

ROSICRUCIAN DIGEST

MARCH, 1949 • 30c per copy




Mysticism • Art • Science



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THE INSTITUTION BEHIND THIS ANNOUNCEMENT



AN AUSPICIOUS OCCASION

Frater S. C. Saad, at left, receives the transmission of authority, as new Grand Master of the Amenhotep Lodge of Egypt, from Imperator Ralph M. Lewis.

The presentation occurred on January 7, 1949, in Egypt, between the paws of the Great Sphinx and before the ancient altar. It was at this same altar, in antiquity, that candidates of the mystery school took their obligations before being led by subterranean passageway into the initiatory chambers of the Great Pyramid. Note the ancient tablet of inscriptions in the rear against the breast of the sphinx.

—Photo by AMORC
Camera Expedition

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THE SOUL OF THE UNIVERSE is in the air you breathe. Deposited in your blood—with each inhalation you take—is *the intelligence* that directs the course of the planets through the misty reaches of space, and the strange phenomenon of life itself.

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Are you one of the millions who have looked *beyond yourself* for some external Divine Power or agency? Have you searched in vain for some outer sign or word of Divine assurance when in doubt or in need? Now learn of the *unsuspected power* that exists in every simple breath—and that becomes *part of you*. The ancient Egyptians believed that the essence of life was borne on the wings of the air. The Bible proclaims that with the first breath man

becomes not just an animated being—but a “*living soul*.” Try *this experiment*, and prove a Vital Life Force exists in the air. When you are in pain or despondent take a deep breath. Hold it as long as comfortable—then notice the momentary relief.

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THE ROSICRUCIANS (AMORC) SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVII

MARCH, 1949

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

AWAKENING OUR TALENTS

By THE IMPERATOR



WE WILL discard the conventional definition of talent. As an immediate beginning, to serve our purpose, we can say that talents are aptitudes which we display. An aptitude to most of us means general inclination toward something, such as, for example, mechanics, with perhaps more ability in that than in some other endeavor. This seems irreconcilable with *talent*, as perhaps you are accustomed to think of it. Usually, we look upon someone having talent as the possessor of a particular ability which enables him to excel those not having the same inclination.

To use an analogy. There are two men: one is a prominent student of languages, a teacher of them, in fact; the other is a clerk in a large office. The clerk is restless in his work; he is fascinated with mechanical things. He likes to toy with machinery, engines, motors, and devices. Besides having that love, he displays a mechanical talent, an ability to do mechanical things better than anything else which he does. The other man, the linguist, has no particular interest in machinery or mechanics. Most certainly whatever he does mechanically is not equal to his linguistic ability. However, when by necessity he does devote his time to mechanical things, he can accomplish more with them than can the clerk who has a talent for mechanics.

In your own experience, you have perhaps known people who would have made fair attorneys or mathematicians, better than the usual perhaps, because

they excelled in those or related fields when called upon, but who nevertheless detested them and would do better in their chosen field. This belies the popular conception that one who has a talent always can achieve more with it than one who does not have it.

A talent, therefore, is a *personal responsiveness*, a sensitiveness to demands made upon your faculties or intellectual powers, a sensitiveness which exceeds any other you have, so far as creative ability, or ability to accomplish, is concerned. Because of that sensitivity, that instinctive and organic inclination on your part, the performing of all acts directly connected with it comes easier for you. Since it is easier—that is, not so laborious—and since it satisfies you emotionally, you like it as well. It does prove that greater possibilities for you lie within the channel of *your talent*.

There are two ways of explaining this sensitivity of talents. The materialist's theory is that in certain cortical and association areas of our brain the neurons (nerve cells) are more highly developed, this development sometimes being a coincidence, and at other times a matter of heredity. However, the materialists are not in accord as to whether the predisposition or talents can be transmitted from father to son. Dr. August Weismann, whose works have become classics on heredity, says "Gauss was not the son of a mathematician; Handel's father was a surgeon, of whose musical powers nothing is known; Titian was the son and also the nephew of a lawyer, while he and his brother, Francesco Vecellio, were the first painters in a family which pro-

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duced a succession of seven to the artists, with diminishing talents. These facts, however, do not prove that the condition of the nerve-tracts and centers of the brain, which determine specific talent, appeared for the first time in these men; the appropriate condition surely existed previously in their parents, although it did not achieve expression."

The point of interest in this statement is not whether the talents have been transmitted from parents, but that the "appropriate condition" can exist with some people and "not achieve expression."

Mystical Interpretation

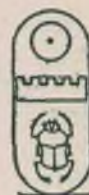
The Rosicrucians have a mystical explanation for the possession of this sensitivity amounting to talent, and which we all have to a certain degree. The personality of the soul is distinctly separate in that it is not bound by family relationships, that is, each of our personalities are different, regardless of family connection. Cosmically, in other words, we are not ordained to pursue a life or profession similar to that of our parents, unless such is necessary to the evolvment of our personality. If it is our mission in life, that which we must learn, and the manner in which we must serve, then, of course, we may be inclined, through a predisposition, to do those things which our parents have also done—in other words, to follow the same pursuits.

In this incarnation, our parents are those who, by their training and by their association with us, can contribute best those experiences we need for the perfection of our soul's ego—the personality. However, we may have entirely different predispositions or talents than our parents. The talents are endowed on us because by the pursuit of those interests we can best serve the Cosmic and acquire those earthly experiences necessary for the rounding out of the soul-personality, the development of self. However, the Cosmic endowment of those talents is quite within the findings—in other words, within the explanations offered by the physiologists and psychologists. Physically speaking, this endowment consists of the sensitivity of certain nerve-tracts and areas of neurons in our brains.

The mechanical process and the physiological aspect are quite necessary if we are to manifest talents; for, after all, talents are not something, even though the Cosmic intends them for us, that mysteriously descends upon us like a vapor from the heavens. They are physically and materially developed within us but the Cosmic has decreed the ones they shall be. This mystical and Rosicrucian principle concerning talents further confirms or is in harmony with science. Each time we are placed upon this earth plane, unless we have incurred a great karmic debt, we are caused to have such parents who will further our psychic development—the perfection of self. Consequently, our parents will be those whose native intelligence and sensitivity to the finer and nobler things of life, and those ends necessary for creating from their environment, will be greater. The parents may not have the education nor the fame which the child might attain. It will be found, however, that they have those instinctive and psychic qualities which will contribute to the excellence in attainment of their progeny. A son, because of his oratorical ability and logic may become a famed attorney. His father may be a humble farmer, but it will be proved easily that the father has a keen intelligence and excellent reasoning powers.

Again, talent is not always related to intelligence, that is, the procedure of thought. Talent springs from certain emotional responses as well. A great depth of feeling, of compassion, of love, and the ability to express self musically, for example, is as much a talent as an intellectual aptitude, such as literary ability.

A particular talent is designated by the area of the brain which is a seat for certain powers of mind and the exercise of certain emotions. When the soul enters the body, its incarnated ego has the mission, the incentive to develop along certain needed lines, to express itself in definite channels. That incentive is that which causes the areas of the brain best able to bring about that mission to become especially sensitive and manifest as talents. Therefore, in reality, the development of the body and the brain as a vehicle for the soul and its ego, conforms to a prescribed



pattern. It is not difficult for the body so to develop, because the soul has been put in a body which has been selected to meet the demands which will be made upon it. It is like an inventor, who has a certain design which he has visualized and wishes to create, being given the materials best suited to his purpose.

So far it would seem, from our discussion, as though we could not escape our talents. Everything appears to be preconceived for us, however, let us not forget that we mortals have been given wills, which permit us to reject and to deny our powers or to recognize them. Therefore, whether talents which are latent within us are exercised and brought to the maximum of their efficacy depends solely upon us as individuals. If we deny a talent, we retard the development of self, the personality in this incarnation.

Talents are never so dormant that we can not become conscious of their existence. The usual discovery of a talent consists in finding the easy manner in which we can develop the technique to do something, or the immediate comprehension we have of the details of some art or science, combined with our likeness for it. An inclination to try something, a mere fascination for some endeavor, is not an indication of a talent. Many of us have thought we would like to do a certain thing. After some application to it, we found it laborious and difficult for us to comprehend, and therefore no longer enjoyable.

Avocations

If you have a longing to indulge in an art or a science, to be a mechanic or mathematician, *try it*. Do not give up your present profession or occupation, but make it a hobby or avocation. Very shortly you will find whether you have the aptitude. This will be indicated by the ability to concentrate without effort on the instructions of whatever you are pursuing, and, with practice, a rapidly developing perfection and an increasing, rather than decreasing pleasure. Further, you will find that as you exercise the talent (and this is a further proof that it is one), you will be able to observe in your world, your daily environment, ways and means of utilizing your ability never dreamed of pre-

viously. Just as a man who acquires greater physical strength is able to lift greater weights with ease, so one who exercises his talents finds about him more and more channels for their expression.

There are usually one or more talents which we possess and of which we are very much conscious. Sometimes, since they seem so dominant, we devote ourselves to them, to the exclusion of others—perhaps one may have even greater possibilities. It, therefore, becomes necessary to awaken these submerged talents—rather, to discover that we have them. To do this, you must suggest the nature of certain vocations, trades, arts, or sciences as an idea to your subjective mind. Allow the stimulus of those ideas to arouse within you any special responsiveness you may have to them. For example, go to an opera, or visit an art gallery and look at good paintings, try describing an incident of the day in writing. See if you can mentally create an improvement on some mechanical device. In other words, let your consciousness dwell on unaccustomed experiences, something to which any talent sensitivity you may have can respond. The mental area of which a talent may consist in your brain may be now as a parched ground waiting for rain to give it life.

An excellent way to awaken talent is to visualize people in different trades, professions, arts, and sciences, to which possibly before you have given little or no thought. When you visualize them doing these things, if you feel a quickening in your solar plexus, a sort of suppressed excitement, that is your cue to investigate that particular sphere of activity further. Go to the place where these things are being done, that to which you respond, and see if you can have this experience directly; or try imitating the activity in your home, by studying or reading about it. Many a man never knew he had a talent for art, for example, until he started to *dab around* with someone's palette and brushes. Finally he senses a mastery, an ease of achievement, and a satisfaction that inwardly tells him, "I have discovered a talent."

Because of the Emperor's absence overseas at the time when this issue goes to press, we are reprinting the above article written by him, from *The Rosicrucian Forum*.



Our Quaking Earth

By RODMAN R. CLAYSON, Grand Master



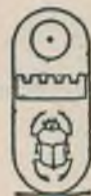
WE ARE all well aware that the physical sciences have made rapid strides of progress in the first half of this twentieth century. Never before, in any period of our history, has so much enlightenment been brought to us regarding the earth and its environment. As an example, developments in radio, meteorology, physics, chemistry, and astronomy, have been revolutionary. We now know the answers to many things which perplexed the minds of our forefathers. This is, indeed, an age of enlightenment.

With all of our knowledge, however, there are many questions and problems which are yet left unanswered. Among these we find that the cause of earthquakes is still an enigma. Geologists speak with conviction of the elements of time, the age of the earth—which is judged from studying rock formation—soil erosion, the rising and settling of continents, and of the possible future surface changes of the earth itself. Rocks found on the earth and rock strata found in the earth have told geologists many things. But the rocks have not told the scientists how the mountains were pushed up from the earth's crust, and why the Atlantic Coast of the United States is very slowly settling while the Pacific Coast is gradually rising; nor have they revealed why the trembling earth has occasional convulsions in the nature of earthquakes.

It is true, there is much evidence having bearing on the how and why of this subject; however, it is worth noting that this evidence is not interpreted the same by all scientists who make a study of the exposed crust of this planet. As a matter of fact, there are several schools of thought propounding different theories—one school postulates that earthquakes are caused by one thing while another school postulates a different theory. But let us give some consideration to this problem, because the subject of earthquakes is of interest to nearly everyone. The very word *earthquake* strikes fear in the hearts of many people. Some wonder if the earth can be destroyed by earthquakes. Some question whether earthquakes can be predicted.

Interestingly enough, there are certain belts in which earthquakes occur more frequently than in other parts of the world. The locale most frequented by earthquakes is Japan, where earthquakes are experienced practically every day. Earthquakes occur frequently in the Aleutian Islands, Alaska, and the Queen Charlotte Islands. California, Mexico, Central America, Venezuela, and the Pacific Coast of South America have their share of frequent earthquakes. Then, too, an earthquake belt seems to extend southward from Japan through the Philippine Islands to New Zealand. Another belt runs through the northern Mediterranean countries into Asia Minor and the Indian Ocean.

Many theories have been advanced



as to the cause of earthquakes. One of these states that earthquakes are caused by explosions deep within the earth. Another theory postulates that earthquakes are connected with volcanoes. One interesting speculation proposes that deep within the earth is a reservoir of lava which occupies passageways within more or less solid portions of the earth, and that the movement of the lava within these passages causes pressure to burst the walls, thus causing earthquakes. A theory long adhered to states that the core of the earth is a molten mass, and that its gaseous heat forms an upward pressure against the crust of the earth. This theory holds that the crust of the earth is honeycombed with vast caves, and that the gas pressure builds up within these caves until such time as there must be a release of the pressure, resulting in an earthquake. Another theory includes the presence of the caves within the crust of the earth, and that sometimes the walls and ceilings of the caves fall in, thus causing the earth to shake. Those who hold this theory believe that the collapse of the walls allows the falling mass of rocks to set up earth tremors.

