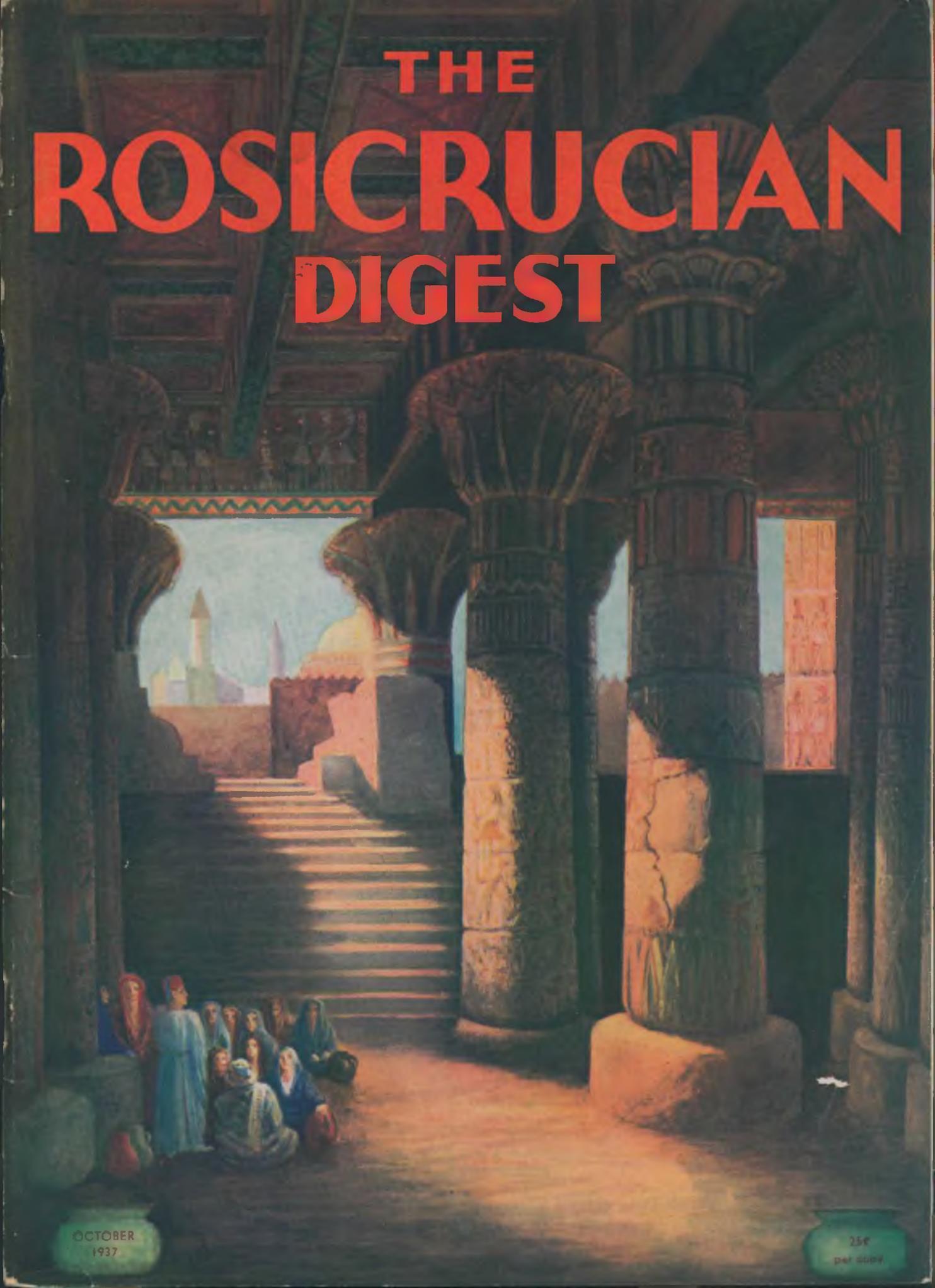
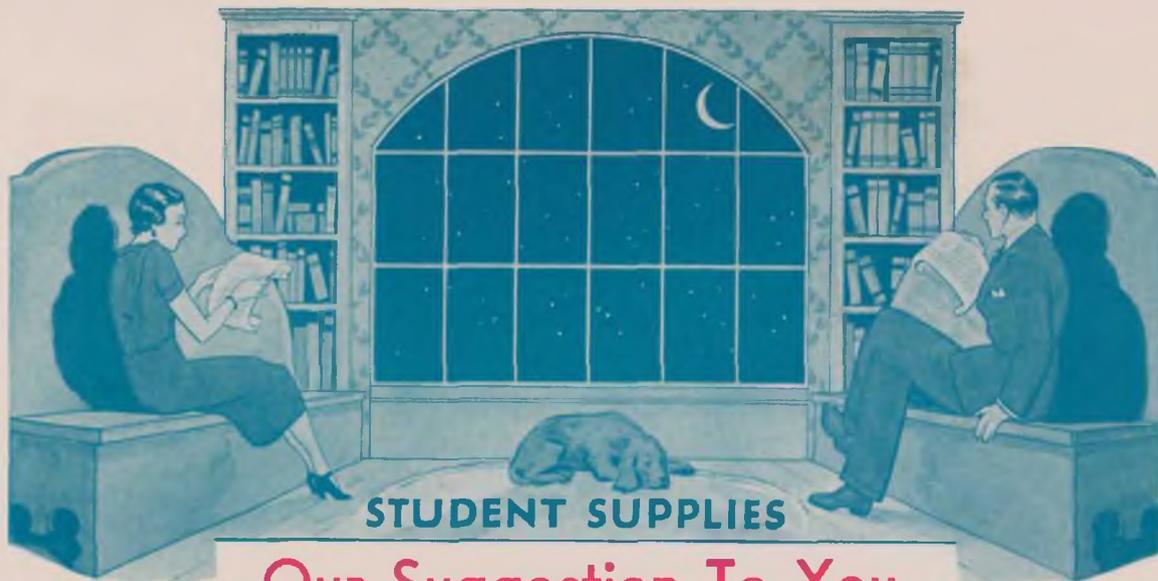


# THE ROSIKRUCIAN DIGEST

The background of the cover is a detailed illustration of an ancient Egyptian temple interior. The scene is dominated by massive, papyrus-bundle capitals on stone columns. Sunlight streams in from an opening in the distance, creating a long, brightly lit path of steps that leads towards a cityscape with domes and minarets. In the lower-left foreground, a group of people in traditional, colorful robes are gathered, some sitting on the floor and others standing, looking towards the light at the end of the path.

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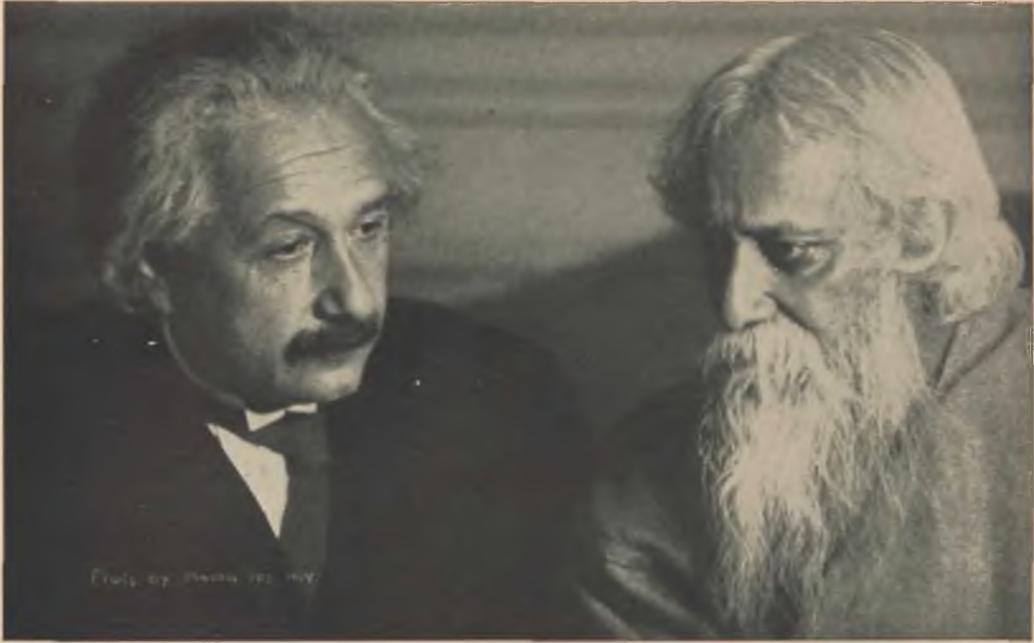
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### THE TEMPTATION

The above reproduction of a painting in the Vatican Gallery illustrates the manner in which Roman officials were often tempted by bribery, with things of material value as well as with money, to betray their offices or close their eyes to violations of Roman law. The picture very impressively illustrates the human weaknesses and political problems with which the ancient people had to contend in their days as in the present time.

*(Courtesy of The Rosicrucian Digest)*



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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XV.                      OCTOBER, 1937                      No. 9

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SOCRATES



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ST. MARTIN



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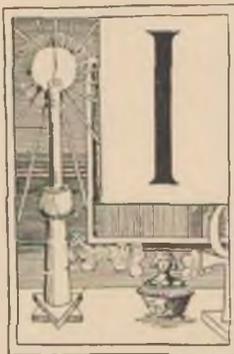


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# THE THOUGHT OF THE MONTH

ONE PLUS ONE EQUALS ONE

By THE IMPERATOR



IN THE mystical science of numbers we find that some of the common mathematical conceptions are confusing and contradictory. We have been taught in the schools of the material world that one plus one equals two. In the world of mystical realities, however, there is no such thing as a single element or quality manifesting itself as an entity.

There can be no mystical realization or Cosmic realization of anything except it has the duality of nature or duality of elements. Any single and individualistic quality or element of nature is incomplete in itself as far as a mystical, spiritual or Cosmic comprehension of it is concerned. Any such elemental quality is either negative or positive in potentiality and is incomplete in itself. It is only when the one element of negative potentiality and its complementary element of positive potentiality are united as two incomplete parts of the one, that we have a manifestation that is Cosmically and psychically complete.

Throughout the whole realm of mystical and Cosmic realization, the one incomplete potentiality or quality or nature is ever seeking its complementary companion. We should not think of these two companions as two halves that make a complete whole. There is no such thing in the mystical world or the Cosmic world as a half a quality or

a half of a fundamental principle. Nor is there any such thing as a simple monad, capable of manifesting itself either objectively or psychically as a perfect and complete thing. Mystically, we may apprehend or probably comprehend the existence of a simple single element. But when we do apprehend this simple element we are aware of the fact that its whole existence is made understandable to us only by its restless nature and its constant search for a companion or an unlike element which it seeks to attract to itself as it is being attracted by the other element. In other words, we can only comprehend the incompleteness yet attracting power of a simple element. Its very incompleteness and its restlessness are the only qualities that make it comprehensible to us in a mystical or Cosmic sense. And with this comprehension comes the inner realization that either we must seek for and find the missing companion or wait until the two companions find each other and form a unit in order that we may objectively or materially and completely recognize the one plus one as a unit.

As an analogy, we may think of the electric current divided into negative and positive qualities, each of which is incomplete, and which make no real manifestation until they are united in their action and in their companion qualities and dual functionings. We may examine the two electric wires that are connected with an electric lamp or an electric motor or electric device of any kind and separating the two wires we may handle either one of them with absolute safety and discover nothing flowing through them or from them that

would indicate a power or an energy or a vibration that would manifest electricity as a complete thing or unit. While we comprehend the elemental existence of the negative and positive power resident in each one of those wires, still we cannot rightly say that either one of them constitutes electricity or is capable of self-manifestation. In fact, our comprehension of the nature or existence of one or the other of those two wires is solely because of our knowledge and realization that each of them must have an unlike companion in order to manifest. Therefore, when the two unlike natures are brought together, as in the filament of an electric lamp or in the field of an electric motor, there is an instant manifestation, not of the individual simple elements of either one, but the blending of the two incomplete natures. This gives us an excellent example of one plus one equalling one — the final one or ultimate one being electricity.

This is true synthetically in chemistry and in all of the physical phenomena of life. It is even true in the social and biological world. It is this principle that is the basis of the doctrine of so-called affinities. In a purely psychic and spiritual sense, neither a man nor a woman is complete without the opposite polarity and the opposite spiritual, psychic and sex nature. It was in this sense that the earliest mystics and philosophers looked upon marriage as a holy union when Cosmically and spiritually sponsored, and as resulting in the existence of one perfect being. This idea was later developed and expressed in the idea that in a true marriage the man and wife were one, and not two individual entities. It was this thought that made popular, in a much abused interpretation, the thought that every individual—man or woman—had a fundamental soul mate which was seeking its psychic and spiritual companion, and that until two such soul mates united in spiritual as well as physical and material marriage, there could be no real marriage and no social or biological success.

