

ROSIKRUCIAN DIGEST

1981
APRIL

30 pages

The Coming of Superman

A prophetic vision
of human evolution

John A. Deeken
The strange
megalomaniac
of the future

Wanda in the Asylum

The hidden
captivity of the soul

Features

- Medicine
- Science
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Next Month: Delinquent Children!

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1979-1980



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SAN JOSE, CALIFORNIA

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



NOTED ARTIST

Oronzo Abbatecola, staff artist of AMORC, is shown as he was describing one of his paintings, *Callicrates' Enchantment*, during the recent exhibit of his outstanding works in the Rosicrucian Art Gallery. Frater Abbatecola won notable recognition in his native Italy for his art and stage design, and subsequently added to his laurels in America. Abbatecola's paintings and stage design models attracted several thousand visitors during the month long exhibit.

(Photo by AMORC)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXII

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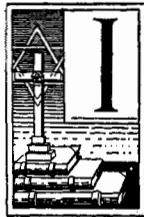
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THE
THOUGHT OF THE MONTH
INFLUENCE OF MODERN EGYPT

By THE EMPEROR

This article is the fourth of a series being written by the Emperor after his return from a world journey in behalf of the Rosicrucian Order.

—EDITOR



It is generally conceded that Egypt was the cradle of civilization. Legends may relate that lands now beneath the sea were once the sites of mighty civilizations that far antedated Egypt. Archaeologists may also dispute whether certain culture actually had its origin in Egypt or in the lands that border the Tigris and Euphrates Rivers. However, whether Egypt was the seed of civilization or merely exceptionally conducive to it, there is no question of its profound and extensive contributions to the early advancement of mankind. As the sun rises in the east and seems to journey westward, bringing light and warmth to the firmament each day, so the greater light of human understanding spread westward from the land of the Nile. For many centuries multitudes of people turned their faces and minds toward Egypt to be apprised of the arts and sciences of that land. Ancient Egypt is thus immortalized in many of our current customs and beliefs. Unfortunately, because of ignorance and religious bigotry, proper recognition is often not given to those ancient thinkers who, throughout remote centuries, struggled against great odds to discover and preserve fundamental truths.

Egypt in her long past was conquered and submerged by waves of invading peoples and cultures. Each group of invading people was, in turn, definitely

influenced by its contact with Egypt. Her stupendous architectural accomplishments, her literature, mathematics, and particularly her religious beliefs, with their remarkable moral and ethical precepts and conception of immortality, made a deep impression upon all her conquerors.

The military might of Egypt has vanished. She likewise is no longer prominent in the world of culture. Her political influence, her strategic importance as a nation bordering the Suez Canal, however, still make Egypt a vital factor in world affairs. Her position is like that of an impetuous young lady who is avidly courted because of her family's social connections. She is very much impressed by the attention shown her and enjoys making the most of it.

Egypt's failure to contribute much to our modern times has been principally the consequence of her former type of government—she had one of the few remaining absolute monarchies in the world and that, in recent times, was despotic. King Fuad I, the father of the deposed King Faruk I, was generally much respected by all classes. Though economic conditions under his reign were not greatly superior to those under the rule of his son, Fuad at least sought improvement. He was not as free to act as one would have believed. The young son, Faruk, was steeped in luxury in his youth. Various ambitious politicians and those in economic life who sought to gain by it, curried Fa-

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ruk's favor through flattery. During his subsequent reign as king, his advisers were those who never seriously opposed his whims. Intelligent counselors in the cabinet or otherwise were often removed for their wise admonishments which annoyed the luxury-loving monarch. As a result, the worst elements of the king's character were cultivated and exploited.

Even the majority of his own subjects had no realization of his extravagances and debauchery until the end of his regime. As one example of the dissipation of the national resources, we mention the splendor of his former palace at Alexandria. We were reliably informed that this structure and adjacent grounds and furnishings exceeded the lavish beauty and ornamentation of the famed palace at Versailles. It is now being converted by the new Republic of Egypt into a cultural center for concerts, operas, and art exhibits which all the people may enjoy.

President Naguib

The recently resigned and then reinstated first President of Egypt, Mohammed Naguib, is extremely popular with all the people, as was indicated by the popular acclaim for his reinstatement. There is, however, the exception of a clique at the top of the political hierarchy. His other antagonists are the deposed monarchists who hope to restore the king to his throne and thus regain their own favored positions. From what could be learned from well-informed sources, the average Egyptian citizen believes Naguib to be sincerely working for the welfare of his nation. This confidence in him is also inspired by the fact that he was one of the outstanding heroes in Egypt's war with the Israeli.

However, the opposition is continually challenging his security. There is a party of extreme Leftists who have taken the position that Naguib is not adamant enough with England. These Leftists are principally fanatical nationalists who would resort to immediate war in an attempt to force England from the Suez Canal area. In all probability, this group were instrumental in forcing Naguib to resign as President.

Keen political observers on the scene are of the opinion that the Egyptian

government under the regime of Naguib did not want a complete break with England. The government knows that it could not alone defend the Canal against an aggressor such as Soviet Russia. It is said that Egypt hopes by her attitude to oblige England to grant her certain concessions.

In particular, Egypt under Naguib's guiding hand would like England, and perhaps the United States, to furnish armaments for the defense of the Canal but permit her to have complete administration of the Canal zone. The circumstances are precarious, because Egypt has considerable influence with the Islamic world. Naguib himself is a devout Mohammedan and prominently took part in the Waqfa last summer. The "Waqfa" is the day on which Moslem pilgrims from all over the world assemble on Mt. Arafat in Mecca. There they join in prayer and hear sermons which are delivered on that day. It is the climax of the religious pilgrimage to Mecca. Naguib joined other heads of Moslem governments in the religious ceremony. These other Islamic nations look to Egypt to take the lead in what they consider their political welfare. The involvement of Egypt in any war would mean that all the Islamic nations would rally to her support, the religious tie, Mohammedanism, being more prominent than any political separation of the nations.

Naguib's agrarian activities, the redistribution of land holdings so that no owner could possess more than two hundred acres, has broken up the large feudal system that existed. The large landowners were favored by the late king. Consequently, this move which popularized Naguib with the masses, caused serious discontent among the owners of large estates.

Naguib began the first serious attempt in recent times to increase his country's exports. In the region of the Red Sea, not too far from the Sudan, we were informed that there have been recently discovered large deposits of iron and other minerals. These could be economically worked and are adjacent to relatively cheap sea transportation. Further, extensive irrigation projects are now in the paper stage. If finally executed, these would make productive thousands of acres of desert



land. This cultivation would permit the export of fruits and vegetables at least to other lands of the Near East. A number of European technicians, mostly Germans so far, are under contract to help in the industrialization of Egypt. The new Republic wants to depend less upon the outside world for machinery and mechanical devices and is even considering the manufacture of automobiles and airplanes.

One of the drawbacks at the present time is capital for investment. Egypt invites foreign capital but has not made her invitation sufficiently reassuring. Capital is hesitant to invest in large industrial plants, with the situation in the Near East as precarious as it is. Egypt's relations with the Israeli being quite unstable, industry does not wish to risk a war which might jeopardize their interests. Further, capital has wanted the new Republic to first prove itself. The recent resignation of Naguib, and then his reinstatement and the civic turbulence, will constitute a serious deterrent to further financial aid to Egypt in her plans for industrialization. Also it would be extremely difficult for foreign investors to withdraw their money for transfer abroad, if they did make a profit on their venture in Egypt. The Egyptian Exchange Control has imposed very severe regulations which amount to an absolute block in most instances of the export of monies in either sterling or dollars. Though Egypt's shortage of dollars may necessitate this policy, it does not encourage foreign capital to look upon her at the moment as a fruitful land for investment.

Another creditable move of Mohammed Naguib was his insistence upon full recognition of the Egyptian national, whether he is a Mohammedan, Christian, or a Jew. A nation cannot grow with the illiberal policy of religious prejudice or persecution which divides people against themselves and fosters hatred. Franco's Spain, Portugal, Colombia, and even Italy, with its Christian "democracy," are current examples. Individuals should be punished for conduct which is not compatible with enlightened legislature. They should, however, not be persecuted be-

cause their concepts of God differ from those of others. Whenever religion dominates a state or we have a rigid state-religion, we then have a divided *illiberal* people. Hate and prejudice must be continually fanned to keep alive such an unnatural condition. The hatred and suspicion spreads like muddy water seeping into all the crevices of social relations. Heretofore the Egyptian national, who was not a Mohammedan, was ostracized politically. He was considered, as one well-informed national told me, a "second-class" citizen. There was lack of confidence in him so far as his activities in any prominent political office were concerned. There are exceptions, of course, but they are few. It took courage for Naguib to make the needed change, a radical one for Egypt.

The Economic Situation

The great city of Cairo is an oasis in a desert of economic depression. Its apartment houses are generally more lavish than those found in most cities of either Europe or America. Such structures are of modern construction, concrete and steel, and finished with magnificent grained marble. Most of this marble is an importation from Greece where it is virtually a common stone, like the granite of many sections of the United States. Wood is scarce in Egypt, inferior in quality and expensive to import. In extreme contrast to this modern Cairo is the old Arab section where, as throughout the Near and Middle East, are to be found picturesque customs, reminiscent of past centuries—and squalor, poverty, and disease. The new government is furthering hygienic and sanitary methods within its economic means. A sister of a prominent Egyptian physician and surgeon, the latter a Rosicrucian, is instrumental in furthering a great humanitarian project for undernourished and underprivileged Egyptian children. Her brother, the physician, assists in their medical care, offering his services free. The center has grown to accommodate several hundred children. Though this project is as yet relatively small, in comparison to the need, it has set an excellent example for the new Republic to follow.

The two great current needs in Egypt are: first, to educate the masses of children for trades and professions; and, second, to provide employment for the use of the training which they have acquired. As it is now—and elsewhere in the Near and Middle East—there are millions of people who have no means of livelihood except resort to unskilled labor. As a consequence, this multitude is a drag on the labor market. The great supply of such labor, and the paucity of demand for it as a commodity, has resulted in an exceedingly low wage scale. The competition makes the pay but a pittance. The more distant one is from Cairo, as South toward Aswan, the worse are the prevailing conditions. Increased industrialization would absorb many of these people in positions where they could command higher wages.

Up to the present, Egypt has bought almost everything needed and has had little to sell in exchange. The land has been controlled by large landowners—prior to Naguib's agrarian policy. They constituted a kind of feudal owners who, as said, often received tax privileges from the king. The expense of government was thus borne by those least able to pay. The general administration of the government under the deposed king was one of extravagance. No money of an appreciable amount was returned for the welfare of the populace. Even in war the corruption was extreme and resulted in the abdication of King Faruk. It was discovered that imperfect arms and faulty ammunition were furnished to troops, causing campaigns and unnecessary loss of life. These were knowingly purchased and sold to the government by friends of the king. The transactions were exempt from usual investigation by order of the monarch. These persons grew wealthy at the expense of Egypt's young manhood.

Israel

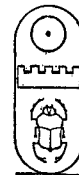
A political danger in the Near East which could involve the world is the new nation of Israel. The Israeli, as a whole (as the Jews have mainly been in their long history), are a peace-loving people. They are striving to modernize their country and make an acceptable place for themselves in the family of nations. Though innately lovers of peace as the result of their long being persecuted, they are nevertheless *militant* in the preservation of the hard-earned independence of their new nation and are ready to interpret any act, no matter how incidental, as jeopardizing their security. The Israeli are industrious, intelligent and progressive, but highly suspicious of their neighbors. Their nation is surrounded by Islamic countries, as Egypt, Jordan, Syria, and nearby Iraq and Saudi Arabia. The dislike between the Hebrews and the Arabs, though they both stem from the same Semitic roots, is traditional. This hatred causes each side to magnify every little border incident. The Egyptians claim, and not without some justification, that the deposed Arabs once residing in lands now under the jurisdiction of Israel, were mistreated. Conversely, the Israeli protest that there has been a continuous series of minor violations of their frontiers by Egyptian armed patrols.

A war in this strategic region, the crossroads to the Far East and to the spigots of the vast oil center, could easily involve the great powers of the East and West. The balance of the West's economic interest in this region is delicate. Consequently, Egypt is in a favorable position to make demands which the United States has endeavored to persuade England, within reason, to accede to.

Thus once again the influence of Egypt descends like a mantle upon the Western world and its civilization.

AMORC CHAPTER ORGANIZED

Rosicrucian members living in the vicinity of Salt Lake City, Utah, will be pleased to know that the organization work has now been completed for the Salt Lake City Chapter, Newhouse Hotel, 4th South and Main Streets. Meetings will be held twice a month on the first and third Thursdays. The first Thursday will be a business meeting and the third a convocation.



Art as Divine Messenger

By ORONZO ABBATECOLA

THE things we perceive constitute the world with which we are involved most of the time—the world that demands our immediate attention in action, and our concern about future outcomes. This world of our perception comes as if from some submerged primitive past, where the animal within us, still roaming through steaming primeval jungles, seeks its prey—ever alert to dangers and to the necessity of sudden attack or quick withdrawal in the struggle for existence. The mental and spiritual man within does not create this world. The accomplishments on display in nearly every visible human achievement on earth are those of the wonderful beast.

