He will find that he is unable to forget what he has seen and done. For a long time, perhaps for the rest of his life, the daily events of peace seem quite unimportant, often frivolous. After the desperate necessities of battle, after participating in history making adventure, it is difficult to worry about the foreman who may never have seen action. The boredom of what seems trivial routine can, and often does, swell to such proportions that the exfighting man takes refuge in a semi-dream state and becomes a kind of wandering ghost in our society. Many snap out of this condition but far too many never do, and perhaps do not care. To have lived for a long period on intense emotions, and suddenly to have nothing to stir up these emotions; to have been free of all the restraints of normal life; free to function to the full limit of one's capacity—free even to the extent of killing fellow men—and then suddenly to return to home and mother and the store counter is much like taking drugs away from an addict. Never will our Order mean so much to a member as at this time. He will still have soul stirring adventure, the glorious freedom of the Cosmic to more than fill his hunger for a place in the important things of life. And we can do a grand job by understanding and helping these men who will return to us.

I will close with the thought that after many years of experience and close observation of men from all walks of life, two things stand out clearly to me. One is that Rosicrucian training can be of inestimable value to a soldier and, second, that a not too long period of soldier training can be of inestimable value to a Rosicrucian.





## Strength In Silence

By THE SUPREME SECRETARY



HERE is an old saying somewhere in the accumulated writings of the past, to the effect that there is strength in silence, or as expressed in the Rosicrucian teachings, "Be strong, be silent."

Today we are being cautioned in regard to the necessity of carefully guarding our speech; for in a few words we might be able to aid the enemies of our country. How often the importance of careless speech may be dangerous has been illustrated and dramatically portrayed in various stories, imaginary and from real life, that are closely related to our present war effort. In silence, we are withholding that which the enemy would be seeking, and to a certain extent causing him to be puzzled, and at the same time illustrating the principle, long known by the mystics, that the conservation of any knowledge brings strength to its particular holder or to the knower of the information.

The realistic purpose of finding a necessity for guarded speech today is, as already pointed out, directly related to the guarding of information concerning the plans of this country to prevent it from falling into hands where it would be misused, but aside from this realistic purpose there is a more idealistic use of silence which has been learned by those

who are masters in the art of propaganda—that there is nothing which irritates the average human being like the lack of knowledge. Idealistically, then, we find that as an individual is confused when denied the satisfaction of his or her curiosity, so are both our friends and our enemies influenced by our refusal to cooperate in supplying information that they wish.

Another fact is that a control of the way in which we give out information contributes to the discipline of our own activities, of our own mind and actions. Of far more importance is the realization that, in the exercising of the injunction to gain strength through the use of silence, we are actually illustrating in a practical way a law that is of definite mystical significance. It is well known that those in the past who have contributed to the welfare of man, such as in the sciences and the arts, as well as in religion and philosophy, as so often stated, have been in advance of their times, or, in other words, misunderstood by the populace. Contrast with these, who number among the truly great of the past, those who lived only to cause a momentary change in their environment, possibly through the use of a revolutionary idea, or through the gain of temporal control that permitted them to exercise their own decisions. This latter group were always free in their expression. We can picture them as leading large groups or actually speaking to mobs. Here we find those equipped with knowledge which would have been strength to have served a

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useful purpose, expending this strength as would an athlete who practiced too vigorously before the actual race to be run. In other words, if we would use a popular phrase, we might say that these individuals "gave out" everything they had before the opportune time arrived for it to be used.

In a novel of some popularity a few years ago, this principle was illustrated—that those who are able to use the knowledge which they obtain most effectively are those who keep a certain amount of their information and ideas to themselves. As illustrated in the life of Christ, after he had performed seeming miracles to the multitudes, we find that He constantly repeated his injunction to tell no man. He knew that if an individual who was healed by faith and by the metaphysical principles used by Himself were to advertise this extensively, the agnostic arguments and comments that would be put forth would definitely affect the thinking of the individual healed, and possibly bring about the recurrence of the condition; and while Christ had no time to instruct each individual recipient in the metaphysical principles involved, he did at least enjoin them to remain silent as to the benefits received.

It is a well-known fact that in various periods of Rosicrucian history, those who have contributed to our present-day knowledge have had to work in secrecy. Today the outward and free use of the principles of the Organization, as expressed in a country such as

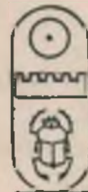
this, is an illustration of the conserved strength of those who have gone before. So it can be in our own lives. Strength is difficult to conserve, because it is so much easier for us to speak when we should be silent. It is so simple to state our opinion when we would gain more by weighing our opinions with those of someone else. It is a natural desire of man to wish to show to the rest of the world that which he has suddenly discovered, and in doing so he frequently closes the door to further discoveries and perfection.

The conservation of energy today is important both from a physical and a metaphysical standpoint. It need not be further explained here why we must conserve our physical resources, and how many agencies and departments are primarily existent for that purpose. It might be well that the Rosicrucians put some emphasis upon the conservation of those forms of energy which are usually wasted, that is, the energies which have been discussed here. The next time you have what seems to you an original idea, try to keep silent until you are positive of its perfection in actual manifestation. Refrain from passing on the most simple form of gossip that in itself would apparently cause no one any harm or inconvenience. Observe a rigid practice of these suggestions for a few weeks, and you will be amazed at the additional strength, fortitude, and general well being that comes from a conscientious belief in an effective practice of strength through silence.

● READ THE ROSICRUCIAN FORUM ●

### ANNUAL NEW YORK CHAPTER RALLY

The New York Chapter of AMORC will hold its Annual Rally on Saturday and Sunday, September 26 and 27, 1942. All active AMORC members who can attend this Rally are extended a cordial invitation to do so. Registration will begin at 9:00 A. M. at the New York Chapter, AMORC, 250 West 57th Street, New York City. A comprehensive program—including lectures, group meetings, forums, experiments, art exhibit, mystical music and a mystical temple convocation—has been prepared. Avail yourself of the opportunity of enjoying a Rosicrucian Rally in common with your fellow members of AMORC. Registration fee, including all events of the Rally and dinner on Sunday night, \$1.50. Informal dress. Convenient hotel facilities easily obtained. You do not need to be a member of the New York Chapter to attend.





## Experiencing Initiation

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

### PART I



WE MUST admit that the early initiations of the ancients were mostly very crude, in fact to the extent that they were almost barbaric in their performance. However, many of the current initiations, that is those that prevail today and are

performed by fraternities and societies of our time, are purposeless in meaning.

Nevertheless initiation is the outgrowth of two intangible human qualities. The first of these qualities is self-analysis. It is because of an intense urge to look upon himself, to analyze himself and his environment, that man learns to do things, otherwise he would contribute very little to the advancement of humanity and the progress of society. Man's natural attributes are mostly within him; therefore he is not fully aware of them. He accomplishes certain things in life with these powers, but from whence he derived them he is not always quite sure. To a great extent he is like one lost in a great forest and who, in his despair, is seated upon a chest the contents of which he never troubles himself to investigate. And with the passing of time his need of sustenance, food, drink and protection from the elements becomes greater. If

he would but open the chest upon which he is seated, he would most likely find these necessities. To use another analogy, the average man is like the individual who leans back against a rock on a hillside and bemoans his fate and his fortune and his lack of opportunity to better himself. And yet that very rock may possess a mineral content that would offer him great wealth, but due to his ignorance and his lack of inquisitiveness, he knows it not.

Self-analysis however does more than disclose our attributes. It also reveals our limitations, the things not yet possible of accomplishment by us. It shows how far we are behind those ideals which we recognize as a state of perfection. It points out definitely where we need to improve ourselves. The process of self-analysis comes about through the experiences we have had personally and experiences related to us by others. We discover by their means our strength, our weaknesses, and we apply *reason* to them. We may say, therefore, that reason is the fundamental factor underlying self-analysis.

But there is still a second quality from which initiation springs, and that is *aspiration*. Aspiration consists of those sensations and desires and wants of the self as distinguished from the passions of the body. Aspiration finds its gratification in the realizing of a need or some ideal which we have set for ourselves. Though *reason* in self-analysis may disclose our lack of some-

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thing, it is *aspiration* that causes us to seek the answer to the need and to lift ourselves up and beyond our present status.

Any rite, any ceremony, therefore, no matter what its form or how it is conducted, is in fact a *true initiation* if it does the following: a—Causes us to resort to introspection, that is to turn our consciousness within to look upon ourselves. b—Engenders within us aspiration and idealism. c—If it exacts from us a sacred obligation or promise which we make to ourselves or to others that we will seek to fulfill our aspirations.

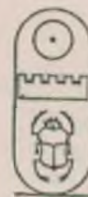
Initiation, etymologically speaking, is a derivative of the old Latin word "initium." This Latin word means, beginning, a training, or the beginning of a preparation, the beginning of instruction. This *instruction* of which initiation is said to consist depends upon three very important elements. First—The efficacy or the power of the teaching that is being given as instruction. Teachings can have only the influence of the authority behind them. In other words, the value of a teaching to be imparted depends upon the authority, the source from which it comes. Second—The character of the one to receive the instructions, no matter what their efficacy, must be worthy, otherwise the teachings will obviously be wasted upon him. Third—There must be certain conditions in existence for the imparting of these instructions if they are to be beneficial. In other words time and the proper place are important. Profound teachings cannot be discerned at any time; the proper meditation, the proper circumstances, must exist for their assimilation or the seed will fall upon barren ground.