At present the theory most generally accepted is that earthquakes originate from sudden fracturing deep down in the bedrock of the earth's crust where growing stresses finally exceed the strength of the rock. Some of these fractures reach the surface of the earth. It is not known what causes the stress or what precipitates the movement of the rock.

On the surface of the land, earthquake faults have been identified and are geographically positioned. In many instances earthquakes seem to reoccur

in these faults. Such a rift, known as the San Andreas fault, runs in a southerly direction from San Francisco, and passes very close to the City of San Jose. Every year several minor quakes occur in this fault.

The development of better and better seismographs, which are instruments for recording the signature of the trembling earth, are of much aid in determining the intensity of the earthquake

in the locale of the seismograph, and the direction and distance of the quake's epicenter. In the astronomical museum of the Rosicrucian Planetarium, the seismograph is in continuous operation throughout the year. It records hundreds of near and distant earthquakes.

The zigzag recording of the seismograph needle is of much help to seismologists in arriving at many conclusions about the structure of the earth. Interestingly enough, a distant earthquake is recorded by at least three different kinds of oscillations of the needle, or pen, upon the recording drum of the seismograph. This means that there are three kinds of waves or vibrations sent out through the earth from the source of the quake, and these vi-

brations arrive at seismograph observatories at different times; in other words, they travel at different velocities. It has been estimated that the heaviest wave of vibration set up by the earthquake travels at the rate of approximately six miles a second.

A great many seismologists speak of the vibrations as *rays* instead of *waves*. This is due to the indication that the earthquake wave propagation undergoes both refraction and reflection within the earth. The erratic recordings of the seismograph have caused seismolo-

As Science Sees It



By Erwin W. E. Watermeyer
M.A., F.R.C.

Director, AMORC Technical Dept.

- A new type of mesotron, apparently possessing a mass ten times the mass of an electron, has been discovered by Dr. E. W. Cowan in the physics laboratory of the California Institute of Technology.
- Investigations made by Capt. Clark of the Naval Observatory reveal that the earth's average rotation during the year 1929 was approximately one part in twenty million faster than during 1909; enough of a difference to cause a noticeable error in the frequency determination of high frequency radio waves, which use the rotation of the earth as a time standard.
- New kinds of brain waves which are apparently related to man's thought processes have been discovered by Drs. Kennedy, Gotts-danker, Armington, and Gray, of Tufts College. These waves have been named **Kappa Waves**, to distinguish them from others already known. They possess frequencies from 10 to 12 cycles per second.

gists and geologists to come to the conclusion that the body of the earth must be made up of *shells*, increasing in density toward the center. It is theorized that there are two shells and a core. The outer shell, called the lithosphere, is thought to be about 700 miles thick. The inner shell is estimated to have a thickness of 1000 miles, while the core of the earth indicates that it has density equal to or exceeding that of iron or steel. According to the interpretation of seismic recordings, earthquake vibrations are deflected from the core, rather than passing through it. The suggestion that the core of the earth is of a metallic nature means that it is solid. If the core is not solid—and some scientists feel that it is not—its liquid is not of ordinary magma, or lava.

Unknown Details

A branch of geology, known as diastrophism, has to do with the process or processes of the deforming of the earth's crust, producing continents, mountains, and ocean basins. This study allows for lateral compression of layers of earth which is said to be responsible for the pushing up of mountains and continents. It also takes into consideration *folding formations* as the result of pressure and movement of layers of rock. According to diastrophism the folded strata, which formed mountains, shortened or narrowed the continental land structure. This leaves the inference that without mountains the continents would be much wider. As the rock strata folded, and formed mountains, there were, of course, earthquakes. The folding process is said to be gradual, and still continues. We are told that there is every indication that the earth has not yet settled down to the serene calm of old age, and that diastrophic activity is nearly as great now as it was millions of years ago.

It is stated that imperceptible earth movements create breaks in rock strata. Sometimes this causes a squeezing or overlapping of the strata so that certain rock structures tip or settle. It is believed, for instance, that the east side of the previously mentioned San Andreas fault is fairly stationary, while the west side is slowly moving northward at the rate of two inches a year. This may indicate pressure or stress.

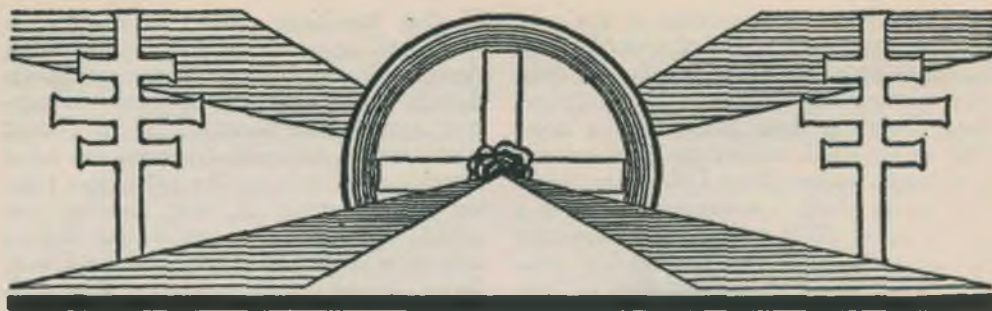
If the breaking point is reached, a quake of unpredictable intensity may occur. There are too many unknown details about these movements to permit earthquake forecasting. In recent years an ingenious instrument has been developed known as the tiltmeter. Like the seismograph it, too, has a pen which records on a graph the degree and rate of tilt of strata and land surfaces. It may take years for this delicate instrument to show a fraction of a degree of tilt.

Much evidence supports the scientific conclusions of geologists—which, for the most part, are arrived at by means of observation and reasoning; however, geologists frankly admit that the questions of the layman, who has no scientific knowledge about earthquakes and diastrophism, are sometimes rather disconcerting. Most people who give thought to this subject are prone to accept the theory propounded hundreds of years ago: that the center of the earth is a molten mass while the crust of the earth is of a different structure because it has cooled—assuming, of course, that the entire planet was at one time a very hot homogeneous mass. Thinking people point out as their understanding that for every one hundred feet of depth the temperature within the earth rises one degree. Well-operators in the oil fields state that the temperature of the earth increases with depth. This becomes associated with tremendous gas pressures from within the earth; and perhaps the layman may be forgiven if he wonders whether such terrific pressures have not something to do with earthquakes.

Most certainly gas from miles underground helps to promote volcanoes; and the layman wonders what happens to the diastrophic theory of the folding rock strata forming mountains since, within his own lifetime, he definitely knows of mountains which have been pushed up out of the land and sea in the formation of volcanoes. It should be noted that the earth quakes and trembles when a volcano is erupting. Perhaps the varied activities of nature provide for more than one process of mountain raising. One also wonders, when land settles into the sea what has given way under the land?

(Continued on Page 51)





The Rosicrucian New Year

Sunday, March 20, 1949, is Proclaimed by the Imperator as the Beginning of the Traditional Rosicrucian New Year 3302



ON MARCH 20, 1949, at 10:49 p.m., Greenwich time, the sun, in its annual progression through the zodiac, enters the sign of Aries. At this moment, according to the calendar used in the Western world and in agreement with the records of time which man has kept for many centuries, the season of spring will begin. Spring is indicated in the very manifestation of nature as a period of beginning and of renewal. It is, therefore, obvious, even to the most casual observer, that spring is the beginning of a new cycle. Plant life changes from its dormant state of winter to a renewed growth. Flowers bloom, animal life becomes restless, waves of migration take place, and throughout nature there is an obvious and well-defined state of revival from a quiet or restful state into new life and expression.

It is little wonder that man, in observing the actual cycles of the seasons, has looked upon this time of year as a new year, the beginning of something different. Ancient man, in accordance with traditions that have reached us, considered winter as a possible end of all life. That is why, around the period of the shortest day of the year, celebrations and feasts were held to appease the Cosmic forces or gods that they might revive the manifestation of life on earth. From this ancient commemoration of the period following the shortest day in the year, there has been carried down to us the holiday season sur-

rounding Christmas. From that time on, ancient man believed that as the days grew longer that life again would be manifest in the dormant condition of nature.

As the buds on trees began to swell and other evidences of life became obvious, it was apparent that the new season had begun. Also, around this time, there arose the occasion for ceremonies, rituals, feasts, and other observances of the beginning of the year. Traditionally, the Rosicrucian Order has also looked to the coming of spring as the arrival of the new year. Although in the mundane affairs of the Order and among its membership the current calendar is used, the commemoration of the new year, based upon the annual cycle of the recurrence of life as found in the spring, is also observed. The Rosicrucians, then, each year perpetuate this tradition by celebrating the new year with special rituals and ceremony.

In all Rosicrucian Lodges and Chapters special convocations will be held upon this anniversary. Every active member of the Rosicrucian Order is eligible to attend these ceremonies and participate in them. Members are requested to refer to the directory in this issue of the *Rosicrucian Digest* and to contact the nearest Lodge or Chapter for determining the time and day of the New Year ceremony which is to be held upon either the date of the New Year or a date very close to it.

Rosicrucian sanctum members who do not live near a Lodge or Chapter may also participate in the New Year

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ritual in the privacy of their own sanctums. A letter to the Grand Secretary of AMORC requesting a copy of the Rosicrucian New Year Ritual, for conducting in the Home Sanctum, will bring their copy. Please enclose 25 cents to cover the cost of preparing and mailing this special ritual.

On the evening of Sunday, March 20, the date of the New Year, at 7:30 p.m., all active members of the Order living in the vicinity of San Jose, California, are invited to attend the traditional Rosicrucian New Year ritual to be held in the Francis Bacon Auditorium in Rosicrucian Park.



OUR QUAKING EARTH

(Continued from Page 49)

Geological scientists, however, have given us some very definite facts. The frequency of earthquake recurrences seems to be in the areas mentioned at the beginning of this article. Earthquakes may occur at any time, and anywhere; proof of this is borne out by the recent earthquake in Nevada. There is absolutely no way of predicting the frequency of earthquakes, or where, when, or how severely, a quake will shake the earth.

Literally thousands of earth tremors occur each year. The majority of these are of minor intensity and are known only by the recordings of seismographs. Fortunately, damaging earthquakes are very few. Geologists give us the consoling information that it is extremely unlikely that the earth will ever meet destruction as a result of earthquakes. An earthquake, however, may bring about the dislocation of observable surface structure which sometimes leaves open fissures. Usually it is only within very restricted belts that earthquakes are destructive. When a severe earthquake occurs, the most dangerous place is the seacoast, other than in falling buildings. Many quakes occur beneath the ocean, sometimes causing very broad and high water waves to be formed. At times considerable damage has been done to coastal cities by these so-called *tidal waves*.

It has been observed that the Atlantic Coast of North America is very gradually lowering into the sea, probably because it has no longer a fold of earth strata there—hence very, very few earthquakes. On the other hand, the Pacific Coast is slowly rising, be-

cause of continued rock-folding activity beneath it. The Pacific Coast, you will note, has frequent tremblings of the earth.

Because an area has once experienced a severe quake is no reason to believe that the same area will eventually experience another severe quake. Quakes often come in flurries. A heavy quake is invariably followed by smaller aftershocks. Sometimes there are warning foreshocks. A flurry of minor shocks does not necessarily indicate the approach of a heavy shake; as a matter of theory, such shocks may offset the pressure tending to precipitate a severe quake.

While the geological scientist knows a great deal about the effects of an earthquake, his knowledge of what an earthquake is and how it originates is, for the most part, theoretical. As new instruments and methods of detection are perfected, we will learn through the seismologist and the geologist more and more about the reasons for the quaking of the earth. These scientists have given us very valuable information with regard to the need for strengthening our buildings and where to build bridges and dams.

Through the study of inquiring minds, we shall learn more and more about the functions of nature. The search for knowledge has always been the noblest expression of the human spirit. Man's insatiable desire for knowledge about himself, the world in which he lives, and the forces by which he is surrounded, contributes to the progress of mankind on this whirling, quaking ball which we call our earth.



The Reader's Notebook

By

JOEL DISHER, F.R.C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



DE MAUPASSANT, we are told, had the ability to find the story in the simplest of material elements—in fact, in a piece of string. A group of students with whom I was associated last summer proved quite successful in transforming into objects of mystical significance such commonplace as a cake of soap, a piece of charcoal, a thermometer, and a lock of hair. Their success encouraged me to attempt the same thing recently while I lay on my back mechanically making a fist and unmaking it, donating a pint of blood to the Red Cross. Perhaps, understandingly, my thoughts revolved about blood itself—blood as a material element, as a vital fluid, as a sacred symbol, as an object of compelling interest. Many things so necessary to life—blood among them—are for the most part forgotten until something in the form of an emergency brings them to mind; then we wonder how we could ever have neglected to know all about them.