But mere perception does not mean or explain everything. It provides only a volume of disconnected data and phenomena. The intellectual, the spiritual, and the imaginative man must still interpret, associate, and give order to this chaos by means of ideas and visions which arise from his soul. This he does by divining the deeper realities and the cosmic rhythms streaming through the chaos which he perceives. Some achievements of these rhythms are called *science*; some, *religion*; and still others, *art*. The differences in the way man envisions them simply correspond to the different facets of his own being, for man is multidimensional. And part of his spiritual nature is the creative imagination which has always been and always will be the very spearhead by which he discloses reality—that reality which will elevate humanity to realize its inherent divinity. This facet of man's being is exactly the same as



his aesthetic function—the artist in all men—no matter how much more artistic some men may be than others. This is the living function which makes it possible for primitive peoples to make visible to their physical eyes the creative rhythms underlying reality. It accounts for the reverently created forms of Chinese temples and for the immovably resting triangles of the Egyptian pyramids.

Out of that ocean of creative cosmic forces the individual himself was shaped, and he appropriately represents the beauty of his creative thought in all the harmonious imagery of the world's artistic production. Art is the soul of man and of the universe in one; it is the point at which creation is occurring before our eyes—it is the "laboratory exhibit" of the divine, or of God's own creative advance. It speaks primarily for man and for his groping toward the Divine. When an artist turns to the inner sphere and becomes aware of counteracting forces, he feels his spiritual existence threatened and symbolically may portray the struggle of St. George and the Dragon. When, in accord with certain modern philosophies, he feels that he cannot know the Absolute or cannot see things as they really are, he portrays their appearance and paints as an impressionist, submitting to time and transition, and satisfying himself with the momentary semblances of the world. If beneath the appearance of something, a Van Gogh senses life as a burst of Cosmic fire, he paints it as flaming cypresses or sunflowers rising from the earth.

The same Cosmic powers which are

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working through all nature are unfolding in man, too; they have shaped him, they live in him, and they awaken him to individual consciousness. Man, therefore, is in a privileged position to understand them. If he learns to listen to the Cosmic powers with all his soul and heart, they cannot fail to reveal to him what is divine in himself, in the world, and in life. His interpretations become full of truth. This, however, is the true reward of sincerity, and this also is the primary demand on the soul of the artist. True art never dreams of unreal things; it shows the creative intention of nature herself and of life in its unspoiled and unveiled workings. Art constitutes a deeper and a more purified insight into the essence of the world and of men than does our everyday personal observation. The artist is a transcender—one who goes beyond, and who dares to imagine what of the true *Cosmos* can be fashioned out of the *Chaos* which perceptual experience presents.

May I humbly submit these declarations as my confession of faith as an artist. As an artist I had the great privilege of participating in the very origins of that reawakening of the art consciousness known today as "modern art." I saw its birth, and I entered with unbelievable enthusiasm into the struggle for freedom in aesthetic expression. The Futurist Movement in which I participated in Italy seemed at the time to represent an achievement, and it certainly was one as contrasted with the Movement of the French impressionist, which, after all, represented a sort of confession of defeat: it declared in its own way that only appearances, momentary and passing, were real, and that no permanent structure of reality

could be expressed. In the young generation of my day we sought to remedy limitations of impressionism and skepticism. The first form of Futurism wanted to say that the artist *can* express eternal features of the concrete, even if such features are in the process of formation, and activated in their very nature.

I think that I have been faithful to this original program of the Futurist Movement. But I think, also, that this Movement itself must have a "future"! And so I am attempting to give the Futurist Movement the future toward which I feel it must inevitably move. That future I envision simply as one in which the dynamic presentations of futuristic visions would be alive and active through symbols of incarnate eternity. For I have always sensed—even since early youth—that the human spirit is forever brooding over eternal symbols as if it were pregnant with divinity and must give birth to it. For this reason you may understand why I have felt that, as an artist like all other artists, I could not express qualities in my work different from those which have painfully developed in my own soul. The artist cannot decorate himself with borrowed vestures or pretend qualities that are not alive in him. For truly out of the utmost purification of all his feeling and thinking—and only out of his deepest sincerity—will his art spring forth. And, if after the pains of delivery, he gives birth to anything that is worthy of other men's attention and love, it is because of his reverent endeavor for veracity, and his spontaneous dedication to what endures forever.

Of course, an artist may also miscarry—and if he does, should we not forgive him?



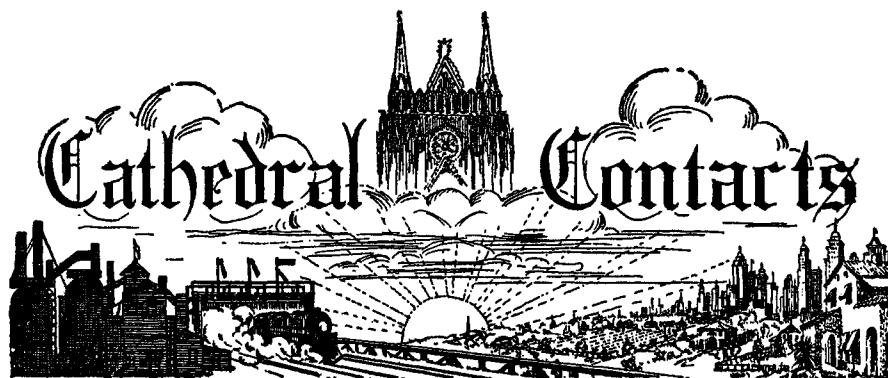
ISN'T IT QUEER. . .

That some people rely on faith and prayer as a means of curing ills brought on by late hours, impure food, and physical excesses?

And that while all people have a horror of disease, they are so long in finding out that the only sure way of avoiding disease is by keeping every organ of the body perfectly well?

—From *The American Rosae Crucis*, February 1916





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.)

THE STATE OF HAPPINESS

By CECIL A. POOLE, Supreme Secretary

With the exception of one article, this department of the *Rosicrucian Digest* has for more than 15 years been written by the Supreme Secretary. —EDITOR



ANY documents, representing the liberties of free individuals, set forth the right to the pursuit of happiness. Certainly this right is a heritage, a valuable possession, of which we should all feel proud.

This right in itself, however, is not the state of happiness. One realizes with interest that such a condition is an ideal toward which men have always aspired and yet something which few, if any, have ever attained. To conceive of a condition of perpetual happiness is almost impossible. Such a state would seem an ideal one to ac-

quire, and yet, even though we pursue happiness and make constant effort for its attainment, we are attempting to reach something that we do not know actually exists. There is no proof that anyone has ever attained happiness and maintained it after it was once realized.

It is possible, particularly in the Western world, that in exaggerating our right of pursuit of happiness we have overemphasized the pursuit. To be constantly working to attain something often results in missing the attainment itself; that is, in our constant search for an idealistic state that we believe would constitute happiness, we are easily confusing the end for the means.

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The means may have more to do as a contribution to happiness than the attainment of a state where we imagine happiness alone and nothing else would exist.

A possible reason that this situation exists in human life is that we have looked upon happiness as a fixed or passive state somewhere in the future, and toward which man may direct himself—an accomplishment which he can eventually realize. Happiness is often considered in the same way as any definite material aim or the actual culmination in the possession of something that we wish to own. When we wish to possess some particular object, we strive toward the time when we will be able to possess it. Usually this consists of planning our lives, so as to be able to utilize the object when it becomes a part of our environment, and of accumulating the necessary funds with which to make the purchase. The transaction becomes an accomplished fact when we are able to actually complete our purchase and have the thing desired within our possession.

This concept as applied to happiness, we should know from experience, is not always truly a fact. Happiness is an active, or rather, it is a dynamic state. It is a function of life, not a passive object that lies somewhere in someone else's possession or at some point in the future which can be overtaken by effort and sacrifice. We cannot bind our lives with the attainment of a thing which cannot be put into concrete form. We cannot expect to overtake and suddenly possess it as we would a material object which we desire.

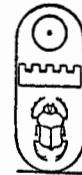
Everything that is passive—that awaits our coming or our ability to attain its possession—is definitely tied up and made a part of our personal wants and desires as they relate primarily to the satisfaction of our physical and material shortcomings. A passive thing is inert in itself—it awaits our use and is not affected by our feelings or our reaction to it or against it. An object is not aware of our desire, or our lack, of its possession. Any material thing is entirely a passive state which we can assume through active enterprise.

Happiness, on the other hand, is an

active function which is about us all the time. It is a part of our environment—a part of our lives. It is existent at all times, not restricted or confined to an anticipated possession at some point in the future. To conceive of this idea is to realize that happiness is not something which we can begin to strive for and have fulfilled merely by perseverance or by stubborn application of energy. In fact, the very opposite is true. Those who expend energy in devoting their entire lives to the seeking of happiness rarely find it. They are the ones who confuse happiness with some material possession. They believe that the possession of some object or the attainment of some particular achievement or honor would be synonymous with happiness itself, whereas, we all know that while happiness can be induced for a period of time by the fulfillment of our wishes, our aims and desires, the contentment that becomes a part of one's character and of one's thinking is not so fixed in existence; that is, it is more elusive. It is something we have to realize in part and let grow within consciousness.

The individual who sincerely tries to do his duty and to fulfill his obligations is more likely to find happiness, as a part of the process of life itself, than is the individual who sets all his hopes on the attainment of happiness at one certain time, at some fixed point in the future. Those who live to the fullest are those who are making every effort to fulfill the function of living; that is, they realize that ideals are more important than material possessions. They recognize that life is a "give and take" matter where duty and obligations are important even as the gaining of possessions for oneself. The individuals who devote themselves to the fullness of living and to the unselfish desire to make their lives something worth while in the lives of those about them and fulfill, at least in part, their destinies, find that happiness follows as an all-important by-product of life.

This means that happiness is an incidental condition, one that develops through the application of living, through the development of character and of growth, because happiness as a state in itself is not necessarily the aim of earthly life, nor is it a necessity to



inner development. Many great men have never achieved happiness in the idealistic form that many of us visualize. They have attained something of far more value—peace of mind and confidence in their ability and their usefulness as human beings. It is doubtful whether the greatest avatars and mystics of the past ever achieved happiness in the accepted sense of the word. We have many illustrations to the opposite—that is, that many suffered more than most human beings who have lived. A degree of happiness is the lot of all individuals. We should be ready to grasp it when its opportunities arise. As long as we fulfill our obligations, as long as we at least attempt to understand and direct our lives toward fulfillment, the by-product of happiness will come along, a little at a time, and gradually fit into the total structure of our lives, making life more than a mere routine existence.

As a by-product, however, it is something that is not as attainable by concentrating all our efforts upon it as it is by concentrating our efforts toward the fullness of life and the completeness of living.

By-products are very important, and the one that constitutes happiness is one of the all-important things that life can produce. Its attainment must be more subtle than the grasping for physical possessions. Happiness must be recognized in the simple things of life, in the experiences that we are so prone to overlook as they occur to us in our day-to-day existence. A beautiful day, a smile, a helping hand, the realization that even with our limitations, we can give where others can appreciate it, may be small keys that put in place a few of the blocks of happiness that will adjust the otherwise somewhat confused and complex structure of our individual lives.



Medicine in India



THE history of Aryan Medicine forms an inseparable chapter of the history of Aryan civilization. The Aryans were the most enlightened race in the dawn of history. Prof. Max Müller justly observes that the Indian Aryan lives this life with a full consciousness of his being a temporary sojourner, who has no permanent interest whatever in the things of this world. Being given to spiritual pursuits rather than to earthly comforts, he is by nature better fitted to solve the problem of existence which puzzles many a thinker and metaphysician of our age.

Healing

... To the Aryans, their Healing Art is as old as the Vedas which they regard as of divine revelation. Even those who speak of their human origin do not fail to recognize their antiquity in the remote past. It is also pointed out previously that Ayurveda is the component part of Atharvaveda, wherein it lies in the form of Suktas. Brahma, or the

first member of the Hindu Triad, was the first to propound the Healing Art. The mighty sages of old then drew these data and shaped Ayurveda as a systematised science.

Hospitals

The statement that the Arabs, by inventing chemical pharmacy, laid the foundation of modern dispensaries is not correct. Hindu Dharma Shastras have since long attributed a great merit to the founder of hospitals. Sages like Vishwamitra, Agastya, Samvarta, and Saura Puran, Nandi Puran, Skand Puran, etc., advise people to amass merit by founding hospitals to relieve the distressed. Kinds of hospitals and dispensaries, their equipments, medicines, methods for their preservation, are discussed in detail by Sushrut.

Edicts of Ashoka show that there were in his times hospitals, not only for men but for lower animals also. Charak also alludes to this fact.

Curing of Disease

The Westerners regard several diseases to be incurable and they are mak-

ing incessant researches to find out remedies for them but with little success. It is no small a pride to say that Ayurveda has most potent remedies to cure those diseases. But where are the opportunities to carry on such researches in the field of Ayurveda? The Westerners are spending rupees to find a specific cure for tuberculosis and cancer, but they have never cared to consult Vaidyas for their treatment. If they do so and if some unforeseen effective medicine be found out by Vaidyas, they think that their science will be lowered in the eyes of the world. Again they wish that the Indians should not be given credit for such wonderful discoveries. Ayurveda does contain specific methods to treat cancer and consumption. If cases of these diseases be equally distributed for treatment among the Vaidyas and Hakims on one hand and richly equipped doctors on the other, the valuable secrets of Ayurveda system can well be displayed to the whole world.