There is still another important factor which the ancients included in initiation. To them, it was necessary to keep the teachings that were to be given during initiation from the profane, that is, from the masses at large. In other words, secrecy was essential. Sometimes this was done because the average man, one without imagination, without aspiration, could not comprehend what was offered, would not be ready for it, to use a common term, and thus he might defile what should be a sacred trust. At other times it was said that the teach-

ings of initiation were intended to be reserved for a chosen few who had been selected as a repository for such knowledge. Therefore, on the whole one had to be *introduced to the mysteries*, as the content of initiation was called; "The Mysteries" being the laws and precepts which were imparted. In fact in ancient Rome the mysteries were called *initia*.

Primitive initiation, or the mysteries conducted by primitive society, developed into two definite categories. Remnants of these remain today in most of the initiations of many orders and fraternities but they are not recognized by the modern candidate. The first of these categories was that kind of a ceremony by which a *power was conferred* upon an individual for an express purpose by some other individual or by a group of them. Thus, for example, the *shaman* or the *angakoke*, as the medicine men of the Eskimo tribes were known, would impart in certain ceremonies to the initiates magic formulas whereby they would come into possession of a power to cause rain, to grow crops, or to advance the fertility of the soil. According to the *shaman* the power to do these things was transmitted in a material substance—by means of amulets in other words. The *shaman* would give to the candidate during the course of the ceremony a brilliantly polished stone, perhaps this had been polished naturally, or a bright colored plume; these were said to have the necessary magical properties.

The second category of primitive initiation consisted of ceremonies which were an integral part of the social life of the tribes. This latter type were by far the most important of the two categories. To explain simply, in primitive or tribal society, people of the same age, and of the same sex, usually have the same interests, the same occupations, and the same tastes. Consequently there is a tendency to group these particular societies, these particular classes according to their function, ability or disability. In other words the old were in one group, the young in another, those with no children another group, those who were single, those who were ill or deformed still other groups, etc. It was thought by primitive man that the passage from one group or groups to an-



other produced or had certain effects upon the individual.

Now, of course, the natural effects were obvious. Thus there were the physiological changes that took place when a boy became a man; there were also certain physiological changes when a woman entered the state of motherhood. But in addition to these it was believed that there were certain supernatural effects that occurred. For example, when a boy became a man it was held that the power by which he became a man or the power that brought about that change was also transmitted to him at that time. So ceremonies were held by which the individual was initiated into his new status in society, and the new function and new powers which he was supposed to have acquired were explained to him.

It was not until considerably later that a distinction was made between specialized groups; this distinction consisted on the one hand, of that performance by workers in highly developed trades, arts and crafts, and on the other hand, that work which was common labor. The artisans or craftsmen desired to protect the secrets of their trade. They formed guilds, as they became known, for this purpose. Those who were to share in them had to be *initiated*. For example, in the thirteenth century in northern Italy a number of towns or cities were like sovereign states, independent of each other in every respect. Each city, with a certain area around it, was a world within itself, and they were often hostile to each other. If they were coastal cities, they had their own navies; all had their own armies. Common examples of such city-states were Venice and Florence.

During this period Venice became renowned for its manufacture of glass. It excelled all parts of the world in its exquisite workmanship. The secrets of glass blowing were passed down from father to son at first, but with the demands upon them for more and more of their products it became necessary that they enlarge their output and that they induct others into the secrets of their trade. And so the *apprentice* became the *neophyte*, and he was initiated into glass blowing, and he had to take vows not to reveal these secrets to the profane.

Today in our modern society we have certain rites which amount to public initiations and which incorporate the principle of the transmission of power. In other words, the average citizen today in seeking to enjoy certain legal privileges has to participate in ceremonies that amount to *social initiation*. Thus in marriage, the conferring of this right upon an individual is done in the form of a ceremony that is equivalent to initiation. It is the same with the conferring of the privilege of adoption upon an individual. Likewise in naturalization, the individual wishing to become a citizen must undergo a ceremony, and the powers of citizenship are transmitted to him.

Initiation, like other things, also went through a process of evolution, and with its development man continued to seek in it certain advantages. But the advantages became different; they were no longer just material or physical advantages; they were *moral advantages*. Through citizenship man hoped to become better acquainted with the gods, how they might be appeased, how their influence could be acquired, what they expected of him and what constituted right or godly conduct. This knowledge was divulged to man in the form of dramas, that is initiations that were likened to passion plays in which the candidate played the principal part, or had a role. The candidate for example might assume such suffering as he imagined his gods had endured that he might have salvation or existence. Then again the candidate might assume an attitude of mind which he presumed belonged to the exalted state of the gods. Or he might enact a part in which he would, by mimicry suggest those virtues which he imagined the gods possessed and which he desired to have them incorporate in his life.

To receive such initiation a candidate had to prove himself worthy to know these mysteries. Often he had to undergo a *moral preparation*. In ancient Greece, for example, all perjurers and those who were traitors and those who were criminals were excluded from the mystery initiations. Ancient Egypt had an even more expedient method. Only those who were summoned could actually participate in the ceremonies. There

was one called the Osirian tribunal; it purported to reveal how the god Osiris in the court of his higher world weighed the soul of man to determine whether or not he was worthy to enter the life beyond. Those who were to partake in such a ceremony were *summoned* to do so.

The structure of most initiations, and particularly the mystery initiations of the past and many of the esoteric initiations of the present, follows four definite forms. That is they all have four principal elements even though the actual activity and function may vary.

The first of these forms is that which is known as *the rite of separation*. To the candidate or neophyte is made known the fact that he is undergoing a transition of soul. That is, by certain rites and symbols in the ceremony, he is made to realize that he is changing his old order of living, getting away from his old thoughts, preparing for something new and different. During this rite of separation, suggesting a change from the old way of living to the new, he may be told that he will have to separate himself from his family and former associates for a time. He may have to take an oath of celibacy—that is, to remain a celibate until a certain age. He may have to promise that he will isolate himself from the outer world for a brief period. In other words, he may have to become an anchorite, live alone in the wilderness in meditation until a certain development takes place, or he may have to mask his personality in a certain way, and resort to simple living. During this rite he may have to undergo symbolical burial; that is, he may have to lie in a chest or coffin to show that he has obliterated the past and left all old ways of living and thinking behind him.

The second form of this structure of initiation is *the rite of admission*. The candidate is made aware by the initiation he is undergoing that he is entering upon a higher plan of thought and consciousness. This rite may suggest to him that he is having a *new birth* in thought and living, and this may be symbolized by having him lie upon the ground, then rise to his knees, and finally stand erect as if he is growing. He may also be obliged to come from a

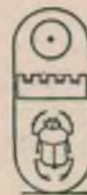
dark chamber into a brilliantly illuminated one, depicting the coming from the old world of superstition and fear which he is presumed to have left behind into one of peace and new wisdom.

Such symbolical admission into a new world sometimes took the form of what is known as *the rite of circumambulation*. This consisted of drawing a circle upon the floor of the temple, or upon the ground where the initiation was held, and into which the candidate was placed. Next to this circle would be inscribed a much larger one around which would be placed lighted candles or tapers. Then the mask or blind was removed from the eyes of the candidate, and he would cross or step from the smaller circle to the larger one. This represented a transition from a limited world to an unlimited or lighted one.

Plato, when referring to the mystery initiations of his time, said, "To die is to be initiated." He meant by this that death consisted merely of that change or process of initiation whereby we depart from our present living into a new realm of existence.

The third form of the structure of initiation is what is known as *the exhibition of sacred effects*. During this part of the initiation ceremony there are revealed to the candidate signs which represent truths and precepts, names of the degrees through which he has passed or will pass, and *the symbolism* of the order.

The fourth and final structure is *the re-entry rites*; in other words that part of the ceremony by which the candidate is made aware of the fact that he is returning again to the physical, to the profane world from whence he came. Though he returns again to the outside, circumstances will never be quite the same, he is instructed, because of the experience he has had. And usually he is obligated to change conditions in his daily life to some extent to parallel the idealism that has been imparted to him during his initiation. Further, during such re-entry rites there is conferred upon him a badge of distinction, some physical effect by which it can be known that he has had a certain attainment. Though he lives again among the profane, by such a sign he is known to have acquired certain advantages.



For example every Arab, every true Mohammedan, if he possibly can during the course of his life, seeks to some time journey to Mecca to enter the sacred precincts of the Kaaba and to witness there the holy rites. It is an arduous journey; there are no highways to Mecca, no railroads. The Arab must travel in a caravan, or if he is wealthy enough, he organizes his private caravan. If he is successful, when he returns he is permitted to wear wound about his tarbush, or fez as it is commonly known, a white ribbon which signifies that he has made the journey to Mecca, that he has been duly initia-

ted at the sacred See. After each such journey he may place another ribbon upon his fez. I have seen many Arabs in the Islamic countries with two or more such ribbons.

We know from Arcane esoteric records that the ancient Essenes after their initiations wore white robes when they returned again to society, as a symbol of the purity which they had come to know and experience as a result of their initiation, and as a reminder of their obligations and the transition that was supposed to have taken place in their consciousness.

(To be continued)



## Underlying Life

By FRATER R. JOHN FRANCIS KNUTSON



IFE is the result of Love.