It may be that we philosophize first and thus set a wrong premise on which to start our investigation; or, it may be that the most vital substances and processes of life and being are so seemingly simple that we are baffled when we discover them to be complex. As Fran-

cis Bacon suggested, nature may be too subtle for the senses of man. Most of us, in these days of specialization, dodge the matter of investigation or thought on the grounds that that which lies outside of our particular field is not essential knowledge for us unless and until we are smack-up against a situation where we are forced to consider it.

I suppose I had not given a thought to the wonder of blood—the part it plays in our existence, making its circuit regularly and running up the staggering total of eight gallons a minute—since I used to suffer from nose-bleeds—that is, not until I met with the subject early in my Rosicrucian studies. But being not particularly scientific, I was even then impressed without being too much interested. Fortunately, my lack of interest did not affect the blood's value and its service to me, and the knowledge of its composition and function was a stake to which I could safely tie other knowledge as it was unfolded. I am afraid, I was never sufficiently speculative to concern myself with the symbology of blood as it related to religion. How many, I wonder, have asked themselves what the real meaning was back of the hymn's words "washed in the blood of the lamb." I confess, I never did; yet, it is there.

Thomas Joseph Sugrue, in his book *Stranger in the Earth* (Henry Holt,

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Boston, 1948) calls blood "the sign of consciousness, the mark of life laden with awareness." He also speaks of the drop which fell from the wounded Master on the Cross above the legendary burial place of Adam, and awakened him to a realization of things not of earth. Blood, a substance common to every life, without which we could not live, also a symbol of that which lifts our awareness from a low level of temporary existence to a high one of eternity: it is worth considering.

Primitives recognized blood as potent with life and warred on their neighbors whenever vegetation grew scarce, drenching the earth with that which they thought would bring it to life again. They also drank the blood of animals and men so that the courage and strength of the slain might enter into them. Blood proved successful as a fertilizer and also as a bolsterer of strength and courage. Naive thinking and crude methods hid the fact that even among primitives science and religion were one. Yet, it was so, and so it continued even after the time of specialization. The priest was the scientist, physician both to the soul and the body. And in spite of what we customarily read, their fields were compatible and their results psychologically successful. Knowledge, it is true, was entrusted only to a privileged few—those who were dedicated and set apart; but those few accepted seriously the responsibility and used knowledge for the benefit of all men.

Evolution brought a gradual advance in the general level of ability, and also the necessity for diffusion of knowledge over a larger area. Science broke away from religion, or religion crystallized too quickly and cast out the inquirer and investigator. In any case, what was before a single field now became two opposing groups. The terminology of one became meaningless to the other and new investigation was necessary before a new and more satisfactory terminology could be arrived at. In reality, however, only the terminology was different—the truth of the old was still found to be true even in terms of the new. Blood was still a symbol to the Church; and Science, with every added discovery about its physical character

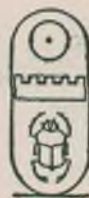
and nature, merely heightened its correctness and importance as a symbol.

The conflict all along has been an unnatural and unnecessary one, but the mystic has seemed to be the only one who has realized it. That, no doubt, accounts for his having made more progress than either. He recognizes that the goal of Science and the goal of the Church is one goal, and so he makes his way toward it patiently by evolution rather than revolution. The mystic, like Holmes' chambered Nautilus, is constantly breaking out of narrow limits into larger views. His scientific spirit of investigation keeps him advancing to fuller knowledge and his religious attitude keeps him ever reverent in the face of nature's continuing mysteries. With Shakespeare, he modestly says, "In Nature's infinite book of secrecy, a little can I read."

In spite of this, the religionist looks askance at the mystic and calls him *apostate* and *renegade*. Science ridicules him as a coarse experimenter and a charlatan; yet, to himself, he is neither. Nonetheless, he remains the friend of both, and, when given the opportunity, reconciles their viewpoints.

Through the years, the mystic has shown many facets to the world and so men have often been confused. Is he a kabalist, an alchemist, a magician, a fanatic, a zealot, a saint or a simpleton, or merely a harmless and slightly addled individual who hallucinates frequently and is all too gullible? He has been known by every name—and still is. But does the name matter? External, after all, are only externals, and the wise man often is forced to play the fool for his own protection.

Protection? Yes. Even the Church has been known to send to the stake those whom she later canonized; and Science has ostracized and pilloried many whom she later memorialized as benefactors. Many of these were students of the mystery schools—martyrs to truth, proud to bear the consequences as a part of their responsibility for the advancement of humanity. Who was the first? We do not know. Neither do we know who will be the last. But we do know that the list has been great and



long, and that it contains such names as Socrates, Jesus, Galileo, Paracelsus.

Dr. William Harvey belongs here, too, especially in connection with blood, for by his discovery that it circulates, he revived the possibility of transfusion and laid the basis for modern science of physiology. Great as his discovery was—Dr. John H. Glynn, in *The Story of Blood* (A. A. Wyn, New York, 1948), calls it “the most important landmark in the story of blood”—it wasn’t immediately announced lest the nature of it subject its discoverer to something more than ridicule. Yet, Harvey finally said “the die is cast, and my trust is in my love of truth and the candor that inheres in cultivated minds.” Harvey was a Rosicrucian; and so his triumph was also mysticism’s triumph, and one in which each of us shares. Once more he gave the lie to the belief that sound science and sane mysticism could not go hand in hand for the glory of God and the benefit of man’s estate.

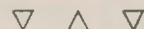
Dr. Glynn’s tribute to Harvey is heartwarming; his whole book, too, is one that can hardly be bettered. The layman, desirous of authentic information, untechnically and readably set forth, will find it instructive and fascinating. For one thing, it explains the different blood types and why they must be known in cases of transfusion:

Since all blood is not the same, transfusions between types incompatible are always uncertain—sometimes fatal. Again he sets forth interestingly the transition of direct transfusion to the use of plasma, albumin, and fibrin. And so, in spite of many metaphysical forays—the heart as a symbol, barber-surgeons, and the significance of blood-letting—I kept coming back to blood itself which Robert Burton in *The Anatomy of Melancholy* calls “a hot, sweet, temperate, red humor.”

I tried to visualize the straw-colored liquid and the microscopic red cells crowded three thousand to the inch as it flowed out of my vein into the jar alongside. I thought of the red cells, manufactured at the rate of nine hundred billion a day, carrying oxygen to the capillaries and carrying off carbon dioxide. I thought, too, of the white cells, fewer in number, like primitive wanderers in the blood stream, scavenging for food. Patient Science at last has found a way to seal its vitality outside the body for months instead of minutes and so extend its usefulness a thousandfold. And here I was, again thanks to Science, helping to save a life or speed the recovery of someone, a stranger to me but dearer to others, without any pain, risk, or inconvenience to myself. I began to see new significance in an age-old symbol.



REMEMBER THE CONVENTION—August 14 to 19, 1949



BEHOLD THE SIGN!

Symbolism is the language of eternal truth. Before modern languages existed, symbols were used to convey meanings and to be the repository of knowledge. Regardless of the changing consciousness of man, certain signs and symbols have preserved through many ages the truths that make men free. *Behold the Sign!* is a book on symbolism. You need not be a student of mysticism to enjoy what it offers. It is fully illustrated and simply and interestingly explains many symbols. This book is attractively printed and bound. You may have it for \$1.45, postpaid, from the Rosicrucian Supply Bureau, San Jose, California.

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From the Archives of the Past

Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

IN HIS preface to the first edition of "The Rape of the Lock" (1712), Alexander Pope wrote to Arabella Fermor, to whom he dedicated the poem: "The Rosicrucians are a people I must bring you acquainted with. The best account I know of them is in a French book called *Le Comte de Gabalis*, which, both in its title and size, is so like a novel, that many of the fair sex have read it for one by mistake."

First published in Paris in 1670, there has hardly been a time from then till now that this work of Abbé N. De Villars has not been in print and finding readers. Equally praised and damned, it gives unmistakable evidence of genuine esoteric knowledge.

It has been said that the abbé drew his story from the life of Giuseppe Borri, an Italian alchemist whose experiences strangely paralleled in part those of Cagliostro. It seems more nearly correct, however, to believe that Borri's *La Chiave Del Gabinetto* was an adaptation from *Le Comte de Gabalis*. Be that as it may, *Le Comte de Gabalis* is an exceedingly worth-while venture for anyone gifted with true discernment. In its discourses, he will find both refreshment and instruction. He will realize that the unsavory aura which the book has for some is due to their misinterpretation of the author's intent.

The edition in our collection is the English translation of the 1680 one. Its title page runs: "The Count de Gabalis, or the Extravagant Mysteries of the Cabalists exposed, in five pleasant discourses on the Secret Sciences. Done into English by P. A. Gent, with short animadversions. 12mo. London, Printed for R. M., Printer to the *Cabalistical Society*, of the *Sages*, at the Sign of the Rosy-Crucian, 1680."

It is interesting, in view of Pope's reference to the book, to note that at least once "The Rape of the Lock" and *Le Comte de Gabalis* appeared together in a single edition. This was an Italian translation of the two works printed in London in 1685. A copy of this edition is in the library of the University of Bologna.

THE Count de GABALIS: Being a Diverting HISTORY OF THE *Rosicrucian* DOCTRINE OF SPIRITS,

VIZ.

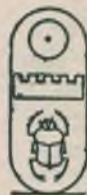
SYLPHS, SALAMANDERS, GNOMES,
and DÆMONS: Shewing their Various
Influence upon Human Bodies.

Done from the PARIS Edition. 1670.

To which is prefix'd,
Monsieur BAYLE's Account of this WORK:
And of the SECT of the ROSICRUCIANS.

*Quod tanto impendio absconditur, etiam solummodo
demonstrare, distruere est. Tertull.*

L O N D O N:
Printed for B. LINTOTT and E. CURLL, in
Fleet-Street, 1714. Price 1s.





SANCTUM MUSINGS

THE SPIRIT OF GOD

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

(From the *Mystic Triangle*, July, 1929.)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



OCCASIONALLY one of our members asks the old question, in his lodge, or writes it in his correspondence when making reports to the Supreme Lodge, which is usually phrased something like this: "Why do you attempt to make a distinction between spirit and soul in the teachings when the most universal impression or understanding is that spirit and soul are the same? Your use of the term *spirit* to signify a universal essence existing in all matter and not solely in the human being seems to rob spirit of its holiness, and to make it less Divine than the holy spirit in the Bible."

We realize that the Rosicrucian teachings were the first, in America at least, to promulgate generally the idea that spirit, as used in the sacred teachings of the Master mystics of the past, signified a universal essence radiating from the Divine source of all creative energies and powers, permeating all matter, and giving all matter its vitality. How well we remember the first

classes of the Rosicrucian work held in New York many years ago, when this unique use of the word *spirit* was first presented. Many questioned its use at the time, and long and interesting were the discussions which followed.

I think that I am safe in saying that the Rosicrucian literature of the present cycle in America was the first literature of a metaphysical or ontological nature using the term *spirit* in the sense in which the Rosicrucians use it. I have been pleased to note in the past ten years that quite a number of other philosophical movements, as well as religions, have come to use the word in the same sense, and that even many of the prominent clergymen of the country make a distinction between spirit and soul. However, as I have said, many of our new members and some of the old ones still ask the question given above, and are undoubtedly puzzled by the use of the word *spirit* as it is used in our lectures and lessons.

First of all, we must note that the misunderstanding, or shall we say concern, about the use of the term *spirit* is due to its use by the Christian doc-

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trines in so many different ways, and with such liberal interpretation of its real meaning, that these doctrines of the Christian church are responsible for the miscomprehension of the true meaning of the word *spirit*. In very few of the sacred writings of other religions of the world is the word *spirit* used as a synonym for so many other terms or attributes of God's powers. I believe that this is due wholly to errors on the part of the translators of the Christian Bible; and I believe also that the reason so many of the clergymen of today are using the word *spirit* in a different sense and more in keeping with the Rosicrucian interpretation is that the later translations or versions of the Holy Bible have been more careful in presenting the exact shades of meanings of many of the words that were used with confusion in the earlier translations.

In America, many of our members are accustomed to thinking that the word *spirit* is a synonym for the word *soul*, and in nearly every instance we find that they have arrived at this conclusion as a result of its use in this way in the Christian writings. Furthermore, in the English language the word *spirit* has lost its original root meaning, but among foreigners and especially those of the Latin tongue, the word *spirit* immediately brings to mind its original root with a meaning quite different from the English interpretation or application.

I may say that the use of the word *spirit* in the Rosicrucian teachings was not arbitrarily adopted, nor was it selected by the American jurisdiction as a distinctive word having a very definite meaning for English students, but comes into our teachings through a literal translation of the term and the lessons of the Rosicrucian work. Our organization in America would not be warranted in changing such terms as it has in its official vocabulary simply because of a misunderstanding among persons who are of the English tongue. In other words, it would be inconsistent with truth and with the principles of universal thinking and comprehension to change a term in the English lessons simply because the English mind has a different and erroneous comprehension of the meaning of some foreign words.

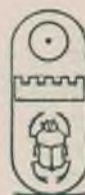
Just because we have misunderstood the meaning of the word, in the English countries, is one excellent reason for its continued use in the Rosicrucian teachings, so that we may change our thinking, correct our errors, and learn an interesting lesson.