Tuberculosis

There is a special Rik-hymn in Indian Medicine which deals with causes, treatment and cure for this disease. In

Atharva Veda, specific remedies are indicated for it. A German physiologist has discovered that tuberculous bacilli do not thrive in goat's blood. This discovery is not new. Sushruta and other ancient Vaidyas have attached great importance to the milk of goats, close contact with them, [to] stay and sleep with them to cure this disease.

Vedas

All the branches of learning, take their origin from the books called the *Vedas*. The knowledge of the Veda is the *Knowledge of the Universal Spirit*, as distinguished from the knowledge of an individual mortal. The creation has a Maker, who is eternal and is without a cause. The Veda is His revealed Knowledge. Knowledge is acquired and not created. From times immemorial it is being handed down from father to son, from preceptor to disciple. All knowledge under the sun is traceable from the *Supreme High*, who is the fountain-head of learning, the source from which all knowledge flows.

Reprinted from "Ayurveda—The Science of Life" (The Indian Medical Science), by Rajvaidya J. K. Shastri. (In *Letters on Ayurveda*. Book II, September, 1953—pp. 88 to 113)



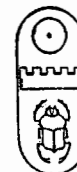
WHERE WE STAND

These are troubled times. Words and statements are often misconstrued in the heat of strife and passion—sometimes intentionally. Loyalties are challenged, *liberalism*, and breadth of mind are often slandered as radicalism. *Internationalism* is often distorted to appear as lack of patriotism. For this reason, it is best for everyone to be frank, and to make his position clear.

The Rosicrucian Order is an international, fraternal Order. Its objective is the expounding of a mystical and metaphysical system of philosophy for the improvement of the individual intellectually, physically, and spiritually. The Rosicrucian Order, AMORC, has no religious nor political affiliations.

The *Great Oath* of the Rosicrucian Order, to which every member is obliged to subscribe, is *not* a secret document. It requires the candidate to pledge to ". . . live a better life, accomplishing good for myself and mankind, and build to the Glory of God . . ." The Order seeks to make every member a good and useful citizen. In this regard, the *Great Oath* further requires him to pledge: "I promise . . . that I will honor and respect the Flag of my country and the country in which I live; that I will never be guilty of treason; that I will be a good and useful citizen, contributing to the advancement and welfare of the country in which I enjoy the privilege of being a resident."

REMEMBER THE CONVENTION — July 11 through 16, 1954



Druids in the Americas

By HAROLD PREECE



Who were the white missionaries that labored in America, centuries before the advent of Columbus? Why were the Spanish conquistadors so astounded to see the Aztecs administering baptism and respecting the Cross? What ancient doctrines, though dwarfed by time, still survive in the ceremonial societies and grand medicine lodges of the scattered tribes?

From whom did the American Indian receive his religion with its complex rituals built around the symbolic worship of the One God?

For more than four hundred years, able scholars and theologians have debated this question. Early Catholic writers believed that the missionary apostle, St. Thomas, visited our hemisphere during the first century A.D., and that his memory survived in the traditions of the white teachers. But a modern historian of the same faith has since pointed out that the routes traveled by this particular evangelist have been pretty thoroughly traced. None of his journeys ever ended in America.

To Buddhism, Shintoism, and Judaism, the Indian credo has been linked by various pundits who lifted one particular ceremony or practice out of its broader context. Elements of all the world's great exoteric faiths can indeed be found in the devotionals of the first Americans. But so can the far older esoteric arcana which are the mortar joining all those faiths.

Once again, occult knowledge is required to bridge a gulf between reality and shallow observation. Necessarily the starting point for occultists must be a more discerning examination of both Indian legendry and written records.

These sources give us initial clues by narrating certain common characteristics of the white teachers. Without

exception, all these consecrated missionaries began instructing the Indians in higher religious precepts after their arrival. Without exception, they taught their new disciples the ways of peace and the arts of civilization.

Quetzalcoatl of the Aztecs was not only a preacher against wars, individual violence, and against the ritual sacrifice of men and animals. He also taught the inhabitants of Cholula the silversmithing craft for which the city was famous at the time of the Spanish conquest.

Votan of the Mayas first instructed the population in religious principles superior to those which they had held. Afterwards he showed them how to build houses, how to make clothing, and how to cultivate cassava which was the staple food of ancient Guatemala as the potato is of modern-day Christian countries.

Similar legends about unknown but obviously Caucasian teachers who inculcated the virtues of work and worship are to be found among the Sioux tribes of our Western states. Strikingly, all these missionaries, remembered by so many Indian groups over such a wide expanse of the hemisphere, are described as being dressed in identical garb.

They all wore flowing robes of white, indicating their status as priests of some closely-organized body which sent nobler and gentler representatives than the plundering invaders who descended after Columbus.

Orthodox scholars have completely missed the significance of the white robes. Their occult colleagues, versed in the histories of the Ancient Orders, can identify the priesthood from the dress and from the proved knowledge of what arcane societies were functioning during different periods of antiquity.

One such association is known, by the universal monuments it left, to have sent its messengers to every corner

*The
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April
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of the globe. That benign fraternity of devout Magi was the Irish Druids whose members were subdivided into different branches according to ascending degrees of advancement in the Sacred Mysteries. Each Druidic division had its distinguishing color of garb. White, the emblem of purity, was the color reserved for that most learned and supreme governing order of the society—the Culdees.

Through the written testimony of the Norse Eddas, we are informed that one group of Culdees was operating on American soil, hundreds of years prior to the coming of Columbus. For Norsemen roaming the New England coast, during the Viking era, heard of a company of fair-skinned priests stationed farther inland.

One fact convinced these explorers that the holy men were Irish. Their robes were described as being white—the color of the Culdees.

Temple Ruins

Since that time, archaeology has come forward to confirm speculation. Within our generation, orthodox searchers excavated in New England a huge subterranean temple of unmistakably Irish design. After checking their discovery against the Eddas and later investigations by modern Scandinavian authorities, the finders decided that the temple had served as headquarters for the white-clad priests.

This shrine and its similarity to other such Druidic structures located throughout the world were described in my article, "Culdee Sages of the Caves" (Rosicrucian Digest, August 1950). A second study, "Druid Shrine of the Rockies" (March 1952 issue), dealt with a huge Celtic-type stone worship site, the Medicine Wheel, situated at our country's other extreme in the remote Wyoming hills.

Pulpits and altars in both shrines

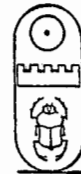


allow no other deduction than that they were centers of instruction for aboriginal Americans coming to learn the tenets of some highly-developed religion. The distance between the two edifices suggest that some very early Magi must have taught and exemplified their profound doctrines from one end of the present-day United States to the other.

Time spans are as impressive as physical structures. The New England temple was probably erected by a Culdee remnant which fled from its final Old World refuge in Iceland, less than three thousand years ago. Archaeologists estimate, however, that the Medicine Wheel is at least ten thousand years old. This would not only give us a minimum period of seven thousand years which saw the Druids conducting their inspired work within our borders, it would also validate traditions that cannot be suppressed of long and continuous contact between ancient Ireland and America. These traditions are fully related in the article on the Culdee Sages which should be reread in the light of later facts since gathered by this author.

Thus far, arguments of orthodox writers, to prove some direct connection between Indian beliefs and existing established religions, have proved to be fantasies because the supporting evidences have been too fragmentary and isolated. But in the dogma and symbolism of virtually every Indian religious society, the Druidic influence is so consistent and pronounced that it can no longer be ignored by anyone who judges facts with that elemental intellectual honesty required of scholars.

The central teaching of the Druids was the inter-relation of all things, since all had been shaped and molded by the same Divine hand. Thus within the Cosmic scheme, an insensate object like a pebble bore some relation to that animate and highest product of creation who was Man. This majestic concept not only colors Irish poetry centuries after the destruction of the Druidic orders and the world-embracing Celtic Church, their main exterior congregation, but the same sublime affirmation of unity has also been expressed by a distinguished Sioux, Charles Alexander Eastman, from one of the tribes still



cherishing the memory of the white Magi.

"The original attitude of the American Indian toward the Eternal, toward the 'Great Mystery' that surrounds and embraces us was as simple as it was exalted," Eastman wrote in his memorable book, *The Soul of the Indian*. "To him [the Indian] it was the supreme conception, bringing with it the fullest measure of joy and satisfaction possible in this life. . . .

"The elemental and majestic forces in nature—Lightning, Wind, Water, Fire, and Frost—were regarded with awe as spiritual powers, but always intermediate and secondary in character. We believed that the Spirit pervades all creation and that every creature possesses a soul in some degree, though not necessarily a soul conscious of itself. The tree, the waterfall, the grizzly bear, each is an embodied Force and as such is an object of reverence."

Exactly parallel teachings of the fundamental unity between man and the cosmos may be found in the scriptures of all those highly-developed monotheistic religions which the Druidic missionaries so profoundly influenced. For, logically, such a creed would lead to belief in a Deity whose attributes of wisdom and power could be demonstrated through objects and phenomena familiar to the people.

Sun and Fire

Thus the Druids represented the love and omnipotence of God by the symbol of the Sun which sustains both human life and our solar system. Sun rites, therefore, have been observed at one time or another in every nation of the world. Even today they underly the lofty Brahmin and Persian religions of the East. E. G. Squier, who was one of America's great Indianologists as well as a learned student of Druidism, declared that they embody "the predominant religious concepts of America."

Seventy years ago, Squier wrote:

"It"—meaning the whole body of solar rituals—"may be traced in America from its simplest or least clearly defined form among the roving hunters and Esquimaux of the North through every intermediate stage of development to the imposing systems of Mexico and Peru, where it took a form nearly

corresponding with that which it, at one time, sustained on the banks of the Ganges and on the Plains of Assyria."

But as Eastman emphasized, "the Indian no more worshipped the Sun than the Christian adores the Cross." Strictly speaking, there was never any such thing as "sun worship" anywhere. Actually, the very term was coined by the triumphant Roman *ecclesia* to discredit the rites of the fallen Celtic Church. To occultists, the importance of the sun emblem among so many aboriginal groups is proof of the deep monotheistic religion attained by folk often cruelly misrepresented as "ignorant savages."

Throughout the present-day United States, the main channels of transmission for that ancient religion of the One God seems to have been the various Sun Dance societies existing among tribes of many different stocks from the Adirondacks to the Rockies. The Sun Dance was held generally in July to commemorate the recently-passed summer solstice and to manifest the Indian's relation to the Invisible God through the visible sun. Farming tribes, as the Creeks and the Choctaws, sometimes called the ceremony the Green Corn Dance. But the essence of the ritual was the same whatever it was called—worship by man of his Creator, gratitude for the blessings of life lived in conformity with cosmic law, reconsecration to God and one's fellow man in devotionals followed by feasting.

Several tribes performed this and other sacred dances around a tree. Squier



Indian Sun Dance

noted the similarity of this custom to the Celtic and the Hindu Maypole observances. He said that the tree, known by occultists to symbolize life and growth for those two peoples, probably held the same significance for the Indian.

Moreover the structure of the Sun Dance societies duplicated rank by rank, degree by degree, the organizational pattern of the Druids and of the modern occult fraternities following in the steps of those venerable Magi.

Entire tribal populations celebrated the Sun Dance. But membership in the grand medicine lodges conducting the ritual was rigidly limited to persons known for their religious devotion and purity of character. Men and women were admitted on an equal basis: an illustration by example of the Druidic truth that the male and female principles are reciprocal and co-equal within the cosmos. Leadership was in order of seniority and by degree according to mastery of the Sacred Wisdom.

The higher a tribe's stage of civilization the more elaborate its worship and the stronger its traces of Druidic influences. The Cross, so typical of the Aztecs and so confusing to the invading Spaniards, was the universal Druid symbol of resurrection and the life eternal. Similarly baptism, administered by the priesthood of these civilized Indians, was originally instituted by the Irish Magi as a symbol of purification since water suggests cleanliness. The confessional, which the Spaniards also found in vogue among the Aztecs, was first developed by the Druids to relieve troubled souls of guilt burdens and to promote good will between people.

Still other Aztec practices indicate a close connection with Druidism and the hallowed Celtic Church which those illustrious Magi gave to the world. Fire was the Druidic representation of the endless power of God, ranking next to the sun in the arcane symbolism. In Mexico City a sacred and ceaseless fire burnt in one of the major temples. Its keepers were a consecrated order called the Virgins of the Sun. In Ireland, an eternal flame, attended by a robed sisterhood known as the Daughters of the Fire, burned in the Church of Kildare until it was ordered extinguished

by the Romanist Archbishop of London in 1220 A.D.

Both the Irish and the Aztec priest-hoods utilized the serpent sign as the main emblem of wisdom. This token was adapted from certain serpentine configurations of the stars whose revolutions around the sun indicated the planned affinity of all things with the Divine Mind. Quack astrologers have tried since to distort this profound cosmic allegory into something that it never implied. But Rosicrucians understand more maturely the old Druidic truths because they recognize the essence of the doctrines through correct interpretations of the symbols.

