

THE MEXICAN DIGEST

1954
SEPTEMBER

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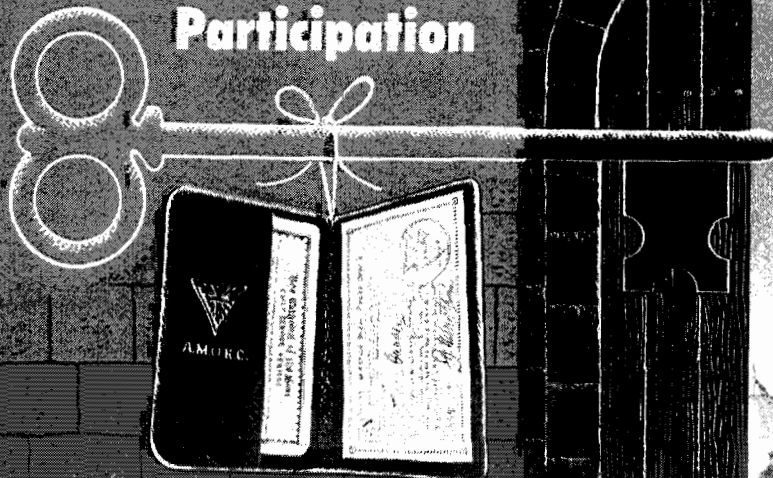
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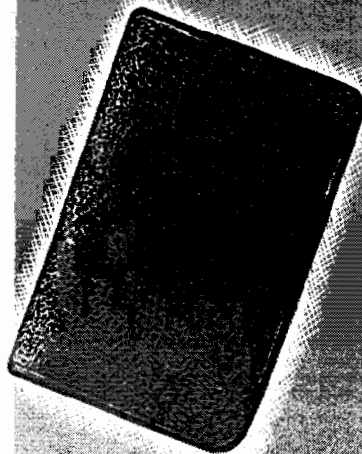
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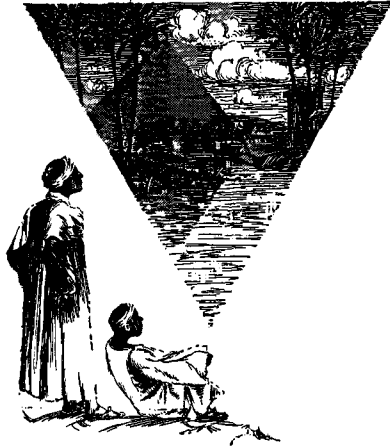


PORTRAIT OF A MASTERPIECE

Thomas C. Leighton, celebrated artist and former president of the Society of Western Artists, is shown painting the renowned La Pucelle *Stradivarius* violin. The famed instrument made in 1709 is one of the two most rare violins in the world. Sister Margaret Leighton is seen holding the instrument, which was loaned for exhibition during the recently concluded Rosicrucian Convention, by Reubert Wurlitzer of New York, world authority on violins.

(Photo by AMORC)

Old When Egypt Was Young ---



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXII

SEPTEMBER, 1954

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THE
THOUGHT OF THE MONTH
ELEPHANT COUNTRY

By THE IMPERATOR

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



THE tall dry grass, stirred by an occasional breeze, rippled in wavelike motion. There beyond was a clearing and grazing in it, like domesticated cattle, were a number of zebras. The sound of our approach electrified them.

They raised their heads, abruptly sniffed the breeze, and pointed their ears in our direction. The human scent disturbed them. Those nearest us trotted toward the center of the herd and there they all stood motionless, peering at our approach. Since we passed them at a distance of one hundred yards, they did not take fright but looked after us curiously and cautiously.

In a way it was strange to call this area, in which we were, a park; it is so unlike most of the other national parks to be found elsewhere throughout the world. Kruger National Park is actually the largest game reserve in the world. It was established in 1898 by the last president of the Transvaal Republic, Paul Kruger. The extent of this reserve is tremendous. It is more than 8,000 square miles—larger, in fact, than the states of New Jersey, Rhode Island, Connecticut, and Delaware, and almost as large as Massachusetts. In this vast game reserve there may be found, living in their natural habitat as they have existed for untold centuries, hyenas, lions, wildebeests, giraffes, warthogs, cape buffaloes, elephants, impala, hippopotami,

baboons, crocodiles, cheetahs, and many other species. It is a zoo without bars, without artificiality, where wild game offers the thrill of observation, and the element of danger if approached too closely.

We blinked our eyes a moment. Had a tree moved? Could the heat waves rising above the terrain have caused an optical illusion? We waited a few seconds until the swirling red dust had cleared. Yes, there was movement, but it wasn't the tree. It was a giraffe. The natural camouflage that nature has assigned this exotic beast had made him almost indiscernible as close as one hundred feet. He stood beneath the tree, his elongated neck reaching high into its branches. His coloring was tawny like the grass and mottled like patches of shadow from the foliage. The male giraffe, incidentally, reaches a height of some eighteen feet. He loped off with his head held high and a sort of supercilious expression common to this animal. He was then joined by a female of the species, always somewhat smaller and lighter in color and markings than the male. Plentiful in the area and not easily frightened, they commonly travel in pairs, male and female, with offspring. Sometimes such families may be found together. Notwithstanding their awkward appearance, the giraffe is not lacking in dexterity. Throughout this large area, various types of game mingle. The different species select regions best suited for their natural state. Unpaved roads

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penetrate the region from which can be seen miles of wild terrain. In the rainy season of the summer, most of such roads are impassable.

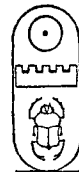
One soon learns to identify the *elephant country*, even before the animals may be seen. The terrain looks somewhat like a forest region that has been the site of an artillery duel. Trees are seen with huge limbs broken off or dangling by their peeled bark. Likewise whole trees are uprooted with huge balls of soil still clinging to them. All foliage has been stripped from them. This must not be laid entirely to a vandalistic custom on the part of these huge mammals but rather it is a feeding practice. Though it seems to be and is destructive, this damage has been going on for untold centuries without denuding the land. We stopped abruptly on a high stony ridge. Above us was a rocky eminence. Laboriously we unloaded our camera equipment and climbed the sharp boulders to a vantage Point. The vista was enthralling. Far below, stretched out like a yellow carpet, lay miles of typical African veld. A muddy river, like an uncoiled lariat, wound its way sluggishly through the grass and the gnarled trees that clung to its banks. One of our party pointed out what seemed to be large boulders at a distance, forming an elliptic. Looking through our binoculars, we saw that it was a herd of elephants approximately fifteen in number. The bulls or larger ones were on the outside and apparently the females and young ones in the center.

