

ROSICRUCIAN DIGEST

SEPTEMBER, 1951 - 30c per copy

When the Moon Was Shattered

Did a gravitational change
destroy Atlantis?

▽ △ ▽

The Strange Packing Box

A psychic phenomenon in-
telligently and scientifically
handled.

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Adventures of a Mystic

A buried secret, an old
tomb, and a metropolis.

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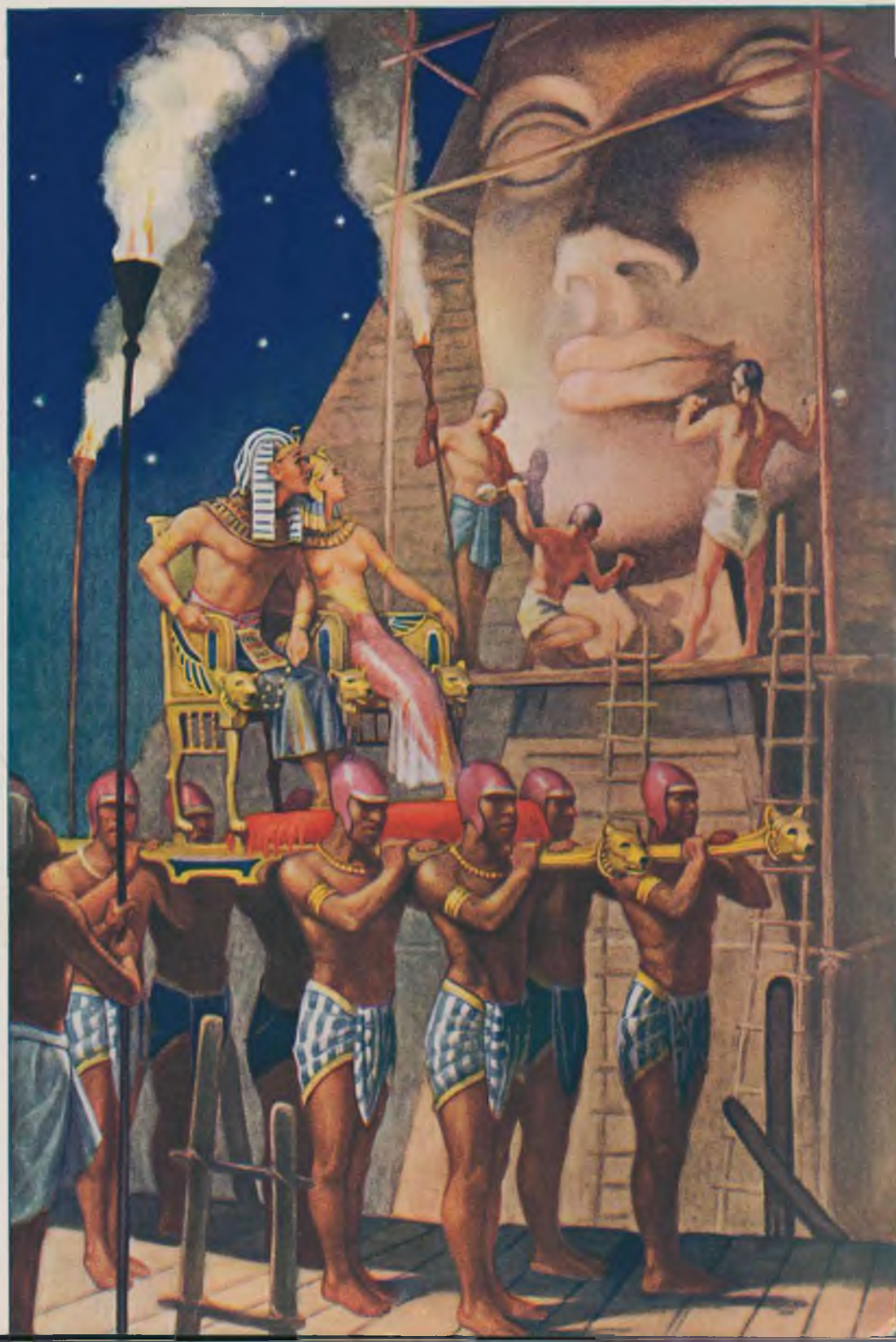
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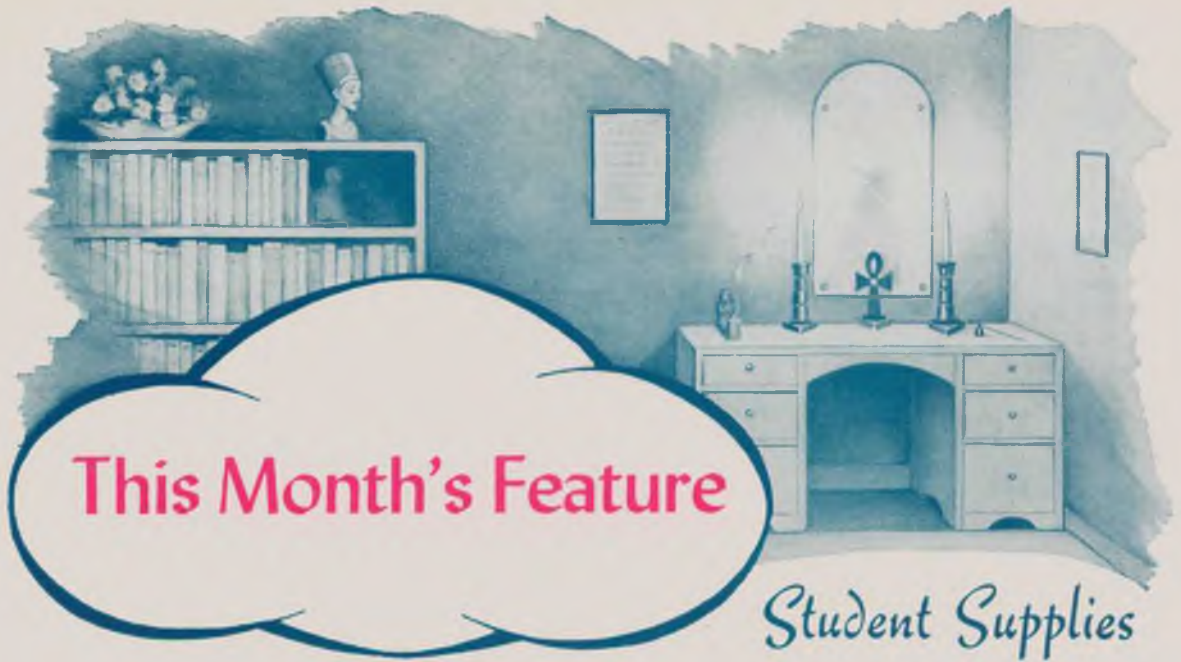
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*Does Fear
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIX

SEPTEMBER, 1951

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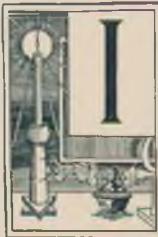
EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

REVIEWING OUR ACTS

By THE IMPERATOR



IS IT ADVISABLE to review the acts of the day or does that unnecessarily cause anxiety and worry?

The ancient philosopher, Pythagoras, advised the student-members of his brotherhood:

*Nor suffer sleep at night to close
thine eyes,
Till thrice thy acts that day thou
hast o'er-run,
How slipt? What deeds? What
duty left undone?*

Pythagoras' advice has much merit. Most of our daily activities consist of that which is *essential, incidental, and inconsequential*. It is obvious that the ideal activities should principally consist of the essential, that which is related to some purpose. In connection with each series of essential activities, there will be, of course, certain incidental ones. These latter are more in the nature of preparation. The inconsequential are those acts that appear to have led nowhere. They are thoughtless and, in effect, have produced no worthy end, or have contributed only to our fatigue and irritation. These inconsequential acts waste energy and dissipate time.

Efficiency in living consists of organizing the day, or the conscious hours so that they create intentional results. This type of planning need not be considered as dull and academic. By *planned living* one can designate time for recreation or relaxation or cultural improvement, as well as the necessary functions. When we do not prepare a

program—mentally, at least—for each day, the fruits of that day become discouraging. We seem to be, and perhaps are, both mentally and physically active and yet the essentials, the things needed to be accomplished, whether in work or play, become fewer and fewer. The inconsequential crowd the hours and finally one has the feeling of frustration. In fact, it is the unplanned day, the one that is not reviewed at night, that most often causes anxiety and worry.

No matter how much one tries to avoid facing the realities of his day's activities, he will, subjectively at least, have a realization of whether or not that day was worth while. If it was not what was expected, a sense of ill ease and restlessness develops that cannot be completely repressed. Worry and anxiety most often do not come from a frank appraisal of our circumstances but from trying to escape them. In courageously reviewing a day and its problems, we often learn that a difficult situation has possibilities of improvement. This causes encouragement and is certainly a stimulation of morale. Further, an analysis of our affairs often isolates what we consider the distressing factor. It becomes focused in our mind. It has greater perspicuity. We can then more intelligently deal with it.

Duties Left Undone

How often we have heard someone say: "Everything seemed to go wrong today." Actually everything did not. An analysis and review would very often disclose the contributing factors to the day's failure, and all else would be shown to be either incidental or inconsequential. A review at night should

more or less follow the sagacious words of Pythagoras. First, ask yourself what you had intended to achieve at the out-start of that day. If your work is routine at your place of employment, what did you want to accomplish personally in the early morning hours or in the evening at home? Such would constitute your objective. To paraphrase Pythagoras, did you slip? What deeds or duty did you leave undone? Was the personal failure due to a wrong approach or perhaps to the interference of unanticipated events? Did you allow yourself to be diverted by inconsequential interests?

Anything is inconsequential if it is not related to the essential duty. It is true that there may be important interruptions, like the necessity of calling on a sick relative, which cause a postponement of our planned activities. Anything else, except such vital emergencies, even though they produce results themselves, are minor distractions.

Let us suppose one has, as the plan for a day or evening, the reading of a certain pamphlet containing information that could be well applied to the life of the individual. Such information would be considered essential. It might concern diet, the care of children, mixing a preservative paint, or many other things. At least in the mind of the individual it is *essential*. On the way to one's favorite chair to do this essential reading, he observes that the handle on one of the inner doors of the room has become loose. Instead of exercising his will and passing by this distraction, he allows himself to undertake the repair. In doing so, perhaps he encounters unexpected difficulties and eventually the whole evening is dissipated in this task. The door is repaired, that is true, and yet the act is inconsequential

at the time. It was not necessary that the repair be made that evening and it did prevent the individual from achieving the first end in mind.

Three Efforts

It is the honest review of your daily activities that discloses these facts. Your mistakes, your wasted efforts, are glaringly revealed when "thrice thy acts that day thou hast o'er-run." Seeking sleep immediately at night provides oblivion. It does not, however, correct the error of our ways. When once again we are conscious, we will know that we have failed, if we did, the day before and that is more irritating than if we had met the circumstances girded with understanding.

When a mistake is realized, it is natural that we should be discouraged. It has an effect on our morale. If, however, the essential that should have been accomplished was sufficiently desired, it will still have considerable stimulus to encourage us to undertake it again. It is only when a mistake is made and we have no idea as to how it came about, that anxiety really develops. A review of what transpired before, at the time and after the mistake, lessens the possibility of its being a mystery. Further, once the nature of a mistake is known, we no longer dwell on it. We more often know that it lies within our province to avoid its happening again.

Trying to escape a review of the day's activities provides uncertainty that wrong things will not occur again. We feel helpless in our ignorance, and we worry as to future success. An intelligent survey of our acts is always to our advantage. Doubt and ignorance are the greatest causes of anxiety and worry for they destroy self-confidence.

SUPREME TEMPLE CONVOCATIONS

Beginning Tuesday evening, September 25, Convocations in the Supreme Temple will be resumed. Members living in the immediate vicinity of San Jose, as well as members of the Rosicrucian Order who are visiting in this area, are welcome to attend. These Convocations will continue each Tuesday evening throughout the fall, winter, and spring months.



When the Moon was Shattered

By ERNEST J. SAWYER, F. R. S. A.

(Reprinted from the *Sunday Times*, Johannesburg, South Africa, July 30, 1950)

IT IS NOW generally believed that, at one time, Africa and South America were joined by land that is now submerged under the ocean. Whether we call it Gondwanaland of preglacial age, or Atlantis of only 15,000 years ago, it makes very little difference.

Does the flora of South Africa contribute anything towards the Atlantis theory? General Smuts once made the following dramatic comment. He said "We have two distinct flora in South Africa; the one, the South African flora, which covers most of subtropical Africa, is clearly of subtropical origin; the other a temperate flora, found only in the southwest of the Cape Province on the seaward side of the first great mountain barrier, with outliers extending to the north along the mountain systems into the tropics. The two flora are, apparently, quite different and distinct and are engaged in a mortal conflict with each other, in which the temperate, or Cape flora, is slowly losing ground."

This Cape flora forms, indeed, a problem of profound and baffling interest. It points not only to a southern origin, but to an origin even further south than the ancient Gondwanaland is commonly supposed to have extended. May we not venture the suggestion that the Cape temperate flora is the survival of an Antarctic flora which has perished in the climatic changes of the past?

The Moon and Atlantis

Students in both Europe and Africa are devoting much study to the Hoerbiger theory that the lost continent of Atlantis lies between America and our own continent. It propounds the weird



and fascinating suggestion that, 15,000 years ago, the capture and disappearance of a moon was responsible for the destruction of Atlantis.

Hoerbiger states that the earth has had five or six moons in succession, each having been destroyed by the earth's gravitational pull. Debris from these moons had scattered on our own planet. Our present moon, which Hoerbiger calls *Luna*, will eventually be destroyed in the same way.

In South Africa a small band of earnest searchers are constantly examining data with the object of establishing, beyond doubt, the former existence of Atlantis.

Unique throughout the world is the huge rockery of meteorites which stands in the public place of Windhoek, the Capital of South-West Africa. Nowhere are to be found so many meteorites as on the west coast of Africa and there is a reason for this.