Spirit and Soul

There are many instances of the use of the word *spirit* in the Holy Bible, especially in the older versions, clearly showing that the translators were very indifferent or unmindful of the real significance of the word, and were more or less careless in the use of synonyms for spirit and soul. The idea, prevalent in the Christian minds, that spirit is something holy and found only in connection with the soul of human beings, is due to the use of the term *Holy Spirit* or *Holy Ghost*, in connection with the trinity of the Godhead. The doctrine of the trinity was adopted long after the Christian church had been founded, and the use of the term *Holy Spirit* or *Holy Ghost* was an arbitrary one and should not have been used to imply what is really meant. When the words *Holy Spirit* or *Holy Ghost* as used in the English Bibles are translated into the Latin or other foreign languages, the readers in those languages receive a different idea of what is meant than do English students, for they cannot help but associate the original root meaning of the word *spirit* with the term as used in the Bible.

In the first chapter of Genesis, we read, for instance, that the spirit of God moved upon the face of the waters. In older versions and in other sacred writings telling the story of creation, the idea presented is that in the beginning everything was without life or animation, chaotic, disorderly, uncontrolled, and did not have creative or constructive essences of any kind. This condition of affairs was changed by the spirit of God, moving from God into all that He created, which animated, at once, all matter or all things created by God with a creative force and energy, and immediately this brought about system and order.

The alchemist writing on this point in ancient times would have said something similar to the statement made by Dr. John Dalton, the famed Rosicrucian



physicist in later centuries, which was "Until the spirit of God entered into matter, matter was uncreative, unproductive, and unsystematized. Its existence atomically was a result of the creation of the atoms and the molecules through a Divine decree, and all that existed was stationary, without motion, and fixed in crystallized form without the power to grow, change, or reproduce. It was then that God moved His spirit into all that He had created, and the creative powers of this spirit not only gave animation to the crystallized cells and the group formation of atomic structures, but also caused them to proceed in an orderly manner to extend their motions and vitality in accordance with the law of the angles of their form, and the rate of vibration of the spirit in them. Thus the atoms continued to grow in accordance with the law of their angles and the axes of their bodies, and to reproduce themselves in the distinct classifications in which they were originally created. Thus chaos was turned into order, and lifelessness into eternal animation."

It may be said in passing that all of the mystics, alchemists, and philosophers of the past and up to the time of Dr. Dalton, not only considered spirit as motion and motion as one of the fundamental principles of all life and all creative processes, making matter manifest in all of its forms, but they most reverently and sincerely looked upon the spirit of motion and the spirit energy itself as a Divine energy having its source in God and its manifestation of God. Therefore, the use of the word *spirit* in connection with material things, and as a term for the universal energy that is found in all matter, did not necessarily imply that it was without holiness or divinity, as some of our Christian brethren of today believe.

In the same Book of Genesis, we find the word *spirit* wrongly used in one sense, and yet correctly used in another sense, in connection with the creation of man. For here we find that after God had made man out of the material elements of the earth, He breathed into the nostrils of man the breath of life, and man became a living soul. The intimation here is that the breath of life was the soul, and that the soul was breathed into the soulless body of man.

If our use of the word *spirit* is correct, then the soulless body of man formed out of the material elements of the earth was already charged and filled with spirit, for spirit was in all of the matter composing the body of man, but the soul was not there and had to be added.

My readers will note that the statements do not say that the spirit was breathed into the body of man, but that the breath of life was breathed into the nostrils of man. It is this statement that is used as one of the fundamentals of the Rosicrucian ontology, for the purpose of showing the duality of man's existence: the body made of mortal matter filled with the essence of spirit, and the soul of man, which was added to the physical part of man. Thereafter man became not a living body, or a living manifestation of earthly elements, but a living soul, giving emphasis to the soul part of man as the primary manifestation of his existence, and placing the physical body as secondary.

Ancient Teachings

Now if we go back into the ancient teachings of the Rosicrucians and of the early mystics, we find many interesting points that will help us to understand the use of the word *spirit*. We find that the Jewish people had three words for the idea of *soul*. These were "Nefesh," "Neshemah," and "Ruach." All three of these words meant *Breath*, albeit in different aspects. The word *Ruach* was generally translated "*Spirit*," but really meant a rush of wind. In this sense the word *Pneuma* was used in the Greek language to mean the same thing, or perhaps a rush of air, or air itself.

In the Latin languages we find the word *Spiritus*, which also meant breath, air, or wind; there is no real English equivalent for the Latin word *Spiritus*. The Greek word *Psyche*, like the Hebrew word *Nefesh*, referred to the soul. We find this distinction clearly made in Job XXXIII:4, "The Spirit of God hath made me, and the Breath of the Almighty hath given me life." However, we find, through mistranslation, another Biblical statement that contradicts the idea expressed in Job. In Ecclesiastes XII:7, we read: "Then shall the dust return to the earth as it was;

and the spirit shall return unto God who gave it." This latter statement would intimate that after transition the physical elements composing the body of man would have no spirit in them, and that the spirit in matter would return to God with the soul. This is certainly an idea contrary to other ideas stated elsewhere in the Bible. It intimates that spirit and soul are one, and that either word may be used to mean the same thing. Yet in First Thessalonians V:23, we find that man is possessed of spirit, soul, and body. This same idea is expressed in other parts of the Bible.

Another interesting Biblical reference to this matter is found in John III:8. Here the original Greek or Hebrew word was translated literally into "wind," adhering very closely to its real meaning instead of using the word *spirit* or *soul* as the translators used it in other parts of the Bible. With the Greeks, in their writings, the word *Pneuma* did not mean *soul* or *spirit*, but a breath of life or a vitalizing force associated with the soul consciousness as a separate thing and not the same. The Greeks had the word *Psuche*, which meant Breath and Soul, and never had the meaning of the word *Life*, or animation or vitality, for they had other words which conveyed the meaning of life and vitality. Therefore, the Greeks could not have made the mistake of using one word that would have meant soul, life, vitality, and breath.

In tracing the meaning of these words in Greek, Latin, and other languages, I find that the adjective *Psuchikos*, which means pertaining to the soul, appears six times in the New Testament. It is never correctly translated to mean psychic or spiritual, or "of the

breath," which would be correct, but four times it is translated as "natural" and twice as "sensual."

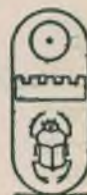
Attempting to find a proper consideration of these terms in the official church writings, we note that the Roman Catholics in their official publications candidly refer the investigator to all the early Jewish writings for information regarding the words *spirit* and *soul*. On the other hand, the Protestant Christian denominations which have so much to say about the soul in their writings and preachments, and which constantly use the word *spirit* as a synonym for soul, seem unable to tell what the words really mean, or how they came into use, but merely intimate that they had something to do with the breath. Especially in regard to the word *spirit* there seems to be no definite understanding except that it is used with the adjective "Holy" to mean the equivalent of the Holy Ghost. The Holy Ghost, on the other hand, in all Oriental writings, refers to a special form of Divine Consciousness that descended into the Avatars, Divine Masters, or Sons of God at the time of their missionary work, or surrounded persons who were especially blessed at the time of baptism.

The point to be learned from the foregoing facts is that the word *spirit* as used in the Rosicrucian teachings to indicate a Divine essence that pervades all space and animates all matter, independent of the soul or Holy Ghost, is correctly used in an international sense, and in a philological sense, and is in accordance with the facts as we find them in Nature. This is certainly sufficient reason for the continuation of the use of the word *spirit* in the Rosicrucian teachings in the manner in which it is used.

TEMPLE INITIATIONS IN PHILADELPHIA AND CHICAGO

For members living in the vicinity of Philadelphia or of Chicago, information concerning the following initiations will be of interest. The Benjamin Franklin Lodge, 1303 Girard Avenue, Philadelphia, will give the Ninth Degree initiation to members qualified, at 8:00 p.m. Sunday, March 20, to be followed by the annual New Year observance, at 7:00 p.m. the same day.

The Nefertiti Lodge, 2539 North Kedzie Avenue, Chicago, will confer the First Degree Temple initiation, Sunday, March 27, at 8:00 p.m., upon those members who are eligible.





Juvenile Delinquency?

By J. DUANE FREEMAN, F.R.C.

Director, Junior Order of Torch Bearers



HERE is no such thing as juvenile delinquency. There is, however, parental delinquency. Does that sound like the "pot calling the kettle black"? Consider, then, that a child reflects two things—his heritage and his early environment. Who but the parents are responsible for these?

When a father and mother look down with awe and humility at their newborn child sleeping peacefully in its cradle, or bassinet, *they do not* always realize the great responsibility that has been entrusted to them. *They do not* always recognize that this responsibility not only includes taking care of the child's physical welfare but consists of encouraging its mental and emotional growth as well. Also, the child must be taught to live harmoniously with other human beings, to gradually do things for itself, and to become eventually a well-balanced adult, mentally, emotionally, and physically.

It is not so much what the adults SAY, but rather what they DO that influences the ideals of the child growing up in the home. The parents should live in such a way as to be worthy examples for the child to follow. The parents cannot shirk their responsibility by sending the child to a paid tutor. Regardless of what he learns or fails to learn there, his real mental and emotional development starts in the home,

while he is still a baby. Through his father and mother or guardian, he will unconsciously form his first conception of right and wrong.

Peter

For instance: "I'm a stinker. My dad's a stinker, too. I'm like Dad. My mother says so!" Peter was six years of age when he made that statement. Peter's parents, both fine young people who had had every advantage of good background, money, and education, were divorced when he was one year old. The court had awarded the child's custody to the mother and also arranged that she should receive sufficient remuneration to support both the child and herself. In a short time, the father married again. As sometimes happens in cases of this type, the mother, having no outlet for her emotions other than through the child, began comparing Peter and his little mannerisms with those of his father, and because resentment for what she considered her wretched life was continually foremost in her consciousness, those comparisons were of the derogatory type.

As the years passed, the child began to look for these emotional outbursts, which were now accompanied by a slap if he was within reach or the necessity of dodging something thrown, if at a distance. This to Peter seemed to be a wonderful game, and he continually tried to find ways and means of bringing on an "explosion."

Naturally, no human organism could, over an indefinite period, withstand demands such as these. When Peter was seven years old, his mother was told that she had "nervous prostration." It was also decided, for her, that Peter would be better off in a good boarding school. His stay at the first school was none too happy, and it became necessary to make a change from one boarding school to another on an average of once per year thereafter.

At the age of thirteen, Peter was a ward of the Juvenile Courts. He had stolen and wrecked three automobiles. The reason he gave for his actions was: "It's a wonderful game I'm playing with the Cops."

"A wonderful game!" That was the same reaction he had developed as he grew from babyhood to boyhood. A reaction caused directly by the type of *parental control* exercised in his case. Was he, then, to be censured if, during his later years, he followed those things which were part of his understanding of right and wrong? an understanding taught in his own home?

Bert

Then, there was the case of Bert. Bert at the age of nineteen was a murderer. He had shot and killed a policeman.

Bert at sixteen was a senior in high school and in line for a scholarship. In the same class was another student named *Nancy*. Nancy, too, was sixteen. Bert and Nancy lived just a few streets apart and had known each other since infancy. Bert's folks were poor and Bert carried papers morning and night so that he could help make things a little easier for his mother. He was what might be called a "model son."

Nancy's folks were among those who had a good business and a large income. Her father and mother, up to this time, had never objected to his escorting her to the high school dances, the movies, and the young people's parties.

Nancy and Bert had a secret which they never told even the closest of their friends. About the time when they were ten, it was agreed between them that some day they would marry. The passing of six years had not altered that agreement in the least. They still

wanted to marry; in fact, *they must get married at once.*

A new family had moved into Nancy's neighborhood. The nineteen-year-old son of this family was considered by Nancy's parents to be a much more suitable companion for her, both from the lineage angle and the financial standing. So, Nancy had been told to stop seeing Bert. To make certain of this her parents began driving her to school and calling for her afterwards. They also kept her secluded in her room each evening for a month. At the end of that time she was given permission to go to one of the junior parties with the new neighbor, but only after the parents had been assured that Bert would not be there.

But *Bert was there*, and, unseen by Nancy's escort who at the moment was involved in a flirtation with the hostess's daughter, he whisked Nancy away in his "self-rebuilt" car.

As the night wore on they pushed across the California state line into Nevada. There, before the first person authorized to perform weddings, Nancy became the wife of Bert.

A two-day honeymoon, which seemed to portend all manner of good, followed. Then money gave out and the couple started back home to begin their new life together. As they again crossed the California line, two State policemen drew their motorcycles alongside the car and asked to see Bert's driving license.

Nancy was taken home to her parents who immediately procured an annulment of her marriage. Bert was placed under arrest and charged with "kidnapping" and "contributing to a minor's delinquency."

Bert was brought to trial, because Nancy's parents refused to withdraw their complaint, and convicted. He served two and one-half years of the time given him in one of the prisons which housed hardened criminals. There he learned to fear all people, especially the police.