Camera Sport

We were anxious for a closer view—and possible photographs. Returning to our cars we went down the roadway which led to the river's edge and to the elephant country. Turning a sharp curve in the roadway and jouncing over the ruts, we were rewarded in our search. A hundred yards ahead, a giant bull elephant was slowly lumbering from the brush on to the road. He was flapping his enormous ears and swinging, pendulum-like, his massive trunk. The eyesight of the elephant is reputed to be poor and they are not able to see with certainty relatively small objects which are more than fifty feet away. The bull raised his trunk

slightly in our direction, having caught our scent, showing, however, no annoyance at our presence—so long as we remained at a distance. We were now treated to a close view of the elephant's feeding practice and to what causes the terrain to be called *elephant country*. Crossing the narrow ungraded road, the huge beast reached upward with his trunk and pulled down branches from a tree, stripping off some of their leaves. The tree had a girth of ten or twelve inches. Not satisfied with the leaves, the elephant bent his massive head and, with the aid of his great tusks, pushed the tree over slowly and without seeming effort. He just walked against the tree and it fell, uprooting a great ball of soil. He then proceeded casually, disregarding our presence, to eat the tender roots he had exposed. This completed, he walked to the place where the top of the tree lay and, with his trunk and head, upended it so that it would fall again and the other side of the roots would be exposed. These too he munched with apparent satisfaction. Having completed this, he lumbered on again to be joined by another bull and two females, making a small herd.

There is considerable danger for a safari in approaching too closely to these animals. The elephant dislikes the scent of human beings and is enraged if they come near him. A bull will suddenly charge a safari car, turning it over several times as one would an empty tin container. Then, in his rage, he will trample it with his two or three tons of weight, flattening it. While we were in this vicinity, we learned of such a fate to individuals who had disregarded precautions. There is something awe-inspiring in looking upon these animals, the largest land creatures in the world. They are a reminder of the time when the mammalian age was at its height. In the game reserves, such as Kruger and Amboselli in Kenya, East Africa, for example, the hunting of these animals for ivory or sport is prohibited. Heretofore they were slaughtered by white men and natives alike. Hunting, of course, is still permitted in certain areas by license but greatly restricted. It is hoped that this kind of "sport" will soon be permanently prohibited. There



is as much danger and thrill in stalking wild game with still or cinema cameras and without extinction of the beasts.

The Lion at Home

In most tales about wild game, whether truth or fiction, the lion seems to have captured the imagination perhaps because of so long being heralded as the "king of beasts." The huge cats are magnificent physical specimens, lithe and rhythmic in their motion. The males average ten feet in length from the tip of the nose to the tip of the tail and weigh about four hundred pounds. The females are about one hundred pounds lighter. The manes of the males may be black or tawny yellow. It is stated that these are not different species but merely variations of the same one. In their wild state, lions are usually not ferocious unless annoyed or engaged in hunting prey. They are generally indolent and of mild disposition, but unreliable as to change of mood, thus making for danger. It was necessary for us to depart early in the morning, just after sunrise, to find them. Lions are not inclined to travel through the long grass in the heat of the day. With their families they lie in the shade, perhaps beneath a tree, and remain there until four o'clock in the afternoon.

We stopped abruptly this particular morning, almost passing by a pride of four lions, a huge male, two lionesses, and one half-grown and very young male. The large male was seated, sphinx-like, looking at us. We were about twenty feet distant! The large female was lying on her side and raised her head casually and glanced at us. The half-grown male was on his back with paws extended in the air, rolling like a domestic kitten in a playful mood. They had apparently had their kill the night before and were not inclined to move from their location until the heat of the day was over, when once again they would go on the prowl for food. There was certainly nothing ferocious in their demeanor—one must not get out of the safari car and approach them, however. One blow from the huge paw of the lion or lioness would either decapitate a human or disembowel him. We were working furiously with our cameras, taking ad-

vantage of the opportunity of such a "good shot." At the sound of our movement and the clicking of the camera apparatus, the large male flicked his ears in evident annoyance. Our scent, as well, told him we were *despised humans*. He finally rose, turned toward the female and, looking back over his shoulder, gave a low growl of annoyance. Then he stalked away through the tall grass and, we presume, to a more secluded spot. He was almost immediately concealed by the surrounding bush, so perfect was his natural camouflage. At this, the rest of his family joined him.

A shortage of water in the region most of the year, and periodic droughts as well, make the remaining *water holes* gathering places for game of all kinds. These water holes are depressions, some not more than fifty yards across, which are fed from deep springs or what is left of once large streams. In the early morning, and just before sunset, herds of zebras, antelopes, giraffes, hyenas, and wildebeests may be seen gathering in peaceful communal spirit because of common need for the life-giving water. The elephants, too, like to gather at water holes and even wallow in them, their thrashing about often disturbing and frightening away the more timid game. It affords the photographer, who is seeking wild game for still or cinema camera, an excellent opportunity if the light is sufficient. If

Topics of Interest

- **The advance of physics**

Mass into energy and energy into light! Has science reached the point where no man can teach another man?

(See page 342)

- **Unexplored mysteries**

Ancient people, including the Aztec Indians, utilized gold in ways unknown today.

And what about the 'wise ones' who flew by means of gold plates producing musical sounds?

(See page 347)

he gets too close and the wind is blowing from his direction, most of the game will suddenly dash off. At night, game goes to the water holes as well, but it is too dangerous for man—and certainly the inky blackness or patches of moonlight through the foliage avail him little.

Animal Prowess

We were reliably informed that, when game is gathering to go to the water holes, the lion avails himself of his evening meal. The manner of their effecting their kill is most interesting. When the impala, medium-sized antelopes, gather and move in a large number toward some adjacent water hole in the late afternoon, the male lion arranges the lionesses in a fanlike position out of sight of the approaching herd of impala. The lionesses are not windward so that the impala do not detect their scent and become alarmed. The males then flank the impala to their rear. They are windward and their scent is soon detected. When the lions perceive that their presence is known, they proceed with ferocious roars. These terrify the impala and they charge ahead in panic into the waiting trap of lionesses. The latter strike out at the terrified impala killing as many as they can. They are then devoured by the pride of lions who joined in the hunt. The lion will rarely attempt to chase the impala, they being too fleet for him. The trap method accomplishes much more with less effort.