And Life would inevitably cause the manifestation of Love, else only chaos could follow.

For Love is Power, and reacts with Life; Love is the motivation and the result—that which underlies and permeates all living.

That which underlies and interpenetrates all Being is God. Is not God Love?

Love is the manifesting of God: that which transfixes and transfigures Being, purifies and elevates it into true Light. To align oneself with Love is to be aligned, in attunement with God—and after long cycles of selfless, purified aspiration, be God—God-in-Man.

And this is the Christ Spirit—the Holy Ghost, as Theology names it.

—From "Meditations on Love."

### WHAT IS REINCARNATION ALL ABOUT?

Does the soul survive transition? Do we possess memory of our former lives? Do we return to resume our affairs? Do we again enter a similar body?

These questions perplex the layman. The average book on reincarnation—purporting to answer them—presumes that the reader is well versed in mysticism and phenomena; consequently it leaves him only more confused. Reincarnation is one of the world's oldest doctrines—millions believe it and still others fear it through ignorance. Do you want to awaken an intelligent interest in this subject on the part of a friend or acquaintance? Do you want to set someone to thinking—to tell him the truth—then give him a copy of "A Thousand Years of Yesterdays" by Dr. H. Spencer Lewis. Written as fiction, the story beautifully and symbolically unfolds, in a highly entertaining manner, the most profound principles of reincarnation which everyone can understand, and which seem so intimately related to each reader's life.

This book is economically priced at \$1.00 postpaid. Send your order today to Rosicrucian Supply Bureau, San Jose, California.

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at 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.*)

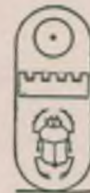
## ILLUMINATION



IN continuing our consideration of the nature of the services offered by the Cathedral of the Soul, we find the period of illumination primarily designed for inspiration, wisdom, and guidance. Physical illumination is well known to the experience of even a child, because it provides a way to see in the dark. In other words, it makes light possible where no light exists. How often, as individuals, we have been faced with problems in our own lives, when we have felt that if it were only possible to see a certain part or phase of the problem which

seemed to remain undetected, we would then arrive at a solution. In other words, we only needed to illuminate that part which, as far as our consciousness was concerned, was in the dark.

True illumination that will bring the solution to a problem or question is actually throwing light upon a darkened place in our lives. Therefore, through the Cathedral of the Soul, we find a place where we will be guided toward the solution of those problems which we seek to solve, in proportion to our attempt to cooperate with the forces that cause the Cathedral to be. In these times, when adjustment is a question facing us all, it is of more value than ever that we pause from our daily routine for a few minutes to consider how best to direct our steps. The booklet described above, *Liber 777*, will assist all who truly desire to utilize these services.





## My Personal Experiences

SOME UNUSUAL PSYCHIC ADVENTURES OF A STARTLING  
AND INTERESTING NATURE

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

(From the "Rosicrucian Digest," July, 1931)



**D**URING the early part of the fall, a few years ago, I was invited to visit a city in one of the southern states, where the AMORC had an active branch, and give a public lecture, as well as meet with the members for two or three evenings.

I accepted the invitation, and it was my first visit to this city. I arrived at the railroad station late on a Sunday afternoon and was met at the depot by a number of our members who hurried me to the home of one of them, where I was to be a guest for two or three days. When I arrived at the home my trunk was taken from the rear of the car and placed in some room which I was to occupy and I was ushered into a large living room where I found many members assembled. A dinner had been planned at one of the large hotels and before I could think of asking for a few moments' privacy I was hurried into another car by the committee of entertainment and taken to the hotel where, with one or two of the other members, I rested for a while in the

lounge room. I then washed some of the dust from my hands and face, allowed the porter to brush my clothing, and otherwise made myself ready for the first official gathering.

I recall that I was very well pleased with the large number of members who were present, and with the enthusiasm and interest in the work. The meal, too, was enjoyable and in an excellent setting in a private banquet room of the hotel. After the dinner, the entertainment committee took me for a short ride around the city in the soft light of sunset and I was truly inspired by the many pretty scenes in the suburbs of the city. I was taken back to the home of my host and hostess and there in the living room came face to face with a still larger number of our members who had gathered there, awaiting my return.

I think it was about eight o'clock in the evening when we returned from our ride, and although I was very tired from a long day and night travelling on the train and much excitement since my arrival in the City, I volunteered to spend another hour with these members, answering their questions and making comments regarding their experiences.

At about nine o'clock I began to feel that I would like to retire to my room and bring my official activities to a close for the day. Each time that I diplo-

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matically hinted at the desire to retire, and tried to do so without being unkind to my host and hostess, I noticed that the members assembled there revived their interest in some point of our work and opened another argument of some kind, generally relating to personal psychic experiences. I began to feel that the members were inconsiderate to some degree and were not appreciative of the time I had given them, nor of my desire to retire.

When at last, however, I had to be bold enough to rise and say I thought I would now go to my room, some of them suggested that perhaps I would not object if they remained in the living room for a while and continued their discussions. This did not surprise me at all, and yet as I made ready to walk across the living room toward a hallway where I believed I would find the entrance to my room, I noticed that some of them prepared to escort me; in fact, the host and hostess and a committee of four or five did escort me to the door of my room which was across the hall directly opposite the doorway into the living room.

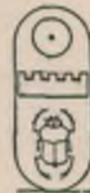
The host quietly opened the door to my room and switched on the electric light and asked me to tell him whether I thought the room was comfortably arranged and satisfactory. I noticed that my trunk stood in one corner of the room and that the room itself was apparently large and well furnished and looked inviting in every way. I was really tired enough to have slept in almost any kind of a room, for after one has been travelling for three months and sleeping in Pullman berths and in various hotels, one can easily adjust his tired body to almost any environment.

I stated that the room was pleasant and thanked them for their interest and prepared to step into the room and say my evening farewells to all of them when I saw that practically every one of the members who had been in the living room had crowded into the hallway to look into my room and some of them began asking further questions such as, "Are you sure that the room looks comfortable to you?" I thought it rather unusual that so many persons should take an interest in this particular room and my comfort, but after assur-

ing them that the room was perfectly satisfactory to me and saying good-night many times and in many ways, I was just about to close the door when my host and hostess assured me that they would occupy a room close to mine, and that if there was anything I wanted in the night I need only open the door of my room and call them. They also assured me that a night light would burn in the hallway and that there was a telephone conveniently situated in the living room, and they made other comments that were intended to impress me with the fact that in any peculiar emergency of any kind, I would be absolutely safe.

I recall that as I closed the door some of the members said that they would be around again to this house early in the morning and have breakfast with me and they would be glad to know how I had enjoyed the night. This did not strike me as peculiar at the time, for in practically every one of my twenty or more tours of the United States, lecturing in behalf of the organization many years ago, I found that members would seek the opportunity to talk to me personally and privately up to two and three o'clock in the morning at my hotel room, or at whatever place I had lunch or dinner, and that many of those who had not been able to see me in the evening would make it their business to be at the hotel at six or seven in the morning and call me on the phone and invite me to have breakfast with them, or invite themselves to have breakfast with me, and in this way I was often forced to eat at an early hour, when I would have preferred to sleep or read some of the books I have always carried with me.

When one is on such tours as these, his time is not his own, and from early in the morning until late at night, or into the morning hours, it is just one round of personal interviews, visits to homes of sick persons, visits to interesting sights, calls upon prominent people in the city for the purpose of making their acquaintance, public lectures, private lectures in classes or lodge rooms, and a hundred and one other little matters that just fill every hour and minute of the day and night. It is a tiresome and often irksome work and the golden



moments or hours of such a tour are those when someone who is in charge of local affairs whispers to one and says, "We are going to leave you alone for a few hours to do as you please." Such occasions are few, however, and they generally occur between midnight and six in the morning.

I stepped into my room on this particular occasion and closed the door and turned the key in the lock. I wanted to be sure of no intrusion for I wanted to enjoy a good bath and an hour of meditation and contact with those whom I was treating and helping in a metaphysical way. The room in which I found myself was probably twenty feet square. The doorway through which I entered was at one corner of the room. Directly opposite this doorway was a window and in that same wall was another window at the other corner of the room. Between the two windows was a very large and old fashioned dresser. Between the doorway and the window opposite it was a couch with an Oriental throw on it and a number of pillows. There was also a small writing desk and I noticed that it had upon it not only the necessary things for writing, all in good order, but a package of souvenir post cards illustrating the city and each of them bearing penny stamps.

The bed was also an old-fashioned and exquisite one of wood and appeared to be very comfortable, indeed. There were a number of chairs and a stool and several small rugs upon the carpeted floor. The room was tinted a very attractive color. The draperies were in good taste and everything was exceedingly clean and neat, and there was a central chandelier with an additional standing light at the desk, near which was an old-fashioned and comfortable Morris chair.

The room was rather warm, for it had been a warm day, and in raising the shades to open the windows wider, I noticed that the windows had permanent screens attached on the outside and through these screens I could look upon the lawns around the house, for the house was of the usual one-story Spanish type and my room was in the rear of the house overlooking several lawns. I noticed that the moon was visible in its first quarter, the stars were

clearly showing in the sky, and that there was a cool breeze, which indicated that I would have a comfortable night. Near the head of the bed was a small door that led into the bathroom adjoining. I turned out the lights in the bedroom and undressed in the darkness in order to keep the rooms as cool as possible. After bathing I sat in the Morris chair in my bathrobe and attended to the treatments that I was to give, and read a few passages from one of my books in order to have some special thoughts to meditate upon, and then I unpacked a few things in my trunk and placed them in the drawers of the dresser.