Occult scholars are beginning to believe more and more that two main centers of the august old faith existed in our hemisphere.

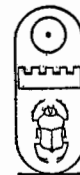
The hierarchal center for North America was Mexico of the Aztecs. Its learned Magi probably maintained close and fraternal contact with their brethren of the Maya priesthood in adjoining Guatemala. The Sacred Land for South America was Peru of the Incas. There the solar rites honoring the Almighty probably attained a development never equaled anywhere else in the world.

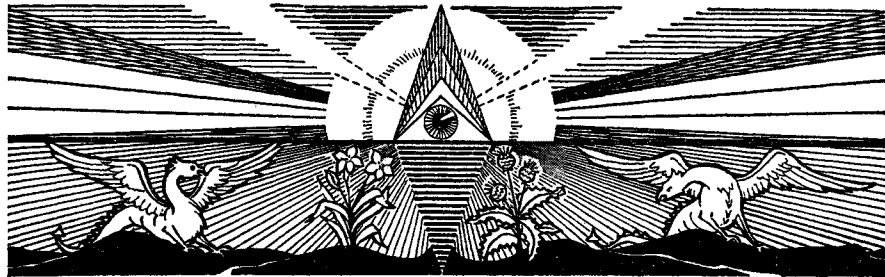
In both empires the sovereign also served as combined king and High Hierophant after the fashion of the Egyptian Pharaohs and the Irish arch-Druids. The Peruvian emperor was styled "Son of the Sun" and, each year, offered up prayers for his people in stately temples that outshone the much younger Catholic cathedrals of Europe.

Quetzalcoatl was commemorated in Mexico as the "Incarnation of the Sun"—the exact title conferred upon the Supreme arch-Druid to denote his exalted rank and his profound understanding of the Cosmic mysteries. Both American nations called Heaven "the House of the Sun"—the precise Druidic term for the planes of the Hereafter.

Solar nomenclature of different Indian tribes—Cherokee or "People of the Sun"—Cheraw meaning literally "the Sun"—would indicate that these peoples adopted their names to show their conversion to the religion of the White Magi. Serpent-shaped mounds located throughout both American continents were probably local shrines or Places

(Continued on Page 148)





Successful Living

By RODMAN R. CLAYSON, Grand Master



No matter where we live on the face of the earth, we have come to realize that we are living in a world of tension. This realization is brought to us not only by our neighbors and through what we read, but also by our intimate awareness of it through our personal habits and practices. If the world is in a state of tension, it is because the people who comprise it are tense. If the tension is to be lessened, it must first begin with individuals.

Take the average day of the average individual. He arises perhaps later than he should, thereby not allowing himself sufficient time to quietly and leisurely eat his breakfast. Then follows the rush to catch the bus, the train, or to drive to the office. The routine work of any man or woman, whether it be in a business office or in the various departments of industry, requires much of each of us. A required amount of work must be taken care of; decisions must be made. Wherever people gather, whether for work or for some other reason, there is discussion, even argument, and the tension of possible friction.

With the coming of the noon hour, there is the rush to the nearest restaurant, and the standing in line until a place at a counter or table is available. The delay causes one to eat hurriedly. Following this, there is little time for relaxation before we rush back to the office. The afternoon is a repetition of the morning hours. At quitting time

there is again the rush to catch the bus, the train, or to drive home in one's car. In regard to the latter, one is under continuous strain concerning traffic hazards.

After our arriving home, the evening meal is generally immediately served. The letdown from the tension and anxieties of the day would normally begin now, if there were not plans for the evening. There are the favorite radio or television programs to enjoy. The next-door neighbors may be coming in for a round of bridge or canasta. Perhaps this is the last night that that good motion picture is to be shown at the neighborhood theater. And so after a round of evening entertainment, we finally retire to restful and needed sleep. Someone once facetiously, but rightly, referred to this routine as the "human race." Fortunately sleep recharges and revitalizes the nerves, the muscles, and all cells of the body, so that the following morning we are strengthened to once again repeat the routine of the previous day.

There can be no lessening of interest, or of the work to be done during the day. The work is necessary not only for the welfare of our families and ourselves, but also for carrying on business, industry, and the affairs of the nation. Fortunately with the passing of years, the number of working hours for the average person has been somewhat reduced. No longer is one required to work seven days a week. Although not true of many industrial plants, most business offices in our cities

give their employees a midmorning and a midafternoon coffee break. Thus long hours of routine work are broken up with brief periods of relaxation, and for a few moments interest is diverted into other channels.

The shortening of the work day and the granting of morning and afternoon intervals for a brief rest have seemingly promoted better office and business efficiency. Outside of working hours it would be to the advantage of every individual to create additional periods for intervals of relaxation, periods where nervousness and tenseness can give way to a change of thought, change of environment, and rest for mind and body. The philosophy of Gautama Buddha, as taught hundreds of years ago and also today, can at least provide us with additional suggestions for more successful living and the achievement of greater enjoyment in life with less effort. Buddha taught moderation, temperance in all things—not to do any one thing excessively. Buddha advocated the Middle Path, with no extremes either to the right or to the left. He stated that it is such a Path which “opens the eyes and bestows understanding; which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana.”

While it is true that we of the Occidental world live and think differently from those good people of the Oriental world, it is interesting to note what

seems to determine happiness in each of the two spheres. In the Occidental world, generally speaking, the acquisition of worldly goods, such as a pretentious home and a large car, is thought to contribute much to one's greater happiness. In the Orient, however, happiness is not felt to exist in the owning or maintaining of quantities of material goods, but rather in having an inner peace. One's satisfaction and personal contentment come from the virtuous and idealistic thoughts of the mind, and the sharing of the ideals of such a philosophy of life with one's neighbors. The Oriental does not proclaim to the world the supremacy of his kind of living.

Practicing Moderation

Practicing Moderation

To do our best, we must avoid tension and nervousness. We can never achieve the best results under pressure, nor exercise the best of judgment when we are tense and tired. In the United States the National Safety Council has pointed out time and again that most traffic accidents occur during the evening hours when drivers are fatigued; and the annual total of traffic fatalities is well known. With more or less humor, we hear on all sides to-

day that this is the Ulcer Age for the businessman. This is not such a ridiculous statement as it may seem. Tension and nervousness weaken vital organs of the body, and create a basis for stomach ulcers. It is borne out by

*This Month
and
Its Meaning*



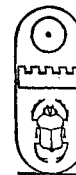
There is probably more uncertainty about the literal meaning of April than of any other of the twelve months. Like all other months of the year, it takes its name from the old Roman calendar, where it was known as Aprilis.

The Ancients, as far back as the early Egyptians, built their calendars about cycles of seasonal change and the movement of heavenly bodies. That the year should be divided to parallel these agricultural periods was only natural.

Hand in hand with the seasons went the movement of the sun, the moon, and planets, and these bodies with the mythical names assigned to them also played a large part in the division of the year.

It is possible then that April derived its name from the Latin *aperire*, “to open,” an allusion to its being the season when trees and flowers begin to open. It is also possible, inasmuch as the old Roman months were sacred to different divinities, and since April was sacred to Venus, that Aprilis was named for her month Aphrilis, from her Greek name, Aphrodite.

The Anglo-Saxons called April Eostur-monath, the period sacred to their goddess of spring, Eastre, from whose name the modern *Easter* is derived.



physicians in every city that there are now more ulcer cases than at any time in history.

Many businessmen drive themselves harder than they should, but have lessened their personal tension and contributed to their health and well-being by taking an afternoon off each week to play golf. Of course, not all businessmen are in a position to do this, but at least we are reminded of the need to slightly modify the conditions which contribute to tenseness in our work and in our everyday life.

On the other hand, there are those who are only partly employed or are retired, and who unfortunately do not seem to know how to relax and live a life of moderation. Sometimes it is just as bad to have too much time on hand with nothing to do as it is not to have as much time as might be desired. Nervous tension oftentimes causes one to resort to alcoholic beverages and also to smoke more than he should. Then there are those who perhaps do not drink or smoke, but who do not observe moderation in the indulgence of their appetites, and habitually overeat. Just as there can be moderation in drinking, smoking, and eating for one's personal welfare, just so should there be moderation for those who go to the other extreme and, for religious or moral reasons, undergo prolonged fasts or eat no meat whatsoever.

There is no level of culture or walk in life or any activity or interest affecting one or more people where some thought should not be given to tempering the desires, appetites, and bringing moderation into the things that one does. Probably no one really disagrees with such an idea. Perhaps they have thought of it themselves, or read it, or heard about it elsewhere. They only lack the incentive to put it into operation in their life. Moderate living means balanced living, and contributes to greater peace of mind and happiness.

Just what we realize in life depends upon what we are looking for, just what our ideals and objectives are. Among our objectives, there should be success in business or whatever honorable field of endeavor brings us gainful remuneration, pleasant human relationship, and the successful maintaining of a home with all its responsibilities. Suc-

cessful living means more than our doing the necessary or required things of life. It means creating opportunities for leisure and relaxation in moderation, which includes the pleasures of life, as well as the creating of opportunities to industriously apply oneself to a study or an avocation. All these endeavors help to integrate and broaden the cultural, intellectual, and emotional aspects of the personality.

Planned Procedure

In successful living, one thinks not so much of himself, his problems, and his way of life, as of having the knowledge as to how other people in the world live and are successful in their way. This creates tolerance, and patience, and allows for the freedom and rights of others. In successful living, our ideals are placed high, and we aspire to achieve those ideals. We exercise a certain amount of self-discipline and create moments for devotional purposes. Perhaps these can best be described simply as moments in which we take time to think, contemplate, reflect. In living a life of moderation we do not seek to be continuously entertained. The one who so lives is generally looked upon as seeking an escape from the responsibilities and realities of life.

There is no question that we live at a rapid pace, our lives being filled with many events and activities. We have conditioned ourselves, and endeavor to keep going. Some people go to an extreme and try to live a completely physical and sensuous life. Others go to the other extreme by retiring from life's responsibilities and living a life of asceticism or perhaps as religious zealots or fanatics. Obviously neither of these extremes makes for balanced or successful living. The practice of one extreme or the other may induce such mental intoxication that the world is forgotten. Warm, colorful living which contributes to happiness will not be found in either of these extremes.

In living a successful life we live a thoughtful life; we use our creative ability. Mind and behavior are oriented through proper perspective, thought, action, and aspiration. We must use our faculties, our power, and our strength, with understanding and proper inten-

tion, so that we may accomplish a useful purpose. Successful living is not aimless living; one does not follow the path of least resistance. Life must be directed. There are great advantages in following a life of moderation where the intellect is tempered with judgment and thoughtfulness. In successful living one does not seek fame and power. He does not indulge his appetites to the extreme. He promotes unity of thought and action. He makes sure that his many interests are compatible and in harmony with his objectives.

Everyone has difficulties and problems, but not everyone remembers on occasion to relax in a restful, contemplative mood, in an endeavor to find a solution to that which is perplexing him. Quiet moments such as this make it possible for a burst of inspiration which may help in solving the greatest difficulty; one may be inspired to use a new approach with regard to the particular problem with which he is concerned. In brief periods of respite from objective action, the mind and body are strengthened. Such practices afford opportunity for personal orientation and development in an impersonal world.

In bringing about changes in our life which will contribute to successful living, we must not expect their accomplishment overnight. Much time may be required, but with self-discipline, with conscious self-government regarding thought and action, new

thoughts and actions will be cultivated—all of which will contribute to our well-being, to new values and, to borrow a much used phrase, to finding our place in the sun which shines upon one and all alike.

Outside of working hours we must slow down the race through life. Time must be given to living a mental life, as well as a physical life, in moderation. Each will have its advantages in contributing to a well-rounded personality. We round out our personalities and contribute to the highest degree of happiness by building character, bringing about self-control, achieving self-confidence, eliminating fears and anxieties, and finding happiness in the simplest of things. This planned living will bring the utmost of personal satisfaction, and not necessarily a selfish one, for in our new outlook we will have a greater understanding of the universe in which we live and of our impersonal relationship with those people with whom we are in daily contact.

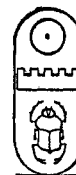
If we are to bring about such a conversion in our life, we should begin today, and not tomorrow; for the success that today brings will be added to the greater abundance of the wealth of life which we will enjoy tomorrow. President Eisenhower is quoted as having said, "There is no need to fear the future when we are ready to face the present." This is indeed a truism, and has an important bearing on successful living.