Meteorites are worth £35,000 a ton, but their export is prohibited. There are many thousands of tons of meteorites scattered over the dreary plains surrounding Windhoek, and there may be millions of tons below the surface. The Ovambos, a native tribe of South-West Africa, worship these fragments from the skies, and the Bushmen of today pay them special reverence.

The effect of a satellite body slowly approaching the earth would be to pile up the seas into a huge girdle tide. Following this phenomenal tide gigantic icecaps would come into being. And all around the South African coast there are raised beaches running parallel with it.

Hoerbiger's theory is that a catastrophic upheaval caused the loss of Atlantis by submerging it during one of the later glacial periods which we know once devastated South Africa.

The general belief among scientists is that the Bushmen are not aboriginals of South Africa but originated elsewhere. The accepted theory is that they are descended from the Grimaldi men of Southern France who emigrated to Africa by means of the land bridges that once connected the two continents.

Yet it is equally possible that the Bushmen are survivors of the sinking of Atlantis. They were able to escape to the higher grounds of Africa before they became engulfed in the gigantic tidal waves that destroyed their native land.

We know that today they have become a degenerate race, but that the earliest Bushmen had culture and intelligence is indicated by the many records they have left in the shape of rock paintings that are to be seen in numberless caves.

Are the Bushmen who roam the remote Native reserves of South-West Africa the only survivors of the lost continent of Atlantis?

I do not think so. The Bushmen have no written history, yet they possess numerous legends that have been handed down from prehistoric times. It is apparent from these legends that the moon has been held responsible for all that has taken place, good or bad. A curious feature is that the sun is seldom mentioned in these legends.

We do know that the land we call *South-West Africa* has been the scene of terrible happenings in the dim past. Geological phenomena point to destruction by volcanoes, floods, and ice-floes and it would be strange if some of these events were not incorporated in the mythical legends of the Bushmen.

At this point it is well to remember the great number of meteorites that are scattered over the land occupied by Bushmen. Could not these meteorites be portions of the moon that disintegrated and fell over this country?

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There is another legend that deals with the origin of death. It tells how the moon died and returned again,

thereby teaching all living beings that they, too, will die and live again.

Not only are there raised beaches around South Africa, but there are numerous raised river terraces. In some places they are miles from the sea and at fairly high altitudes. These give ample evidence of a receding ocean. Excellent examples are to be found at Riversdale in the Cape Province, while at Stellenbosch, about 35 miles from Cape Town, 350 feet above sea level and at 25 feet below the present ground level, I found ancient stone implements embedded in a stratum of sand that is definitely saline in character.

These stone implements are large, indicating that only men of high stature could use them. In my museum I have an implement that weighs 14 pounds and has a girth of 19½ inches. It was possibly used as a chopper. Archaeologists believe that these massive stone implements were made and used by a race of giants long since extinct.

I am suggesting that these supermen were Atlanteans who were able to escape from the deluge that swept their country.

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Not only fossils of prehistoric days have been found, but Frank Melland, a missionary who worked in Northern Rhodesia for many years, states that in the Jiundu Swamp which adjoins the Belgian Congo there is evidence that the Pterodactyl still exists.

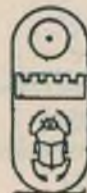
He had many times heard of a curious creature which the Natives called *Kongamoto*. He asked if it was a bird. "Yes," they said, but added, "Oh, well, it isn't a bird really; it is more like a lizard with wings like a bat."

No Native would take him to see one, for it was "taboo."

The description given by Natives was that it had a wingspread of seven feet, it was red in colour, had skin but no feathers on its body and had teeth in its beak.

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My theory is that Atlantis was once an established continent, and that over a period of thousands of years it was gradually submerged by a series of earth movements which probably caused tremendous tides.



This theory does not exactly tally with the Hoerbiger theory, but they have much in common. There may have been, until the total submersion, a land bridge connected with the African continent.

I consider that when the imminence of disaster became obvious some of the Atlanteans escaped across the bridges to what is now South-West Africa and that their degenerate descendants are the Bushmen of today. These Bushmen fear the moon and tales have been

handed down to them of a tremendous disaster to the earth in which the moon played an important part. This, I think, connects them with the lost races of Atlantis.

Finally, the raised sea beaches that entirely encircle South Africa tell us that, at some remote geological period, the sea was some 200 feet higher than it is today.

Did the gravitational pull of the moon cause this phenomenon?

GRAND COUNCILORS OF A. M. O. R. C.

Officers elected to serve as councilors of the Grand Lodge may be contacted in their respective territories, concerning the welfare of the Order. Matters pertaining to the teachings, however, should be directed to the Grand Lodge in San Jose, California.

At the 1951 convention the following men were elected to the Grand Council of the Order, for the term ending with the annual convention of 1952:

North Atlantic States	Joseph Weed 350 Madison Avenue, New York City, New York
South Atlantic States	William V. Whittington 4700 Connecticut Ave., N. W., Washington, D. C.
Midwestern States	Hays L. Livingston P. O. Box 1595, Denver, Colorado
Southwestern States	Camp Ezell P. O. Box 366, Beeville, Texas
New England States	Robert Wentworth 132 Russell Street, W., Peabody, Massachusetts
Great Lakes Area	Harry L. Gubbins 6212 Westwood Avenue, Detroit, Michigan
Pacific Northwest States	J. Leslie Williams 3282 West 27th Ave., Vancouver, B. C., Canada
Eastern and Midwestern Canada	Frederick P. Robinson 208 Avenue Bldg., Winnipeg, Manitoba, Canada
South and Central America	Carlos Núñez A. Moras No. 543, México 12, D. F.

SOMETHING TO BE PROUD OF

From all over the world they come—of different races, creeds, and nations—all to attend the *International Rosicrucian Convention*. See these hundreds of smiling intelligent faces and be proud of your membership in the Rosicrucian Order. Obtain one of the *Official 1951 Convention Photographs*. It is exceptionally large, 47" x 8". It includes an assembly of the Supreme and Grand Lodge officers of the Order, members, and delegates. Frame the photograph as a symbol of the world-wide membership of AMORC.

Price for this large, composite photograph, mailed to you, is only \$2.50, postpaid. Send order and remittance to: Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

Life on Other Worlds?

By RODMAN R. CLAYSON, Grand Master

PART TWO

WE WONDER if there are beings, breathing and intelligent, moving about on the other eight planets in our solar system. No one has even seen people on these planets; for, of course we are too far away from even our closest Cosmic neighbor to see anything so small as a person. If there are people there, they cannot see us — unless they have eyes or telescopes far better than ours.

The question as to life on other planets is answered by scientists who tell us whether or not the prevailing conditions on any planet are conducive to life. We know that, among the celestial bodies, planets offer the only possibility to support life. Stars offer gaseous conditions of extremely high temperatures which could not support life—at least not the kind that we know. Certainly the complex chemical compounds and reactions influencing the life processes could not occur on the sun or stars; nor could we expect to find life in the extremely tenuous gases of the nebulae or comets, nor on meteors or on the asteroids.

Now, stars are suns; our sun is a star. It shines with the power of its own light. None of the planets give off any light of their own. The planets look like stars simply because sunlight falls on them and they reflect the sunlight. This is also true of our moon. Every one of the nine planets is small compared with the sun. Each travels in its own orbit around the sun, and none of the concentric orbits cross one another.

As we examine the planet worlds for signs of life, we must not necessarily



expect to find human beings who look like ourselves. Life is a creature of its environment, and human life as we find it on the earth is probably quite different from life as it exists on any other planet world.

Four Terrestrial Planets

Let us first consider the terrestrial planets, the first four planets revolving around the sun in our solar system—Mercury, Venus, Earth, and Mars. They are very much alike. Add to these Pluto, the ninth and farthest-most planet in the solar system. Mercury, the closest planet to the sun, is the smallest planet in the solar system, being 3,100 miles in diameter. Mercury was named for the messenger of the gods—the mythological gods of the ancient Greeks and Romans. Since Mercury travels faster than any other planet, its name fits it very well. Few people ever see it, for being so close to the sun it is usually lost in the sun's glare. It sets soon after sunset, and never rises long before sunrise. Through the telescope we see Mercury as a crescent, and it seems to change its shape because its path is between the earth's orbit and the sun. Many scientists believe that Mercury turns on its axis just fast enough to keep the same face always toward the sun. If they are right, one side of Mercury is always day, and the other side always night.

Since Mercury is much closer to the sun than we are, we would naturally expect that any part of Mercury on which the sun shines would be very hot. The temperature of the sunlit part is three times that of the boiling point



on earth, making the temperature on Mercury considerably more than 600° Fahrenheit. Mercury has very little, if any, atmosphere. If it once had atmosphere, that atmosphere seemingly has escaped. The spectroscope reveals that there is much molten lead and sulphur on the surface of Mercury; and as a result of this, if this planet had an atmosphere, it would be composed of sulphur dioxide, carbon dioxide, and other heavy gases. Life could not exist under such conditions; and it would be hard to imagine a more unsuitable place for living things. Mercury has no satellites.

Venus, which lies between Mercury and the earth, is the brightest heavenly body in the sky, aside from the sun and the moon. It is not surprising that it was named for the Greek and Roman goddess of beauty. Everyone has seen Venus, for it shines in the Western sky after sunset for many months; and for a time it is seen in the Eastern sky before sunrise. It is both an evening and a morning "star." Venus is often called the earth's sister because it is about the same size as the earth, being 7,700 miles in diameter. This planet seems to have an atmosphere, but not like ours; apparently there is no oxygen in it. Although the presence of oxygen cannot be determined, the existence of formaldehyde and carbon dioxide indicates a certain amount of water vapor. There is no evidence of vegetation on Venus. Vegetation is probably responsible for much of the oxygen on earth.

Dense clouds surround Venus. These clouds never break away so that we can see its surface; therefore, we are unable to observe markings on the planet. We do not know definitely how long it

takes Venus to revolve on its axis. Its temperature ranges between 120° and 140° Fahrenheit, which is comparable to a hot day on one of our deserts. The temperature of Venus could sustain life, but other factors, including the presence of noxious chemicals, discourage this thought. Venus has no satellite.

Jupiter and Saturn

On the other side of the earth, our nearest neighbor is Mars. Mars is the most talked-about planet in the sun's family. We prefer to conclude with Mars our discussion of the possibility of intelligent life on other planets; therefore, now we will proceed outward to the next planet — the greatest of them all, Jupiter. The size of Jupiter is tremendous. Perhaps this was the reason that it was known as the King of the Greek and Roman gods. Jupiter is 86,000 miles in diameter. Its distance from the sun of nearly 500,000,000 miles makes understandable its very low temperature. There is a very small amount of light falling upon it. Although large, it is never as bright as the smaller planets closer to us.

Jupiter is surrounded by dense clouds, and scientists have never been able to completely penetrate its atmosphere even with the best telescopes. Present in Jupiter's atmosphere are ammonia and methane gases. Jupiter spins on its axis rapidly, and its day and night together amount to less than ten hours. It is extremely cold on Jupiter, and it is very much unlike the earth, in that some astronomers believe that oceans of liquid hydrogen and ammonia crystals lie beneath the dense atmosphere of Jupiter. Certainly we can expect no life on such a body with its low temper-



By Lester L. Libby, M. S., F. R. C.
Director, AMOEC Technical Dept.

- Tests made by two British entomologists reveal that nocturnal insects are only about one fifth as plentiful during the nights of the full moon as they are during the dark of the new moon.
- Many nuclear transformations or "events" involved in atomic energy investigations take place in less than one thousandth of a millionth of a second. To detect and count such events, numerous electronic instruments have had to be developed which are capable of distinguishing between such occurrences separated by as little as one tenth of a thousandth of a millionth of a second in time.
- In a new type of wind tunnel recently developed at the University of California, aerodynamical studies of rocket models under conditions of high vacuum are made by projecting towards them a stream of high velocity molecules derived from a high temperature "gun" chamber. Supersonic speeds of from 900 to 1800 miles per hour can be simulated.

ature, poisonous gases, and strange construction.

Jupiter has eleven moons or satellites of which we know. Some of these are very small. A few are the size of our own moon, and a few are larger than the planet Mercury. In the solar system there are many moons besides our own. Conditions such as would be conducive to intelligent life do not seem to exist on any of these satellites. Jupiter is one of the four major planets. The others are Saturn, Uranus, and Neptune.

Beyond Jupiter is the planet Saturn, which is 73,000 miles in diameter. To the ancients, Saturn was the *god of time*. To all people Saturn is the most beautiful of all heavenly bodies. It is the only celestial object, as far as man knows, that has rings around it. Also, it has nine satellites. For a long time the circles around this interesting body were a puzzle, but now scientists are sure that these rings consist of separate particles. These particles are traveling rapidly around Saturn; they are undoubtedly the fragments of disintegrated satellites. For some reason these particles of matter have formed three separate ring systems on the same plane. Two of these are light in color; the inner ring is dark and is called the *crepe ring*.

The density of the mass of Saturn is less than that of water. The atmosphere of Saturn contains ammonia and methane gases, as does that of Jupiter. The temperature on Saturn drops to 243° Fahrenheit below zero. As a whole, Saturn does not seem to be hospitable to the types of life of which man has knowledge.

Uranus, Neptune, and Pluto

Beyond Saturn is the planet Uranus, which is 31,000 miles in diameter. The word *Uranus* means *heaven*. When seen through the telescope, it shows a green color. We do not know a great deal about Uranus except that it is so far from the sun that it gets much less light than the other planets we have mentioned. Its surface temperature is about 300° Fahrenheit below zero. Its atmosphere contains an abundance of

methane gas, but lacks ammonia. There is no likelihood whatsoever that this planet can be inhabited. Uranus has four moons.

The eighth planet in the sun's solar system is Neptune, named for the ancient *god of the sea*. It is nearly the same size as Uranus. Neptune is even more of a refrigerator than Uranus. It, too, has poisonous gases in its atmosphere.