Then I prepared to retire for the night. I had to smile as I thought of the peculiar interest the members had taken in regard to the room and its comforts, for the moment I get ready to go into my sleep for the night I no longer reside in a room but in the whole wide world. In fact, the starry heavens are my home as soon as I am ready to sleep. I never retire without my prayers of thankfulness for the day and its opportunities and my whole-hearted offering of myself and all of my faculties to the Cosmic and the Great White Lodge and its Masters to serve in any possible way throughout the whole Cosmic domain.

My last thoughts, therefore, are always of the rising of my consciousness from the bed into the great expanses of the starry heavens, and this great world becomes my home, my room throughout the night. Usually, whether on the train in a Pullman berth or compartment, or a hotel or private home, I am absolutely unconscious of my immediate environment until I awaken at sunrise. I am especially active in a Cosmic or psychic sense between the hours of two and three o'clock in the morning.

Now, all of our most advanced members have discovered that just before two o'clock in the morning, standard local time, wherever one may be, there is a peculiar change of consciousness that takes place. During this peculiar state the consciousness is partially divided between a sense of being in the world of material things and in the world of Cosmic things. It is in this state that many manifestations occur

and contacts between our members are very easy, and it is also during this period that the Great Masters most often contact us or cause us to have unusual experiences. Seldom do these things come after three o'clock in the morning and from that time on till we awaken the consciousness is wholly Cosmic, and the events occurring after three o'clock are seldom remembered, while those occurring during the hours of two and three are lightly recalled, if the Cosmic intends them to be so.

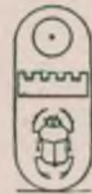
In order to partially unpack my trunk and place the things in the dresser drawer I had lighted the chandelier in my room, and was about to go over to the switch near the door to extinguish the light again before getting into bed, when I happened to look at the space directly over the door. The door was framed in wood and in the usual manner, but just above the top frame of the door I noticed a number of peculiar marks written on the paint or the plastered wall, as though written with charcoal or a very heavy and soft pencil. As I approached the door and looked closer at these marks they seemed to resemble figures. Standing on the small stool, I was able to see the markings more clearly and saw that they did constitute numbers running from one to fifteen and that the numbers were evidently made by different persons, for they were of what might be called different handwriting. The number one was just a single stroke. There was a dash after it, and then appeared number two in a crude form. This was followed by a dash, and then appeared the number three in what I believed was a feminine hand. There were dashes between the four, five, six and seven, etc. I noticed that the figure twelve had its numbers made by an entirely different hand than that which had written numbers one or two, and the three in thirteen was a different three than the other three in the row. This distinctly impressed me for I decided at once that the numbers had been written by different persons and number fifteen was the last. I wondered why numbers had been written above the door like that and then decided perhaps some child had used the room and, in a game of

some kind, children had placed the figures there.

Switching off the light, I removed my bathrobe and flung myself upon the bed to enjoy the cool breeze. In a little while I had completed my prayers and salutations and greetings and covered myself with one of the light blankets, turned over on my left side and prepared to go to sleep. It must have been before midnight, but what the exact time was I do not know.

In the position in which I was lying I faced the open space of the room in which I was located, the door with its peculiar numbers above it, the couch, the stool, and one window. The dresser was near the foot of my bed and back of me was the other window and a blank corner of the room and the bathroom door, locked merely as a matter of habit; and with nothing but the moonlight faintly outlining the open space of the window, I closed my eyes and went to sleep.

I soon found myself coming back to consciousness with a peculiar sense of unusual vibrations around me. This was not anything new, except that the vibrations were not as pleasing as usual. I am often awakened just before two o'clock with the sense of intense vibrations and realize that various manifestations are about to occur. In this case, however, I was awakened because of the depressing or annoying effects of the vibrations. I tried to turn from one side to the other but sleep was impossible. Turning back again to my left side and facing the larger part of the room with one window and its opening clearly outlined to me, I was about to try to go to sleep again when I saw a figure of a human being rising slowly up in front of the window on the outside of the building and trying to look into the room. I am never frightened in any such experiences, for I have spent nights in "haunted" houses and in places where I have been told there were real "ghosts" and I would not be frightened if any burglar or intruder of any kind came into the room. I am always prepared and ready for emergencies and have no fear of sudden transition or injury to my body, and I am always keenly interested in any excitement of an unusual nature. So I



remained perfectly still and allowed developments to proceed.

In a few moments the dark shadowy figure pulled itself into the window and into the room. I could only see a part of its tall figure outlined against the window, because I had raised the shade only to the middle of the sash, for that was as much of the window as was open. Therefore, I could not see the uppermost part of it but merely from the chest to a little below the waist, and I could see from this that the figure was large and heavily built and undoubtedly that of a man. While it remained in front of the window for a few moments I was analyzing its size and motion, and suddenly wondered how the figure got into the window because of the closed or tightly fastened screens outside of the window. There had been no noise of the screen being forced and the figure had jumped through the window as though there were no screens or form of interference.

Before I could reason out how the screen might have been removed, the figure moved away from the front of the window into the corner of the room where there was the deepest darkness. As I watched to see if the figure would become visible, I noticed that there was a slight aura around the figure and that the aura was of a rose color and I knew at once that I was looking at someone whose personality was unfriendly and filled with destructive thoughts. The figure became more definite as my eyes became more accustomed to the aura around it and then a hazy light seemed to develop in the corner of the room and I noticed that there was a white bedstead standing in the corner instead of the Morris chair and desk.

Analyzing this for a moment, immediately convinced me that I was not looking at any actual occurrence in a physical or material sense but at some psychic manifestation, and that the bedstead was not an actuality but a reality of a psychic nature. I saw that the bedstead and bed was small, much like that used for children, and then I became aware of the fact that there was a child on the bed partially covered, and that the light in the room around this corner was becoming brilliant enough to let me see the child's head with

blond curls. I noticed that the man bent down over the figure of the sleeping child and listened for a few moments. Then the man raised something that looked like a very large sack or bag and I thought he was going to put it over the child, but instead he laid it over what appeared to be a psychic chair of an old-fashioned kind that I had not seen in the room before. Taking from his pocket some sort of a cloth, I saw him grapple with the child and quickly tie it around her face.

Instantly I jumped and arose in my bed, sitting upright, and was about to call or scream in protest and rush to the defense of the girl, when I realized that in such a psychic experience my physical self could do nothing and that I was only seeing something that was not actual and that the best thing to do in such cases is always to let the entire manifestation take place and wait for the answer or the explanation or the reason to be revealed after it is over. Interrupting as I would have done by plunging myself into the vibrations of the corner, would have stopped the manifestation and it would have occurred again some time and I would never know what was intended for me to know. So I sat upright in bed, and with some reluctance and unpleasant feelings, watched the procedure.

The child struggled, and in turning her head about I noticed that she had long curls on one side of her head but short hair on the other side, and this struck me as being a peculiar manner of trimming or dressing a child's hair. The man struggled with her long enough to seem to make her unconscious, for she gasped and fell back upon her pillow. Then he lighted a candle or some sort of a taper that looked like a candle and placed it upon the arm of the chair where he had placed the bag. This chair was quite close to the side of the bed. He then moved across the room to the opposite corner where there had been no piece of furniture, and I now saw a large old-fashioned highboy or cabinet of drawers, which he proceeded to open and from which he took many large objects of a bright and shiny nature. After placing these in the bag that he carried he went over to the window and made a

hurried departure, but as he approached the window he knocked against the chair and the candle fell upon the bed.

In a few moments the clothing of the bed was aflame and I sat on my bed and watched the fire consume the bed and apparently consume the child. There was even the faint odor of burning cloth and perhaps of burning flesh that I detected. There was all of the soft, crackling sounds of burning material and of wood burning. These sounds and odors were faint, because they were as though coming through a screen wall of some kind, which is typical of a psychic manifestation. Finally the room became aflame in the corner and I could see that the entire walls would be consumed and I heard pounding upon the door of my room. The pounding sounded as though someone or several persons were striking the door with their fists, and there was the faint sound of voices as though screaming. I thought that it was time then for me to arise and investigate. I slipped the bathrobe on and moved hurriedly toward the switch on the wall and threw it on, but with the coming of the light in the room every vestige of what I had seen disappeared.

There was no child's bed in the corner and no child; no upset chair, no burned cloth or wood, no broken screen in the window nor chest of drawers in the other corner; no bag filled with peculiar things and no man in the room but myself. I no longer heard the pounding on the door and listened intently for some sound. Everything seemed to be perfectly quiet. I carefully unlocked my door and looked out into the hallway. The night light was burning peacefully, there was no sound, no disturbance; nothing to indicate that anyone was awake. Locking my door and making sure that the room was just as I had originally seen it, I went back to bed and went sound to sleep.