In the ancient charts of philosophical and mystical principles, number one represented a dot or a point from which something started, but which was incomplete and never ending in its search

until it associated itself by natural law and natural attraction and affinity with its logical companion. The dot or point, therefore, in all mystical systems of numbers and symbolism, represented the beginning of all things. For this reason many of the ancient philosophers symbolized God by the single point, inasmuch as God could be the only thing of a single or simple element that was self-manifesting, inasmuch as God was capable of manifesting Himself through us, we being the second point. In this wise, the very ancient doctrine and spiritual principle that man was made in the image of God was developed, because man, in order to sense God or realize the manifestation of God, had to have or possess in his simple nature the unlike nature of God, which would seek association with God, and which God would seek to attract to His own nature, and thus by the blending of the two make the One manifest. According to this ancient mystical doctrine, which is still a very excellent spiritual doctrine, man was incomplete and incapable of manifesting his real nature or comprehending it until he found God and was "at one" with God.

From this very simple doctrine, we really have the foundation of the true religion. Just as God is incomplete in our comprehension and understanding as an entity, until His nature blends with our own and we are attuned with Him, so man is incomplete and is not comprehensible to himself nor understandable to himself until he blends with the nature of God and a perfect manifestation of that blending is in man and expresses itself through man. A further development of this theological principle, that was for many centuries a secret mystical idea among the mystic philosophers, was the idea that there is an inherent natural Cosmic spiritual law operating in man which tends to make him ever seek for and search for that something of an opposite nature to his own which he apprehends or comprehends as being the missing half of his existence. And even this idea is crudely expressed by calling the missing quality a missing half, because, as I have said, we cannot comprehend a half of an element or nature.



The idea also developed from this secret teaching that God, when discovered or found by man, would prove to be in nature, and qualities, the very opposite of the nature and qualities of man. Therefore, the mystical doctrine was adopted that the best description or comprehension of God was that He was everything that man was not. Since man was mortal in his worldly existence and manifestation, God must be immortal in His spiritual nature and manifestation. Likewise, since man had form and limitations to that form, and was concrete and definite, God was indefinite and without form and abstract in a worldly and physical sense. Furthermore, since man was incapable of being everywhere and incapable of being powerful in every sense, God must be omnipresent and omnipotent. And since man is naturally cruel, envious, jealous, unmerciful and selfish, God must be the very opposite of all of those qualities. It was abhorrent to these early mystics to think of God as expressing wrath or anger or peevishness, jealousy, preference, bias, prejudice or any of the other qualities that man was capable of expressing. The fact that man was capable of expressing those qualities proved that God was incapable of expressing them, for God must possess and express and have in his nature only those qualities that are opposite to those expressed or possessed by man.

The fact that man gradually sought to express love, and had to wilfully and deliberately overcome his other passions and qualities in order to be kind or merciful or loving, proved two things: That man did not naturally possess these qualities, otherwise he would not have to deliberately try to develop them, and, secondly, that it was his natural and spiritual urge to find these opposite qualities in the missing part of his nature—the God part—that made him try to express these qualities; for it was his gradual attunement or sympathetic blending with God that gradually developed these idealistic qualities in his nature to modify and neutralize the other qualities which he seemed to express so easily and without a battle within himself.

Certainly this very ancient doctrine of a theological as well as a mystical and Cosmic nature really constitutes the fundamental of the mystical teachings of today as understood by the Rosicrucians and by those who have developed an inner understanding of fundamental universal laws through natural attunement with God and the universe.

There is one other point to this very old mystical philosophy of numbers that is also interesting. It is best expressed in the words, "One plus two equals all." Here we have the fundamental basis for the doctrine of the trinity. In our modern symbolism this idea is very crudely but briefly expressed by the statement that "the triangle represents perfection or perfect manifestation." Just as it requires one plus one, or a duality of natures, to make a manifestation of the separate natures of all things, so it is necessary for a third point to be added to the duality to bring about a degree of perfection which embraces all that there is. Our students in the higher degrees will understand this thought for it has been developed in the lectures and monographs to a very comprehensible degree. But the triangle does not represent a trinity in the sense of three beings, as is so universally believed by those who have accepted the more or less modern theological interpretation of it. The divine trinity or Cosmic trinity is not a thing that is composed of three entities, all of which are so blended that they appear to be one. We often hear the very erroneous and puzzling statement that the Godhead is three in one, or three Gods in one. There cannot be three Gods, no matter how philosophically we may attempt to blend them into one God. The trinity represents "All in All" or perfection of manifestation.

When this old secret idea of the mystics was finally adopted by the early Christian Church, and later taken out of its mystic setting in the hearts and minds of the secret inner circle of the Church and given in a symbolical and philosophical form to the outer circle or outer congregation of Christianity, its real meaning was changed or modified to meet the comprehension of the undeveloped and unmystical minds of the

public. From that time until this day, although the "symbol of the trinity" has been adopted and revered as the most sacred symbol and principle of religion, its real significance and its real representation of a great law has remained only with the mystics. To the mystics, Jesus the Christ represented the sacred trinity, and so did God, but not in the sense that Jesus the Christ and God together were parts of that trinity.

I cannot be more explicit in regard to this transcendental and sublime idea in a public article in a magazine of this kind that reaches those who are not initiates. But I believe that there are many thousands of readers of this magazine who may get from my statements a faint glimmer of the very magnificent and beautiful ideas that are involved in these two great thoughts: "One plus one equals one; and one plus two equals all."



## Human Batteries

By FRATER DANIEL K. BETTS



AN might be termed a human battery with both positive and negative termini, the Soul being the positive or anode and the physical body or chemical composition comprising the cathode. Studying the being called man in this manner, we

stop and immediately wonder how many "batteries" are in good condition, insofar as the perfection of the termini are concerned.

There are twenty-four hours in every day and out of the full day we sleep approximately eight hours, leaving sixteen hours from which we must deduct about eight more hours for work or occupation, thus leaving us eight hours which are generally used up in eating, riding to and from work, and other small miscellaneous duties which we have to perform upon ourselves or in our homes. Thus, if we do wish to give some time to the charging of our Soul Anode, we find we have about two or three hours left in each day in order to perform this task, or one-twelfth of a day devoted to the Soul's education and fuller expression. As to how the matter of unfairness to the Soul can be rectified, I leave to another writing but it can readily be seen that man nourishes his material

body through food, thought, work and sleep and thus is almost totally confined to the material plane or workaday world.

The ordinary battery with which we are familiar is used for various purposes but without both poles of the battery being completely regular and evenly balanced in their currents, the result would not be obtained and thus the battery would be passed upon as imperfect. Let us take the illustration of lighting an ordinary electric bulb with the two currents. In order to have the perfect light, with one hundred per cent efficiency, it is necessary for us to have both the negative and positive currents flowing into the filament in regular and even succession. If only one current is applied, either the negative or positive alone, the filament fails to light. The Mystic can readily see or understand the analogy which is portrayed here. Is it not so, that if your light is to "shine before all men" the Soul Anode must be likewise balanced with the cathode current?

Of course, we must realize that this balance or equilibrium has to be maintained just as long as we have physical or material bodies on this earth plane, for were there an overbalance of the anode on this earth plane, then our physical bodies would suffer from illness and lack of care. While we are *here* and at the *present moment* we need equal balance to fully express our *present lives*. According to the amount and quality of the anode current stored



up and emanated by Man, so does he evolve and become of the more perfect essence.

It can be readily understood in the face of the above, that man has a long, weary road to travel before he evolves to the point of balancing his Soul education and freedom with his material self. Man wonders and theorizes over the Soul's future existence, if he believes in Soul at all, and takes a chance on "Life." The cross is accepted as an unquestioned responsibility but the Rose only as theoretical in the majority of instances. Surely, the fragrance and heavenly beauty of this flower are far superior and more pervading than aura of the cross upon which man bases his earthly existence. Still—the flower will not bloom,—will not send forth its fragrance unless it is nourished properly, cared for as only a well trained person knows how. The florist, gardener or horticulturist can properly care for and rear the most beautiful Rose to Perfection—and the Mystic has the same power—only greater, through proper training—to nourish the Rose so that it will send forth its sweetness, enveloping the Mystic in an aura of Cosmic consciousness. The unfolding of the petals will portray knowledge, not that of everyday learning, but a deeper, more Universal knowledge of the Universe and that which is therein. It is my sincere hope that those reading this particular paragraph will understand the symbology referred to therein.

The Still Small Voice is ever within, if we will but take a minute to hearken unto it,—the source of all Truth and knowledge within ourselves. It truly is a sad thing that the world today, collectively, shuns the Truth, insisting on material viewpoints and ever seeking the material companionship of those who also deny the existence of anything except the world as they exoterically know it. They deny the expanse of the Universe, the Cosmological laws being used every day, the Golden Rule of Universal recognition, as well as the Soul within their own gross bodies. They, the Souls, are athirst and hungry for Cosmic Understanding, yet they are denied and must ever refuse to absorb the artificial knowledge which is accrued every day by the material brain of man.

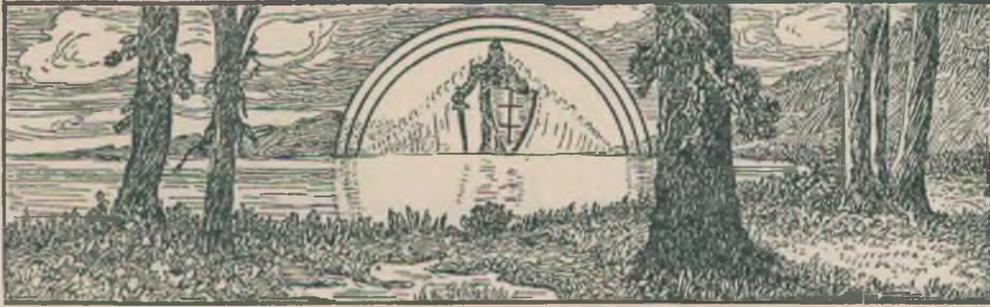
If ever there was a great Sin, it is this, wherein man, knowing better, does obstinately continue in his old trodden ways, being imperfect and—as the battery or common cell, when imperfect—is simply fit to be "junked" or re-created. The uselessness is waste and no place in the Universe can Nature contend with such extravagance. Nature detests such disobedience and either Man must finally find the light, — The Rose — or else bring upon himself ultimate destruction, being absorbed into an all-penetrating darkness, extinguishing the personality and unevolving ego, the psychic "I."

The power which exists in the battery is "bottled up energy" and is there to be used and released. It is not the battery which gives the power or current collectively, but the uniting of two forces, which have been placed or brought about to exist within the cell. Thus, we can see that no power can be procured through the use of either Soul or material qualities alone, but through the equal union of these two currents or energies we can attain the power which the mystics recognize on earth.

Also, we must not forget that the negative and positive currents were placed in the battery and did not always exist there, for there was not always a battery until it, too, was moulded into shape. So, there was not always the material man, but when created, then the latent forces and energies were placed within the body of man to be emitted and sent forth, so that they could meet at the Third Point of the Triangle, establishing thus the perfection of Life on earth. Batteries which go for months without their power being used eventually become "dead" in that the latent strength within them passes out of the cell. Again, we draw our analogy in that if we have denied those forces within ourselves, then they will become even more latent and gradually disappear. Is it any wonder why we who do see a little light on the subject, have so much trouble in bringing back into full strength, the Soul Power which we have so long denied? The positive current in ourselves is deficient and has

*(Concluded on Page 332)*

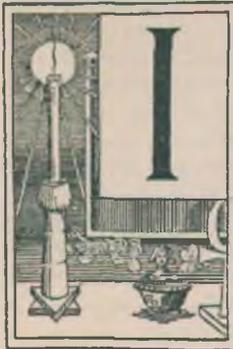
*Three hundred twenty-eight*



## *What Is Martinism?*

AN OFFICIAL ANSWER TO THIS IMPORTANT  
AND INTERESTING QUESTION

By THE EMPEROR



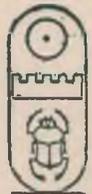
IN RECENT years we have made reference in our publications to the fact that the AMORC of the Western World, principally in North America, would assist in the reestablishment in America of the old and greatly honored organization known as the

Martinist Order. At several of our annual conventions the matter has been commented upon, and some resolutions introduced by various delegates pertaining to the operation of the Martinist Order in America. Because of these various comments we have from time to time received many letters asking us to explain briefly what the Martinist Order is, and why AMORC should assist in its reestablishment.

I am not going to take the time now to go into the long history of the Martinist Order. There are several very fine books in the English language dealing with the subject, the principal one being "The Life of Louis Claude de Saint-Martin, the Unknown Philosopher" by Arthur Edward Waite, the famous British author of many books dealing with the history of Rosicrucianism, Martinism, Freemasonry, etc. This par-

ticular book by Mr. Waite has had several editions, and can be read in any one of the large libraries of the United States, although copies of it cannot be readily secured since nearly all of the editions are now out of print. We have none for sale, and therefore our members should not write to us to send them copies or secure copies for them. In time we may publish a small pamphlet containing an outline of the history, origin, and purposes of the Martinist Order. We shall do this at our convenience, and as interest in this matter is indicated.

