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SEPTEMBER, 1952 • 30c per copy

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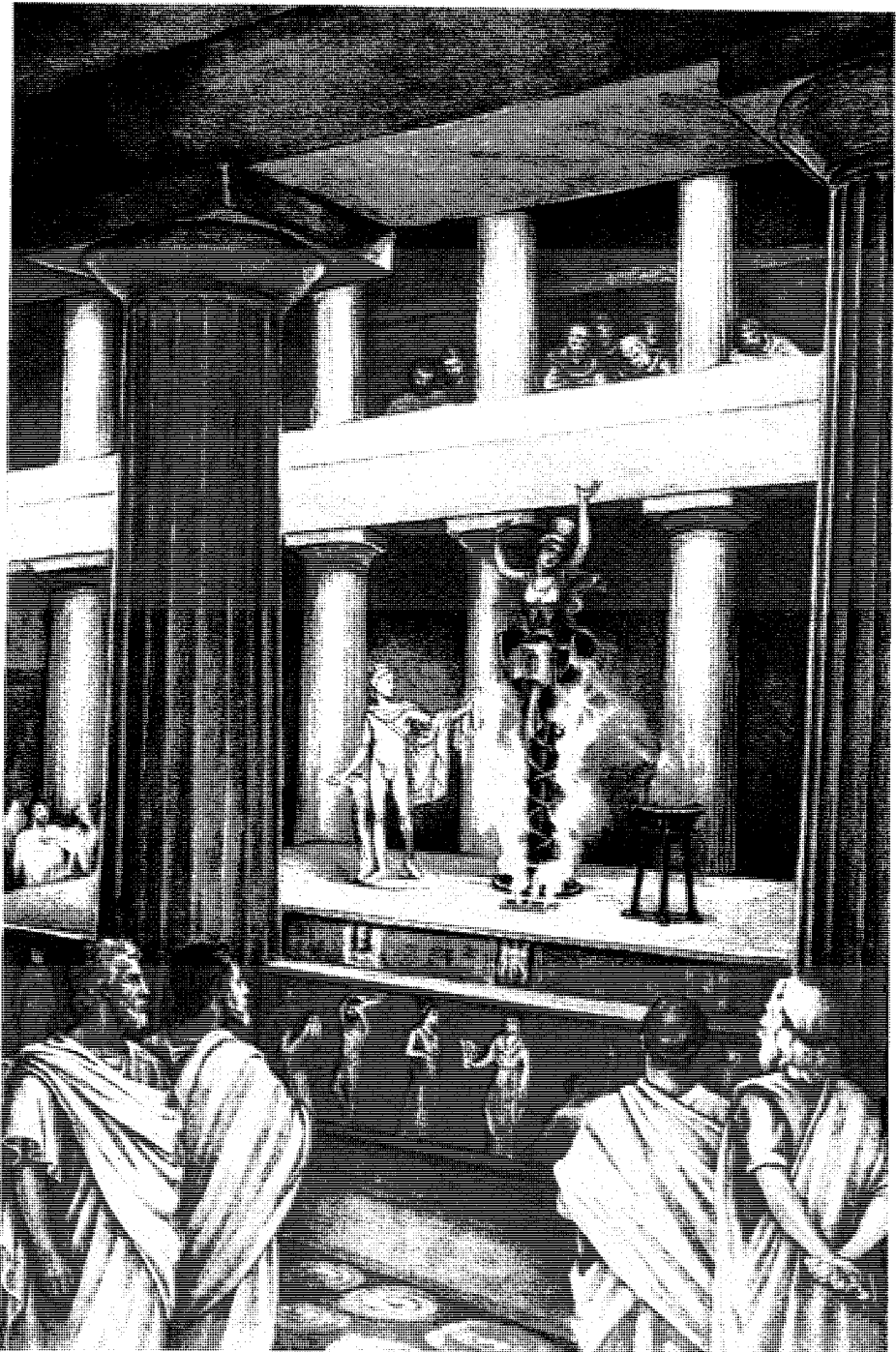
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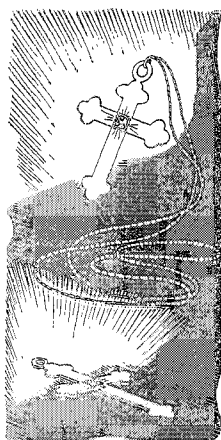
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(Each month this page is devoted to the exhibition of student supplies)



GRAND MASTER OF SWEDEN

Albin Roimer, Grand Master of AMORC of Sweden, at right. He is shown in his sanctum-office conferring with Frater John Johansson, a member of the Council of the Swedish jurisdiction of the Rosicrucian Order. Under the direction of Frater Roimer, the activities of the jurisdiction have considerably increased. On August 24, another Convention of the Order in Sweden was successfully concluded.

(Photo by AMORC)



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 ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXX

SEPTEMBER, 1952

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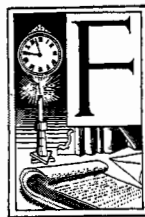
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EDITOR: Frances Vejtasa

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THE
THOUGHT OF THE MONTH
CONTACTING OTHER PLANETS

By THE IMPERATOR



REQUENTLY, we are confronted with inquiries such as: "Does the statement 'our inferior planet' mean that man in his present evolution is inferior to other beings in the universe? Compared with others, how inferior are we?" or "Is it wise for us mortals to attempt to contact other planets, other stars, psychically? Is any purpose served in such attempts? Does anyone know if he has made a legitimate contact with such bodies?"

In determining whether our planet, the earth, is inferior to others in our immediate universe or solar system, it is first necessary to arrive at some standard of appraisal. If we look upon the nature of this planet from a quantitative point of view, then such factors as its size, its distance from the sun, its density and the like are important. If we think of our earth in terms of its contribution to life as we know it in the qualitative sense, then its atmosphere, moisture, temperature, and fertility must be taken into account. There is also the abstract consideration as to whether earth has been selected as the particular theatre for man's operation. In other words, we must consider whether the highest form of conscious life exists upon earth.

Astronomical observation and physics, through a co-ordinating of resources and knowledge, have proved that, from the quantitative aspect, our earth is one of the *inferior* planets of our solar system. The earth has a diameter of 7,918 miles. This makes it third from the smallest of the planets. It is larger

than Venus and Mercury, the latter being the smallest. However, Jupiter, with a diameter of 86,000 miles, is over twelve times the size of our earth. Saturn is not much smaller than Jupiter and, with a diameter of 73,000 miles, is nearly eleven times greater than our earth. In physical proportion, Neptune and Uranus are also superior by several times. Therefore, even in our own universe, which is just *one* of an infinite number of island universes, the earth has no importance in the matter of size. It is really like a grain of sand in a huge barrel of sand, if we take the whole cosmos, as we know it at the moment, into consideration.

As to the qualitative nature of earth, from what we know, it appears to be the body in space which is best adapted to the sustaining of human life. We have no positive knowledge that life or intelligence equal to that of human beings exists elsewhere in our universe or in any other one. Provided that earth alone sustains life, which is highly improbable, as an isolated phenomenon, that would not in the whole scheme of things confer a superiority upon earth. The polar regions, for analogy, have conditions more suited to producing and preserving ice than do the tropics. We do not, however, think of these polar regions as being more important than the tropics, unless we evaluate ice as superior to any natural condition of the tropics. Human life is indigenous to earth. If we can establish the fact that earth alone has life and intelligence, then that might confer some prominence upon our planet. But it would also be necessary to prove that human life and intelli-

gence is an excellence of some kind. We would need to establish the fact that such a phenomenon was important, not just according to our human conception, but in relation to creation everywhere. In other words, who says we are of vital importance in the Cosmic scheme of things? *Only we do.*

It is true that we would like to confirm our grandiose opinion of our kind by quoting masters, sages, and inspired spiritual leaders. These inspired personages inform us that their revelations come from intelligences that are not of earth, as super-intelligences, angels, saints, deities, gods and the like. Empirically, factually, and from a wholly impersonal scientific conception, we cannot prove our prominence in the universe. In fact, experience has caused us to put more and more emphasis upon our *dependence* on vastly greater powers than we possess, and it has likewise caused us to acquire a feeling of humility. We are supreme here on earth only in the excellence of our intelligence. Nevertheless, we are far from perfect beings or it is logical that we would use our mental powers more effectively to prevent such social catastrophes as war.

The Exalted Human

There was a time when man thought the earth to be the center of his solar system with all else revolving about it. Since the earth was man's habitat, it was reasoned that the human was, therefore, God's chosen and most important being. When Copernicus declared that the sun and not the earth was the center of the universe, he was proclaimed a heretic. He was thought to be attacking the prominence of man's position in the universe. It was reasoned that if other bodies in space held a superior position to that of earth, that, then, subordinated the exalted position which the Church had ascribed to man.

The theologians, and religionists generally, have been reluctant to conceive that life and intelligence, equal to or superior to man's, might exist upon other planets in our universe. This reluctance is based upon the literal acceptance of the contents of the Book of Genesis in the Old Testament. This old work is misconstrued by many to

be the direct word of God. Consequently, if it could be established that beings or superior intelligences exist elsewhere, it would cast a shadow, in their opinion, upon the veracity of the Bible. As long as many men want to believe that the Bible is in correspondence to Divine Will, then they will, by their opinions, constitute an obstacle to progress. Likewise, they will find themselves experiencing some very distressing moments with the advance of science. Certainly, it may adumbrate the ego of man to know that earthly intelligences are not the only ones in our universe. It will not, however, detract from the eminence of the Divine or Cosmic Creator in our eventually learning that we have brothers in space, if such a discovery is made,

Limitations of Our Intelligence

It is logical to assume that the Vital Life Force, with its inherent intelligence and its sensitivity, which we call *consciousness*, would manifest wherever conditions are conducive to it. These Cosmic laws would not manifest in accordance with place and time, but in harmony with that which would further them, whenever and wherever that might be. It is difficult to believe that in the infinite number of universes, with their myriad worlds, there are no physical properties, no atmospheric conditions, thermal or chemical factors favorable to life, except here on earth. We do not know under what conditions, unknown to us and even quite unlike those of earth, life could be brought forth. Such conditions could generate and develop forms or expressions of life unlike the human and yet having intelligence exceeding ours. The manner of perception of such beings, the kind of receptor organs they might have, would differ perhaps from our own.

By our standards, these unknown beings might appear quite grotesque. Their mental capabilities, their reason, their imagination and process of ideation, could, however, excel our own. Intelligence is its own essence. There cannot be different kinds of intelligence, only different degrees of it. There is an intelligence, as indicated by variations of perception and cognition, or else the being is not intelligent at all. In fact, wherever you have *consciousness*, you have a degree of intelligence;



and you do not have consciousness until you have a vital force which is responsive to its environment and to itself to some extent.

Just as we are not aware of such intelligences elsewhere in our own or other universes, so such intelligences might have no cognizance of us. From what we know of human intelligence, we can surmise that, although an intelligent being might not have a way to communicate with us in a manner with which we are familiar, yet it might be capable of making its existence known to us. Geometric forms, as symbols, if arranged in an order, are indications of intelligence, even though the particular arrangement might not have a specific meaning to us. Whenever we see such an arrangement, it is indicative of purpose or thought behind it. Any phenomenon of this kind exhibited in the sky to us mortals, or, if possible, transmitted in some manner from out of space, would imply an attempt of rational beings to communicate with men on earth.

With the rage of science fiction tales, there have been rumors of such communications but none has been submitted to scientific analysis bringing forth any confirmation. Just because the masses of men today, with their relatively recent technical developments, have become interested in probable rocket travel to other planets is no reason to presume that the same interest of beings on other worlds has been aroused for the first time as well. Certainly, if such intelligences exist, their development, understanding, and technical progress would not necessarily correspond to our own. They would have been travelling to earth in flying saucers and in all the modes of space travel accorded to them long before now. Our reference to these space travels at present is merely a psychological transference of our own interest and speculations to other beings. We are, in other words, at this time space-travel conscious, so we presume that any other existing intelligences are likewise showing a current interest in the same thing.

It is my opinion that, if and when we can with certainty prove the existence of highly intelligent beings elsewhere

in the universe, we will then discover that they have attempted communication with us for a long period before our era of rockets and flying saucers. We will in all probability, as well, find that much phenomenon that had been included in the realm of inexplicable mysteries of the past could be attributed to the efforts of these intelligences to communicate with us. Even some acts, or occurrences, which have in the past been placed in the category of the supernatural may prove to have their causes in the efforts of these beings to communicate with us. Just because we are maturing and looking upon the whole universe as a possible theatre of further human operations, we have no right to assume that other intelligences are likewise just awakening.

Basic Speculations

The ancient Babylonians believed in a hierarchy of *planetary gods*. These were gods who, they conceived, transmitted their powers through certain planets to earth, planets that were named after them. Each of these planets and their corresponding gods stood in relation to each other as having greater or less influence upon mortals. This influence gave them their hierarchal or graduated scale of importance. The quality or kind of influence exerted by these planetary gods upon earth and mankind varied with each one of them. Under the aegis of one planet and god, man was said to exhibit certain characteristics, and under another, different moral and intellectual tendencies. In this belief of the relation between the planetary gods and human affairs began the speculation and practices of *astrology*.