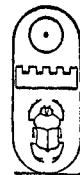
It was dusk. It had been a long and hot day. From shortly before sunrise, we had cruised trails in search of big game with our cameras. Our camp site was still a few miles away. We were anticipating a refreshing shower and evening dinner and early retirement. It was one of those intervals

when no one talks. Each was enjoying his own reverie. We made a bend in the dusty road and then bolted to attention. Just ahead of us, walking single file, were four huge lions, two black-maned males and two lionesses. They must have heard us coming but disdained even a glance in our direction. We could not pass them because of the tangle of brush on either side of the road. We thought we would follow slowly and, perhaps in a few minutes, they would turn off in the grass for they were on their evening prowl. Glancing behind, one of our party excitedly called our attention to three other lions that were now following behind us. We were caught in a pride of seven lions. It was a thrilling but not exactly enjoyable prospect. Unfortunately, it was now dusk and the photographic opportunity was lost. The safari car was slowly accelerated with the hope that this might discourage the lions ahead and cause them to allow us to pass—the plan failed. The bumper of the car was but six or seven feet from the last of the lions walking in single file. We were warned not to blow the horn which might enrage the animals. Once the leader or foremost lion turned, to look in our direction, and gave a vicious growl of annoyance. Those behind trotted along not permitting us to stop, and we did not wish them to stand on their hind legs peering into the windows which we had closed. The heat in the closed vehicle was now almost unbearable. Suddenly the leading lion stepped off the road on to the embankment. Turning his maned head, he looked at us with large yellow eyes, raised a great paw menacingly, snarled, and then plunged into the brush followed by the others. We dashed ahead into the darkness, having completed another adventure for the day.

SUPREME TEMPLE CONVOCATIONS

When a member crosses the threshold of the Supreme Temple and enters the Lodge room of the Order, he literally steps into another world. Here many of the cares and problems of everyday can be left behind. For the time being the instruction and inspiration of the temple ritual and the accompanying Rosicrucian convocation can be appreciated and one's aspirations at least temporarily realized.

The regular Tuesday evening convocations in the Supreme Temple for the fall, winter, and spring months will resume on Tuesday, September 21. Convocations will begin promptly at 8:00 p.m. Members residing in the vicinity of San Jose and those visiting this area are cordially invited to attend as often as they conveniently can.



The Indians Remember Atlantis

By HAROLD PREECE

SKEPTICS are forever accusing occultists of lumping together all sorts of fragmentary and unrelated evidences to prove their theories regarding Atlantis. Repeatedly we are challenged to show one living race whose culture embodies any active tradition of the old continent.

Today we can point out that race. It is the Pueblo Indian group of tribes whose ancient villages extend over a wide area of Arizona and New Mexico. Until a generation ago, the Pueblos maintained a hereditary caste of priestly teachers who instructed each young generation in Atlantean history and ceremonials. Moreover the chronology of these highly civilized Indians extends in an unbroken sequence from the Deluge that sank the major part of Atlantis down through the periods of the Mound Builders, the Cliff Dwellers, and a previously unknown expedition of white Europeans, to the Spanish Conquest in 1540.

This amazing record, preserved orally for centuries, was revealed by Netz-a-huatl—a hereditary hue-heut-sen, or teaching priest of the Taos (New Mexico) pueblo, to Ben Carlton Mead during the early 1930's. Mr. Mead summarized it under the title, *Netz-a-huatl's Legend of the Origin of the Pueblo Tribes*, for the 1934 annual edition of the *Panhandle-Plains Historical Review*, published by the Panhandle-Plains Historical Society in Canyon, Texas (Vol. VIII, pp. 70-78). Vouching for the integrity of his informant, this Texas scholar declared:

"If there ever lived a brilliant intellect among the Indians, a credit to his



Netz-a-huatl, last of the Atlantean priesthood

people and an example of that wonderful race, it was this Netz-a-huatl, the third and last of his name.

"Thousands and thousands of years ago," says Netz-a-huatl, speaking through his white friend, "the ancestors of the Pueblos lived in a place called *Aztlan*—the land of geese and waterfowl." The country was very "fertile—rich in fruits" so that "cultivation of the soil was not necessary." There in that ideal common-

wealth of man, the people had "no worries and there was no work to be done. They had time to enjoy themselves and to perfect themselves in the arts. Their pottery and their weaving were wonderful. They invented beautiful pastimes—and were expert in hunting and fishing."

But suddenly everything changed for the worse as a blissful Eden turned into an imprisoning inferno. "The mountains began rising and to throw out fire and the ocean began to come over the land in big waves . . ." Panic-stricken, the People (which is the English translation of Pueblo) began searching for a route of escape.

To the northwest of *Aztlan* lay a belt of swamps which had always been considered impassable "but a young boy—hunting ducks—found a way through. The land was trembling and fire was raining down, but the People crossed from one high place to another through the overflowed lands and waded into the swamps."

Floundering there, they might all have perished if seven giants, remembered in the Pueblo tradition as the *Quinimi*, had "not come down from the

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lands of the Northwest. These Quinimi loaded the People on their backs and carried them through the scalding, oily waters." One of the giants fell into the water and was drowned, but the six remaining ones completed the rescue. Ultimately the refugees reached a new land "that was still swampy," which they named *Anahuac*.

Commenting upon the Exodus, Mr. Mead observes that the phonetic similarity of the name *Azilan* to "the mythical continent of Atlantis is striking." Earlier findings than his, however, have proved that Atlantis was no "myth." Ignatius Donnelly pointed out long ago that the Mexican Aztecs traced their descent to a land which sank in a vast cataclysm. The name they gave the country of their forefathers was Aztlán which can be translated in no other form than Atlantis.

Netz-a-huatl's story is convincing evidence that the Pueblos and the Aztecs stemmed from a common Atlantean stock. The first portion of his account recapitulates in virtually every detail the Aztec version of the disaster that overtook the great continent.

The water rises. The mountains spout fire, the earth cracks, and the boiling sea rushes in to fill the huge abyss. Finally, as in the Aztec arcana, the heroic Quinimi arrive to rescue a surviving remnant of the People who are delivered ultimately to a strange new country.

Seven Rescuers

Statements made by folk historians can sometimes be correlated with known facts of written history. Often, though, they must be interpreted allegorically. We can therefore infer that these seven giants were sea captains of the Titan, the mightiest Atlantean race, dispatched from the "northwest" or ruling center of the doomed continent, to effect the rescue. As this writer interprets Netz-a-huatl, the captains loaded their passengers into seven ships which set out across the treacherous, marshy Sargasso Sea. This sea was the "swamp" area described in the legend. Many scholars conclude that the Sargasso marks the first section of Atlantis to be sunk in a series of inundations that may have extended over a period of several thousand years.

One giant "drowns" and the remaining six complete the rescue—meaning that one ship either sank or was unable to navigate in that ocean jungle of mud and weeds, and that its passengers were divided among the other vessels. The theory that the voyagers came in sizable seacraft is confirmed by Netz-a-huatl's assertion that they brought "the dog and turkey" which "had long been used and domesticated in Aztlán." Migrants who carry domestic animals must have adequate transportation and living space for them.