Perhaps it would be wise to state in this brief answer to the important question, that Martinism as a fraternity or secret or philosophical organization is not of a Freemasonic nature in any sense. I say this because a few writers in recent times, commenting on ancient or very old organizations and secret societies, have erroneously stated that the Martinist Order was semi-Masonic in its origin, and semi-Masonic in its past and present activities, teachings, ritualism, and practices. Nothing could be farther from the truth, and one or two writers have deliberately made the statement that the Martinist Order was of a Masonic character because they have had personal and other reasons for attempting to give such an erroneous impression.



We have stated in all of our official literature for the past many years, that the Rosicrucian Order of AMORC was not a part of any other secret, fraternal, philosophical, or mystical organization, except those few oriental ones that are distinctly Rosicrucian in spirit. We have also very definitely stated for the past ten years or more that the AMORC throughout the world was not of a Masonic or Freemasonic nature, had absolutely no connections with Freemasonry, did not attempt to emulate any of the rituals, practices, or secrets of the Freemasonic Fraternity, and that it would never be interested in or engaged in the promulgation of anything that bordered upon, resembled, imitated, or was affiliated with Freemasonry. We have repeatedly stated that the work of our organization and that of Freemasonry represented two distinctly different fields of human effort and human endeavor, and there was no complete similarity and no fundamental similarity between them.

We have tried our utmost, in North America especially, to avoid using any general fraternal terms, or any general philosophical terms, or any general terms of secret societies, or symbols that resembled anything of a Freemasonic nature, so that there would be no confusion, or no mistaken ideas in the minds of any of our members, or any candidates for membership, or any readers of our magazines and publications. The fact, therefore, that AMORC is deeply interested in Martinism and the Martinist Order and intends sometime in a convenient and perfectly proper manner to encourage the reestablishment of the Martinist Order in America, should be sufficient indication to all of our members and friends that the Martinist Order is not a part of Freemasonry or a rival of Freemasonry or an imitator or usurper of Freemasonic rituals, practices, principles, etc.

On the other hand, every Martinist that has ever been initiated in the Martinist Order in various parts of Europe and other countries, and particularly here in America many years ago, and every reader of Martinist literature, knows that there has always been a very close relationship and companion-

ship between the Martinist Order and the true Rosicrucian Order. Even the Rosicrucian emblem appears on nearly all of the Martinist documents and charters issued in Europe in past years which have come under our scrutiny and examination. It is because of this old friendly relationship and cooperation, that we feel obligated to encourage the reorganization and redevelopment of the Martinist Order in this country in keeping with its progressive spirit and development in other lands. Many years ago delegates and members at our various conventions voted that AMORC should extend a helping hand and sympathetic services to any other good organization that was in any way related to or sponsoring the ideals of Rosicrucianism and promulgating some if not all of the practices of Rosicrucianism. Furthermore, the modern Martinist Order throughout Europe and other lands is an affiliated member of the international federation of orders of initiation known as the FUDOSI. This alone would be sufficient reason or warrant for AMORC to assist the Martinist Order in its growth and development anywhere.

Referring briefly to its historical origin, we will say that the historical (not traditional) founder of the Martinist Order is generally acknowledged to be one Martines de Pasqually. As far as historical records plainly indicate, he was the man who instituted the organization in Europe at least. Various records, however, indicate that there was some individual or some group of individuals preceding him who outlined and conceived the physical form of the organization based upon the activities of a very old secret society going back to the early Christian period. But this secret society must remain in secrecy, except to the high initiates of Martinism. However, it can be stated that this secret society was strictly Christian, and followed very rigidly the precepts and teachings of Jesus the Christ. In this sense the Martinist Order is quite different from the Rosicrucian Order inasmuch as the Rosicrucian Order is non-sectarian and is neither Christian, Jewish, nor pagan.

When Martines de Pasqually came into Europe many years ago—about the

year 1766 or 1767 — he announced among selected candidates for membership that he was about to organize a secret society of a truly mystical and religious nature. Certainly Martines de Pasqually did not claim or pretend to have anything to do with any form of Freemasonry that may have existed at the time, and in fact, he claimed otherwise. On this point let us quote that famous Masonic historian Arthur Edward Waite. He says:

"The possibility, however, remains that Martines de Pasqually acted under the direction of an anterior Order; namely, the Rosicrucians, with whom he claimed affiliation. When he first appeared in Paris it was in his capacity as a member of that mysterious brotherhood."

The organization grew very rapidly with lodges and forms of activity in France and other countries of Europe, and finally in England, and eventually in America. In the later growth and development of the Order, Pasqually did not become as well known as a later and famous officer and leader of the organization, Louis Claude de Saint-Martin. In fact, Louis Claude de Saint-Martin became so well known and so the loved leader of the Martinist Order throughout the world, and the most famous of the organization's unknown philosophers, that thousands of persons believed and still believe that the Martinist Order derived its name from Saint-Martin. Certainly Saint-Martin did more to spread the work of the Martinist Order, to beautify its teachings, to follow the true Cosmic mysticism, and its ideals, and to lead thousands to live a better life, than any other one of the past officers of Martinism.

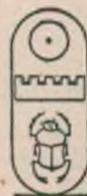
But here again we have proof that the Martinist Order was not a semi-Masonic or Freemasonic organization, and that its activities were not limited to those who were also members of the Freemasonic Fraternity. Saint-Martin was born in the Province of Touraine in France, January 18, 1743, and he was brought up in the faith of the Roman Catholic Church, to which faith he adhered strictly and with certain reverence all his life. Certainly the records show that he was a sincere member of the Roman Catholic faith at the time he

was introduced and initiated into the Martinist Order. This fact, and the fact that many other prominent men—military officers, government officials, and professional people of many lands—who were not Freemasons, became initiates of the Martinist Order, and the fact that women were initiated into the Martinist Order, would prove that the Martinist Order was not Freemasonic in nature, or limited to Freemasons, or intended to imitate the work of Freemasonry.

In a manifesto issued by the Martinist Order at one time, an official statement contained therein was to the effect that the Martinist Order "was not a rite of Freemasonry, but a real Christian Chivalry." Mr. Waite quotes these facts in his writings, and refers also to the fact that at one time a branch of Martinism attempted to carry on its activities principally among Freemasons for the sake of securing not the cooperation of the Freemasonic Fraternity, but the cooperation of many of its leaders, and therefore limited its membership only to Freemasonry. But Mr. Waite calls attention to the fact that this plan was not generally approved by the other branches of Martinism, and it resulted in the independent branch which instituted this novel plan being isolated from the rest of the Order, and that branch was practically annihilated by the activities of the Great War.

Mr. Waite distinctly states that this independent and non-conforming branch of the Martinist Order that had so short a life, should really be called a clandestine schism or faction. In fact, any attempt to make the nature of the Martinist Order semi-Masonic, or to limit its practices and activities to members in the Masonic Order, would be so contrary to the ideals of Martinism or the fundamental principles, and so inconsistent with its early secret teachings and unique purposes, that dissolution of the group attempting such a thing would be inevitable.

Perhaps the best description of the Martinist Order that we can give at the present moment in brief form is that written by an unknown author some years ago and included in our records of miscellaneous writings pertaining to Martinism. It is as follows:



"The Martinist Order is composed of two distinct parts: One interior, spiritual, mystical, closely connected with ancient tradition; the other, exterior, practical, which depends according to Saint-Martin from a complete Hierarchical System of Intelligences and Powers.

"Martinism is derived directly from Christian Illuminism, and has adopted its principles. It is connected with it by its chiefs. The Order in its ensemble, is especially a school of moral chivalry, endeavoring to develop the spirituality of its members by the Study of the Invisible World and of its Laws, by the exercise of self-Sacrifice and intellectual assistance, by the creation, in each mind, of a faith so much the more solid that it is based on observation and science. Martinism constitutes a chivalry of Altruism, opposed to the selfish league of material appetite.

"Martinism is the way of the heart rather than of the brain; it has created in the visible and in the invisible a strong chain of many links."

Certainly the true Martinist Order of today as it has come down to us through the teachings and practices of Saint-Martin has no tinge of Freemasonic connection or interest. And it is our intention to cooperate with the Supreme Council of the Martinist Order in France, and with the purposes of the FUDOSI to prevent in the Rosicrucian Order or the Martinist Order any semblance of Freemasonic principles or practices. In respect to the Freemasonic Fraternity we have ever sought, and ever shall seek to prevent any possible confusion regarding the nature of our activities in the minds of those who may

be familiar with the ideals and purposes of the Freemasonic Order, but are unfamiliar with those of our organization. Speaking from the point of Saint-Martin's leadership of the Martinist Order, and the spirit of those original purposes which Saint-Martin emphasized so greatly, Mr. Waite says in his book that "the only Masonic activity ever discoverable in the work, teachings, and extensive services he rendered to the Martinist Order, is confined to a few mystical papers which Saint-Martin seems to have read before the members of the lodge of the Order at Lyons, France."

The statement, therefore, on the part of modern writers that the Martinist Order is in some mysterious or obscure or veiled manner associated with or a part of any form of Freemasonry, is very definitely untrue.

We know that Martinism or the Martinist Order with its beautiful teachings that have come down from the Christian period without modification or adulteration by later Christian dogmas and creeds, and the beautiful practices and forms of religious development, will make a strong appeal to a great many of our Rosicrucian members. For that reason when we find the time opportune, and the prepared and qualified workers ready for the service, we will announce the reestablishment of the Martinist Order in North America and render our services toward the fulfillment of its desires. Until such announcement is made, we ask our members and friends not to write to us for further particulars inasmuch as the announcement made here is sufficient for the time being.



## HUMAN BATTERIES

(Continued from Page 328)

been so for years. The battery is only fifty per cent perfect and therefore is useless. The Third Point of the Triangle cannot be attained — because the Second Point is practically nil.

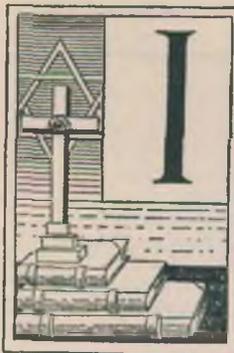
When we do use the power manifested at the Third Point, then providing we have strengthened our forces both

negatively and positively, particularly in the latter strength, we can recharge our batteries, or ourselves, with additional force and can rest assured that throughout all time there will be an eternal Source from which we may and can draw our supply.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual 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 this 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 by addressing their request 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.)

## THE PREACHING OF SERMONS

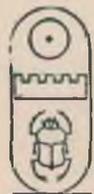


IT IS probably safe to say that half of those who go to churches, synagogues, cathedrals and other places on Sundays, go sincerely, to attend a service of worship for the purpose of hearing what they call "a good sermon," and through it, receiving valuable, helpful, inspiring, religious instruction. The other half go, admittedly, for the purpose of prayer and meditation, and of resting for a while separate from the worldly things in the effulgence of spirituality.

*Three hundred thirty-three*

Those who go for the sake of the spiritual environment, the inspiration of the occasion, the opportunity of prayer and meditation, will probably admit that they could find some degree of this in a quiet corner of their own homes, or even out on a hilltop, under a shady tree. Of course, they are perfectly right. A place is not holy because of what it is, as far as structure and design are concerned, but what man himself makes it through the motive and intent of his heart.

Those who go to church, to a cathedral, synagogue or temple for the benefit of a sermon would probably never understand that the most inspiring sermon that can reach the understanding and comprehension of man, can come through the soul and not through the objective physical organs of hearing and seeing.



Every word uttered by the inspired, illuminated and sincere preacher must be interpreted by the individual who hears it. The hearer must select the passages that appeal to him as instructive, practical, helpful and full of guidance, and he must interpret those passages in the light of his understanding and reasoning.

No two persons who listen to the same sermon will agree completely on the moral principles involved, and especially on the importance of the illuminating light that has been cast upon the problems we have to face here on the earth. Each will take unto himself that which seems the most applicable to his own affairs and conduct. You will often hear a person say that the preacher's sermon struck him personally as though it were intended for him alone. Others will say that the sermon wandered into highways and byways of spiritual instruction that had no special appeal to them.

How different it is when we commune with God in the Cathedral of the Soul and give our hearts and souls an opportunity to commune with us and with all of the higher and more beautiful things in life. In the Cathedral of the Soul we have ample opportunity, and even greater opportunity than in the church or temple, to rest and meditate, to expand the consciousness to a wider and more universal horizon, to pray and attune ourselves with the heart and mind of

God. Also, in the Cathedral of the Soul, we have a marvelous opportunity of preserving Cosmically and direct from God, the instructive message, the needful commandment, the helpful injunction which will constitute the very best sermon, the very best guidance in our own personal lives.

While we contact and dwell in the Cathedral of the Soul, we receive inwardly and through the best channel of our consciousness, the most pure and unadulterated, unmodified message from God. Our objective mind is in the process of reasoning, but must interpret or translate such a message. We know it is intended for us personally, for each receives only that which is helpful.