The Gnostics, during the Hellenic Age and the great culture of Alexandria, enlarged upon the Babylonian idea. They believed that the soul of man ascended to the pleroma (the fullness of the Divine) by passing through a scale of aeons, that is, intermediary states. Later esoteric schools conceived the doctrine that the soul incarnates in a body and on a planet where the spiritual consciousness is equivalent to its personal evolution. Thus one planet was conceived as the first level or plane of spiritual awakening; another

planet was more advanced and became the second stage; still another, the third; and so forth. The soul would alternately enter into many bodies on each planet. When it had attained the highest development that a certain planet made possible, then it would *migrate* to the next world in the scale of progress.

There is absolutely no ground in the pure inheritance of mystical teachings for such speculations. They are appealing to the imagination and that is why they have endured so long, but they are not even logically sound from the standpoint of mystical principles. As to whether our psychic consciousness, the deeper *subconscious* part of our being, may at times contact an intelligence that exists elsewhere in our uni-

verse or in another one, our answer would be that it is possible. If such intelligences exist, the psychic or highest element of their conscious selves, as well as our own, would not be limited by such physical barriers as time and space. It would result in a projection of consciousness and an exalted kind of extrasensory perception, by which both beings would in some manner realize each other. Just how such sensations would be translated into perceptual images in our objective mind, how we would realize them, it is difficult to say. Would the sensations be formed in our conscious mind, as color images, as strange forms, as auditory impressions, harmonious music, or as a feeling of exhilaration? Upon this we do not venture an opinion.

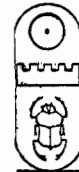


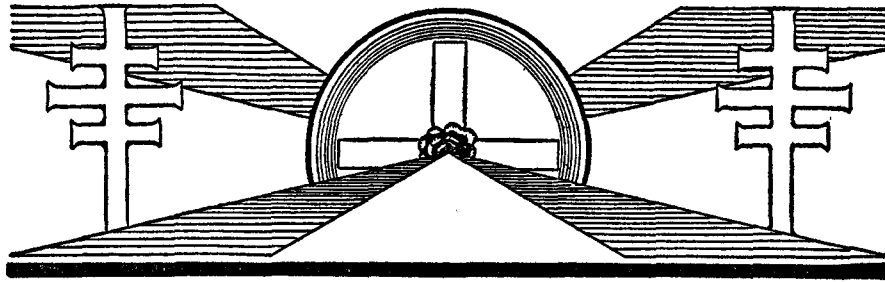
GRAND COUNCILORS OF A. M. O. R. C.

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 1952 convention the following men were elected to the Grand Council of the Order, for the term ending with the annual convention of 1953:

North Atlantic States	Joseph Weed 350 Madison Ave., New York, New York
South Atlantic States	William V. Whittington 4700 Connecticut Ave., N. W. Washington, D. C.
Midwestern States	Hays L. Livingston 126 E. Vermont St. Indianapolis, Indiana
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 Ave., 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
Latin-American Countries	Carlos Nuñez A. Moras No. 543, México 12, D. F.





The 1952 International Convention

By RUTH FARRER, Convention Secretary



AND it came to pass . . . July 6 through 11 . . . that over 900 Rosicrucian members from many widely separated countries, attended the 1952 Rosicrucian International Convention at Rosicrucian Park, San Jose, California. There was a remarkably large attendance of young people this year, and a noticeable increase in the number of Spanish-speaking delegates. The members spent Sunday registering and having happy reunions with friends from other States and countries. They met for the first official session in Francis Bacon Auditorium, Sunday evening, at which time the Imperator, Ralph M. Lewis, addressed them on the subject: "Brotherhood."

He pointed out that men differ in motivation, though they may be alike in Cosmic essence, spiritual roots, and in physical form. If brotherhood means the levelling of mentality, as it so often does, then there is a critical loss of mentality. Brotherhood, he said, requires aggressiveness, if its goal is right, as it is a form of self-expression and we cannot express self if we are not aggressive to some degree. The superiority which one must gain is not that of social position, race, religion, or color, but it is the superiority of mind and character. In his closing remarks, the Imperator emphasized that we shall have peace when each individual reflects the light of his inner being; the essence of real brotherhood is from within, and not from without.

Frater Hays L. Livingston, Grand

Councilor for the Midwestern states, then introduced the permanent chairman of the Convention, Frater A. A. Taliaferro, of Dallas, Texas. The co-chairman, and first soror to be selected for this position, was Mrs. Scioto M. Herndon, Master of Thomas Jefferson Chapter, Washington, D. C. The chairman then introduced the AMORC Board of Directors, and Grand Lodge officers, and Frater Bernardo Lira, Director of the Latin-American Division, who greeted the visitors in Spanish.

By means of projected color pictures and tape recordings of their actual voices, the officers of the Order abroad and Masters of certain distant Lodges were now presented to the Convention. First, a map of the world was cast upon the screen, indicating the country to be heard from, and accompanied by stirring music identified with that country. Next, a projected photograph of that personage replaced the map. Then, the audience heard the voice of that officer by means of a recording. Each told of their strong bond with the other far-flung sections of the Order and commented on the progress of the Order in their land. Those greeting the Convention in this manner were: Ruperto Betancourt, Master of Quetzalcoatl Lodge, Mexico City; Roland Ehrmann, Master of Southern Cross Chapter, Johannesburg, South Africa; Carmen de Calcaño, Master of Alden Lodge, Caracas, Venezuela; H. V. C. Dacre, Master of the Auckland Chapter, New Zealand; Leslie A. Neal, Deputy Grand Master of the London, England area; and Mlle. Jeanne Guesdon, Grand Secretary for France. Thus,

by means of a map, photographs, national anthems, sacred music, and the spoken word, we were brought close to our representatives in faraway lands. In addition, greetings by cable and letter were received from officers and members in Indonesia, Sweden, Brazil, Peru, Nigeria, the Netherlands West Indies, and others.

Members present on opening night included delegates from Alaska, Brazil, Colombia, Cuba, El Salvador, Guatemala, France, Haiti, Mexico, Venezuela, the Virgin Islands, and a large group from Canada.

Membership Committee Services

The Administration and Welfare Committee and the Resolutions and Adjustments Committee were formed early in the week. As is customary and required at every Convention, some twenty members volunteer to serve on these two committees, reporting their findings at the final business session. Their penetrating investigation into the Order's inner functions and plans, continued throughout the week: coming from many sections of this Jurisdiction of the Order, they serve to represent the general membership of AMORC. When they had finished their analyses and review, they reported that the operations of the Order, its advertising procedures, financial affairs, and personnel matters were being administered very satisfactorily. Both committees labored long to assure the membership that the organization is truly serving its purpose in an efficient manner.

Mystical Allegory

Presented twice during the week, the mystical allegory was indeed a highlight of the Convention program. Directed by Frater Joel Disher and with a cast and technical staff from the AMORC personnel, this colorful allegory portrayed the struggles of Johannes Kelpius, the great mystic and cultural pioneer. Through the music, dramatic effects, and acting, one was carried back to the early days of the Order in America. Even the tribulations of Kelpius' group aboard ship were poignantly brought out. The importance of prayer in healing and cultural endeavors was dramatized in a way that made this drama an occasion to remember.

Discourses

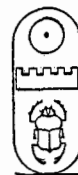
On Monday afternoon, Frater James C. French, Curator of the Rosicrucian Egyptian, Oriental Museum, addressed the delegates on the subject: "The Art of Ancient Egypt." A large group met in the Art Gallery, on the walls of which hung an exhibition of the paintings of Joseph Lindon Smith: *Replicas of Ancient Egyptian Sculpture*. In his address, Frater French referred to the exhibit and made considerable reference to the artistic contributions of Akhnaton. Again, on Friday, he lectured on "The Ancient Egyptian Industries." The homely details of Egyptian life were dwelt upon, and the members were directed to the various Museum exhibits, relics and pictures, where articles mentioned in the lecture might be found.

"Health and the Mind" was the subject of Dr. H. Arvis Talley's lecture Tuesday afternoon. Outlining the principles of psychosomatic medicine, he stressed the necessity of applying *all* of the Rosicrucian teachings in order to enjoy good health and inner harmony.

In an address entitled: "The Sevenfold Wisdom of Hermes," Frater Joel Disher, of the Literary Research Department, endeavored to encompass the basic Hermetic teachings, correlating them with the modern teachings of Christianity. He brought out the fact that complete wisdom is contained in the "Sevenfold" Wisdom of Hermes and showed that this Wisdom gives us a means of complete self-orientation.

On Tuesday evening, and again on Wednesday evening, Frater Cecil Poole, Supreme Secretary, addressed the members on: "Dynamic Idealism." He warned against the tragedy of extremes in idealism or materialism, pointing out the tragedy of the prevalent lack of moral courage. When we are faced with problems, we discover the lasting value of our ideals, the links—tangible and intangible—which hold together the best parts of our nature and make possible a finer civilization.

The Grand Master's lecture, "The Work of the Order," as delivered in Francis Bacon Auditorium Tuesday and Wednesday evenings, outlined the responsibility of Rosicrucians in bring-



ing to the world our message of hope and freedom. Each of us is obligated to serve and each must individually represent the ideals and purposes of the Order. The application of the teachings helps free us from the limitations of ignorance, superstition, and the sufferings of avoidable karma. Frater Clayson stressed our responsibility in reflecting Rosicrucian ideals in everyday life.

The open forum session at this Convention met with very favorable response. Frater Arthur Piepenbrink, of the Extension Department, acted as moderator; Frater Carlos Nuñez A., of Mexico City, interpreted both questions and answers for the benefit of the Spanish-speaking delegates. The questions from the floor represented many aspects of Rosicrucianism, including: karma, growth of the soul-personality, incarnation, how to correct disease, mystical interpretation of the immaculate conception, hypnosis, the seat of the emotions, etc.

Special sessions were held for visiting officers of Lodges and Chapters, for the discussion of Sunshine Circle activities (the welfare work of the Order), the Junior Order (young people), and the work of the Children's Hour, a local program of research into the training of preschool children. One discussion period was devoted to the work of district commissioners, or local representatives of the Order.

Imperator's Night

Traditionally, Thursday night of the Convention is "Imperator's Night." This year, he addressed the members on certain aspects of psychic consciousness, the dual purposes of glands, and our bond with the Infinite. The audience participated in three demonstrations involving the use of these profound principles, aided by certain preparations understood by the members. Through these, they found intense psychical and emotional inspiration.

Science Demonstrations

The workshops of AMORC provide ample corroboration of the mystical principles studied by the individual members. During each Convention the Order provides special demonstrations to augment the experimental work that

members are able to do at home. On Monday night, Frater Lester L. Libby presented a lecture and demonstrations in the auditorium, using an array of "magnetic" pendulums to illustrate the phenomenon of magnetic polarity and longitudinal wave motion. He showed the basic principles of radar with microwave equipment. A hypothetical model of the oxygen atom was demonstrated, mounted on a rotating apparatus, which, seen under ultraviolet light, showed the accepted atomic structure and movements. Small, round, colored balls depicted electrons, protons, and neutrons; as these whirled about this hypothetical model, the mechanical apparatus involved disappeared in the darkened stage, as the ultraviolet light revealed the "atom" in action—something almost alive. Climaxing these wonders of science, the AMORC electronic Sound-to-Color Converter, or Cosmolux, was again demonstrated. Frater Libby explained the associative effects of particular sound frequencies and colors, revealing further the marvels of the physical universe. He linked these marvels with the wonders of the Cosmic world about which Rosicrucian students study each week.

Many times during the week, smaller and more intimate demonstrations of scientific and Cosmic principles were presented by a trained staff in the amphitheatre of the University Building. Each member could attend one of these sessions. On one such occasion, Soror Willamary Aszmann, of Los Angeles, demonstrated the theremin, an electromagnetic musical instrument, utilizing alternating current. Two magnetic fields are created: when broken into by the hands of the operator, tones of three octaves can be produced by such interference. The operator in this musical performance did not actually touch the instrument, merely moving her hands closer or farther away from the origin of the magnetic fields.

The basic principle of the "lie detector" was demonstrated; with electrodes attached to the head, and while holding coils, members sat to demonstrate the registration of the oscillograph when various emotional states were brought about. Under excitement or more intense cogitation, the instrument record clearly jumped about. In

this way the audience could see the effects of changes in thought and emotion. These demonstrations drew constant crowds of members who could not possibly test these principles at home. On Friday, Dr. G. A. Pardo, of Caracas, Venezuela, interpreted the lecture and demonstration for the benefit of the Spanish-speaking delegates.

The Planetarium demonstrations were also very popular, one such address and demonstration being given in Spanish. The "Theatre of the Sky" was followed by an explanation of the exhibits on the floor of the Science Museum.

Daily Features

On many occasions throughout the week, the members attended inspiring convocations in the Supreme Temple, with their wealth of ritual, music, meditation periods, and addresses by members of the Grand Lodge staff. One such event was presented entirely in the Spanish language.

Each day, class instruction groups met in the Supreme Temple and in Francis Bacon Auditorium. During this time, class teachers spoke to the members of the various degrees and answered questions relative to their studies. Similar practical classes were conducted in the Spanish language by Frater Bernardo Lira, of the Latin-American Division, aided by the following visiting members: Frater Louis M. Riccardi, of New York City, and Fratres Luis Bello Cabellero and G. A. Pardo, of Caracas, Venezuela.

Opportunities were given the members to view a display of documents and letters authenticating AMORC in America, as shown by Frater Joel Disher. On some occasions, Frater Disher took from the vaults of the Order a number of rare Rosicrucian books, explaining their significance in the history of the Order and its teachings.