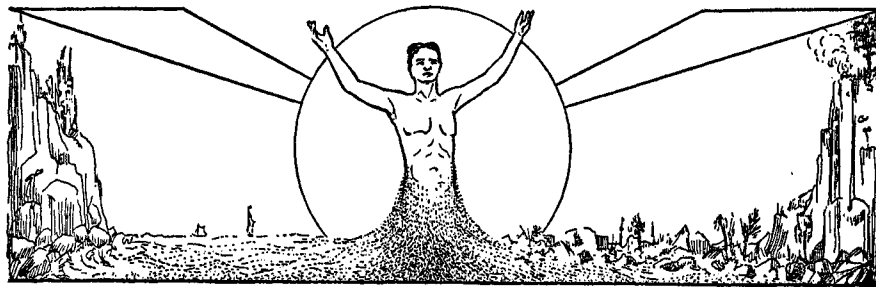


OUR NEW COVER

The painting is by Diana Bovée Salyer, noted Rosicrucian artist. It is an interpretation of an earlier work depicting an Inca temple ceremony, and represents extensive research in historical detail by the artist. The young woman shown was the ritualistic or symbolic bride of the Incas, one of several chaste young girls who, until approaching twenty-one years of age, were obliged to serve in the performance of sacred rituals. One of such duties was the tending of the holy fire. The costumes and architectural design are authentic in detail and coloring.

Today in the vicinity of Cuzco, Peru, former capital of the Inca Empire, may be seen excellently preserved temples and edifices of this former civilization. Many of the structures are as intact as the one shown on our cover illustration. The Peruvian Indians in the region are direct descendants of the Incans. Their dress today is reminiscent of the costumes of their forebears, as those appearing in Soror Salyer's painting. To the extreme right is an Inca priest holding prayer beads. The statuary is symbolic of lesser gods—the sun-god being supreme—and of the various phenomena of nature. The religious concepts of the Incans and their ceremonies parallel many of those of the Mayans, Aztecs, and of the earlier civilizations of Egypt, Greece, and Rome.





Tuning Yourself

By HENRY B. JONES, F. R. C.



THOSE of us who conduct mystical exercises for mental and emotional well-being know that sometimes the results are disappointing, or that the outcome is an absolute emotional and mental vacuum. After such fruitless, even if sincere work, the natural reaction is to doubt our ability and the mystical realities. It is then that we are prone to forget that there is such a thing as inadequate preparation, and that self-tuning is a necessity for any attainment of value in our approach to mystical achievement.

No musician or sportsman—disregarding the many years of training and constant practice—begins an important performance “cold.”

A friend who is a concert violinist indulges in his own planned procedure for tuning himself for his evening’s concert. On the day of his recital, no mail is opened; the ring of his telephone is ignored, and newspapers and the radio do not exist for him. On the stage, before the curtain is drawn, he of course, tunes his sensitive instrument. When he starts his program, his whole being and the violin are rightly tuned for the purpose of rendering inspiring and delightful music.

When an important match faces a well-known golfer, he takes a walk over the links where he is to play. No clubs or balls are carried. During his saunter, the golfer takes vivid, mental notes of bunkers and traps, trees and land formation, fairways and greens.

When his walk is over, he relaxes on a comfortable chair in the shade of a good tree. Seated there, he leisurely contemplates how he will play the course on the morrow. He has tuned himself well for his coming contest.

It is most necessary that we acquire the practice of adequately tuning ourselves for mystical experiences. For untallied centuries, man has neglected the paths to his higher centers, the higher emotional and higher mental areas. To obtain well-etched and rewarding results from mystical experiments, it is imperative that we reach and stimulate these centers. It happens at times, that some of us sit, without tuning ourselves, and expect miracles and wonders after a minute or two of mere sitting. Yet all of us know that work and preparation are required to obtain gifts of value from all the good which life offers.

All this we realize and often consider. What we want is a method by which we may tune ourselves for a planned mystical experiment or experience. Even though we have seriously and faithfully studied and practiced the teachings of the Order for our development of self, we still do require “tuning.”

Here is a method, a ritual, a preparation—whatever you may prefer to call the procedure—which will tune you so you can obtain decidedly objective results in mystical experiments.

1. Select a Thursday night for your experiment. Eliminate from your thoughts yesterday and the busy, active hours of the past day; give not a thought

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to tomorrow. Be sure that at least two hours, after eating, have elapsed.

2. From a recording machine, or a radio, obtain a concert; listen to softly played music that is classic—music which you enjoy. (This is no disparagement of swing and bee-bop. These latter have their place, but their rhythms stimulate and enliven centers of ourself which are not too helpful in producing raised frequencies in our consciousness.) Have the light in the room soft and mellow.

The played music of these selections produces marked benefits for the whole being: *The Flight of the Valkyries*, *Hymn to the Sun*, and *Clair de Lune*. While they are playing, take a warm bath—not a shower—a bath in a well-filled tub.

3. Place a cold glass of water within reach from the chair where you will sit while you conduct your experiment. Have a vase of roses near, or light a cone of incense. Some like the odor of magnolia or gardenia blooms. See to it, that music continues to play.

4. After your bath, clothe yourself in comfortable, loose garments. Sit in your chair, relax and absorb the music. Now read for a few minutes. Read aloud the first seven verses of the 86th

psalm, or read "Of Prayer" from *The Prophet* of Kahlil Gibran. For aid in tuning yourself, the reading aloud of the first seven verses of the second chapter of Hebrews, inspires confidence.

5. Now drink the glass of water.

6. Meditate for a minute on what you have read while the music continues to play. Chords and rhythms bathe you in gentle sound waves. Breathe deeply and easily, seven times. Let every muscle relax. Now turn off the music.

7. Proceed with your mystical experiment, or meditation.

When this mystical adventure terminates, you will have the happy, vivid knowledge of having gained a new segment of truth. You will have tuned yourself and learned the way for future journeys and experiences on the vast and wondrous horizons of mystic truth.

Rest now, in your chair, for ten minutes; then go to bed. The pleasure and peace and well-being you will feel in every cell of your body, will assure you that you have indeed tuned yourself. Sleep then comes on gentle, yet fleet wings, and you will welcome one of the most restful and refreshing nights that you have ever enjoyed.



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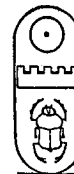
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Seneca: Philosophy for Doers

By BEN FINGER, JR.

THE ancient Roman Stoic philosopher Seneca set forth an ethical view of life applicable to our practical affairs, and useful both in prosperity and in adversity. Tremendous has been his influence upon the great minds of subsequent centuries—Tertullian, Petrarch, Dante, Chaucer, Roger Bacon, Francis Bacon, Shakespeare, Erasmus, Rousseau, Diderot, Grotius, Vaughan, Traherne, Wordsworth, Goethe, Charon, and Eucken. When the late great mystic Maurice Maeterlinck was asked what books he would choose were he limited to just three, he replied that Seneca's *Letters* would be one of them.

Seneca was a philosopher-statesman who not merely spoke philosophy, but felt it and lived it. This first of Latin moralists made it clear that the practical doer counts for more than the supercilious critic who contents himself with searching out mistakes. In order to sum up Seneca's whole message within the scope of this brief article, we shall bring together from his many works the key-sentences on the subject at hand when we quote him directly. "The business of mankind would come to a standstill," he said, "if we should do nothing for fear of mistakes. Better do to no end than do nothing. Philosophy is not in words, but in deeds. Our preceptors teach us how to argue, not how to live. Eloquent discourse does not prove strength of soul."

This leader in letters and statesmanship was subject both to imperial



frowns and favors in the cruelest period of Roman history. But he kept his balance in disgrace and exile, and did not forsake philosophy in the midst of luxuries, for he placed his good in wisdom and virtue. "Save me or sink me as you will, O Fortune, but whatever happens I shall keep my rudder true."

Our philosopher was born about 4 B.C. in the Roman colony Cordoba—a son of Marcus Seneca, the Roman rhetorician, and a brilliant lady named Helvia. He was brought to Rome in his infancy.

Young Seneca was handicapped by ill-health, and while he did all he could to

improve his physical condition, he made it his main business to cultivate his powerful mind and soul. He heard the lectures of Sotion, Attalus, Fabianus, and Papirius, read the books of all the philosophers, and became a close friend of Demetrius the Cynic.

When Seneca was 17, Sotion the Pythagorean told him: "I classify flesh-eating with cannibalism and parricide. Cruelty becomes habitual when men butcher their food. But vegetarianism encourages innocence, and robs you of nothing except the food of vultures and lions." Seneca thereupon became an ardent vegetarian, but his conservative father warned him that he would be suspected of allegiance to a foreign cult if any one got wind of his novel diet. Later when the philosopher was in a position where no one could question his loyalty, he served a fare of vegetables, fruits, and water to the

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banquet-guests who sat at his 500 magnificent cedar tables. "Where is the venison?" they grumbled. Seneca arose and said with a rhetorical flourish: "May the gods and goddesses confound that gluttony which sweeps the sky and sea and land for birds and animals and fishes!"

Modern-minded Seneca was always a vanguard thinker. Outspoken about the flaws of his predecessors and contemporaries, he looked forward to coming ages of ampler human fulfillment.

Here was no second-hand philosopher, but an independent and original eclectic. He agreed with Plato that all our thought is futile unless we recognize the Transcendent Mind. Sextius the Pythagorean taught him to take a deliberate estimate of his deeds and words every night before he went to sleep. Seneca wrote with rare breadth: "One may debate with Socrates, be sceptical with Carneades, overcome human frailty with the Stoics, or go beyond it with the Cynics—for the universe allows us to go into partnership with all the ages. The counsels of Epicurus, too, are holy and righteous. I shall use the old road; but if I find one that makes a shorter cut and is smoother to travel, I shall open the new road. We should keep on learning as long as we are ignorant, which means *all our lives*."

The philosopher Posidonius encouraged Seneca's interest in science. He became an authority on geology, meteorology, and marine zoology. He inquired into the sources of the Nile, and he respected the great fact of organic evolution. Seneca's *Natural History* was the main textbook on that subject in the Middle Ages.

Seneca sat at the feet of the Stoic Attalus, and pronounced him "more than royal because it was in his power to pass judgment on kings." Seneca especially respected Stoicism for its stress on practicality as well as theory, its pursuit of truth and virtue as attainable realities, its emphasis upon the duty of public service, and for its ideals of world-citizenry, patience, and exalted courage. Therefore we call Seneca a Stoic philosopher.

Politics or Statesmanship?

Seneca would have loved to dedicate his life to philosophic service alone, but

his father insisted that he be educated for government and administration. He learned law, governmental theory, financial management. He became an advocate, and entered upon a political career. After a preliminary administrative apprenticeship, this rising statesman attained the quaestorship under Tiberius.

Seneca's eloquence in the Senate incited jealousy in the heart of the mad Emperor Caligula. After the philosopher-statesman had orated with the wisdom of a Solomon, the crazy monster sneered: "His sophomoric exercises are mere school declamation." Caligula was all ready to kill Seneca, as he had killed so many others, when a young lady of the court checked him with the whisper: "You don't have to extinguish a waning lamp."

Seneca made it his practice to bear personal insults and injuries without anger. "The greatest chastisement a man may receive who has outraged another is to have done the outrage," he sanely judged. At least the angry tantrums of Caligula supplied Seneca with material for his famous essay *On Anger*. Therein he tells us how understanding can remedy angry feelings in ourselves, and help us to check the anger of others.

It was Seneca who profoundly observed: "*Democritus laughed, and Heraclitus wept, at the folly and wickedness of the world, but we never read of any angry philosopher.*"

Claudius was the next Emperor, a monarch so absent-minded he would execute a man one day and then tell his messenger to bring him a cordial dinner-invitation the day after. When the Empress Messalina (an evil woman who had imbecilic Claudius right under her thumb) wanted to make trouble for Seneca, she saw to it that he was charged with an intrigue with the Princess Claudia. There were no valid proofs against him, but Seneca was banished in disgrace.

Meditation in Exile

From his 45th to his 53rd year, Seneca bore a dreary exile on the barren island Corsica. The exile stored his mind with learning; he meditated, and wrote both philosophic treatises and tragic dramas. He received no injury



from external misfortune, for he knew that man's fortunes are truly inward:

"How little have I lost in comparison with those two fairest possessions which I shall everywhere enjoy—nature and my own integrity. It is the soul that makes us rich or poor: and the soul follows us into exile. Even in the most barren solitudes, it finds and enjoys its own blessings. My mind has leisure for its own pursuits. Mindful of its own eternity, it passes into all that hath been and all that shall be throughout all the ages.

"We think ourselves poor and mean if our walls are not resplendent, but more important is the state of our souls. We do not properly live, but always we are about to live. Smothered by distractions, most of us never have access to *ourselves*. The first proof of a well-ordered mind is to be able to pause and linger within itself. All the good and ill we do is under the dominion of the mind. Let the mind be great and glorious, and all our troubles will shrink to size. Why quarrel at the world for what we find in ourselves?

"Calamity is a spur to the great mind. He falls not badly who rises stronger from his fall. Poverty is not poverty if it be glad. It is not the man who has little, but the man who craves more, that is poor. Men's desires are never so temperate as to terminate in what is acquired. But a great fortune is a great slavery. Surplus things are displayed, not possessed. Actually virtue is the only good."

The Tutoring of Nero

Messalina was put to death in 48 A.D. Next year Agrippina, now the wife of Claudius, secured the recall of Seneca in order that he might tutor her son—the future Emperor Nero. Seneca tried to make Nero a philosopher-king, but the seed of his exalted philosophy did not find suitable soil in this spoiled son of bad parents. Seneca told Nero that violence has caused all the evils of history, and that men must be governed by wisdom instead of force.

