# ROSICRUCIAN DIGEST

1954
JUNE
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## Demonstrating Telepathy

An ancient art made simple.

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### SAN JOSE, CALIFORNIA, U. S. A.

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



## INSIDE A BOMA

These Masai natives of Kenya, East Africa, stand before their rude hut in a boma. The boma is an oval, formed of brier to keep out predatory animals. The huts, constructed of mud and cow dung, have a small opening through which the occupants must crawl. The filth within the enclosure attracts swarms of flies which, as photo shows, infest the face and limbs of children as well as adults. The natives appear impervious to these insects.

*(Photo by AMORC)*

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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# THE THOUGHT OF THE MONTH

## BEHIND THE MAU MAU

By THE IMPERATOR

This article is the sixth of a series being written by the Imperator after his return from a world journey in behalf of the Rosicrucian Order.
—EDITOR

NEXT to a religious war, a racial conflict is the greatest blight upon the growth of civilization. The former is the more appalling because all of the atrocities committed by it are done in behalf of a professed spiritual ideal. In racial conflict, one group of humanity tries to justify a claim to superiority over all others on the grounds of color, or purity of descent. Anthropologists and ethnologists have long-established that the human race today is mongrel; there are no pure strains. Even a casual review of history would reveal the tides of various races sweeping one over the other. The first great intermingling of races began during the conquests of Alexander the Great. The fusions of East and West, through the campaigns of the Roman legions and the expansion of the Empire, added to the amalgamation.

Racial hatred has two primary causes. The more common one is that of custom and ignorance. Social values are taught at an early age or acquired in childhood as personal experience. The child has a strong inclination to mimic his parents in behavior and in idealism. The prejudices and preferences of his parents in social relations are easily adopted without question. There is no concern as to the origin of these social views or as to their need. If such are superficially considered or at all, it is the traditional answers for justifying them that are given. The second principal cause of racial hatred is the sense of inferiority felt by many individuals. Actually, many persons are very conscious of their cultural, social, and economically inferior status. There is no function or activity of their own initiative in which they can particularly excel. Consequently, as a defense mechanism, they are obliged to resort to an assumed racial superiority. It may be that their race in general, because of centuries of climatic, geological, and historical advantages, has gained a cultural supremacy. Therefore, the individual assumes vicariously from that fact a personal superiority to all other people who are of a different race. Nevertheless, as individuals they may be very inferior in capabilities to those of the race which they consider beneath them.

Another factor in racial hatred is the varied social idealism of a people. A race or people are not necessarily inferior even though by our standards of culture they are primitive. The wealthy American or European tourist upon visiting the banks of the Ganges in India often experiences a pathetic feeling toward the Hindu devotees and fakirs who dwell there. The people of some of these sects, practicing asceticism, are shorn of all worldly goods; they renounce the world and live in extreme poverty and squalor. Their value of life is wholly *subjective*. It is a world of the mind. It affords them a far greater gratification than do the auto-

mobile, the television, the refrigerator, and other mechanical devices of pleasure and convenience of the Western world. The argument is not that the people of the Western world should condone the people of the East and their ways, but rather that they should not think of them as being inferior because of the difference in their ideals and practices.

Further, many of the advances of the white race, for example, are not the consequence of the individual members who now enjoy them; rather, they are the inheritance of society. Most often the individual himself has contributed little toward the cultural improvements of his own society. The people of other races, if given an equal opportunity, could accomplish the same. Every liberal society where all races are accepted as equal, and are receiving the same advantages, has been the means of proving that biologically there is no superior race.

### *Causes of Uprisings*

The current native uprisings in Kenya colony, East Africa, are the results of a combination of factors. Though the Europeans, or whites, profess no illiberal racial discrimination, this factor nevertheless is closely tied to the prevailing problem. The whites in Kenya gradually have allocated to themselves the best lands, *the highlands*. The climate is more temperate in the highland region even though the capital of the colony, Nairobi, situated in it, is not far from the Equator. Much of the land is fertile and normally, with the development of irrigation projects, there is sufficient water. The Government has established fairly large reservations for the fast-growing *Kikuyu* tribe. These reservations are not exclusively the best land. In fact, much of it is jungle or deep forest. At first, the Kikuyu, as in the case of most primitive people, were primarily nomadic. They grazed their cattle over the extensive reservation. When their grazing land was depleted, they sought to move elsewhere. The problem of confining them then arose.

It was to the advantage of the European settlers to teach these natives agriculture and soil conservation. Such industry would, of course, redound to the benefit of the natives, as well as be a means of assuring them a stable food supply. The Kikuyu are disinclined to remain permanently in one location. Centuries of custom and its influences are not easily mitigated in one or two generations. Agricultural pursuits are far more laborious in comparison to the relatively simple life of herding cattle. To the Kikuyu, as to many primitive people, the menial duties of tending crops were thought to be beneath the dignity of the males. All the while, the numerical growth of the tribe was crowding the reserves, that is, particularly the land best adapted to their needs. More and more they deserted their plots and sought grazing for their cattle elsewhere only to find that such land had been acquired by Europeans who, as individuals or as land companies, were exploiting their opportunities.

Those natives who diligently tilled the soil in the areas allotted to them soon found themselves in competition with the European growers. The colonists controlled the marketing association; thus, the Kikuyu growers whose labor and costs of production were cheaper found that to remain independent they would have no market, or would have to sell their crops at cost or at a loss. Further, these tribesmen were denied the freedom to drive their cattle where they would. As a result, they found it difficult to do more than barely exist as agriculturalists following the white man's training.

Kenya manufactures practically nothing. It is difficult to persuade new industries to enter the colony, to make an investment in this remote region, and it would be especially so during the present period of unrest. The colony imports almost everything except those basic foodstuffs that can be raised locally. A high import duty is levied on such commodities as petrol, machinery, and clothing. At first, it might seem incongruous that a high duty should be placed on commodities which are not competitive. The duty is required, for example, to build roads; these are badly needed, especially paved roads. Most of the existing roads are corrugated and extremely dusty in the dry season of the year, and in the wet they are quagmires. The outlying farmer,



or rancher, is forever protesting the transportation facilities. It is the relatively few whites of the colony who must pay the duty. The natives cannot afford to do so and the Asiatics assiduously avoid wherever possible the purchase of imported produce, and they own comparatively little land. The Europeans, therefore, bear the principal share of the taxation of the whole colony.

There is considerable propaganda by the Department of Native Affairs about the assistance which the colonial government is extending to the natives. It is disclosed how they are given education in agriculture and other technical subjects, and how they are taught hygiene and sanitation. Hospitals and other humanitarian facilities, it is pointed out, are made available to them. It cannot be denied that this is done, but one nevertheless discovers that the approach to the problem is not as realistic as it might be. The whites, or Europeans, are afraid of their tenuous position in East Africa. Extensive education and equality for the native, in the liberal sense of the word, will place the colonists at a political disadvantage. It would become incumbent upon the white colonists then to allow full suffrage to the natives. The numerical superiority of the natives could gain them political supremacy in Kenya which would be highly disastrous to the colonists.

The psychological effect of all this is the enlargement of the demeanor of superiority on the part of the whites in all their relations with the natives. It is not that the average colonist is abusive in his conduct, but he shows a mere toleration of the natives. He displays a patronizing manner toward them as one would toward his domesticated work animals. The white colonist will go to some length to point out the native's idiosyncrasies and his primitive and childlike habits. However, the colonist of long standing *prefers* them that way; he is actually fearful of any cultural and social advancement upon the part of the tribesmen. A prominent Kenya resident, who had spent forty years in the colony, said to us in referring to the dress of the natives: "Why have them wear shoes? They would only take them off when in the bush and wear them tied around their neck!" Then he continued, to defend his position, that the Kikuyu should not have their standards changed. "If you put glass in windows of any quarter you provide for them, they will cover the glass with paper." He was implying to us that such tastes and habits of the natives are inherent, that therefore new environment and education could not possibly change them and that any attempt to do so would be an economic waste.

The falsity of these arguments is evident to any thoughtful observer. They are based upon the premise of trying to produce *radical* changes in the lives of the older generation. It is true that an old dog does not readily take to new tricks. This, however, is *not* a racial characteristic! Resistance to change is as common in the white race as it is in any other people. The children of these Kenya natives of one or two generations hence would more easily adapt themselves to those conveniences and standards which the Europeans think best and which really are improvements. It is a matter of giving them the opportunity to make the adaptation. Racial characteristics which have an influence on social customs, it is admitted, may take many generations to diminish even though subject to environmental changes. However, fundamental improvements through education could be had in the children of the very next generation if there were a sincere effort to do so. These negative arguments advanced by the average businessman and rancher in the Kenya area, but not all of them of course, convey the impression that the efforts put forth in the native's behalf have not been as extensive or as effectual as they might have been.

### Education in Conflict

In several instances, natives passing through colonial schools have been singled out for further education in England. They have eventually been graduated from an English university and returned to their native land. We were informed that this policy has been encouraged by England and, in itself, is worthy. In England the native found a far more liberal attitude toward him than he had experienced in his home-

land. He came to realize that he was *not* inherently, intellectually, or otherwise, inferior to white men. With opportunity and incentive he and the members of his race could achieve prominence and power equal to that of the whites.

Upon returning to his people from the university, he immediately has begun to expound his new idealism and to exhort them to demand certain conditions which he considered to be their rights. As a result, these educated natives have been regarded by the European colonists as agitators. It is true that they have fomented unrest, but not always entirely without some justification. They have likewise been accused of being trained communist organizers and agitators. That some of them may be is to be expected. The situation in Kenya is conducive to such activity. However, it is hardly likely that every educated native returning to Kenya and inveighing against conditions of his people is a communist.

The conduct of many of the European colonists toward the natives tends to intensify resentment and fans hatred upon the part of the tribesmen. Some of these colonists who were born in Kenya, or who have resided there for a considerable time, display a habitual contempt toward the natives. They are mostly unaware of their shockingly offensive attitude. We have seen a colored young man, a native, who was an assistant to us on a safari, refused the purchase of food because of his race. The supply of food we had with us on safari was low. We were obliged to stop for food and drink at a resthouse miles from any community. These were gladly sold us by the white proprietor. The native assistant had funds provided by us and we had left him on his own resources to make his own purchases. When we were loading our equipment about to resume our journey, we casually inquired if he had had any food. He replied: "Not for the last two days." The proprietor of the previous resthouse had, unbeknown to us, also refused to sell him food because he was a native. Obviously, this practice is not carried on everywhere, but it is a common example of the discriminatory attitude. Notwithstanding his hunger, our assistant had not touched the tins containing our reserve food supply on the top of our safari car. He preferred to go hungry rather than to ask that we share this emergency supply with him. We immediately purchased a little food, as if for ourselves, and then took it out to him that he might eat.

The children of some of the Kenya colonists in their innocence are often arrogant in their manner of addressing native servants. These children speak more respectfully to their pet dogs. Older men who serve as domestic servants, men old enough to be their fathers or grandfathers, these children call *boys*. But what is most objectionable, they address them in a commanding and affronting tone of voice. It is painful to human dignity to see these older men obliged to bow to the arrogance of some moppet of four or five years of age. The cause is discerned in the indifference of the parents who do not correct the child or even heed it, indicating an acceptance of the custom. The native who eventually rises above his fear and awe of the white men and who has acquired some education, deeply resents this attitude. Beneath his complacent demeanor there often lies a smoldering hate. He is reluctant to express himself upon the matter, but if he believes he is among friends, he will relate his feelings.

### *Terrorism and Atrocities*

The Mau Mau terrorism has not been exaggerated by the press. Campaigns of terrorism, with waves of atrocities do exist. Ranch homes in the bush—meaning, the back country—are broken into by mobs instilled with hatred against the whites. These Kikuyu terrorists murder men, ravish women, destroy or steal the livestock, and burn all dwellings. They are continually on a prowl for firearms. All colonists are required to register their firearms. If they lose them or if they are stolen by the Mau Mau, they suffer severe penalties. Posters with graphic designs appear everywhere in Nairobi warning against the loss of firearms. For this reason and for their own protection, men are seen carrying side arms and automatic rifles even on the streets of Nairobi. Women who come into the

(Continued on Page 224)

# Demonstrating Telepathy

By Arthur C. Piepenbrink, M. A., F. R. C.



In spite of everyone's familiarity with the *subject of thought* transmission, few of us, if challenged, could make a demonstration at will. Consequently, it is difficult to convince people that telepathy is possible. Thus, as with many other things, where demonstration fails, reason and logic must do the task—explain the how and why of telepathy so that others may go on experimenting. Telepathy, like any other characteristic of our mental state, should be analyzed to see what makes it tick. Believing in it, experimenting with it, and using it are one thing, but understanding it so that one can intelligently and concisely explain to others the metaphysics of telepathy is still another.

Many of you, I know, practice and demonstrate telepathy to your complete satisfaction. Yet in my listening to different groups trying to explain to others how to send thoughts or receive them, the explanations varied; they dealt with final procedures rather than with basic fundamentals. It was like explaining the principle of radio or television to someone by telling him which knobs to turn to get a clear station or a good picture. The knobs are important, true, and so is our telling someone to visualize and then release a thought, in mental transmission; but it doesn't tell him how or why a thought is then transmitted. People must understand the principle behind telepathy before they can even visualize properly, and *visualization* is the most important element in any mental creation or psychic demonstration. Let us consider then, the metaphysics of this subject.