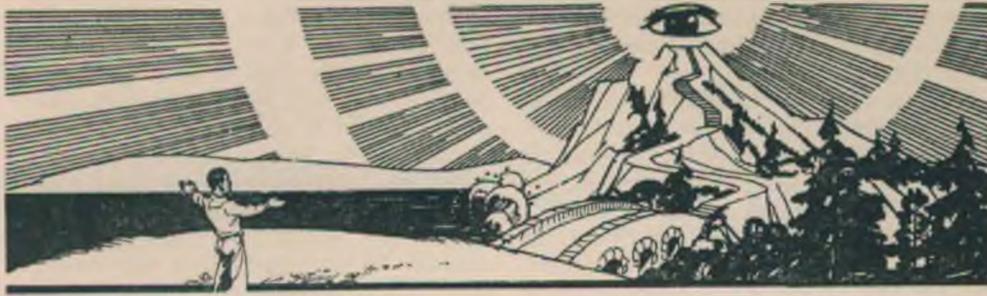
This does not mean that the work of the great churches, cathedrals, temples and synagogues is unnecessary, but in addition to the wonderful aid and help that these physical structures on earth provide for those who are seeking relief, contact and guidance, the Cathedral of the Soul is a marvelous adjunct, a truly Divine, supplementary period of grace and illumination.

If you have not indulged in the transcendental and beautiful privileges of contacting the Cathedral of the Soul and dwelling therein, send for the free booklet "Liber 777" and learn how you may conveniently commune with God and with your real inner self, and bring the inspiring thoughts into one blended color of Divine Light.

### ROSICRUCIAN RADIO BROADCASTS

Our Rosicrucian members and friends in the vicinity of New York will be pleased to learn that beginning Friday, September 24, we will broadcast weekly at 8:15 p. m., Eastern Time, over Station W M C A in New York City, which operates on a wave length of 526 meters and 570 kilocycles. These programs are not only entertaining from a standpoint of choice musical selections, but are extremely interesting and instructive, as each program contains a separate discourse which is practical and helpful in its information. The series of broadcasts will be known as "The Mysteries of Life" programs. Listen yourself and inform your friends and acquaintances of this series.

To our members and friends in Southern California and the Southwest: Take advantage of the unique Rosicrucian programs which will be broadcast over the new 50,000 watt radio station known as X E L O, located in Tijuana, Mexico. It operates on a wave length of 670 kilocycles. The programs will be broadcast over this station each Thursday at 8:45 p. m., Pacific Standard Time, beginning with September 23. These programs are exceptional—the sort of program that many cultured persons—those interested in the finer things of life—try to locate on their radio dials. They have resulted in wonderful praise for the organization, and you, too, will find them beneficial. Announcements of our other broadcasts will be made very shortly; watch each issue of this magazine for announcements of stations that you can easily tune in on in your community or nearby.



## *Building a Personal Philosophy*

ADDRESS GIVEN BY THE SUPREME SECRETARY,  
RALPH M. LEWIS, TO THE 1937 ROSICRUCIAN  
ANNUAL CONVENTION



VERY normal person has a philosophy of life whether he or she is conscious of it or not. A philosophy which is consciously acquired is, however, much more advantageous and useful. As we think, so we live, and as we live, that is our philosophy of life. The interpretation we give every experience and every vicissitude of life shapes our future course of living. When we confront an obstacle in life, and by carefully thinking about it, planning, meditating, finally conquer it, that conquest, that mastery has its effect upon us. We either become confident and courageous or arrogant and egotistical. On the other hand, if we succumb to an obstacle in life, we either become depressed, despondent, have a feeling of helplessness, or the experience challenges our powers and we become more masterful in the future. Thus, I repeat, obstacles and experiences help us to shape our philosophy of life. When we consciously build a personal philosophy, set out to establish a course in life that we want to follow, we use certain elements, or we should, just as we use materials in building a home. These materials or

elements of a personal philosophy are composed first of the attributes of our own natures, and second of objective perceptions.

The first element of our natures, which has a great influence on the building of a personal philosophy, is the instinct of curiosity—that which causes us to go beyond our immediate mental and physical environments, to seek outside of our ordinary channels of doing, thinking and living. The instinct of curiosity is one of those inherited qualities of life force. It is one of those factors of the life force which is intended, like the other instincts or inner sensations we experience, to assist us in preserving the unique condition which exists within the physical body and which we call animation or life. However, curiosity, although common to man, is not confined to mankind, but is common to all living things who have reached a certain state of complexity or development.

Any of us, who are accustomed to spending quite some time on ranch or farm have noticed that when we repair a fence or do anything which seems strange to the animals in the pasture, they look up from their grazing, cock their ears in the direction where this strange activity is going on, and if it is not violent enough to startle them, they are fascinated by it, and will gradually approach to within a few feet, for instance, from where the men are digging post holes and will watch intently what



is being done. If suddenly they become alarmed, they will naturally flee; otherwise they will remain or just casually go about their grazing again.

This instinct of curiosity is given to us by nature so that we may protect ourselves in the following way. Whenever we see or hear anything strange, or smell anything which is strange or different, we investigate, we are drawn to see what it is and by this investigation we are able to set up a defense, if it seems alarming, against the condition; or we tolerate it, knowing it is not in any way injurious to us. If we did not have that instinct of wonder, we would many times permit the condition which was strange to descend upon us, or affect us detrimentally; but having this curiosity, we investigate first and thus are given sufficient time to adjust ourselves to the new circumstances or conditions, or flee from them.

Let us consider what would have happened if the early stone age man had not had this instinct of curiosity. Let us for the moment consider the Neanderthal man as he existed in Southern Europe some fifty thousand years ago. We can easily visualize him if we will—standing at dusk, with his naked back against a large boulder, trying to absorb from it the radiations of heat it received from a midday sun, because at this time the nights were still quite cold as the great glaciers, mountains of ice, had not receded very far. The air became bitingly cold, shortly after sunset. The only warmth man had was the radiations of these stones which had for a few hours been exposed to the glaring sun. He was not a very attractive sight—this troglodyte—some four feet and a few inches in height, ill proportioned, with an elongated head, protruding jaw, receding forehead, with arms so long that the hands dangled near his knees, not able to stand completely upright and having still a slight hump on his shoulders carried over from an earlier species of his own kind.

He stares upward at gathering storm clouds. A few moments later, he experiences a terrific electrical storm—sheets of rain drench him, peals of thunder startle him and cause him to crouch as if trying to avoid a blow. The rain disappears as quickly as it came.

The lightning still crashes. After a terrific crash near at hand which causes him to quake with terror, a strange thing greets his sight. There, apparently not far from him, in the black shadows of the night which have come on, he notes a bright light which seems to dart from the ground upward and sway backward and forward. He is fascinated. His instinct of curiosity is aroused; he wonders about this strange thing. This wonder overcomes fear for the moment and draws him on. He goes closer and closer. Finally he is within a few feet of this darting, weaving, colorful substance. As he approaches his body takes on a glow of warmth that is pleasing to him—a warmth that is greater than that given out by the stones against which he had been leaning a few moments before. He turns around and stands with his back toward this light, this weaving form, then faces it again. How pleasing; he listens to its crackling, to the whirring noise it makes. He looks at the ground and finds several smaller spots of the same substance.

It seems to be growing in area; there is more of it, and it all produces the same sensation of warmth. He approaches closer and it stings, it seems to bite. He jumps back in alarm to a safe distance, where the sensation is just pleasingly warm. Near his feet lies a dead branch of a tree, the end of which is glowing, it has this same strange condition. He reaches down and picks up the glowing end, and shrieks with pain, drops it and runs to safety, peering out from behind rocks, expecting the thing to pursue him. It does not, and he recovers his courage, and returning, picks up the stick by the opposite end this time and brings it back to his little cave formed by the elements, wondering about it while he warms his hands over it. Man, through such a means, in all probability, discovered fire, but we can easily see that if he had not had this instinct of curiosity, he would not have investigated the strange light it made when he saw it for the first time. He would not have sought to control it.

All parents, and even those who are not parents, know how curious a child is—a little boy, for example—about his father's activities in the home workshop,

how he stands about watching his father using tools, asking questions about them, wondering about them. After the father has left the workshop the little boy—to the regret of the parent many times—takes these tools and tries to emulate him. He tries to build the pictures he conceives in his mind. He wants to create. Curiosity caused him to investigate his father's use of the tools, but *something else* compels him to use them.

An animal may be drawn over to a fence men are repairing, curious as to the conduct of these men, but after having assured itself that there is nothing alarming about their conduct, the animal will return and pay no further attention to the conditions or circumstances; but not so with the human. Curiosity may draw him, but *imagination* and the desire to mentally create something will compel him to make use of new knowledge which comes to him through his investigation. So we have, in building a personal philosophy, another factor besides curiosity to take into consideration; it is *imagination*, the greatest gift nature awarded man.

The fundamental instinct of curiosity divides the entire world of reality, the world of the particulars we see and experience, into those things which are either safe or not safe. In other words, every time we see or hear something new, we are drawn through curiosity to investigate, and curiosity in itself either assures us after the investigation that the new thing is safe or not safe. Insofar as our personal welfare is concerned, that alone is the only value of curiosity.

Let us for a moment unite the attributes of *imagination* and *curiosity* and see how they advanced early man. We shall go back to the Babylonians at a time when the glaciers were receding in the highlands and the melting snow water rushed down over what is now the Babylonian and Assyrian plain and filled up a great portion of the Persian gulf which then extended some five hundred miles further North than it does now. This created a great alluvial plain, quite lush at certain times of the year with vegetation, excellent for cattle breeding and crude agriculture. The Babylonian cosmological theories at this

time were these — that the earth came from the waters; because the great rivers, the Tigris and Euphrates, which spread much further than they do now over the plain, brought with them a sediment, a top-soil from the highlands, and to the simple Babylonian people it seemed as though the earth were springing up from the water itself and so all of the waters were considered the creative source of the earth.

But as the Babylonian looked overhead at the great blue sky, the great canopy of the heavens, it seemed like another sea, so there were, to him, two seas—the sea of water and the sea of the sky. And, as he gazed at this canopy overhead, he noticed that it seemed to rest on certain mountain tops in the distance or on the tops of great plateaus, both in the South and in the North. Curiosity had caused him to wonder, but his *imagination* provided an answer for something he could not actually experience, and that answer was that since the skies seemed to rest on the mountain tops, the mountain tops actually did hold up the heavens above, and that on those points, those pinnacles upon which the heavens rested, the gods resided.

All of these ideas sprang from the minds of the early Babylonians. It is immaterial now that it was not so in fact. The true facts were not known to the Babylonian, but he had to have an answer and his mind provided a satisfying one through imagination, *and that is the important part that imagination plays. It gives a logical order to our experiences. It makes our experiences intelligible to us until such time as reason can either support our imagination or give us something more definite.* We experience a lot of disconnected realities in our lives. If we did not have some means of relating them and giving them a definite continuity or order, we would be confused and bewildered continually. We are inclined to wonder about the different things we hear, feel, see, taste and smell. If the cause of those things is not definitely obvious and if we cannot perceive it with our senses, we immediately begin to *imagine* the cause, begin to give to ourselves a reason for the existence of them. Imagination does not stop with the establish-



ing of causes of things, it goes further. It takes into consideration the end and purpose of these things — why they should be at all. It gives us some satisfactory explanation as to why things continue to exist and their purpose; so we see our imagination regulates and puts into order the world about us.

The early Egyptians wondered about the sun overhead. All they could actually observe or believe they observed was that a great ball of light seemed to rise in the East in the morning and traveling across the heavens, set at night in the West, and when it did, darkness descended upon the land. From this sun came a life-giving force which impregnated the earth and caused it to be fruitful, to bring forth the things which man needed. These were the only things the Egyptian could observe, but imagination gave him a satisfactory explanation of the whole procedure which was gratifying to him, and gave him something to tie fast to and believe in. It caused him to presume that the sun was a creative being that had wings affixed, and that it flew across the heavens each day. He gave it the name Ra—called it a benevolent god. Imagination built around this god a religion which explained that it flew across the heavens for a definite purpose, to help mankind and those who believed in its power.

So there sprang from man's imagination a theogony, a religion, concepts intended to give a reason for the different phenomena. If man did not have such an imagination, was absolutely devoid of it, he would be in constant fear as to whether the things of his experience would be removed and thus injure him or remain and do so. But with imagination he proceeds to assign to each thing an explanation which is satisfying to him and gives him peace of mind. Furthermore, without imagination man could not improve upon his surroundings. He would merely accept everything as it appears, and not conceive of developing or adding to it. When man discovers the existence of something, he immediately sets about to imagine or find out the reason of it, and how it works or functions; then when he believes he has found or understands the reason for the thing, he sets about to develop it, to make it greater or more

useful. Without imagination therefore, I say there could be no improvement, because no one could conceive a thing being other than what it appeared to be.