A parole was given him, but because of his prison record he was unable to find work. Bert had a few dollars left so he decided to buy a gun and end it all. After procuring the gun, with six shells thrown in, Bert saw a car



parked alongside the curb which looked very much like his old "jalopy," so he opened the door and sat down to think out his situation, laying the gun on the seat beside him.

He had been seated there only a few minutes when a policeman walked up and asked: "Hello, son, what are you doing?" As Bert described it, his response was automatic, brought about by the great fear of police he had learned while in prison. He reached for the gun on the seat alongside of him, and killed the officer with a blast of six bullets.

Yes, Bert was a murderer, but looking behind that fact, is it not evident that "parental delinquency" constituted the real cause?

Parental Education

What can be done about it? The most logical answer is "educate the parents." And right here we are confronted with a condition which as a general rule is not taken into consideration when dealing with parental group instruction. Namely, the emotional problem of the individual parent in relation to the child.

Experience has indicated that parents will gain intellectually by attending a program of "parental education." But experience also indicates that some of these parents, because of lack of emotional balance, are unable to put into operation those things which they learn and understand intellectually.

The emotionally maladjusted parent is unable to meet the child on a ground of common understanding, and it is from homes having such "parental control" that so-called juvenile delinquency stems. It is evident, then, that some method must be devised whereby the emotionally maladjusted parent (even though that parent is unaware of the condition) may be helped to mature emotionally.

Up to this time all effort, with that objective in view, has been confined to the parents of today. Those who will be the parents of tomorrow are entirely neglected. They are permitted to develop as did the little girl who was "never born" but "just grew." Then after the emotional complex has developed, "surgery is recommended" to remove the cause.

In dealing with juvenile delinquency, the matter should be approached as a condition requiring long-range planning. Down this street is the "What-Not" club, a place where boys and girls meet. Along the next street is the "Tri-Y" house used for the same purpose. In the next block is a church which has a brand new modernistic building for the exclusive use of the youth of today. Wherever we turn we see evidence of "youth consciousness." All these attractions are for the express purpose of keeping our youth off the street and thus preventing juvenile delinquency.

But there our efforts cease. Instead of guiding the unfoldment of the inclinations of youth, their preferments and abilities, we let the child drift along an uncharted course which invariably permits its emotional development to be either retarded or overemphasized.

Too often parents do not comprehend the viewpoint of youth in confronting its problems. Here is an example:

Instead of explaining to a worried young man (or woman) that the result of the physical examination, which he has just passed, eliminates the possibility of his having the same affliction which caused the death of his grandparents, we permit the child to continue to be influenced by remarks which suggest that, even though he is not afflicted with the grandparents' disease now, or does not get it in the future, he will in all probability pass the disease along to his children. Thus we sow the seed for future emotional instability when the parenthood stage is reached.

The Youth of Today constitutes a fertile ground for ideas which will bring into being the sturdy, emotionally stable, and intellectual Parents of Tomorrow. Why not, then, start a preventative campaign against "parental delinquency" by teaching the child of today how to be a "real" parent of tomorrow?

This can be accomplished by securing the services of one trained in psychotherapy for *each center* where children meet. The counselor by being available at all times and meeting the youth as their friend would be in a position to immediately "spot" those who might need guidance, without the child being aware of such observation.

(Continued on Page 66)



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

CONFIDENCE OF THE INNER SELF

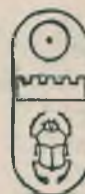


THE feeling of confidence is closely related to that of contentment. To be confident is to be sure of one's place. Confidence is usually related to knowledge and possessions. If one has a thing to do, confidence in knowing how to do it correctly is often considered half the task of accomplishment. Possession of health and security are in themselves a phase of confidence. Lack of confidence, on the other hand, is usually a matter of having no knowledge with which to handle a situation immediately facing us. Such knowledge is sometimes obtainable and is only lacking because of failure of the individual to have made the effort to attain

a degree of knowledge sufficient to provide confidence.

Insecurity is a great foe of confidence. To be unable to have any foundation upon which to stand—to feel insecure in every movement is of course a constant irritating force which tends to undermine confidence. To relate confidence to possessions, usually those of health and money, is a natural impulse, but not always a true one. This is illustrated by the fact that there are times when possession of these things is not an indication of absolute confidence. People with wealth and health sometimes lack confidence and feel as insecure as the individual who has no possessions.

Confidence, then, cannot always be related to physical and material pos-



sessions, but it is related to a true concept of value. He who has confidence either knows what he is doing or is seriously attempting to find out how to do it. Furthermore, he has established for himself a sense of values that cannot be shaken by any material or physical change in himself or his environment. It is not unusual to read of examples of outstanding courage. Individuals who might ordinarily be thought of as lacking in courage, who actually appear to be undecided in many of their actions, sometimes evidence extreme courage in a time of stress. Such courage seems to be the ability or reaction of the individual to bring to the surface and to manifest in his actions and words the very strongest traits of confidence.

It seems strange that an individual in a crisis can suddenly show these habits or a behavior pattern of absolute confidence. The answer to the reason for such behavior is to look deeper within the individual; to look, in fact at the inner self, at the ego or soul, which is after all the final or absolute manifestation of individual being. The inner self, that segment of being which is a component of life itself or an attribute of the soul, is related to all other phases or forms of life. This inner self, then, is a part of our absolute existence. By this phrase it is meant to convey the idea that all life is a phase of one source. Life manifests throughout the universe. If we accept as a fundamental premise that there is a Supreme Being, and therefore a supreme knowledge in existence, we also can draw the conclusion that all manifestation of that being is a segment thereof.

In the Rosicrucian philosophy it is accepted as a fundamental premise that each manifestation of life is a segment of this fundamental Divine force. Each individual, then, is in a sense a segment of the Divine. In that sense the inner self is related harmoniously to all other manifestations of self.

The final purpose of man on a basis of this theory is his final and ultimate awareness of his own potentialities and of his own godliness. When this is realized, man has come to the ultimate perfection for which he was destined. In his physical existence, however,

modified and changed by his physical perceptions and objective thinking, he is frequently unaware of the potentialities within his own being. To bring this to the surface—to become aware of the inner self and its potentialities is, in the sense of these premises, the ultimate aim of existence and the purpose of life.

There are times when man lets down the barrier of his objective faculties and allows the manifestation of this inner self to make an imprint upon his consciousness. Many have experienced the working of intuition, the seeming ability to have obtained knowledge, sometimes even prophetically, that comes from the inner self. These are indications of the working of the all-knowing mind within and through the inner being. This inner self is therefore, in a sense, complete and final in its knowledge, but its expression is not always free from our own objective activities and thinking. In any case, particularly if an emotional adjustment or other crisis seems to make all objective knowledge insignificant, the threshold between objective consciousness and the inner self is lowered, and there passes into the state of behavior the guidance or manifestation of this inner self. Courage unexpectedly expressed, the absolute confidence to carry out an almost impossible task, are illustrations of the working of this principle.

The inner self is always confident. It has no question as to the lack of final purpose or the eventual end of being. The inner self is complete, whole, and related to all other knowledge at all times. Therefore, the confidence that is the confidence of the Divine Mind of the Creator, is resident within our being. Its expression is one of absolute knowledge and power once we let it take control. In the cases of crises this has frequently been evidenced. Men in battle or time of war have demonstrated acts of courage which they themselves would never have dreamed of in the course of their ordinary patterns of behavior. In almost any disaster there are people who accomplish acts such as normally they would never have considered to be a part of their regular behavior pattern. Men and women have entered burning

buildings to save others, sometimes not even of their own immediate family.

The psychological explanation of such actions is that the emotional pressure of the moment has set aside the objective barriers which we more or less unconsciously build up in our own thinking. These objective thoughts are our own conclusions. They are related to a degree to thoughts of self-preservation, to the limitations of our normal thinking. If an emotional adjustment seems to break them down, there comes to the front the confidence and sureness of knowledge and eventual purpose that is an expression of the inner self and momentarily takes possession of our behavior.

The fact is that man can and will, if he desires, develop the ability to place more and more reliance upon the storehouse of knowledge within himself. Man was never destined, insofar as a finality was concerned, to be dependent completely upon his objective thinking. Just as he can in an emotional crisis draw upon power and confidence which are beyond his ordinary rational thought processes, so can he gradually develop the ability to draw upon this same force in day-to-day living. The development of confidence, then, which in turn is the key to contentment, is the unfoldment of the ability to rely upon the power already in us, upon the accumulated knowledge and experience of the inner self.



Mineralogy as a Hobby

By ARTHUR E. SKEATS, F.R.C.



MINERALOGY to the layman means something technical and is considered a subject to be studied in college, by engineers or geologists only. This same layman will pick up pebbles on the seashore and admire them, and will look at mountains and rivers and wonder at their grandeur, little realizing that, in a way, he is studying *mineralogy*.

Mineralogy as a hobby is fascinating in many ways, and lends itself to every type of mind. Many people make collections of pebbles, rocks and odd-shaped stones. How much more interesting such a practice, if one knew just a little about stones. When traveling, more enjoyment can be had if one is able to interpret the scenery and understand how it came to be. This, of course, would mean some knowledge of geology, but as all rocks are made up of minerals, geology is part of mineralogy.

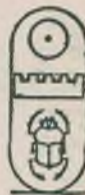
In collecting minerals and studying them, the student may gradually learn that natural laws are involved in forming minerals and rocks, and, in a larger sense, mountains and valleys. There is

no end to this hobby and yet even its beginning is interesting and instructive.

To the Rosicrucian, such study is particularly intriguing, since he will find examples of many of the laws given in our lessons. As he becomes interested in geology and the formation of various parts of the earth, he will be impressed more deeply with the laws of nature and the greatness of God—with infinity and the minute perfection of detail.

A number of years ago, a delegate from an Eastern state, at a convention of AMORC, said that it was worth the discomfort of passing through the desert of Imperial Valley to be present at the convention. And so it would be with other matters of great interest. If one is interested in geology, for instance, even though slightly, one can become completely engrossed in the wonders of the Arizona desert, the Colorado River, the sand dunes west of the river, the fertile river deposits of Imperial Valley, and the Salton Sea. Building the story of how the various scenes have become as they are is always rewarding.

Mineralogy, too, is a hobby that can be indulged in with no expense; for



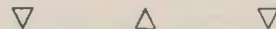
minerals and formations of some kind may be found in every place. On the other hand, one may spend as much as he wishes, if he chooses to collect minerals from all parts of the world, or if he makes his collection of emeralds, rubies, diamonds, or other gems and precious stones.

A trip anywhere by auto, will always yield at least one mine en route, and a stop will prove the Company glad to receive visitors for a look around and usually willing to share some specimens of minerals. One summer I took a vacation trip from Michigan to Quebec, along the St. Lawrence River and back through Maine, New Hampshire, Vermont, and Western New York. The Canadian Geological Department, in Ottawa, provided me with information concerning mines on or near the route. Also, I contacted the State Geologist's office in Augusta, Maine. As a result, very interesting detours and stops were made at asbestos mines, marble, and granite quarries,

gem mines, talc mines, a chromite mine, and a garnet mine. Specimens were secured at each place and information gleaned from each stop. Later, after giving a talk about this trip to a group of businessmen, I learned that several in the audience had been over that very route; yet had seen none of these things. They all admitted their trip would have been more rewarding had they known of the mines and quarries.

There are many ways in which one may enjoy mineralogy as a hobby. Specimens may be picked up here and there, studied at leisure, and classified entirely for one's own amusement. Or, one may join a group, form a study club and meet occasionally to discuss and trade specimens. Once a month or so, such a group could plan an instructive and pleasant field trip.

Minerals and rocks may be "dead," inanimate things; yet the student will find an interesting, real, and live history behind each specimen.



JUVENILE DELINQUENCY?

(Continued from Page 62)

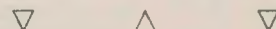
The counselor's position as friend would then make possible counseling relations without causing the youngster to consider the occasion as just another "day of inquisition." Through the advice given by the counselor a potential future parent will have placed at his or her disposal a map, showing the shoals and rocks upon which most emotional wrecks have occurred, thus making possible the avoidance of danger and the possibility of normal future years.

You and I look forward to the years to come and hope that this future will bring security and everlasting peace to the world. This world of the future is in the hands of the children of today, your son and daughter and my son and daughter. When we, the parents of today, have passed the zenith of our

activity here, our children's children will carry on. Therefore, it is the duty of each and every adult of today to see that our children have all the advantages possible. They must be given values for as many items concerning life as possible. With these price tags, then, they will be able to select the great values and so live a full and useful life.

Because of "the map of life" and the values indicated, when parenthood comes to this new generation, they will exhibit ideals in the home which their children will adopt and through their use will bring about a physically, emotionally, and intellectually stable world.

So let's stop talking about *juvenile delinquency*; instead, let us do something about *parental delinquency*. Let's do it today.



**The
Rosicrucian
Digest
March
1949**

REMEMBER THE CONVENTION—August 14 to 19, 1949

Cultivating the Voice

By RITA GREEN THORNTON

MOST scientists are agreed that the development of man as a *thinking animal* began with his ability to make sounds which conveyed ideas and thus influenced the conduct of his fellow men—that is, with his power of speech. And so, at the very dawn of human culture there was an age of sound, an age in which man, because of his command of sound, accomplished much of what he set out to do.