Neither this Pueblo nor the comparable Aztec account fixes, with any certainty, the precise spot which we can identify as the first center of Atlantean settlement in the United States. Presumably though, the refugees located near the ocean just as first generations of colonists generally do.

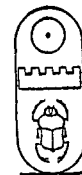
A clue lies in the name *Anahuac*. Netz-a-huatl gives its meaning as "surrounded by water," a clear reference to an island. The description of the land as "swampy," combined with other traditional and archaeological evidences, indicates that the Atlantean-American forefathers settled on some isle in the Gulf of Mexico, perhaps on one of those lying in that strip of the Gulf off the coast of Florida.

Through successive centuries their descendants probably built a line of coastal communities, reaching as far as the Lower Mississippi to the point where the great river empties into the Gulf.

Netz-a-huatl corroborates this view by stating that the People "spread along the coasts and up the rivers" during the course of generations. Then, this hereditary custodian of Atlantean tradition gives us a graphically intimate picture of life among these earliest pioneers in what is now the American republic.

It was a harsh existence for folk unused to rough labor. Here they found "no vegetables growing" in soil "not as fertile as that of Aztlán." But with the creative skill of Atlanteans, they utilized whatever was at hand, and there in that coastal wilderness were built America's first civilized communities.

Homes, shaped from "the natural



earth," were "built on mounds so they would be as high as possible from the water and so that there would be no danger from the tides." Seeds brought from Aztlan—tomatoes, squash, corn, pepper, sweet potatoes and other vegetables—were sown in the marshy ground. Tools were fashioned from flint since the new country lacked a useful "red metal" employed for the manufacture of implements in Aztlan.

White Adventurers

So "the people managed to prosper." Many centuries must have passed before they encountered anybody not of their own blood and culture. Then there occurred an event unknown to *academic* historians, but of major importance in the annals of the Western hemisphere.

One day, an Atlantean descendant, who was fishing, "saw large canoes" propelled by "long oars" and carrying "queer pieces of cloth" sailing "in from the ocean." Aboard the canoes were "tall men with blue eyes and yellow hair and beards." But "the most striking about them was the headdress decorated with horns. No one had ever seen horns used on the head before."

Teutli is the term by which these mysterious white sojourners have passed into the Pueblo legendry. "Strangers" is the perhaps inaccurate meaning of their name given by Netz-a-huatl. Who they were is a question commanding serious attention. For very possibly they were the first European adventurers to reach the Eastern area of North America.

We can assume, from their physical description and their touchy tempers, that they were not disciples of the gentle Celtic Druids who were the early ministers of the One God to American tribes of both Atlantean and non-Atlantean stock (see "Druids in the Americas"—*Rosicrucian Digest*, April 1954). By no plausible time estimate can we deduce that they were Vikings arriving far in advance of the first recorded Western voyage of Leif Erikson in 982 A.D.

Yet the evidence clearly suggests that these earlier wayfarers were of the Germanic race which includes not only the Germans proper but the Scandinavians or Vikings, the Dutch,

and other kindred peoples. "Blue eyes" and blonde or "yellow hair and beards" are distinguishing features of this major ethnic group. Their "canoes" with the lengthy oars were undoubtedly types of the classic German long boats; the "pieces of cloth" were flags. The headdress of horns was commonly worn by men of their tribes, and was a main trapping of the Germanic invaders who seized the Roman Empire in 476 A.D.

Phonetics and an incident of Roman history strengthen the supposition that these unexpected guests of the Atlantean-Americans belonged to some branch of the Germanic family. Philology, the science of languages, reveals the close similarity between the word *Teutli* and Teuton or Teutonic—another name for the German race.

Roman chronicles record a powerful German tribe, the *Teutones* who invaded Gaul (France) in 104 A.D., only to be annihilated by Caius Marius, at the battle of Aqua Sextiae (Aix) two years later. This author advances the theory that a surviving remnant may have escaped and set out in boats toward their ancestral land of Germany. For Netz-a-huatl tells us that the men welcomed by his forebears were "lost" and that their vessels were "in need of repairs." Certainly the condition of their boats would indicate that the travelers had experienced a long and stormy voyage. Moreover their beligerence, which haunted Pueblo tradition, shows them to have been men of some warrior breed.

Relationships at first, however, seem to have been amicable between native and newcomer. "The Teutli," says Netz-a-huatl, "were good fishermen and proved to be of great assistance to our People. In turn the People helped them gather supplies in preparation for the long journey back to their homes."

Racial Complications

Inevitably, the strangers began taking "native women for wives" and "the children of these intermarriages" inherited "many characteristics" of their fathers "including the blonde hair and blue eyes."

A period of probably four or five years went by. Apparently the People hoped that marital ties would persuade

the Teutli to remain among them as adopted citizens. They objected strenuously when the Strangers, deciding to leave, proposed to take these wives and children with them.

"After much argument, the wrathful Teutli sailed away without their families. As they left," says Netza-huatl, "they told the People that they would return sometime in the future with great forces in many canoes and conquer the whole tribe."

We can well imagine the consternation that this threat from insolent vagrants caused among a folk whose culture was one of peace and not of slaughter, whose ancestry stemmed from a highly civilized continent where the sword had never needed to be broken because it had never been drawn. Some of the Atlantean-Americans wanted "to remain and fight the Teutli" if they returned with invading armies. But others, comprising the majority, felt it wiser to evacuate this exposed coastal country and "push westward" into the unknown hinterland.

There followed the most dramatic migration ever staged during these long millennia of human settlement in America. In duration, in numbers involved and hardships endured, that Exodus far eclipsed the covered-wagon treks of the Anglo-American homesteaders, almost two thousand years later. It was America's first and greatest pioneer epic. It projected across two thirds of the United States—that eternal shadow of Atlantis which overlies all our history.

At a period not much later than the first decades of the Christian Era, the Atlantean-Americans abandoned their comfortable communities to brave unknown territory as once their ancestors had braved an unknown ocean. Dogs were loaded with packs of supplies. Stops were made by the pilgrims at each new growing season to plant crops in order that there might be food for the next long stretch of the wearisome journey.

Slower contingents kept dropping out to settle in any spots that offered bare subsistence. These weaker bands probably fused with savage neighbors to

become the ancestors of Indian tribes whose legendry, however distorted, still reflects the timeless memory of Atlantis. But the larger body maintained the slow pace westward as the tired, hard years dragged by.

Finally the wanderers began crossing mountains—undoubtedly the western ranges of the Southern Appalachians. From these rugged hills, declares Netza-huatl, they "spread out into valleys on the other side where they found new rivers flowing in the opposite direction from along the coast."