So, having an imagination and realizing the importance of it, we now definitely set about to establish a personal philosophy. First, we must avoid self-deception — we must presume to know nothing except what we have actually personally experienced. Start out by casting aside all hearsay or opinions as to what the universe is and what man is, and just accept the realities which you have personally experienced, the very fundamentals that exist to you.

Now, what does exist to you? If we hesitate just a moment we can realize that insofar as we individually are concerned, there seems to exist for us a triune state, a state consisting of three different conditions. The first is that there seems to be a cause of the whole universe, a source from which everything came, or which controls everything, or which is directly responsible for it. Forget the common names and explanations of such a cause, because you are not sure they are correct, but *you do know* that there seems to have been a cause of everything.

The next thing we know is that there seems to be an *external world*, a world outside of ourselves consisting of things and conditions apart from us, which are not of ourselves. That we all know. Then, the third element of this triune state of existence is ourselves. We feel and *we know* that *we are*, just as the things around us seem to have existence. So we have three things to start with—*cause, the external and man.*

Now as to the cause. We must give it thought, so we will proceed to ask ourselves a number of questions, then in our own minds we will try and furnish answers to those questions, and the answer which seems to be the most convincing to us will be the one we accept as a building block for our personal philosophy. Is this cause of everything, and we presume there is such a cause, self-generated? Does it maintain itself? Did it have a beginning, and does it have an end? If the cause of everything had a beginning, obviously it must have come from something, and if it came from something, then it is dependent on

that thing, and is not self-generating; and if it came from something, then it could return to that thing, thus it would have an end. We are therefore first confronted with the question as to whether we wish to believe our cause was self-generated, has always been in existence, and whether it maintains itself, for if we cannot conceive that it has always been and that being was always as it now is, except for change and development, then we must conceive that it came from something else; and if it came from something else, that from which it came preceded it, and is the real cause.

Presuming that we have answered that question to ourselves, we then consider whether or not this initial, primary cause is absolute. In other words, does the cause of all *contain* all things, or did it just *create* all things? Does it remain separate and apart from that which it created? Are all things still a part of that from which they came? In other words, are we to presume that there is a cause which created things, and since then the things exist separate and apart from that which gave them existence, or are we to presume that all things that are, are also the cause of themselves and are not apart and separate from that which gave them existence? Is the cause of all, in other words, absolutely self-contained—containing all things?

Next, is this cause teleological; is it mind; is it intelligence? And if it is intelligence, does it permeate and pervade the entire universe? Does it permeate all things, or does it remain to one side, apart from that which it has created? Is pantheism logical? Presuming that the cause is God, and God is mind, would this Divine mind pervade stones, leaves, trees, rivers and rocks, or are they *apart from it*?

Or, shall we conceive this first cause as did the ancient Neo-platonic scholar, Plotinus? He conceived of there being one central source of goodness, of perfection. This was mind; and from this central source of goodness there were emanations or radiations of goodness. The farther these radiations fell away from their source, the less good their manifestations were. The closer the radiations were to the source, the more perfect and more good; therefore, the

Neo-platonics said that matter was one of the extreme radiations of the central source. Matter had at one time, according to the doctrine, been part of the center of the great source, but through the emanations it had fallen farther and farther away from this goodness, and thus was less good than the soul of man which was a closer emanation. This central source of goodness was a true reality, that which *actually had existence*, and all the emanations with their different manifestations, like rays of the sun, were also real, but *less real* in proportion to the central source. Thus we find all of the realities of the universe, according to this philosophy, being on a graduated scale — various degrees of goodness and various degrees of reality. Matter, being the farthest from the central source, was considered to be less real and less good. Shall we hold to that?

Shall we accept the Christian conception in its entirety? Shall we believe that God created the universe, created all of the worlds and planets, and yet hold that these things are not of God? Are we to say that these things were made and created by God out of nothing and not of Himself? We have a unique thought in the Christian philosophy. We find that the things of the universe were created *by* God, but are not *of* Him, yet are *subordinate to* Him.

Shall we instead resort to a purely materialistic explanation of the cause of all? Shall we say that the universe is motion, a certain undefined action which is constant, and that it creates its own negative and positive poles? Shall we imagine that this action is an expansion and contraction; that there is nothing beyond this action, there is nothing but it? If it contracts its center becomes too positive by being too intense and its area of less intensity by contrast becomes negative, and thus there is discharge from one intensity to another. All the phenomena which we perceive then would be the result of the variation of this action, the result of its expansion and contraction. All things in the universe, therefore, would be merely motion or action of different frequencies. Thus we would have a mechanical universe, mind playing no part in it.



Or, shall we take the agnostic point of view that we cannot know this first cause for the cause is unknowable. We may take that view if we wish. No one may ever know the cause, but everyone will have, himself or herself, a belief or an opinion as to the nature of the cause which is equal to knowledge as long as it lasts. One thing we can know, and

that is the results of this cause, for we see them about us, so we start with the premise that there is a cause even if we do not wish to try to form a definite opinion as to its nature. Then we can seek an explanation of its nature by studying its effects.

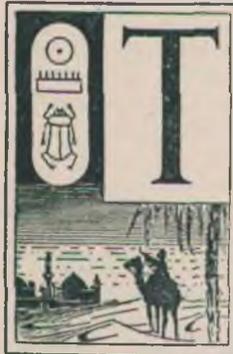
(To be concluded)



## Souls and Sound

By FRATER FRED H. STROM

"There is in souls a sympathy with sounds  
And as the mind is pitched, the ear  
Is pleased with melting airs  
Or martial, brisk or grave.  
Some chord, in unison with what we hear  
Is touched within us, and the heart  
replies."



THESE lines from William Cowper's "Winter Walk at Noon" suggest to the reader the inseparable relationship between the universe and himself. One who has made a study of the sounds of music finds sympathetic response in the soul of every mortal.

The best known appeal is found in that element of sound known as rhythm. Rhythm in its simplest form may be noted in the tom-tom beat of the African savage or the American Indian. In its more refined form, it is found in the rhythm of the march or military band. There are few of us who do not thrill to the martial airs and rhythm of a military band.

We next find other souls who are touched by the sound of melody. Melody is exemplified in such beautiful compositions as Schubert's "Ave Maria"

and Brahms' "Lullaby" or "Cradle Song." World War veterans and many concert goers will never forget the late Madam Schumann Heink's singing of Brahms' "Wagenlied." Only the mother heart of a Schumann Heink could give interpretation to the melody of this well-known cradle song.

Sounds find a sympathetic cord in what is known as harmony. There is the harmony of a male quartet, of a majestic pipe organ, a symphony orchestra.

There are other forms of sound appeal, but these three are fundamental and basic. It is not so much with these sounds of music that we would deal in this article, but rather with "other sounds," which lie above and beyond the so-called "audible" scale of vibrations. Properly speaking these vibrations do not lie within the scale or spectrum of sound, but they do strike responsive chords, producing emotions, stirring some vague, unexplainable memory. This thought is found in Metcalf's "Absent," wherein he says:

"Sometimes between long shadows on the grass

The little truant waves of sunlight pass.  
My eyes grow dim with tenderness the while,

Thinking I see thee,

Thinking I see thee smile.

"And, in the twilight gloom apart

The tall trees whisper, whisper heart to heart.

From my fond lips, the eager answers fall,

Thinking I hear thee,

Thinking I hear thee call."

Three hundred forty

Many people have experienced the phenomena of "sounds" heard in the "silence." This may seem paradoxical for the reason that sound is generally assigned to the physical sense mechanism of the ear, audio nerve, and brain. Technically speaking, without these mediums, plus some instrument for setting up sound vibrations, there is no phenomenon known as "sound." Therefore, for purposes of clarity and distinction, it is important that we keep the sense of hearing and the sounds which can be noted and recorded by these mediums on their proper plane. However Rosicrucian students know, as do physicists, scientists, and mystics that there lies, above and beyond the ability of the human ear and brain to detect, a vast throbbing, pulsating scale of vibrations which are very useful to man.

For example, the sound vibrations from the human voice can modulate a so-called electrical carrier wave, generated by a radio station. This modulated carrier wave on which the sound pattern of the human voice has been impressed can be projected thousands of miles into space, received through the proper electrical transposition devices, and again made audible to the human ear. This is, of course, the popular and today well-known phenomenon of radio with which everyone is familiar.

The audible frequency vibrations lie within a scale of, roughly, from 32 to 16,000 vibrations per second. The piano keyboard, for example, has the first note of its lowest octave, vibrating at 32 times per second, while the highest note of its last octave, vibrates at 4,096 per second.

Radio vibrations in commercial use today begin with a rate or speed of 550,000 and run as high as 49,000,000 vibrations per second. In connection with these "radio frequency" vibrations, it is interesting to note that they travel with the speed of light, namely, 186,000 miles per second; whereas, "audible frequency" vibrations travel only 1,086 feet per second.

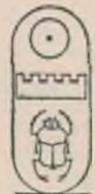
Above radio frequency and electrical vibrations lie the vibrations which impart to us the sense of heat, light, and color. These vibrations lie far up the scale and find their place from about the 40th to 50th octave. Further on, we

come to the rates of vibrations known as the X-ray, lying in the scale of about the 56th to the 60th octave. Beyond the phenomena of the X-ray, science is today experimenting with, and delving into Gamma and Cosmic rays. The stratosphere balloon ascensions have been undertaken for the purpose of gathering scientific data on these rays or vibrations, which increase to such an incomprehensible number per second as to be unmeasurable with present-day laboratory instruments.

With the discovery of the various manifestations, such as sound, electricity, heat, light, color, etc., associated with vibrations, the student of both material and psychic phenomena cannot help but wonder and speculate as to what new fields will be opened up and what new benefits will accrue to mankind with his ability to understand and use the higher order of vibrations. It is not unreasonable to believe that if we are today out on the scale of vibrations at the octave 60, we can continue on from there with a great deal of wonderment and interest.

Ancient Hindu philosophers maintained that there are only three things which exist as permanent, unchangeable, indestructible realities. They are vibration, law, and space. Physicists realize the truth of these statements when they have been able to resolve and involve all so-called matter, both organic and inorganic into atomic, molecular, and electronic vibrations. Since this is possible, is it unreasonable to believe that some day we will know the vibration of soul and spirit essence?

Man has long since abandoned his sense perception as his one and only source of information and knowledge. He is continually engaged in applying and materializing invisible forces. Electricity is an invisible force, which man uses every day in innumerable motors, appliances, etc. The tremendous power which resides in gasoline is invisible and yet in an automobile or an aeroplane it is made to render invaluable service. Radio waves are invisible and yet with them man can talk around the world. The sounds of music are invisible. Man materializes them and brings them into the realm of expression through musical

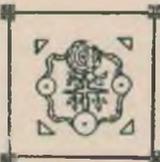


instruments. Man's own body is a co-ordination of invisible forces, materialized for use and service.

The permanent thing about all these phenomena is the invisible force back of the manifestation. The temporary form, for expressing the force, has no power of itself. The musician is not in the organ and the organ of itself cannot create music. Electricity is not in the generator. The iron and copper have no power in themselves. When set into mo-

tion, they become collectors and transmitters of the force we call electricity. The form expressing the force or vibration is not in the vibration, but rather does the vibration create the form and expresses itself through it, while at the same time, transcending it. This principle flows throughout all forms of life, giving them power, motion, and quality. Without the vibration and the law, the form is dead. Likewise, without form or instrument the vibration cannot function.




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## ANCIENT SYMBOLISM

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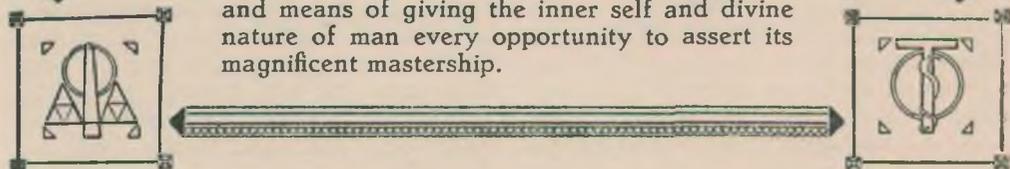
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol or symbols, with their ancient meaning.



In this illustration of archeological symbolism we see the idea of the duality of our natures represented by two creatures at war. Throughout our earthly lives, there is a constant contest between the soul and the animal body. In this symbolism we see the soul represented by the winged creature, capable of walking the earth and flying through space, but we see it being attacked by the strong creature of

the earth plane who wants to argue against every opportunity of dominance given to the soul. It wants to be the preminent and overpowering mind and force in our daily thinking and activities.

One or the other of these two natures in man must win eventually. The future happiness and progress of man depends upon the eventual supremacy of the soul. It is man's duty to learn of ways and means of giving the inner self and divine nature of man every opportunity to assert its magnificent mastership.

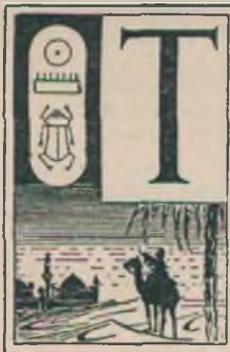




## Public Servant

### THE LAWYER FACES TODAY'S PROBLEMS

By FRATER CHARLES P. KRICK, Ph. B., of the Pennsylvania Bar



THE complexity of modern life makes it a very difficult task to judge of the duties and responsibilities of professional individuals toward their fellowbeings. This is especially true in a republic such as ours under a modified democratic form of government.