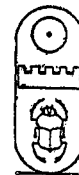
There was always something going on at Rosicrucian Park each hour. For example, because everyone could not attend the major programs in the auditorium at one time, one group would be attending special rituals in the Supreme Temple, awaiting their turn later to enter the auditorium. On three such occasions, the members viewed Appellation (christening) rites at which

the following tiny children were named and dedicated to the guidance of Rosicrucian training: Craig William Parker, Edward Hugh Fisher, and Roseanna Madson. A full staff of ritualistic officers performed each of these interesting ceremonies.

Sightseeing and Entertainment

Periodically through the busy week, groups of members were conducted through the buildings and departments of the Grand Lodge, viewing firsthand the handling of the immense mail, the preparation and forwarding of the lessons, the Department of Instruction, and the offices of the departments which conduct the business and manifold activities of this age-old fraternity. They saw AMORC as a service organization, operated to aid members of every land in regard to all aspects of Rosicrucian interest—from Braille volumes to the modern machines for folding paper, dictaphones, and the stenographic departments.

The violin recital presented on the opening night by Frater James C. French, virtuoso, will never be forgotten. Generous in his choice of inspirational music, his magic bowing set the pace for a week of deliberations. Frater Iru Price accompanied on the organ, with Soror Mildred French assisting at the piano. On two afternoons, visiting members entertained with variety programs. For example, Frater Kenneth Garberson, of Fresno, California, presented a very fine piano solo. There were vocal solos by Frater Baynard Whitney, of San Francisco; by Colombe Vernice Miles; by Frater Ed Tarsenko, of Detroit, Michigan; by Soror Irene Reid-Selth; and by Frater Fred Titsch, of Dayton, Ohio. Fratres Peter Falcone, Oronzo Abbatecola, James Whitcomb, and James French of the AMORC staff presented a humorous skit. A reading was given by Soror Clara Greggs, of Los Gatos, California. The talented Colombes, Sydney Whitcomb and Virginia Crawford gave piano and violin solos, respectively. As a prelude to one of the evening programs, Colombe Felice Miles gave a very pleasing piano recital. Preceding the Emperor's discourse, Thursday evening, Frater Iru Price, of Santa Clara, California, gave a very inspiring organ recital. On



Tuesday evening, Soror Willamary Aszmann and her mother entertained with a theremin and solovox program which was well received.

As a final feature of the Convention, the delegates and friends attended an appetizing banquet in the Civic Auditorium, in downtown San Jose. On this festive occasion, the Mystery Prizes were given out, the members having deposited stubs from their registration cards toward these annual surprises. As a final item on the program, the assembly then viewed a scientific film, dealing with the making and delivery of the famous 200-inch Palomar telescope lens. Following the banquet, the Rose Ball, presented by the local Colombes, took place in the Empire Room of the Hotel St. Claire. A smashing success—the members enjoyed good dancing in a charming, rose-decorated ballroom.

As the delegates returned home they took with them many memories of the 1952 Convention: notations in their notebooks, new books and ideas, renewed friendships with the officers and members, memories of jovial feasts with members of various localities, hard and interesting committee work, memories of secret rituals held within the sacred walls of the beautiful Supreme Temple. They were proud of the achievements of the Order at its see in San Jose and departed rather wistfully but with plans for attending the next Convention. The officers of the Order did not spare themselves in granting interviews, giving lectures and rituals, and ministering to the needs of Lodge and Chapter officers. You will want to be a part of this fraternal Convention next year, sharing in the work, in the rituals, and the fun which constitutes this annual event.



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. We wish to emphasize that all active members of AMORC are invited. Membership in a Lodge or Chapter is not a necessary requirement to attend a rally. At each rally there will be lectures, convocations, demonstrations of laws and principles, and entertainment. If you plan to attend a rally, write for details directly to the secretary, in care of the Lodge or Chapter. Addresses are in the directory at the back of this magazine. Other rallies will be announced in future issues.


- | | |
|---------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Boston, Massachusetts | Johannes Kelpius Lodge will hold its rally on Saturday and Sunday, September 27 and 28. There will be initiations. |
| Detroit, Michigan | Thebes Lodge will sponsor the Great Lakes rally to be held Friday, Saturday, and Sunday, October 17, 18, and 19. Imperator Ralph M. Lewis will attend. |
| Los Angeles, California | The Southern California rally will be sponsored by Hermes Lodge, Saturday and Sunday, October 11 and 12. First and Ninth Degree Initiations will be conferred. Imperator Ralph M. Lewis will be present. |
| Toronto, Ontario, Canada | Toronto Chapter will hold its first rally on Saturday and Sunday, September 13 and 14. |

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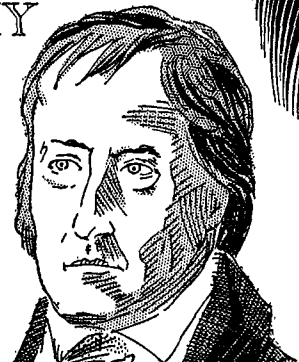
“OPEN MINDS” - - - By Ben Finger, Jr.

PHILOSOPHY
OF LIFE

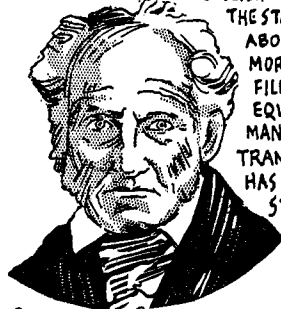





Kant ENJOYED A THOROUGH SCIENTIFIC EDUCATION, AND WROTE MANY PAPERS ON SCIENCE SUBJECTS. HE OPENLY REJECTED SUPERSTITIONS, AND DID A WORK ON NATURAL RELIGION WHICH THE PRUSSIAN GOVERNMENT SUPPRESSED!
THE STARRY HEAVENS ABOVE AND THE MORAL LAW WITHIN FILLED HIM WITH EQUAL AWE. MANY A NEO-KANTIAN TRANSCENDENTALIST HAS FOLLOWED IN HIS STEPS!




Hegel KNEW THE UNIVERSE AS THE DEVELOPMENT OF THOUGHT VIA A CONTINUOUS PROCESS OF **THESIS, ANTITHESIS, SYNTHESIS!**



Schopenhauer "EVERY PARTICLE OF SPIRIT WE CAN REPLACE WITH MATTER, AND EVERY PARTICLE OF MATTER REPLACE WITH SPIRIT... IF WE DIVIDE ALL THINGS INTO WILL AND MANIFESTATION, IT SPIRITUALIZES EVERYTHING."



Bentham VOICED THE ETHICAL IDEAL OF UNIVERSALISTIC HEDONISM, THE GREATEST HAPPINESS TO THE GREATEST NUMBER. "THE DAY MAY COME," HE SAID, "WHEN THE REST OF THE ANIMAL CREATION MAY ACQUIRE THOSE RIGHTS WHICH NEVER COULD HAVE BEEN WITHHELD FROM THEM BUT BY... TYRANNY."

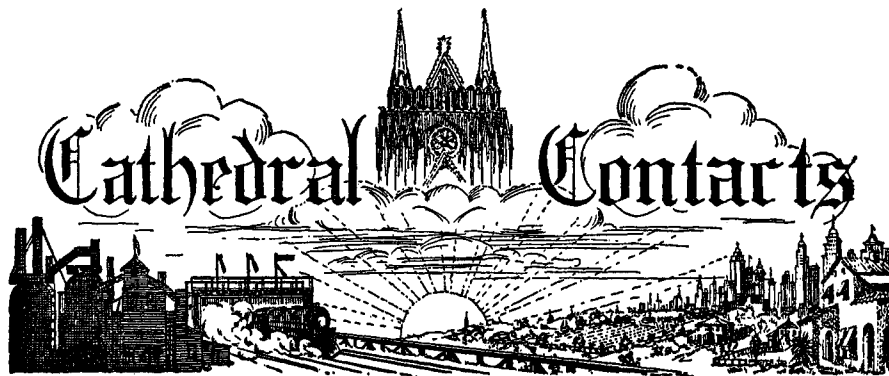


Ben Finger, Jr.

Believing, as I do, that man in the distant future will be a far more perfected creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long continued progress.

—CHARLES DARWIN





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

GOLDEN MOMENTS



EVERYONE has experienced moments at least once in a lifetime, but usually a number of times, when life seems to become different from its usual surroundings and implications. In these moments, every part of our environment appears changed. The sky is bluer; the sun is brighter. Even people seem more friendly. Everything in general seems better than it may have been even a few moments before. These times come unexpectedly. They are seldom planned. Furthermore, and most interesting of all, they can seldom be brought into manifestation voluntarily. The desire of man to live such moments has been impressed upon him in many ways. We are taught that if we smile, others will smile; that if we are happy,

such state will also be contagious. Unfortunately, there are many experiences in the life of each individual so seemingly contrary to these popular concepts and expressions that it is easy to lose the enthusiasm to begin with ourselves as a means of making life easier for ourselves as well as for others.

The demands that life makes upon us seem to be a load that we cannot conscientiously avoid. The seriousness of existence is a point of view which we accept more or less philosophically, or we have it forced upon us. Due to the obligations which we assume in the course of life, we are somewhat forced to fit ourselves into a certain niche. We have to exist physically and conform, to a degree at least, to the social and economic demands of the group of which we are a part if we are not going to become social outcasts or if we

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are to maintain some degree of economic independence.

Such a view of life limits and discourages. Coupled with the thinking of man to preserve himself within the complexities of life is the behavior of nations and groups of nations that seem to constantly lack a state of equilibrium. There are conflicts and threats of war; there is constant diplomatic exchange between nations: The irony of this situation is impressed upon us when we realize that, fundamentally, life is not essentially different for human beings regardless of where they may live or under what government they may have been born. In other words, men are born to live and to adjust themselves to their environment. They all seek to do this with the minimum of pain. They seek a degree of pleasure, they strive for happiness, they hope for adjustment to the circumstances about them, and they consciously or unconsciously strive for a betterment of conditions and for a more permanent state of peace of mind, either in this life or in a life to follow.

Such times when the shackles of economic, social, nationalistic, or other forms of pressure are torn away from our consciousness, at least for a short time, constitute moments of sheer enjoyment. The individual seems to stand, at least momentarily, in relationship to the rest of the universe in a manner which brings to consciousness and to the feeling within him those values in creation which have permanency far exceeding any man-made or material thing that may compose the surrounding world.

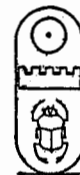
Life is a process of evolution and growth. We are privileged to have life, and we are privileged to gain what knowledge and experience we can to bring life into its ultimate flowering. We can use those things which are about us for that purpose. William James once said: "The great use of life is to spend it for something which outlasts it." This idea will help us to fill in the gaps between the golden moments in which is revealed to us a glimpse of eternity and a permanent peace of mind. Life may not be all we would wish it to be, but it is something to use, to expend. Happiness can result in its spending if that effort is directed toward the accumulation of those things which will survive when life itself no longer exists.

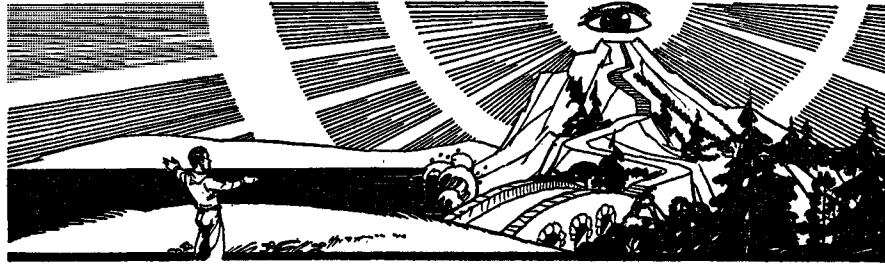
The ideal world of the philosophers and of the masters has been ever the aim of man's attainment. To accomplish that end we must first learn to use the life that is immediately ours, the consciousness of which we are immediately aware. To waste life in the accumulation of those things which will not last beyond life itself, insofar as we are concerned, is to add to our burden, to add a load mentally and physically, and to close from our view the glimpses that come in those moments that seem to be in the mental state of Cosmic consciousness. The periods of the Cathedral of the Soul can contribute to the existence of these golden moments. They are moments of inspiration, of guidance, of contemplation, of ideals that exist and maintain value not only beyond the span of our individual lives, but beyond the span of the existence of the physical universe.



SUPREME TEMPLE CONVOCATIONS

The regular Tuesday evening convocations in the Supreme Temple for the fall, winter, and spring months will resume on Tuesday, September 23. A cordial invitation to attend is extended to members residing in the San Francisco Bay area and the vicinity of San Jose. It is also hoped that members traveling through San Jose will plan, if possible, to be at Rosicrucian Park on a Tuesday. Every member will enjoy having the opportunity to participate in the inspiring ritualistic work of the convocation and hear one of the members of the staff discuss the principles of Rosicrucian teachings. The convocations will begin promptly at 8:00 each Tuesday evening.