I was awakened by hearing much excitement around the house; many voices talking and a general indication that there were many persons in the house. My watch showed that it was seven-forty. I hurriedly dressed and when I thought it was the proper time, I opened the door of my room and looked out in the hall, only to come face to face

with twenty or thirty members who rushed toward me from all parts of the living room and asked the same question—"How did you enjoy the night?" Knowing that there was some mystery at hand, I thought that I would put the shoe on the other foot, and I casually remarked that I had slept very well, enjoyed the cool breeze, and really felt quite hungry. I noticed that the breakfast table was prepared for many places and my hostess then pointed out my place and asked all of us to be seated. During the course of the breakfast every kind of significant question was put to me regarding the night. They wanted to know if I had heard any strange sounds, if any animals outside had disturbed me by barking or crying, if the early rising of the host had bothered me, if the room was too warm or too cool, and if the bed was comfortable, etc., etc.

Of course, I was anxious to know what they knew, and it wasn't until one of the persons present said, "Well, he is Number Sixteen and the first one to stick it out," that I recalled the numbers above the door. Looking up in a casual way from my plate, I said to the members, "Did you expect me to do what the other fifteen did?"

This at once put them in an awkward position. They knew that I knew something that they did not know and, of course, the only thing that could be said now was to tell the whole story.

To bring this experience to a close in a hurried manner, I will say that they explained to me that on fifteen occasions friends or relatives had been invited to occupy that room, and that invariably each and every one of them had been awakened shortly after midnight by the appearance of some intruder coming to the window, and that on each occasion the guest in the room had arisen and turned on the light and refused to sleep there again. Every kind of precaution had been taken on many occasions to prevent anyone from entering the room and yet no one would sleep in it, and in order to determine whether the experiences were real or imaginary, the members in that city had decided to invite me to be a guest in this home rather than be a guest at a hotel. They had all been there to see me enter the room the



night before and had come early in the morning to find out whether I had abandoned it or had any experience of any kind.

They were intensely interested in hearing my account of what occurred, for not one of the other guests had remained to see the experience to a conclusion. Someone in the group of members remembered that the house which originally stood on the present site had been burned and that it had been rebuilt, or partially rebuilt, and that it stood idle for several years before the present owner rented it.

After breakfast we called at the office of one of the oldest real estate firms of the city, which originally had charge of the home, and learned that the structure had partially burned at one time, and that a little girl about twelve years of age had burned to death in the room in some peculiar manner, and that her parents had been unable to get through the doorway to her in time, and that when they had eventually gone around to a side window they had found the window broken and the room so filled with flames that they were unable to enter, and that after the fire was over they were never able to determine whether the little girl had set the house on fire and had tried to break out of the window, or just what had happened, and the mystery had never been solved.

I was put in touch with the parents two days later and heard their story, which was practically the same as the real estate man told. I was interested, however, about the peculiar cut of the child's hair and the parents told me that on the very day the fire occurred and the girl lost her life she had had her golden locks cut, but they had been cut all the way around, not half way. My own explanation of this peculiar point is that in a psychic sense the hair had

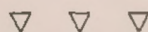
been cut so recently that the Cosmic showed it partially as it was and partially as it had been. This is the point that I cannot understand.

My explanation for this peculiar occurrence is that which every advanced member would offer. The soul personality of the little girl was aware of the fact that the parents and others had never solved the mystery of her transition and of the fire, and that they wondered whether she broke one of the rules of the home and attempted to play with matches or fire in her room and accidentally set fire to the place, or whether a burglar had entered and caused the fire. In order to clear this mystery and relieve the parents of any further worry, the little child's personality constantly attempted to project itself to the original scene of the disaster and reenact the whole affair for the benefit of any guest in the room, so that the true story might be told and the parents made to understand the mystery.

If this explanation is true, then, having had the opportunity to reenact the entire affair without any interruption, and having cleared the Mystery, there would be no further purpose in the return of the personality to this room.

Seven years have passed since this experience occurred and I have been recently informed by the persons who still live in that house that there has never been another sound or annoying condition in that room since the night of my peculiar experience.

Thus, fifteen times had visitors marked a number over the door to indicate how many had seen the beginning of the manifestations, but not until the sixteenth time, when someone was patient enough to watch and listen, was the story completed and the mystery solved.



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A lump of salt, when thrown into water, becomes dissolved and cannot be taken out again; but when we taste the water, it is salt—thus, verily, does this great Being, endless, unlimited, rise from out these elements and vanish again in them.—*Brihadaranyaka Upanishad.*



## The Neglected Jewel

By ANTHONY B. QUENZER, F. R. C.



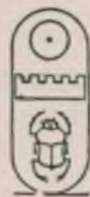
JUST as the majority of people would choose the larger, more colorful gems in a jewelry shop, so too, does the average student on the path take in all that is glamorous and mystifying, instead of grasping a small but priceless jewel which is placed right before his eyes. It is indeed safe to state that the smallest objects in a jeweler's window are frequently the highest priced. However, most of us usually end by purchasing several pieces of costume jewelry instead. So it is with most students on the path. They see all the other glittering gems which, in themselves, have their deserved place, but which together do not exceed even half the value of that one most precious of all jewels. There is a price on them too, but of course, the price in mystical progress is not in dollars and cents, but rather in psychological and spiritual degrees. This enables all of us to be able to afford paying for it, providing we are willing to put forth the Will and effort.

Now it is natural for anyone to desire to advance as rapidly as possible. To this end the student absorbs diligently most of the experiments. He is serious in his desire to develop his psychic self; he is sincere in trying to contact the

Cathedral of the Soul; he is willing to prove to himself the laws as outlined, but alas, he is forgetting the most important thing in all his studies.

Nature's God aims ever at simplicity, though apparently in the creation of His works He may seem to be perplexing. It is the great Architect's purpose to have you delve deeply below and aspire high above the mere surface of His endless Intelligence. It is in the seemingly simple things and laws that you will find your Creator most readily revealed to you. Therefore, it is quite natural that we need neither a paragraph nor even a single sentence wherewith to name the most important jewel in all our studies of Mysticism. So simple are God's Laws that with one single word it can be given you. That word is "Application." Webster gives it as "the capacity or fact of being practically applied or used; to make use of and keep on practicing to perfection."

Some of you may be disappointed at the simplicity of the word "Application." It is apparent from questions asked, that many new students expect to receive some magic word, or some mysterious key or sign that would open up all the psychic centers and with it an undreamed world of grandeur and power. If you have studied under such impressions, you have indeed travelled along the road of sad illusion. If it is Soul-Growth you wish to attain then make it your point right here and now to understand once and for all, that the real mystic's path is that of daily Ap-



plication. It is such training which eventually will lead you face to face with your Most High Master. It is by way of such probational training that you will, in due time, find nature's forces eager to serve your will. Of course you can go on and on "belonging" to all sorts of mystical schools, but you will never, never advance psychically or spiritually until you return to this one fundamental, simple law of Application. And so now you have the valuable little gem.

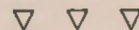
But, since there is a price set on all jewels, you must be prepared to pay a spiritual price that requires a tremendous amount of plain common physical as well as psychological effort on your part. The two spiritual coins are, Tolerance and Patience. It is an accepted fact among scientists and mystics alike that the human race as a whole uses only ten per cent of the power it has stored within itself. Another way of saying the same thing is, for example, that a lazy person does more work to get out of work. Now I don't mean to imply that most of us are lazy, but I know from personal experience, and from observation of human nature, that most of us are apt to do a lot of work to get out of working. Letters from students frequently request: "Please concentrate for me to earn more money." Or, when listening to a master musician, or watching an artist compose color harmonies with his brush, you hear bystanders exclaim: "Gee, I wish I could play like he does," or "I wish I could paint like that." But will any of these would-be composers or artists ever put forth just part of the other ninety per cent of energy, and actually, daily apply this latent power? How many of us who are travelling along the path are spending years in search — searching for what? Is it a key for better, quicker unfoldment of the psychic faculties? Then rest assured that the best short cut, in the long run, is the path of daily Application.

Thus, instead of devoting all your attention to Soul-unfoldment, you must

come down to earth — to earth — and apply in daily practice the development of the outer man. If you would have and hold the jewel of jewels, you must train yourself first to Hear, to Listen and to Feel with humanity around you — in your community, in the hospital, in the orphanage, and at a hundred or more other places. Practice patience with those around you; practice tolerance with those who disagree with you; listen to your neighbor pouring out his troubles on top of those you already have; lend a helping hand with the shovel or with drying the dishes, even against your judgment. Teach yourself to Feel with and for those less fortunate ones; give them advice and a moral lift. Pay your price for the jewel in being kind when you feel grouchy; in being tolerant when you wish to blow off steam; in being patient when things go contrary to your desires. Indeed you need to worry less about psychic development, and more about how to get along better with others. It is a difficult, narrow path, but it's the mystic path of every sincere student. Try it for six months, or for a year, and you will indeed be surprised how much you will have grown in Soul-development.

After all, the Soul within is more perfect than the outer man. Learn to lift the Adam-man of flesh out of the dust. Teach him to harmonize more closely with that divine Soul within. Only when that state of harmony has been attained by the outer man can the Soul unfold and reveal itself in its beautiful, mysterious entirety. Only then will you advance beyond horizons yet undreamed. Only then will you comprehend all that AMORC is teaching you. Only then will you have learned to detect and to grasp other even more glorious gems handed down to you at various times. Meanwhile go after that small, insignificant, but most potent and precious jewel called "Application." Don't go around telling people that you are a Rosicrucian, or that you "belong"; instead, show the world what you are by acting, living and *being* a Rosicrucian.