The Mound Builders

By the travel route and the description of the country, we can conclude that the marchers had reached the basin of the Upper Mississippi at points where various tributaries flow into the mammoth river. There in that great area was enacted a new and major episode in the Atlantean-American saga.

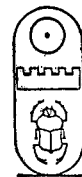
For as they camped along those waterways, the sons of Aztlan split into two distinct groups going in two opposite directions.

Part of them, relates Netza-huatl, "followed the rivers in a northwestward direction." Part "headed toward the Southwest." By the natural processes of history, the split meant that each group would develop wide dissimilarities in speech and custom from the other, and that time and distance would create deep gulfs bridged only by the common tradition of the Mother Continent.

Those who took the northerly course erected along the Mississippi tributaries the typical raised-structures which were their identifying marks in the swamp country. These massive edifices enabled Donnelly to prove that they fathered, in the Midwest, the impressive civilization of the Mound Builders.

Those who veered southward laid the foundations of the still-existent civilization of the Pueblos. So that the stone mound became the main emblem of Atlantean civilization in one section of the United States and the pueblo—or community of earthen houses—in the other.

(To be continued)





Self-Consciousness

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

(From the *Rosicrucian Digest*, December 1938)

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.



REMEMBER the days when you were young and you were called upon to make a little speech before some audience in your home parlor or on the Sunday School platform or at some picnic? Do you remember the first few attempts at expressing yourself in words and actions, how self-conscious you felt and how the blood seemed to rush to your cheeks, your nervous system seemed to quiver, your memory seemed to stutter in its recollections and even your tongue began to stutter in its speech? They called this sort of thing *self-consciousness* or *stage fright*. Professionals in the business world have other names for it, and men and women of all ages often suffer at different times in their lives from this sort of thing.

There are schools attempting to teach public speaking and oratory that try to tell you how to overcome and master this sensation of self-consciousness. Yet, it is not a thing that should be cast out of the consciousness of the mind and body, and it is not a thing to be eliminated and destroyed. It is something that should be controlled and directed into its proper channels. When a young girl is self-conscious or embarrassed in certain circumstances, it is a

healthy, normal, and certainly a commendable sign. We do not like to see a young woman who is too bold or brazen and not at all self-conscious. Nor do we like to see a man—no matter how powerful he is mentally, financially, and socially—who is not conscious of the social amenities and of the niceties of life, and who is not somewhat timid or shy. We like to see a man who may be as strong mentally, as fearless physically, and as powerful diplomatically, as we all believe Napoleon was. But, nevertheless, we like to see such a strong and powerful man embarrassed or shy when he is suddenly brought into the presence of ladies and gentlemen. We do not like to see him strut his majesty and exhibit his physical prowess and mental domination under such circumstances. He should be self-conscious or, in other words, conscious of the real self.

Now being self-conscious does not mean that a person should be controlled by an inferiority complex or that such a person should be a wallflower or extremely timid or constantly embarrassed.

Self-consciousness simply means the awareness of one's own abilities, one's own strength and weakness, and one's own distinct character. Of course, the person who is mentally undeveloped, or who is mentally unequipped or un-

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prepared to meet the emergencies of life, is extremely self-conscious under many circumstances. When a good opportunity in the business or social world is offered to such a person, his self-consciousness, or consciousness of self, arises and seems to say to him, "No, do not accept it, you will not be able to fulfill the obligations. You are not qualified to fill or accept such an opportunity." Now that represents the extreme degree of ridiculous self-consciousness. On the other hand, the person who is cautious and truly aware of the real self, will accept things with a graciousness and a willingness and yet explain that he does not want to create the impression that he is all-powerful and so qualified that he can perform any miracle of the business or social world or meet any obstacle or opportunity that may come before him.

To be truly self-conscious is to be conscious of both the spiritual and divine and the mental and physical constitutions of the human being. Physically one may be unqualified to meet many emergencies, but at the same time such a person can be mentally qualified and prepared to meet any emergency or any condition. It is by awakening the consciousness within us, and awakening the realization of the majesty of the power of the inner mind, that we can make ourselves impressive to others and at the same time add strength to our mental and phys-

ical abilities. The one who is fearful, and timid because of a belief in his physical or mental weaknesses, hesitates under many circumstances and is lost in the process of hesitation. On the other hand, the person who is fearless because he has a realization of his conscious abilities and conscious powers, is not necessarily bold and brazen but he is not reserved. He is ready to accept any normal, natural challenge and to do his best, and by that attitude of mind he attracts to himself unknown powers and develops within himself the dormant abilities that enable him to do masterful things.

You can develop this self-consciousness to a degree where you can feel the mighty powers of the mind and the mighty powers of divine and spiritual wisdom within you that will give you not only full confidence in yourself, but will actually awaken and quicken into action such mental and physical powers as may be dormant.

Consciousness of the self creates and begets, attracts and builds up, self-confidence. The highest development of the self-consciousness is the same thing as the highest degree of self-confidence. So we see that self-consciousness should not be destroyed or annihilated, but should be controlled and directed, and that is one of the things that the Rosicrucians explain to those who want to know these facts.

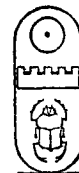


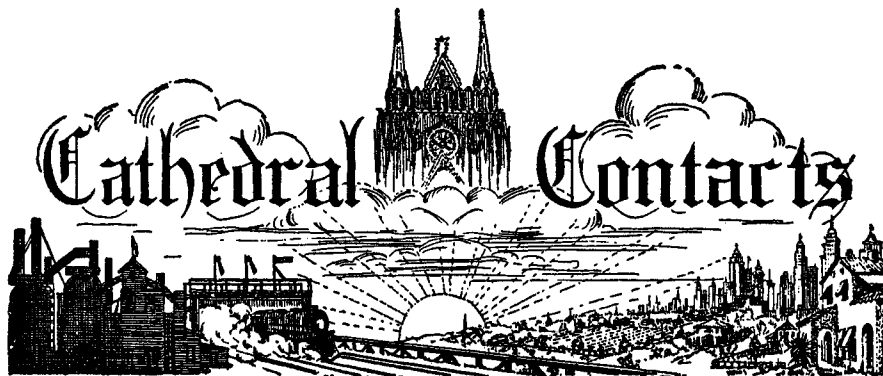
ATTENTION, HIERARCHY MEMBERS

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 Standard 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 Emperor, please indicate your key number and the last monograph received, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report. Mark this date on your calendar:

Thursday, November 18, 1954
8:00 p. m., Pacific Standard Time





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.*)

NATURE'S ENDOWMENT

By CECIL A. POOLE, Supreme Secretary



ANY people at many times have tried to ascertain what the most important thing in the world might be. If we were to list all the items that have been so classified, we would have an amazing number selected by different people at various times and places as being of highly significant importance to them.