To understand more properly the basis of psychic phenomena and psychic perception, let us first understand the nature of physical perception, for if the old maxim *as above so below* is true, an understanding of one should entail an understanding of the other.

When we observe a tree or a house or some object before us, we say that we *see* the object. We imply by the word *see* that we are beholding an object outside ourself and at varying distances from self. In reality everything we behold is within ourselves, within our consciousness, and we merely *perceive* things to lie without and apart from us. This characteristic of consciousness constitutes one of life's great illusions.

When we look at an object such as a tree, it is perceived by us because of the vibrations of light which impress our consciousness. The first impression we can have of the tree is when a wave picture of it reaches our conscious centers. It is there that a picture is formed; it is of this picture that we are aware, *but* through the peculiarities of physical perception, we are not aware of the picture where it really is—in our consciousness—but away from us, occupying space and distance. Nevertheless, the objective world we think we see is really a subjective world within our consciousness. Thus, if we see *normal* vibratory impressions on our consciousness as a solid world of objects, then it is not a far step to realize we could also

perceive *extranormal* vibratory impressions as a solid world of objects. In short, if we have a clear, psychic vision or impression, it is as real to us as the sights and sounds we hear about us every day. And true psychic perception rarely occurs concurrently with objective perception; that is, you cannot be objectively aware that you are having a psychic experience at the same time you are having one. You are either fully conscious of one or of the other. Much of the failure many students of metaphysics have with their experiments is due to the very natural human characteristic to want to witness whatever is happening to our state of consciousness.

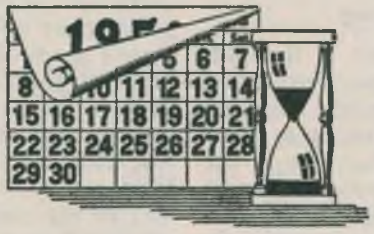
### The Human Radio

Let us imagine that our consciousness is a complicated radio set which has power both to receive and to transmit messages. While we are awake, we are constantly tuned in, as it were, to all the wave lengths of sight, sound, feeling, and so on. As these waves of energy hit our consciousness, we translate them into pictures, words, musical notes, and different sensations. Thus our consciousness is constantly being bombarded with vibratory impressions. However, our five senses, like a small radio set, are very limited in the number of wave lengths or impressions they can receive. But just as it would be foolish to say that because the small radio could only be tuned-in to about ten stations, and that those were the only radio waves in the air and the only stations transmitting music and speeches through the air, so it would also be foolish to say that what we perceive with our five objective senses is all that is available to be perceived.

If we then also consider our consciousness as a transmitting power, we find that during our waking moments many thoughts are generated. A thought when generated or brought into our consciousness is also a vibratory pattern. If you at this moment think of a carpenter striking a nail with his hammer, you are generating a vibratory thought pattern. The picture forming in your consciousness is a vibratory one; and, by its very vibratory nature, is a transmitting force. To think of anything is like dropping a stone in water. Each thought, or each stone, immediately sends small ripples out. The impulse is transmitted at once. Thus if one person were sensitive enough to the more refined wave patterns of thought, he could receive your thought just by your thinking about it without any special effort on your part to transmit the thought. However, few of us are so sensitive by nature; we must develop or build up both a more sensitive receiving set and a more powerful transmitting function if we are to have appreciable results with telepathy.

In mechanical things, we refine parts and functions through manufactured processes. In biological things, we re-

## *This Month and Its Meaning*




JUNE, taken from the Latin *Junius*, has at least three possible origins for its name.

The first, and most obvious, is Juno, for special honors were paid to her during this month. As the supreme female deity of the ancient Romans, she also denoted the mother aspect of Nature, the maturing process of life. Thus June, as the month in which crops grow to ripeness, would have further cause to be named after this goddess. This same symbolism is made manifest in Rosicrucian temples today, where the Matre, or mother, sits in the West to receive the sun, or the ripened day; and symbolically, to receive the mature mind, the ripened life of all who leave material activities behind.

The second origin suggested is that of the Roman *iuvenes* (young men). This possibility arises out of the less accepted theory that May and June were dedicated to age and youth respectively, May being derived from the Roman *maiores* (elders).

Still another, more remote, possibility is that June is derived from "junction" to denote the junction of the early Roman and Sabine tribes.

The Anglo-Saxons called June, "the dry month"; and in contradistinction to July, the "earlier mild month."

fine parts and functions through cultivating the growth process. We cannot rewire our brain, put in a new organ, or change the basic properties of cell structure. We either have possibilities of higher functions built in us when we are born, or we do without. Our task is to exercise and use functions with which we are already gifted in order to refine our natures and increase our powers.

Thus to develop powers and functions of sending and receiving thought messages, no little exercise is needed.

### In Broadcasting

*First* then—to transmit a thought, proper visualization is most necessary. Visualization differs from just thinking of something, in that it occupies your entire attention. Remember that in the process of perfect visualization, the visualized subject must dominate the consciousness. You cannot sit aside objectively and be aware that you are visualizing. What you are visualizing must be the reality of the moment. It must already be in existence as far as you are concerned. A perfect visualization then is the perfect transmission. Depending on how clearly you visualize, you will have fair to excellent results in transmitting thoughts.

Together with visualization, however, is one important corollary—release of the thought picture from your mind. Even after you have clearly visualized —if you hang on to the picture, try to strengthen it, or nurse it along, you defeat your purpose; for as Dr. H. Spencer Lewis pointed out, that is much like writing a concise, clear telegram, and then holding on to it, preventing it from being released over the wires. It is also like striking a gong with a hammer. If the hammer is held to the gong after striking it, the sharp, pure sound never leaves; the hammer, rather than strengthening or prolonging the sound, deadens it. Only with quick release can the gong's tone ring true. So with visualization. A sharp, clear picture should not be held in the mind, but be released at once. The task here of course is to build up without difficulty sharp, clear pictures.

Start with simple subjects. Generally when we go about sending thoughts, we build pictures in our minds. We change them, complicate them, and end up with a muddle. I know it is hard to invent a message for pure practice, because needing or wanting to do something helps greatly in producing sharp, clear pictures. But in practice, take a simple subject, something you can visualize completely in a moment's time. Then forget it. Try another, moments later. Try to develop the ability to bring sharp, clear pictures to your consciousness momentarily, and then release them.

Of course, it follows that the more vivid a thought picture, the more definite will be the vibratory impulse emitted. Now you may logically ask— "But how about the directional capacity —the ability to direct this visualized pattern where you want it to go so that it doesn't just radiate out to nowhere in particular? How can I make any particular person aware of it?"

Direction, in this sense, does not refer to points of the compass. It is rather a matter of directing the attention of the receiver to the thought pattern you are sending out in every direction. It is the thought, the idea itself, that is directive by virtue of its content. It is much as though I directed a ques-

## Topics of Interest

- *Water witching—*

Is it art or superstition? The divining rod as a guide for locating water has charmed and baffled the human mind for ages.

Are experimenters at the verge of discovering the scientific cause behind this phenomenon?

(see page 216)

- *X-ray photography—*

Twenty-two years ago, a new method startled the world with its three-dimensional probings into the interior of the human body.

But the real nature of the vital part of all things lies in the fourth dimension.

(see page 222)

tion to you by calling your name. Not which way I faced or spoke mattered, but that the thought content itself was directed to you.

Then you may ask—"But with the millions of thoughts going about all of the time, how can just those which are meaningful to me be picked out? I don't have knobs, like a radio, by which I can tune-in to another person. How can telepathy be selective?"

### *Receptive Attunement*

The transmission and reception of thought can be selective because of a principle of harmonics which we shall call *sympathetic attunement*. Most of us know that when two tuning forks in exactly the same key are held near each other, and one is struck that the other will vibrate in sympathy with it, and give off a musical note. Thus, when you visualize clearly and completely, your visualization (which is a specific vibratory thought pattern) automatically is in sympathetic attunement with the corresponding vibratory rate of the object itself. Thus, if you were contemplating sending another person a thought message, your visualization of his name and general appearance would automatically direct your thought to him and no one else.

Finally, after your thought, as a vibratory impulse, has left your consciousness and is *now available to be received*, much still depends upon the state of the receiver. Inasmuch as hundreds upon hundreds of thoughts pass through our minds each day—some self-generated, others picked up inadvertently—a thought you send another person, for example, must have particular significance if he is to pick it out as something specially sent by someone else with a meaning just for him. Even though he may have received the thought, he wouldn't pick it out of hundreds of others as having particular significance for him unless it directly or indirectly involves him, his tastes, home life, relatives, and so on.

Normally, the more relaxed the receiver is—the more meditative the state of his mind—the more receptive he is to telepathic messages; but experience has shown that an important thought, correctly sent, will be received by the intended subject under almost any condition.

This discussion offers some more food for thought on this very fascinating subject. Your consciousness is an open door. Upon it fall many notions and ideas. Eventually mind becomes selective in telepathy as it sorts out the important from the unimportant, even as it must become selective in sorting the many impressions which come through our objective sense organs.


## ARE YOU EVER CALLED UPON TO SPEAK?

When the Master of Ceremonies of a club or at a banquet says, "We will now hear from," and mentions your name, are you ready? Can you give a short, forceful address, or do you fumble for adequate thoughts? If this is your problem, or if you would like some additional material, why not order the "24 One-Minute Addresses." Each is on a different subject. They are suited for various occasions. Concise and well-expressed, they will be enjoyed whether read to your listeners or delivered from memory. Available for only $1.00, postpaid. Send your order and remittance to the ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA.

## LOAN YOUR DIGEST

The *Rosicrucian Digest* has hundreds of subscribers who are not AMORC members. From these come many letters expressing appreciation of various topics which have proved of special help or enjoyment. Have you as a member read an article in this issue of the Digest, or in any other issue, which could be of benefit to someone else? Has your reading helped you to understand yourself better, or to analyze some harassing problems? Do you know a nonmember who might have similar interests or problems?

*Loan your Digest* to such a person—in the same spirit as others in thoughtfulness have shared magazines or books with you. (Be certain that your personal copy is returned to you for further use. Keep the issue alive and active.)






# *On Being Practical*

By Rodman R. Clayson, Grand Master

Everyone likes to watch an expert craftsman at work—a carpenter, for example, who takes pride in selecting exactly the right-size bit to drill holes through which screws or bolts are to pass. He would not select an oversize bit to drill an exaggerated hole for a tiny bolt. He would not use a big heavy hammer to nail down thin shingles or to drive tiny wirelike brads in a cabinet. Instead, he selects the right tool for the requirements of the job. He selects a practical tool. He efficiently turns out a practical job because, as a craftsman, he is a practical man. In his private life the carpenter can be just as practical; and so can we. We do not have to be carpenters, machinists, barbers, dressmakers, but in the living of life we can be just as practical as the craftsman in his or her job.

The thoughtful, practical man is always guided by reason and careful thought. He finds that logical reasoning is indispensable. He has learned about cause and effect. He has learned to understand emotion: that it is perfectly normal for certain emotions to have expression and the means of releasing pent-up mental and functional complexes, but that they must be controlled to the point where they will not completely take over all of his thought and action. The practical man has learned to make proper decisions, and to have supreme faith in himself instead of relying upon someone else. He has confidence in himself and his knowledge. He has initiative and is aggressive.

There are those who say that it is not practical to have altruistic ideals. Those who say this, however, have not realized that ideals and spiritual inspiration can be transmitted into objective action and material accomplishments. Life is somewhat analogous to mathematics. The ultimate use of mathematical theories and formulae is for practical purposes. If such an exact science is not practically applied, it is because of the inability of the individual to relate theory and use. All the phases and factors of life, insofar as our practical application of it is concerned, are like a mathematical formula; in fact, the formula is only a theory until such time as it is understood by the individual and given the greatest of practical use.

The practical man sees the world in its true proportion. He seeks real and lasting values. He recognizes physical and material limitations and intelligently applies himself in proper relationship to them. The achievements of objective science help man to orient himself to the world in which he lives. The practical man is a living example of his concepts because he has achieved the ability to live a just and upright life under all circumstances regardless of whether he is occupied in day labor or in worshipping within a great temple. Perhaps one of the greatest assets of the practical person is the achievement of stableness of mind.

Most of man's life is related to objective material things; we live in an objective world. Since we live in a

physical world, since man is in part physical, and since these things have to be dealt with, it must be understood that they must be approached in a practical manner; and the same approach must be given to all things which are practical, useful, and purposeful.

In order to have a practical use of the laws of nature, the scientist learns to know something about the structure of matter—for instance, the physical properties of wood or stone. The practical man, when faced with a new condition or situation, does not flounder with frustration. He approaches his problem with calm and confidence. He studies the circumstances that cause the condition, in order to determine the required action necessary to work with it or eliminate it. He knows that every situation has a cause, and to remove the cause is to overcome the difficulty of the problem. The removal of the cause can be overcome only by recognizing it. Reason and logic bring forth this recognition.

The practical man will know the feeling of discovery, the satisfaction and realization that come from possession of new-found knowledge. He finds purpose in existence; he finds reason for living. He has noble desires and ideals, ideas about achievements and accomplishments. Life has not lost its value. The practical man has confidence in himself, and is diligent in application. He unselfishly applies himself with enthusiasm. What he accomplishes is worth while. He does not look upon each day as a struggle in which he is forced to combat great odds. He knows that life will give back no more than what is put into it.