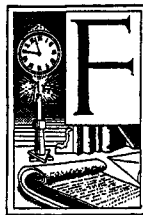




Creators of Our Own Destiny

By RODMAN R. CLAYSON, Grand Master

Our intelligence has set us free.—ALEXIS CARREL



FROM the mystical point of view, man is born with free choice; he is born with the ability to decide whether he will be enslaved by conditions or enjoy the noblest freedom. The doctrine of free will, or freedom of choice, and its possibilities can be as narrow or as broad as the thoughts of the thinker. *Will* is the product of reasoning; *will* is a kind of desire which prompts us to action. Not all men have the same desires, nor the same degree of will. But all men do have the same ability of thought; and action is always the result of thought.

Man's fate is not governed by pure chance. His existence is not buffeted about by the circumstances of luck. There are those, of course, who are blessed with good fortune, and others who experience much misfortune, but we must not take the attitude of "It is as destiny has decreed; so be it." By exercising freedom of choice, with which the Creator has endowed us, we can become the masters of our fate. We are at liberty to choose the direction and course of our lives, whether good or otherwise. We create our own world. We determine, in a large measure, the conditions within and about us. We determine our futures. Every individual must bear the responsibility of his own acts.

As a free agent, because his acts are not predetermined, because he has the privilege of choice, man is subject to

the urges of good and evil. Being human, he is bound to make errors. But he must not allow adverse circumstances to subdue him. Man must profit by his errors. Darkness and suffering must not destroy his inner determination to enjoy and get the most from life.

To get the most from life requires a certain amount of personal freedom. The will to do gives the person the strength to do. All of us are endowed with intellect and reason. We are endowed with a moral sense of right and wrong. Through the power of freedom of choice and will, it is possible for us to become the masters of our destiny. But we become masters of our fate only in proportion to our application in putting our highest faculties to use. We must use our imagination to visualize our future; we must use our skill to convert visions into reality.

There must be perseverance in striving toward the attainment of one's goal. Success in life is determined by the individual himself. Man is the master of his fate not only in his personal life, but also in his profession, in his business. As one poet has written, we must toil upward through the night. We have the freedom of choice to determine what is best for us to do—whether we shall yield to temptation or whether we shall adhere to a philosophy of life of a high level and accept and live by spiritual values.

We should not look upon life as something to be endured, but as something to be explored. Life should be

a great adventure. Opportunities come more often in the realm of mind than in our physical environment. The world of knowledge and opportunity should not be a jungle in which we wander aimlessly about. We must venture out of old environments and into new ones. We must slough off the old and pick up the new. We must abandon old inhibitions; we must reshape our lives.

Rational Direction

The mind is not a machine that runs itself. Mind must be directed. The mind should be given over to careful thinking. Our thinking should always be on a constructive plane. The power to make, remake, and unmake is a privilege given all of us. Thought, when reinforced with the idealism of a real philosophy of life, is capable of creating a happy and worth-while life. Individually the world is in our hands. We march through life, but only as we think do we control life.

Students of formal philosophy have learned that freedom of will means freedom of the self. Freedom of the self means self-determination. The latter must not be an irrational choice; it must be in keeping with one's moral worth and understanding. To the thinking man, rational freedom implies voluntarily chosen action in accordance with the dictates of one's conscience and ideals. Obviously, one's character is revealed through the freedom of thought and conduct which he asserts. It has been said that it is the men of noble character who keenly feel their responsibility as they exercise the freedom of self-determination. Rational freedom revolves largely around one's ability to organize into an idealistic system certain values and purposes derived from experience.

As you exercise self-mastery, as you become the captain of your ship, you determine your own destiny. The mystic and the philosopher know that God has not created a world of mere mechanism. He has, however, created men and women who have the freedom of choice to co-operate with or oppose the Laws of Nature. They have the freedom and choice to seek and live a harmonious life. In a sense, then, the Great Creator has created creators. We

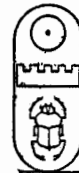
are the creators with free will and determination.

As we intelligently exercise our freedom in conjunction with altruistic ideals, we grow in wisdom and understanding. There is no place for indolence in the life of the one who exercises freedom. Furthermore, there is no place for ignorance. One must be knowingly and consciously responsible for all that he does. Freedom should never be gained at the expense of others. While exercising freedom, we must exercise patience, tolerance, and consideration for our fellow men. We should never be so concerned with our own interests that we violate the sanctity of the rights of others. Personal freedom comes about through self-discipline. We must discipline ourselves to live properly in a world of men and women.

The word *freedom*, in the final analysis, means: exercise of the will or doing what we desire to do. To live a life of freedom does not mean to live an unrestricted life. Obviously we cannot live at the expense of others to gain our own ends. Obviously no man can exercise freedom with disregard for all other people. In everything we do we must have regard for others. The rights of others must always be considered in whatever it is that we *will* to do, and our acts in accord with natural and Cosmic laws and the laws of man. With this freedom at our disposal there can be power in our conduct when it is not in violation of any divine principles or social or state laws. Otherwise, we would suffer the inevitable consequences of karma. An example of the wrong kind of will and determination was exemplified by the late dictator, Adolph Hitler.

We are divinely endowed with the power of will, determination, and free choice, but we are responsible for our own acts. In our freedom we can be causative; therefore, we must thoughtfully realize that our every act involves the Law of Cause and Effect.

Personal freedom has been the consideration of thoughtful men for hundreds of years. In ancient writings we find the words: "The spirit of the law is that thou shalt do what thou wilt." To carry out this law, a person cannot be devoid of all sincere and spiritual



integrity. He cannot be a pretender of occult and mystical and spiritual knowledge.

The Divine Urge

The ability to reason, to reach conclusions, to use the power of will is God-given. The Law of Compensation is also God-given. While it is the prerogative of every man and woman to exercise freedom of will and thought, this by no means indicates that there is a condition of universal free will. Free will can be exercised only within the bounds of law and order. Freedom of expression must conform to Divine Will as well as man-made ideals and virtues.

In the exercise of freedom, all thinking people will work in harmony with divine urges. As the Emperor of the Rosicrucian Order once said, "This is the only free will that is consistent with eternal life, peace, and happiness." Collectively, we must endeavor to bring about those conditions which will make possible the advancement of progressive minds in a democratic world of freedom.

The adage, "do what thou wilt," does not mean that a person can act without discretion. The key to the law, in this adage, is found in the word *will*. You *will* to do what you have analyzed, examined, and reasoned upon in the light of your understanding, and with full knowledge that you assume all responsibility for your acts. "Do what thou wilt" means to give freedom of expression to the highest aspirations of one's inner self, and to his noblest personality traits.

It was once thought that God enslaved man, that God brought about all of man's misfortune. It is possible that there are yet today those who carry this conviction. The thinking person, however, knows that there would be no justice in the world if this were true. The God of our understanding is a just God, a God of Love, who functions on a positive, constructive, creative plane. When man chooses to do right, he reaps the harvest and reward of his efforts; just so does he bring misfortune upon himself when he acts unwisely. Perhaps the greatest lesson for all men to learn is that they must

(Continued on next page)

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It Began In Egypt



THE HARP

By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

THE ancient Egyptians were the inventors of the harp, and it was known to have been in use from the earliest times. The tomb walls, as early as the fourth dynasty, during the building of the pyramids, depict a great many varieties of harps. The instrument is pictured as being played solo or with other instruments, and also as an accompaniment to the human voice. There were a variety of forms, such as the small bow-shaped kind which was carried on the shoulder or one of the same general nature but of medium size, and played by the musician seated on his heels on the ground. Very large harps as tall as a man and elaborately decorated are to be seen with the musician standing in order to play. These large harps were rested on the ground or were supported by a sort of stand.

The number of strings on the harps varied from four to twenty-two. Very little is known of their system of notation, but the number of strings indicate an advanced knowledge of intervals.

Music of a high type was taught and performed by the priests, and such was used for religious purposes. However, it is certain that a popular music, loved by the people at their feasts, was provided by professional musicians, and dancers took part in the entertainment.

The Rosicrucian Egyptian Museum has in its collection, a beautiful, rare, and ancient Egyptian amulet thousands of years old, depicting a harp and a harpist.

assume full responsibility for their own acts. Thus it is extremely necessary that the doctrine of the freedom of choice be thoroughly understood. If God had made us slaves to the various conditions with which we are confronted, we would never have the opportunity to develop character and personality, to bring happiness into the world, and to create our own destiny.

That which is divine must at all times be a positive, beneficent influence in the lives of men. That which is not of this nature is not divine, and is brought about through the acts of thoughtless men. That which we value we respect. That which we respect we do not destroy. It is a personal matter, therefore, as to what degree the individual respects and values his freedom—that is, the freedom of choice, the freedom of will.

In his freedom man cannot violate the necessities of his own nature. He can, however, learn what constitutes the necessities of his nature, and that which contributes to his well being, and in his freedom he can pursue a course which furthers that end.

Freedom of choice has long been a contested question among religionists, politicians, and psychologists. In essence, the question in its simplest form implies that man is either free in thought and action or he is not free

and is a slave to fatalism, circumstances, and environment. In a democracy it is the privilege of every man and every woman to enjoy freedom of thought, freedom of speech, and freedom of worship. Each individual should enjoy that freedom, which permits him to seek the knowledge, the understanding, and the wisdom which he sincerely desires.

Throughout the ages the Rosicrucians have fought to make this freedom possible for every thinking man and woman. Today the Rosicrucian Order holds high the torch which lights the path for those who seek equality of expression, equality of freedom and action, equality of divine rights, and intellectual and spiritual development. How thankful we are that more and more peoples are being given the liberty of freedom of speech and freedom of thought.

With the opportunity for freedom which is ours, let us work for the development of our own full and complete capabilities, and direct our thoughts toward real personal development. We must learn to use our hidden abilities. We must realize the potentialities of these abilities, and in using them as a force for good we, with freedom of thought and consideration, can help others to enjoy the same experience and freedom. This is the freedom that creates one's destiny.



ROSICRUCIAN INITIATIONS

Initiations in various Degrees will soon be conferred upon eligible members at the following Lodges:

Nefertiti Lodge, 2539 North Kedzie Avenue, Chicago, Illinois. The First Temple Degree on Sunday, September 28, at 3:00 p.m.

First Pennsylvania Lodge, 615 W. Diamond Street, North Side, Pittsburgh, Pennsylvania. The Fourth Temple Degree on Wednesday, October 15, at 8:00 p.m.

Oakland Lodge, 263 12th Street (between Harrison and Alice Streets), Oakland, California. The Fourth Temple Degree on Saturday, September 20, at 8:00 p.m.



Humane Behavior

By CECIL A. POOLE, Supreme Secretary

THE art of being humane, as formally defined in a reliable dictionary, is the state of having feelings and inclinations creditable to man—being kind and benevolent. Obviously, this is a relative definition. Many individuals would interpret differently the feelings and inclinations that are creditable to man. The controversy that might result from the consideration of this concept would in all probability revolve around minor points—including the acts and ideas to which man can aspire in his highest thoughts or in his best moments. The feelings and inclinations that would be a credit to humanity are those that express the highest virtues, that actually show an effective living in accordance with ideas of tolerance, consideration, love, kindness, benevolence, or the sum total of what is considered to be good character.

Biologically, man is an animal that expresses these high ideals. In most of man's achievements, we find that these ideals have been carried out, or at least in the end achieved. It is true that mankind has frequently justified the means of his acts by the ends attained, and the means were not always consistent with the highest expression of these ideals. Humane behavior parallels expressions stemming from good character. Lack of humane feeling is truly a conditional form of behavior; that is, such lack is something that has developed through various circumstances and is not the spontaneous response of civilized man to his environment. One mark of civilization is supposed to be man's consideration of man, his realization that he is a part of society which extends individual rights, privileges, and liberties to every human being. The right of an individual to live his own life, insofar as it does not



trespass upon the lives and properties of other individuals, is the foundation of liberty and the basis of the modern concept of democracy. Without these rights, privileges, and freedoms, man would still be a slave to the individual who is the most powerful. Dictatorships and absolute monarchies existing in different times of man's history have frequently been based upon power and strength in the hands of a single individual or of a few. To maintain such a form of regulatory society, various methods, humane or not, have been resorted to in order to keep the power within the small scope where it existed.

Primitive man expressed his feelings more naturally than does civilized man. Psychologically speaking, primitive man was childlike to a certain extent. He responded to all external situations as seemed propitious at the moment. He probably evidenced his emotions with less self-control than did the adult in civilized lands, but, at the same time, there are evidences of true humane feeling. Family units and larger units existed for their own protection and for the society that was provided by cooperative work. Primitive man put value upon things that proved their utility to him. He did not intentionally, or with knowledge of the circumstances, bring pain and grief to any living thing.

It is true also that there exist many indications of what we would today look upon as examples of cruelty by primitive man, but such were not based on intentional cruelty; they were based either upon the demands of the moment or upon the lack of knowledge of the consequences. There are evidences that early civilizations expressed, in various degrees, humane behavior as well as

persecution and cruelty. The civilizations on the Euphrates and Tigris rivers were noted for extreme cruelty and disregard for human rights and privileges. Other civilizations were reasonably tolerant of life and strived to protect the rights of the individuals who constituted their societies. Environment plays a strong part in the formation of all behavior. Humane behavior is expressed by man when, with foresight, he realizes his responsibilities, and through tolerance and kindness adjusts himself to that environment.

Men and Animals

We are familiar with the word *humane* as being applied to other forms of life rather than to our fellow men. It is a sad mark upon modern civilization that many examples still exist of inhumane treatment to animals. Throughout history, animals which have served man, or in no way seriously hampered him, have been victims of such cruelty as is difficult to even imagine in civilized society. In the name of religion, animals were cruelly slaughtered for sacrifice. In the actual carrying out of war, animals, as well as human beings, often became the innocent victims. In modern times, in the name of science, animals have been made to bear untold suffering so that man might experiment.