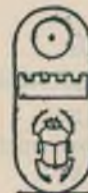
Despite their huge size, the four major planets provide no possible abode conducive to life of any kind now known. The terrestrial planets hold the answer, if there is one, to the universality of the ethereal phenomenon of life.

The ninth planet, Pluto, farthest from the sun, was named for the Greek *god of the lower world*. Pluto is calculated to be 3,600 miles in diameter, and is so far away from the sun that it takes the light of the sun about six hours to reach it. In 1905 Percival Lowell of the Flagstaff Observatory started looking for a planet beyond Neptune. In 1930 Pluto was found. Its temperature is probably less than 350° Fahrenheit below zero. It is undoubtedly an arid, frigid, and dark world, similar to the earth in mass, but inhospitable beyond comprehension. It is so cold that even its air, if it has any, must be frozen solid.

Is Pluto the outermost planet in our Solar system? No one knows. There may be other planets still farther out in space which are members of the sun's family. It is just possible that we may not yet know all of the planets in this group.

The Red Mars

Now let us return to the planet Mars. Mars is just about half the size of the earth. It has sufficient gravity to hold a thin atmosphere. The temperature at the equator of Mars would be what we would call *comfortable*, or about 60° Fahrenheit. Mars was named for the *god of war* because of its sanguine color. Much has been said about the existence of intelligent life on Mars, but when we examine the facts carefully, we find that there is not a very great deal of



evidence to show the existence of such life. On the other hand, we cannot say that it is impossible. Our telescopes magnify Mars so that it looks much like our moon, as seen by the naked eye. Mars is not as close to the earth as is Venus, but we know somewhat more about Mars because it is not covered with clouds.

At each pole of Mars is a conspicuous condition looking very much like a polar cap; this seems to change with the Martian seasons. As the autumn season gives way to winter on one hemisphere of Mars, the corresponding polar cap grows and expands until it extends nearly halfway to its equator. With the coming of spring, the polar cap begins to recede. The character of the changes in the polar caps suggest that these white areas may be snow which melts as the temperature rises. Mars is surrounded by a hazy atmosphere, having an oxygen content estimated to be about one tenth of that of the earth's. Colors seen in areas on Mars are green, coffee brown, and various gradations of red and pink in the desert areas. Its over-all color is an orange-tinged red.

No great mountains, such as those on the earth, exist on Mars. The atmosphere is thin, and would not be sufficient for people such as we are. There is little water. We might expect the plant life on Mars to resemble desert or high altitude vegetation on earth. Growth would probably be sparse and exceedingly resistant to low temperatures; mosses and shrubbery seem to be the most likely plant life.

Although little oxygen and water now remain on Mars, these were probably abundant in the distant past. The red deserts tell the story of the lost oxygen which may have combined with the iron of the rocks to produce the striking shades of red and ocher. Streams and seas in the most remote past may have permitted Mars to be as fertile and fruitful as is the earth. With the passing of years the atmosphere thinned and the oxygen and water-vapor were lost. Thus Mars may have aged, and may be past the era which possibly could have supported life.

About the turn of the century, an astronomical battle was raging, and

Mars was the battlefield. Percival Lowell was on one side, while a considerable fraction of the astronomical world stood on the other. Schiaparelli's previous interpretation of narrow markings on Mars by its canals encouraged Lowell to devote his life to their investigation. The lines seen on Mars, which were thought to be canals or waterways by Schiaparelli and Lowell, have caused much argument and speculation. It was easy to believe that men on Mars might have dug the canals, but the canals still are puzzles. If there exist such things, they have never been photographed through telescopes. Very few astronomers admit that they have actually seen such markings while looking through their telescopes. Astronomers say that markings of this kind would be too large to be canals or waterways.

Lowell contended that Mars is a dying planet and its intelligent life, if any, has undoubtedly passed out of existence. Thus the only evidence of life on Mars is possibly that of vegetation which seems to come with seasonal changes. To go further regarding such possibilities would be to enter the realm of pure speculation. It is hoped that eventually the 200-inch telescope at Mount Palomar will be pointed at Mars for scientific study purposes, and will satisfy the human curiosity which has lived through the years.

No other known object in the heavens has any evidence whatsoever that life exists there. On the other hand, we are not just sure as to what life is, for life still remains somewhat of a mystery. Whether intelligent beings exist on Mars to enjoy its landscape splendors is pure speculation. There is reason to believe that the life processes may have followed a course similar to terrestrial evolution. If this is true, then intelligent beings may protect themselves against loss of oxygen, water, and atmosphere by scientifically controlling the physical conditions. On the other hand, evolution may have developed some type of conscious being which can withstand the rigors of the Martian climate. The anatomy and physiology of a Martian, if there is one, may be radically different from ours. But this can only be a conjecture.

Why Not Other Life?

We do not know the origin of life on earth. We do not observe signs of conscious life on Mars. If we believe that the life force is universal, and that intelligent life once developed on Mars, it can be presumed that it persisted for countless generations in a rare atmosphere nearly devoid of oxygen and water.

Astronomer Fred L. Whipple has stated that the existence of intelligent life on Mars is not impossible, but it is completely unproved. It would seem, therefore, that we should never make the mistake of saying that there is no life on other planets, for there may be types of life, of which we have no knowledge, which are adaptable to the conditions prevailing in their environment.

Would it not be very strange, with all that we know, to think that our earth—this little speck of stardust—should be the only responsibility of that great phenomenon known as life? Since every star is a sun, and since suns have planets revolving around them, it is only fair to assume that there might be conditions on planets in other solar systems which can have and which possibly will have or even have had life of some kind. The possible far outweighs the impossible. It would be strange, indeed, if life in some form had not developed somewhere else, perhaps in many places in the universe. That which the astronomers have learned about the earth, the stars, and the planets, has assisted in the formulation of new laws of nature and new application of old laws. The Cosmos is vast and complex.

Additional knowledge about the stars not only increases man's power, but also gives him a better understanding of natural laws, and in that way may contribute to further development of his spiritual qualities. In the light of new developments we cannot help feeling that new knowledge will increase man's understanding of nature's wonders, and will heighten his spiritual stature as, astronomically, other worlds are brought closer to him. Eventually the possibility of human life on other worlds may become known.

It Began In Egypt



INCENSE

By James C. French, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

AUTHENTIC traces of the first use of incense are found in the monuments of Ancient Egypt. From Meroe to Memphis the commonest subject carved or painted in the interiors of the Temples is of a Pharaoh worshipping the presiding deity, with oblations such as sacrifices of animals, birds, cakes, fruits, flowers, wine, ointments, gems, and incense.

Incense was presented alone sometimes, but more often with an offering of wine. Its ingredients varied in accordance with the recipient. In the instance of an offering to the sun (adapted to different times of the day), resin, myrrh, and kuphi were used.

When incense was burned in the temples before the altar, it was made into small balls or pastilles, and then thrown by hand into the censer. The censer usually consisted of an open cup of bronze which held the fire. The cup was attached to a long handle, on the opposite end of which was ornamented the head of a hawk, surrounded by a disk representing the god *Ra*, or the sun. In the center of the handle was another cup from which the pastilles of incense were taken, with the finger and thumb, and thrown upon the fire.

Sometimes incense was burned in a cup without a handle; some of these had covers pierced with holes allowing the smoke to escape, much like those now used or employed in the churches of Italy.

In the Rosicrucian Egyptian, Oriental Museum hangs a large oil painting (the work of Dr. H. Spencer Lewis, late Emperor of the Rosicrucian Order), depicting the Egyptian art of embalming. The scene shows one of the embalmers holding a censer from which the fragrance of incense rises and permeates the linen wrappings with which the body is being bound. Aromatic herbs were often placed within the cavities of the body, created during the removal of the organs in the process of mummification.

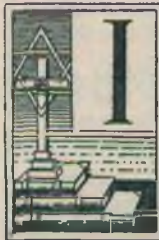
In ancient Egypt, incense was used as a means of establishing communion with the gods. The rising vapor and scent of the incense was believed to establish a bond which united man with the gods in the other world.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the mostly highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the 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.*)

BELONGING



IT MAY be true, in the thinking of most people today, that being a part of an organization, an activity, or belonging to any group does not have the significance that it had many years ago.

Much has occurred in the past fifty years that has changed the habits of individuals. At one time, most of our entertainment and social contacts came through organizations and societies which were voluntarily created by man. Today the methods of transportation and communication, which we accept as a routine in our lives, have changed the outlook of the individuals toward their associations. Nevertheless, in those human beings who interpret to the fullest extent possible the values of life, there is found

a kindly response in their thinking to those associations that add to the richness of experience and to a better understanding of the values that may be found in life.

In all living things there are certain evidences of associations. A dog seems content in the home where it is a part of the family life. It responds favorably to the members of the family and to the general living conditions brought about by the associations making up its complete experience. This reaction was evidenced upon the part of primitive mankind. The grouping together of individuals in almost all stages of human history that can be discovered caused many to believe that man had innately a desire to be with other human beings, sometimes referred to as a "gregarious instinct." Involuntarily, man has certain associations. He

is a member of the human race and also of a division of the human race. He is a member of a family unit and of a tribe or political unit which is composed of a few or numerous families.

The child expresses this value of association to some degree in giving evidence of a feeling of security when he is within the immediate group with which he is familiar. The child will become frightened if separated from his immediate family or if he is with persons whom he may not know and whose appearance and actions seem strange. The adult may be said to be somewhat childlike in the same way. Within the family circle, within the privacy of our homes, we are probably more our real selves than at any other time. When comfort and satisfaction are a part of this relationship, the individual is more relaxed, is more expressive of his true individuality, and because of these contributing factors, is at ease.

Voluntarily, the individual human being associates himself with those groups that either contribute to his well-being or to a form of enjoyable experience, or through which he can learn, and in turn contribute to the general activities of others. Voluntary organizations are therefore established for recreational, educational, and general social purposes. An individual may have a selfish motive in affiliating with such a group, but if that individual aspires to the highest purposes of such a group he will eventually find that a degree of satisfaction exists in his co-operation, or, as is familiarly stated, in the "give and take" of being with other people. There is no history recorded telling us about all the organizations that have been formed by human be-

ings, but history does relate that such groups and organizations have existed since man became a social being. Fraternal Orders, such as the Rosicrucians, trace their traditional histories into the group activity of ancient man.

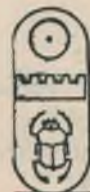
In early civilizations these groups were frequently associated to promulgate some idea or purpose. In ancient Egypt we learn of the early schools that were established to create a better understanding of man and his relationship to God. Some were religious; some were philosophical. All were made up of seekers attempting to better understand their environment and the ultimate aim of their lives. The societies formed by these individuals have been in many cases the means by which knowledge was preserved and handed down to modern times. We therefore find existent today, among those societies working for the ultimate improvement of man and his relationship to environment and to God, the ideals recognized as being the most worth while, insofar as the attainment of human values is concerned.

To belong to a respected group, to an organization contributing to the idealism of mankind and to the self-improvement of the individual, is to be placed in an environment which, insofar as man's intelligence is concerned, is the most conducive to his own growth and well-being. It is to be concluded that man can well be proud of belonging. He can be proud of those associations which aid him to improve physically, mentally, and spiritually, and at the same time, assist him in accepting his individual contributions to be added to the whole to make up a heritage for the future.

ROSICRUCIAN RADIO PROGRAM

City	Call Letters	Kilo-Cycles	Begins	Day Every	Hour
San Francisco, Calif.	KFRC	610	Sept. 6	Thursday	9:30 p.m.

Here is the unusual in radio programs—the combination of inspiring music with interesting, instructive discourses. These broadcasts are linked together under the title of *The Mysteries of Life*; each contains a timely, helpful explanation of some of the mysteries of man's nature and of the world in which he lives. The effective presentation and the splendid voices of the speakers will make these programs most enjoyable to you. Our members and readers are kindly requested to have their friends tune in with them. Urge nonmembers to listen to these broadcasts and to respond to the speaker's requests.





The Strange Packing Box

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

(Reprinted from *Rosicrucian Digest*, September 1931)

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.



IN THIS incident of my series of peculiar psychic experiences, there are a number of points of special interest to those who are fond of psychic research.

I had moved to a large city in Florida in 1925, with the intention of remaining there a few years to assist in building up the Rosicrucian work in that part of the country. On the phone one evening a very close neighbor asked if I would come quickly to his home and investigate something that had been tormenting his wife and himself throughout the evening. It was a little after midnight when I was called, and I had not yet retired. It was early in the spring and the sky was very dark but clear and there was a warmth in the air.

The homes in this city of Florida were all large and spacious, the ceilings especially being very high in order to allow a large amount of free air circulation throughout the summer months. Every house of this kind had many large windows, well screened, for the great winds that often sweep over Florida necessitate the construction and fastening of screens in a manner that will protect them against being torn from the building suddenly and completely. Furthermore, the city was on

the highway, traversed most frequently by tourists from the north, and was generally filled each day with motorists and those begging free passage along the way. There had been so many attempts at robberies and intrusion that the owners of homes had taken precaution to see that every downstairs window and door was tightly secured before retiring at night. The second stories of such homes very often consisted of one or two enclosed bedrooms and three or four sleeping rooms or open-air porches.

My neighbor's house was a wooden bungalow with a second story consisting only of two sleeping rooms entirely surrounded by windows that could be opened and, with only the tightly fastened screens, become typically an open-air sleeping porch. The hallway and stairs by which these two upper rooms were reached were at the rear of the house. Just between the dining room and an adjoining den room and library a flight of stairs ascended for about six feet where there was a small platform at right angles with another flight of stairs rising for six more feet to the second floor. Here there was a small hallway on either side of which were located the two sleeping rooms, to which I have referred.

My neighbors had moved into this house but two or three months previously, and had had it redecorated inside

and out in a very thorough manner. Only within the last few days had they furnished one of the upper bedrooms, for during the first two months of occupancy of the house, it was cool enough to permit sleeping in one of the downstairs bedrooms.