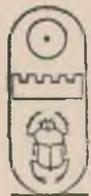
The task of the average member of the legal profession with the great responsibilities attendant upon the conscientious discharge of his duty to his clients and to society requires strong character and broad human understanding. The lawyer must constantly guard against the tendency to form false judgments of men. Legal training like any other training may cause a person to become one sided.

Cosmic blessings and inspirations are about us in abundance, in every individual. The lawyer can learn to be tolerant of other tests of truth than those applied to his own profession by seeking the opinions and expressions from men of other professions and he may gain much by contacting the mind of the layman. Never was tolerance in individuals required in such a great measure as it is today. Our social order is now undergoing rapid change.

*Three hundred forty-three*

The lawyer is many times perplexed. In truth, he knows right from wrong. But the problem is not as simple and easy as making such a judgment. He is accustomed and trained to value, emulate, respect and bow to the decision of the courts. He attaches weight to valuable precedents and with experience acquires the habit of deliberation. He seeks good and valid reasons for new precedents in law, usage and custom, before recommending a change from the established order. And the lawyer, whether he realizes it or not, does exert a great influence upon the social order. The greater the moral and mental development, the greater is the task of the man. The broader the chosen field of work, the greater the service rendered. The larger the service and usefulness of the lawyer, the broader and more enduring is the influence of the man. For whether you believe in free will, free choice of the individual or in Karma and responsibility of the individual, nevertheless we know that a person's limitations are placed upon him by his choice of a profession, his specialization in that profession, his associations, clients, business partners and always by his honesty and exercise of good morals.

We, as a people, can now perceive the vast changes going on about us. Everything is changing. Business conditions and practices are complex. There are acquisitions of new wealth and possessions, which are slowly but



surely being redistributed. Changes and ideas recently proposed and in large measure effected in government and economics could never have stood the test of good judgment or of public opinion a generation ago.

People have become overproductive in industry and in creative work. We can not absorb the increase of products of human industry and industry can not absorb the increase of producers. The relations between employer and employee have been strained beyond any limit known. Governmental supervision and taxation have become confusing and bewildering. To some, new opportunities beckon and they see the chance of prosperity for themselves. Others see only discouragement. These changes and complexities fill the minds and hearts of men.

Social unrest, capital and labor, effects of taxation, justice to the so-called underprivileged and to the rich, all of these problems must be solved. The old order changes before our very eyes. Forces of society are openly antagonistic to each other, and with great difficulty is any compromise reached. There is more individual power exerted than ever before, but those who exercise the power are few, and the masses are but pawns in the game.

Out of this maze of changing conditions, unrest, and chaos develops a challenge to the lawyer. The practice of law today requires a good supply of common sense and moral training. Guided by learning, experience and precedent the lawyer must formulate the plan of action in order that a workable, fair, sane and orderly social structure may be built, preserved and protected by law.

This challenge requires that great legal questions be settled; questions which affect the very root of government. It is impossible to adjust these matters without the advice of those learned in the law. The nation needs the lawyer and the statesman as it never needed them before. They are needed in legislatures, on the bench and in positions of authority; as mediators to establish right, justice and equity and to bring peace and to urge harmony, for with peace and harmony come progress and evolution. The lawyer who

would humbly seek to accomplish such a state is truly a great public servant.

Lawyers should not be considered only as a group of business advisors in civil practice. And they ought not to be regarded merely as counsel for those who are so unfortunate as to become entangled in the net of the criminal statutes. Lawyers are public servants and as such have the added burden of enlightenment of the public as to what the law means, what purpose it serves, and this is especially important in advising individuals as to their rights and responsibilities under the law. It follows that the lawyer develops a catalog of defects in the law which have caused hardships and which account for the failure of the law to correct the evils in the social structure for which they, as remedial statutes, were intended. The foundation of society is one of law rather than one based upon custom and usage.

The remedy for many social evils is legislation. A duty of the lawyer, therefore, should be to advise legislators in the foundation of remedial legislation, so that undesirable and vicious situations may be classified and abolished. The conscientious application of this duty will lighten the burden of the greatest number and rectify every wrong that a just application of the law can reach.

Unfortunately the lawyer has of necessity become a specialized technician. A small group represents special privilege, wealth and large corporate interests. Duty to the client requires that the corporation solicitor use his professional skill for the advancement of his clients' interests at all times and to the limit of his ability.

It is a very lucrative practice. And being well paid, this type of lawyer can invade every field of endeavor that will advance his client's interest. We find them shaping the public opinion by paid propaganda. They invade the legislative halls and other fertile fields of action for the advancement of corporate interest. This condition is only natural and we do not attempt to condemn the practice as necessarily evil. But the masses who are served by the corporate interests as consumers of products do not have such well paid advocates. You

*Three hundred forty-four*

might well ask, where are the other lawyers, that do not represent wealth and corporate interests? Why do not other members of the bar take a more active interest in public affairs? Are they not public servants?

These are fair questions.

Under normal conditions the average professional man works on schedule to build up his practice and render the fullest service. He must depend upon the general public for his business and income, which is not steady and reliable. He is not so well paid and is seldom retained by the general public to advocate reform on behalf of the general public. In recent times local public groups have banded themselves together seeking relief from the excessive taxation and other ills which beset them. And occasionally they have sought the help of trained legal minds, the service being given gratuitously or on the basis of a small fee. In abnormal times and under the great depressive conditions of recent past years the plight of the average lawyer has been even more insecure financially.

The calls upon the lawyer's time and generosity have increased. His income has decreased. Discouragement has weighted him down and disorganized his business. He must apply himself diligently to what remains of legitimate legal business. His interest in public affairs and the needs of his fellow beings has not diminished, but he feels that his interest in his family and its needs must come first. As a result public welfare has suffered much and the cause of the few large interests has been advanced.

Every lawyer has, during the course of his professional career, been called upon to render much private service gratuitously and before and since the

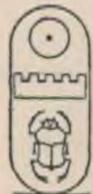
legal aid societies were established in many of the larger communities, much of this service was performed by the legal practitioners. Public knowledge of the amount of charitable work performed by lawyers is very meagre. The lawyer and in fact, any professional man who does a charitable service, does it conscientiously and boasts not of his generosity. The kindness and consideration of the needs of their fellow beings by the lawyers of this generation compare favorably with any group. This is as it should be.

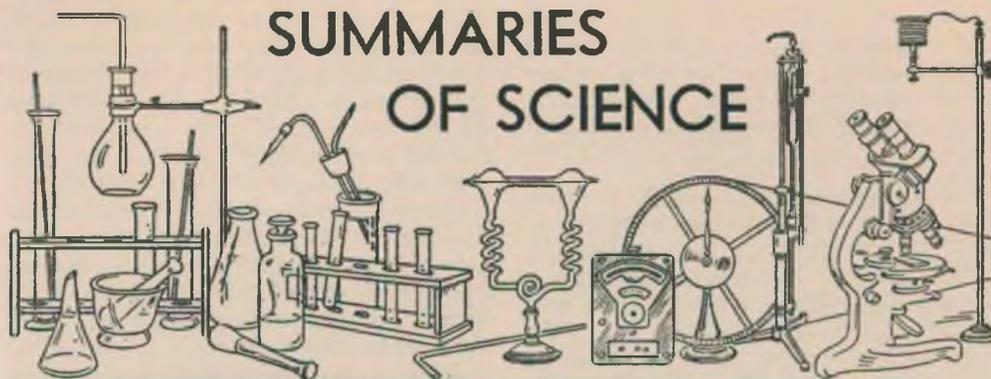
And it is proper that the lawyer should be responsive to the needs and requirements of his fellow beings. For with knowledge and training, the lawyer knows the obstacles and impediments in the working of the law. He knows where justice breaks down and where the law needs change and amendment, in order to remedy the condition. The lawyer should be the peacemaker and mediator between contending groups. He can and should show how differences ought to be settled and adjusted that society may be given peace and freedom of movement.

The lawyer can play this ideal part only if he has the right inner perception and inspiration. It requires a person with the capacity and the inclination to commune with the innermost depths of his consciousness. The deeper the contact with his conscious being the greater the vision, and the more sure is the remedy brought forth to alleviate the condition. It lifts him often to a very high place of vision and inspiration. He becomes an instrument of humanity, of justice and fairness, and of those finer attributes which make the world fit to labor in and evolve its millions of souls. That can and should be the lawyer's duty to society in a rapidly changing social order.

### AMORC TEMPLE MEETINGS

The usual fall and winter Grand Lodge Temple meetings will commence Tuesday, October 5, and continue each Tuesday thereafter, beginning promptly at 8:00 p. m., Pacific Time. These impressive ritualistic and meditative ceremonies are held in the magnificent Egyptian Temple at Rosicrucian Park. All Rosicrucian AMORC lodge or Grand Lodge members at large who may be in the vicinity of Rosicrucian Park, are eligible, upon presentation of membership credentials, to attend these sessions without any further obligation regardless of where they may be located or the degree they have attained in their studies. They are highly inspiring, and all who attend will benefit. *Make a note of the date and hour.*





## SUMMARIES OF SCIENCE

Each hour of the day finds the men of science cloistered unostentatiously in laboratories, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

### Changing Old Beliefs and Habits



VERY new discovery of science and every new revelation of scientific principles, causes mankind to make another slight modification or change in his beliefs, habits and customs. One of our greatest obstacles to progress has been our attitude

of taking many things for granted, and of accepting theories as facts. There was a time when man took for granted the idea, or the common statement, that the world must have some form, and since all forms have a limit to their size and nature, there must be a limit to the earth, and that when we reach that limit, or the edge of that surface, we must fall off into space. There was a time also when man believed that everything which existed in the universe, including all animal life and man himself, existed exclusively on this planet called earth. This was because man believed that the earth was the only planet, the only "thing" in the universe.

Sometimes it is difficult to see how our beliefs and ideas about universal things can have any real effect upon our everyday and commonplace habits and customs, especially upon our everyday thinking. Let us take for example, the one incident cited above. As long as man believed that this little earth was the only planet in the universe and that all vegetation, animal life and mankind lived on it, and that there were no human beings or Divine Beings or superior beings of any other kind living in any other part of the universe, it tended to make man think that what he accomplished on this earth and what he did here was of universal importance. He tended to believe that if he produced the most magnificent flowers—or crops of wheat—or ships at sea—or anything else on this earth, he had produced the *best in the universe*. He developed the idea that any great heights in civilization or education attained by man here on earth, consisted of the highest in the universe and there could be nothing greater than what man achieved here, because there was no other form of mankind to achieve anything else.

Today, the tendency on the part of deep thinking people is to give some credence to the idea that there may be other civilizations of mankind living on the other planets that have been discovered in recent centuries. We are only beginning to realize what these other planets may be like, and with this realization comes the almost convincing idea that God did not confine his creation to this one single planet, but to all of the planets in the universe. When science tells us that our planet may be the youngest, or one of the youngest ones in the universe, and that there are other planets, probably hundreds of centuries older than the earth, we can easily speculate upon the possibility of these other, older planets having older races of mankind, more advanced civilizations, with greater knowledge, greater power and attainments than we have. So our egotism is given a jolt, but our imaginations are stirred anew with the idea that we must strive to make still greater improvements in everything, if we would equal what may have been attained on other planets. But when it comes to customs and habits, generally speaking, we hesitate to change those which we have gradually adopted in good faith and which we feel have served us well.

This thought brings to our minds the problems that often face science, and especially that branch of it concerned with medicine and therapeutics. The constant discoveries and revelations in the art of medicine have forced physicians and scientists alike to realize that many of the methods for treating disease and many of the methods employed in the discovery and invention of formulas for medicines and cures, were based on antiquated beliefs and ideas. Because of the fact that these old ideas seem to have served us well — and we never know precisely how well or badly they have served us—we hesitate to abandon them and adopt absolutely new ideas which may often be contrary to the ones that are so generally in use.

Physicians have a difficult problem to face in changing their own ideas and practices in many regards, but their still greater problem is to convince their patients that the methods and remedies and processes that have been used so

generally in the past, must be now completely abandoned and something different given an opportunity to do more efficient work. Physicians and scientists are criticized on the one hand by many like minds, for being slow in abandoning ideas and methods that some persons call antiquated; while on the other hand, other individuals, especially writers and careful investigators, those with a tendency to stand by all orthodox methods, criticize the medical and scientific professions for being too gullible and easily influenced by so-called modern discoveries.

Very often physicians and scientists stand on middle ground, taking a bombardment of criticism from both sides. They are reluctant to admit that there have been errors in what they have done, and perhaps more serious errors in what they have not done. For every admission seems to furnish more ammunition to the unthinking, or at least the over-enthusiastic critic, and opens the doorway to many embarrassing attacks from both sides of the middle field. There are the extreme mentalists and metaphysicians who claim that the true physician should use neither drugs nor surgery nor any of nature's products, but leave everything to the mind and will of man. On the other hand, there are extreme materialists who claim that the less credence the physician or nurse gives to any mental or magical power in the mind of man, and the more inclined he is to use nothing but the chemical and mechanical processes of nature, the better physician he will make.