The list in itself would be a picture of the times and the point of view of the individuals. In whatever they considered the most important, we see reflected their hopes, their ambitions, and their desires. That which we seek most is the thing to which we are giving most of our conscious attention at

any particular time. The individual who hopes for certain attainments in a field of endeavor is directing his whole attention and effort toward the accomplishment of those attainments. He who hopes to accumulate wealth is constantly thinking in terms of the accumulation of worldly goods. Whatever may be of importance to us at this moment is reflected in our thinking, our behavior, and it has a marked degree of influence upon the formation of our character.

To summarize in words the highest values or the most important things is very difficult. For the materialist, the answer is obviously in the field of the attainment and understanding of material things. To the idealist, the most important things in the world are ob-

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viously the laws or the divine mind behind the laws of manifestation that he seeks to understand and interpret. But between these two extremes, there are variations in points of view. They are based upon the activity and intent of those human beings who participate in the historical scene, and we must always modify anyone else's judgment of importance in terms of the life, training, and character of the individual who judges any object or concept.

We should be able to realize that nature has endowed us with certain attributes which are absolutely essential to the possession and enjoyment of any object or idea. Without life, without the vital surge that manifests itself in this physical organism that we call the body, there would be no need to consider other things as to their importance. This is because life itself with its attributes might from this standpoint be considered the most important thing in the world, because without it nothing else would have importance. Without life, there would be no judgment of categories of importance. Of all the universal entities of most importance to human beings, we should consider the attributes of the mind which make us intellectual beings and the soul which gives that intellect personality and continuity.

It is worth while that we consider mind and soul. First of all, the attribute of the mind which makes us intellectual beings is the most important possession that we have to distinguish us from all other entities composing the environment in which we live. Without human intellect, we would be little different from the other forms of animal life that exist with us on this planet. The attributes that go to make up the mind of the human being are so distinct from those of any other form of life that man alone has been able to achieve control of physical things, and his direction of physical energies has produced accomplishments that outclass those of any other intellectual being of which we have knowledge.

Those attributes of the mind that make us intellectual beings are the factors which distinguish human beings as important entities. As intelligent beings, we are able to direct our activities. We choose the purposes and ends

toward which we strive and are able to work with natural forces even though we may not always be correct in our appraisal of the situation and circumstances about us. Man is equipped to adapt himself to his environment and to learn certain lessons from so doing. He is also equipped to realize that within the environment itself is not the final aim or answer to all the problems of living or all the purposes of life. In other words, the attributes of the mind that make him an intellectual entity also make it possible for him to perceive conditions, circumstances, and values that exist beyond the limitations of the mind. Mental achievements, even though we give them proper importance, are of little value if they are limited to the human mind. Think of the knowledge that can be accumulated by the human mind. The extent of that knowledge so far has not been accurately measured. If this one life on earth were all there was to existence, human knowledge would be of little consequence. In a life span it would be like a drop in a huge ocean.

The other universal entity of most importance to the human being is the soul. To use the term *soul* is to tread upon controversial ground because with its philosophical and religious interpretation, the terminology has become involved in so much doctrine and bigotry that it is difficult to separate it from preconceived opinions already in existence. Let us consider soul as that force within us that is life—that is, that factor which is not subject to analysis on the basis of physical composition. It is the power, the force within us, that causes life to manifest and is the cause of the mental attributes which establish our intellectual superiority.

The human body and its intellect would be of no consequence without the soul because it is the soul that is the continuing thread that runs through the whole of existence, the soul that gives to intellect personality and continuity—personality in the sense that soul makes intellect a separate entity and yet a part of the same force of which all souls are composed. The personality that expresses itself within you and me as individuals is the peculiar pattern of behavior and experi-



ence that has accumulated within the storehouse of memory of the soul to be manifested here at this time and to gain through that manifestation certain further experience.

All experience is made into a composite representation which is our individual personality, the real "I" that is within us. The personality as a result of certain experiences, some pleasant and some not so pleasant, gathers and takes to itself the knowledge and experience of that existence which would have no further value if it did not have continuity—that is, if it did not exist through a period beyond the limitations of our physical concept of time and space. So

it is logical to presume that the part of us that can continue to function will not be affected by the dissolution of any physical entity or part of us.

The soul, bringing life and the attributes of mind within to this body, also takes on the personality, experience, and knowledge which we have gained and thereby establishes a continuity. The purpose and aim of existence may lie at the moment beyond our sight, and yet be connected to our present existence and also to an existence toward which we can aspire in order to learn more by dedicating ourselves to the needs and obligations of the present moment.



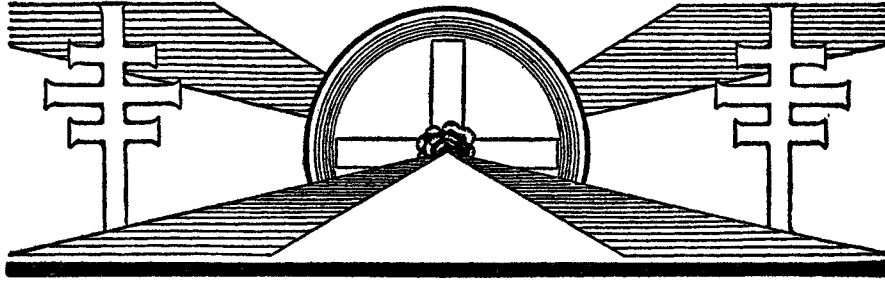
GRAND COUNCILORS OF A. M. O. R. C.

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

At the 1954 convention, the following men were elected to the Grand Council of the Order, for the term ending with the annual convention of 1955:

NORTH ATLANTIC STATES	Joseph Weed 579 Fifth Avenue New York City 17, New York
SOUTH ATLANTIC STATES	William V. Whittington 4700 Connecticut Avenue, N.W. Washington, D. C.
SOUTHWESTERN STATES	Camp Ezell P. O. Box 366, Beeville, Texas
NEW ENGLAND STATES	Robert Wentworth 132 Russell Street West Peabody, Massachusetts
GREAT LAKES AREA	Harry L. Gubbins 6212 Westwood Avenue Detroit 28, Michigan
MIDWESTERN STATES	Dr. Gisbert L. Bossard 21350 Lorain Road Fairview Park 26, Ohio
PACIFIC NORTHWEST STATES	J. Leslie Williams 3282 West 27th Avenue Vancouver, B. C., Canada
LATIN-AMERICAN COUNTRIES	Carlos Nuñez A. Moras No. 543 Mexico 12, D. F.
CENTRAL CANADA	Ronald Scarth 155 Lyle Street St. James, Manitoba, Canada
EASTERN CANADA	Harold P. Stevens P. O. Box 133 Ancaster, Ontario, Canada

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The 1954 International Convention

By RUTH FARRER, Convention Secretary

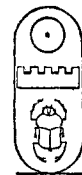


MERAVIGLIOSO! ¡Estupendo! Wunderbar! Experience puissamment intéressante et impressionnante! In Italian, Spanish, German, French, and in English, and especially in the language of the heart, the Rosicrucians gathered at Rosicrucian Park, in San Jose, California, during the week of July 11-16 and expressed their joy in this annual Convention. The delegates represented sixteen countries.