From the very first night of their occupancy of the upstairs bedroom, they had been awakened from eleven o'clock onward by peculiar sounds in the hallway outside of their upstairs sleeping room and in the adjoining bedroom, which was unfurnished and was used for storage of unused pieces of furniture and packing cases of various materials and articles. For three or four nights, they believed these noises to be due to the winds which often become very strong after midnight or late in the evening, or possibly due to mice or to the flapping of a radio wire connecting the antenna on the roof with a set in the den room below. It appears, however, that the young couple occupying this house had generally retired after midnight, and on only one occasion had been in their bedroom before eleven o'clock. They had, therefore, heard the sounds only after twelve-thirty or one in the morning.

When I reached their home on this particular night, I found both of them in bathrobes or dressing gowns seated in the den room downstairs and frightened out of their wits. The story they told me was as follows:

Mysterious Noises

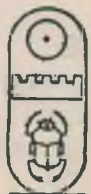
The couple had retired just about eleven o'clock in the upstairs room and closed the door as they had always done. Shortly after the lights were extinguished in their room and they were at rest in the bed in the far corner, they heard footsteps in the outer hall and a rustling noise as though some paper was being rattled. Both of them remained awake listening, but each was unconscious of the fact that the other was listening. The young man happened to be in a position where his face was turned toward the closed door on the opposite side of the room. The faint light from the arc lamp on the street illuminated the room sufficiently for them to see the outline of the door and the pieces of furniture in the room.

Listening for a while to the footsteps, the young man was suddenly frightened

by hearing the doorknob of the door rattled and turned. The doorknob was one which stuck, and required more than the usual amount of pressure to turn it, and after being rattled for a while and turned, the door gradually opened. You can imagine the sensation this created in his mind, but he was able to restrain himself and lie quietly and watch. The door opened. He waited to see if there would be any attempt on the part of anyone to enter the room, but there were no further sounds for a few moments, and nothing else to be seen. Then suddenly the footsteps in the hall giving entrance way to the unused bedroom indicated that whoever was causing the disturbances had stepped across the hall. The second door finally closed, and the young man heard the movement of some heavy articles on the floor and then the rattling of paper as though large sheets of stiff wrapping paper were being shaken, and finally the noise of a hammer hitting against nails or wood.

Thoroughly alarmed he turned around to awaken his wife, only to find that she too had been listening to the entire procedure and believed that he was asleep. They compared their impressions, then arose and turned on the lights, and rushed out into the hallway with a gun which the young man always kept in his room. They found the door of their bedroom open, but the door of the bedroom on the opposite side of the hall was closed. They examined every part of that room carefully, including a little door that afforded an entrance way into part of the attic adjoining these two bedrooms. No one could be seen and nothing found to give any explanation of the noises they heard. After searching downstairs and making sure that every window was still closed tightly and every door locked, they returned to their room, but before they could possibly get to sleep, similar noises were repeated. Always the same rattling of large sheets of paper, the handling of pieces of wood, and the hammering of these together as though nailing up a box or crate.

Just why the young couple interpreted the noises as the nailing up of a crate, they could not explain. It is a psychological fact that we try to asso-



ciate every noise with some commonplace incident or something with which we are familiar. In looking at my notes from which I am dictating the report of this experience, I find that I made very careful notations of everything that was told to me, and that I had observed myself, for I do not like to depend upon memory in regard to such experiences. Years of research and investigation have trained me in making copious notes in notebooks, and filing these away under various index classifications. I find one notation which deals with this very point.

I asked the young couple several times why they believed that the noises had anything to do with the packing of a large wooden crate, and their answer was that it sounded just like the noises they had made themselves when they packed some of their crates and unpacked them in the process of moving. I have found, however, that very often the Cosmic mind or the psychic mind within the individual gives a clue to the nature of the noises, and that this is more dependable than the mere association of ideas. However, we were all agreed that the noises heard had something to do with the handling of wood, paper, nails, and a hammer.

After hearing the same noises a second time, they decided to stay up the rest of the night; and partly dressed they went downstairs into the den room on the first floor, which was almost directly under the bedroom where they had been trying to sleep. With all of the lights on in the house, they could still hear footsteps on the floor upstairs and every now and then they would hear one of the two doors open and close, and then there would come the rattling of paper and the hammering. They even heard the footsteps descending the stairs as though coming down to the lower hall and entering the very room in which they were seated. After listening to all this for over an hour, they finally asked me to come.

A Psychic Manifestation

After making a search all through the house and finding nothing that would give any clue, I sat down in the den with them and waited. In a little while we heard the footsteps, the creaking of boards, the turning of doorknobs,

the creaking hinges, the rattling of the paper and the hammering. There was no mistaking the noise of the paper, and of the hammering. Whether the hammering was upon a packing box or on the floor I could not determine. Every attempt to go up the stairway while the noises were distinct resulted in an immediate cessation of the noises. However, one time I stood at the foot of the stairs with the lights all turned on and distinctly heard the footsteps coming down the steps toward me until they were within three or four feet of me.

Deciding that I would make one of my usual materialistic tests, I took a sheet of thin tissue paper and stretched it out on one of the steps half-way up the flight. Then we waited for the footsteps to come down the stairway again. As the noise of the footsteps began and approached me, we waited for the invisible footsteps to reach the piece of paper. Suddenly, we saw the thin sheet of paper pressed downward against the wooden step just as though some foot had stepped upon it. You may realize that a piece of thin paper lying on a carpeted step will lie very lightly and will not fit tightly against the carpet. However, the paper was suddenly depressed in the center and gave every visible evidence of some light weight upon it. Then the noise of the footsteps ceased.

Wishing to carry my investigation a little further I went up the stairs to the upper floor and sat down upon a chair midway between the two bedroom doors and then extinguished the lights. The young people remained downstairs in the den. Finally I heard the footsteps ascending and down the stairway I could see the haze and the bluish white aura of a figure. It came closer and closer and finally passed right by me, and through the partly opened door into the bedroom that was not being used. Then the door closed just as definitely and decidedly with all the noise and clicking that one hears when a door is closed by a physical hand. Waiting a moment I heard the rattling of the paper again and finally the very loud pounding of the hammer. Pushing the door open I found a large, white, hazy figure much like an oval form of white fog standing in the middle of the room

and then floating in the space of the room in a horizontal position it wafted out through the upper part of the open window, passing through the metal screen just as though there was nothing to interfere with its passage.

It was the first time in my experience that I had ever seen a figure of this kind hasten away from me. In nearly every instance of psychic research such figures whenever of genuine psychic nature become passive and remain long enough in my presence to reveal to me the nature or purpose of their mission.

I closed the door of the room and seated myself on the edge of a trunk and waited in the faint light that came from the street lamp for any further developments. Suddenly my attention was attracted to the little door that gave access to the attic. This door was about eighteen inches wide and possibly thirty inches high, and was cut into the wooden paneling of the room in a hidden manner with just a little brass catch on it to keep it closed. It was not intended for any use except possibly for electricians or repair men to get to the attic when absolutely necessary; and since the attic was very low and unfinished, the little door was kept constantly closed.

Early in the evening I had looked at this little door and noted that the spring catch on it was working properly and that the door was securely fastened. Now I was surprised, however, to see the spring catch on the door actually open and click and permit the door itself to open to the extent of eight or ten inches. Looking through the dark opening of the door I could see in the center of the attic a small bright light much like a ball of luminous paint. It had a very hazy outline but the center of it was brilliantly white. As I concentrated upon it, I saw that it was moving toward me, and as it moved it widened in area until finally it was at least two feet in diameter. Then I saw it squeeze or condense itself through the little open doorway and rapidly expand into a large oval of misty white luminosity. This appeared to be the identical oval form that I had seen float out of the window.

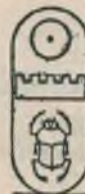
It came closer to me, passed in front of me, and went to another corner that

was very dark. Here it stood and gradually changed its shape from an oval figure to the form of an old man. I plainly saw the gray hair and gray beard, and the bright eyes, and even the trembling lips. Slowly he raised one of his hands and enabled me to see that in this hand he held an odd-shaped hatchet. With this hatchet he pointed toward the opposite dark corner. I was surprised to see there a large packing box made crudely out of odd pieces of wood. The top of it was partly closed and alongside it stood a number of pieces of wood, which evidently were intended for the closing of the top of the box. I was just about to ask some questions when the wind blowing against one of the shades or something else caused one shade that was pulled all the way down against a closed window to suddenly flap and spring upward. As the shade wound itself rapidly around the roller, making a terrific noise, the figure in the corner trembled and turned into a misty haze again of a deep-red color; and seemed to condense into nothingness right where it stood. The vague packing box in the corner disappeared also.

After I had made sure that the figure had entirely disappeared, I examined the window where the shade had caused all the disturbance and could find no reason for this incident, which certainly interrupted what might have been an interesting conversation.

The young folks downstairs had heard the noise of the shade, and had heard me spring across the room, and were quite concerned. They stood at the foot of the stairs and called to learn if anything was wrong, and to pacify them I had to go down and explain that merely a shade had played a trick on me. They were thoroughly frightened, however, and explained that they would not go to bed as long as there were such noises in the house; the young wife even threatened to prepare to move the next day. I had to assure them, therefore, that I would intercede for them. We all three proceeded then to sit in concentration while I attuned myself with the Cosmic forces and pleaded that this sort of psychic manifestation should discontinue inasmuch as I had received sufficient explanation

(Continued on Page 349)



Art of Mental Creating

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

LESSON TWO

ACADEMIC psychology has attempted a clinical analysis of the process of creative thought. It has tried to find just what is the contributing cause of the creative ability of people. Its clinical analysis has compared the experiences of poets, artists, inventors, and composers. It has determined that there are four parts to the creative process. These are *preparation, incubation, illumination, and verification.*

Preparation means work. It is work as reflection and thought. It is the attempt to compose ideas, to find a thread to unite them, or to draw some new significance from their relationship as they are arrayed in the consciousness. This may mean an attempt to extend the order of what objectively seems to be a limited image. This preparation obviously necessitates concentration and ratiocination. It is definitely a *labor* of thought. On the other hand, if the solution is not forthcoming fairly soon, the mind, as we know from our own experience, becomes fatigued by the effort. Persistence in intense mental effort eventually restricts the explorative activities of the mind. The mind is then not able to cope with any fields of thought. In other words, we get into a mental rut, when the mind is fatigued. This consists of following the path of least resistance, and we find the same chain of ideas recurs again and again.

When such inertia occurs, the next step in the process is that of incubation. This incubation is a very important point to us. It has a propinquity to the mystical and Rosicrucian doctrines. The incubation is a period of rest which



must follow, if we are not successful in the active stage of mental creating—that is, the preparatory one. During this incubation stage, we are to forget, for the time, the thoughts we were holding and dismiss the entire thing from the mind. Psychology admits that subsequently

the solution may then come as an inspirational flash, the inspiration being the proper relationship of the ideas for which we had been struggling during the period of reflection.

Psychology offers the theory of *unconscious work* to explain this incubation stage. It is this: When we cease conscious cerebration, that is, our concentration and reasoning, then the *unconscious cerebration or brain activity* begins. When we have failed to accomplish what we wanted to with the conscious mind and have entered the period of incubation, dismissing the thought from the conscious mind, then the subconscious goes on with the work. When the work is completed in the subconscious mind, it is then flashed into the conscious mind and we have it as an inspiration. However, it is the intense objective concentration—the preparation, the labor of thought—that stimulates the unconscious mind and causes it to complete the work.

The third step in the process of psychology's findings with respect to mental creating is illumination. This illumination is the passing of confusion from the mind. The mental creation appears as a clear image and it is accompanied by a great sense of satisfaction which we all have experienced following such an achievement.

The final stage of this psychological process is verification. This verification consists of causing the image, the ultimate inspiration or idea, to be objectified, to be realized. In other words, it is the process of manifesting the idea. This is achieved when the poet writes his theme, when the inventor actually builds his device, or when the composer verifies his conception by playing the score.

It must now be obvious that one cannot just begin to create arbitrarily. He must first have a general objective. He must perhaps see a hiatus in some chain of events. At least an image of unity must appear to the mind, and he must desire to manifest it, to find some external archetype to correspond to the image. It is an old aphorism that some people sit and think while others just sit. So it is with mental creating. There are those who concentrate upon the objective and analyze it, and those who just figuratively sit without such preparation.

Mystical Process

All creating begins with the mind. As said, there must be a teleological or mind cause to conceive an end or objective. This being so, just where does the mystical process of mental creating differ from the psychological one? Why speak of the mystical process as mental creating when, from the psychological point of view, creating begins with the mind also? With the mystical process, the mind is the active agent at all times. The mind does not merely form images, conceive elements or ends of a process, but, in the mystical process, it also uses the psychic powers of the individual to draw and establish those conditions by which the image will become materialized, have existence beyond the mind.

For analogy, suppose we want to advance ourselves in our employment. We know that we are proficient. We have had considerable training. We feel that we are trustworthy and capable of more responsibility. How do we begin? First, as with the psychological process, we begin with preparation. We start to form a visual image of that which we want to accomplish. In this particular instance, we would see ourselves promoted to the new position. We would

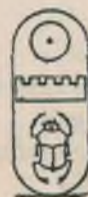
find ourselves assuming the duties of that office, performing all the various details to perfection. Then, by what psychology calls *empathy* (or, as we say, by projecting the self into that mental image), we do not just see ourselves in the position we want to realize, but we *feel* ourselves there as well. We establish the atmosphere of the office or shop. We feel the presence of our associates about us.

In other words, as Rosicrucian doctrines say, we actualize the reality. The image needs to become as concrete as you are—not merely something you would think of as being in your mind, but as something having existence equal to you and to your mind. You experience all of the aspects of the position you wish to attain. As the Rosicrucians teach, a crystallized thought, one that is clear, vivid, and actualized, becomes a very great vitalized power in the mind. This power psychically radiates out into space from the limits of the human himself. It reaches and eventually affects persons and things.