### *The Common Good*

Man is the highest form of creative expression on the face of the earth, and he possesses more powers and abilities than any other living creature. His potentialities are more dynamic than anything mechanically made. His direction and control over animate and inanimate things are unlimited. His development and attainment, his knowledge and understanding, are surpassed only by his own will. Perhaps he has not yet seen what he can do, nor has he sensed the ultimate power that lies in his mind and in his hands. He moves forward to the accompaniment of the harmonious order of things.

Progressive people think for themselves and for the common good of all. Without practical men like Galileo, Newton, Pasteur, Fulton, Bell, Edison, and a thousand other minds which have given us the sciences of chemistry, astronomy, physics, electricity, medicine and other therapeutics, where would mankind be? Each was a thoughtful, practical, active, considerate person. Each was conscious of those things with which he was endowed, which were to be used in gaining a richness and fullness of life which were to be attained as the result of personal effort. Their desire to acquire knowledge, to create, to understand, made them life-size useful creations of God.

Vital experience, necessary knowledge, once gained, become a part of our past, while what has been gained becomes applicable to the present and the future. We build on the past. All that has gone before has made us what we are today. The world should be a better place because we have lived. If we desire to bring something new into our lives and environment, we ourselves must do something about it. Our work must be performed even when calamity seems to be approaching. Life is a sequence, for what happens today is the result of what we did yesterday, and we may be sure that tomorrow will be the result of what we do today. Whatever the seed is that we plant in the ground, so will its nature bring forth fruit.

Those who consider themselves failures do not believe in their own power and their own God-given strength. It is not the fault of God and Nature that man suffers wars, disease, hunger, privation, and other misfortune. It is the code of life that he has established for himself that causes him to suffer. Man is endowed with the ability to think, reason, and intelligently make use of the things at his disposal.

Ancient man, through his evolving intelligence, was able to combat animal life that was bigger than he in size and strength. He learned through experience and experiment which plants and fruits were profitable and nourishing to his body. Gradually he learned to till

the soil and realize greater fruits from it. He learned to domesticate animals and make them beasts of burden, thus lightening his task. It was necessary that he be practical. Throughout the centuries Nature has not changed. Man has changed, however; he has continued his steady growth and mental development, and has established great cities and communities wherein he may enjoy social contact and mutual association with his fellow beings.

With the development of communities and cities, man's life became more and more of a problem. There were complications; and today, in the greatest of all Ages in what is said to be the highest civilization yet known, it is unfortunate that we find strife, intrigue, and adversity. As members of modern society we are subject to all its adversities, and also to all its benefits. The extent to which we suffer or benefit depends largely upon our mental outlook and the ability to solve problems, to adjust ourselves to circumstances and to environment. We are subject to the conditions which exist in the community, including epidemics of disease. We are subject to competition in the business world. The businessman, to remain successful, must keep abreast of the times so that he has full knowledge of economic trends, the increase or decrease in the production of various commodities, the inclines and declines of the consumer's market, and other conditions which vary from time to time. In order to maintain a successful business, he must be practical; and it is practical to take all of these factors into consideration.

In our personal lives we can be just as practical as the businessman. We must be as practical as the engineer who designs new bridges and highways which are placed where they will meet the greatest need, where they will serve the most people, with full consideration given for an increase in population in the future. The thoughtful man who has achieved success has been able to think for himself in a practical way.

### *Effortful Progress*

The common denominator in the lives of all great men has been the courage to do, to think for themselves,

(Continued on Next Page)



## *Fact... or Fancy*




## LONDON BRIDGE

*By* Edla Wahlin, M. A., F. R. C.
*Librarian, Rosicrucian Research Library*

From the Ancient Mysteries, two beautiful traditions have been eternalized:

In the Upanishad, the Divine Self is said to be the "bridge to Immortality." Among the South Sea Islanders, there survives a fascinating legend that the rainbow is a bridge between the earth and heaven, over which the gods descend and ascend.

In the Western world the sublime conception of the bridge as a symbol continues to be preserved in the old singing game which all of us have played, "London Bridge Is Broken [Falling] Down." The song proceeds to tell that silver and gold, iron and steel, wood and clay, in fact nothing material can build it up again. But world-wide superstition has also attacked the legend of the bridge. It is whispered that to make it secure, the structure must be founded on sacrificing of the lives of little children or else that it should be sprinkled with their blood.

In the development of the Christian church the bridge symbol became a link between life and death, as well as between Heaven and Hell. Therefore, in certain countries of Europe, the game "London Bridge" is now known as "Heaven and Hell."

The Rosicrucian Research Library has a book which tells about the origin of games.

to fix their thoughts on some noble purpose, with the courage to fight all obstacles, such as illness, contempt, and indifference. Escape is not the way for the disappointments of life. The key to the enigmas of life must be sought. This helps man to find his true place in the world. This opens his eyes to true potentialities, to his rightful relation to the responsibilities of life and his relationship to his fellow men. Our lives should be imbued with that fitness to meet all circumstances.

In order to live to the fullest extent possible, we should not let environment control us. We should, on the other hand, through our thoughts and actions control our environment. We should live and apply the truths we learn, achieve benefit from the value we place on things. At no time should we be proud of material gains or accomplishments. With the attainment of knowledge come new problems and tests for the knowledge we now have.

Although we tend to become idealistic, and it is normal that we should do so, we must always remain practical. We should never attempt to imitate or emulate another person; we can be only ourselves. We should be practical in the things which we desire or wish to acquire. We should have no time for that which is not practical. Our desires and objectives must be rational and intelligently attainable. We should never seek that for which we are not qualified. We should not entertain idle wishing; and, furthermore, we should never approach life's problems superficially. Life must be taken seriously. We must be certain that our faith and hope are not built on false premises. We must not hire a truck to do the job of a wheelbarrow.

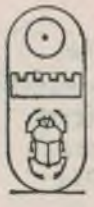
Practical knowledge and experience are not a luxury. We must make room and provide for the use of our knowledge; it is to our advantage to utilize the principles of a practical philosophy of life. We all have a philosophy of life. It may be simply the universal code of ethics to which all men and women more or less apply themselves. In addition it may be our own code of ethics and a new sense of values. On the other hand, it may be the code of living of a philosophy of life offered by a worth-while organization. In any event, we must always be practical in everything we do. At all times we must deal in an objective way with the objective, material things of the world.

As our work moves toward success, we may find that we are infinitely inspired and impressed from time to time to strive more effortfully with perhaps new approaches or higher perspectives. He who would be practical in all things and successful in most, someone once said, may come to realize that he is endowed in a generous measure with intellectual curiosity and honesty including a reliable sense of integrity.

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## VISITING ROSICRUCIAN PARK

Again we wish to caution those who contemplate visiting Rosicrucian Park that our administrative departments are open only on week days and *not* on Saturdays and Sundays. The *Planetarium* building is open only on Wednesday and Sunday afternoons. The *Rosicrucian Egyptian Museum* is open each day from nine o'clock in the morning to five o'clock in the afternoon; it is also open on Saturday and Sunday afternoons. To receive the utmost from your visit to the Grand Lodge, come at the most advantageous time. If you wish to talk to any of the officers, be sure to make advance appointments. If you are here on a Tuesday, you will want to attend our regular *Convocation* in the *Supreme Temple*, held throughout the *Winter* and *Spring* at 7:30 p.m.



# A Forked Stick

By Gaston Burridge



I am not a dowser, but I know more than 100 of them in the Southwest, and my interest in this phenomenon has survived for 35 years. While I have never found a dowsing instrument, device, or gadget which would work in my own hands, unaided, I have met many persons whose physical make-up is not so wrought.

Dowsing is known by various names —well-witching, divining, doodlebugging, rhabdomancy, and from the Greek, *radiesthesia*, meaning to be "sensitive to radiations." There are many who swear *by* the art—many who swear *at* it. No witchcraft is included in the phenomenon—but there is considerable of the Divine.

The science of geology is ancient. Its age alone entitles it to deep respect. Through geology men have learned many things regarding the earth's formations and composition, but not enough to have been able to prevent, in 1952, the drilling of 5,957 dry holes out of a total of 6,697 wildcat oil wells drilled by the oil industry of the United States. However, as one eminent member of the scientific hierarchy wrote me, "Certainly, geologists make errors, but at least, their methods can be subjected to rational inquiry and analysis." Rational inquiry and analysis are to be desired—and one might add—needed.

I do not try to gloss over errors in dowsing. When they are genuinely that of the dowser, I am frank to admit them —and begin looking for their reason. An error is an error, regardless of who makes it. But, as I see it, a dowser's error proves no more inadequacy of his locating ability than does a like error of a geologist. It would appear that the pot calling the kettle black hardly befits so venerable a science as geology.

Scientific investigation is being applied to the art of radiesthesia—as witness the many experiments of Dr. Rhine, Duke University, dealing with extrasensory perception and the great lengths to which he has gone to eliminate factors of "chance." Then, there are the records of Dr. S. W. Tromp, now of the University of Amsterdam, Holland, which set forth in his book, *Psychical Physics*, experiments in recording the changing electrical potential on the surface of a dowser's skin, at points where he (the dowser) said water lay beneath and where he said it did not. The last chapter of Kenneth Roberts' *Seventh Sense* records a series of experiments conducted by Mr. Harris Gallay and associates, with and upon, Mr. Henry Gross. Mr. Gallay is an electronics consultant. He conducted these experiments with electronic instruments to determine if there was or was not a difference of potential on a dowser's skin when the dowser was over a water-bearing stratum and when he was not. It was found that there was considerable difference, indicating that a physiological change takes place within the dowser's body when he crosses or remains on an underground water stratum.

Continuing, there have been countless experiments conducted by Mr. J. Cecil Maybe and Mr. T. Bedford Franklin—and recorded in numerous issues of *Radio-Perception*, the Journal of the British Society of Dowsers—indicating there is a difference in electrical potential at the surface of the ground over spots where a dowser's forked stick turns down and where it does not.

The literature of dowsing is far from

destitute. Beginning with 1532 A.D., there are few decades without additional literature on the subject. Cicero (106—43 B.C.) wrote about the dowsers of his time. There is evidence—perhaps proof—that something was known of this art as far back as 1200 B.C., as judged from the figure and writing found on a carved stone which was part of a frieze found in the ruins of an ancient Syrian city.

Nothing can be proved to him who does not wish to have anything proved. Human point of view is everything. To be entirely and fully "objective" in our thinking is quite impossible because of our point of view. Therefore, what is proof to one is but evidence to another, and is but sheerest nonsense to a third.

Some have expressed the idea that dowsing is not proved by a mere relating of instances of successful locations made by dowsers, even though these proved to be entirely satisfactory to their clients. They contend, instead, that the laws of chance must be considered in all these matters. Therefore, in looking over my notebook for dowsing records, I must choose those "unusual cases," those spectacular ones which, because chance is so far removed from them, appear as if they must be proofs.

### *A Mysterious Quality*

At present, there is no established explanation as to why some persons can dowse and others cannot. It is my personal opinion that dowsing ability consists of an innate something which comes at birth. Of those who have this innate ability, some have more of it than others. I believe it to be an added sense in one's make-up, and probably those who do not possess it are more generously endowed with other facilities. It appears that each dowser has his own idea of what it is that makes him "tick," dowsingwise. There are almost as many theories as there are dowsers. Undoubtedly, there is a modicum of correctness in each. It is generally believed that each material has its own vibration or radiation, or combination of such. Some humans appear to possess the ability to pick out or separate at least some of these many different radiations, and follow them. As yet, we are not certain how this is accomplished—but we know that it *is* accomplished.

Mr. Jerry Smith has been dowsing for desert water-wells in California, Nevada, and Arizona for nearly 12 years. He has located more than 300 without a single known failure. Any one of his wells might be classed as having been found by chance, but wouldn't it be stretching the point considerably to attribute that possibility to *all* the 300? Especially, wouldn't it be unlikely, considering they have been located consecutively over so long a period and over such immense territory?

To give "chance" less of a chance, I'd like to tell you about Coolwater ranch. It is a few miles north of Daggett, California. Coolwater contains 3,000 acres, about 1,500 in cultivation of row crops, alfalfa, and permanent pasture. It lies in the ancient river-bed valley of the Mojave River where it is said that one can find a well anywhere he wishes to bore a hole. Coolwater bored holes—many holes—and they got a few wells. They also acquired some holes not worth putting a pump over. Their best well only delivered 280 gallons per minute.

Coolwater wanted more water. They heard of Jerry Smith. They wanted water seriously enough to request Smith to come to the ranch. Could he locate for them a good well-site? Smith dowsed them a site. It is a long, but interesting story which followed. Space doesn't allow details here. But the well was drilled as dowsed—the site being behind an arc of small-gallonage wells and within 300 feet of a known dry hole. The well delivers 2,890 gallons a minute!

Some months later, Coolwater asked Smith to come back. Did he think he could find another well as good as that first one? Smith thought he could—and he located another site which delivers 3,150 gallons a minute!

Jerry has dowsed four more sites for Coolwater. One well is located close to the owner's new homesite. It was dowsed for domestic water, including a supply for a reverse-cycle heating and cooling apparatus for the house. The other sites await progressive ranch development plans.

These two larger wells mentioned are pumped about eight months a year,



often 10 to 12 hours a day. There is no noticeable difference in the drawdown or output of either well when pumping together or separately. Mr. Smith predicted the first well's output at "2,500 gallons a minute or better." The second well was predicted to be "As good as the first well, or better." The water was found at the depth which was predicted in each case.