*The  
Rosicrucian  
Digest  
September  
1942*



BUY UNITED STATES SAVINGS BONDS AND STAMPS





## SANCTUM MUSINGS

### HEALTH AND RIGHT LIVING

By THOR KIIMALEHTO, *Sovereign Grand Master*



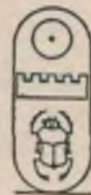
**U**NDER normal circumstances health is the natural state. Civilization has succeeded in making genuine health and vitality unusual. We live in a sick age. The money spent on illness and lost through illness increases every year.

There must be a reason for this deplorable state of affairs. In fact, there are many reasons. The wonder is that the human race should survive at all. The first cause of illness lies in the very nature of the age in which we live. It is a materialistic age, with small respect for human individuality, and consequently, no respect for the temple of the soul—the body. We admire beauty of form and feature, it is true. We admire beautiful coloring of hair and eyes. We are vain enough to desire becoming clothes. We do not think it is important, however, to keep our bloodstream pure and untainted, to avoid preventable diseases, to understand something of the mechanism of the body, and to keep it healthy and vigorous as long as possible. There are few people who consid-

er a body as important as an automobile. There are few people who are willing to give a body the attention and care that they give a car. They handle a body as carelessly, as recklessly, as a drunkard an automobile.

Do not misunderstand me. Respect for the body does not mean making care of the body the principal interest in one's life. It does not mean living only for the body. The body is the instrument of the soul. It should be utilized for strenuous work. While it should be kept clean and healthy there is no need for indulgence of any kind, particularly indulgence that is pernicious in its effects. At times, it must be cheerfully sacrificed, because the soul is always greater than the body. To sacrifice the body for a great cause, however, is quite a different matter from ruining it with drink or drugs, or catering to base appetites.

We live in a universe of law. Infractions of the law cause a reaction. It is not punishment. It is not retribution. It is simply the universal working of the law of cause and effect. Knowledge gives us control and power. Knowledge of the laws governing electricity has made possible all the mechanical and scientific wonders of our age. Through ignorance a man can be killed. The same laws can be used both to



benefit mankind and to destroy. The laws operate impersonally.

Health should be universal and the heritage of every human being. Man himself has made it difficult to attain. We have so little understanding of what constitutes normalcy, genuine health, that we are perfectly well satisfied with a condition that is not far from semi-invalidism. It is astonishing at what an early age children need shoes with arch-supports, eye glasses, and expensive dental work. There is hardly a household without some one who has had to undergo an operation. A young member told me that the family he came from were so saturated with medicine of all kinds and dependent upon doctors that all their earnings were used for these purposes. The number of people who need a hospital is so great that statistically it means that practically every one passes at least once in his lifetime through a hospital. Tonsilectomies and appendectomies are so frequent that one often wonders how our ancestors managed to survive without them.

Despite the fact that the number of hospitals increases annually, and the research laboratories increase and spend greater sums of money, and the number of physicians keeps increasing, the health of our population does not improve. That more people wear eye glasses and buy expensive shoes and have their teeth examined regularly does not mean that their health is improved. Glasses and arch-supports and bridge work are crutches for organisms that can no longer function normally without them. Crutches must not be confused with native vitality and genuine health.

Our national drug bill is a scandal. Read the advertisements on highways, buses or street cars. Listen to the advertisements over the radio for headache powders and laxatives and alkalisers and cough medicines. Girls and women carry tins of various medicines in their handbags. In homes the medicine closet is a conglomeration of bottles, jars, and tubes.

The medical profession is only partly to be blamed. Doctors have to earn a living, and if a foolish and frantic patient insists on some drug that gives an

immediate feeling of relief, they are not going to antagonize him by refusing. Often such drugs may become habit forming. It is very difficult to make some people see that immediate relief from pain does not mean eradicating the cause or effecting a cure. It is difficult to make people realize the seriousness of remote consequences. Wrong living habits, devitalized foods, drugs, etc., eventually destroy the health of the body. Some people are incapacitated almost immediately. They are the fortunate ones. The whip of pain drives them to grow up and be sensible about exerting a little self-control to keep the body in good physical condition. Others of a naturally sturdier constitution do not break down till later in life. They frequently break down completely; their bodies are beyond repair. They bring to the next incarnation the seeds of an enfeebled constitution.

You have heard many times the statement made that pain is friendly. It is a warning signal. If an automatic alarm warns you that your home or place of business is afire, you are not putting out the blaze by stopping the alarm. If you must take a drug to relieve pain, at least make every effort to discover the cause and take the proper steps to eliminate the wrong habits that produced the pain—if you are not to become a victim of drugs and opiates.

There are many causes of illness. One cause is physical. Depletion of vitality and illness may come from lack of sunshine, fresh air, and insufficient sleep. Insufficient exercise, malnutrition due to insufficient food or the wrong food, overfeeding, and constipation are prolific causes for disease. When the cause is physical, a change in living habits is an immediate necessity. If the cause is an infraction of one of the simple rules of right living, no drug, vaccine, or serum is necessary. Go to bed if necessary. Cleanse the system with water or fruit or vegetable juices. Never interfere with a fever. Let a competent physician consider its control. A fever is nature's method to burn up the impurities of the body. A fever is proof that the body has vitality. Acute fevers are cleansing and healing. When an

acute fever is beyond the capacity of the body, then chronic ailments set in which are far more difficult to overcome.

The English habit of spending a weekend in the country is beneficial; likewise the continental custom of spending a vacation in walking tours. Athletics in moderation are excellent. Walking is preferable to a pastime that keeps one indoors for hours at a stretch. The study of a musical instrument is preferable to the passive habit of spending several evenings every week in the moving picture theaters. If your work is of a mechanical nature, it is essential that you build up a rich social and cultural life after working hours.

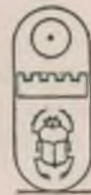
Constipation is the cause of a long train of ills. It is said that even insanity may result from a system clogged with poisons. Wrong foods may cause very serious diseases. As one grows older, the daily requirement of protein and carbohydrates grows less. Avoid the devitalized foods. They use up the vitality of the body without giving nourishment. Whole wheat products are superior to white flour products. Brown rice is superior to the white glazed rice. Brown sugar is superior to white sugar. Use honey as a natural sweetening. Use sparingly the fried foods, rich sauces, and elaborate combinations. The best diet is the simplest. In the foods that God gave man, the fruits, vegetables, nuts and whole grains are the best. It is said that when man first came to earth, the angels taught him agriculture, particularly the planting of wheat. The Easterners say that those who are preparing for initiation must live wholly on fruits, vegetables, grains and nuts. This command or advice may be founded upon living conditions in that climate, where a mixed diet of cooked food of various kinds may be injurious. Food in itself has no power to raise spiritual vibrations, but does become the channel through which emotional force manifests.

The body is a unit. Physical conditions will affect the emotions and the mind. Emotional and mental states will affect the body. The many cures that the church, Christian Science practitioners, mental healers, and psychiatrists are able to report reveal the fact that the causes of many physical disturbances

are emotional and mental. Negative thoughts and emotions will affect the glands, the digestive system, and lower the tone of the entire system. No matter how perfect one's food may be, a severe fit of depression, or anger, or fear, or sorrow will destroy its value. Perhaps you know the incident of the mother who was the recipient of bad news while she was nursing. Her milk was immediately poisoned, and the child had an attack of cramps. You should not eat when you are over-fatigued or in a very great hurry, or extremely upset. Emotional control can be gained in many ways. Some people like to take a walk, or be by themselves. Some people like to read a psalm or a chapter from the Bible. Some people like to meditate on an affirmation. Some people prefer to listen to music or to play on a musical instrument. Whatever method helps you is worthwhile. The principal factor in self-control is, after all, a philosophy of life. A philosophy that has become a natural conviction is a tree of life to him who grasps it.

Another cause of disease is karmic. The seeds or causes were planted in a previous incarnation. Congenital defects are for the most part karmic. Cancer is frequently karmic. One of the causes of cancer is a life of cruelty in a previous incarnation. Cancer of the breast may be due to a life-time of resentment. It is most essential, therefore, no matter how deeply we may be hurt, no matter how righteous our indignation may be, that we daily cleanse our systems of all impure and negative thoughts and emotions. These negative and destructive thoughts and emotions are chickens that come home to roost. They act as boomerangs, and we are physically and mentally injured.

This information should not make us callous, nor should we ever condemn anyone. After all, as long as we are not adepts, we do not know the exact cause of a karmic ailment. Perhaps the hour of the soul's release has come. We have all heard of miraculous cures. No case can really be considered hopeless. Dr. Alexis Carrel tells of a cancerous sore that healed before his very eyes. A young chemist, who was blind from a tumor on the brain, was completely healed. We should not shut our eyes



and ears to the cries of suffering humanity. We must learn to listen and to help and yet remain inwardly calm. We must work steadily for the amelioration of physical and social conditions so that as many causes of maladjustment and of illness as possible may be eliminated.

Our social and economic system based on profit has very little regard for the needs of a human being. Despite exceptions to the rule, occupational diseases are sufficiently prevalent to be a menace to national health. Only an awakened social conscience and social planning will eliminate the large number of occupational diseases in this country. A woman wrote to me that her husband, who is a worker on the assembly line of one of the largest automobile factories in this country, is so exhausted at the end of the day that his hands shake. He is often unable to light a cigarette.