Opening night featured a lecture by the Emperor, Ralph M. Lewis, on the subject "The Alchemy of Living." Setting forth the insecurity engendered by the idea of God as a being set apart from the universe, he pointed out the mystical concept of God as being Divine Mind. The latter, he said, is always at man's finger tips, a part of his experience. Our understanding of Nature depends upon our realization and acceptance of it. Man, realizing his divinity, is inspired; his failure lies in not realizing himself and not using his powers. The Emperor explained that no longer is living a mere effort to sustain our physical beings; we must investigate those parts of ourselves that tie us fast to reality everywhere. Living constructively, we begin to possess true rights, the by-products of our own behavior. We are less restricted as we broaden our outlook and knowledge. The true alchemy of living is the transmutation and creation of that beauty of the inward soul and the unity of the inner and outer man.

To the delight of all, and particularly of the large number of Spanish-speaking members present, Frater Carlos Nuñez A., of Mexico City, was chosen Convention Chairman. His assistant, or Deputy Chairman, was Frater Hubert E. Potter, of Washington, D.C., Past Master of George Washington Carver Chapter. As was the case with many another member, Frater Potter was seen with his camera busily creating a beautiful photographic story of Rosicrucian Park during his few leisure moments.

After the introduction of the officers of the Supreme and the Grand Lodge, visiting officers from distant jurisdictions and lodges were presented. First was Mlle. Jeanne Guesdon, Grand Master of AMORC, France, who had not visited Rosicrucian Park for twenty-four years, her responsibilities in Europe tying her close to the Order's office in Paris. She spoke of the many physical changes in Rosicrucian Park, its growth and beauty. "It represents the spirit of Rosicrucianism," she added, "and that is, of course, unchangeable." Smiling, she spoke of the French members in her homeland and abroad, who would have loved to have come with her. Her comment on other organizations with which she is affiliated was interesting: "According to my own experience, none of them can compare with our beloved Order; their teachings do not have such a universal scope; they do not cover so many subjects; and they do not give practical principles for the everyday life." The Grand Master from France was radiant and impressive as she spoke of the



growing spiritual power abroad in the world, and urged the audience to pray together so that this ideal of goodness and peace as Rosicrucians promote may prevail in the near future. We are workers together, she emphasized, who with faith in the goodness of God and of our civilization will build a more ideal world.

Another distinguished visitor introduced on Opening Night was Frater Leslie A. Neal, Deputy Grand Master of Great Britain. He presented from England the very warm greetings of Grand Master Andrea and the members there, who were, at the very time, completing their third annual Rally in London. Dr. Albert T. Doss, an officer of the Cheops Chapter in Cairo, Egypt, was next introduced; he presented the greetings of Frater Salim C. Saad, Grand Master of the Amenhotep Grand Lodge of Egypt.

Membership Committees

The Administration and Welfare Committee and the Resolutions and Adjustments Committee were formed early in the week. As is customary and required at each Convention, some twenty members volunteer to serve on these committees, reporting their findings at the final business session. Their penetrating investigation of the Order's inner operations continued throughout the week. When they had completed their work, they reported that the Order's functions, its financial affairs, and personnel matters were being administered very satisfactorily. Representing the entire membership they worked seriously and long to assure the membership that AMORC is truly serving its purpose efficiently. Worthy of some mention is the announcement that the false charges brought in a legal action by Mrs. Thor Kiimalehto had been dismissed by the court. The administration of AMORC had refused to pay large sums of money demanded, and advised the plaintiff that she should proceed to court for adjudication. This the plaintiff did not do when afforded the opportunity! The Administration Committee, having investigated the actual court papers on record, showing dismissal of the case, declared that AMORC was completely vindicated.

Sessions of Science

In two identical sessions on Tuesday, Frater Erwin Watermeyer, of the Technical Department, gave a lecture with illustrations and experiments in Francis Bacon Auditorium. He showed how a single stimulus may be sensed in different ways by different individuals. He demonstrated how negative after-images and positive after-images might erroneously be interpreted as the human aura. That one can and often does make up his mind as to what he *wishes* to see, was shown in a scientific manner. The part of *expectancy* and the native tendency of man to group things was also shown by means of large drawings. To his audience, he left the valuable lesson that it is possible to consciously shape our realities so that they are constructive.

Throughout the week were repeated identical lectures and science demonstrations in the Rose-Croix University building, dealing with the effects of colors upon the emotions and the process of vision. These exhibits and demonstrations were applied to the Rosicrucian studies as conducted by the member at home. One of these sessions was delivered in Spanish.

Members interested in pediatrics were amply rewarded by their visit to *The Children's Hour* on Tuesday morning. Under the direction of Sorores Alice Appell, Gladys Lewis, and Dorothy Muttkowski, an actual class of children performed as they do during the year. The Rosicrucian principles are combined with certain modern principles. On this occasion the children presented a Christmas tableau, engaged in a story period, performed in a rhythm group, relaxed in a typical rest period, and learned of the customs of other lands through the discussion method. The sorores in charge of this research group keep careful records of their findings.

In the field of healing and psychology, Dr. H. Arvis Talley, formerly associated with the Rose-Croix Research Institute and Sanitarium, discoursed Tuesday, in Francis Bacon Auditorium, on "Avoiding Health Pitfalls." He recommended and explained the importance of cultivating respect for one's integration, the avoidance of any type of physical or mental excesses, the de-

velopment of an expanding self-expression, the discarding of outgrown memories, and the avoidance of undue stress. He carefully outlined the importance of the alchemy of thought.

Pageantry and Lectures

The traditional Mystical Allegory was presented on Monday, two identical sessions being given in Francis Bacon Auditorium so that all could witness it. The story covered certain experiences in the life and times of the great eighteenth century alchemist and Rosicrucian, Count Alessandro Cagliostro, and exposed fallacies even now extant concerning his integrity and purposes. Written by the Imperator, the Allegory was prepared and cast from members of the AMORC staff. The climax was the dramatic court scene in which Cagliostro cleverly defended himself against those who had perpetrated an ingenious plot against him and his brothers of the Rosy Cross.