If water lies under 90 percent of the ground and in more or less an even sheet, and does not follow underground channels or streams, why then did not some of the other wells at Coolwater tap this abundant water? If locating water underground is a matter of chance, why were odds so greatly against it being found at other well locations? If chance plays so great a part in a dowser's locating, what is Mr. Smith's "probability coefficient?"

The site of the first well for the City of San Clemente, California, was located by a dowser whose name appears to have been lost with the years. The waterworks engineer, and those in charge at the time, found no objection to this site and it was drilled. Plenty of water resulted. As San Clemente grew, other wells were set close to this site. Each well proved good. As San Clemente continued to grow, more water supply became necessary but the engineers warned that a new site must be found.

### *The Dowsing Party*

On January 10, 1953, the City of San Clemente played host to about 75 dowsers and their friends, at what was probably the most widely advertised and the biggest "dowsing bee" ever staged.

Each dowser was furnished a map of the City and told to mark his location within a prescribed area. After he had made his location, he was to mark it on his map, and leave it, and any other notes he cared to make, at the end of the day with the Water Commissioner, Olin Carack. More than 25 dowsers marked their maps and returned them. None of these dowsers received a fee, or any expense compensation for their time or effort. None of these dowsers chose a location on a site which had been selected by a firm of engineering geologists prior to the time the dowsing bee was held, although all dowsers had access to it.

San Clemente officials decided, after the bee, to drill on the site which had been selected by the engineers. The City has developed a good well there.

Not one of the sites selected by a dowser was actually drilled upon, nor test-bored. Three test-bores were made *near* groups of some of the dowser sites. It was reported that the conditions were not as favorable as at the chosen site. This could mean much or nothing, depending on a myriad of circumstances. However, it still remains that not one of the dowser sites was actually test-bored.

After they had turned in their maps, six separate dowsers were taken to the site which the engineering geologists had chosen. Each dowser was asked what he thought of the site. No dowser thought much of it; however, a good well developed.

As a consequence, the geological and waterworks magazines have had a field day, proclaiming another great triumph of science over the "water witch." I am pleased they can so easily forget the 5,957 dry oil-well holes of the year before.

In a lengthy report to the City, the engineering geologists pointed out that probably, in time, this new well will pump the water table down to a depth such as to be invaded by sea water, and thus become of little use, and that it should be considered only as a stop-gap means until the City can obtain water from the Metropolitan Water District, coming from the Colorado River.

The above account may be considered a dowsing failure or not, as one sees fit to consider it.

### *Intensive Experimenting*

Mr. Ray D. Carse is a chemist, assayer, and mineral dowser of Santa Maria, California. Late one afternoon he received a phone call from a farmer in trouble. It appeared that on the ranch of Mr. A. M. Souza, Nipomo, California, a well driller had reached a 400-foot level with no sign of water. Unless the driller was allowed to continue in that hole the next day, or at a new site, he would take his drill-rig and go to other waiting clients. If such

happened, there was no assurance when the driller would return. Mr. Souza needed the water. Could Mr. Carse come out and dowse a new well-site?

It was almost dark when Mr. Carse arrived at Souza's ranch. It *was* dark when he and Mr. Souza walked to the area where Souza wished that the new well might develop.

It is often said of successful dowsers, that they are just good geologists. They look about the country, pick the best site, geologically, and place their location on it—dowsing having nothing to do with it. But here we have a dowser working at night, his only light coming from a small flashlight held by Mr. Souza!

Mr. Carse's written report relates that he placed this site on a fault fracture only 16 feet wide. He counted the depth to the fracture at 225 feet. In actual drilling, the bit broke through at 226 feet. They bottomed the well at 265 feet. The water stands at 171 feet.

This well has been pumping for three years. It delivers 250 gallons per minute to supply a 40-acre sprinkling system. This location was made under difficulties few would attempt. It was done to prove nothing. It was no publicity stunt—no wager was present. There was no buffoonery, no trick. It was merely a professional man performing his particular service for a client who was very much in need of it. One can immediately sense the great difference in conditions surrounding this particular well-dowsing and the ones at San Clemente.

Mr. Carse is one of dowsing's most intensive experimenters. He is now perfecting a method for classifying dowsers and non-dowsers according to their personal magnetic vibrations, expressed at present in positive and negative micromagnetic wave-lengths. This process seems to hold considerable potential, but before any definite statement can be made, the proverbial 1,000 statistical tests must be run and studied.

Herein may be an answer to why some humans cannot dowse at all; why some appear sensitive to only few substances; why others seem more sensitive to certain materials; and why some dowsers are more accurate than others. Its possibilities may well develop unlimitedly.

Yes, dowsing has a place in the sun. It is an ancient art—and an honorable one. About it, there is much we do not know. It is an open field for an objective investigator. I believe that he will find much grain to glean, but he must possess a pioneer's spirit for the ground will be difficult.

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# Conception of God

THE most beautiful and profound emotion we can experience is that sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can only comprehend in their primitive forms—this knowledge, this feeling, is at the center of true religiousness. The cosmic religious experience is the strongest and noblest mainspring of all scientific research. My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deep emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.

—ALBERT EINSTEIN

—From *Rocky Mountain Rosicrucian*, Denver, Colo.






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 Scribe 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.)*

# ETERNITY IS FOREVER

By Cecil A. Poole, Supreme Secretary



ETERNITY is constantly around us and at the same time before us. It is the unending thread of time that, as far as our earthly existence is concerned, seems to go on forever. There will come a period when our sense of time will no longer be the measurement of eternity, but within our comprehension now, it is endless. There is a tendency for words to lose their meaning by much repetition. The word *eternity* has been used so freely in connection with religion and philosophy that those who study any related subject forget the implication of the term and the meaning that it can convey. We should remember, however, that eternity concerns not only the future but also the present—that it is the completeness or fulfillment of time, and it is forever—and forever is certainly a long time.

The average human being is an impatient creature. Intelligence has heightened impatience. The lower forms of animal life do not seem to show impatience in their behavior to the extent that men do. They simply function upon the level of their intelligence and within their environment. As we go up the scale, biologically speaking, we find impatience becoming more and more a trait that accompanies higher intelligence. The dog that is waiting for his master's order, or the horse that

is waiting to begin the race, shows signs of impatience. This feeling is exaggerated in the human being. Often a point is reached wherein more energy and effort is wasted on the desire for something to take place than is needed to have that something accomplished as a finished product or fact.

Patience would teach us to take advantage of the eternity that lies around and ahead of us. Within the physical life span of a human being, there is not the opportunity to do all one wants to do or to accomplish all one hopes to accomplish. There is not an individual who at the end of his life is not still desiring something unattained, or who is not wishing to do something that he yet had not accomplished. No man finishes his work, regardless of what it may be. There is always unfinished business lying ahead and when the time comes for transition, for us to pass beyond this earthly life, those things that are not finished at that time may remain undone, at least so far as we are concerned with the immediate future.

With this idea in mind, we should realize that we cannot force the issue by attempting to press ourselves against unaccomplishable tasks. There are things that have to be done gradually, that have to develop. These are a part of the process of life, or a process of life's experiences, and must take place in an orderly fashion according to the procedure and function of life. Eternity reaching before us, however, should cause us to temper our impatience and to realize that there is never an end; there are only impediments that temporarily block our passage as we wish to go ahead. All that you feel you are missing in life, or that you are unable to accomplish, all that you feel of the work you cannot do at the present time, can be realized a hundredfold throughout all time and eternity. This is the opportunity that lies before every living creature and every intelligent soul-personality. The opportunity is for continuous life. We are not segments cut off from the source of life; we are not merely material entities which have to accomplish all things within a span of sixty, eighty, ninety, or even a hundred years. There is a never-ending continuity of life that will manifest in various ways and under various circumstances. We will always be able to draw, consciously or unconsciously, upon these past experiences serving as the key to help us to go ahead and fulfill those things which remain undone now.

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## PROFIT

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# *Science and Rosicrucianism*

By Dr. H. Spencer Lewis, F. R. C.

(From *Rosicrucian Digest*, October 1932)

An important news item in this morning's paper [1932] states that a number of eminent scientists in an institute of technology have developed a new method of taking X-ray pictures from several angles and projecting them in such manner that a second, and even a third, dimensional quality is given to the projected picture. The image thus projected looks like the "ghost" of a human being and enables the physicians to study more accurately the interior of the body.

After carefully investigating this new and startling development on the part of science, I find that the projected X-ray pictures give to the figure that degree of relief or dimensional quality that one sees in so-called stereoscopic pictures. It is said, humorously, that two or more lenses are used in taking these pictures in a "cross-eyed manner," much like the stereoscope camera takes two pictures at one time with two separate lenses, and when the pictures are superimposed upon each other they give relief to the object. The quality that is strikingly interesting and helpful to the physicians is the dimensional or relief effect which enables the physicians and scientists to seemingly put their hands and instruments into the lifelike projected picture and measure the size and shape and even depth and thickness of the shadowy parts of the interior of the human body.

As I read of this very wonderful development in the art of X-ray photography (a development that shou have been made years ago and cou easily have been made long before thi I could not help thinking of the a vantage that Rosicrucians have in th methods of probing and investigati the interior of the human body.

If the mere illusion of a dimensior quality is helpful to science, how mu more helpful must be the understar ing and knowledge of the true dime sional quality of the interior of ma Man in a material sense has three mensions which are commonly rec nized—namely, length, breadth, a thickness. However, as with all matt man has a fourth dimension not commonly recognized but far more i portant than the other three dimensio especially in connection with the stu of disease or the analysis of man's vi functioning.

It is in the fourth dimension of ma existence and nature of being that find the cause of all disease and d order, and the remedy likewise. If t mere addition of one more dimensi to X-ray photography will revolution the scientific methods of diagnosing a the study of the interior of man, thi what a marvelous revolution would made in all systems of therapy, a even surgery, if science would come recognize universally man's fourth mension or the four-dimensional qu ity of his being.

As is stated in many of our lesso and lectures, the three dimensions us ally associated with matter are qu insufficient and incomplete to give m any idea of the real nature of mat

in any of its forms of manifestation. A block of wood of any kind may be three inches wide, two inches high, and four inches long. Those three dimensions merely give us a definite idea as to the amount of space that the block of wood occupies, but they tell us absolutely nothing about the nature of the block of wood. In fact, those three dimensions might equally apply just as scientifically and correctly to a block of stone or steel, or a block of gold or carbon, or even a block of human flesh. In our world of material illusions and material impressions, we have come to gauge things and classify them by the dimensions of space occupied by them rather than by the dimension of something contained within them. It is not the amount of space occupied by a thing that is important but the dimension of that which is within. It is the fourth dimension, or, in other words, the dimension of the inner nature of all things that determines its difference or distinctiveness from all other things of the same materialistic dimensions in space.

In other words, the difference between a block of wood 2 x 3 x 4 and a block of carbon 2 x 3 x 4 is a difference in its fourth dimension. The difference between a drop of water of the same size and a cell of human blood is a difference of the fourth dimension and not of the first three dimensions.

The Rosicrucian knows that this fourth dimension is a dimension of vibrations, or of that essence which determines the nature, function, purpose, and quality of a thing. Science has revealed that a diamond is a product of carbon. It has told us the story of the evolution of carbon into a diamond and how the carbon becomes a diamond in its process of evolving, changing, or of becoming something. That which is taking place in the carbon is a change in the fourth dimension. To attempt to study the carbon by its three dimensions would lead to no understanding of the real nature of the carbon or of the real nature of a diamond. Science has resorted to subterfuges and substitutes for the fourth dimension in the form of specific gravity and chemical composition. But specific gravity and chemical composition are merely outer manifestations of the fourth dimension. They are results rather than causes in one sense but nothing more, since they are merely manifestations on the objective plane of the four-dimensional quality which is not objectively discernible.

### *Psychic Values*

A slight change in the rate of vibrations of any existing thing means a change in its four-dimensional nature. This means a change that sometimes affects the other three dimensions.

Health and disease are not measurable by any yardstick or any micrometer dealing with the first three dimensions. No matter how the physician and the scientist may X-ray and photograph the human body or the interior of a leaf from the rosebush, and no matter how stereoscopic may appear the two- or three-dimensional picture, the real nature of the vital part of all things lies in the fourth dimension.

The Rosicrucians know how to sense the four-dimensional quality of all things. It cannot be measured perfectly by the objective faculties, for these were designed to sense only the manifestations of the three-dimensional world. The fourth dimension must be sensed by a four-dimensional faculty, which we have arbitrarily termed the psychic faculty.

This term may not be the best that could be used and it may be incorrect in some of its interpretations, but viewing the fourth dimension as the soul of all things and viewing the psychic faculty as a faculty of the soul, we are correct in saying that only the soul of living things can sense the fourth dimension.

As the Rosicrucian becomes advanced sufficiently so that he can measure with his psychic faculties the four-dimensional nature of health and disease and of all changes taking place within all matter, he is more proficient in analyzing these changes than the greatest scientist who has the most efficient apparatus for measuring the three primary dimensions of all matter.