The sincere and honest physician finds himself in a difficult position, for he dares not make a partial concession to the critics on either side. He often finds himself forced to continue to do things that he would like to modify slightly, if his act would not open the flood-gates of serious criticisms, and perhaps at the same time encourage the charlatan and quack to take advantage of any admission or confession made on the part of the honest practitioner.

All of this reminds us of something we read in the August, 1937, issue of the *Anti-Vivisection Journal*, published in London. Needless to say, this maga-



zine is devoted to the activities of the societies for the abolition of vivisection. During this last June, there was held in London the annual general meeting of the medical practitioners' union of England. At this meeting a resolution was introduced, criticizing vivisection as an aid to physicians and scientists. The very wording of the resolution and the arguments that supported it, would indicate that the resolution had not been prepared and introduced by a sincere medical man who was truly conscience-stricken at the vivisection practices of the past, but by one who was attempting to cleverly introduce into medical assemblies and general conventions of medical men, the extreme contentions of the Anti-Vivisection movement throughout the world. Despite the fact that it was claimed the motion had been submitted by a member of the medical profession in Edinburgh, the arguments which followed it, and later correspondence, would indicate that it was a part of a plan to have the Anti-Vivisection society's viewpoint officially adopted.

The resolution stated:

"That the present system of medical research by animal experiments and laboratory investigations is open to serious question, as it tends to prove misleading and is not calculated to advance our knowledge of practical medicine."

It looks like a very innocent kind of resolution that conscientious physicians might have promoted and unanimously adopted. It is undoubtedly true that medical research, through animal experimentation in laboratories or elsewhere, has become involved in many serious questions and has sometimes led to misleading conclusions. The basic premise of all such investigations is that a specific remedy or a serum or a chemical or a bacteria or so-called germ will have the same effect on all human beings as it has upon a rabbit, mouse, dog or cat, and is very poor reasoning indeed.

Much medical research in the past has been based on that premise. It undoubtedly led to many false conclusions and in the wild scramble for repeated experiments of this kind, many animals were made to suffer needlessly; and it is undoubtedly true that many of the

laboratory experimenters were not licensed or graduate physicians, and probably not even well trained in medicine or chemistry and perhaps in no science except the fundamentals of bacteriology. Even when the experiment on the animal was a success, or supported the theories then in existence, the conclusion that the same results could be produced on a human being or that a human being would react in the same manner as a small animal, or that a human being when ill suffered to the same degree or extent as a small animal, are conclusions, opinions and beliefs that an experienced and licensed physician need not entertain for a moment.

If all of the foregoing objections to vivisection are correct, there is much to be said on the other side of the ledger. Undoubtedly, all of this early experimentation by laboratory assistants and by unqualified laboratory workers, as well as by licensed physicians and scientists, had to be performed on some animals or living creatures, in order to separate the impractical theories from the practical ones, and to discover the first elementary reactions of a newly compounded preparation or an untried concoction. Would these critics rather have had these early experiments performed on babies and adults, than upon other creatures? The negative side of the question affords us an interesting picture. It may have cost the lives of hundreds of these little rabbits to prove to the theoretical experimenter that these concoctions had no value at all, but if this early experimenting had not been done and the theoretical preparation or process had been put to test in good faith on human beings, no doubt thousands of human beings would have lost their lives for every hundred of the smaller creatures who were sacrificed. In other words, the unfortunate negative results of these early experiments have not been wholly unprofitable, inasmuch as they have saved human beings from a similar and extensive experimentation.

It is interesting to see how these medical men at this great meeting in London had to avoid adopting this resolution, because it would have made a slight concession to the extremists on both sides of the argument, and thus

would have been fateful indeed for all future medical and scientific experimentation that involved the reactions of living creatures.

The resolution brought forth comments from many eminent physicians who were present, and many of them, while admitting that they were in sympathy with any movement that would tend to control and regulate and perhaps eliminate all forms of vivisection, stated that the present resolution was not one that could be adopted as the policy of the medical association without creating considerable harm and much unfavorable reaction. One physician pointed out that animal experimentation had eventually led to a correct diagnosis of tuberculosis and that all sufferers of tuberculosis who were helped through the modern methods of therapy felt they owed a debt of gratitude to the experimenters who sacrificed little animals to discover the fundamental laws. He also admitted that much of the animal experimentation in connection with cancer was unnecessary. *There seems to be a general opinion that vivisection should be regulated and that in connection with some theories of cures, or some ideas regarding the cause of disease, vivisection should be prohibited entirely as unlikely to lead to any positive knowledge.*

When it came to a vote, it was found that a large majority of physicians present voted against the motion, because it would have fostered the already active opposition to all forms of vivisection. Thus the physicians were forced to take a middle course of voting against a reso-

lution, while mentally deciding that the society would secretly, instead of publicly, regulate vivisection in order to prevent the extreme faction on the one side from filling their guns with new ammunition and starting a new worldwide propaganda against almost every form of medical research that involved experimentation.

It is probably a very old tradition and belief among scientists and medical men, that any new idea or new preparation or process for preventing or healing disease, should be tested upon some branch of the animal kingdom that cannot protest, and which must submit to a long series of tests and trials, even at the sacrifice of its little life. That is one of the customs and beliefs that science must gradually modify or eliminate. Science has already found that many new theories and ideas can be tested by the process of logic, careful reasoning and investigation, without resorting to experimentation upon living matter. Undoubtedly the time will come when we shall know enough about the living bodies of all creatures to be able to determine beforehand precisely what will happen under certain conditions and circumstances if a theoretical process or form of medicine is used. But until that time comes, the sane and rational thinkers believe that it is better for a competent, reliable, conscientious and sympathetic physician or scientist to try an untested and probably safe and rational discovery upon some little creature of the animal kingdom rather than to let him try it upon a living human being, young or old.

### HANDSOME SEALS FOR CORRESPONDENCE

We have prepared very attractive little symbolic seals to use on your correspondence. They are dignified and yet of a nature which will draw the attention of persons and bring before them the name of the Rosicrucian Order, AMORC, and its address. These seals are about the size of a twenty-five cent piece, beautifully printed in red and embossed gold; they have the symbol of a cross and rose, and the words "AMORC, Rosicrucian Order, San Jose, California" on the face. They can be used by members on letters to friends or business acquaintances. Help us spread the name of the organization to your friends and at the same time have an attractive little seal for your stationery. They may be had at the rate of fifty cents per hundred—practically what they cost—postage prepaid. Send your order and remittance to the Rosicrucian Supply Bureau, San Jose, California.



*Three hundred forty-nine*



## Environment Begins at Home

By SOROR NELL WADE DEMME, B. S., B. A., M. A.

"Let nothing disturb thee,  
Nothing affright thee.  
All things are passing."



THESE comforting words written by St. Theresa, a devout Saint of the sixteenth century, in her Breviary, and translated by Henry W. Longfellow, answer a heartfelt need for calmness in this changing civilization when conditions regarding

education and the home life have altered so rapidly.

If we did not calm ourselves at times with the thought that all things do pass and change, we would indeed be disturbed and maybe affrighted.

The responsibility thrown upon teachers in attempting to guide the educational life of the child has undergone a most remarkable and speedy change these past few years. When we realize that there are 2,200,000 more women at work now than in 1920, filling our factories, stores, in business, and in many positions where women did not work formerly, we are compelled to face a most startling situation regarding the home life.

Many, very many of these women are mothers who, on account of straitened finances, have been forced to go to

work. Not all go gladly, but I do believe they have accepted the task willingly and courageously. And it is a tremendous task; for with their going out into the world of work has come, to a very great extent, the breaking down of that which characterized "home." The counseling of the mother; the comforting; the opportunity and time for reasoning and teaching; for loving companionship. And the child with its most vital needs, mental and spiritual as well as physical, has had to look elsewhere for the solution to its problems; so that, more and more, the teacher has had to take up the load that formerly was the parents'!

With the acceptance of the additional duties, the teacher has come to realize how greatly is the child the product of his environment and how mighty a factor in the child's life is the proper home environment. Only when the home augments that which the teacher is attempting can we expect real growth.

The teacher sees the child as a future citizen. She tries to instill into his mind a recognition of his duties and responsibilities as such a citizen and tries to get him to respond intelligently to efforts that will accomplish that aim.

He must soon learn what it means to be of service if he is to be of value to the world. He must awaken to an unselfish interest in greater human welfare for all. He must embody principles of truth, courage, and right; and these must have been so much a process of growth, and have become so truly a part

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of his character and spring so spontaneously from his heart, that he never fails to express them.

Society depends for its preservation and advancement upon just such development.

How great then is the task of the teacher.

The training starts in the very lowest grades. The age old three "R's" are not a fallacy, but we are seeing them in a new light. With our first stories depicting qualities of unselfishness, kindness, and nobility, we try to train for character. Reading brings us the best in literature. History gives us the character and lives of the great; science, an insight into the mysteries and wonders of the Universe; civics and sociology, our relation to each other and to society.

We write that we may learn the better to express ourselves, our own observations, imaginations, ideals, etc.

From mathematics, we learn the relation of number to law and order of the universe. From each subject, the true teacher draws that which is best and fits it into the child's life of today: interpreting all—that the child may see its relation to the world and become a worthy member of society.

How important it is then that the parents understand what are the teacher's aims and hopes for their children. Only when this is understood can she secure the needed cooperation that will lead to successful ends.

But how can parents cooperate well when they are too busy at night and too tired even to listen intelligently to the child's questions and share his enthusiasm about life and his place in it? Too often is this enthusiasm crushed. So many parents see their children as "always children," while to the teacher the child is essentially quite as important in his phase of life as any grown-up. Who shall say that the growing plant is not just as important in the spring as when the last leaf has gone? At least it is growing.

Children react through their emotions. It is in the home that the emotions have freer play; the reserve of school is gone. Here the parent has the better conditions for helping to develop right attitudes; to promote kindly, sympathetic

understanding of others and regard for their rights.

A child will learn what isn't good just as thoroughly as what is good and believe it just as firmly. Prejudices may be formed in early childhood and are acquired so easily from parents and associates. Therefore, it behooves the parent to watch carefully that the right examples in both thought and conduct are constantly before the child.

If our future citizens are going to be able to live harmoniously with each other there must be definite training in tolerance, in understanding of the problems of society and of government.

Both parents and teacher must be tolerant, intelligent and on the alert to reach this potential man within the child. It is a great responsibility—from this bundle of emotions and prejudices, opinions and questions, to turn out a well-balanced integrated product.

I do not believe that parents have wanted to shift the burden of the child on to the teacher, but I am not sure that they consider seriously enough how much they, themselves, owe to their children. Perhaps this "work" situation has made this inevitable. They have not been able to give their children the thought and time they should and until some adjustment can be brought about, the responsibility will fall more and more heavily upon the teacher.

As one step toward correction, I would weigh very carefully the value of the monetary gain. Better to do with less in the home than to lose the home spirit with its sense of comradeship that once lost can hardly be regained. Parents would do well to heed this.

I would also weigh the values of other influences that, however fine in themselves, tend to disturb the quiet home life so necessary for study; for we must remember that all growth comes from within and that means "study." In so few homes are children given the proper opportunity for real study. This is a positive, definite responsibility that rests upon the shoulders of the parents alone.

Many children complain that they never have a quiet evening at home. What with our movies, our radios and our automobiles, there is always something to do, always somewhere to go



and a way to get there. These inventions mark our speedy advancement along certain lines, but does it necessarily follow that there is equal growth of such qualities of character and enlightenment as lead to that finer citizen we are hoping to develop?

If we are to have thinkers, we must have time to think and to reason and our children must be encouraged in the process.

If we are to raise our standards, our ideals, we must learn to live more kindly; to seek the greater good; to help bear others' burdens; and this truly begins at home. What a sad commentary on this are some of our homes of today.

Parents do not mean to undo what teachers are doing; it is rather that they are doing so little to help. They eagerly turn to the teacher for help in situations that seem so to engulf them; whereas, if they would get back to the old home life and exercise stricter supervision and greater control over their children, always setting the right example themselves, many of their problems would melt away.

There should be more personal contact between teacher and parent. If parents would visit the schools oftener and get acquainted with the teacher, there would be far better understanding and infinitely greater cooperation. And, if the teacher sometimes went to the home she would be more able to understand the child. There seems to be something about our school situation that makes the pupils feel that their parents are not wanted here. This is not true. When a parent makes a brief visit, meeting the teacher and inquiring about the child, it always helps the child and the teacher.

Out of this coordination of effort should come a happier life for both with infinitely greater rewards.

When parents and teacher come to the realization that they are "living a life" rather than merely "making a living," and that the molding of this human life that has been given into their charge is a work worthy of their highest and best efforts, then may we find we are truly progressing.