There is an affinity or bond between the elements of the mental image and the actual one that you hope to materialize. The mind does not imagine such an affinity or nexus, but, by the mystical process of mental creating, it actually establishes such a bond. In the analogy we have just considered, that of desiring promotion, one of such elements concerned with the image in mind is the employer. An intense visualization of him in connection with what is desired will affect his thoughts concerning you. It makes him particularly interested in you, perhaps without being aware as to why. It causes him to watch and observe you, perhaps first with a sense of curiosity. This is a favorable indication, for it means that you are clearly visualizing. Further, it puts you in an easier position, since you have his attention, to objectively impress him with what you want to do or what you expect.

The Power of Attraction

You gradually, then, begin to attune yourself to the things or the conditions which have a relationship to your mental image. You start to draw these things to you by your realization. Elements, factors, new circumstances neces-



sary to your attainment, which perhaps were otherwise not noticed by you, become prominent, and you see within them the possibilities of furthering your conceptions. You observe how the necessary factors in your environment may gradually be pulled together for the manifestation needed. It may at times seem to you that forces outside of you are doing the creating, as if all you did was to push the button of a switch. This is the result of what psychology has called *the unconscious work*. You have labored; you have suggested the cause to the psychic self, and it is carrying it out.

Naturally, mystical creation is not as simple as the forming of an image. In the first place, the image must at all times be plausible. It must be rational—not a fantastic assembly of ideas. It must arouse confidence. The image must seem to you to be potential with fulfillment. If it does not seem clear and plausible, it is not fully crystallized; therefore, it will not vitalize the psychic self, and there will be no radiation from you to accomplish what you want. The end to be attained in connection with the plan or objective must be just as definite in mystical creating as in the usual process of mental creating. Mere wishes are ineffectual. The wish that you want something or would like to have it will not be productive of results. You must also include in your visualizing, to the best of your reasoning ability, the steps to be taken to reach such an end.

In putting forth a psychic suggestion to reach out through your psychic self to cause certain things to be motivated or come about, you are also incurring responsibility, since you are the prime mover. You must not, therefore, fail to meet the demands that will be made upon you when conditions start to materialize as the result of your mystical creating. If you fail to meet these demands, you show weakness and you are creating Karma. You must also realize the effects of the principles which you are using. When sudden events rapidly shape up in accordance with the image of your plans, you must be prepared to accept such conditions. If you are not prepared, you will produce only chaos in your life, and you may affect others

by having caused them to be brought into line with your plans.

In mystical creating, one must use physical and intellectual powers as well. The whole of one's being must be coordinated, not just one aspect employed. You must meet people or go places where there is the possibility of furthering the end you have in view. In mystical creating, you must cooperate with the Cosmic forces in developing your ideas. It is necessary to objectify and externally follow the order of your plans, not just visualize them and keep them locked within the consciousness. To refer again to the analogy, in seeking promotion it is necessary to actually speak to the employer when, as a result of your mystical creating, the intuitive impulse suggests the right time. The Cosmic forces which you set in motion by this mystical process have become your silent partner, but not your slave. Therefore, there is much that you must do in conjunction with them.

In conclusion, attention is drawn to the moral and ethical aspects of mental creating. We cannot materialize or hope to make objective such concepts as are contrary to natural law. You can think of a contrary or negative state, but you cannot Cosmically manifest it and expect it to continue without detriment to you. We all know, from our own experiences, that we may temporarily defy a natural law, but eventually these laws assert themselves and we suffer as a consequence. We can throw a stone into the air, seemingly for the moment defying the law of gravity, but we cannot make that stone stay there. Furthermore, in mystical creating, the Cosmic will not aid us to violate conscience successfully. By conscience we mean the accepted sense of right and wrong which each individual has within himself. We cannot attempt to project our thoughts, which we consider to be evil, to affect others without affecting ourselves. Mental creating that tries to counter Cosmic principles produces a rip tide which returns with devastating force to us. It brings in its wake a concatenation of positive Cosmic principles which engulfs us. Often such Karmic aftermath may be so much later that we at the time do not attribute the cause to our own previous acts.

As we think, so we are, is not only an old mystical aphorism but it is also a psychological truism. Our varying states of consciousness are the sum of our ideas exacted from numerous experiences. The ideas which we assemble in the process of thinking reflect our past experiences and, as well, our pres-

ent state of development. These ideas are potential with our retrogression as an individual or with our progression. In other words, we momentarily, and without thinking, are *re-creating* the self, the ego.

(End)

ROSICRUCIAN RALLIES IN SEPTEMBER AND OCTOBER

In the cities and at the Lodges and Chapters listed below, Rosicrucian rallies will be held on the dates indicated. Again this year, we wish to emphasize that all active members of AMORC are cordially invited to attend these rallies. Membership in a Lodge or Chapter is not a necessary requirement to attend a rally. In fact, all rallies are for Rosicrucians regardless of where they may live or whether or not they are affiliated with any local Lodge or Chapter. At each rally there will be lectures, Convocations, demonstrations of laws and principles, and degree initiations. If you plan to attend a rally, write for further details directly to the secretary, in care of the Lodge or Chapter. Addresses will be found in the directory at the back of this magazine. Other rallies will be announced in future issues of the *Rosicrucian Digest*. Those scheduled for late September and early October are as follows:

New York City, New York	The New York City Lodge of AMORC has scheduled a rally for Saturday and Sunday, October 13 and 14. The Grand Master, Frater Rodman R. Clayton, will be present.
Boston, Massachusetts	The New England rally, sponsored by the Johannes Kelpius Lodge, will be held on Saturday and Sunday, September 22 and 23.
Portland, Oregon	The Portland Rose Lodge holds a rally on Friday, Saturday, and Sunday, September 28, 29, and 30. The Grand Treasurer, Frater James R. Whitcomb, will be present.
Denver, Colorado	The Denver Chapter will hold a rally on Saturday and Sunday, September 29 and 30.
Los Angeles, California	The Southern California rally will be sponsored by the Hermes Lodge, October 13 and 14. The Supreme Secretary, Frater Cecil A. Poole, and Frater Lester L. Libby of the AMORC Technical Department will be present.

NEW AMORC FILM SHOWING IN NORTHWEST

The new film, *Men and Gods*, filmed in India under the direction of the Imperator, will be shown in Lodges and Chapters of the Pacific Northwest this fall. Frater James R. Whitcomb, Grand Treasurer, will bring the film to each of the Lodges and Chapters listed below on the dates indicated. He will present the film and address the members at the meetings scheduled for these dates. All active members of AMORC living in the vicinity of these cities are cordially invited to be present at these meetings. This is an opportunity to see the new color film first shown at the 1951 Rosicrucian Convention. For further information, write the secretary of the Lodge or Chapter you wish to attend.

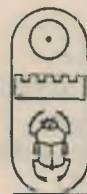
Portland, Oregon, Saturday, September 29, 8:00 p.m.
Portland Rose Lodge, 2712 S.E. Salmon Street
(A feature of the Portland Rose Lodge Rally program)

Victoria, B.C., Tuesday, October 2, 8:00 p.m.
Victoria Lodge, 725 Courtney Street

Vancouver, B.C., Thursday, October 4, 8:00 p.m.
Vancouver Lodge, 878 Hornby Street

Seattle, Washington, Friday, October 5, 8:00 p.m.
Michael Maier Lodge, Wintonia Hotel, 1431 Minor Street

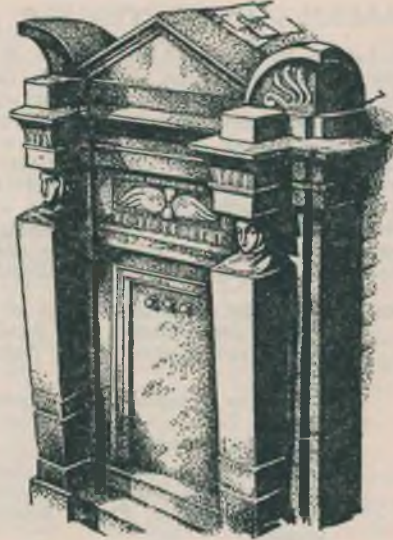
Tacoma, Washington, Saturday, October 6, 8:00 p.m.
Takhoma Chapter, I.O.O.F. Temple, 508 Sixth Avenue



Adventures of a Mystic

By HAROLD PREECE

AMERICA'S Rosicrucian pioneers came from many shores and many backgrounds, in accordance with the foretold destiny of our nation. One of them, John O'Donnell, came from Ireland with its ancient Druidic wisdom which has so profoundly influenced all of world civilization. Few Americans have left more to be remembered by than did that Celtic disciple of the Masters who lived physically in Baltimore, but spiritually on the manifold planes of Cosmic development.



O'Donnell tomb in the churchyard of the Westminister Presbyterian Church, Baltimore

O'Donnell's life was equally a saga of stirring adventure and a consecrated quest for truth. His efforts in promoting commerce between America and the Orient transformed Baltimore from a provincial trading center into one of America's great ports and impressive cities. Thousands of people are still benefiting in employment and opportunity from undertakings which he instituted more than a century and a quarter ago.

"In an age when millionaires were unknown," so his official biographer, E. Thornton Cook, wrote, "O'Donnell was esteemed a very wealthy man." Yet his material prosperity was but an outward manifestation of his principles. These principles, according to ever-mounting evidence from many sources, were the tenets that today are studied and applied in the Rosicrucian Order.

John O'Donnell was born in 1749 at the magnificent family castle in County

Limerick, though the exact day and month are not given. His is one of the four royal families of Ireland, and the O'Donnells are hereditary princes of Tyrconnel. In fact, Dr. Douglas Hyde, eminent Gaelic scholar and former president of the Irish Free State, has written that "we may trust the pedigree of the O'Donnells than whom there can be no higher authority."

On his paternal side, young John traced his ancestry for more than three thousand years to the mighty Celtiberian chieftain, Miletius,

who reached Ireland from Spain in the Druidic year, 3501. The sensitively-attuned mind of the growing boy must have dwelt long on the fragments of Druid knowledge, still preserved as folklore by the Irish-speaking tenants on his father's estate. He may have speculated that the old wisdom might still be discovered in lands where its practitioners had not been hounded and exiled by cruel, dogmatic bigots.

Two great modern scholars, Ernest Renan and Matthew Arnold, have written of the Celt's eternal search for truths that lie behind appearance. "The Celtic soul is the stronghold of dreams, of dim longings come down through the ages—so that it must forever go questing," says a third author. And all the esoteric goals of the spirit cherished by the descendants of Miletius and Parthelon have been symbolized collectively by the Irish mystic, William Butler Yeats, as the Secret Rose—a term instantly recognizable to any Rosicrucian.

*The
Rosicrucian
Digest
September
1951*

In Search of the Eternal

John O'Donnell's spiritual cast was that of the Seekers. His leaving home, when a mere boy, cannot be explained wholly by youth's natural love of adventure. Had wealth and prestige been his considerations, he need only to have traveled to London, then the world's most powerful commercial center. There the business connections of O'Donnell senior would have assured him immediate and profitable openings.

Instead, he chose India, which had succeeded Egypt as the main center of the ancient teachings. Arriving in Calcutta, an historic seat of Eastern fraternities, the penniless youth entered the service of the British East India Company as a cadet. Through successive promotions he became captain of one of its major mercantile ships. Still later, he was appointed paymaster of the British forces at Oudh. Afterwards, he acquired a substantial interest in a shipping company, operating vessels between Calcutta and Canton. By the time that he was thirty, he was amply provided with material wealth, and was accounted a leading member of the European element in Asia.

Wherever O'Donnell went in the old continent, he must have found the Secret Rose flowering benignly in shrines and schools conducted by learned Magi. Quite possibly, the eager, inquiring young Irishman may have made direct contact with some of the Indian and Chinese Masters or with some select group of their disciples. His subsequent career indicates that he likely became familiar with India's majestic sacred writings, described by ex-Undersecretary of State, Sumner Welles, as "the world's largest body of antique doctrine."

An even stronger clue lies in his connections by marriage with the royal family of Persia. For his brother, Henry O'Donnell, married Lady Jan, the niece of that country's Shah. And, traditionally, the ruler of the Persian

kingdom was an hereditary high priest of the ancient mysteries.

One incident in O'Donnell's life suggests that his development was so rapid that he was authorized to attend one of the higher institutes for adepts, conducted in secret on unknown oases of the Arabian desert, by the Grand Masters of Baghdad. While on a homeward visit to Ireland, he decided not to return to India by the common sea route between the two countries. Instead, "he selected an unusual route" which would take him partly by land across Arabia. The very description of the way as "unusual" leads to well-based assumptions by any occult students. So does the fact that O'Donnell "selected" it.

Was he journeying by a little-traveled desert route, known only to seekers, towards a school or Grand Lodge whose base was a guarded confidence among the elect? And why did he find it necessary to visit Arabia, where he had no commercial interests, before returning to his thriving business in India?

We may know the answer to these, and other puzzling questions in John O'Donnell's life, when still unrevealed records of the Eastern Magi are finally disclosed. But after a week or two of travel in the desert, O'Donnell and his two companions, who may have been occult students, were suddenly attacked by their native escorts. One of the three was murdered; O'Donnell and his surviving friend were stripped of every possession, and then sold into slavery.

For two years, the unfortunate pair labored in bondage under torture and the whip. Finally, they escaped and made their way back across the Persian Gulf to Calcutta, possibly with the friendly assistance of persons belonging to occult fraternities.

Beginnings

Once again, O'Donnell was destitute. Yet his whole career supremely illustrated the principle that prosperity comes as a natural result of living by Cosmic law. Almost immediately,

The author of this article, well-known to readers of the *Rosicrucian Digest*, is not a Rosicrucian member. He presents this interest-provoking biography as a professional writer and researcher, after intensive study of public records, as well as of traditional or legendary material. His unbiased findings should prove enlightening to all our readers.—Editor



though he had no investment besides his character, he was offered a partnership by a wealthy merchant. Within two years, he had recouped his fortune. But the tides of destiny were drawing him inevitably to the United States whose two famous citizens, Benjamin Franklin and Thomas Jefferson, were both Rosicrucians.