The continued marvelous discoveries of science constantly impress the Rosicrucian with the astonishing advantage he has in his understanding of nature's

laws and manifestations. The Rosicrucian can use every invention and discovery of science to substantiate the advantage of his psychic ability to comprehend nature in its true essence. It is for this reason that the Rosicrucian will not ignore the findings of science nor belittle its marvelous development. But we look forward to the time when these scientists and men of the various professions will give as much thought to the study of the fourth dimension as Rosicrucians give to the study of the achievements of the three-dimensional world. Then all mankind will come to know the real nature of his being and the real nature of God's worldly manifestations. We shall then be able to combat those tendencies which are destructive, and overcome those which are detrimental to man's development. The Rosicrucians, representing a distinct school of thought, as distinct as the schools of medicine, surgery, physics, electricity, chemistry, and others, are devoted to the greater understanding of the fourth dimension while giving to the three primary dimensions proper recognition as elementary conditions of material manifestation.

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## BEHIND THE MAU MAU

(Continued from Page 207)

city from the bushland carry revolvers in holsters. Murders in the heart of the city are not uncommon at night. The Mau Mau marauders take refuge in the great forests of the North not far distant from Nairobi. There, the various gangs await instruction from the Mau Mau leader, currently Dedan Kimathi. As we go to press this leader has threatened the life of Queen Elizabeth if she travels through the bush area of Uganda adjoining Kenya.

Who are the Mau Mau? They are a secret society formed among the Kikuyu for the avowed purpose of driving out the European colonists of Kenya and avenging themselves for actual and imagined wrongs. Through compulsion they force many of their people into their primitive secret society. The initiation rites are fearsome and terrifyingly impressive to the simple Kikuyu mind. The candidate is obliged to take a blood-oath pledge that upon demand of his superiors he will enter into acts of terrorism, kill, rape, and destroy without question. To refuse to do so means that the member of the society himself will be murdered. The ritual of induction into the secret society consists of primitive and very obnoxious rites: a concoction of human blood, bile and the viscera of animals, over which a weird liturgy is held, must be drunk by the candidate. The members the while chant and enter into hysterical liturgies amounting to a frenzy of intoxication. The candidate is told that the oath he has taken has invoked malevolent forces and powers. If he subsequently violates this pledge by a reservation of thought or by failure to act, he will draw upon himself the full efficacy of the evil forces.

Many of the Kikuyu members are not in sympathy with the acts of the Mau Mau but are fearful of exposing them. Those who have been initiated into the society, though not desirous of supporting its aims, are as afraid of the imagined supernatural power that will be invoked against them if they refuse orders, as they are of being killed by other Mau Mau. A number of the Mau Mau who were inducted into the society under compulsion have subsequently fled to the British troops and native police barracks in the area for protection. This assures them they will not be exposed to retaliation by other members of the society. However, they are mostly uncooperative. They refuse to reveal the whereabouts of the roving terrorist gangs. To them, this revelation would constitute a violation of the pledge. It would immediately invoke the threatened malevolent powers. If they violate the oath, then by their own mental suggestion they magnify every illness or minor injury they later receive as being an infliction imposed upon them by the forces or powers whom they have renounced. Their dejection and evident terror is an excel-

lent example of what Dr. H. Spencer Lewis refers to in his book, *Mental Poisoning*.

The Kenya authorities, having some knowledge of the psychological nature of the Kikuyu, have struck upon a resourceful idea for breaking the mental influence of the oath, for those who wish to be free of it. No amount of persuasion, of course, could convince the members of the secret society that the oath they took had not established a nexus between them and supernatural entities. To remove this bond, they believe a stronger one of like nature must be employed. Consequently, the police authority have induced certain witch doctors to *exorcise*, that is, to sever the hold of the oath upon the members of the society. The ritual of exorcism is as fantastic, as weird, as the original one imposing the oath. It employs all those elements which are related to magic, the mystery of death, blood, and the obnoxious acts which suggest malevolency to the primitive mind. As a result, the former Mau Mau feels purged at the conclusion of the rite, and talks freely without fear of supernatural retribution. However, the greater number of the Mau Mau who are taken prisoner do not regret what they have done or change their attitude. In the bush a few miles from Nairobi, we have seen one of the concentration camps for these prisoners. It consists of nothing but a high barbed-wire fence with an open area in which they were confined. They slept upon open ground under the watchful eye of native police. These prisoners turn and glare sullenly and with hatred at any curious white who may pause to look upon them.

### Menacing Situations

British troops' search for the Mau Mau in the forest lands, even with the aid of planes, may be likened to the proverbial hunt for a needle in a haystack. For every group of terrorists they capture, there are a greater number at liberty. Kikuyu women in Nairobi and the surrounding area feed them surreptitiously and steal weapons for the aid of the society. Some of these women are, of course, related to the Mau Mau but most are fearful of the consequence of refusal. This constitutes one of the menaces of the situation. The economic and social structure in Kenya is such that almost every European colonist employs a number of natives. Many of these are domestic servants. A white woman colonist is never quite certain whether her domestic servants, those who cook, clean house, and take care of her children, are Mau Mau in sympathy, or are not. The British commander-in-chief in charge of the reprisal against the Mau Mau has tried to drive them out by the added method of penalizing any native known to have given them either maize or cattle.

Though the mother country, England, has sent troops to Kenya upon appeal for what is called *police duty*, dissatisfaction is heard among the colonists. Some of these individuals of prominence in Nairobi relate their feeling that England was not sufficiently sympathetic with their situation regardless of the troops and the munitions being sent. There was criticism of England's having afforded some of the natives higher education, though of course such an objection obviously was prejudiced. Further, these colonists were of the opinion that England's response to the situation was neither as prompt nor as ample as it should have been. An evident fact is that England, because of her global relations at this time in particular (as also is the case of the United States), must be exceptionally cautious that none of her acts appear to be a persecution of another race or people. Such could be made excellent propaganda for Soviet ends. England is of course, and rightly so, not too sympathetic with the racial attitude of the colonists and cannot see eye to eye with them in many of their policies. Such statements, however, are not uttered in the press in Nairobi.

The consensus of opinion among reliable authorities with whom we talked in Kenya is that the Mau Mau situation will spread far beyond the borders of Kenya and threaten the white man's unsteady hold upon the continent of Africa. Even the United States has a deep, though not publicly announced, concern about this political danger—especially if the present situation is to be taken advantage of by the Soviets. Africa, generally, is rich in resources which the Western world can ill afford to lose—particularly to an enemy.



# Elbert Hubbard, the Invincible

By Alice Stickles, F. R. C.

Elbert Hubbard, the salesman, affected your affairs briefly a long time ago, when your Aunt Hattie opened a big carton of soap and toilet articles from the Larkin Soap Company. These articles she retailed to her relatives and neighbors, and you took a box of oatmeal soap—and a can of talcum powder to cover your freckles at your next party.

Aunt Hattie took her profits in silver—"six solid silver spoons." They were German silver! The Federal Trade Commission was not so snoopy about such things in those days. She was indignant, but had she known, she would have been proud to be flim-flammed a little by the world's greatest genius of advertising. The premium-in-the-package scheme was his, also the club plan of retailing merchandise, and the psychological trick of getting some popular hero to endorse a product. With all the slogans, catch-phrases, and punch-lines of his flashing imagination, he made a multimillionaire of John Larkin and a wealthy man of himself.



Mark of Roycroft

Young Bert was brought up on a farm, sturdy of body and hungry of mind, after taking care of the incidental matter of being born in Illinois on June 19, 1856. His father, a country doctor, was too proud to send statements of indebtedness to his patients—not so with Elbert. At 14 years of age, he straddled a horse, turned on the million-dollar salesman smile, and went out and collected money or materials from his father's debtors sufficient to build an addition to the little house on the Hubbard farm.

That he was resourceful, independent and persistent, is indicated in his own words when he wrote in *Consecrated Lives*:

> When I was fifteen years of age, I could break wild horses to saddle or harness, and teach kicking cows to stand while they were being milked. I could fell and drop a tree in any direction desired; I knew the relative value of all the native woods, appreciated the difference in soil, grains, fruits, and simple minerals. I could use the drawshave, adz, axe, broad axe, crosscut saw, sickle and cradle. I could make a figure-four trap, and axe-helve, a neck-yoke, whiffletrees, clevis, and braid an eight-strand cattle whip. . . .

and so on until, according to present-day standards, he could have qualified for every honor and merit listed in the Boy Scout's *Manual*.

At the age of 36, a change took place in the life of Elbert Hubbard. He was now popular and prosperous; he lived with his family in the peaceful little town of East Aurora, 18 miles from Buffalo; he knew all the tactics and strategies of running a big business, but he was beginning to sense a futility of it all. Selling soap was no longer a challenge to his imagination and he began to think of himself as a writer. He wanted to see his name as the author of a novel or a literary masterpiece. To be a man of letters, however, he needed a college education. He terminated his connection with the soap business by selling his share for $75,000,

and matriculated at Harvard University for a literary course.

Now it is time to say that Hubbard's two biographers, David Arnold Balch and Felix Shay, followed two different points of view. Balch, writing years after Fra Hubbard's death, followed the line of realistic reporting. He gives a good account of the punches Hubbard exchanged with the gentlemen of the clergy, the college professors, lawyers, and certain editors who had returned his manuscripts with rejection slips. He tells how the Fra quarreled with George Bernard Shaw and Rudyard Kipling over licenses he took with their contributions to his magazine. He had mastered, it seems, the gentle art of making enemies, for after all, how could a man react when he had been publicly castigated to the sadistic delight of thousands of readers of *The Philistine?* Balch gives an excellent picture, however, of Hubbard's struggles and accomplishments, his persistence and courage in overcoming inertia in America's customs and thinking.

Felix Shay, in his story of Hubbard, paints a picture with more idealistic colors. He had known the man personally, worked with him and saw him as a big brother, understanding, patient, magnanimous. He knew him as powerful in his drive to break down patterns of bigotry, dogmatism, of prudery and stupidity in his fellow men. Shay saw Hubbard as a man of destiny, born to help America through the crisis of the newborn twentieth century.

### *Little Journeys*

University life lasted for Hubbard for just one month. When he closed his satchel and made ready to leave, his contempt for canned education coincided with being told that he was wasting his time. This rankled for years and caused him to dip his pen in acid when writing of the pedants in general, and the parasitical wasting of four years of a man's life to teach him how to get out of work.

One assignment, however, took root and bore fruit. He was allowed to visit the home of Ralph Waldo Emerson. There he sat in the chair once occupied by the famous poet-philosopher and read the yellowed pages of some of his manuscripts. Through this incident, Hubbard was inspired to visit the homes of great men of America and England and write sketches of his visits. He would write "not eulogies, but truth as he saw it. The treatments were to be brief, vivid, chatty, intimate and maybe colloquial, using idioms and even slang if necessary to express the idea." This he did, tramping from one hallowed spot to another, taking notes and gathering material for his series of *Little Journeys*, which were published for five years by the G. P. Putnam's Sons Company of New York.

### *The Roycrofters*

It was on his tour of the British Isles that Hubbard met William Morris of the Kelmscott House. Morris, known for the chair which he designed, owned and supervised this socialistic enterprise in which over a thousand workers made handmade books and art pieces in metal, leather, and wood. The group was known as *Roycrofters*, meaning king's craftsmen.

Hubbard returned to America fired with the enthusiasm to try a similar project at East Aurora, using, for employees, the townfolks and young people likely to drift to the cities to find employment. The start of the project was slow. A printer and two helpers were hired; a hand press and make-up tables were bought and moved into the barn on the Hubbard farm; a supply of Japanese vellum and handmade paper was secured. Then began the work on the first book. It required four laborious months to complete the 612 copies.

Like a flourish at the last encore, before the final curtain, Hubbard added this postscript (typical of all subsequent publications) on the end leaf of the book:

> And here, then, is finished this noble book, being a study and reprint of the Song of Songs, which is Solomon's taken from the Holy Bible. Printed after the manner of the Venetians with no power save the Human Muscle, at Roycroft Printing Shop, which is in East Aurora, New York. Began on September the Third day, 1895, and finished — Thank God! — on January, the Twentieth day, 1896.

In a very few years this Human Muscle surrendered to the machine age. Powered presses were installed, the output grew, the personnel increased to



over 400 employees, with Hubbard always in the role of administrator, advertising manager, as well as author of much of the copy furnished for the printers.

New shops and departments were added until the Roycroft enterprise included the printing plant, book bindery, furniture factory, blacksmith shop, and the Roycroft Inn. It was said that the Inn was built to accommodate the steady stream of admirers of Hubbard who came to East Aurora. It was also said that Roycroft had the first social center of employees, for the Roycrofters had their own band, art gallery, reading room and library, and maintained their own classes, lectures, and concerts.

It was not long before the Roycrofters were printing the regular monthly issues of *Little Journeys* and *The Philistine*, and their handmade copies of the classics were winning prizes for workmanship and beauty. Some single copies were sold at $250, and today are collector's items.

Hubbard maintained a paternal attitude toward the workers at Roycroft. They were given a chance to develop their individual talents. More than one technician or artist in the world today served his apprenticeship and acquired his experience in the Roycroft Shops. Hubbard never ignored the personal problems and limitations of the workers as long as they showed willingness to learn and cooperate.

### *The Woodpile Philosopher*

It was at Roycroft that the midmorning and midafternoon "break" for the workers was originated which has grown into general practice throughout the industrial world. To break up the monotony of routine work patterns, the Fra frequently took the Roycrofters, singly or in groups, away from their tasks for games of handball, picnics, hikes, horseback riding, or a turn at the work in the garden or at the woodpile.