And now, millions of years later, through the development of sound-recording devices, such as the phonograph and the sound film which gives voice to motion pictures, and through the development and perfection of the radio, which carries the human voice around the world with the speed of light and amplifies the merest whisper into a stentorian roar, the human voice acquires tremendous power to influence the destiny of mankind.

It is related that the Children of Israel marched around Jericho shouting until the walls fell down. And centuries later, because the radio took his voice into the homes of the people, Franklin D. Roosevelt was elected President of the United States by the biggest majority ever given to a President, despite the almost unanimous opposition of the newspapers of the country.

During the ages that elapsed between these two events, man was busy perfecting the techniques of the arts whose materials of expression lie outside the person of the artist, and therefore he neglected to develop a science of voice control. A little reflection will indicate the specific cause of this neglect. The



arts whose materials of expression lie within the person of the artist—dancing, singing, and speaking—were the first to be developed by man. Because they required no outside materials for their accomplishment, they came to be regarded as “natural” and the legend grew that a person was “endowed by nature” with ability to express

himself through these arts or else was denied this ability “by nature” and there was nothing he could do about it. And so, the foundation of a scientific approach to these arts was not laid down until after man had perfected, through the centuries, the sciences that govern the arts which find their materials of final expression outside the person of the artist—painting, sculpture, and architecture.

In the development of these arts, the ancients conveyed their feeling for beauty through architecture and sculpture; and their magnificent creations were based upon definite laws of form and proportion. Though they captivated the attention of the world for many centuries, these arts left little to the imagination and, curiously enough, they failed to stir men as profoundly as did the arts of the musician and the orator that languished in comparative obscurity.

During the Renaissance when painting, design, and other arts of decoration began to vie with sculpture and architecture for the attention of men, there was still that lack of power to stir the imagination, but the few singers and orators that flourished in those days had power to influence their fellow men be-



yond that of all other artists. And the secret is not hard to find. It lies in the profound truth that, to be truly great, any art must inspire its beholders themselves to be artists, moved by the same impulses and emotions that govern the master artist. And so we are beginning to realize that no matter how many materials of expression of any art lie outside the person of the artist, the CHIEF materials out of which he creates his magic are those that lie within himself. For it is these materials that lie within the soul-personality of all men which must be kindled, if art is to influence human conduct.

It is this secret that explains the influence of the singer and the orator during all the ages when the art of using the human voice was thought to be merely a "natural accomplishment." It is this secret that explains the power of these artists now that the use of sound has given to the human voice a theater as large as the earth and an audience as great as the peoples that inhabit it. And now that such great power has been placed at the disposal of the human voice, we are beginning to realize that, to influence their fellows, some voices have greater dynamic power than others. We are discovering that even the purest intentions are often misrepresented by an unpleasant voice, and we want to know the reason for this. In other words, can we CONTROL the human voice so that it can be made to convey more exactly what the possessor of that voice intends?

Air in Vibration

Before we can undertake to control the voice, it is necessary to understand just what the human voice IS—how it is produced. Only then can we hope to control its quality.

The human voice is basically a column of vibrating air that passes from the lungs through the larynx, strikes against the voice-bands, flows up through the chambers of the head, where its quality and resonance are determined, and then issues from the mouth and nose to be heard as song or speech.

While the individual may not be aware of the fact, each tone in his voice is usually composed of two qualities,

each of which is distinct from the other. These are called the **UNDERTONE** and the **OVERTONE**.

The undertone is formed when the sound waves strike against the tissues in the lower levels of the head. An exaggerated undertone may be the result of enlarged tonsils, a catarrhal condition, or even of a head so formed that there is not sufficient resonance space above the level of the roof of the mouth. Whenever there is an excessive accumulation of waste matter in the resonance chambers of the head, the sound waves vibrate only in the vicinity of the larynx itself and have a very unpleasant quality. In fact, the quality of the undertone is always disagreeable. It is flat, rasping and "throaty," almost devoid of resonance and hence utterly incapable of expressing fine shades of feeling and therefore of arousing keen emotional response in the listener. In its higher pitches, the undertone is similar to the "caw" of a bird; and in its lower pitches, it resembles the growl of a bear. This is why a voice that passes directly from the larynx to the lips is not pleasant to hear.

The **OVERTONE** is produced after the tone leaves the roof of the mouth and while it is passing through the various indentations in the tissue and bony structure of the upper part of the head. Taken together, these tissues and bony cavities (sinuses) constitute a marvelous instrument of resonance by the understanding use of which the singer or speaker can so control the quality of his voice as to make it convey his innermost feelings and arouse those feelings in his listener.

Until recent years in cultivating the voice, too much attention was paid to the little sound box called the larynx and too little attention was paid to what happens to a tone AFTER it leaves the larynx. Although it was well known that the quality of the tone emitted by a horn depends on the size, shape and material of the resonance chamber through which the tone passes AFTER it leaves the throat of the horn, most of us did not consider what happens to the tone of the human voice after it leaves the human throat. The science of voice control is the controlling of the **OVERTONE** quality of the voice

and this control is possible only when the resonance chambers in the head are free from obstruction and when the voice is directed through them AFTER it leaves the larynx.

Overtone quality is dependent upon two factors: (1) the shape of the head, particularly the upper part of it, and (2) the way in which the singer or speaker makes use of the natural chambers of resonance in the upper part of the head.

The shape of the head is something that any of us can do very little about. Without doubt, our primitive ancestor with protruding jaw and flat head, emitted sounds not very different from the growls of the animals about him. During the millions of years in which man was learning to use his jaw less and less and his brain more and more to procure food, the jaw receded and the skull raised and widened to accommodate the larger brain. The shape of the head changed from that of a triangle with the base line across the jaws and the apex at the crown of the head, to the inverted triangle we see today with the base line across the brows and the apex at the point of the chin. And, during these centuries, man's voice was changing from a growl to human speech, capable of conveying ideas and emotions to his fellows. Until the shape of the upper part of man's head had changed, his voice could be nothing but a growl; but the altered shape of the head provided not only more space for the enlarged brain but also resonance chambers that produce the overtone quality of the voice and make it capable of expressing fine shades of meaning and emotion.

Let us examine this mechanism of

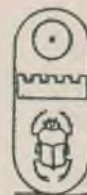
resonance a little more closely. The main overtone chambers consist of three sets of sinuses and the channels that connect them. The sinuses are depressions in the bony structure of the skull itself and the connecting chambers are folds and channels in the tissues. Unless these sinuses and connecting chambers are obstructed with mucus and other waste material that accumulates because of unhygienic living or disease, they will vibrate when the voice is directed through them. It is not necessary that the sinuses be entirely filled with waste for their usefulness to be impaired. Sediment clinging to their walls will muffle or deaden the sound vibrations in the same manner as hangings in a room deaden the resonance of any sound produced in that room. . . .

Many students of voice—either the singing or the speaking voice—make the mistake of trying to train the voice for only one use, either singing or speaking. If they are training the voice for singing, they seem to believe that they can use it properly in song and improperly in speaking. Others think they should use the voice properly in speaking but not in singing. A moment's reflection will indicate the falsity of either attitude. Improper habits of voice control, in song or in speech, will impair the ability of the student to use the voice properly when he wishes to do so. There is no real reason why either the singing or the speaking voice should be denied the ability to express most deeply and accurately the emotions felt by the user of that voice. What is desired is the proper utility of the human voice—whether it be used for singing or speaking, or for both.

—Reprinted from *Introduction to the Science of Voice Control*.

NEW YEAR CEREMONY IN NEW YORK

The New York City Lodge of AMORC extends a cordial invitation to all members in that vicinity to join with them in the annual observance of the Rosicrucian New Year. A special program has been prepared, in addition to the Rosicrucian New Year Ritual. This special convocation will be held in the Roosevelt Room of the Pythian Temple, 70th Street East of Broadway, on Friday, March 25, at 8:00 p.m.





Can My Dreams Come True?

By CHARLES HARRISON, F.R.C.



ARE you willing to create your destiny in the image and likeness of your dreams? If your dreams are true to you, they will come true. Good or bad, the reality of your dreams becomes the actuality of your life.

Be sure that the foundation is capable of supporting the structure. Be sure that your plan provides for stresses and strains, and that it is sufficiently flexible to allow for expansion. Be sure that the materials you use in the structure of your life have been tested in the laboratory of your experience and bear your seal of approval. You are the inspector. You are the architect. You are the master of your own destiny.

Approach life with love in your heart, harmony in your personality, and confidence in the Supreme Architect. Be ever conscious of the Presence that smiles upon your endeavor. God is your strength and your inspiration. God is your light. The temple of your soul is built upon the foundation of your love. It is your life. Its beauty is revealed in the light of your love, reflected from your inner being.

Don't follow the concept of my Aunt Mel. She was afraid of life and distrusted her fellow beings. She attended church but never learned that God is love. Widowed comparatively early in life, she inherited a comfortable fortune. She shunned her own family, fearing that they might take her money

from her. Every expenditure, however small, called forth the exclamation, "I'll die in the poorhouse!"

She could not accept truth. It was too drab. Untruth, with high lights of promise appealed to her. So unwise investments caused her fortune to dwindle. In her old age she lived with different members of her family, each of whom supplied her with the comforts of home but insisted on strict adherence to her doctor's orders. She resented this interference and expressed her indignation to the neighbors, suggesting motives and casting doubt upon the good intentions of those who had only her welfare in mind.

The harvest of her life yielded in the image and likeness of the seeds she had been sowing for a half century. The last relative she lived with permitted her to eat what she liked and do as she pleased; so she found happiness at last. As might be expected, it was not long before she needed hospitalization, which she would not willingly pay for. This relative willingly agreed to hold the residue of her fortune so that she might take the pauper's oath in order to gain admittance to the county hospital. In the last chapter of her life she closed her eyes, for the last time, in the poorhouse of her dreams and was laid to rest in the potter's field of her own creation.

Would you willingly choose to be an Aunt Mel in your approach to this lovely experience life reveals as a privilege? Be an Uncle Joe. He was Aunt

Mel's husband, her exact antithesis. Where she feared life he believed in it. Where she distrusted people he saw his spiritual counterpart and he loved what he saw. His confidence in people was the reflection of the confidence that reposed in his own soul.

Uncle Joe started life the hard way, as a farmer, back in Kentucky. When he discovered greater talents within his own being, he developed those talents and expanded them in service to his fellow men. God smiled upon his endeavors and Uncle Joe became prosperous. He rose above the poverty of his youth, but never lost his humble perspective.

In his expanded vision new doors of opportunity opened to him, each one golden. He was not always repaid in cash for his work, nor did he expect to be. He was grateful for each opportunity to serve the people he loved. His services took many forms: the paying of a medical or funeral bill, helping a widow to help herself, procuring food for hungry children, playing Santa Claus at Christmas time, sitting up with a sick friend to give him courage, or providing transportation to a lonely father to visit his family. He was never so engrossed in his personal affairs that he could not take time or whatever was needed to relieve distress. His business did not suffer because he was "about his Father's business." The bread he "cast upon the waters" returned to him.

Uncle Joe never prayed for material possessions, yet he attracted them to himself in abundance. Money in his possession was a usable commodity. "The love of money is the root of all evil," not the money itself. Money was as much a part of his life as his own personality. It was his life that flowed in the channels of service. It was his life that demonstrated his worthiness to hear, "Well done, thou good and faithful servant."

Perhaps Uncle Joe heard the sweet melody of that voice as an echo from his own soul, "Inasmuch as ye do it unto the least of these ye do it also unto me." He served God unconsciously while serving man consciously. The love of God can only become a power in the life of man through his service to God's created beings.

Uncle Joe's attitude of humble gratitude and appreciation for the privilege of service was his constant expression of thanksgiving directed to the Source. No other prayer can reveal so much truth, nor accomplish so much service, nor attract the essentials required to perform that service.

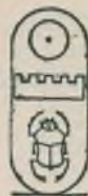
The money acquired by Uncle Joe's loving service made his life rich, but the love of that legacy made Aunt Mel's life barren. He used it freely and it multiplied, while she hoarded it and it dissipated. The money that brought him complete satisfaction in service and friendships brought her only misery and loneliness. The money that carried him to the heights paved the way to a pauper's grave for poor Aunt Mel.

Each of these people had the same opportunities. Each created the structure of his life from the plans reflected in his consciousness. Each created his destiny in the image and likeness of his dreams. Each made his dreams come true, because they were true.

God's Mission for You

You, too, want your dreams to come true. Perhaps, above all, you want a home with a congenial mate and children of your own to share your life experience. A woman ascends the heights in re-creating after her own kind. No man ever tastes the full flavor of life until he becomes a father. No man and no woman can conceive the fullness and richness of complete living until they have experienced the love they share in the "marriage made in Heaven." God intended that man and woman should live together in harmony, participating in love that is incomprehensible in its power to reveal and to unfold the best qualities in their inner beings. We know that love is good because it originates with God.