During the first five years of Nero's reign, the Emperor hesitated to assert himself. Seneca virtually ruled the land in Nero's name, administering the government and interpreting the law.

Therefore these five years would be remembered by Trajan as "the ideal epoch of Roman history." Prime Minister Seneca applied exalted personal standards to public life, and championed the freedom of the individual. He put a stop to condemnations without hearing. He established economical government management. He introduced a permanent court for tax-graft investigation, and in many other ways advanced the cause of justice.

As a writer working to influence public opinion, Seneca opposed war, slavery, penal cruelty, tyranny, oppression of womanhood, gladiatorial contests, etc., in passages of throbbing humanitarianism. Against war, he wrote with earnestness: "How desperate a madness is it for men, after taming the fiercest of beasts, to become yet worse than beasts to one another. It passes for greatness to burn cities, and to lay whole nations waste. But it is not the spoils of war and bloody triumphs that make a prince glorious, but the divine power of preserving unity and peace. Greatness of mind is always meek and humble, but cruelty is the mark of weakness. The greater the power, the greater is the glory of clemency."

A gory gladiatorial show moved Seneca to exclaim: "Such evil sights return to plague the beholder."

Seneca forthrightly attacked the institution of slavery: "Are they slaves? Nay, they are men, and should be treated accordingly. I will live and die with the testimony that I never invaded another man's liberty, and that I preserved my own."

This philosopher-statesman democratically appreciated the significance of every human life: "A good man can serve society and himself in any station. There is no man so great but he may need the help and service even of the 'meanest' of mortals. In the very moment of despising the lowly, we may be made so ourselves."

As to crime and punishment, this humane reformer was convinced that criminals are produced by unequal laws, and that prevention is infinitely better than punishment. He urged society to persevere in efforts to reclaim the fallen: "I will try to believe all

charitable things, and do all that is possible, before I give any man over. It is ridiculous to quarrel with one for stumbling in the dark. Time discovers the truth of things, and turns that into judgment which at first was anger. A good and wise man ought not to be an enemy of wicked men, but should look upon them as a physician views his patients."

Seneca boldly rebuked power-drunk Rome: "What dense mists of darkness do power and prosperity cast over the human mind!" He opposed all the vices of his day. "Let us ask what is *best*," he said, "not what is most customary. Try all things by the test of truth. The more haste we make in the wrong way, the further we are from our goal. The wise man does not surrender to evil, coward-fashion, for he knows his own strength. He may suffer martyrdom, but the day will come which shall publish the truth now neglected and opposed by the ill-will of the age."

Seneca let Nero take the credit for all the reforms he accomplished, and he wrote many of his speeches for him. At first the people really took Nero for a philosopher-king, and even those who knew how many blessings were owing to Seneca respected the Emperor for entrusting the government administration to an expert. But Seneca's enemies, envious of his wealth and honors, said to Nero: "Everything good in Rome is credited to that tutor of yours, and you are too big to need his tutoring any more. Now is the time to get rid of a dangerous rival!"

Jealous Nero now made it clear to Seneca, by his high-handed manner, exactly how things stood. Nero's insanity came to the fore. The philosopher begged the Emperor to let him resign his office and his riches, and retire into private life. But the powerful spider would not let his intended prey escape from the web.

However, Seneca used the excuse of ill-health to keep to himself and do some more writing while there was yet a little time. It was his life-mission to revive philosophy in Latin literature, and he rounded the cycle of his destiny when he set forth the deepest moral philosophy of natural religion.

A Moral System

This ancient pantheist anticipated the thesis of William James: "All is Nature, and all is Reason too." Scorning the theistic superstitions which have been born of human vanity and fear, Seneca rose to consummate wisdom:

"God is Nature, Fate, the Universe, the all-pervading Mind. God is eternal and unchangeable Law. God does not rejoice in his works, but is identical with them. All this that you see is one; we are the members of one great body. Man is not God's slave, but God's associate in the Divine mission. It is foolish to beg for that which you can impart to yourself.

"God is within you. What advantage is it that anything is hidden from man, when we lie open to God, and to him must approve ourselves.

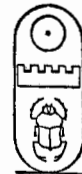
"There passes not an hour of our lives wherein we do not enjoy the Divine blessings. The day dawns, even for knaves unworthy of the light. *Then let us give to others with the same liberality that God gives to us.*"

Seneca founds his moral system upon the principle that we should follow the wisdom of our highest reason. He would have us honor the imperative of virtue for its own sake, not in the hope of rewards hereafter. However he pronounces man's soul-personality in some sense imperishable, as belonging to the Soul of the Universe. "Virtue is the only immortal thing that belongs to mortality."

It was without a jot of real evidence against him that Nero implicated Seneca in the conspiracy of Piso, and sent a centurion to command the philosopher to take his own life. Seneca said to his friends, ere he complied with the suicide-order: "Everyone knows the cruelty of Nero; this is just what one could expect from such a fiend. What is left for one who has already murdered his mother and his brother but to slay his guardian and teacher too? *I leave to you the pattern of my life.*"

That pattern of honorable service and noble teaching in an era of darkness and confusion has nobly influenced all subsequent centuries.

We all can profit by Seneca's counsel to live by the wisdom of the ages: "The



only men in the world who are really living are those devoted to the study of wisdom. They are not only guardians of their own careers, but they are adding all eternity to their store. We are brought to consider, when we read great books, things of the greatest worth which have been dug up from darkness into daylight by the effort of others. To no period of history or point of space are we forbidden access. By

greatness of soul we pass beyond the narrow confines of human frailty. We share in the thoughts of all philosophers. We go into partnership with all the ages. The thinkers of past ages will give their own lives to you. You may call them into council on all your problems, and hear from them truth without insult and praise without flattery. Not one of them will allow you to depart empty-handed from his presence."



Druids in the Americas

(Continued from Page 137)

of Wisdom where the tribes gathered to hear the teachings. Perhaps the Mound Builders were a secondary Druidic order whose members acted as local pastors of flocks drawn from the aboriginal clans.

Modern readers may well ask why so much revealing information about the majestic religion of the Americas has been withheld for so long. The answer lies in the torch wielded by Spanish soldiers but lit by certain fanatical priests of their church.

"With rivers of tears we mourned our sacred writings. . . ." So reads a passage from the opening section of the *Book of Chilam Balam*, a work written secretly by aged Mayan priests in 1593, one hundred and one years after the landing of Columbus. "Should we not lament in our suffering, grieving for . . . the destruction of our teachings concerning the universe of the earth and the universe of the heavens?"

For Rome accomplished her political and religious conquest of the world not only by mass slaughter and forced baptism of industrious, virtuous peoples but also by reducing to heaps of smoking rubble the books and historical records which corroborated the ancient wisdom of those who had been the Elder Brothers of the entire human race.

Catholic troopers of the Spanish Empire burnt the magnificent Aztec and Maya collections just as the Catholic legions of Rome had burnt the great Alexandrian library of Egypt, a thou-

sand years before. Students of American religions believe the Indian chronicles were destroyed because they might have told the world too much that Rome didn't want it to know.

These books might have refuted her claim to world spiritual dominion by pointing out the real sources of basic Christian dogma in the profoundly universal and Cosmic teachings of the Irish Magi. Conceivably they could have upheld what Rosicrucians know of Christianity's esoteric content as explained in a memorable work, *The Secret Doctrines of Jesus*, written by the late Emperor, Dr. H. Spencer Lewis. Perhaps in one or another Indian library might have been found a copy of the authentic Celtic Bible which the Roman church has so revised and distorted through its "commentaries" and "canons."

But a few of the Indian scriptures did escape the ash heap, and these writings have enabled us to capture the essence of that which was lost. By comparing these few precious remnants with Indian ceremonial practices and the chronicles of the Eastern Magi, many occultists have reached a conclusion supported by steadily increasing proofs.

For now the weight of evidence seems to indicate that Quetzalcoatl was the original arch-Druid who brought the doctrines of the One God to our shores. As the surviving records show, he stayed in this hemisphere twenty years before leaving, possibly, for some new mission-

ary field being developed by his brethren. Other white teachers like him, remembered by name or tradition, were undoubtedly of his faith. It was unfortunate for the Indians, however, that they misinterpreted one of his prophecies and welcomed savage barbarians, who, they believed, came in his name.

Before departing, Quetzalcoatl told his disciples that, in generations following, other white men would appear. Recalling that prediction, the hospitable Aztecs believed that the treacherous conquistadores were the visitors that their revered evangel had foretold.

This writer ventures the opinion that Quetzalcoatl referred instead to an order perpetuating the ancient teachings, which white Adepts of our era would develop on American soil. In fact, the most treasured emblem of his life was one which is still cherished by present-day members of the Ancient Mystical Order of the Rosae Crucis. It is known that the favorite flower of Quetzalcoatl was the Rose and that he delighted in

having his followers bring him gifts of bread and roses. He proclaimed the Cross to be the token of eternal life and the Rose to signify the temporal life which flows endlessly and inevitably into the Eternal. Rosicrucians will understand that parallel, for it is directly related to many other analogies that can be made of the Rose and the Cross.

Fittingly today, the early teachings of all those first Messengers are being realized through the fraternity that has been molded in their spirit. We can say in all modesty that, the Rosicrucians have taken up the labors which were forced to cease during the long centuries of clerical repression and ignorant medievalism. Through it, the truths first planted among the Indians have grown and matured and blossomed. Still other researches, undertaken among existing tribes by scholars cooperating with the fraternity, will keep broadening the truth and keep deepening our understanding of that glorious past which lays the basis for equally illustrious ages of the future.

YEAR-END STATISTICS

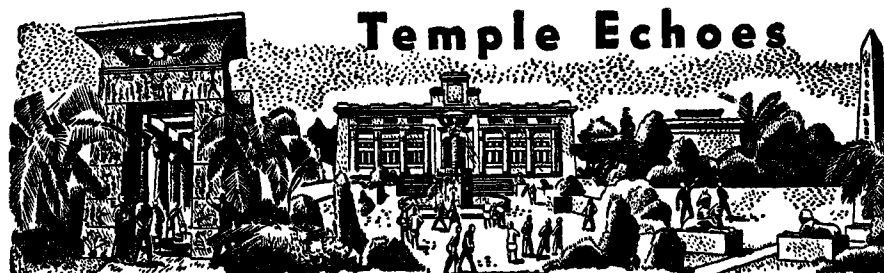
Statistics are often dull, but they tell a story that is complete and accurate. In reviewing some facts of the year, 1953, we believe that the following figures will prove interesting, both to our members and other readers of the *Rosicrucian Digest*.

Total number of pieces of outgoing mail	3,673,771
Individually dictated correspondence	80,958
Staff payroll	\$447,000.00
Printing costs (not including books)	\$171,000.00
Postage for the year	\$145,000.00
Envelopes	\$25,000.00

EXPLORE THE UNIVERSE

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URING the past twelve months, an experiment in Rosicrucian organization has been carried out in several locations throughout the world where conditions do not as yet meet requirements for a chapter. For locations,

watch the Directory in the back of this magazine.

These groups of fewer numbers than necessary for chapters have been granted certain privileges of group association by the Emperor. Working directly under the supervision of the Grand Master, they are testing the advantages and disadvantages of small-group activity, and are associated together under the name *Pronaos*.

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Through the continued excellence of the monthly showings in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum, the number of visitors steadily increases. The yearly total for 1953 was over 76,000.

On one Sunday in February more than 900 visited the Museum, mainly drawn to a special lecture with color slides given by Ray Sandkuhle, director of the print division of the Light and Shadows Club of San Jose. The following Sunday an equally large group of camera enthusiasts came with cameras and equipment to experiment with special subjects.

Both these occasions were in connection with the exhibit staged by members of the Light and Shadows Club. This exhibit consisted of nearly forty photographic studies submitted by ten of the club's members. The studies ranged from the quiet and matter-of-fact in landscape to the dramatic and unusual—nor was the human interest,

and decidedly modern arrangement, neglected.

A study of the sea, *Tempestuous*, by Sandkuhle was possibly the most dramatically stirring as a comment on nature's ceaseless activity. Equally appealing, although utterly different, was Manuel Sunyer's *Loneliness*—an avenue of weeping birches heavy with fog.

In somewhat the same vein but with more human pull was Rita Ehret's study *Lost*—a kitten alone on an "ocean" of pavement. Henry Gunderson's *The Sniper* told a story with the hand of a derelict reaching for a cigarette butt. His *Arguseyed*, too, was a comment on the impersonality of steel in a robotlike guise.

This year's show was sufficiently different from those of the past to indicate the lively interest of these lens artists in whatever might be visually recorded in the daily round.

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Many individuals who might otherwise have been denied the privileges of AMORC membership and study have been enabled through Braille to carry on their studies successfully. They did not know how much they were indebted to one soror's untiring efforts to put their study material into a form practical for their use.

This soror was Marian F. Gribble of Medford, Oregon, who chose this means of unselfish service to express her own gratitude for the privileges of membership. Recently Soror Gribble passed through transition—but her work goes on. "So shines," as Shakespeare wrote, "a good deed in a naughty world."

* * *

That there are many Rosicrucians throughout the world filled with the same desire that prompted Soror Grib-

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ble to help, here is a brief comment from Frater Schwarz of Johannesburg, South Africa: "I wanted to help decades ago but I never achieved the success I longed for. I pondered over my failure; then I found the reason.