Economic insecurity is a big factor in creating an emotional and mental state that predisposes to nervous and physical ailments of various sorts. It is natural for young people to desire to marry and have a family. If this powerful natural urge is thwarted for any reason, whether economic or social, emotional stability and physical health are bound to be affected. For the health of the nation social planning is just as essential as economic planning. It is absurd to think that any pill, vaccine, or serum, or bromide will counteract the evils of the economic or social set-up of our civilization, which spiritually is still in the stage of the jungle.

The first step, therefore, in improving the health of the nation is an awakened social conscience, a genuine concern for the welfare of our fellow citizens, a willingness to plan and share and sacrifice, so that no one should be the victim of conditions that can be remedied. The next step is public education. The physician of the future will be a teacher principally. Only rarely will he be called upon to exercise his function as a healer. It should be possible for an intelligent person to take care of himself under normal circumstances. A proper understanding of the body and the conditions making for health and disease will enable an intelligent and sensible person to diagnose his own con-

dition and take the proper step to remedy it.

You ought to be able to discover whether you have ignored the physical requirements for good health, or have devitalized your system by destructive thoughts and emotions, or whether the causes are genuinely obscure or beyond your ability to remedy. There are many systems of healing in existence today. The system taught in the established medical schools and sponsored by the American Medical Association is only one of several systems. All systems have their good points and their weak points. All systems claim to be helpful. However from the point of view of the man in the street and from the point of view of the Ancient Wisdom, the best system is that which complies more closely to basic natural laws. Naturopathy, for example, is simple, sensible and one of the least dangerous. It demands intelligence and understanding. It is educational. You can often take care of yourself.

What the unevolved individual really desires is the privilege of breaking all the laws of health, keeping late hours, indulging in cocktail parties, smoking to excess, lounging in overheated apartments, riding in cars instead of walking a few blocks briskly or participating in clean sports, watching a baseball or football or basket ball game instead of participating in one, dancing in night clubs to jazz music, eating early and late of so-called nourishing food that in combination breaks every law of correct eating. Then instead of making a necessary effort to correct this living habit and control thoughts and wild emotions, he wants a pill or a "shot" to do the trick. Chiropractic and osteopathy are very good, better than a system that relies heavily on drugs, serums, and operations. They have done much good. At the same time to rely on any certain method without making an effort to change faulty living habits is weakening. When a disease is karmic, when the causes have worked themselves out, the patient will contact whatever form of healing will prove helpful in his case. Any form of healing without correction of basic living habits will frequently prove of only temporary benefit.

The supreme advantage of naturopathy is that it seeks to dispense with the need of drugs, vaccines and serums. It makes a man responsible for building up resistance, vitality and good health. Naturopathy must be combined in our modern life of strain and stress with mental and emotional re-education. Valuable work is being done in light and color therapy. Magnetic healing, which is the basis of some systems, is also of great value. In magnetic healing the physician actually adds to the vitality of the patient with his own vitality. Healing through hypnotism is not advisable. If a patient is too feeble for an anaesthetic, then hypnotism would be permissible at an unavoidable extraction or operation. When natural methods of healing are utilized, an operation becomes a last resort. In the orthodox school of medicine, operations are recommended too frequently and unnecessarily. The finest and least objectionable work in surgery is done in the field of plastic surgery.

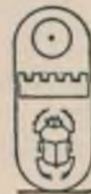
Music, too, is beginning to be used for healing purposes. Cyril Scott in his book on music tells us that in the future music will be composed for the various types of nervous ailments, particularly those caused by the noises of every large city. At present music is being used in some hospitals and insane asylums with beneficial effects. The Bible tells us that when King Saul was in one of his dark moods, David would be summoned to play sweet music upon his harp.

The psychological factor in disease is very important in this age. Dr. Henry C. Link in his book "The Return to Religion" tells us that he was appalled at the tens of thousands of people who went to pieces at the time of the depression. In his work as psychiatrist for the people who applied for W. P. A. jobs in New York City, he came into contact with large numbers of the victims of the depression. Previously he had not been interested in religion or in church membership. Then he realized the necessity of some form of moral and spiritual support in time of reverses and trials and tribulations. To one demoralized individual after another he had to recommend a return to some form of religion, church membership. As a re-

sult he and his wife joined a church and sent their children to Sunday School.

Dr. Stephen S. Wise has a similar story to tell. On the Sunday after the stock market crashed in 1929 he officiated at the funerals of fourteen suicides. Financial reverses are certainly no just cause for suicide. Suicide under such circumstances merely denotes lack of moral stamina. As you perhaps know, such individuals in a later incarnation must pass through a similar heart-rending experience once more until the lesson is learned. God's law of cause and effect can not be side-stepped. Wonderful work is being done with people who are known to be contemplating suicide by the Save-a-Life League. Recently the Saturday Evening Post had an interesting article about another organization that dedicates itself to rehabilitating drunkards.

Suicide, of course, is an escape. Drink, too, is an escape. Bridge playing, novel reading, and going to movies are also milder forms of escape. There is nothing inherently harmful in an occasional escape into the land of play and dream. The danger lies in the gradual demoralization of the person so that he can no longer face the problems of life and no longer has the desire even to try to solve them. To avoid this predicament a philosophy of life becomes indispensable. Herein lies the great value of the mystic philosophy of life. When we study the principles of the mystic philosophy, we are actually learning to understand life. We are not appalled by a feeling of futility. We know that death is only a transition, a laying down of an outworn garment. We know that good must come out of evil. We know that there is a lofty purpose to all the trials and tribulations of life. The mystic philosophy is a source of tremendous strength. It gives courage. It gives meaning to life. We know that through illness our bodies and our souls are being purified. We know that through trials our characters are being strengthened. Life takes on the character of a magnificent game, and every obstacle becomes a challenge. When this strong and comforting philosophy becomes part of one's very make-up, one is forever exempt from the host of emotional and mental ills



and many physical ailments too, that descend like a plague upon the unfortunate men and women who are beset by terror and fear, who think that there is no God, and that life is meaningless, and that misfortune is due to chance, and that man is alone and adrift on a stormy sea.

Fortified by our convictions, we know that there is a place for each and every one of us in the world. There is no reason to envy anyone or to be resentful. Everyone has his own innate genius. It is only a matter of time for one's potentialities to emerge. There is no reason for being discouraged or depressed. Time is limitless. What is not completed in one incarnation will be completed in another. Loneliness is an illusion. Through our souls we are united to one another and to God Himself. It is only a matter of time and spiritual development for us to become aware of the truth of all these wonderful teachings.

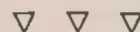
A genuine interest in people, a genuine desire to make brotherhood a fact in one's life, a genuine desire to find one's place in life and be a factor in evolution will root one so solidly in the spiritual world that he will always be in a state of harmony. Good health primarily is a state of harmony with the constructive forces of the universe. When we are in a state of harmony, we are channels for a power that helps all whom we contact and helps us too. There is nothing more conducive to mental and spiritual health than to forget one's self completely. That happy state comes from complete absorption in some worthwhile project or activity. What more constructive task than to work with the constructive forces of the world, than to know that the smallest thing one does is genuinely worthwhile?

Remember that every weakness is recorded in our auras. On the inner side our failings and weaknesses are apparent to every highly developed soul. Most of them are easy to correct. The prime requisite is a desire to cor-

rect them, a desire to become mature, a desire to be a helper, not another invalid. Even serious afflictions may be courageously borne. You all know the wonderful story of Helen Keller. Robert Louis Stevenson wrote some of his most charming tales while suffering from hemorrhages of the lungs. Carlyle was a lifelong victim of dyspepsia.

Let us never despair. There is always hope. There is often a way out. Frequently the effort to overcome an obstacle or limitation leads to glorious adventures of discovery and the gaining of wisdom. In the meanwhile we are immeasurably strengthened. The heart of life is peace and serenity and love. It is joy and beauty. If only the hearts of all could be lifted up to understand, then the waters of healing would roll down in a mighty flood upon all the world. The glorious songs of the angels would be heard, and we would know that "underneath are the everlasting arms."

Recognizing these facts our late Emperor, Dr. H. Spencer Lewis, established the Rose-Croix Sanitarium, where members of the Rosicrucian Order and their friends could find treatment and cure in healthy and harmonious surroundings. Many of you are well acquainted with the Sanitarium here in San Jose, having been here and enjoyed some of its many benefits. There surely have been some splendid reports of the work that has been done there. Dr. Lewis had in mind healing through Rosicrucian methods, together with some other branches of modern curative science, recognizing the usefulness of many. He felt that a need existed for a combination of treatments embracing these factors under competent Rosicrucian and medical guidance, doing away with superstition or experimentation. He often said that as no such place existed he would like to see these ideals manifested in concrete form, and the results obtained at the Sanitarium have now proven that Dr. Lewis was right and justified in founding for us a place of this kind.



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To attempt to put away the vice and depravity of a lifetime when the sun of life is setting is like trying to extinguish a blazing wagon-load of hay with a cup of water.—*Frederic Balfour (Taoism)*



#### PAN-AMERICAN DELEGATE

Above is seen Frater Antonio E. Banuet, one of the Mexican delegates to the Rosicrucian Convention. He is shown with Miss Mary Gurrola, director of the Latin-American Division of AMORC, at San Jose, in her office, discussing the growing unity of interests between the two great neighboring republics—United States and Mexico. It is the presence of these Rosicrucians from foreign lands that makes the annual Rosicrucian Convention such a cosmopolitan and vitally interesting affair.