You have inherited talents that demand release. The secret urge in your nature clamors to be heeded. You must expand those talents, make them a part of your self-expression so that your life might flow in the channels of human service. By holding your talents in abeyance, you stifle them. To crush those talents is to hold your soul in bondage. Your soul demands freedom of expression, freedom of expansion,



freedom of unfoldment. You cannot "hide your light under a bushel" and yet have it shine. More than that, your talents must be perfected so as to add brilliance to your light.

The talents you inherited indicate your mission in this life. To fulfill your mission is to live fully and completely, experiencing satisfaction and pride of accomplishment.

The tree of life bears fruit in abundance for all. You are free to share that fruit, in full justification for the complete satisfaction of your every need, but you must pay the price in full for services rendered. You must barter service for service.

Talents that are exercised freely bring peace and contentment. Talents that are denied expression leave an aching void. God assigned your mission in life. He provided you with talents to fulfill that mission. The abundance of fruit on the tree of life will sustain you in performing that mission. God is as close as your own voice and as eager as your own soul to give encouragement and direction. You must do the rest. You are the spark that ignites the flame.

Don't mistake ambition for talent. Ambition might stem from the desire to please someone else. It might be the result of a wish for fame or fortune, or it might be no more than an indolent expectation of good pay for easy work.

Know your talents and develop them to the full. There will be difficulties and problems, many of them, but they will beset you for the purpose of expanding your courage, initiative, and self-reliance. Don't falter. God will not let you down, of that you may be assured.

Exercise Intelligence

You may be criticized for your dreams, but don't be humiliated. Remember, the steamboat was once Fulton's folly, but it carried our forces to victory across the waterways of the world. It has been the life of commerce for a century.

All great dreamers have been scoffed at. For more than a half century one school of thought dreamed of bridges crossing San Francisco Bay and the Golden Gate. The other school, even

after construction began, insisted that it could not be done. Both bridges have been carrying traffic for ten years now without any sign of weakness.

It is quite true that the bridges could not be built at the time they were originally prophesied. The dreamers were not impractical, however. They did not say, "immediately." They said, "eventually." Engineering technique had to advance to cope with the problems involved. Steel-making technique and equipment also had to advance. When all was in readiness the dreams were transcribed on paper and the completed structures took form.

Your dream must take the same course. It need not be transcribed on paper, but it must take form in your mind as a clear picture. You must know what you want, maintain the courage of your convictions and throw all your forces into the battle to attain your objective. Any weakling can dream but only the strong can make dreams come true.

Every act, whether it be objective or subjective, is preceded by a dream or a mental image. In the course of evolution that dream may take on the form of a skyscraper, a locomotive, a hill of corn, a basket of groceries, or a fresh coat of paint in your bathroom or kitchen. It evolves from a preconceived plan. System and order is the law of the universe. There are no accidents. Ask anyone who drives a motor vehicle for a large corporation.

Making your dreams come true is exercising intelligence. You are using your energy in satisfying your creative urges. There is no pent-up force demanding release. You need no relief valve. You need no escape. You do need relaxation, entertainment and play, of course; that is part of the enjoyment of living, and it does not assume such form as would characterize an escape from the unrealities of drab existence.

True Well-Being

Most of the ills of the world come from the mental instability and emotional reaction of keeping the soul imprisoned within the definite framework of a prescribed plan that allows no ini-

(Continued on Page 75)



Temple Echoes



LIBRARY JOURNAL carried in its issue of December 15, a picture and description of the Rosicrucian Research Library in San Jose. This is recognition of a genuine sort, for the *Library Journal* is one of the oldest publications in the professional library field, published by librarians for librarians.



Among the outstanding events in the history of modern mystery schools on the Continent, mention must be made of the dedication of a new temple for the *Fédération Universelle des Ordres et Sociétés Initiatiques* (familiarly known to Rosicrucians as FUDOSI).

A member of this jurisdiction, privileged to be present, has written us at some length regarding the ceremony of dedication which was performed by Sar Hieronymus, Imperator of the Rose Croix of Europe.

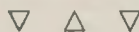


This is a success story—to tell all of it, perhaps would be a breach of confidence, but that part concerning the fulfillment of an inner urge we feel certain this member would want others to know. Forced a year ago to give up an office job because of overstrain, this member was momentarily confronted with a period of uncertainty and inactivity. Then he remembered something he had always wanted to do. He writes: "I have a friend, an artist and art instructor, who knew that for a long time I had wanted to paint a Chinese lady on an antiqued tilt-top table. 'Why don't you paint your table,' she suggested. I was never able even to draw

or sketch the most simple picture; yet the latter part of March I started, made a sketch and painted the table top—a graceful Chinese lady in oil.

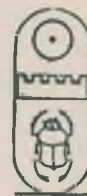
"All the time I was painting, another picture kept coming into my consciousness—a picture of ocean waves dashing into a cove surrounding a point of land on which sat an old fisherman smoking his pipe. My friend sat before the painting and gazed. Finally she said: 'That is not amateur work.' The pictures kept forming in my mind and with my friend's encouragement, I have so far painted nine. The significance of it all to me, however, is that had I continued to work, or merely taken a leave of absence from the office, I should not have had time to develop this latent ability. It is a blessing to know that when one door closes that another always opens."

F. H. H.

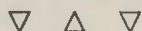


Most readers of the *Digest*, even when not members of the Rosicrucian Order, know that one of the ritualistic officers of every Rosicrucian Temple is the Vestal, a young girl between the ages of thirteen and twenty-one. She symbolizes in the lodge "life, light, and love," as well as the conscience of every member present. She takes her name, *Colombe* (co-lômb'), from the Latin *columba*, meaning *dove*. Four times a year, the Colombes of the Supreme Temple publish a little magazine, *The Dove*, which is called "the Colombes' personal magazine."

It is traditional that "When Colombe speaks, all shall be silent," since from the Bosom of Conscience comes Truth. In this regard, a statement from a recent issue of *The Dove* seems worthy of



notice in this department. It is credited to Colombe Gertrude Pieper, age thirteen, of New York: "If we carry our crosses willingly and lovingly, they will be crosses of Light where a beautiful rose comes out."



From Germany has come a German translation of Andreas Libavius' *Fama and Confession of the Brotherhood of the Rosy Cross*—Frankfurt, 1616. This work was referred to in "From the Archives of the Past" in the January *Digest*. It is the writing in which Libavius, still posing as a critic of the Order, reverses himself and admits that the Order exists as a true brotherhood and that much good is to be found in joining it. This copy was purchased for the Archives of the Order.



The Amenhotep Shrine in Rosicrucian Park is a favorite spot for meditation and a first attraction with visitors. Many are not familiar with the history of its erection and so its recent anniversary passed quietly. It was erected in commemoration of the special initiation held for a party of some sixty American members of the Order, in Luxor, Egypt, on February 14, 1929. Recently three fat scrapbooks detailing the journeyings of that party were presented to the Order, and this department was treated to a specially guided tour of its own. The Shrine in the Park then is just short of coming of age.



A member in China comments on an early monograph dealing with intuition, by telling of an experience that occurred in August of 1937 in Shanghai. He was on shore leave but could not relax because of a premonition of something unpleasant impending. Suddenly, he was ordered back on duty. He continues: "My Russian chauffeur drove full speed toward the famous Shanghai Bund. As we came to one of the main crossings, the light went red. At this moment, the sense of impending disaster that I could not shake off since morning, became almost unbearable. I distinctly felt death—death

itself coming . . . fast from behind. Turning my head, I saw at about 700 or 800 feet high, three bomber planes making a beeline for the Bund. The light was still red; the planes were getting nearer and in such a position that if a bomb got loose by accident (the planes were Chinese on their way to attack the old Japanese cruiser *Idzumo*, moored near the Japanese Consulate) . . . People had begun to appear from everywhere and were cheering wildly since the planes were their own.

"My heart was in my mouth when suddenly, clearly and distinctly above the confusion and shouting, a voice spoke to me, commandingly, irresistibly: 'Do not stay there another second.' 'Step on the gas,' I shouted to the amazed driver, and the car positively jumped across the road, the only one to do so, in spite of the traffic officer's protest at our going against the light. Scarcely had we reached the other side when virtual hell broke loose behind us—explosions, smoke, flying stones, shrieks of pain.

"The car was violently pushed ahead for a 100 feet, but there was no damage. What had happened? Simply what I thought might happen in such a case. One of the planes had sustained a hit from the Japanese cruiser gunfire and one of the bombs had been released and had fallen in the midst of that crowd of cars and people. More than 1,000 were killed outright, and all foreign-owned cars were completely demolished—all, that is, except mine. But for the providential warning, I, too, should have undoubtedly been among the casualties. You can well appreciate my respect for intuition."

Capt. P. F.

* * * * *

A member tells of an interesting by-product of her consideration of the Rosicrucian teachings regarding the making of wills and the disposition of property. "An elderly friend told me, the other day, she would leave me some cups and saucers which I admired. I said, 'Why wait till you die? If you do, you will miss all the joy of seeing my happiness.' So she gave them to me immediately and later said, 'Those cups and saucers were doing me no

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good all these years and now I am enjoying them more seeing your happiness than I ever did owning them myself.' "

A. M. C.

* * * * *

A member of long standing who has made splendid progress and supported the Order loyally, wrote, "My present work as dean in a girls' high school depends upon initiative, and entails much responsibility. The teachings of the Order have certainly given the preparation and the guidance needed for this type of work."

A. L.

* * * * *

Many have been the expressions of gratitude and appreciation for the teachings of the Order from those in Europe. The following from a Neophyte member in Germany is typical: "Living conditions here in Germany today cannot be compared with those of prewar times. Notwithstanding all

of the difficulties, I feel ever so glad when I am able to retire into my sanctum and forget the sorrows for some hours. My life has changed since I met the Order, and I am looking forward to the future with more satisfaction and less fear."

R. M.

▽ △ ▽

A member in South Africa confesses to Temple Echoes that he is a ham radio operator and feels that there may be other hams among the membership. If you are one, you will be interested to read further: "I am a Radio Amateur (my call sign, ZS6LR) and do quite a lot of transmitting in my spare time on 10 meters. I should like to get in touch with some members over there who are also on the air. I have contacted people in California with very good reports and results. Maybe there are others elsewhere; so who can help me?"

▽ △ ▽

CAN MY DREAMS COME TRUE?

(Continued from Page 72)

tative. The soul was meant to be free. It cannot be held captive without harm to the mind and physical organisms that attempt to incarcerate it.

Evil is but the outer expression of inner discontent. Two dissatisfied people may start a fight. Multiply that number and it may become a demonstration or a riot. A nation of dissatisfied people can easily be inflamed to the point of war. Adjust the cause of discontent and you remove the cause of strife. The adjustment must be made to fit the individual. It all comes back to him.

Communities, states, nations, and groups of nations have souls, personalities, and expressions that are the composite of the individuals comprising the group. The individual cannot escape responsibility for the activities of the whole. The more dissatisfied the indi-

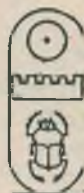
viduals comprising the group, the more violent will be its reactions. The more harmonious the members, the nearer that group comes to the peace that passeth all understanding.

The question resolves itself. It is not so much a matter of whether or not your dreams can or will come true. They must come true. It is an obligation. You must establish complete harmony within your own soul-personality. You can experience this well-being only when you are in harmony with God. You can only work in harmony with God when you are exercising the talents you inherited to perform your life mission. It is the work God laid out for you, and He will sustain you in its performance.

Your dreams can come true, and they will if they are true to you, but you must make them come true.

SAN JUAN, PUERTO RICO, CHAPTER RALLY

All members of AMORC in Puerto Rico and those who are visiting in that territory are invited by the San Juan Chapter of AMORC to attend its first annual rally to be held Saturday and Sunday, March 19 and 20, at the Scottish Rite Temple, Fernandez Juncos Avenue, Santurce, Puerto Rico.





Tell Me Your Story



Did you meet yourself in "Annoying Behaviors," *Rosicrucian Digest*, January 1949 issue? When the manuscript arrived, the editor herself read it with alertness, hoping to find or not to find some of her own shortcomings. The purpose of the article was to help those who wished to help themselves in cultivating some of the finer points of living.

Since all things have a positive as well as a negative phase, there is a positive side to behavior—the opposite of annoyance. Everyone who reads this must have, not once but a number of times, experienced that strangely satisfying and pleasant feeling which comes as the result of some unsolicited and unexpected service to substantiate our well-being.

Here is a personal incident. It happened in Chicago during the days of the great depression. I spent a night in a barren, emergency dormitory of the Y.W.C.A. I can still see the many cots lined up side by side and the haggard, footsore women, of all ages, resting on them—footsore from tramping all day in search of employment.

The next morning I went out for a few hours and left my suitcase standing beside my cot, unlocked and in full view, and thinking nothing of it. When I returned the suitcase was gone. I started searching, looking under the cot and other possible places. After a few minutes, a voice, coming from one of the cots, inquired, "Are you looking for something?"

"My suitcase," I answered. "I left it standing beside my bed when I went out this morning."

The woman pointed toward a dresser. "I hid it under there; otherwise, you might have come back and found it empty. I have slept in this place long enough to know."

So while I was gone, this stranger, and an exceptionally haggard-faced one at that, had undertaken to protect my property, without even knowing, of course, as to who I was.