"I helped only if the opportunity came to me. I never searched for nor made the opportunity, even though I felt that helping others was the true key to understanding the great truths of life. Experience has taught me the rich spiritual rewards in doing for others. It dawned on me that there cannot be any greater grace than to be found worthy of serving.

"But it isn't sufficient to wait for the occasion. I must look for it or make it. I must first find the way to the hearts of men before I am ready; and only one way leads there—the way of deep, sincere love."

▽ △ ▽

For some months now a most interesting portrait-study of the poet-mystic Dante has been attracting the attention of those who pass through the small rotunda in the Administration building. This carefully done likeness of the Classic teacher shows him standing thoughtfully in the midst of a tangle of woods. He carries a book or sheaf of papers on which are written the opening words of Canto I of *The Divine Comedy*:

*In the Midway of this our
mortal life
I found me in a gloomy wood
alone.*

Several significant aspects which might escape the casual glance are pointed out by Frater John Hay who made the picture. He writes: "From a distance the quiet wood is not so fearsome; but when we get close to it, a tangled incoherent color confuses us.

"The cross formed by the accidental crossing of the brambles represents the recurring crucifixion that we all go through every time we realize error.

The red garment represents the emotional body; the yellow, the mental; and the white, the clear wisdom of the soul. If at night, the picture is viewed under a soft light, his aura is visible."

This picture is something inspiring to see. Those who come to Rosicrucian Park at Convention time should remember to ask to see it.

▽ △ ▽

Another sermonette by our Padre of the Airways has attracted attention because of its mystical content. Rosicrucian students will find it interesting in its approach to attunement:

"*Thy Will be Done*"—This part of the Lord's Prayer has seemed to some people to be a negative surrender to the will of God after their own resources had failed. It *should* be the most *positive* affirmation and realization we can possibly have. God has a plan for this whole world of ours, and a right place in it, at every moment, for *you*. There is a right way for you to work, and right decisions for you to make in relation to other people. Have you ever noticed how some of your more *selfish* efforts, oftentimes come back to you like a boomerang, to teach you by experience that there is a *universal law* behind this great universe? By attuning yourself to God, you will come to have the glorious realization that you are part of a great world-wide plan, the key, "*Thy Will be Done*."

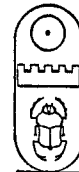
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"Spring is in the air. Gay shop windows invite us to throw off our drab winter clothes and don the brighter and lighter ones of spring. The warmth of the sun stirs within us the desire to ramble in the gardens and bushlands and share the beauty and perfume that Nature lavishes so abundantly as she bursts forth from her winter sleep expressing herself with perfect contrast of color in green foliage and blossoms of every tint and hue."

Timely and true, isn't it? We quote it, though, because it was written last *October* by the Master of Sydney (Australia) Chapter. Just think, it was spring then down under! It's always spring somewhere—maybe that's worth remembering.

DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 25. Pacific Standard Time will be resumed on September 26. AMORC members, in their contacts, will please take notice.



SPRING ROSICRUCIAN RALLIES

All active members are cordially invited to attend any of the Rosicrucian rallies listed below. The programs prepared by these rallies will include lectures, Lodge convocations, motion pictures, demonstrations, experiments, initiations, and entertainment. A Rosicrucian rally provides every member with the opportunity of both instruction and recreation.

CHICAGO, ILLINOIS *Thirteenth Annual Midwest Rally*, sponsored by the *Nefertiti Lodge* of Chicago, 2539 N. Kedzie Avenue (at Logan Square). The rally will be held on the Easter week-end, April 16, 17, and 18. The Supreme Secretary, Cecil A. Poole, will be the principal speaker at the Midwest rally. For further information, write the secretary of the Nefertiti Lodge at the above address.

DALLAS, TEXAS *Texas Rally*, sponsored by the *Triangle Chapter* of Dallas will be held at 1921½ Greenville Avenue in Dallas for one day, Sunday, April 25. This first Rosicrucian rally in Texas anticipates members attending from the central southern states. The Supreme Secretary, Cecil A. Poole, will also be present and will speak at the Texas rally. Further information may be obtained from the rally chairman, George Schoel, at the above address.

**PITTSBURGH,
PENNSYLVANIA** *Seventh Annual Rally*, sponsored by the *First Pennsylvania Lodge* will be held at 615 W. Diamond Street on Saturday and Sunday, May 15 and 16. For further information write to the secretary of the Lodge at the above address.



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 *time* shown is Pacific Daylight Saving Time.

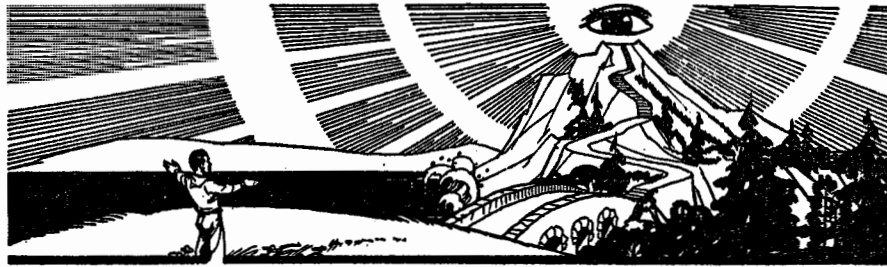
Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Imperator, please indicate your key number and the last monograph received, as well as your Degree. The Imperator appreciates your thoughtfulness in not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

Thursday, May 20, 1954
at 8:00 p.m., Pacific Daylight Saving Time



*The
Rosicrucian
Digest
April
1954*

REMEMBER THE CONVENTION — July 11 through 16, 1954



The Coming of Supermen

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

(From the *Rosicrucian Digest*, January 1932)

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



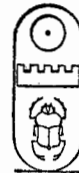
WHILE most of the world is looking forward to the dawn of a new cycle when peace will reign throughout the world and business and economic conditions will start upon a new basis, the mystic and the philosopher who have been watching the trend of times and conditions and who know the periods of human evolution are looking forward to the dawn of the day when the coming superman and superwoman will pass across the indefinite line from childhood to adulthood.

This day of a new dawn is close at hand and already the young superman and the superwoman in many parts of the world are expressing their new power and unique understanding, and molding conditions preparatory to their united usurping of the dominating positions of life. The superbeings of the near future will be those who have within their grasp the reins of leadership and who will control not only their own destinies but the destinies of millions of men and women. There will be no tyrannical autocracy connected with this world-wide domination, and there will be no unreasonable and fanatic display of superiority or an exaggerated ego, but rather a mighty and

powerful though sympathetic and peaceful direction and control of the world activities.

Purposetul Cycles

The supermen and the superwomen of each cycle and each age have been the result of human evolution and of the progress of civilization. In each cycle of the world's history these superbeings have been qualified to meet the conditions which they were to find and to rule the world as it required. In each cycle, therefore, each attained a different degree of mastership and exerted a different form of power and leadership, compatible with the nature of existing conditions, and supreme in the elements required to assist in the evolution that was taking place. In the earlier cycles of human progress the superqualities of these Cosmically selected men and women related to the purely intellectual abilities of the objective faculties of man. The superhumans of those periods were those who could see better, hear better, or sense better the objective impressions registered upon their consciousness and interpret them in terms of universal adaptability. These beings sensed the future needs of evolving man based upon a careful observation and understanding of his present deficiencies and requirements. They lifted eyes neither high nor low but



projected their vision on a level with their present growth, yet they saw distantly in the line of their progress even though they saw neither above nor below.

Then came the cycle of superbeings who turned their vision inwardly rather than outwardly and who saw the weaknesses of the inner self and the need for cultural improvement. Then followed the development of man's egoism, resulting in self-aggrandizement and the desire to surround himself with every cultural luxury and comfort.

The next cycle brought the desire for conquest as a natural result of man's desire to make his personal name and fame paramount above everything else. However, in this phase of evolution new lands were discovered, new cities built, new empires established, and this was in accordance with the Cosmic scheme though man knew it not.

We have just finished a cycle where man's vision has been turned toward intellectual attainment and materialistic scientific knowledge in order that he might take from others that which they possessed but held lightly, and thereby monopolized and controlled solely through objective intellectual power, the things that belonged to humanity at large. The inevitable result of such a cycle was that of self-destruction, inasmuch as the power of greed that entered into the plans of those who were leaders in this last cycle did destroy itself and destroyed those who were instruments of its activities. Yet the Cosmic saw that in all of the greedy things that man accomplished during the past cycle there should be a residue of results benefiting everyone when properly directed and controlled by the new period of superbeings to follow.

And now we are on the threshold of this new cycle when these new superbeings are about ready to come into their own, and reconstruct the toppling, rocky, quivering structures and creations of the hordes of greed of the past cycle.

The Cosmic has seen that during the past one hundred years or more the foundation should be laid for the great transfer of human control and human direction. Men and women in all lands, and in all sections of every State and nation, have been gradually prepared and carefully inspired during the past

fifty or more years for the new role and new position they will occupy, or which their children will occupy, within the next few years. The unlimited power of wealth and of control of business and economic conditions will be taken from the hands of the greedy and the selfish and transferred to the hands of the altruistic and the sympathetic.

The new cycle of beings now reaching maturity have had their vision turned from the narrow, personal viewpoint, to the broad, universal horizon of international humanity. Their education and training has been along the lines of Cosmic comprehension and philosophical understanding. Their hearts have been inspired with the sympathetic appreciation of the needs of all men and with a desire to see mercy and justice made manifest in every walk of life. These qualities will make them the supermen and the superwomen of the new cycle. The bigotry of religions, the tyranny of nationalism, the selfishness of economic standards have been supplanted by a broader viewpoint and a newer and better attunement with human existence.

A Better Day

The lines of demarcation between creeds and sects, between nations and governments, have been obliterated or softened or interpreted in other expressions. Various and many schools and systems of thought have been spreading their doctrines and their teachings and propounding their higher code of ethics until young and old now living have seen a new light on the horizon indicating the possible dawn of a better day. The Rosicrucians have been instrumental in the world-wide spread of this newer viewpoint and wait for the moment to hail the coming of the new day and new cycle.

The men and women who are now preparing themselves through proper study and the proper attunement will be the supermen and the superwomen ruling and dominating the world's affairs in the very near future. Already the sky is golden in the reflected colors of the rising sun, and the bright light of the horizon is emphasizing the deepness of the shadows and of the darker places. As we view the world today we are impressed perhaps more strongly by the shadows than by the light on

the horizon, but he who has reached the readiness and a proper degree of worthiness to hail the new day knows that as the day comes and the sun rises, the shadows will soften and light will reach even the deepest recesses of human problems. Old traditions and old conditions will be broken and changed. Old highways will be abandoned in favor of newer ones. The byways will be filled with passers-by and the great parade of progressive human beings will begin on its onward march to victory through the power of new knowledge, better understanding, and higher personal development and training.

Keep Preparing

Make sure that you are one of these by freeing yourself from the shackles of superstition, doubt, intolerance, bias, and prejudice. Shake off the beliefs and disbeliefs of the past, and open your mind like a new book of unwritten pages to receive the Cosmic knowledge that is offered to you freely. Turn your back upon the path you have been treading and face right about and start toward the new dawn. Prepare your children for their place in the new sunlight of the new day by directing their thinking, their observing and understanding, their comprehending, along new lines that are fundamentally sound and universally true. Let the heritage of your better understanding become the foundation upon which your children will build their lives and thereby be ready to fill their individual missions in life under the new regime. Victory awaits the new and rising generation and none is too old at the present time to share in the inevitable changes that will take place this coming year and the year thereafter and each succeeding year throughout the new cycle.

The handwriting has appeared on the wall and those who have been mercenary, selfish, greedy, monopolistic, tyrannical and wholly soulless are "trembling in the depths of the abyss and are fearful of the demons," as the ancient Rosicrucians stated. They see passing from their control the necessities and economic requirements of life. They see the retroactive effect of their indifference to public appeal and universal

(Continued on next page)

Fact... or Fancy



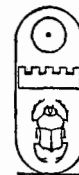
EASTER EGGS

By EDLA WAHLIN, M. A., F. R. C.
Librarian, Rosicrucian Research Library

THE English word *Easter* came from the name of an ancient sacred festival associated with the Mysteries. At the spring equinox, Eos, the "Dawn" or the "Enduring Light"—in Latin the "Aurora"—was honored by an anniversary known by early Saxons as Eostur. People all over the earth, wherever vestiges of the early Mysteries have survived, have found traces of such a festive event associated with the equinoctial transit.

The Egyptian story of creation contains references to the Cosmic Egg. The *Mysteries of Isis and Osiris* relate that Oromazes created several gods and put them into an egg; In the *Hymn to Amen-Ra*, the Creator is addressed by the words, "Thou art the One God, who didst form thyself into two gods; thou art the creator of the egg." Speaking of allegory, which he said was admired by the philosophers and learned men, the author of the *Recognitions of Clement* quotes Orpheus as saying that "at first there was chaos, eternal, unbounded, unproduced, and that from it all things were made." Out of this chaos, "after the manner of a huge egg," a double form appeared.