Man always has an answer to these episodes. The usual one is: "Is it not better that an animal should suffer rather than human beings?" That, of course, is a hard question to answer. However, many who love animals, and realize that animal life is an expression of all life, are inclined to wonder whether it would not be better that all life, human or animal, be guarded as much as possible against unnecessary suffering, abuse, and cruelty.

In all ages of history, the truly great among men—the philosophers, the teachers, and those who built a civilization and helped in the establishment

of individual rights—have always been the protectors of the weak—human or animal. When commerce and economic conditions made animals the means by which man contributed to his personal wealth, it became necessary for organizations, made up of voluntary groups, to enforce upon the owners of such animals the type of treatment that was for the advantage of the owner himself. The Society for the Prevention of Cruelty to Animals was instrumental in bringing about many reforms in cities throughout the United States (and similar organizations existed in other parts of the world) before even the people who depended upon horses in commerce began to treat them with enough consideration and care to warrant a condition of health that would make the horse efficient in the duties which their owners wished them to perform.

With all of its ideals, religion has been slow in supporting consideration for lower forms of life. Although many leaders were concerned for the future of their souls, they allowed starvation and torture to be the lot of animals dependent upon them—and even of women and children. It is included in the *Koran* that Mohammed made one of the first religious injunctions requiring that an animal be treated with care and consideration, not ever treated cruelly or subjected to any circumstance to which man would not subject himself.

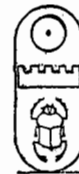
In the practice of kindness and benevolence we find the growth and expression of the highest form of character that can develop in the human being. There must be a close relationship between the feelings that accompany kindness and benevolence and the Creator Himself. Surely, if we are to believe that God is tolerant of man's folly and forgiving of his error, we would believe that in all likelihood God would instill into man, His highest creation, enough of this feeling to allow man also to have regard for all life and to truly exhibit *humane behavior*.



One awakens the soul not by being ignorant of evil, but only by calling on his inner qualities to sustain him from *known* temptations.

—VALIDIVAR

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Personality and Psychiatry

By J. O. CROMWELL, M.D., F.R.C.
Superintendent, State Hospital South, Blackfoot, Idaho
Member, Rosicrucian International Research Council

WE will first consider the behavior of a healthy, normal infant between birth and one year of age.

At birth the breathing is irregular. As the child grows older, the breathing becomes rhythmical and regular; later he can control the rhythm of exhalation so as to make sounds and eventually words and phrases.

An infant cries at birth and then on various occasions: when hungry, when wet or soiled, when a pin sticks him, when he has intestinal colic, at times when his mother leaves him alone, or when strangers pick him up—or presumably when in physical pain or emotional discomfort.

The infant begins to suck shortly after birth. He spends a large part of his waking moments engaged in sucking—apparently for sheer pleasure and to obtain food. He sucks his finger, thumb, fist, or some object.

Some infants give up sucking to obtain food after the sixth month, and others still use this method at the end of the first year—but sucking for pleasure is usually continued throughout the entire year unless great pressure is brought to bear on the infant to give it up, and sometimes in spite of great pressure.

Newborn children evacuate their bowels and their bladder according to their inherent autonomically controlled natural rhythm. When feces enter the lower bowel or when the bladder tension becomes great, the sphincters occluding these organs automatically relax and emptying occurs. Training is often begun after the fifth month, although most pediatricians now believe it should not be begun until at least the tenth month—or even the twelfth. Some children can, however, learn to control their fecal elimination before



the end of the first year—although bladder control is not attained by the end of the first year.

“Growth” is considered in terms of “physical growth” and “behavior growth.” Physical growth takes place in all parts of the body simultaneously in the healthy child, producing changes in body structure. This is usually recorded in terms of height and weight. Physical growth helps little in understanding psychiatric problems. Behavior growth is more meaningful; it implies changes in behavior patterns and is closely correlated with physical growth. Behavior growth has been carefully studied by Gesell and Armatruda, of the Clinic of Child Development, the School of Medicine, Yale University. To mention but a few characteristics:

At birth an infant predominantly lies with his head cocked to one side when in supine position; at 12 weeks, the head is cocked only about one-half as much; at 16 weeks, the head is in midline, and when the infant sits, the head nods; at 20 weeks, the head is held steady. At birth both hands are clenched to make a fist; at 12 weeks, they are loosely clenched or open; at 16 weeks the infant clutches, scratches, and fingers the objects; at 24 weeks, objects are grasped immediately on approach; at 40 weeks the infant plays pat-a-cake; at 1 year, he picks up an object and releases it, indicating considerable control of muscles of the hands.

A premature baby, born around the 28th week of pregnancy, makes a squeaking sound—by the 34th week after conception, premature babies can cry but the cry is almost soundless. The baby born at full term, or 40 weeks, cries lustily; at 4 weeks after birth, he can make throaty noises; at 8 weeks the sounds of ah, wh, and eh

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are heard, and the infant smiles; at 12 weeks, he coos and chuckles; at 16 weeks, he laughs, breathes hurriedly, and appears excited; at 20 weeks, he squeals; at 24 weeks he grunts, growls, and vocalizes; at 28 weeks, polysyllabic sounds and the sound of mm are heard; at 32 weeks, he says da-da, imitates sounds, and possibly understands his name and no-no; at 40 weeks he says ma-ma, bye, and one other word. At the end of the year, he understands "give" and says two words, possibly more.

Abnormalities

Abnormal behavior or maladjusted behavior is sometimes considered as being due to emotional or mental illness. What behavior do we consider "abnormal"?

Some infants cry excessively. Some suck their fists excessively. Some overeat, others under-eat, or refuse to eat. Some learn bowel control very early (6th or 7th month); others learn to hold back their bowel movements, delivering them consistently at the wrong place and time. Physical growth may be deficient or excessive. Behavior growth may be retarded or deviate from the expected pattern. Thus a facial expression of listlessness, fright, or unusual seriousness may characterize some children. The retardation of behavior growth may be shown in a slowness in sitting up, standing, crying, smiling, in understanding words, and saying meaningful sounds. The child may react against his food by refusing it, or regurgitating it; or, he may react against his mother by turning away from her and refusing the breast. He may attack—by squirming and crying loudly, or scratching or striking out as if trying to scratch his mother, by biting the nipple hard as if trying to hurt the mother or as if attacking the food.

We have reviewed briefly some items of average or normal behavior and some items of behavior considered unusual and abnormal. How can we understand this behavior?

To try to "explain" behavior, we must erect some theories. Modern psychiatry is chiefly a science based upon clinical observation and theories which help us think about our observations.

A *primary* "theory" underlying most other theories is that items of behavior are "caused"—that behavior manifests in accordance with natural law.

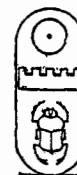
Psychiatry, being a biological science, accepts many principles common to such sciences; for example: Living persons are composed of organ systems, integrated into a whole. Organ systems and organs are composed of living cells. Living cells utilize proteins, carbohydrates, fats, minerals, and vitamins to preserve and perpetuate themselves. This interchange between the living cell and the world of simpler chemical substance is called *metabolism*. From this "metabolic activity," the cell derives energy which it manifests as *life*. The nature and qualities of this energy which is life are not well understood. Psychoanalytic theory calls the energy involved *libido* (meaning pleasure, sensual desire). These then, are concepts accepted in psychiatry; they are *basic* in any biological science.

There are so many theories that we will say no more about them; rather, we will elaborate in more detail the theoretical concepts we work with, which constitute an "eclectic" theory, utilizing useful concepts gained from many sources, but influenced mostly by the psychoanalytic theory. Somewhat analogous concepts are developed in *Emotional Problems of Living*, by English and Pearson.

In this short article, we cannot discuss theoretical principles in detail; therefore, we will merely summarize the essential points.

A person is endowed with life, manifesting at all levels of biological integration: the cellular (metabolism); the anatomical and structural (organ differentiation); the physiological (organ function); the psychological (integrating all lower levels, and extending to different levels of symbolization).

For life to manifest, or to be sustained, certain needs must be gratified by the environment. These needs obey some inherent law of rhythm, and expression of life. In general, many such might be called "pleasure" needs or "sensual" needs in that they become manifest as a vague feeling of displeasure, and when gratification is attained,



a state of pleasurable feeling is re-established.

The needs of most significance in understanding mental health may be classified as: air, food, water, and physical warmth; affection, physical contact with other human persons, approval, and acceptance by other human beings; the need to identify with other human beings, to love, please, and interact with other persons.

The environment must provide the supplies for the needs of the person if life is to unfold in a wholesome manner. An optimal amount of frustration of one's needs is conducive to optimal growth and health. Excessive frustration or no frustration is conducive to failure to grow and to ill-health.

Although some states of mental ill-health arise from failure to hold up right standards at right times (lack of frustration), in most instances, it is too much frustration of infantile pleasure essentials that leads to maladjustive or mentally-ill behavior. When proper standards are not held up to the person at the right time, he will continue to gratify his infantile pleasure needs in an infantile manner. Many such neurotic symptoms stem from tension produced by eventual severe frustration of these needs.

Frustration, in small doses, stimulates the person to seek other means of gratifying his needs—hence promotes learning and behavior growth. More frustration than the person can adjust to leads to an unpleasant state of tension called *anxiety*. The anxiety may disturb the person's consciousness, in which instances it disturbs the physiological integration in much the same way as fear does. These disturbances appear as restlessness, muscular tension, insomnia, and those organic symptoms which can result from stimulation of the autonomic nervous system—such as diarrhea, constipation, intestinal cramps, palpitation, irregular respiration, excessive sweating, with cold, clammy extremities, etc. Conscious anxiety may manifest as acute "anxiety attacks" or "panics." Or the person may be chronically anxious.

Theoretically all neuroses originate from anxiety; that is, all neurotic symptoms are a "defense," or an attempt on

the part of the person to get relief from anxiety.

To briefly illustrate: In phobias, the anxiety is projected onto a phobic object, which symbolizes the hated person who is associated with the excessive frustration back of the anxiety. In compulsions, the compulsive act symbolically gratifies the frustrated need. Hysterical paralysis or other hysterical symptoms solve a conflict in such a way that the anxiety is relieved and the forbidden impulse symbolically expressed. Delusions and hallucinations are a projection, or forbidden impulses, which are thus viewed as coming from the environment and are disclaimed as belonging to the person.

Beginnings of Self-Realization

What are the emotional experiences of a baby in the first year of life? The birth of an infant often is an unpleasant experience. Before birth few stimuli excite his nervous system. The bag of water which contains the embryo or body permits no sharp pressure. Oxygen and food are supplied without any effort. To be sure, the body moves, kicks, exercises, and will respond to external stimulation by movement, but only stimuli of minimal intensity can be inflicted upon it.

At birth all this is changed—and in the matter of a few hours. The body surface is strongly stimulated; the head moulded and deformed by the pressures incident to birth. That in most births the process inflicts physical injury, even though minimal, is shown by the finding of blood in the spinal fluid in the majority of "normal" births.

As soon as the maternal blood supply is cut off, the CO₂ in the infant's blood stream increases in concentration and stimulates the respiratory center in the medulla, thus bringing about inhalation. Many infants become cyanotic at birth because of the difficulty they have in establishing respiration. Cyanosis means decreased oxygen tension and increased CO₂ tension. Damage can result to the body cells under such conditions, and especially to the delicate cells of the brain. Undoubtedly, the difficulty of establishing adequate respiration accounts for cases of brain damage, resulting in feeble mindedness,

spasticity, and other organic brain damage syndromes.

In short, birth is a "painful experience for the infant." His psychological apparatus is intensely stimulated; and there is some belief that this "mobilizes" his hostility, that he views this experience of birth with resentment, anger, and repulsion.

After birth, if the baby's mother loves him, he is cared for with tenderness and consideration. His *needs* make their demands according to their inherent rhythm. Mother gratifies them. But at first there is reason to believe that the infant has no awareness of his mother as not being a part of him. It seems that he is aware of a vague unpleasant feeling when a need becomes aroused, and aware of a pleasant feeling upon gratification of the need. His "self-reactions" are not differentiated as yet. He vaguely views himself as the universe and the universe as himself; a feeling spoken of as "the oceanic feeling." Slowly he comes to distinguish between himself and his mother. When this takes place (we don't know when—but early in the first year), he first reacts emotionally to another person. When this "oceanic feeling" exists, he feels self-sufficient, all-powerful, all-extent.

His affective reactions are all self-directed. If he experiences a considerable degree of pleasure, then he may be said to "find pleasure in or on himself"—to be "narcissistic" or self-loving. His pleasant affective experiences, he associates with himself, and feels that he brought them about. When he becomes conscious of the presence of his mother as a separate entity—as "not" self, then, if she gratifies his needs, he reacts toward her with pleasure. This marks the beginning of love for others.

Now some children are not really loved. They begin their debut into the world with a painful birth, which makes them "hate" life, and they suffer more pain than they can tolerate because their needs are not adequately met by the mother, so with their first awareness of not-self they feel displeasure chiefly toward the mother. Not being loved, they do not learn to love and may go through life hating people far

more than they love them. In other words, such children do not develop a conscience.