There was a down-to-earthiness about Elbertus in the frequent references in his writings to farm life, the farm animals, the woods and fields. Field rocks were broken into building-size by manual labor of the Roycrofters for their shops. Beams and timbers for these buildings were hewn from the virgin forests near East Aurora by the same human power.

The woodpile was a favorite spot to the philosopher. It meant more than the discharge of a duty to split wood for the heaters, fireplaces, and cookstoves of the community buildings. He loved the feel of a crosscut saw or an ax in his hands, and the woodsy smell of freshly cut wood. He loved the coursing of blood through his muscles and brain. With fresh air in his lungs, new oxygen pumping to his head, his mind generated new ideas faster than the falling of chips from his chopping. For him, there was no poring over musty tomes and manuscripts in a cloistered candle-lit cubicle. His was a philosophy of *work*. Muscular activity stimulated mind activity; mind activity brought into being the concepts that he left as a heritage to America.

### *A Message to Garcia*

*The Philistine*, which had started as a pamphlet of satire, soon developed into a literary free-for-all, containing contributions by many of the best writers. Hubbard's preachments provoked real thought. While he appealed for a reform to eliminate all reformers, he succeeded in stirring up some reforms, himself—in prison management, child labor, woman's rights, cruelty to animals, divorce laws, social ostracisms, and many others.

One article, printed without heading in the March issue of *The Philistine*, 1899, was the turning point in Hubbard's career. The theme put a new complexion on employer-employee relationships. This 1500-word essay began:

> In all this Cuban business there is one man who stands out on the horizon of my memory like Mars at perihelion.

George H. Daniels, of the New York Central Railroad, read it, picked up the ball, and started running with it. He asked Hubbard for 100,000 copies of it in pamphlet form. The small presses at Roycroft could not supply this order, so Daniels was granted permission by Hubbard to use and print the article. This piece was "A Message to Garcia." It became *a businessman's Bible and a jobman's golden rule*. It was translated into all written languages and distributed throughout the

civilized world. The circulation of Hubbard's magazines was doubled, the demand for his books increased, and as one writer says, "It officially launched Hubbard, the Roycrofters, and the business of the twentieth century."

### *Hubbard, The Mystic*

Many descriptive titles have been given to Elbert Hubbard, including *The Sage of East Aurora* and *The Genius of Roycroft.* Now we add another. He was a *mystic* in the sense of one who is disciplined, motivated and inspired, by a nameless power within himself—in contradistinction to one whose life and thoughts are regulated by man-made laws and handed-down concepts and opinions. As he grew more mature and reacted more to the *law within*, his vision cleared and he expressed a deeper sympathy and understanding of human problems and limitations. The man who had kept satire and wit floating in his inkwell now sharpened his quill on wisdom and dipped it in love and intuition. In *White Hyacinths* we find:

> Two thousand years ago lived One who saw the absurdity of a man loving only his friends. He saw that this meant faction, lines of social cleavage, with ultimate discord, and so he painted the truth large, and declared we should love our enemies and do good to those who might despitefully use us. He was one with the erring, the weak, the insane, the poor, and so free was he from prejudice and fear that we have confounded him with Deity, and confused him with the Maker of the Worlds.

Dr. Frank Crane, in a syndicated newspaper article, after the Fra's death on the Lusitania on May 7, 1915, wrote of him as follows:

> He represented what Americans most admire, the force of personality unaided by organization. He belonged to no sect, cult, movement, or institution. There was no push of dead men's hands or dead men's money behind him. What he did was by his unendowed naked soul . . . He was a modern heretic and heretics are what live nations need. Men are constantly endowing institutions to perpetuate orthodoxy; but it is the heretic that is eternally in demand. Although a heretic he was human. The trouble with most heretics is that they become as inhuman as the institutions they oppose.

And I add: He was also a rebel, an iconoclast, an emancipator, a crusader, a humanist, but lastly, as he grew in spiritual stature, he was a mystic and philosopher. He crusaded against fear, especially the fear of a hereafter which was the foundation of orthodox theology. His friendship and admiration for Robert Ingersoll, the "infidel," is reflected in the following thrust at professional soul-savers:

> So the first man is in bondage to his fear, and exchanges this for bondage to a priest. First, he fears the unknown; second, he fears the priest who has power over the unknown.
>
> Soon the priest becomes a slave to the answers he has conjured forth. He grows to believe what he at first pretended to know. The punishment of every liar is that he eventually believes his lies. The mind of man becomes tinted and subdued to what he works in, like the dyer's hand.
>
> . . . Later, the thought of an arbitrary being dealing out rewards and punishments grows dim, for we see the working of cause and effect. We begin to talk of energy, the Divine essence, and the reign of law. . . .
>
> Metaphysics reaches its highest stage when it affirms, 'All is one. All is Mind,' just as theology reaches its highest conception when it becomes monotheistic—having one God and curtailing the personality of the Devil to a mere abstraction . . . Then positivity comes in and says that the highest wisdom lies in knowing that we do not know anything . . . concerning First Cause."

The question has often been asked: Was Hubbard a Rosicrucian? Is it wishful thinking on our parts to attempt to claim, as one of us, all men who speak our language and concur with our concepts? "He was greatly interested in the Order and was a friend of Dr. H. Spencer Lewis," is all that his son, Elbert Hubbard II, can say, since he left no monographs, letters or other evidence, to his survivors. He spoke well of all progressive and cultural groups but participated actively in none.

On what, then, do we base our assumption that Hubbard was more than casually interested in the Order? Even though his life ended just a week prior to the first temple meeting (convocation) of the organized Rosicrucian lodge in New York City, the preliminary work was completed and the Supreme Council formed more than a month before Hubbard's passing.

Let us remember also that Dr. H. Spencer Lewis, founder of the present active cycle of the Order, had received his own initiation in France, and had returned with the documents and authority to initiate others and gather a

group to be the nucleus of the new dispensation. Dr. Lewis was destined to be an organizer. He wanted no following of credulous devotees to give him lip service and reflect his precepts. He wanted this initial group to be people of courage and conviction, enthusiasm and integrity, and to be leaders in their own fields who would be drawn together by a unity of purpose.

There was much groundwork to be done. Was Elbert Hubbard there doing a part of it? Without resorting to the records of this early work stored away in the Rosicrucian archives, we quote one of several references to Hubbard made by Dr. Lewis.

In the *Rosicrucian Forum* (vol. 8, June 1938, p. 162), he stressed the significance of a very important meeting held on April 1, 1915, in New York City, and added:

"There had been a few preliminary meetings, particularly one on February 8 of the same year when an official manifesto was issued, proclaiming the establishment of the Order for the new cycle, and there had been previous meetings for the examination of documents and papers received from France and India, and many eminent men and women, including Elbert Hubbard and Ella Wheeler Wilcox, Dr. Julia Seton, and others, had gone over all of the plans and suggestions that I had brought back with me from Europe and which I had received during the years 1909 to 1915. . . .

"The valued assistance I had in those years will never be forgotten, and when the climax came on April 1, 1915, when the principal workers and associates who had assisted me formed themselves into the first Supreme Council and voted upon the permanent establishment of the first constitutional principles, and the permanent officers of the organization, we felt that the foundation walls of the great structure had been properly laid."

Also in the *Rosicrucian Manual*, on page 129, it is specifically stated that "'Fra' Hubbard, founder of the Roycrofters. . . . assisted in the establishment of the Rosicrucian Order in America and was on the first American Council of the Order when Dr. Lewis was elected Supreme Grand Master of America."

Thus we conclude that the passing of Hubbard was a loss to the Rosicrucian Order, as well as to his intimates and associates, but that the heritage he left to the world from his pen, to be read, studied, and quoted, is a treasure never to be truly evaluated.

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**REMEMBER THE CONVENTION — July 11 through 16, 1954**

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## ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasion. The hour shown is Pacific Daylight Saving Time.

Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Imperator, please indicate your key number and the last monograph received, as well as your Degree. The Imperator appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report. Mark this date on your calendar:

Thursday, August 19, 1954
8:00 p.m., Pacific Daylight Saving Time.




THE time of singing birds is come and the voice of the turtle is heard in our land." If not completely exact, that states the case relatively for what went on in the Rosicrucian Art Gallery during April.

First, there was the collection of *Bird Portraits in Color*, the work of Louis Agassiz Fuertes, ranked among the greatest bird painters of all time. The exhibit was under the auspices of the National Audubon Society.

Second was the showing on April 11 of two color-films: *Bird Migration* and *Five Colorful Birds*.

Third, occurring on the same afternoon, was a lecture by Cecil A. Poole, Supreme Secretary of the Rosicrucian Order, on "Birds and Bird Paintings." This, perhaps, was for most the highlight of the month since it introduced the Supreme Secretary in one of his favorite and highly private roles of ornithologist par excellence and bird-watcher extraordinary.

A fourth item of note took place on Monday evening, April 12, when the Santa Clara Valley Audubon Society held a meeting, for members only, in the Museum gallery.

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This year's session of RCU begins on Monday, June 21. The following faculty will be in residence for the three-weeks' term:

FRATRES:
Paul Plenckner — Comparative religion
Floyd Newman — Philosophy
Oronzo Abbatecola — Art
James R. Morgan — Chemistry
Ralph W. Randall — Herbs
Arvis Talley — Biology
James French — Chorus
Joel Disher — Alchemy
Erwin Watermeyer — Physics
Arthur Piepenbrink — Parapsychology

SORORES:
Ruth Smythe — Psychology
Louise Anderson — Music and drama
Frances Vejtasa — Creative writing
Katherine Williams — Music appreciation

Two new elective courses make their appearance: a class in Astronomy, conducted by Frater Floyd Newman; and one in Herbs for flavor, scent, and medicine, by Frater Edward Tarsenko.

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*Motorland* is the monthly publication of The California State Automobile Association. Its April issue carried an illustrated article on the Rosicrucian Egyptian and Oriental Museum. Factual in character, and designed to inform California motorists of instructive and attractive places throughout the State, the article pretty well described the exciting adventure an afternoon in this unique museum can be. Such publicity is good, for it sets the Order before the public in the right way—as a cultural organization contributing in subtle and unexpected ways to the general advancement not only of its members but of all who wish to enjoy things of permanent value.

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Wordsworth wrote about daffodils; Tennyson about the flower in the crannied wall; Burns saw something of value in that wee timorous beastie, the mouse; and Shakespeare's melancholy Jaques of *As You Like It* found "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

* * *

Not a few have thought with Ella Wheeler Wilcox that even "a weed is but an unloved flower"; or as Emerson more sagely put it "a plant whose virtues have not yet been discovered."

* * *

Soror V. L. Cavin of Oregon, then,

is in the company of such goodly philosophers when she imagines a weed "unable to restrain its delight in leaping garden walks, walls, and fences just to say 'here I am again,' because it feels man needs companioning."

"Where beauty fails," she continues, "weeds cover earth's nakedness with a mantle gray and green; and even when reduced to compost they humbly nourish a rose's root."

* * *

This is transmutation, which is, of course, nothing more than alchemy. And the meaning of alchemy is, writes Frater J. R. Guard, also of Oregon, borrowing something of the Duchess in *Alice in Wonderland*, that "everything means something; possibly that everything contains within itself the key to greater knowledge regarding its own particularization of simple or complex form."

Yes, Frater Guard agrees, "alchemy equals transmutation and a universal alchemy operates through all forms and in every substance" showing itself no less potent and mysterious when it touches the affections. "Love," he continues, "is the great alchemy of the heart, that designated by mystics of the past 'the heart doctrine' to be used to supplant the 'eye doctrine' or the intellectual doctrine of words without deeds. Certainly, no one can honestly point to mystics as men devoted only to expounding words and symbols."

Rightly, this frater concludes: "The wise mystic uses the catalystic agent *Time* to transmute the conglomerate of human character into the gold of Spirit-consciousness. Time, Benjamin Franklin asserted, is the stuff of which life is made and should not be wasted lest life itself be wasted. What we know is what we are whether the world chooses to give such knowledge commercial value or not."

And that, we declare on our own, is a pretty good way to come from just a weed, isn't it?

▽ △ ▽

Recently, Frater C. A. Cotton of Missouri, was transported to an early reading-lesson called "Burning Peaches," by a monograph discussing the nature of fire:

"It was a kitchen where Mother and children were preparing peaches for canning. The mother said they must get them canned because they were beginning to burn. The children could see no fire. The mother removing the stove lid let out the flames, then said, 'This fire is caused by oxygen in the air coming in contact with the wood, causing it to burn. It is an oxydizing process. The same thing happens to the peaches. You say they are getting spotted or rotten, but it is the same process as the burning wood. Although there is no fire, they are slowly burning, or oxydizing.' That lesson made a lasting impression. I could see the same process everywhere. It was always the story of 'Burning Peaches'."