To my surprised gratitude, the woman responded, "It is nothing. Not any more than I would have appreciated someone doing for me."

Another recollection. On a windy day in North Dakota, when I was five at the most, I came running across the fields carrying hot coffee and a sandwich, to a hired man—a foreigner—plowing on my father's farm. He paused to look at me as his fingers, stiff with cold, fumbled with the cover on the lunch pail. "You shouldn't run around bareheaded in a wind like this," he cautioned, as he reached into his pocket for a red bandanna handkerchief. As he covered my head, the protection felt comforting to my chilled ears. As he tied the bandanna in a substantial knot under my chin, the awesomeness, in my child mind, caused perhaps by his *young* and yet *fully bearded* face, dissolved and left a memorable impression on my consciousness.

I would like to receive reports, from all over the world, of spontaneous incidents concerning the welfare of others, experienced by Rosicrucians and non-Rosicrucians. Do not just mention as having been benefited or cheered by a deed or a smile, but relate specific events, having motives similar to those mentioned above. As promptly as you bring back to mind, and put on paper, such incidents, mail them to the *Rosicrucian Digest*. It is hoped that a compilation (by the editor) of such human experiences might result in an inspirational article for the *Digest*.

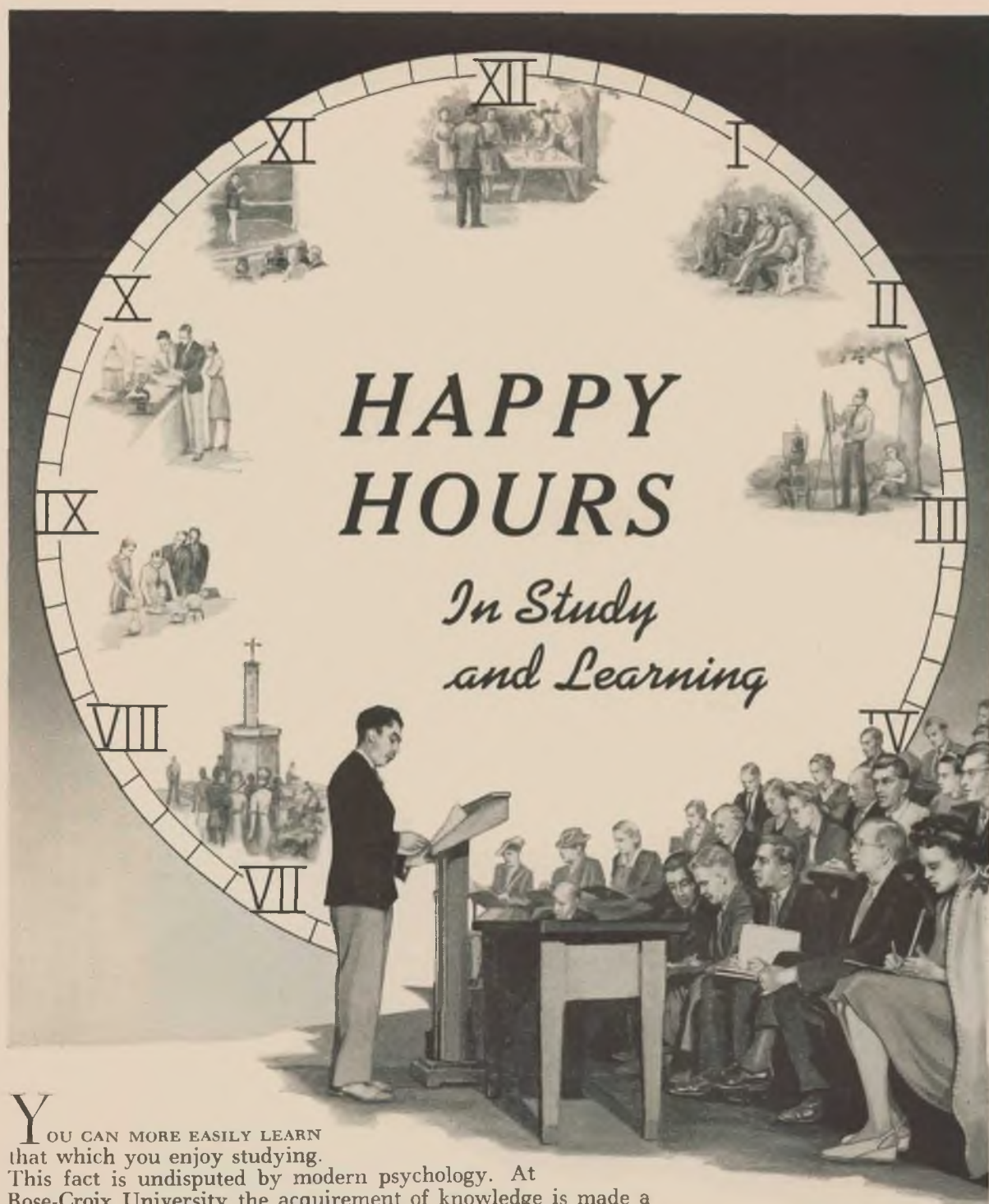
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GUARDIAN OF THE AGES

Before the sightless eyes of this great monolith, the sphinx, the centuries have passed in review. It still remains one of the enigmas of the world to most peoples. The ancient traditions with respect to its ritualistic and symbolic functions are slowly being supported by modern archaeological research. Thousands still look upon it with awe, subtly feeling some of the effect its significance had upon the ancients.

—Photo by AMORC
Camera Expedition



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

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AMORC TEMPLE

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

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

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

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

CALIFORNIA

Long Beach:*

Abdiel Lodge, 2455 Atlantic Ave., Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p.m.

Los Angeles:*

Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Ben F. Gename, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

Oakland:*

Oakland Lodge, Office and Library—610 16th St., Tel. Higate 4-5996. L. E. Blanchard, Master; Helen D. Pappageorge, Sec. Library open Mon., Wed., Fri. afternoons; Mon., Tues., Thurs., Fri. evenings. Sessions 1st and 3rd Wed., 8 p.m., at Scioto Hall, 5117 E. 14th St.

Pasadena:

Akhnaton Chapter, Altadena Masonic Temple, Geneva O. Boston, Sec. Sessions 2nd and 4th Tues., 8 p.m.

Sacramento:

Clement B. Le Brun Chapter, 2130 "L" St. Peter Jossereand, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8 p.m.

San Diego:

San Diego Chapter, Sunset Hall, 3911 Kansas St. Mrs. Vestu Dowell, Master, 1036 Edgemont, Tel. F-4598; Mrs. Nell D. Johnson, Sec. Sessions 1st, 2nd, and 4th Thurs., 8 p.m.

San Francisco:*

Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. Hans Kramer, Master; Jessie H. Robbins, Sec., Tel. PR-5-8526. Sessions for all members every Mon., 8 p.m., for review classes phone secretary.

COLORADO

Denver:

Denver Chapter, 1009 17th St. Hays L. Livingston, Master; E. J. Lewis, Sec., 405 E. & C. Bldg. Sessions every Fri., 8 p.m.

DISTRICT OF COLUMBIA

Washington:

Thomas Jefferson Chapter, 1322 Vermont Ave. Prue Yarbrough, Master; Mrs. Minnie Pearl Stough, Sec., 1437 Rhode Island Ave., N.W. Sessions every Fri., 8 p.m.

FLORIDA

Miami:

Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. J. Coker Anderson, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

ILLINOIS

Chicago:*

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. George L. Ahlborn, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Sessions every Tues. and Thurs., 8 p.m.

INDIANA

South Bend:

South Bend Chapter, 207½ S. Main St. Mrs. Irene Newsome, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7 p.m.

Indianapolis:

Indianapolis Chapter, 2615½ E. 10th St. Harry A. Milburn, Master; Oscar R. Small, Sec., 849 E. Morris St. Sessions every Fri., 8:15 p.m.

MARYLAND

Baltimore:*

John O'Donnell Lodge, 100 W. Saratoga St. Clifford F. Van Wagner, Master; Eugene W. Spencer, Sec. 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

MASSACHUSETTS

Boston:*

Johannes Kelpius Lodge, 284 Marlboro St. Felix Gregory, Master; Carl G. Sandin, Sec. Sessions every Sun. and Wed., 7:30 p.m.

MICHIGAN

Detroit:*

Thebes Lodge, 616 W. Hancock Ave. Elias Syria, Master, 1478 Hanford, Lincoln Park 25, Mich.; Inez M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

MINNESOTA

Minneapolis:

Essene Chapter, Traficante Accordion School Aud., 41 So. 8th St. Sylvan Severtsen, Master; Della Coose, Sec., 2016 Emerson Ave. So. Sessions 2nd and 4th Sun., 3 p.m.

MISSOURI

St. Louis:*

Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. Roy Lester Walls, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

NEW JERSEY

Newark:

H. Spencer Lewis Chapter, 29 James St. F. P. Vander Meulen, Master; Louise M. Spatz, Sec., 128 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

NEW YORK

Buffalo:

Rama Chapter, 225 Delaware Ave., Room 9. Hans Hendrichs, Master; Carolyn A. Wood, Sec., 23 Terrace. Sessions every Wed., 7:30 p.m.

(Directory Continued on Next Page)

New York City:*

New York City Lodge, 250 W. 57th St. Michael Kohanow, Jr., Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sun., 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Mrs. Alice Edwards, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

OHIO**Cincinnati:**

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Vada E. Fisher, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p.m.

Dayton:

Elbert Hubbard Chapter, 56 East 4th St. Gilbert R. Titsch, Master; Mary Turner, Sec., 436 Holt St. Sessions every Wed., 8 p.m.

Toledo:

Michael Faraday Chapter, Rol Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Marie A. Sanders, Master; Hazel Schramm, Sec., 1514 Freeman St. Sessions every Thurs., 8:30 p.m.

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Portland Rose Lodge, 2712 S. E. Salmon. Floyd K. Riley, Master; Dorothy Hall, Sec. Sessions every Wed., 8 p.m., and Sun., 7 p.m.

PENNSYLVANIA**Philadelphia:***

Benjamin Franklin Lodge, 1303 Girard Ave. Rudolph J. Klug, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Thurs., 7-10 p.m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 W. Diamond St., North Side. Eldon Nichols, Master; Amelia M. Komarc, Sec. Sessions Wed. and Sun., 8 p.m.

Principal Canadian Branches and Foreign Jurisdictions

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

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

Sydney Chapter, Room 9, 7th Floor, Challis House, Martin Place. Jacobus van Boss, Master; Mrs. Florence Goodman, Sec. Open Mon., Wed., Thurs., Fri., 3 to 5 p.m.; Tues., 6 to 8 p.m.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

BRAZIL**Sao Paulo:**

Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

CANADA**Montreal, P.Q.:**

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Allan Nickerson, Master; David Reid, Sec., 4201 Lafontaine St., Apt. 5. Sessions 1st and 3rd Thurs., 8 p.m.

Toronto, Ontario:

Toronto Chapter, Sons of England Hall, 58 Richmond St., East. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions every Mon., 8:15 p.m.

Vancouver, B.C.:

Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

Victoria, B.C.:

Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

Windsor, Ont.:

Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

Winnipeg, Man.:

Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanvill, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 7:45 p.m.

DENMARK AND NORWAY**Copenhagen:***

The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carl Andersen, S.R.C., Gr. Sec., Manegade 13, Strand.

*(Initiations are performed.)

TEXAS**Dallas:**

Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Helen D. Goad, Master; L. T. Cameron, Sec. Sessions 1st Tues. and 3rd Wed., 8 p.m.

El Paso:

El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2 p.m.

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

Houston:

Houston Chapter, 1320 Rusk Ave. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

UTAH**Salt Lake City:**

Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

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Michael Maier Lodge, Wintonia Hotel, 1431 Minor. H. F. Mack, Master; E. M. Shanafelt, Sec. Sessions every Fri., 8 p.m. Library open Tues., Thurs., Sat., 1-4 p.m.; Wed. and Fri., 7-9 p.m.

WISCONSIN**Milwaukee:**

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

ENGLAND

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

London:

London Chapter, Dr. Wm. Mellor, Master; Richard Lake, Sec., 38 Cranbrook Rise, Iford, Essex

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Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

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ITALY**Rome:**

Italian Grand Lodge of AMORC. Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

MEXICO**Mexico, D.F.:***

Quetzalcoatl Lodge, Calle de Colombia 24. Sr. Carlos Nunez A., Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis.

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Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47.

NEW ZEALAND**Auckland:**

Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kehlmarara, E. 1; John O. Anderson, Sec. Sessions every Mon., 8 p.m.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN**Malmö:***

Grand Lodge "Rosenkorset," Albin Roimer, Gr. Master, Box 30, Skalderviken; Inez Akesson, Sec., Vastergatan 55, Malmö.

SWITZERLAND**Lausanne:***

AMORC Grand Lodge, 21 Ave. Dapples. Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan; Pierre Genillard, Gr. Sec., 2 Chemin des Allinges.

VENEZUELA**Caracas:**

Alden Chapter, Velázquez a Miseria, 19. Sra. Pilar de Carrizales, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd. Fri., 6 p.m.

Latin-American Division

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

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

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