The oceanic feeling of omnipotence and self-love of infancy is the prototype to which some seriously mentally ill patients tend to return. In some cases of so-called schizophrenia the emotional state of the patient resembles the oceanic feeling of infancy.

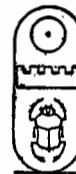
The budding awareness of his mother develops in the infant chiefly through the sensory contact with her breast, i. e., through the lips, tongue, and oral cavity. His needs are largely gratified through this part of his anatomy. When he is frustrated, the distress is probably felt all over, but relief of the distress is effected chiefly through the sensations of the oral apparatus. It is the mouth that plays the role in enabling the infant to evaluate the external world. Hearing, seeing, and the other senses are yet relatively unused and undeveloped. Therefore, this period of infancy—from birth to one year of age—is known as the oral period. The psyche of the infant evaluates the world, or knows the world largely in terms of oral sensations.

Watchful Training

The mother is the infant's source of his most vital supplies. Along with feeding it, she provides affection, attention, another human to identify with, emotional warmth, physical contact which enhances the sensual gratification. She smiles at the infant, talks to it, and thus imparts her acceptance of the infant, her interest—in short, all these affective qualities which sum up to her love of the infant. Upon how he is first fed depends whether he will learn to want to live, whether he will learn to love others, how strong will be his desire to please others, and to give to others.

If his needs are met with not too much frustration, the infant learns to relate to his environment, and to other people in that environment, with a positive feeling toward things and people. Too little frustration may impart to him in an excessive way the feeling that all will be done for him—that he need not bestir himself or exert ef-

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Dynamics of Consciousness

By DAVID R. MCCOY, F. R. C.

THE evolution of personality is up to a certain point entirely unconscious. This point of change in consciousness we shall designate "the awakening." Just as in the physiological sense of the word, the intellectual process of "awakening" may be quite sudden or it may be lingering and gradual. Indeed, in some lives, it is only partial in degrees ranging from the vague dreamy stage of the "borderline" to the bewildered and confused condition of coming awake to find one's surroundings strange and disconnected because of the momentary inability of the mind to grasp reality and to associate it with self. I'm sure there isn't a person who hasn't experienced all the degrees of partial awakening, physiologically speaking, between these two extremes.

Most of humanity is "sound asleep"—any proposition presented from the realm of pure mind is an abstraction only. To those who are unawakened, the world of cause and effect simply does not exist. Certainly, they may be taught to repeat axioms and formulas quite readily, but exactly in the same sense as one reacting under the influence of hypnosis. The symbol as words or character may be present, but the idea itself is *still* abstract. In other words, the symbol really means nothing at all because it has no counterpart in consciousness—that is to say, in action and reaction, such as the subject can demonstrate to himself. Consciousness, up to this point, is confined entirely to the operation of the five outer senses.

The dynamics of life, the urges and directives which sustain the biological



and goad the psychological processes to action, are purely subconscious. In fact this is the function of the subconscious. True, the energy given off by this subconscious dynamo is the product of the reaction upon its positive essence of negative stimuli, but the form consciousness takes in manifestation conforms rigidly to the creative patterns which itself contains. It is generally assumed that the will is the active element in the affairs of men. This is not so. Will is as much dependent upon subconscious

dynamics for its drive to action as any of the so-called involuntary life processes. The will is the translation of inner urge into outer action and vice versa. It is a most vital element in life, but of *itself* is powerless. It is the educatable factor of the psyche. It is that which is the mediator between drive and manifestation, amenable to direction of and by both. It is quite plastic and adaptable, but it is *not* dynamic.

So we say that a person who is intellectually asleep is manifesting the creative urges only to that degree that the will is able to translate them into sensual action and reaction. Self has not as yet been realized as anything apart from the pain-pleasure reaction to sensual objects. In other words, self is actually identified with those objects in one sense or the other.

To one who can look back on this stage of evolution, a never-ending source of wonder is the height of organization and complexity to which a person can reach without "waking up." The important point is, however, that evolution does bring us all sooner or

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later to the point of "awakening," and when finally we have our eyes open sufficiently to take note of this unerring trend upward, our awe and appreciation of the sublime intelligence of creation is boundless.

Rebirth

Somewhere toward the top of the ladder of human development there comes the awakening, or as the Christian Bible refers to it, the rebirth. It may not be fully recognized by the individual for what it is until the process is completed. And for a time, ignorance and superstition may rob it of its effectiveness. The process of awakening is, to the knowing observer, foretold by a particular state of mind peculiar to it alone. This state of mind is best described as restlessness, a groping after something whose presence is felt but whose nature is unknown, a reaching out for—we know not what.

This is described by the subject himself in various ways. In classic literature, it is usually represented as "the veil." Generally, however, it is described as a thought of a definite nature which presents itself in words or ideas again and again from the depths of one's own being or "out of thin air." I have had persons tell me, "The thought keeps coming to me at unexpected times, *'There is more than this'*"; or again, "If I could only grasp what I keep trying to say to myself."

Actually, the cause behind this manifestation is quite simple, and if it were generally known and acted upon accordingly by those in the position of teachers and advisors the benefit to humanity and to individuals would be beyond reckoning. Simply stated it is this: we reach a certain point in the evolution of personality where we begin to perceive, unconsciously, that which we do not as yet realize. The unconscious development of the psyche has progressed beyond the creative patterns of purely sensual action and reaction into those of cause and effect; it begins to impress the urges of the new patterns upon the will as an intuitive knowledge of the eminence of broader fields of expression and the drive to experience that expression.

A few common occurrences with which everyone is familiar will serve

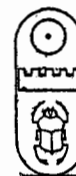
to demonstrate this particular stage. The subject will be found to be preoccupied with civic or philanthropic organizations or movements, personality culture courses, special study courses, and so on. If he is not actively so, he will be doing this or that along those lines. Basically, he is dominated by the one fundamental idea, usually subconscious but not always so, that he is his own master and "his brother's keeper."

Many of us are familiar with the quotation, "Many shall be called but few chosen." Some of those who have occasion to give it any thought load it down with all manner of "supernatural" and superstitious meanings, but like many another misappropriated truism, this statement actually refers to living, breathing men and women such as you and I. In fact, when this discussion is finished, I am confident that the reader will agree that it is in reality a terse and accurate appraisal of precisely the condition we have been trying to demonstrate. The recurrent thought or idea, "the awakening" or "calling," is the culmination, or shall we say *sequel*, toward which all unconscious development tends, even though the route is, to the uninitiated, devious and sometimes "not worth the race." Not everyone reaches that stage in his present lifetime.

The "calling" is one thing; the "choosing" is quite another. Up to the beginning of the awakening process, the subject is more or less in a state of dependence. Once the process is started, however, he assumes responsibility for his own progress in proportion as his capacity and awareness increase. In fact, the "choosing" is quite his own.

From Slave to Master

The beginning of the process is never easy. It is fraught with new sensations, new responsibilities and doubts, doubts, doubts. The pseudo-intellectual never has to worry about this state of affairs for the simple reason that he has not reached that point. The sincere person, however, knows full well that his position in life has changed. The birth of true self-consciousness—that is, the realization of self as an existence apart from sensual objects—has shifted his relationship to circumstances from slave to master. The new insights into hu-



man nature give any person less fortunate than himself just claim upon all the assistance he is capable of giving. Responsibilities he had never dreamed of seem to gravitate toward him like iron to a magnet. Conscience is now his constant taskmaster; but like a child learning to walk, he feels very inadequate. Failure is at his every step, and it is precisely here that the elimination implied in the quotation takes place.

Once the process of awakening is started there is no turning back; but through fear or misunderstanding, or both, it can be arrested at any point short of completion and remain static for the remainder of this life. The result of course is restlessness and frustration, but the fact remains that there are very few who have the courage to face the unknown in becoming wide awake

—to face the responsibility of being one's own master and his "brother's keeper."

Happily, however, the full awakening, and the immensely greater power and insight which it brings, makes the added responsibility a pleasure and a conquest rather than a burden. But in the *uninitiated*, fear and ignorance, in most instances, argue stronger than the best of logic coming from the experience of the *initiated*. Thus, "many are called but few chosen." However, those few are the spearhead of the human struggle toward the sublime, which is, after all, the business that all men have been about for some half million years; and, as such, men need all the qualifications that go to make up the choosing.



Personality and Psychiatry

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fort, that the bounties of the good earth will come his way without his putting forth any effort. Such an attitude characterizes some adults. This trait may owe its origin to too much being done for the person in infancy. However, too much frustration of the pleasure needs produces emotional tension—or anxiety. This may mobilize hate, aggressiveness, hostility, or may result in neurotic symptom formations.

The infant gratifies most of his needs in the same rhythm simultaneously with gratifying his hunger for food. It is as if he took into his body not only the material supplies, but also the emotional ones. This is the meaning of the concept "incorporation." During the oral period, the infant incorporates along with the food, many feelings about objects and persons associated with the feeding. Hence, the attitudes and emotional state of the mother are incorporated by the infant. If mother is loving, joyous, and pleased when he nurses, then the oral process comes to be a pleasurable one to the child. If the mother is hateful and unhappy, the child senses this and reacts likewise. He thus may come to associate the tak-

ing of food with displeasure, or with pleasure; either of these feelings he incorporates with the food.

We unwittingly recognize this mechanism when we say, "he makes me sick," meaning nauseated. It is the incorporation of disgusting ideas which we incorporated simultaneously with taking food which accounts for neurotic vomiting—e. g., as seen frequently in pregnancy, or the loss of appetite occasioned by some unpleasant experiences. We do not mean that all vomiting of pregnancy and all anorexia is psychogenic.

The natural reaction to sucking the mother's breast and obtaining milk is a pleasurable one. This need to suck is a vital one in infancy. It should be gratified in the natural manner for an optimal period of time before the need is subjected to much frustration. For the infant to grow, to mature, his need for sucking must be frustrated, but done so a little at a time. The supplementary feedings must first be introduced in small quantities—or the natural trend to gratify his pleasure in the accustomed way will be too frustrated.

In attempting to assay the psychological reactions of a child to the in-

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troduction of supplementary feedings, one must keep in mind that the infant, like an adult, enjoys his routine, and is likely to resent any radical change. Therefore, changes of any kind should be introduced a little at a time, and in a manner that alters the routine as little as possible. If the infant comes to view a change with too much displeasure, he'll react in one of the two basic reaction patterns: attack or escape. He will react against the food or against the mother.

Besides the need to suck for food, the infant also needs to suck for pleasure. The young infant spends considerable part of his time thus engaged—with his thumb, or fist, or some other object in his mouth. From this activity he gratifies a pleasure need.

In our culture many adults hold the attitude that this activity—sucking for pleasure—will harm the infant in some way, and they try to stop it. This need naturally lessens as the infant matures. If his other needs are met, his sucking for pleasure is not going to be excessive. If it is excessive, this means either that the infant is not finding adequate gratification for some of his other needs, and compensates by excessive sucking for pleasure, or that the need to suck has been unnecessarily frustrated, and therefore has assumed greater significance than it otherwise would have had.

If a therapist were to counsel a parent as to a child's excessive sucking, he would inquire into the total situation, to determine wherein the excessive frustration has arisen, and attempt to make the necessary changes. Of course, it may be that the infant really does not suck excessively; he may only be thought to do so, because of his parents' taboos against sucking for pleasure.

If an infant is caused to give up sucking for pleasure because of his parents' attitude toward it, which he will do in order to retain or keep their love and approval, this means that he has prematurely given up an infantile pleasure to gain a pleasure of another sort—the approval of his parents. This is the essence of behavior growth; it is learning to conform to "reality" instead

of holding to the "pleasure" principle. Such giving up of the infantile methods of gratification in order to adopt more mature methods of gaining gratification is desirable. But this should not be asked of an infant until he has indulged for the right length of time in the infantile method of gratifying his needs.

If the demand for conformity is made too soon (even though the behavior of the infant may be altered in the desired direction) or at a time that his need is great, the infant may be aware of suffering the tension of ungratified need and come to associate this suffering with pleasing the parent. This *suffering* of the pain of ungratified sensual need in order to gain the pleasure of social approval is the essence of masochism. At this state it is called "oral masochism." It means suffering the pain of ungratified oral pleasure to gain social approval.

If a masochistic trend becomes strongly developed, a person lacks real pleasure in life, but gains pleasure through suffering. The masochistic trend often originates in infant life during the oral period. A masochistic person lacks spontaneity, initiative, and imagination. He can't hold his friends because the longer they know him, the more boring he becomes.

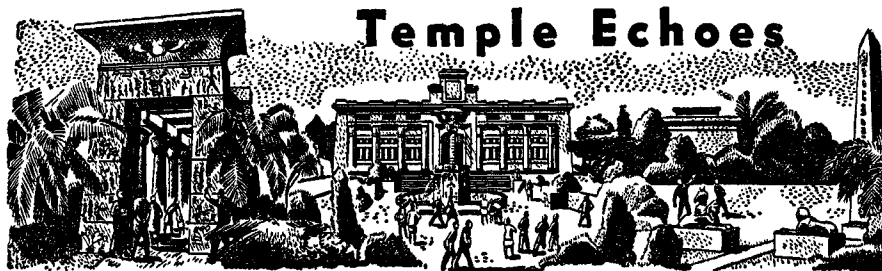
Some parents—and in infancy it is almost always the mother—fail to frustrate the child at the right time. In their feeling of love for the child, they hover over the child too closely. The child is not allowed to suffer any natural pain of frustration. This may lead to an overly conforming child—a child that remains dependent upon the parent to set the pace, to do its thinking, to provide its needs, throughout a lifetime.