So the egg as a symbol of creation came to be associated with the Creator, the "Enduring Light," among the Egyptians, the Persians, the Gauls, the Greeks, the Romans, the Druids, and the Jews. Popular customs were the result. Decorated eggs, as highly colored as in our day, were used as Easter gifts, and the playing of games, which featured hard-boiled eggs, characterized the Easter frolics.



requests. But it is too late for them to stem the tide of the great changes taking place, and which will continue to modify the man-made laws of this earth until the natural and spiritual laws of the Cosmic are once more re-established and made universally active.

It will be a glorious day when the sun begins to rise high in the firmament and the supermen and superwomen stand erect in all of their Cosmic glory, but with human humbleness of spirit, and proclaim the goodness of God and the universal happiness of all beings.



Was This A Dream?



HERE is a story that Elias Howe, American inventor of the sewing machine and member of the Hall of Fame, received his greatest inspiration through the help of a dream. How to make a needle that would work satisfactorily in his labor-saving machine was the problem.

Already in existence were many varieties and sizes of sewing needles: straight needles, curved needles, hooked needles; needles of bone, ivory, wood, iron, and steel; small needles for fine embroidery work and large needles for mending fishermen's nets. All of these, however, had one feature in common. The eye of the needle was located in the end opposite its point. There had been no needle which varied in this respect in the whole of human experience, but Howe's machine needed something different.

One evening, at his wit's end, exhausted and discouraged by his failure, Howe retired, and it is said that he dreamed he was in the South Sea Islands aboard a native canoe. The Island-

ers were fishing with the implement they and their ancestors had used from time immemorial: a fish-spear having a rope attached to an eyelet just behind the barbed projections at the base of the spear point. The advantages of this method of attaching the rope were obvious. Not only was the handle prevented from breaking by vibrating due to the cavorting of a large fish it impaled, but the spearhead became, in effect, a large fishing-hook.

Upon awakening, Howe was greatly impressed by the unusualness of his dream, since he had never visited these Islands, and to the best of his knowledge had never heard of this kind of spear. The important thing he remembered, though, was that the rope entered the fish and seemed to "catch" in it. Why, then, he reasoned, would not the thread of a sewing needle with its eye just behind its point "catch" in the thread of the reel or "bobbin" underneath it and "lock" the sewing stitch on his machine? Well, it did!

Elias Howe's design was issued a patent in 1846, and his sewing machine won the gold medal at the Paris Exhibition in 1847.

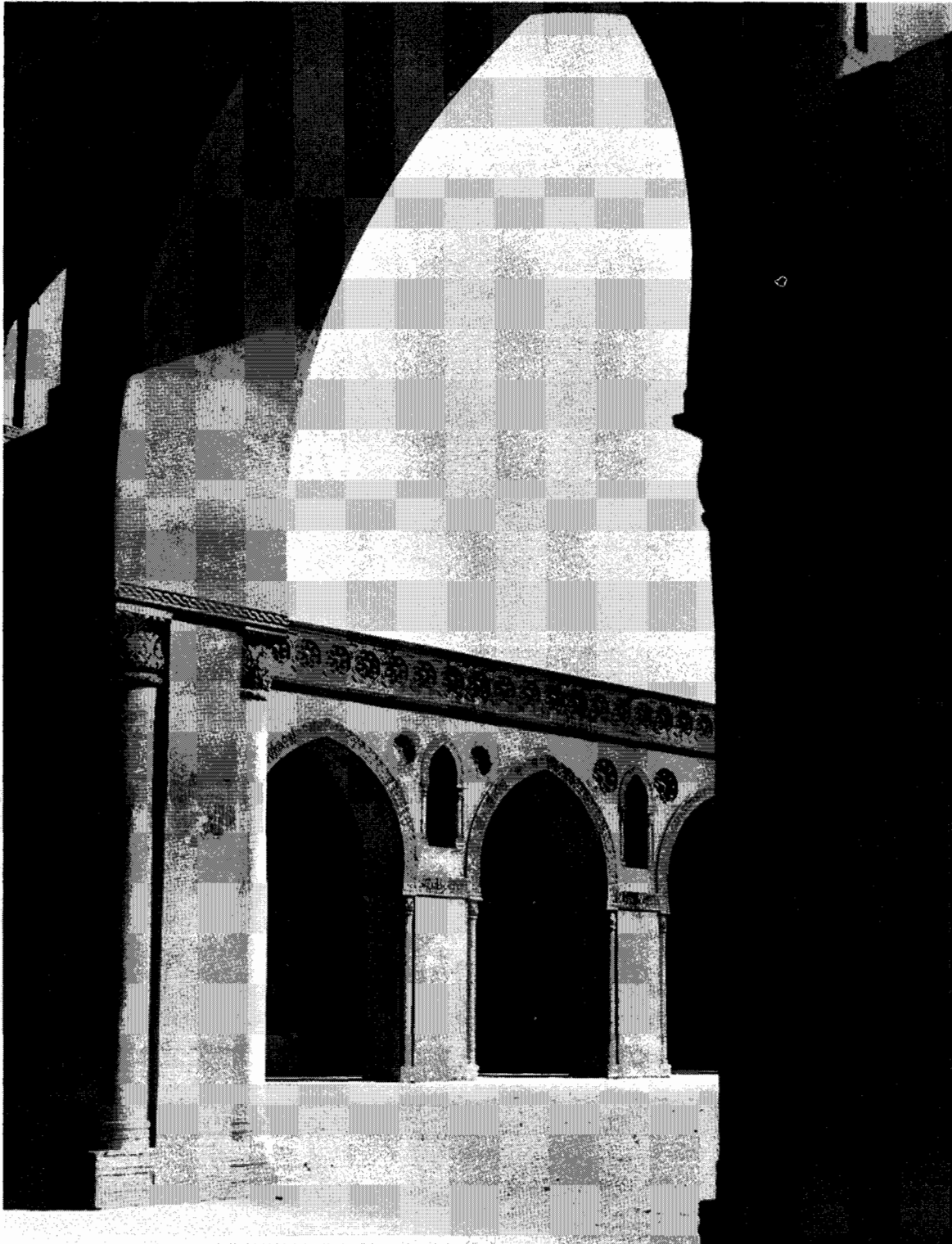
ROSICRUCIAN INITIATIONS

The New York City Lodge, 250 W. 57th St., will confer Temple Degree initiations on the following dates:

Third Temple Degree—Sunday, April 25, 3 p. m.

Fourth Temple Degree—Sunday, May 30, 3 p. m.

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SYMBOL OF FAITH

The Ahmed Ibn Tubun Mosque, within the citadel of old Cairo. Erected in 879 A.D., it was the first use of the arch in Egypt—another example of how religion has often been instrumental in the introduction and spread of art and architecture throughout the world. This mosque is particularly revered by the Mohammedans because it closely resembles the sacred sanctuary at Mecca.

(Photo by AMORC)

CAN YOU ANSWER THEM?



Do your friends and acquaintances gather around you with question upon question, when you mention the Rosicrucian teachings? Are you prepared to defend your statements with facts and experiences? Can you present the Rosicrucian viewpoint as clearly as you wish? If not, then you should read

The ROSICRUCIAN FORUM

No other book, periodical, or leaflet published by the Rosicrucian Order (AMORC) gives so much for so little. It is *current, personal, clear*, and meant for you. A private publication FOR MEMBERS ONLY, *The Rosicrucian Forum* gives you a confidential contact with the Supreme officers. Look at this list of just a few of the fascinating questions discussed in recent issues:

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 “Sacrificing for Others” “Divorce” “Dreams of the Blind”

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THE PURPOSE OF THE ROSICRUCIAN ORDER

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

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

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

DIRECTORY

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, Brisbane. W. H. Monteith, Master, 413 Oxley Rd., Sherwood S. W. 3, Brisbane.

Melbourne, Victoria:
Harmony Chapter, 25 Russell St. A. Culph, Master, % National Bank of Australasia, Ltd., Foreign Dept., P.O. Box 84-A.

Newcastle, N. S. W.:
Newcastle Pronaos, Arnold Esmond Miller, Master, 285 Maitland Rd., Mayfield.

Perth, Western Australia:
Perth Pronaos, Dorothy Gooch, Master, 185-A Thomas St., Fiat 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, Avenida Marechal Floriano 81.

Sao Paulo:
Sao Paulo Chapter, Rua Riachuelo 275, 8° Andar, Salas 815-16. Max B. Da Matta Machado, Master, Caixa Postal 6568.

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.

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 Elin, Master, Manuel Rodriguez 381, Cisterna, Santiago.

COLOMBIA

Barranquilla:

Barranquilla Chapter, Edificio "Emiliani"-Jesus-Libano Bldg. Ramon Garavito, Master, Calle 68 No. 50-14.

CUBA

Camaguey:

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

Ciego de Avila, Camaguey:

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:

Havana 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. Fortuondo). 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)

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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 High-down 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.

HAWAII

Honolulu:
Honolulu Pronaos. Lili P. Berndt, Master, 4534 Kahala Ave.

HOLLAND

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

INDIA

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

INDONESIA

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

ITALY

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

MEXICO

Guadalajara:
Anahauc Chapter, Calle Madero 152. Rodolfo Perez P., Master, Juan Alvarez 777, Guadalajara, Jalisco.

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, Victoria Arcade, Room 317. Eric C. Franklin, Master, 61 Speight Rd., Kehl-marama E. 1.

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

PANAMA

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

PERU

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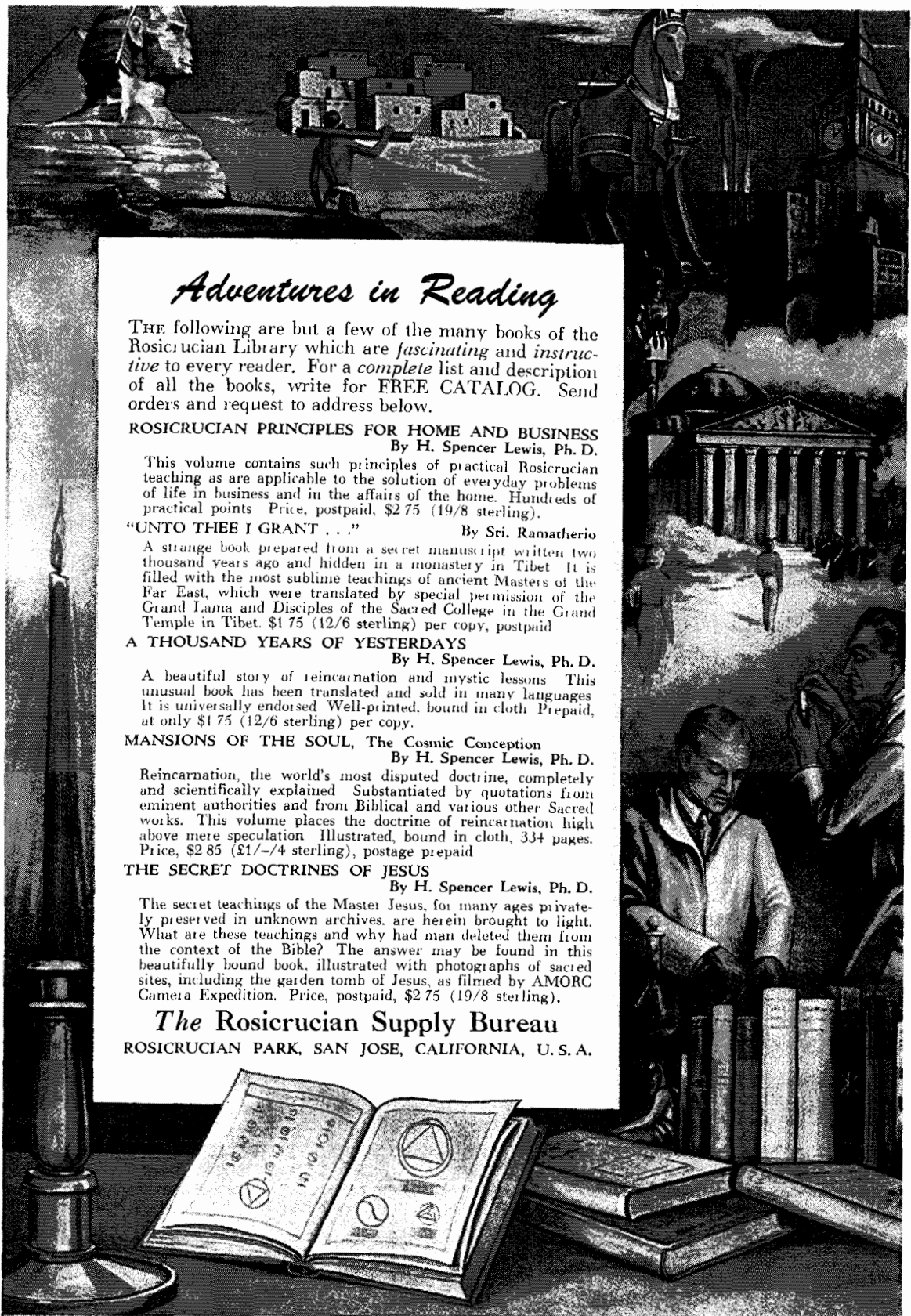
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