## World Government---

By FRATER ALLAN G. FRISBIE, B. A.



WE ARE indebted to an extent we little realize to the Eastern Mediterranean world for most of our ideas. We stem from this region and its ancient culture in the fields of art, literature, science, philosophy, religion, laws and government. From Palestine

Christianity was born to bring into this Pagan world a new and necessary element. New, that is, in the sense that true religious feeling and aspiration were not of universal application and acceptance. They came from the Jewish world and, through the use of the Old

Testament, spread throughout the whole world the vital religious lessons and experiences of the Jewish race. The religious feeling of the Jews, to which they probably owe their vitality, was to them a tribal matter. And such groups as did give a proper and necessary emphasis to the religious side of man were small and their influence not very great.

Rome latterly brought to this region its conception of laws, order and government. It was not, strictly speaking, a part of this world as a glance at the map will show, and its influence although good and necessary was in the nature of foreign domination. The purpose served was to preserve for the future the best portions of the ancient culture.

It should not, however, be thought, simply because Rome preserved for us

this ancient culture and contributed its own field of law, order and government, that our own civilization is a continuation of the ancient one. For the fact is the Pagan world crumbled and died before the cement of Christianity could set and cohere and bring harmony and peace and balance. This new element in an ancient culture matured in that period known as the Middle Ages. The result is that our civilization is not, strictly speaking, a continuation of the old one, but the old one plus the new element of Christianity which had matured outside of and without particular reference to the old culture.

I am making this reference so that we may view the ancient world with a proper perspective. It was lacking in a necessary element and we should, therefore, restrain any tendency to set up the ancient world as a sole guide and beacon for our behaviour. The ancient world of Greece produced surpassingly in the fields of literature, art, philosophy and science, but their temples were not for the nurture of the religious (spiritual) side of man. Their conception of God was a mental abstraction without the slightest feeling. It may be said that the conception of man as a many sided personality, as set out by Dr. Alexis Carrel in "Man The Unknown," was something unknown to the Greeks.

In spite of this lack of a necessary element in ancient Greece, educated people throughout the world have accepted as final and binding certain beliefs of the Greek philosophers. It is possible, in fact probable, that their utter disregard of the religious side of man prevented them from having that insight and understanding necessary in arriving at the truth of many problems.

We should, therefore, consider the beliefs of the philosophers on their merits alone. One of their beliefs was in world government and the union of all peoples. A glance at the map will show that the Eastern Mediterranean world was a very small world. It had in fact all the elements of a nation and the geographical isolation necessary for producing a nation. These elements were: a more or less uniform climate with all the states fronting on a portion of the inland sea, fairly easy means of com-

munication and association among themselves, with not too great a degree of diversity among the peoples. The main thing, though, was their isolation from the world outside which, even with great diversity of peoples, would have produced a nation. These people were for the most part unaware of the existence of anybody but themselves.

The conditions for the formation of a nation as we conceive it all existed there, and this region was united first under Rome, then Byzantium and lastly under Turkey. This brings us to the point that a modern nation is a collection of peoples, often originally quite diverse in nature, who produce a unique type through association and isolation. Few if any nations were originally composed of uniform types and none produced uniform types without some kind of geographical isolation.

The condition existing today — of a whole globe composed of unique national types—was quite beyond the comprehension of the ancients. Their only world was themselves and the only type their own. People accept a court or a government only if it represents and reflects themselves. They instinctively reject and resent an outside force. This instinct is deep rooted and probably arises from a belief that outside interference prevents a full and proper development of themselves and the production of unique types.

While it might be said by some that a world synthesis could be produced to the same extent as a national synthesis, yet we ought to proceed in such a direction with a great deal of caution. We cannot escape the fact that nations are isolated from each other and in addition to unique types of people they have developed separate languages. There is actually only one factor which is tending toward world synthesis and this is ease of communication. But this alone can bring about only understanding between peoples. It cannot change their nature. To a certain extent, of course, people throughout the world influence each other, at the present time chiefly in the form of modernism. But the impact of present day ideas, while influencing the development of national uni-

(Concluded on Page 356)





## SANCTUM MUSINGS

### RELIGION ON THE DOWNGRADE?

By FRATER ANDREW

Editor's Note: The author is a Clergyman of a prominent Protestant denomination.



THE credentials of religion are submitting to a more careful scrutiny today than during any other era since history has the record. This is due in part to the rebellion of the modern mind against all that pertains to the supernatural; but scientific understanding and the liberal temper have a share in this attitude. When rugged individualism refused submission to authority, it included religion in its rejections.

Honest inquiry, whether biased or unbiased, leads inevitably to the conclusion that religion is on the decline. Its institutions are collapsing. Its missionary projects are struggling for existence. Many individual church corporations that expanded before the pre-depression period are facing foreclosures. The hundreds of sects form a list which denies the unity of the groups that developed from the Reformation. Church attendance is unsatisfactory from the view of numbers. In the denomination in which the writer is a clergyman, the average attendance each

Sunday in each church is thirty per cent of the membership. No critics are more conscious of the decline than are those who are committed to the historical forms of religion.

However, the present state of affairs cannot be interpreted as a prophecy of its disappearance. Religion submits to cycles as do other movements that hold a relationship with the Cosmic Plan. In this generation, three stages in the cycle have occurred.

First, religion was *submerged* in a series of movements that were either substitutes or exchanges for what it offered. Education achieved a technique that gave science a mental dictatorship that pronounced a purge of all search for knowledge beyond the test tube in a laboratory.

Evangelization created an intense propaganda aimed at winning the loyalties of all the people in a mass movement.

Socialization organized case work and studies which made human hunger and need little more than a record for filing cases.

Mechanization started a revolution in society whose struggle has not yet reached its decisive battle.

These four features alone contended for the place of religion in the life of man in the first period of the cycle.

Three hundred fifty-four

Second, the immersion of religion in these current schemes was followed by a state in which it was *devitalized*. Secularism, materialism, and defeatism became gripping and competing forces that sapped the vital message and mission of religion. The criss-crossing of these forces is responsible for the short-circuiting of its active and aggressive approach to men.

Third, the stage in the cycle operating now is that in which the realities are *restored*. The new wine of understanding is being poured into the new bottles of aspiration. An invisible pattern slowly assumes a helpful design as the loom of experience is twisting the threads of human strivings. A new synthesis is at work. It is to be seen in the practicality of the scientist and in the poetry of the mystic. It is a cosmic principle that channels its course through the submissions of creative personality. And, it is in that realm that the renaissance in religion will occur. The institutional forms that collapsed are on the way out. Many of their most ardent supporters are pleased that the burden is removed because it was a millstone around their necks. Personal need surmounts and survives the institutional obligation, and so, while one form is on the downgrade, another and more valid form is on the up-grade.

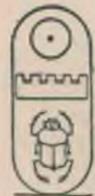
For, religion, like the triangle, must rest upon its base. Creed and cult have reversed the triangle and placed it on its apex. The despairing loneliness that plows its furrows into the brows of contemporary folk results from nothing else than a misplaced emphasis. The magnificent disclosures come no longer because of the accretions which have covered up the essential truth. The little systems and puny schemes are going into oblivion as the living truth is in process of recovery.

The leaders in the established churches have been stunned at the exodus of the multitudes who have turned to Christian Science and Unity and New Thought and Theosophy. They see crowds throng hotel studios where they listen hungrily to Yogis and Swamis and itinerant psychologists. They observe the surrenders of both shop girls and millionaire business men to the techniques of the Oxford Group. They

stand on the outskirts of meeting-places where throngs are open-mouthed as they listen to the exhortations of zealous evangelists of an "old-time gospel." There are reasons why these modern examples make their spectacular and successful appeal. They are concerned with your headaches and your heart-aches. They tell you how to fill your empty stomachs and your empty purses. They help you locate what you lost—whether it is your joy or your job. They lift God from his throne and place him in your heart. They translate farness into nearness, detachment into friendliness, and Omnipresence into the Real Presence. While social zealots recite the mantram, "Peace on earth," they show you how to possess peace within.

Religion is once again capturing this receptive attitude of the modern mind. The new effort will not be so much the return TO religion as it will be the return OF religion. In the future, it will not be a way of escape from reality but a way to encounter it. Religion will once again help us not only to be serious but to be serene.

It is obvious that there must be something to take the place of the old authority. The group to whom the outmoded forms no longer appeal is awaiting the return of a spiritual tide in which it will find its moorings. At present, many create a philosophy for themselves. However, their isolation is accompanied by a sense of lostness. The group instinct will not be denied its expression. The days of power in religion are those in which groups are mastered by its teachings. The cue for the renewed life in religion may be had from those who, in the organized church or out of it, are aware of spiritual reality. Modern Christianity as well as other world-religions will recognize these esoteric groups. Among the living, there are those who show that they have enjoyed a long-time race experience as they advance through the cycles of cosmic periods. They know with the absolute finality of knowing. They are tapping resources unknown to the rest of us. They walk with sure steps that shame our falterings and stumbling attempts. They form the inner circle who can stand the shock of transcendence.



Unorganized and unrecognized, they go on hearing the whisper of the Ineffable Name.

Theology took the spirit away from religion. Psychology has taken away the soul. Philosophy has taken away the heart. It has thus seemed inevitable that religion will disappear into the limbo of man's discarded enterprises. But, the transformation is now active, and an ascending state is noted. Those who understood persisted in the sustaining of the mood of mystery for the open eye, the mood of expectancy for the open mind, the mood of appreciation for the open heart, and the mood of loyalty for the open self.

Religion in the ashes after the fires of trial? It is not in that state for the spiritual minds who are attuned to the vibrations of the Cosmic Real. Their religion does not run parallel with the practices of the many; it runs at right angles with its touch with the invisible and the transfigured elements of another realm.

From the remnants that survive every era there emerge fresh attempts to recapture the remaining hopes of those who see beyond the despairs of futility. If love is baffled by equations of instability, and faith is dismayed by misplaced confidences, certainly hope is unswayed by the flight of the useless and the outworn. After the flight comes the return.

The Rosicrucian Order is an example of the group who preserve the effective

teachings of religion that does not depend upon any form or institution. Rosicrucianism is intellectually honest, scientifically correct, and spiritually true. This triangle of worthiness insures its permanence because of its excellence. Though not primarily a religious Order, any student who devotes himself to its teachings through the progress of the degrees will have the religion that is the quest of worthy seekers. The activity of the Order is a forecast of the upsurge of the religion which tomorrow will command the attention of the people.

In economic and political life, there is a motive and a mission unparalleled in history. If our mental aerial is strung up, we might well tune in on mankind's greatest expressions in relation to welfare. Religion has a place in this period of awakening. The drums are beating dawn for an awakening to newness of life. Our measure should be the plumb-line and not the tape-line. Man's foresight of intuition is now wedded to his foresight of intelligence. We are not being driven into a new spiritual consciousness; we are being led there. A religion of vitality, spirituality, practicality, and universality is assuming its place on the high plateaus that invite our attention. The pressures of the "God of our hearts" are upon us. Religion on the upgrade will be found. And, when it is found, it will be followed.



## WORLD GOVERNMENT—?

(Continued from Page 353)

que types, can hardly change them. A Chinaman and an American will each still have his past, and the immediate surroundings which produce national types will continue to exist.

The problem we are faced with is— How to secure peace and harmony despite the existence of diverse national types of people. I would say that President Roosevelt with his policy of "the

good neighbor" has furnished the solution. This policy implies mutual respect and consideration in all dealings with our neighboring states. There will be no fanfare or pageantry in it. There usually isn't when neighbors get together. There will be, instead, friendly, quiet and informal gatherings to discuss matters of mutual interest and to compose differences.

*The  
Rosicrucian  
Digest  
October  
1937*

*Three hundred fifty-six*



### "BEHOLD THE MAN"

This famous painting portrays an incident in the trial—or mock trial—of Jesus the Christ. It occurred when the one in whose hand the decision rested suddenly stripped some of the clothing from the body of Jesus and brought Him to the railing of the great balcony, calling to the multitude: "Behold the Man!" The intent was to have those who were in doubt among the multitude regarding the many charges made against Jesus see that there was nothing weird or unnatural or inhuman about the man Himself. It was one of the few extraordinarily dramatic moments in the whole of history.

*(Courtesy of The Rosicrucian Digest)*



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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international federation. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. C., care of

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(Directory Continued on Next Page)

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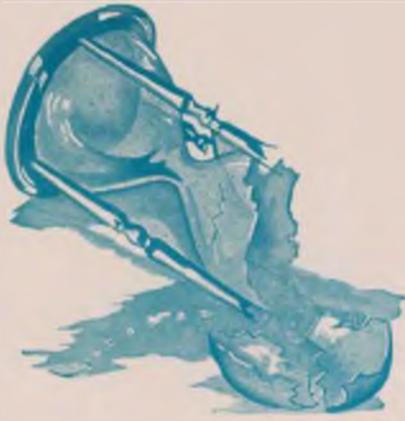
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# LOST TIME

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