Thus we see that during the oral period of an infant, certain trends in the development of personality are laid down. These may become the outstanding character "traits" of the adult. The "oral trends" in adult life are called "oral character traits." Overdependence, some types of masochism, excessive oral needs such as dependence on food, or on chewing, smoking, etc., are "oral" traits.



The true work of art is but a shadow of the divine perfection.
—MICHELANGELO





ROSICRUCIAN Park has been humming with pre-convention and convention activity for months and now that a little time has been found to catch up on Lodge and Chapter affairs, it is discovered that most bulletins are concerned with forthcoming rallies. And this gives point to the thought expressed by Master John T. Frary of Denver Chapter: "Rosicrucianism is not just membership in the Rosicrucian Order. It is the constant, moment-by-moment application of Cosmic laws and principles in the daily life." One gathers from reading the bulletins that Rosicrucians are very busy at the business of living and that they are having fun, too.

It is good to note how thoroughly Lodges and Chapters are sharing their talents, cooperating wholeheartedly to make all rallies successful.

New bulletins continue to appear. We have seen those from Rochester, New York; Fresno, California; Havana, Cuba; and from the Southern Cross Chapter of Johannesburg, South Africa. Old bulletins come out in new dress—Youngstown, Ohio, and Alden Lodge in Caracas. *Espirale*, the bulletin of Quetzalcoatl Lodge of Mexico City, devoted its June issue to the recently dedicated Alden Lodge Temple in Caracas. This was a splendid gesture of friendly and brotherly interest. Friends in Rosicrucian Park and elsewhere are happy to learn that Carmen de Calcaño is the new Master of the Alden Lodge. They read with interest, too, the article in the Alden Lodge bulletin written by Soror Clara Leal, who was here at Rosicrucian Park in the Latin-American Division for some years.

On this side of the border again, one

reads that in Cincinnati a real, old-fashioned house cleaning took place at the Chapter, with everybody wielding broom, mop, or scrubbing brush to brighten things up. Also that Clement Le Brun Chapter in Sacramento has discovered in Lillian Peabody an auctioneer par excellence.

All in all, lodge bulletins make pleasant reading—and in them one finds out all sorts of surprising things about Rosicrucians.



The yearly international convention of the Rosicrucian Order is always expected to bring members from far places to Rosicrucian Park; yet the session of Rose-Croix University which precedes it also has an international flavor. This year's session was no exception. Students came from Massachusetts and Michigan, from Washington and Louisiana, as well as from many places in-between. In addition, from outside the United States, they came from several provinces of Canada, from Mexico, Haiti, Colombia, and Brazil. This in itself is significant—and after three weeks' daily association it means that a tremendous thing has been accomplished in world friendliness.



Word comes from Los Angeles that Colombe Emerita Nancy Bissett, of the lovely voice and charming manner, goes to New York City shortly to continue her study of music. On very short notice recently, she was called on to appear in a Spike Jones broadcast and her earnings from that, plus a gift from another source, will allow her a fair start on advanced work in the East. Those who have heard her sing at Hermes rallies or at past conventions will be happy to know of the larger opportunities awaiting her.

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Soror Erica Karawina, whose story of two years in China many will remember reading in the *Digest*, continues to paint and exhibit. Years ago in Boston she gave an entire exhibit of her work to be sold for the benefit of Chinese students. Now in Honolulu, she is continuing to devote her art to practical ends. The Beaux Arts Gallery held an exhibit of her paintings in July, the proceeds to aid Chinese graduate students in the United States who are without funds.

A familiar figure in Rosicrucian Park at Convention time is Soror Henriette Beine, whose home is in the desert country of California—Boron, to be exact. That's where 20-Mule Team Borax comes from, in case you didn't know. Eighteen years Soror Beine has lived in Boron. When she went there, its population was only a few hundred; now it is around a thousand. Much more significant, however, is the fact that fifteen of that thousand are members of AMORC. What's the percentage where you live?

Willamary Aszmann and her mother, happily for the rest of us, decided to come to convention again and bring their theremin with them. The theremin never fails to intrigue the mind or satisfy the ear. Unfortunately, few play it, perhaps because it is too much the instrument of the new age, although as a solo instrument it is extremely flexible once one has mastered its technique. Imagine a cabinet-type radio with an upright metal post protruding a foot and a half out of the right-hand top. This is the "keyboard" or place where the melody is made in the magnetic field by moving the right hand back and forth in it. Imagine a metal hoop extending from the left-hand side of the cabinet. This is the volume control. Inside the cabinet are tubes similar to those of the radio. When connected with an ordinary electric outlet, the theremin is ready to be played. The rest is up to you. If you know

music and have an ear that is flawless, it is no trick at all. For thoroughly satisfactory results, though, you must have an accompanist like Willamary's mother—and that's something else again!

* * *

One day at convention, one of the AMORC employees left her desk in Statistical just to give the visitors a taste of real pantomime. She is red-haired Joan Arnold, who has a keen sense of the comic and a fine gift of fitting her own actions to someone else's words. Her Betty Hutton numbers are really something to see. And her version of Spike Jones' "Chloe" is funnier than even Spike realized. How long the public will be content with unfunnier entertainment while Joan Arnold concerns herself with unfunny statistics is not known. It is to be hoped that both will soon realize how much they need each other.

▽ △ ▽

On three separate occasions during the recent international convention, the Appellation Rite was performed in the Supreme Temple with Frater Arthur Piepenbrink officiating. Filling the spotlight in this beautiful ceremony were three budding Rosicrucians, Edward Fisher, Roseanna Madson, and Craig Parker. Some oldster may recall that on June 28, 1916, this rite was performed for William Henry Kimmick—then one year and thirteen days old—in Paragon Lodge No. 2 of Wilmerding, Pennsylvania. That was the first time in the present cycle of the Order's activity that the Rosicrucian Appellation Rite was performed in the United States. Since then Rosicrucian parents in ever-growing numbers have requested this privilege for their children.

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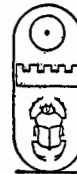
Even those who find it impossible to attend RCU again never forget it; so from year to year wherever they may be they send their greetings. Soror Mary C. Cain sent word from Holland to express her regret at not being able to return for this year's classes.

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I am not so lost in lexicography as to forget that words are the daughters of earth and that things are the sons of heaven.

—DR. SAMUEL JOHNSON

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How Thoughts Project

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

(From *Rosicrucian Digest*, May, 1930)

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 these days when so much is being written and said about the transmission of thought and the effect of thoughts upon persons and conditions, it would seem that the projecting of thoughts by our consciousness is generally accepted as a fact and that no arguments are necessary to prove the metaphysical laws involved. However, there are many persons who are skeptical about the possibility of thought projection, and there are many more who believe that such a demonstration of metaphysical laws is occasional or accidental and not a result of a scientific process which all may study, practice, and master.

Not many years ago, thought transmission was a new idea. I recall the days when a large group of thinking men and women met each month in New York City for the purpose of investigating and testing this and other metaphysical ideas. The phenomenon of thought projection was then defined as the sending forth of a thought held in the mind of one person and directed toward the mind of another person or the minds of a group of persons. It was claimed that by the use of some newly discovered mystical law, the person in whose mind the thought originated could wilfully and successfully send that thought through space to a given point. The idea was challenged and in looking back over the statistics of the hundreds of experiments conducted by the members of this special



investigating society, it appears that even under the most favorable conditions, only about 20 percent of the experiments were successful.

It was noted with considerable interest that when the experiments were successful, they were not performed in accordance with the theoretical processes attempted in other experiments, and there seemed to be the element of chance of the operation of some unknown law controlling both the transmission and the reception of such thoughts.

Today, more persons accept the idea of thought transference, but it is believed that the results are due to some unconscious application of an unknown principle and that we cannot control or reduce the process to a scientific basis.

There are certain principles involved in the projecting of thought that are easily demonstrated after some practice and efficiency in application is attained, and these principles show that the process is due to certain laws which have not heretofore been publicly explained. The Rosicrucians have been successful in the practice of this art for many centuries and I venture to make a surprising statement. I believe that the success of the Rosicrucians in such processes as this is due as much to the Rosicrucian knowledge of the physical laws of the universe as to the metaphysical laws.

The attempt by psychologists and mystics, new thought students, and so-called occultists to explain and illus-

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trate the possible processes for the projecting of thought on purely metaphysical grounds has led them into idle speculation with the same low percentage of definite results under test conditions. It is no wonder, therefore, that scientific men of a materialistic trend of mind and a large proportion of the rational public have refused to accept the mystical explanations presented, because of the low percentage of acceptable demonstrations. These mystical explanations often referred to a few of the physical laws and principles of the universe in such unscientific and incorrect manner as to show at once that the author of the explanation was not sufficiently learned in what he was talking about to attract the attention of scientific minds.

Even today, some of these speculating explorers into the realms of mysticism and metaphysics write reams about the consciousness of the atom and the nature of the spiritual essence that enters into the composition of matter and mind, and each sentence and paragraph proves that these writers do not know whether electrons compose atoms or whether molecules compose electrons. They speak of the ether in all space as though it were a tangible, definite, scientifically established, proved thing of the universe. They do not seem to be aware that it never was anything more than a theoretical non-entity, a speculative hypothesis, simply to help explain something that was not explainable in materialistic terms. Practically every scientist of the world today admits that there is no such thing as ether, never was, and from a scientific point of view could not possibly be, and that, furthermore, its usefulness as an imaginary medium for the transmission of light waves and similar waves is no longer needed for it has been found that such waves do not travel on something or through something in the manner that was formerly believed.

The tendency of students of mysticism and metaphysics to write and talk so glibly about scientific things while being absolutely unfamiliar with even the most primary principles of metaphysics and chemistry, Cosmology, and ontology, has led the scientific

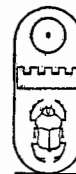
minds to cast all metaphysical and mystical postulations into the scrap-basket.

A Mental Spark

The Rosicrucians contend that a thought is the result of reasoning and is a focalization of the reasoning powers and brain faculties upon one idea. In other words, a definite thought, *per se*, is the result of certain mental processes involving mental energies brought to a concentration or circularization where these energies are focalized and embodied in one unit of expression. A crude but simple analogy would be to say that a thought is like a spark produced by bringing two electric wires or two wires with electric energies in them to a given point where they contact for a moment and focalize the energy in them and produce the momentary entity or manifestation of their energy which we call an electric spark. A thought that is held for a certain length of time is like a spark that is prolonged by keeping the wires in a certain relative process to each other so that the current in them meets and exchanges polarity rapidly and freely enough to maintain the spark. The only difference is that a thought that is complete and perfect and lacks nothing in its composition to be a perfect expression of a rational idea probably has many streams of energy focalizing themselves to one point, rather than merely two as with the electric wires.

Modern scientists have found that the nerve energy and impulses in the human body are truly comparable to the electrical energy with which we are familiar. The brain energy then and the energy used in thinking is drawn from the nerve energy of the human body and is unquestionably of some frequency or phase of the vital energy that exists in the entire human system.

Thinking of a thought as a spark, therefore, tempts us to compare a thought to the spark created in the broadcasting transmission equipment of a radio station. Before the days of modern radio, the wireless transmission of signals was limited almost exclusively to the making of such sparks by the pressing of a key and such electric impulses were supposed to set up impulse waves which floated on and



through the suppositional ether in all directions, thus making an impress upon sensitive receptors identical in nature with the original spark. This tendency to think of a thought, therefore, as an analogy to the higher spark leads us into the disastrous fields of explanations which involve not only the suppositional ether but also other hypothetical elements.

Be it known, therefore, that from the Rosicrucian viewpoint a thought does not transmit itself in the manner in which an electric spark is supposed to transmit itself through the ether. In other words, the thought does not constitute a disturbance of the tranquillity and static condition of the ether and produce waves which radiate in undulations in all directions. The old analogy for this idea was that a stone when dropped into a body of smooth water would produce waves that would radiate in all directions and cause an impulsive movement of some object floating on the surface of the water at a distant point. That analogy or theory necessitated the substitution of an imaginary ether for the body of water, for if a thought traveled in waves like the waves on the surface of the water, there had to be something invented to take the place of the water.

Mass Energy and Consciousness

It is now known that the Cosmic consciousness or Cosmic mind is an inflexible consistent mass of energy of a very high rate of Cosmic vibrations, pervading all space and making continuous and definite contact with the consciousness in all living creatures. It is not intangible in the sense that its existence cannot be definitely established or sensed by any of the faculties of man, but it is invisible and superior to any of the limitations of material elements of lower vibrations.

Have you ever entered a room that had all of its doors and windows closed and noticed that in opening and closing one door you could cause the windows to rattle lightly in their frames? You probably have noticed that in rapidly moving a door, or in swinging it just two or three inches one way or the other, it would cause a movement in other parts of the room. This was caused by the invisible atmosphere of

that room which like a solid composition of some kind filled all of the space of the room, and by pressing at the one side by the opening of the door against it, you caused it to press against the windows at the opposite sides of the room. You will notice also that if you have a long plank or pole lying on the ground or on the floor of your home, and you tap lightly on the one end of the plank or pole, that these tappings can be felt by the fingers of another person when placed lightly against the distant end of the board or pole. The tapping on a metal pipe can be felt in this manner also.