* * *

Did you ever work on an experiment on which you had spent time and effort seemingly in vain when suddenly it surprised you by becoming successful? That is just what happened to Soror B. Toro of New York. She thought her effort with an experiment was lost because she was so tired when she performed it that she fell asleep. Next day, some twenty hours later, she said she sat down to do a breathing exercise. "When not thinking of anything except what I was doing, I suddenly jumped from my chair and yelled *sugar!*"

* * *

Before you stop chuckling, you must read about the Florida frater who demurs a little at the emphasis on water. "One thing that troubles me a bit," Frater D. Scoles writes, "is the insistence on drinking cold water morning and evening. We are told to take nothing repugnant to us. Morning or evening, the very thought of drinking water causes me to shudder with distaste. A cup of mild coffee at breakfast time and some fruit juice constitutes my liquid intake until near noon when I will drink normal, or perhaps above normal, quantities of water till mid-evening, say eight o'clock. Near bedtime I take a last cup of coffee for a nightcap, a small one, and thus end the day. To drink a glass of cold water just before retiring would not only destroy my equanimity and disturb my calm but would ruin my slumber. How then am I to drink water in keeping with the health program which otherwise is so

valuable and praiseworthy in effect?" Anyone want to argue with him?

* * *

It is reported in at least one place that building among the Ancients was so noiseless "that there was neither hammer nor ax, nor any tool of iron, heard in the house while it was in building." Construction these past months in Rosicrucian Park may have recalled vividly to many the activity of the Ancients, but pneumatic drills and power hammer are both iron—and anything but noiseless.

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# Lessons of Life

By Ralph M. Lewis, F. R. C.



For all the academic pursuits and the counsel of the learned, *intimate experience* yet remains the most effective teacher. It is understood that, in the course of one life, no man can encounter through direct experience all that he should know. It is necessary for him to drink long and deep of the cup of learning, to partake of the accumulated experiences of others. These are found in texts, in the sciences and arts, and in the schools and academies. There are some things, however, which, though long expounded by sages, mystics, and poets, fail to stir the self as deeply as actual participation. By no vicarious means can one know human suffering, the burden of an affliction, the despair of grief, and the searing acts of intolerance. These are only exposed through the intimate contacts with life which each man must have. They then remain permanently impressed on our consciousness as did the imprints of the fingers of the ancient sculptors upon their clay images.

Life is more than a rationalization of events or even a perceiving of them. It is the participating in its vicissitudes as well. This entrance into the stream of life is sentient as well as intellectual. To learn the lesson by which the self grows, one must *feel* life press in upon him. How ignorant one remains who is spared this joust with life! One must experience hurt and its opposite, the ecstasy of relief. He must wander in the darkness of doubt and then be exhilarated by the light of hope. Our personal philosophies and moral abstractions and, as well, the exhortations of priests and preceptors, if they stand refuted by these lessons of life, are no longer worthy of our allegiance. There is no substitute for living life and placing one's own construction, as a rule and guide, upon the experiences had. No philosophy of life can be really yours, unless it is postulated upon the inner response that comes from the lessons learned directly by self.

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## WE THANK YOU

As this issue of the Rosicrucian Digest goes to press, we are already receiving many beautiful cards and letters of Easter greetings, and of course many, many more will be received shortly. It is impossible for us to personally acknowledge all of them. We want you to know that your kindness and thoughtfulness is indeed appreciated, and we take this means of letting you know.

THE AMORC STAFF

# Egypt's Colorful Past

By Alexander Ueland, F. R. C.

Egypt has always been a land of enchantment. Legend maintains that its people originally were descended from the Atlanteans. It is related that this prehistoric race had reached a remarkable stage of development, but that owing to their wickedness and materialism they were almost wiped out by the Deluge.



The exact date of the building of the Great Pyramid at Gizeh is unknown. There are several references to it in the Bible, and numerous authors have attributed its erection to divine inspiration. (It is interesting to note that the Sphinx is shown on the obverse side of the official seal of Great Britain, and the Pyramid is shown on the seal of the United States.) Although it has never been used as a tomb, the interior of the pyramid contains passages that lead to the Pit, the Queen's Chamber, and the Grand Gallery to the King's Chamber. From a mathematical formula developed by pyramidologists, it has been ascertained that the builders knew the weight and circumference of the earth, its distance from the sun, the number of days in a year, etc. Several books about the pyramid have been written by D. Davidson, an engineer at Leeds, England; they indicate that the Exodus, the nativity and death of Christ, and other outstanding events of history, including World War I, are recorded in the pyramid's chronological symbolism. During 1924, Mr. Davidson from similar computations predicted World War II, and the present British economic debacle.

Many of the secrets of ancient Egypt are shrouded in mystery. Archaeologists reveal that the recorded history of Egypt began about 3400 B. C. with Menes, who became the first Pharaoh as a result of the consolidation of the Northern and Southern portions of Egypt. He also started the first dynasty. Approximately thirty dynasties ruled Egypt until the conquest by the Persians in 525 B. C. (The word *dynasty* means simply a family.) Alexander the Great took possession of Egypt, and during 331 B. C. founded the city of Alexandria. While Cleopatra ruled as queen, the Greco-Egyptian civilization was overthrown by the Romans in 31 B. C., and Christianity was introduced in Egypt before the end of the first century, by St. Mark. The Arabs gained control of Egypt in 642 A. D. Mohammed Ali became the Turkish Viceroy in 1805 and built the famed mosque at Cairo.

### Many Gods

The religion of the ancient Egyptians was based on polytheism. They worshipped many gods and goddesses. Some had heads of animals and others resembled human beings. For many centuries, Osiris ranked as the principal god of Egypt. Traditionally, it was believed that he was the first king of Egypt, and that he taught the art of farming to his people. One day this great and good god was attacked by the wicked god Set and killed, and his body was cut into pieces. Isis, a goddess and the wife of Osiris, was over-

come with grief. She sought and found the remains of her husband, put the parts together, and his body was revived. Osiris then journeyed to the realm of spirit and in the Temple of Justice and Truth became the Chief Judge of all people who die.

Among the Egyptians, Isis was considered as the goddess of motherhood. The fame of Isis spread beyond the boundaries of Egypt and she was worshipped in Greece and Italy. Her child was named *Horus*. According to an old legend, he was born in the midst of papyrus reeds in a swamp. Horus became angry when his father was slain by Set, and in revenge sought and killed the "god of darkness." As a result Horus became a hero god, and ruler of the sun. With the march of centuries, temples were erected in honor of other sun-gods, including Amon and Re. The temple dedicated to Amon at Thebes was large enough to hold within its walls the cathedral in Milan, Notre Dame in Paris, or St. Paul's in London.

### *One God*

Egyptologists, who have scrutinized the hieroglyphics in tombs, mention that undoubtedly a number of Pharaohs and high priests believed in monotheism. The worship of Amon and a host of other gods had reached its zenith in the ancient city of Thebes during the reign of Amenhotep III. His son, Ikhnaton, married *Nofretete,* a princess from Mitanni. When the Pharaoh died, Queen Tiy controlled the affairs of State. Ikhnaton was a frail young man, but at the age of twenty, he took over the responsibilities of the throne. He was the first ruler who dedicated his life to a belief in one Supreme Divine Intelligence governing the universe. He firmly believed in an omnipotent, omnipresent, and omniscient God, naming him *Aton;* he assumed the title of "Ikhnaton" or "Spirit of Aton" in the god's honor.

The young Pharaoh engaged Bek as a royal architect, who developed "Akhetaton," or "Horizon of Aton," as the capital and religious center of the Empire. It was located nearly 300 miles below Thebes. The names of other gods were erased from monuments wherever found, and temples dedicated to the sole worship of Aton were established in various sections of Egypt, also in Asia and Nubia. This engendered the wrath of the priesthood. Enormous wealth had been pouring in as a result of the invasions and victories of Thutmose III. It brought peace and prosperity to the masses. Ikhnaton, the ascetic scholar, made no attempt to force vassal states to continue to pay tribute. Accordingly, the financial resources dwindled and the rumblings of discord could be heard throughout the land.

After a reign of seventeen years, the affairs of state weighed heavily upon him. Ikhnaton had several daughters but no sons. Therefore, he named as his successor, Sakere, a noble who married the eldest daughter *Meritaton.* Ikhnaton passed through transition about 1358 B. C., and was buried in a tomb east of the city he founded. Sakere's reign was short, and he was succeeded by "Tutenkhaton," or "Living Image of Aton," who had married the third daughter named *Enkhosnepaaton,* or "She Lives by the Aton." The priestly party forced him to abandon the heretic god, and his name was changed to "Tutenkhamon," or "Living Image of Amon."

When the mummy of Tutenkhamon was discovered by Lord Carnarvon and Howard Carter, British archaeologists, some years ago, an apron with Rosicrucian and Masonic symbols (now so recognized) was found on the body.

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Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse, in a free and open encounter? Her confuting is the best and surest suppressing.

—JOHN MILTON



# *Persecution of Humanity's Benefactors*

They say that time marches on—but does it? In your own personal experience, in your lifetime, today in fact, on the front page of your daily newspaper, can you not find personalities who are being persecuted for being liberal, for having progressive ideas? You could probably complete this list with names of today.

SOCRATES: He was condemned to drink the poison hemlock because of his philosophical instruction of the youth of the land.

ANAXAGORAS: He taught that mind was the first cause and, as a consequence of his teachings, he was eventually dragged into prison.

ARISTOTLE: After a long series of persecutions, he swallowed poison.

HERACLITUS: Renowned for his doctrine of motion, he was tormented by his fellow countrymen and forced to isolate himself.

PYTHAGORAS: He was the founder of a great philosophical school and system, exponent of the mathematical system of the musical scale, but had to flee the persecution of those who opposed his knowledge.

GERBERT, ROGER BACON, CORNELIUS AGRIPPA: These great geometricians and early chemists were abhorred as magicians.

SIR FRANCIS BACON: This philosopher and statesman was forced into imprisonment by his political enemies.

GALILEO: It was he who proclaimed the diurnal motion of the earth. He was persecuted and imprisoned.

HARVEY: He proclaimed that blood circulates, and the people of his time ridiculed him.

ABBOT TRITHEMIUS: He experimented with stenography and shortened code systems of writing. His works were condemned as diabolical mysteries and were burned.

JEROME CORDAN: He was a celebrated naturalist. Because of his extensive knowledge of nature, he was imprisoned for heresy and charged with being a magician.

RENÉ DESCARTES: His first published opinions brought him horrible persecution in Holland. He was accused of being an atheist and it was suggested that he be burned.

BARUCH SPINOZA: He was persecuted and execrated by Jews and Christians alike because of his mystical philosophy.

GIORDANO BRUNO: It was he who supported the scientific views of Copernicus and who expounded a pantheistic conception of God. He was arrested by officers of the Inquisition and burned at the stake.

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## ROSICRUCIAN INITIATIONS

| | |
|---|---|
| NEW YORK, New York | *The New York City Lodge*, 250 W. 57th St. Fifth Temple Degree Initiation, June 27, at 3 p.m. Fern Koeppl, Registration Secretary. |
| PENNSYLVANIA, Philadelphia | *The Benjamin Franklin Lodge*, 1303 W. Girard Ave. Second Temple Degree Initiation, June 13, at 3 p.m. Daylight Saving Time. Hermann J. C. Grimm, Registration Secretary, 16 E. Palmer Ave., Collingswood, New Jersey. |



## MASAI HERDSMAN

In Tanganyika Territory, East Africa, this Masai herdsman stands on the alert with his spear guarding his cattle from attack by wild animals or marauding tribesmen. The natives calculate their wealth in cattle which they consider more important to them than tillable land.

*(Photo by AMORC)*



# *The* DEVIL'S WORKSHOP

BEHIND barred doors, in ill-lighted, musty garrets, gathered the monsters. Monsters they were said to be, who with strange rites and powers conjured the devil's miracles. It was whispered that one who approached stealthily their place of hiding could smell the sulphur fumes of Hades. He who dared place his eye to a knot-hole could see these agents of the devil at their diabolical work with strange powders and liquids, producing weird changes in God's metals. Who were these beings? They were the alchemists of the Middle Ages, the fathers of our modern chemistry and pharmacy. They worked and struggled to wrest from nature her secrets for the benefit of mankind. Misunderstood, the masses accused them of witchcraft, threatened their lives and compelled them to conceal themselves in a mysterious manner and veil their astounding formulas and truths in mystical terms.

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FASCINATING AS FICTION

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

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

# *DIRECTORY*

**LODGES, CHAPTERS, and PRONAOI throughout the WORLD**

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in various nations of the world. The "American Directory" for Lodges, Chapters, and Pronaoi in the United States will appear in the next issue of the **Rosicrucian Digest.** The International and American directories alternate monthly.

**AUSTRALIA**

**Adelaide, South Australia:**
Adelaide Chapter, 12 Pirie St. H. S. Reid, Master, 27 Trevelyan St., Wayville.

**Brisbane, Queensland:**
Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley. W. H. Monteith, Master, 413 Oxley Rd., Sherwood S. W. 3.

**Melbourne, Victoria:**
Harmony Chapter, 31 Victoria St. Alex Culph, Master, 10 Staughton Rd., Glen Iris, Victoria.

**Newcastle, N. S. W.:**
Newcastle Pronaos. Dr. H. H. Joyce, Master, 159 Main Rd., Booleroo.

**Perth, Western Australia:**
Perth Pronaos. Dorothy Gooch, Master, 185-A Thomas St., Flat 3, Subiaco.

**Sydney, N. S. W.:**
Sydney Chapter, I.O.O.F. Hall, John R. B. Brettoner, Master, % W. H. Paling Co. Ltd., 338 George St.

**BRAZIL**

**Rio de Janeiro:***
Rio de Janeiro Lodge, Rua Goncalves Crespo, 48. Osvaldo G. Ferreira, Master, Engenho Velho.

**São Paulo:**
São Paulo Chapter, Rua Riachuelo 275, 8° Andar, Salas 815-16. Max B. Da Matta Machado, Master, Caixa Postal 6558.