*(Courtesy of the Rosicrucian Digest.)*

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# Appointment With Health At The Rose-Croix Institute and Sanitarium

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Stop trying to ignore your ailments and dis-comfortures. You are not being courageous by pampering illness and pain. Know the truth about your condition, and allow *intelligent treatment* to relieve you.

Whatever you are accomplishing now is only half as much as you can do when your vitality

is restored and your mind is alert, and health once again surges through your being.

Write today to the Rose-Croix Research Institute and Sanitarium, Bascom Avenue, San Jose, California, for *free particulars* about their most modern therapeutic systems—and their *economical treatment rates*. The capable physicians of this *non profit institution* are ready to serve and bring you the joys of living that they have brought to many others. Remember, there is no substitute for good health.







## 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 Mastery of Life." Address Scribe S. P. C., in care of

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Supreme Executive for the North and South American Jurisdiction  
RALPH M. LEWIS, F. 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. Gilbert N. Holloway, Sr., 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 Minor Lodge,\* Pacific Building, 16th and Jefferson Streets; Mr. Alfred W. Groesbeck, Master; Mrs. Bernard D. Silsby, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 2 to 4:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5986.

#### Sacramento:

Clement B. LeBrun Chapter,\* Mr. William Popper, Master. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

#### Long Beach:

Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings every Tuesday at 8 p. m., Colonial Hall, 951 Locust Avenue.

#### San Diego:

San Diego Chapter. Mrs. J. C. Shults, Secretary, 1261 Law Street, Pacific Beach. Meetings 1st and 3rd Sundays at 4 p. m., Hard of Hearing League's Hall, 3843 Herbert Street.

#### COLORADO

#### Denver:

Chapter Master, Mr. A. T. Streater; Secretary, Mrs. Louis F. Branch, 12 E. Bayaud. Meetings every Thursday, 8 p. m., Fraternal Building, 14th and Glenarm Streets.

#### MASSACHUSETTS

#### Boston:

Johannes Kelpius Lodge. William A. Corey, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

#### ILLINOIS

#### Chicago:

The Nefertiti Minor Lodge,\* Mr. S. L. Levell, Master; Mrs. Veronica Nichols, Secretary. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter, No. 10. Mr. Roger Thomas, Master, 2920 Ellis Avenue. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mrs. M. Eloise Lavrischeff, Secretary, 1315 11th St., N. W. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening, 8 p. m.

#### MARYLAND

#### Baltimore:

Dr. Earl K. Myers, Master, 1917 Edmondson Ave.; George M. Franko, Jr., Secretary, 1536 McKean Avenue. Meetings 1st and 3rd Sundays of each month at 8 p. m., St. Paul Garden Hall Building, 806-8 St. Paul Street.

#### FLORIDA

#### Miami:

Mr. Charles F. Merrick, Master, 411 Sunset Dr., P. O. Box 164, So. Miami, Tel. 4-5816; Mrs. R. E. Thornton, Secretary, P. O. Box 724, So. Miami. Meetings every Sunday, 3:30 p. m. at Berni Hotel, Biscayne Blvd. and N. E. 2nd Street.

#### MISSOURI

#### St. Louis:

Chapter Master, Mr. L. J. Smart, 1731 N. 48th St., E. St. Louis, Illinois, Telephone Bridge 4336; Mrs. J. B. Reichert, Secretary, 2934 Milton Blvd., St. Louis, Missouri. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

#### NEW YORK

#### Buffalo:

Chapter Master, Mr. William A. Gelonek; Mrs. Sylvia Roman, Secretary, 36 Sycamore St. Meetings 1st and 3rd Sundays, 7:30 p. m., Lafayette Hotel.

#### New York City:

New York Chapter,\* 250 W. 57th St. Mr. Walter G. Klingner, Master; Miss Beatrice Cass, Secretary. Mystical convocations each Wednesday evening at 8 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. Eugene T. Holder, Master, 435 Hancock Street, Brooklyn; Mr. Philip D. Nelson, Secretary, 20 Spencer Place, Brooklyn. Meetings every Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St.

#### WASHINGTON

#### Seattle:

Chapter Master, Mr. Milton A. Reinertson, 431 Broadway; Secretary, Mr. W. F. Larimore. Meetings 2nd and 4th Mondays, 8:00 p. m. at Hotel Mayflower, Rose Room, 4th and Olive Way.

#### Tacoma:

Chapter Master, Mr. Milton A. Reinertson, P. O. Box 1019. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Afifi Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)

**MICHIGAN****Detroit:**

Thebes Chapter No. 336. Mr. William H. Hitchman, Master, 16133 Cruse Avenue, Tel. Vermont 5-0956; Mrs. Dorothy C. Muttkowski, Secretary, Tel. UNiversity 1-3372. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

**MINNESOTA****St. Paul-Minneapolis:**

Essene Chapter. Mr. S. M. Penniman, Master; Miss Ann B. Fisher, Secretary, 977 Goodrich Ave., St. Paul, Minnesota.

**NEW JERSEY****Newark:**

H. Spencer Lewis Chapter. Mr. Edward Dudden, Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

**PENNSYLVANIA****Philadelphia:**

Benjamin Franklin Chapter. Mr. Camp Ezell, Master, 400 Kenmore Road., Brookline, Upper Darby, Pa.; Miss Vienna Kachelries, Secretary, 4736 Baltimore Avenue, Philadelphia. Meetings for all members every Sunday, 8:00 p. m. at 219 So. Broad Street.

**Pittsburgh:**

First Penn. Lodge. Mr. Daniel Holecy, Master, 227 Henderson St., N. S.

**OREGON****Portland:**

Portland Rose Chapter. Mrs. Florence Butson, Master, Tel. Oswego 22711; Mr. H. T. Herrington, Secretary, Tel. TR-0428. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

**UTAH****Salt Lake City:**

Mr. Herman R. Bangert, Master, 3288 S. 2nd West Street. Meetings in the Ivory Room, Newhouse Hotel, 1st Wednesday of each Month at 8:15 p. m.

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

Chapter Master, Mrs. Newman E. Johnstone; Mr. Ferdinand W. Arnold, Secretary, Phone 3-5875. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Bldg.

**OHIO****Cleveland:**

Mr. Harry A. Doherty, Master, 4864 E. 90th St., Garfield Heights; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue, Cleveland. Meetings every Friday at 8 p. m., Hotel Statler.

**Cincinnati:**

Mrs. Carl A. Hartsack, Master, Tel. Woodburn 8749; Mrs. Emma L. Ransick, Secretary, Tel. Jefferson 1726. Meetings every Wednesday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills.

**Dayton:**

Dr. J. H. Gibson, Master; Mrs. G. C. Hynes, Secretary, Phone Ma. 3933. Meetings every Wednesday, 7:30 p. m., 56 E. 4th St., Rauh Hall.

**TEXAS****Fort Worth:**

Chapter Master, Mrs. Ruth Page, 1420 Washington Ave., Telephone 9-2702. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W. 4th Street.

**WISCONSIN****Milwaukee:**

Chapter Master, Mrs. Fred C. Bond; Mrs. Edwin A. Falkowski, Secretary, Meetings every Monday at 8 p. m., 3431 W. Lisbon Avenue.

**INDIANA****Indianapolis:**

Chapter Master, Mr. Robert E. Schmidlap; Secretary, Mrs. Norma Strubbe-Beall, 902 N. Pennsylvania. Meetings 2nd and 4th Tuesdays, 8:00 p. m., Antlers Hotel, Blue Room.

**South Bend:**

Chapter Master, Mr. Wilbur L. Kline, 1156 Fox St., S. E. Meetings every Sunday, 7:30 p. m., 207 S. Main Street.

## Principal Canadian Branches and Foreign Jurisdictions

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

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

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

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

Mr. C. M. Platten, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

**Vancouver, British Columbia:**

Canadian Grand Lodge, AMORC. Mr. Charles A. Carrico, Master, 1057 W. 7th Ave.; Mrs. D. L. Bolsover, Secretary, 876 13th Avenue, W., Phone Fairmont 1440-Y. AMORC Temple, 878 Hornby Street.

**Victoria, British Columbia:**

Victoria Lodge. Mr. Ernest MacGinnis, Master; Secretary, Mrs. V. Burrows, Phone E-7716. Inquiry office and reading room, 725 Courtney St.

**Winnipeg, Manitoba:**

Charles Dana Dean Chapter, 122a Phoenix Block, Mr. Wm. Monro Glanvill, Master, 630 Maryland Street. Sessions for all members on Wednesday, 7:45 p. m. throughout the year.

**DENMARK****Copenhagen:**

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

**ENGLAND**

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

**EGYPT****Cairo:**

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

**Heliopolis:**

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, 1/2 Mr. Levy, 50 Rue Stefano.

**MEXICO**

Quetzalcoatl Lodge, Donceles 92, Desp. 12, Mexico, D. F. Sra. Maria Lopez de Guzman, Master; Sr. Mauricio Leon, Secretary.

**POLAND**

Polish Grand Lodge of AMORC, Warsaw, Poland.

**SWEDEN**

Grand Lodge "Rosenkorset," Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Secretary, Slottgatan 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 Cholsi, Lausanne.

**DUTCH AND EAST INDIES**

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

## 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.

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