You have heard the old story of how the Indians could listen to the approach of horsemen in the distance by lying on the ground and pressing their ear to the earth and hearing the tapping of the horses' feet on the ground several miles away. I have been in isolated places of America when I have wanted to know whether a railroad train was approaching the little station platform at which I was waiting for the train, and I have pressed my ear to the rails and heard the thumping of the engine two or three miles distant when it could not be seen or heard otherwise. In these cases involving wood and metal and earth, we have sound impressions or contact impressions submitted through solid bodies not in the form of waves floating on the surface but in the nature of pressure upon the solid matter which transmits itself automatically from one end to the other without loss of its identity.

You must keep in mind that every mind of every living consciousness on this earth is in contact in some manner or to some degree with the Cosmic mind. For after all the Cosmic consciousness is simply the sum total of the aggregation of all the consciousness in every living creature.

We might compare this universal consciousness to a large checkerboard with its red and black squares. If we put a pencil dot in the center of each square and call this pencil dot a human being or the mind of a human being, or the consciousness of a living creature, and if we call the rest of the square around the pencil dot the aura or the extension of the consciousness of each person, because all of these

squares touch each other, we would see that the consciousness of all others and that the checkerboard itself actually constitute the universal or Cosmic consciousness. If one of the minds in the center of one of the squares caused a thought impulse in its own square, the impulse would be felt by all the other squares on the board, just as a tapping at one end of that board would be felt at any one of the other points of the board.

It was recognized years ago, in the first experiments, that some persons are more receptive to these transmitted impressions than other persons. This would not mean that they had more contact with the Cosmic consciousness than did others but that they had quickened or awakened and thereby developed a greater degree of sensitiveness to the impressions being received. We have stated in some lessons of the Rosicrucian teachings that the student of music gradually develops a greater sensitiveness to tone values and that after a time he is able to detect very slight variations of the true tone of any given note. We have explained also how the artist is able to develop a greater degree of appreciation of tones in color. The architect and draftsman is able to develop a sensitiveness to straight and curved lines, and soon has a keen appreciation of the horizontal or vertical correctness of a line. All of the faculties of the human mind are capable of development and increase in sensitiveness.

All of the faculties of the subconscious self or of the infinite mind are capable of development in sensitiveness. The Rosicrucians learned centuries ago just what experiments of the studies of the simple exercises and principles can be used by the average person to develop the faculties of the inner self so that the greatest amount of infinite and beautiful impressions may be received and instantly recognized. This form of development makes the individual more sensitive to Cosmic and Divine impressions, brings about a higher degree of functioning of the intuitive faculties, and leads to an increase in the amount of inspiration and illumination received inwardly. This development is always accompanied also by the increased function-

ing of the faculties for transmitting ideas and impressions and the use of certain other faculties in the creation and application of natural and Divine powers which surround and center in the human consciousness.

Principles in Practice

Recently [1930], AMORC has been trying one of the most interesting and profitable Cosmic experiments ever demonstrated in this country. This work was originally begun when AMORC established the first radio church services in America many years ago before any radio station in the world conducted nonsectarian or metaphysical church services consistently over the air. Then many years later, during 1926, the work was further augmented and improved by the use of AMORC radio station in Florida. During the past three months, the work has been carried to a high degree of efficiency by the use of one of the superpower stations, KNX, in California. These experiments consisted of sending healing vibrations, thought impressions, and good wishes to persons in distant places over the radio. Other experiments consisted in receiving from the listeners-in the thoughts and impressions they held in their mind and which were described over the air by the Rosicrucian official in the radio station.

Each Wednesday or Thursday night a special program of music was put on the air consisting of classical pieces played by the AMORC Ensemble. In the middle of the program a special piece of music, the beautiful melody known as *Ah! Sweet Mystery of Life*, was played softly for three minutes by the AMORC musicians and the listeners-in were asked to attune themselves to several of the AMORC officials who were at that moment concentrating on the notes of music being sent outwardly by the radio station. It was announced that if the listeners-in would concentrate on the music as it came to them, with their thoughts centered around the fact that the officials of AMORC were also concentrating on the music, the music would tend to attune the listener-in with the Rosicrucians who would be sending thoughts of health, vitality, and peace, and these



thoughts would be received by the listener-in.

Thousands of letters were received by the radio station and by AMORC from points as far distant as Honolulu and Alaska, and from stations as far East as Ohio and Pennsylvania, in which the writers said that although they had been suffering from colds, rheumatism, headaches, toothaches, pain and aches of all kinds, or had been disturbed, restless, worried, and otherwise ill at ease, the vibrations of healing power and the beautiful thoughts of peace and harmony that came to them through the music immediately changed their mental and physical conditions and the aches and pains left and did not return.

Those of us who were conducting the experiments noticed instantly how easily we were attuned with these persons from all parts of the country who were concentrating, because we had instant mental impressions flashing through our minds which were like pictures revealing persons, old and young, sitting and standing in front of the radio sets, and as in the former tests, we were able to make notes of these impressions and verify them afterward. This proved that the persons who were listening to the music were transmitting their impressions to us as clearly as we were transmitting the healing power to them.

Not only do Rosicrucians and other mystics know that such a change of impressions and such a degree of attunement can exist between the person at the radio station and those who are listening in, but we have no less an authority of the actuality of this condition than the famous musician, Leopold Stokowski. In the March 8 [1930] issue of *The Saturday Evening Post* the leading article therein is entitled "Music in the Air," and it is a personal story by Mr. Stokowski. He is speaking of his experiences in life with music and in playing for the radio. He

concludes his article as follows:

"Often I have been asked whether the non-existence of a visible audience when giving a radio concert is not an unfavorable condition, and whether we musicians do not feel the lack of direct contact with the public. I do not know how it is with others, but our first radio concert was an immense surprise to me. We were playing in an empty hall, trying to send out the best music we could into space to anyone who cared to listen.

"As one would expect, we had the sensation of sending out the vibrations, of which music is formed, by electrical current into the ether, but what I had not foreseen was that another much more powerful and subtle current was flowing in the opposite direction—from the unseen public to us. I cannot understand what this current is. It is probably not electrical, because there is no mechanical means of conveying it; and yet this current flowing from outside toward us is so powerful that I find it almost overwhelming. It is stimulating and inspiring to a degree that one could not imagine without actually having experienced it. It is like an immense, unseen tidal wave."

Thus we see that even with those who are not trying to delve into the mysteries of the metaphysical laws certain definite results manifest themselves when certain principles are used. This should make plain that the Rosicrucian teachings are dealing with the development and application of the faculties and functionings of the inner self and are based upon scientific principles. They are easily demonstrated by the student and most efficiently used by him in the furtherance of his own best interests and for the attainment of mastery over those other principles and conditions that surround him but which often hold him enslaved in ill-health, unfortunate circumstances, or undesirable discomfort.

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Men and nations can only be reformed in their youth; they become incorrigible as they grow old.

—ROUSSEAU



DISTANT DELEGATES

Visitors to the 18th annual International Rosicrucian Convention came from afar. One third of the attendance of nearly 1000 persons was from foreign lands. Above, admiring one of the sphinxes in front of the Rose-Croix University building in Rosicrucian Park are, from left: Lt. Madge B. Conyers of Army Procurement Department, Washington, D. C.; C. C. Abrahams, Port-au-Prince, Haiti; Georgette Jouve, Nice, France. Other delegates were from as far away as Brazil, Colombia, and Venezuela. Canada, Mexico, and Central America were also represented.

(Photo by AMORC)

His future begins now. . .



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child acquires? Do you want to bring out the best qualities of your child and, as well, adapt him admirably for the world of tomorrow? What is the proper psychological attitude for the development of a child—before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to seriously consider the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

Child Culture Institute

ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA

THE PURPOSE OF THE ROSICRUCIAN ORDER

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. 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

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

Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: Ralph M. Lewis, F. R. C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN LODGES AND CHAPTERS OF THE A. M. O. R. C.

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

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Phoenix: Phoenix Chapter, 1738 W. Van Buren St., Fred A. Warren, Master, 4002 E. Indianola.
Tucson: Tucson Chapter, 135 S. 6th Ave. Ralph Armbruster, Master, 2434 McFee.

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Sacramento: Clement B. Le Brun Chapter, I.O.O.F. Bldg. Frank J. Pursell, Master, 4100 Hollister Ave., Carmichael.
San Diego: San Diego Chapter, 4567 30th St. Carl T. Ufen, Master, 2930 McCall St.
San Francisco:* Francis Bacon Lodge, 1957 Chestnut St., Tel. WEst 1-4778. Margarete Peters, Master, 94 - 21st Ave., San Mateo

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Denver: Denver Chapter, 1470 Clarkson St. John T. Frary, Master, Rt. 4, Box V-132-A.

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Geo Washington Carver Chapter, I.O.O.F. Hall, 9th & T Sts. N. W. Eva Patterson, Master, 4118 Lane, N. E.

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ILLINOIS

Chicago:* Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Stanley J. Liput, Master, 2337 W. Walton St.

INDIANA

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Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Clare Francis Farr, Master, 617 S. Howard St.

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Tacoma: Tahoma Chapter, 508 6th Ave. Edward Russell, Master, 2909 S. "M" St.

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(Directory Continued on Next Page)

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

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BRAZIL

Rio de Janeiro: Rio de Janeiro Chapter, Praca da Independencia 10, 2° andar. Walter Berger, Master, Rua Assembleia 104, 5° Andar, Sala 508.
Sao Paulo: Sao Paulo Chapter, Rua Riachuelo 275, 8° Andar, Salas 815-16. Antonio Fulco, Master, Rua General Lecor, 50-Casa 5 "Trav Particular," Ipiranga.

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Santiago: Tell El-Amarna Chapter, San Diego 224 (Subterraneo). Jorge Diaz Valderrama, Master, Castilla 9163

CUBA

Camaguey: Camaguey Chapter, Independencia y Raul Lamar. Agustin Aguilar Lezcano, Master, Padre Valencia 300.

Cienfuegos: Fernandina de Jagua Chapter, Juan de Dios Vivanco, Master, Cristina 40.

Havana: Havana Chapter, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez Juan B. Salas, Master, Corrales 755.

Santiago: Heliopolis Chapter, "Logia Fraternidad No. 1," Calle Desiderio Fajardo (Esquina Gral. Portuondo). J. M. Subirats, Master, Hernan Cortes 20.

DENMARK AND NORWAY

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

DOMINICAN REPUBLIC

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EGYPT

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ENGLAND

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

London: Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. Mrs. M. E. Bateman, Master, 170-B Lavender Hill.

Manchester: John Dalton Chapter, St. Michaels, Spath Rd., Didsbury. J. W. R. Bryan, Master, Nether Alderley, Macclesfield, Cheshire.

FRANCE

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GERMANY

AMORC, Muenchen 7, Schliessfach 52, Bavaria.

HOLLAND

Amsterdam: * De Rozekruisers Orde, Groot-Loge der Nederlanden J. Coops, Gr. Master, Hunzestraat 141.

INDONESIA

Bandung, Java: Mrs M. C. Zeydel, Gr. Master-General, Djalan Sulandjana, nr 1.

ITALY

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

MEXICO

Mexico, D. F.: * Quetzalcoatl Lodge, Calle de Colombia 24. Ruperto Betancourt, Master, Oriente 48-A, 5209, Col. de la Joyita.

Monterrey, N. L.: Monterrey Chapter, Calle Doblado 622 Norte. Faustino de la Garza, Master, J. G. Leal 839 Norte

NETHERLANDS WEST INDIES

Aruba: Aruba Chapter, 320 Bernhard St. William T. Hillman, Master, De Ruyterstraat 5, San Nicolas.

Curacao: Curacao Chapter, Klipstraat 27 Leo E Ellis, Master, Cas Cora 54.

NEW ZEALAND

Auckland: Auckland Chapter, Victoria Arcade, Rm. 317. Hubert V. C. Dacre, Master, 7 Albury Ave., Epsom

Wellington: Wellington Chapter, I.O.O.F. Hall, Norman Spencer, Master, 65 Farnham St.

PANAMA

Panama: Panama Chapter, Logia Masonica de Panama. Antonio Palau y Tort, Master, Calle "C" 21, Bajos.

PUERTO RICO

Ponce: Ponce Chapter, 19 Rosich St. Eduardo Tuya, Master, 26 Isabel St.

San Juan: San Juan Chapter, 1655 Progreso St., Stop 24, Santurce. Ana Palmira Vivas, Master, Box 8203, Stop 22, Santurce.

SCOTLAND

Glasgow: St. Andrews Chapter, Toc H, Buchanan St., C. 2. Alexander D. Hunter, Master, 34 Rankin Drive, Largs, Ayrshire.

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Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. Roland Ehrmann, Master, Box 81, Springs, Transvaal.

SWEDEN

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

VENEZUELA

Barquisimeto: Barquisimeto Chapter, Carrera 21, No. 327, Apartado Postal No. 64. Dr. Epifanio Perez Perez, Master, Apartado de Correos 211.

Caracas: * Alden Lodge, Calle Norte 11. Carmen de Calcano, Master, Apartado 4479, Correos Del Este.

Maracaibo: Cenit Chapter, Calle Belloso Nr. 9-B. 27. Elio Soto Martheyn, Master, Carabobo Calle 94, No. 2A-38, Apartado 713.

* (Initiations are performed.)

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