One author places O'Donnell's arrival on American soil in 1780, four years after Jefferson had written the Declaration of Independence and Magister Peter Miller had translated it into seven foreign languages to be read by the nations of the earth. (See my article, "Messenger of the Magi," *Rosicrucian Digest*—April, 1951.) Like the majority of Irishmen, O'Donnell sympathized with the rebellious colonists. There is strong reason for believing, also, that this Irish frater may have been our first Messenger from the East, just as Magister Johannes Kelpius and the migrant German mystics of Pennsylvania were our first emissaries from the East.

The Mystic Masters of India, acting for the Supreme Magi in Tibet, have always watched with careful solicitude the progress of Rosicrucian ideals on our side of the great oceans. It will be remembered that the Indian Legate announced to H. Spencer Lewis the time for the renaissance of the Ancient Mystical Order of the Rosae Crucis, which occurred in 1909 at the close of its 108-year period of silence. O'Donnell, born in the West, but instructed spiritually in the East, would serve logically as a living link between the two—in the same manner as the Rosicrucian Order, AMORC, today bridges the geographical gap between two different hemispheres through the spiritual bond of Rosicrucian truth.

O'Donnell's adopted land needed foreign trade to recover from seven years of ravaging warfare and to develop further as a nation. It was that Irish disciple of the Mystic Masters who laid the major foundations for America's present-day commerce with the Orient, aggregating billions of dollars annually. A Baltimore paper, the *Maryland Journal*, reported happily on August 12, 1785, that:

"On Tuesday evening last arrived

here direct from China, the East Indianman 'Pallas' commanded by her owner, Captain John O'Donnell. She has on board an extensive and valuable cargo consisting of a variety of teas, China silks, satins, nankeens, etc. . . . We are extremely happy to find the commercial reputation of this town so far increased as to attract the attention of gentlemen who are engaged in carrying on this distant but beneficial trade. . . ."

O'Donnell's historic cruise from China marked the beginning of a new era for a city beginning to emerge from swamps and fox trails into a major metropolis. Documents in the National Archives indicate that he wanted to do even more for his new countrymen. Researchers have found two letters from O'Donnell to President Jefferson asking that the former be appointed U. S. Commissioner to India to develop American trade there. However, this proposed venture evidently did not materialize.

Material and Cultural Efforts

Two months after anchoring ship in Baltimore, O'Donnell sold his cargo at public sale, increasing considerably his already large fortune. In the same month, he married Miss Sarah Chew Elliott, daughter of a celebrated Maryland family, after a pleasant, if intensive courtship which had begun at their meeting only a few weeks before. Eight children were born to this union, according to records traced by a Baltimore librarian.

With sublime confidence in the country's future, O'Donnell proceeded to invest his money in lands and houses. He brought his bride to a palatial and hospitable home on Gay Street, in what is still one of the most attractive sections of Baltimore. He purchased two entire islands in Chesapeake Bay, and a hundred acres of farming land in fertile Orange County, Maryland. Afterwards, he acquired three thousand acres in Virginia, and one hundred and seven parcels in Baltimore itself. Many of the latter plots are still occupied by O'Donnell descendants.

A sixteen-hundred acre estate acquired by O'Donnell in Howard County, Maryland, was christened "Never

Die." The name itself is highly symbolic to Rosicrucians. Further investigation may reveal that this plantation was another Rosicrucian center, or possibly a retreat for advanced students. The contemporary John O'Donnell Lodge of AMORC in Baltimore was named in his honor.

O'Donnell retained the properties he had inherited in Ireland and his extensive business interests in India. He had made his final voyage to the Orient in 1786, returning in the symbolic year, 1789, when America became genuinely united under its first president, George Washington, who made Jefferson the Rosicrucian our first Secretary of State.

During his three-year absence from home, O'Donnell probably stopped in France and made contacts with Rosicrucians there. He became a close friend of Michel Ney, the famous Rosicrucian scholar destined to be the grand marshal of a man yet unknown, Napoleon Bonaparte. Evidence exists that O'Donnell and Ney jointly participated in at least one Rosicrucian initiation in Europe, and that the Rosicrucian savant invited his French brother to join the Rosicrucian forces in America.

Within a few years, John O'Donnell became Baltimore's first citizen. He caused Fell's Point to be deepened so that more merchant ships could land and sell their cargoes to eager Baltimore wholesalers. He spent a large sum to purify the drinking water at the Point, and thereby safeguarded the health of the whole community. He built warehouses and wharves to accommodate the increased flow of commerce. When a fire insurance company was organized in the state, he was chosen as its president.

Honors came to him unsolicited for his many civic contributions. He was chosen as colonel of a militia regiment, and the regiment knew him as its "beloved commander." The city sent him as its representative to the state legislature in Maryland. There he sponsored the bill authorizing construction of the Potomac Canal which increased Baltimore's inland trade with neighboring states. In fact, he is remembered today as "the Father of the Potomac Canal" which greatly increased Balti-

more's inland trade with neighboring states.

Baltimore had no public library. John O'Donnell presented it with its first one in a building owned by him. He is also believed to have assisted in maintaining the private Rosicrucian libraries of the city. Marshal Ney is known to have studied in those libraries when a refugee in America, following his supposed "execution" after the Battle of Waterloo.

During his visits to Europe, O'Donnell bought fine-blooded cattle which he imported to his own plantations in America. To his forethought, Maryland owes much of its present-day importance as a dairying center. Genuinely concerned with the needs of the poor, O'Donnell also served as chairman of the local relief committee.

But his crowning achievement, after he had left seafaring, was the founding of the Canton community of Baltimore, named for the Chinese city that had provided him his first cargo for American shores. That area, in which I myself have resided, is today one of the great industrial districts of the Southeast. But when John O'Donnell began developing it, the site was a two-thousand-acre plantation tract on the winding little Patapsco River.

For his own quarters in the community, he built an Indian style Pukka bungalow—a long, low structure with deep verandas. His new residence was the hospitable show place of Baltimore—certain of its owner's guests, as well as its curious Oriental design, furnish further clues to the Rosicrucian identity of John O'Donnell.

A frequent guest at Canton was Jerome Bonaparte, youngest brother of the Napoleon Bonaparte who became Emperor of France in 1804. Actually it was in O'Donnell's home that the prince held secret trysts with Betsy Patterson in that famous and ill-fated romance of American history. Napoleon, the royal head of the Bonaparte family, was not only an intensive student of Rosicrucian doctrine, but a past grand master of the Order in his own country.

Probably, the alliance of France and the United States during the Revolutionary War had cemented the fraternal



ties between the Grand Lodges of each country. Some Rosicrucians were undoubtedly numbered among the officers of Marquis de Lafayette's French expeditionary force. These may have attended meetings of the thriving local lodge which O'Donnell found existing in Baltimore.

For at that time, Rosicrucian thought had reached a high development in the growing city, named for Maryland's founder. The local lodge maintained close relations with the historic center in Philadelphia. Sons of the city's leading families had been educated in the famous classical school conducted by consecrated Rosicrucian scholars at Ephrata, Pennsylvania. They had grown up to strengthen the Baltimore lodge and to become outstanding municipal leaders.

O'Donnell's influence seems to have been a leading one in the Rosicrucian circles of both Pennsylvania and Maryland. He is said to have contributed generously toward maintaining the scientific and educational building of the Rosicrucians, then located in Philadelphia, but abandoned in 1801, as a matter of course, when the 108-year period of silence began. The Irish frater also took the lead in establishing the first nonsectarian Sunday school in Baltimore. It was probably an exterior congregation of the local Rosicrucian group which met at a site called *River-view Park*.

Available records indicate that Frater O'Donnell was a Rosicrucian initiate in the American lodge at his transition at the age of fifty-six on October 5, 1805. Many annals of the past still remain to be located among descendants of the original Rosicrucians and in the locked vaults of libraries. It is my belief, and that of many others, that continued research will reveal more documentary evidence of O'Donnell's affiliation with the practitioners of the Secret Doctrines long before his feet touched American soil.

A Discovery

The interest of occultists in John O'Donnell was revived by a memorable discovery in 1931. While supervising the restoration of tombs in the yard of Westminster Presbyterian Church in

Baltimore, the Reverend Bruce H. MacDonald noticed one sepulchre that was remarkably different from the others.

The particular tomb was built in Egyptian style, and covered with Egyptian pictographs. Though the stone showed the ravages of years, one could still distinguish the figure of a serpent, emblematic of wisdom, and the inscription of a winged hourglass, signifying the fleetness of time.

It so happened that the pastor had lived in the San Jose, California, area before moving to Baltimore and had visited with officials of the Order. Although not himself a member, he recognized the symbols as being similar to those he had seen at the international jurisdiction of the Rosicrucian Order, located in Rosicrucian Park, San Jose.

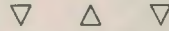
Newspapers throughout the country carried accounts of the discovery, and of subsequent investigations by local and regional Rosicrucian officers. A published letter sent to the Church by then Emperor H. Spencer Lewis confirmed that O'Donnell had been a member of the Order. A committee of national officials of the Rosicrucian Order proceeded to Baltimore where the tomb was opened through the kindly cooperation of leaders of the congregation.

The sepulchre was found to have a flight of steps, leading to catacombs, extending fifteen feet underground, and containing sixteen crumbling caskets. The searchers found one casket mounted with the gold initials, "J. O'D." Inside they discovered a human skeleton, several buttons from a military uniform, and a straight, steel dress-sword with several hand-engraved, curious symbols [including the sign of the cross] that were unmistakably commemorative of the ancient mysteries.

Within the fulness of time, we shall learn more about this illustrious frater. Additional research may also establish that he initiated his distinguished son, General Christopher Columbus O'Donnell, into the Rosicrucian doctrines during the epoch of dormancy; for among the many public functions performed by the son was to serve on a commission which gave one of the city's largest parks the significant name of Druid Hills.

Meanwhile, the memory of the father is preserved in Baltimore by an O'Donnell Street, an O'Donnell wharf, and a residential section known as O'Donnell Heights. Above all, it is commemorated by that active assembly of devoted Seekers—the John O'Donnell Lodge of AMORC.

Baltimore is today a leading Rosicrucian center as it was during the days of its birth. John O'Donnell and his colleagues laid the foundations in the old city of the Calverts. But truth is a structure whose completion is endless. . . .



THE STRANGE PACKING BOX

(Continued from Page 339)

from what I had seen to eliminate any further necessity for a continuance of the visitation.

Explanation

I did not attempt to trace this completely and to learn the details of the story back of it. Whatever details I would have learned would have been unimportant from a mystical or psychic point of view. For instance, I am not concerned even today as to the identity of the old man or what his position or place in life had been. It is quite evident to me from what I saw that the old man had lived in the house at one time, either as a permanent resident or a guest, and that just before his transition he had engaged in packing something or many things in a large box, which he had crudely constructed out of various pieces of wood, and that he had intended to ship this packing box to some place or leave it for some one person to possess with all of its contents.

Transition, however, overcame him before he completed his work and evidently the contents of the box had gotten into wrong hands or were in danger of getting into wrong hands, and the personality of the old gentleman was undoubtedly disturbed and uneasy, and desired to complete the protection of the things that had been placed in the packing box.

Such strong desires in the minds of persons at the moment of transition often cause them to return to the earth plane or to be held earthbound for days, weeks or months. It is just as though after transition they found themselves floating in space as a being, but with

their mind and thoughts centered upon and held fast by some little problem that they considered exceedingly important. Through their mind being concentrated upon the problem, and its location and character, their personality projects to that place and they perform in a sort of mental visualization those acts or things that they would have liked to do before transition. These mental pictures project themselves to the place being thought of and become visible. If you can convince such a projected personality that the message they wanted to give or the thing they wanted to do is being taken care of, and that everything is all right, they will immediately abandon their restlessness about it and forget it completely. This at once releases them from constant contact with some earthly place.

Nearly all cases of the return of a personality to some former habitation is for the purpose of giving to someone a message, pointing to something that is hidden, lost, or undiscovered, or to attempt to cause some little act which weighed heavily upon their minds at the time of transition. The turning on of lights, however, and the brusque manner of dealing with these projections and manifestations often frightens away the personality only to return again at some quiet moment. The quickest way to end this sort of thing is to sit by peacefully and sympathetically and ask the vision before you what it desires to convey or what it wishes to have done, and listen to what is said or watch what is shown, and thereby bring the matter to a permanent close.





WELL OVER three thousand years ago in Egypt, Amenhotep IV of the Eighteenth Dynasty abandoned the old capital of Thebes and created a modern city dedicated to his conception of the sole God. This city, now known as Tell el-Amarna, was the center of Egypt's greatest cultural development.

Surprisingly modern, the architecture of this new city has intrigued archaeologists and architects alike throughout the centuries.

Now, for the first time, a scale model some three by six feet has been erected and is on display in the Rosicrucian Egyptian and Oriental Museum. It displays, in detail, the estate of one of the nobles who moved with Pharaoh Amenhotep IV to the new city. The model was built by Oronzo Abbatecola, stage designer, artist, and Rosicrucian, for display in the Museum. It was created from original plans drawn by Dr. E. Baldwin Smith, Egyptian archaeologist.

Convention visitors had the first view of this interesting and exciting exhibit and were most enthusiastic about it. It will become a permanent exhibit in the Museum.

More than eight hundred Conventions attending the annual banquet were thrilled by the surprise suggestion made by Cecil A. Poole, Supreme Secretary, regarding the possibilities of improving the stage end of Francis Bacon Auditorium. Speaking for members

who had put forward the idea, Mr. Poole said that with a minimum of expense, a story or loft could be built above the stage allowing space for scenery and greater ease in shifting it during presentation of plays. In addition, dressing rooms could be provided in a sub-basement without a great deal of excavation being necessary. Such improvements, Mr. Poole announced, were conditional upon the opening of a fund for that purpose. The enthusiasm with which the suggestion was accepted, by those attending the banquet, made it evident that the necessary funds would not be long in being collected.