**BRITISH WEST AFRICA**

**Yaba, Nigeria:**
Yaba Chapter, The Ladi Lak Institute, 68 Akiwunmi St. F. B. Wickliffe, Master, 73 Patey St., Ebute Metta.

**BRITISH WEST INDIES**

**Kingston, Jamaica:**
Saint Christopher Chapter, Forresters Hall, 21 North St. Duncan Hughes, Master, 14 Grafton Rd., Vineyard Town.

**CANADA**

**Calgary, Alberta:**
Calgary Chapter, 421 - 12 St., N.W. S. Eustace, Master, 1306 - 4th St., West, Apt. 1.

**Edmonton, Alberta:**
Edmonton Chapter, 10169 - 103rd St. George E. Tucker, Master, 10804 Jasper Ave.

**Hamilton, Ontario:**
Hamilton Chapter, 194 Main St., East. Agnes M. Parcher, Master, 94 Carleton St., St. Catharines, Ontario.

**London, Ontario:**
London Pronaos. J. G. Meyer, Master, 32 York St.

**Montreal, Quebec:**
Mount Royal Chapter, Victoria Hall, Westmount. P. Campbell, Master, 3534 Shuter St., Apt. 2.

**Ottawa, Ontario:**
Ottawa Pronaos. Henry C. James, Master, 107 Granton Ave., City View P.O.

**Prince George, B. C.:**
Prince George Pronaos. Robert S. Ferguson, Master, 1495 - 3rd Ave.

**Regina, Sask.:**
Regina Pronaos. Larry Glover, Master, 5 Belmont Apts.

**Toronto, Ontario:***
Toronto Lodge, 2249 Yonge St. Marie A. Moreau, Master, 485 Duplex St., Apt. 28.

**Vancouver, B. C.:***
Vancouver Lodge, 805 W. 23rd Ave. W. H. Allen, Master, 6263 Bruce St.

**Windsor, Ontario:**
Windsor Chapter, 808 Marion Ave. Phyllis Bordman, Master, 327 Ouellette Ave.

**Winnipeg, Manitoba:**
Charles Dana Dean Chapter, Royal Templar Hall, *360 Young St. E. J. O'Dowd, Master, Ste. 'A'.* Dunedin Ct., Lilac & McMillan.

**CHILE**

**Santiago:**
Tell-El-Amarna Chapter, Clasificador 163, San Diego, 224-G. C. Francisco Blin, Master, Manuel Rodriguez 381, Cisterna, Santiago.

**COLOMBIA**

**Barranquilla:**
Barranquilla Chapter, Edificio "Emiliani"-Jesus-Libano Bldg. Ramon Garavito, Master, Calle 66 No. 50-14.

**CUBA**

**Camagüey:**
Camagüey Chapter, Independencia y Raul Lamar. Luisa de la T. Lloveras, Master, % The Royal Bank of Canada, Camagüey.

**Ciego de Avila, Camagüey:**
Menfis Chapter, Academia Sampedro-Rodriguez. Jose S. Sablon, Master, Estacion de Ferrocarril.

**Cienfuegos:**
Cienfuegos Chapter, Apartado 77. Pablo A. Rodriguez, Master, Santa Elena Y Manacas.

**Havana:***
Logia Lago Moeris De La Habana Lodge, Masonic Temple, "José de la Luz Caballero," Santa Emilia 416, altos Santos Suárez. Francisco B. Jimenez, Master, Franco 360 entre Llinas y Clavel.

**Holguin:**
Oriente Chapter, Logia Teosofica "Jose J. Marti," Rastro entre Frexes y Marti. Cleveland Austin, Master, Lista Correo.

**Matanzas:**
Matanzas Chapter, Masonic Lodge "Sol No. 36," Medio 188½. Francisco J. Marimon, Master, Calle De Salamanca No. 69.

**Santiago:**
Heliopolis Chapter, "Logia Fraternidad No. 1," Calle Desiderio Fajardo (Esquina Gral. Portuondo). P. G. Rodriguez, Master, Calle A. No. 111, Vista Hermosa.

**DENMARK AND NORWAY**

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

(Directory Continued on Next Page)

**DOMINICAN REPUBLIC**

**Trujillo:**
Santo Domingo Chapter, Edificio Copello, Apt. 401. A. R. L'Official, Master, Calle Juan De Marfa, Esq. Calle 3, Ciudad Trujillo.

**EGYPT**

**Alexandria:**
Alexandria Pronaos, Alexander Pisani, Master, 193 Fouad 1st St., Hadra.

**Cairo:**
Amenhotep Grand Lodge, Salim C. Saad, Grand Master, Box 1073. Cheops Chapter.

**ENGLAND**

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

**Belfast, Ireland, N.:**
Belfast Pronaos. A. S. Preston, Master, 28 East Bread St. Newtonards Rd., Co. Antrim.

**Birmingham:**
Birmingham Chapter, Warwick Room, Imperial Hotel. J. T. Hutchins, Master, 77 Coniston Rd., Earlsdon, Coventry, Warwickshire.

**Brighton, Sussex:**
Brighton Pronaos. R. E. Vigo, Master, 91 Highdown Rd., Lewes.

**Ipswich, Suffolk:**
Ipswich Pronaos. A. F. Hayden, Master, 19 Ipswich Rd., Stowmarket.

**Leeds:**
Joseph Priestly Chapter, Theosophical Library, 12 Queen Sq. H. Duckworth, Master, Edgeworth, Broomhall Ave., Bradford Rd., Wakefield, Yorkshire.

**Liverpool:**
Pythagoras Chapter, Stork Hotel, Room A, Queens Square. Francis M. Mason, Master, 14 Barton Ave., Grappenhall, Nr. Warrington Lancs., Eng.

**London:**
Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. Eveline Grant Robinson, Master, 27 Linden Gardens.

**Manchester:**
John Dalton Chapter, St. Michaels, Spath Road, Didsbury. Margaret E. Taylor, Master, 25 Aston Ave., Fallowfield.

**Nottingham:**
Byron Chapter, Memorial Hall, Unitarian Church, High Pavement. G. Irene Paice, Master, 50 Dunster Rd., West Bridgford, Nottingham.

**FRANCE**

Mlle. Jeanne Guesdon, Grand Master, 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine-et-Oise).

**GERMANY**

AMORC, Muenchen 33, Schliessfach 33.

**HAITI**

**Port-au-Prince:**
Martinez de Pasqually Chapter, Rue des Miracles No. 130. Alberoni Berrouet, Jr., Master, P. O. Box 941.

**HOLLAND**

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

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**Bombay:**
Bombay Pronaos. Dhanjishaw D. Patell, Master, *Rustom Baug, No. 3, Victoria Rd., Byculla.*

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**Mexico, D. F.:***
Quetzalcoatl Lodge, Calle de Colombia 24. Jose E. Ugalde A., Master, Apartado Postal 8941.

**Monterrey, N. L.:**
Monterrey Chapter, Calle Doblado 622 Norte. A. Omana Del C., Master, Linares 312, Colonia Chapultepec, Monterrey.

**NETHERLANDS WEST INDIES**

**San Nicolas, Aruba:**
Aruba Chapter, 320 Bernhard St. E. C. Labega, Master, Toricellistraat 7, Oranjestad.

**NEW ZEALAND**

**Auckland:**
Auckland Chapter, 156, Grafton Rd., Auckland, C. 3. Eric C. Franklin, Master, 61 Speight Rd., Kohimarama E 1.

**Wellington:**
Wellington Chapter, 54-56 Cuba St. Harold Trembath, Master, 5 Paisley Terrace, Karori.

**PANAMA**

**Colon:**
Colon Pronaos. Shadrack A. Meikle, Master, P. O. Box 901.

**Panama:**
Panama Chapter, Logia Masonica de Panama. Celia de Madrid, Master, Box 1462, Ancon, Canal Zone.

**PERU**

**Lima:**
Huanacauri Chapter, Plateros de San Pedro 126. Alfonso R. Iglesias, Master, Ave. Petit Thouar's N. 114.

**PUERTO RICO**

**Ponce:**
Ponce Chapter, 19 Rosich St. Roman H. Rodriguez, Master, Torres No. 4, Box 1225.

**San Juan:**
Luz de AMORC Chapter, Ponce de Leon Ave. 1658, Stop 24, Santurce. Juan L. Moreno, Master, Muñoz Rivera 1271-Int., Rio Piedras.

**SCOTLAND**

**Glasgow:**
The Saint Andrew Chapter, Toc H, Buchanan St. John Shearer, Master, 1131 Cathcart Rd.

**SOUTH AFRICA**

**Cape Town:**
Good Hope Chapter, Oddfellows Hall, 86 Plein St. L. Z. Roode, Master, 103 Victoria Rd., Woodstock, C. P.

**Durban, Natal:**
Durban Pronaos. Johanna Cruickshank, Master, Carlton Hotel, West St.

**Johannesburg:**
Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. W. S. Anderson, Master, 142-A Bezvidenhout St., Bellevue, Johannesburg, Transvaal.

**Pretoria, Transvaal:**
Pretoria Pronaos. F. E. F. Prins, Master, 93 Verdoorn St., Sunnyside.

**SWEDEN**

**Skalderviken:***
Grand Lodge "Rosenkorset." Alb. Roimer, Grand Master, Box 30, Skalderviken, Sweden.

**URUGUAY**

**Montevideo:**
Tituirel Chapter, Avenida Millan 2638. M. Granate, Master, Biblioteca Artigas-Washington, 18 De Julio No. 1457 Bis.

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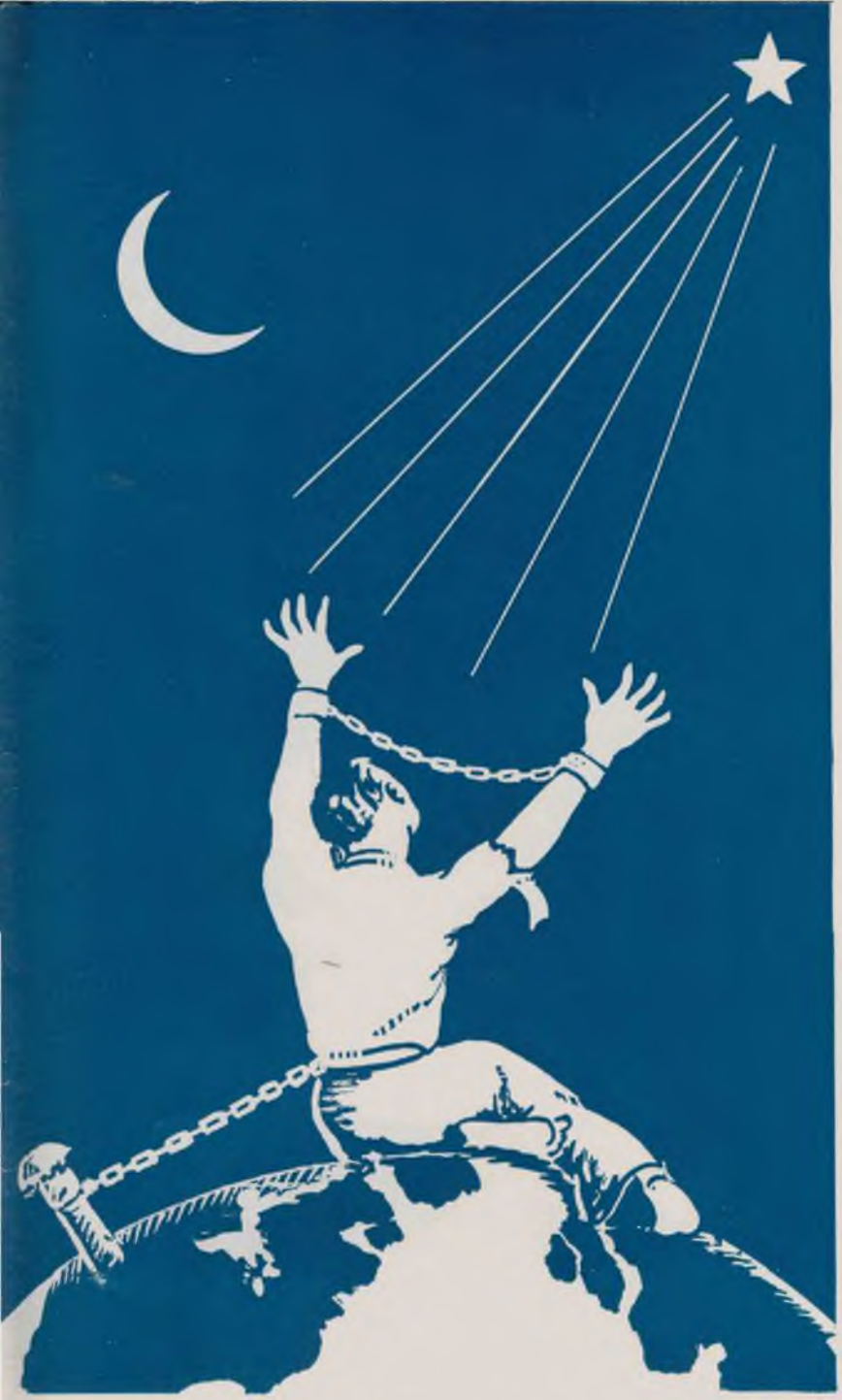
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## Latin-American Division

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

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

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