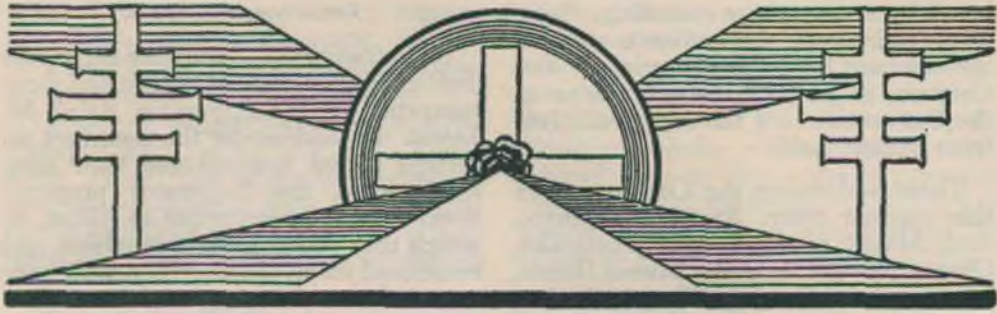


As in the past, those attending the Convention from Los Angeles County were in the majority. Some seventy-five members from Hermes Lodge met one evening for a special get-together dinner. Miss Ruth Farrer, of the Emperor's secretarial staff and a former officer of Hermes Lodge, graciously acted as mistress of ceremonies.

On another day, a much smaller number but no less enthusiastic, held the first meeting of Hoosiers attending the Convention. The fact that a handful of visitors to California still remembered that they were originally from Indiana, may next year lead to other State groups arranging to get together at Convention time.

Vancouver, British Columbia, as was to be expected, stood again in first place among out-of-the-country visitors, with twenty-two attending.

(Continued on Page 356)



The 1951 International Convention

By RUTH FARRER, Convention Secretary



THROUGHOUT Sunday, July 8, hundreds of members from widely separated points of the globe began to gather at Rosicrucian Park. Many spent the day in happy reunions with friends and in enjoying the general atmosphere of the Park, with its beautiful grounds, pools, and flower beds. The first formal session, in Francis Bacon Auditorium, was preceded by an ensemble of violin, piano, and organ selections. Following this, the Emperor was introduced, officially welcoming the delegates. He addressed the Convention on the subject of "Individualism."

The Emperor pointed out that, in a world where most people have lost their individuality and true appreciation of their relationship to the Cosmic and to each other, students of mysticism must cultivate the essence of individuality, restraining the common and dangerous impulse to accept as truth the proclaimed statements of popular writers and broadcasters. Man, the Emperor emphasized, is much more than a mere physical form; he is able to achieve peace and happiness only through personal illumination and individualistic thinking and acting.

Frater Hays L. Livingston, Past Master of the Denver Chapter of AMORC, was named permanent chairman of the Convention, with Frater Roland Erhmann, of Springs (near Johannesburg), South Africa, assisting

him as deputy chairman. The Board of Directors, or governing body of the Order, was then presented: Mrs. H. Spencer Lewis, president of Rose-Croix Therapeutic Research Institute; Mrs. Ralph M. Lewis; Mr. Cecil A. Poole, Supreme Secretary. It was announced that the other member of the Board, Frater José A. Calcaño Calcaño, was absent on personal business in Venezuela. Grand Lodge officers were now introduced: the Grand Master, Frater Rodman R. Clayson; the Grand Secretary, Frater Harvey Miles; and the Grand Treasurer, Frater James R. Whitcomb. Each extended a warm welcome to those assembled. Frater Bernardo Lira, of the Latin-America Department, welcomed in Spanish the many delegates from Spanish-speaking areas. Representing the City of San Jose, the Mayor, Frater Clark Bradley, addressed the Convention, pointing out the various attractions of San Jose and of Santa Clara Valley.

Officers of the Order abroad and Masters of certain faraway Lodges were now presented to the Convention through the *media* of projected color pictures, and tape recordings of the actual voices. First, the map of the world was thrown on the screen, indicating the particular country to be heard from. This was accompanied by the *national anthem* of that country. As each country was "heard from" the map was replaced with a projected photograph of the personage. Simultaneously, the voice of that officer was



heard by means of the recording. Rapt, in quiet interest, the audience realized the common link, the fraternal tie and closeness of purpose, between those at the Convention and the representatives from distant lands.

Those addressing the Convention in this manner were: Frater B. Winterford, Master of the Sydney, Australia, Chapter; Frater Aristides Munoz Olmos, Master of the Santiago Chapter in far-off Chile; Frater Jan Coops, Grand Master of the Jurisdiction of The Netherlands; Frater Albin Roimer, Grand Master of the Jurisdiction of Sweden; Frater S. C. Saad, Grand Master of Amenhotep Grand Lodge, speaking from Cairo, Egypt. Written messages of greeting were noted later in the Convention from the Grand Master of Germany; from Soror M. C. Zeydel, Grand-Master General, of Indonesia; from Frater Emanuel Cihlar, in Vienna, Austria; from Frater H. Spong, Master of the Aruba Chapter in the Netherlands Antilles; from Frater Arthur Sundstrup, Grand Master of the Jurisdiction of Denmark and Norway; from the Alden Chapter in Caracas, Venezuela; from Frater José A. Calcaño, member of the Board of Directors of AMORC; from Dr. G. A. Pardo, Grand Councilor for the Latin-American countries; from Soror Jeanne Guesdon, Grand Secretary for France; from the Chapters in San Juan, Puerto Rico; Auckland, New Zealand; and from Rio de Janeiro, Brazil.

The Mystical Allegory

On Tuesday evening, and again on Friday evening, the members went back in consciousness to the traditional beginning of the Order, back to the time of Pharaoh Amenhotep IV, its founder. Written by the Emperor and directed by Soror Diana Bovée Salyer, the mystical allegory was superbly presented in authentic costumes and elaborate staging, members of the Grand Lodge staff taking the parts. The mystical nature of the noted Pharaoh, his vigor and nobility, and his magnificent illumination were portrayed against subtle backdrops. This witnessing one of the greatest events in man's spiritual enlightenment will always be remembered by those who attended this year.

Emperor's Night

As is traditional, Thursday night was dedicated to a mystical lecture and demonstration by the Emperor, Ralph M. Lewis. By addressing the members on certain sacred symbols and their deep significance, the Emperor prepared them for the experiments to follow, in which they found intense psychical and emotional inspiration. Those who have attended one of these special demonstration evenings well know their deep import.

Discourses

Addressing the members in the Egyptian and Oriental Museum, the new curator, Frater James C. French, gave two lectures during the week, serving to acquaint those of the present with the heritage left by those who lived thousands of years ago. In the lectures: "It Began in Egypt" and "The Daily Life in Ancient Egypt," he touched upon the religion of ancient Egypt, their family life, and their social and economic life. On each occasion he illustrated his remarks with displays of Egyptian linen, glass, crosses, amulets, rosaries, cosmetics, embalming equipment, and conducted the audience on a tour of the Museum.

"Health and Cosmic Illumination" was the subject of an intensely interesting lecture by Dr. H. Arvis Talley, chief physician of the Rose-Croix Therapeutic Research Institute. He discussed the relationship of health to our inner development.

"Science and the Ancient World" was the topic discussed by Frater Joel Disher on Monday afternoon. He showed how modern science has a tendency to prove that the ancients were correct in their scientific studies, gradually arriving at the viewpoint from which the ancients had started in their more simple way.

On Tuesday evening, and repeated on Friday evening for the benefit of those who could not attend the first session, the Grand Master, Frater Rodman Clayson, discoursed on "Your Mystical Personality," speaking of the rewards for the mystic's devotion to achieving attunement and spiritual development. He emphasized the impor-

tance of desire and ambition in connection with the development of the personality, as well as concentration, meditation, and emotional control.

Lecturing, as did Frater Clayson, on Tuesday and Friday evenings, Frater Cecil Poole, the supreme secretary, gave the members a treat in analyzing the "Psychology of Idealism," a subject worthy of much deliberation by sincere Rosicrucians.

Moderated by Frater Arthur Piepenbrink, dean of Rose-Croix University, the Wednesday afternoon forum session in the Auditorium featured a panel of R.C.U. instructors: Soror Ruth Smythe, psychologist; Frater Joel Disher, instructor in literature and alchemy; and Frater Paul Plenckner, instructor in comparative religion. After the panel discussed the lead-subject: "The Practical Application of the Rosicrucian Principles," the audience had the opportunity of asking questions, which were answered, in turn, by the members of the panel, seated on the platform.

Visiting Lodge and Chapter officers participated in a special session conducted by the grand master and the grand secretary; those interested in the Sunshine Circles, AMORC's welfare organizations, had a meeting; and, in another special meeting, the work of the Junior Order of Torch Bearers—the young people of AMORC—was dwelt upon. Exhibits and demonstrations were given by the Children's Hour, an experimental study in the training and guidance of very young children.

Practical Committees

Early in the week, the two voluntary committees, as is customary at every Rosicrucian Convention, were formed. These—the Resolutions and Adjustments Committee and the Administration Committee, composed of about twenty representative members each—functioned daily, reporting their findings at the final business session on Friday. It is again worthy of note that after their penetrating investigations of the Order's inner functions and financial operations, they again found all of these activities in efficient and very satisfactory order. The advertising plans and operations of the Order were found to be not only in line with the

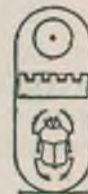
spiritual destiny of the Order, but also conducted in a careful and frugal manner, bearing results worthy in every respect. Representing many parts of the United States, Canada, and South America, these committee workers labored long to assure the world-wide membership of the Order that it is truly serving its purpose in enlightening the minds of men.

Delegates

Nearly nine hundred visitors took part in the many lectures, demonstrations, rituals, and special programs. They came from South Africa, Mexico, El Salvador, Guatemala, Colombia, Puerto Rico, Cuba, Venezuela, and a very large attendance from Canada. *Busily occupied with class sessions, they often took advantage of the periods set aside for interviews with the officers of the Order.* Each day, many went on the conducted tours of the buildings where they saw the organization in action, the incoming mail, the manner of its distribution, the shipping of packages from the Supply Bureau, the outgoing correspondence, and the machines which expedite the complex operations of the Order. On Saturday, many took advantage of the special bus tour of the Santa Clara Valley and the Bay Area, dining at famous Fisherman's Wharf in San Francisco and taking in other places of tourist interest.

Gathered at the festive banquet on Wednesday evening, at the Civic Auditorium, the members and their friends enjoyed a social evening followed by the première showing of AMORC's latest color and sound film, *Men and Gods*. Filmed by the Emperor and his party in 1949, this motion picture presented remarkable views of exotic Asiatic temples, lamaseries, and archaeological sites. Spellbound, the audience viewed the AMORC Camera Expedition as it journeyed through China, India, Tibet, Pakistan, and Siam. The departments of antiquities of several countries had given the Expedition the fullest cooperation in obtaining these unusual films, including rare scenes on the Tibetan frontier.

Following the banquet, many flocked to the charming Rose Ball, the annual dance given by the Colombes of the Grand Lodge, at the Hotel Sainte



Claire. In this connection, it should be noted that the Colombes did much to make this Convention a success. On three occasions, Colombe installation rituals were held in the Supreme Temple, as many as fourteen Colombes appearing in their traditional regalia. In the morning and at noon, throughout the Convention, the Colombes operated a refreshment stand at the rear of the Administration Building, a great convenience to the visiting members.

On Saturday morning the local heptad, or chapter, of the Traditional Martinist Order, conferred a special honorary initiation on those who were interested. This Order, although entirely separate from the Rosicrucian Order, is, in like manner, a member of the F.U.D.O.S.I., a federation of authentic esoteric, initiatic fraternities of the world.

In midweek, the customary informal period of entertainment was given in Francis Bacon Auditorium, the visiting members contributing their talent. This program featured vocal numbers, piano and violin solos, two original piano compositions, and a folk dance number.

Science Explains the Spiritual

Monday was Science Night, Frater Lester L. Libby, director of the Technical Department of AMORC, presenting two identical lectures and demonstrations in the Auditorium. Touching upon the principles of vibration, Frater Libby used an ingenious array of "magnetic" pendulums to show the phenomenon of magnetic polarity and also of longitudinal wave motion. With micro-wave equipment, he demonstrated the basic principles of radar. An oscilloscope and loudspeaker on the platform enabled the audience to observe the signal when a human body intervened between the micro-wave transmitter and the receiving antennae. New to our Science department was the hypothetical model of the oxygen atom, mounted on a rotating apparatus, which, viewed under ultraviolet light, demonstrated the accepted atomic structure and movements. Electrons, protons, and neutrons were depicted in this hypothetical model as small, round, colored balls. As they whirled about, the mechanical apparatus involved disappeared in the darkened stage, as the ultraviolet light

revealed something almost alive—an atom in action, though theoretical.

Climaxing the evening, the AMORC Cosmolux, or electronic Sound-to-Color Converter, was demonstrated, a unit built in the laboratories and workshops of the Order, and first shown last year. The associative effects of particular sound frequencies and colors was clearly and authentically shown and explained, further revealing the wonders of the physical universe and connecting them with the wonders of the Cosmic world, about which Rosicrucian students learn much in their weekly lessons throughout the year.

Of Daily Interest

Each morning, and on one afternoon, the members attended inspiring convocations in the beautiful Supreme Temple. Many were given so as to allow all of the delegates to take advantage of this ritual, with its music, meditation periods, and address by a member of the Grand Lodge staff. Frater Bernardo Lira conducted a similar convocation on Friday for the Spanish-speaking delegates.

Daily class instruction groups met in the Supreme Temple and in Francis Bacon Auditorium, during which able representatives of the Department of Instruction addressed the members and discussed their questions. Each period was devoted to certain groups of degrees; in some, the members took part in actual experiments. Similar practical classes were conducted in the Spanish language by Frater Lira, and the following Spanish-speaking delegates: Soror Sara McConegly Rillos of Los Angeles; Frater Carlos Nuñez A. of Mexico City; Frater Louis M. Riccardi of New York City; and Frater G. Fernandez of Los Angeles, California.

Many members gathered in the Recreation Room of the Supreme Temple Building to see the display of documents and letters authenticating AMORC in America and its relation to the FUDOSI, as shown by Frater Joel Disher of the Literary Research Department. On several occasions, Frater Disher took from the vaults of the Order a number of rare Rosicrucian books, explaining their significance to the members gathered for this display.

(Continued on Page 356)

Tuesday, July 31, 1951 SAN JOSE EVENING NEWS

Editorial Page of the

Rosicrucians Help Out

San Joseans who are interested in painting have long regretted that this city does not have a municipal gallery in which exhibitions could be held. The staff at the San Jose Free Public library gives what aid it can with displays placed among the books. Because of the prominent and convenient location of the library these exhibitions are seen by a good many people. This is not quite the same, however, as a municipal gallery devoted entirely to art.

Now, with no pounding of drums, the Rosicrucian Order is giving distinguished aid to the situation. Last month the curator of the Egyptian Museum, located out at Rosicrucian Park, arranged for the exhibition of the first post war display of contemporary German paintings, which have been widely acclaimed and were shown throughout the country. During the month of August the museum will show an unusual exhibition entitled "Twenty-one Modern British Painters," which will go from here to the M. H. deYoung Municipal Museum in San Francisco. It is announced that a number of other outstanding exhibitions of painting will be seen at the Egyptian Museum during the coming months.

Both the recent German exhibition and the British one which opens tomorrow are of "modern" art. There is still a good deal of controversy over these methods and trends, not alone among artists but by the general public. Whether you enjoy them or not, such pictures are worth seeing, for they depict tremendous movements which are sweeping painting today. Whether the Rosicrucians place most of their emphasis on modern painting or occasionally give the public the more conventional pictures which it more greatly enjoys, certainly the Rosicrucians are to be praised for bringing high quality art works to this city.

The above is a photographic reproduction of a recent editorial which appeared in the largest newspaper in San Jose, California, with respect to AMORC's cultural contributions to the community.

THE 1951 INTERNATIONAL CONVENTION

(Continued from Page 351)

The customary special science demonstrations in the amphitheatre of the Science Building drew many members having the opportunity of personally testing some of the principles with equipment not usually available to them. To enable all visitors to see this equipment and to hear this lecture, it was repeated many times during the week, the members being admitted by ticket.

Every member had Convention memories to take home. Some will recall their particular class session, others will

cherish the Emperor's demonstration, and their talks with other members on the grounds; some will remember the proofs and implications of the scientific demonstrations and the wonders shown in the Theatre of the Sky—the Planetarium lecture; and still others will long remember the impressive Allegory. But a Rosicrucian Convention is so replete with so many varied treats that most members report they cannot single out any one special high light. If you have not attended this year, you will want to plan now to come to the Convention next year.

TEMPLE ECHOES

(Continued from Page 350)

The perennial Sergeant at Arms of the Convention, Frater James Blaydes, counted over three hundred old-timers, that is, those who make it a point of coming to Convention every year. It is encouraging to note that every year this number gets appreciably larger, and for that matter, so does the number of those belonging to the Latin-American division. This year it assumed the proportions of a convention within a convention.

The final session of every Convention is a marvel of businesslike brevity. It never fails to remind one that committees have been diligently at work; and that backstage, so to speak, much good has been accomplished. The reports this year from the various committees were read by Frater Paul Dodgson from Fresno and the resolutions by Soror Vesta Dowell from San Diego. Among the resolutions two interesting ones should be noted: One was that the Convention visitors wanted to use the Rosicrucian Research Library a little more than they were permitted to do because of its closing hours and the other was that vegetarians attending the Convention wanted a little more consideration.

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At the Emperor's suggestion, Lodges and Chapters were recently supplied

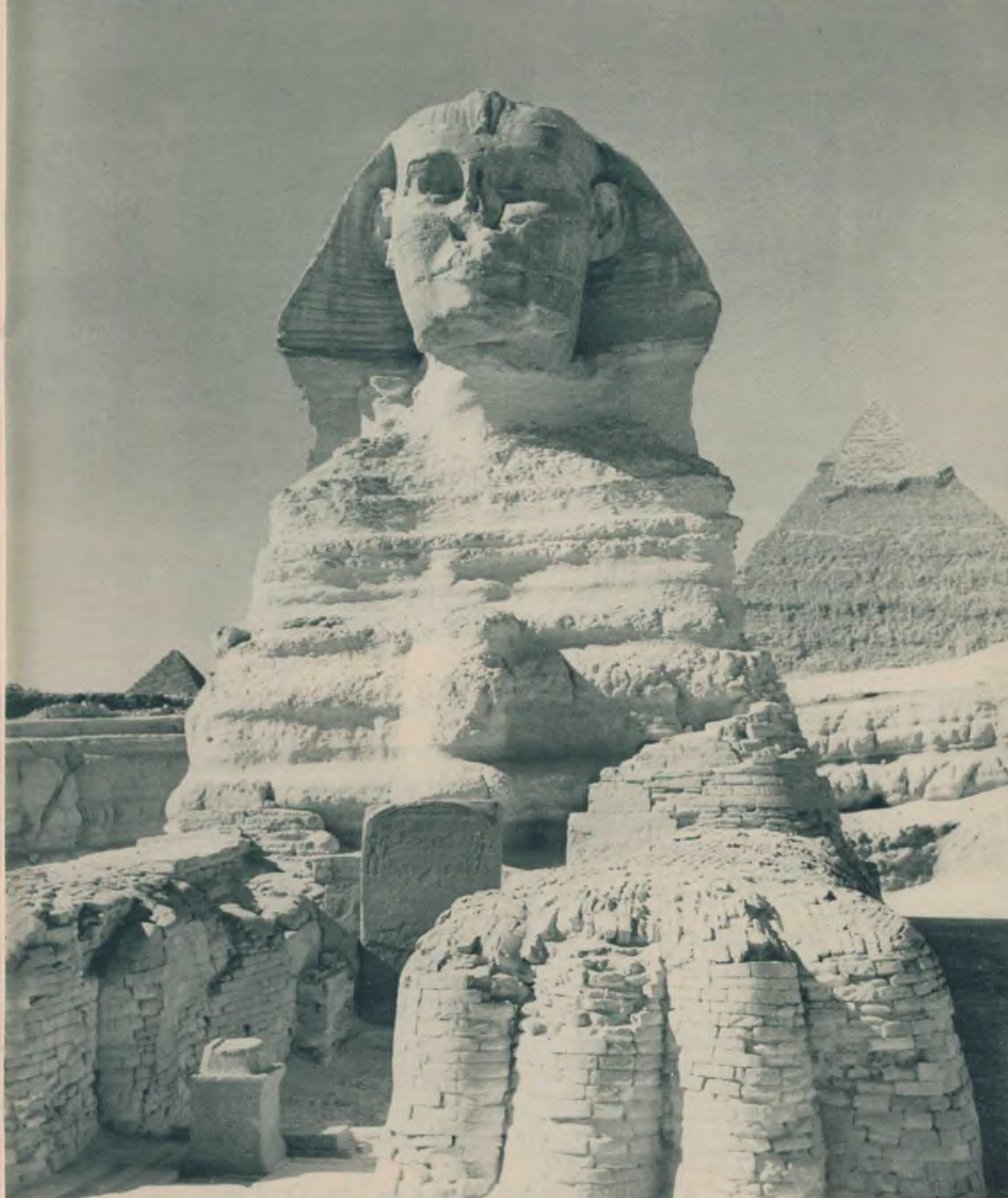
with a Ritual Drama drawn from the *Book of the Dead*, called the *Book of Gates*. Portland Rose Lodge of Portland, Oregon, according to records available, is the first to have presented this Ritual Drama. Its written report has not been received, but rumor has been very enthusiastic about the beauty of the production and its enthusiastic reception by the members.

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Soror Ruth von Hoegen writes a column for Florida papers called "The Shop Scout." Readers of the *Sarasota Herald Tribune* and the *Bradenton Herald* know her well. Last Christmas she included in her column a poem, "The Star," which she called a Rosicrucian sonnet; so she is a poet as well.

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Not long since, Soror Margaret H. Spooner of Buffalo sent a strong healthy specimen of a French Lilac to be planted in Rosicrucian Park. In her letter accompanying the gift, among other things, she mentioned yellow violets as being very rare and asking whether the Park had any. Not too long afterwards, surprisingly enough, some were discovered in the mountains near San Jose and now several clumps of yellow violets have been added on the Park grounds.



THE ETERNAL MYSTERY

Gazing across all of recorded history with sightless eyes, the great Sphinx remains one of the most mysterious monuments of all time. Who built it and why are questions which still intrigue the imagination. In front of the breast of the Sphinx may be seen a stele (huge stone tablet) inscribed during the time of Thutmose IV, which states it was erected by Khafre, 2850 B. C. Even that statement is in dispute by archaeologists.

Legends of the *mystery schools* relate that sacred obligations were taken by candidates for initiation before an altar between the Sphinx's paws—and that it was symbolic of temporal and divine power.

(Photo by AMORC Camera Expedition)



What Will the Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

From antiquity the strangest of the systems attempting a revelation of the future has been numerology. Is it but a shallow superstition of the ages, or does it provide the means, sought since time immemorial, for a secret insight into the future?

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The Reader's Research Academy presents a series of enlightening discourses on the subject of numerology. It is an exposé of the many false systems which have suppressed the truth about this fascinating topic. It goes back to the mystical meaning and divine virtue of numbers which formed the important part of the philosophy of Pythagoras. It discloses the trickery in the NAME NUMBER systems sold generally in book form. Two of these especially prepared manuscripts will be sent for the nominal sum of 75 cents monthly. You may subscribe for but one month, or as many months as you desire. The discourses are easily understood and they will prove interesting and entertaining to you. Just send your remittance and request to the address below.

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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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(Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of The Americas, British Commonwealth and Empire, France, and Africa: Ralph M. Lewis, F. R. C.—Imperator

DIRECTORY

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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 Lodges and Chapters will be given upon written request.

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Long Beach:*
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Barnett, Master, 3134 N. Bartlett Ave., San
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& K Sts. Margaret Irwin, Master, 1516 15th St.

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WEst 1-4778. Carl T. Endemann, Master, 87
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Carr, Master, 770 Clarkson St.

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glade 4-8627. Charles Wilson Gaddis, Master,
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bol, Master, 7372 Kipling.

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Brisbane, Queensland:
Brisbane Chapter, New Church Hall, Ann St. Hilda Monteith, Master, Oxley Rd., Sherwood, S. W. 3.

Melbourne, Victoria:
Harmony Chapter, 25 Russell St. Lance E. Ellt, Master, 18 Lascelles St., W. Coburg N. 13.

Sydney, N. S. W.:
Sydney Chapter, I.O.O.F. Hall, 100 Clarence St. B. Winterford, Master, Box 889, G. P. O.

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Sao Paulo:
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Toronto Chapter, 39 Davenport Rd. Cyril Bucksey, Master, 12 Hatherly Rd.

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Vancouver Lodge, 878 Hornby St. Robert Spalding, Master, 2828 Kitchener St.

Victoria, B. C.:
Victoria Lodge, 725 Courtney St. Gertrude Shewell, Master, 549 Vancouver St.

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Windsor Chapter, 808 Marion Ave. George H. Brook, Master, 2089 Argyle Ct., Walkerville.

Winnipeg, Man.:
Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Ronald Scarth, Master, 155 Lyle St., St. James.

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Santiago:
Santiago Chapter, San Diego 224 (Subterraneo). Aristides Munoz Olmos, Master, Clasificador 668-H.

CUBA

Camaguey:
Camaguey Chapter, Independencia y Raul Lamar. Dr. B. Alvarez López, Master, Republica 160.

Cienfuegos:
Cienfuegos Chapter, José M. Era Yero, Master, Apartado 167.

Havana:
Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos, Santos Suárez. Srta. E. Montalvan, Master, Calle 16 No. 53, Apto. 1, Vedado.

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The AMORC Grand Lodge of Denmark and Norway, Arthur Sundstrup, Gr. Master, Vester Voldgade 104.

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Trujillo Chapter, R. F. Mejia S., Master, Calle General Luperon 42.

* (Initiations are performed.)

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

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Manchester:
John Dalton Chapter, St. Michaels, Spath Rd., Didsbury. C. E. D. Mullins, Master, "Woodlands" 6 The Priory, Higher Broughton, Salford 7.

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Mrs. M. C. Zeydel, Gr. Master-General, Djalan Sulandjarna, nr 1.

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Rome:
Italian Grand Lodge of AMORC. (Direct inquiries regarding the activities of this Lodge to A. M. O. R. C., Rosierucian Park, San Jose, California.)

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Quetzalcoatl Lodge, Calle de Colombia 24. Rafael Vertiz Rojo, Master.

Monterrey, N. I.:
Monterrey Chapter, Calle Doblado 622 Norte. Eduardo Gonzales, Master, Hidalgo 2625 Pte.

NETHERLANDS WEST INDIES

Aruba:
Aruba Chapter, The Foresters Court No. 10028. H. Spong, Master, 47 Mgr. Neiwindstreet, San Nicolas.

Curacao:
Curacao Chapter, Klipstraat 27. Stephen Vialvala Roche, Master, % Morris E. Curiel & Sons.

NEW ZEALAND

Auckland:
Auckland Chapter, Victoria Arcade, Rm. 317. John Orriss Anderson, Master, 99 College Hill, Ponsonby.

PANAMA

Panama:
Panama Chapter, Logia Masonica de Panama. Octavio A. Arosemena, Master, Calle 10-A No. 8.

PUERTO RICO

San Juan:
San Juan Chapter, 1655 Frogreso St., Stop 24, Santurce. Armando Estrella, Master, 1356 Estrella St., Santurce.

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Malmö:*
Grand Lodge "Rosenkorset," Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden.

VENEZUELA

Caracas:
Alden Chapter, Calle Norte 11, N. 6. Sra. Yolanda Diaz, Master, Apartado 988.

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