The Spanish-speaking members revelled in a separate Allegory, written by Frater Raoul Fajardo, of the Latin-American Editorial Department. The life of the philosopher-mystic, José Martí, was outlined and his philosophy was presented in a touching and inspiring manner.

The Imperator, as is traditional, addressed the members on Thursday on certain aspects of the emotional and psychic self. This lecture and the outstanding demonstrations which followed were given twice to accommodate everyone attending the Convention. The quiet exit of the audience clearly showed how inspiring and impelling the demonstrations had been.

On Monday, and repeated on Wednesday, the Supreme Secretary, Frater Cecil A. Poole, lectured on "Mysticism as Human Experience." While advising the utmost respect for scientific progress, he pointed out the problems that science and material possessions cannot fully explain or solve. Freed from prejudice or misinterpretation, mysticism, he said, is a means by which man can associate himself with those intangible values which survive regardless of man's physical environment.

The Grand Master, Frater Rodman Clayton, addressed the members (in

identical sessions) on Tuesday and Wednesday. His theme was "Are You a Philosopher?" Forsaking not the world of ordinary living, a true philosopher is very much a part of the world. He endeavors to integrate its various units, living a practical life with no fear of the practical tasks of life. He bases his knowledge of human nature on personal experience, finding significance in the unity of life. With the wealth of knowledge he gains continually, the philosopher can do much to improve society, converting vague, narrow opinions into practical expression. He considers the ultimate of life and seeks to promote freedom for creative living.

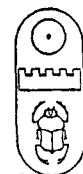
In the Egyptian, Oriental Museum, the Curator, Frater James C. French, spoke on "The Ancient Egyptian Concept of God." Accenting his lecture through the display of images and original religious relics from the Museum, he traced the story of the ancient concepts of God. After an outline of monotheism and polytheism, he closed his remarks with the reading of a noted and significant prayer of Akhnaton.

"Practical Telepathy," aptly describes the lecture given by Frater Harold Hershenow, of the International Lecture Board, on Monday afternoon. From his own many fascinating experiences, he illustrated the uses and the various types of telepathy. The audience participated in a fourfold experiment in telepathy similar to the Dr. Rhine experiments. The results were indicative of the success realized by many. Closing the experimental part of his program, a telepathic contact was made with a noted Rosicrucian.

Frater James Crawford, Director of the Department of Instruction, again conducted his popular platform discussion concerning the study habits of the sincere Rosicrucian student. With understanding and imagination, he showed the home student how to overcome obstacles, and how to prepare for concentration and meditation. He told why a student may make notations on his monographs, and dwelt upon the meaning of the various appurtenances of a typical Rosicrucian "study corner."

Tidings From Abroad

During the Convention, cables and letters of well-wishes and happiness



were received from the officers of the Order in many countries, including the revered Grand Master of The Netherlands, Jan Coops; from Roland Ehrmann, Inspector General for South Africa; from Alden Lodge in Caracas, Venezuela; from the Chapter in Santiago, Chile; from the Aruba Chapter in the Netherlands West Indies; from the Rio de Janeiro Lodge; from the São Paulo Chapter in Brazil; and from Stefan L. Kowron, Sydney Chapter, Australia.

Other Events

A distinguished panel graced the International Forum Period this year: Soror Jeanne Guesdon, Grand Master of France; Frater Leslie A. Neal, Deputy Grand Master of Great Britain; and Dr. Albert T. Doss, of the Cheops Chapter in Cairo, Egypt. The subject chosen was "What Constitutes Civilization?" After opening remarks from the panel, the moderator, Frater Arthur Piepenbrink, Dean of Rose-Croix University, entertained questions from the audience directed to the panel. At first, the forum considered the scientific and technological advances made versus the increase of spiritual awareness. The panel agreed that new scientific techniques *should* include work on problems higher than materialistic ones if civilization is to truly advance. The part Rosicrucians can and should play was summed up by Soror Guesdon: "Apply the Rosicrucian principles all over the world and there will be understanding and unity."

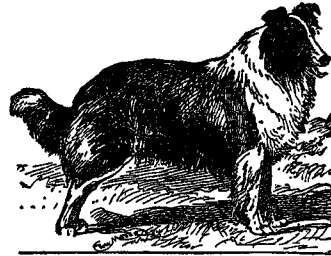
Dr. Doss stressed the need for love and understanding between nations. As an Egyptian well aware of the current political and economic stresses of the world, he indicated that Rosicrucians could do much to eliminate the basic causes of world trouble: hatred, jealousy, want, and other negative conditions. Dr. Sergio Sanfeliz Rea, of Caracas, Venezuela, suggested in his question that a better, more truthful writing of history would assist in the rise of a better civilization. Frater Hubert Potter's question provoked some attention and speaks for itself: "Do we find that civilization has generally dominated mankind, or, is it possible for mankind (including Rosicrucians)

(Continued on next page)

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Fact . . . or Fancy



MAN'S BEST FRIEND

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

In folklore the idea that a part of nature is good while another part is evil has been extended to include both animals and plants. Therefore, some plants and animals are good and some are evil. Among the animals, the dog is one of the good creatures.

In the Mysteries the dog symbolizes experience, for he is the unseen watcher at the door of heaven. The Avesta relates that "the dog with the prickly back, with the long and thin muzzle" is known as the "good creature among the creatures of the Good Spirit" for he remembers kindness, and from midnight until sunrise keeps vigil over those he loves and destroys the evil that threatens them. Plato compares the well-bred dog to a noble youth who is strong, alert, and "swift to overtake the enemy." This creature of the Good Spirit recognizes friend or foe by "knowing and not knowing."

To abuse a dog therefore carries a terrible penalty, for "whosoever shall smite either a shepherd's dog or a house-dog, or a trained dog, his soul when passing to the other world shall fly howling louder and more sorely grieved than the sheep does in the lofty forest where the wolf ranges." He who willfully kills a dog "kills his own soul" until, while living, he has atoned for this sinful deed.

Among Egyptians, a dog was a favorite animal. At the death of a dog, out of respect for him, it was customary for the family to shave their bodies and also their heads. The body of the dog was embalmed and placed in a tomb.

Animal symbolism is an interesting subject to explore in the Rosicrucian Research Library.

to dominate civilization?" Another thought-provoking remark was made by Frater Leslie Neal: "We are actually making and remaking civilization all the time, privately and publicly."

Guest Lecturers, Etc.

The Grand Lodge is indebted to many of our visiting members who addressed Degree classes (in Spanish and English), who entertained, and who participated in varied events. So unselfishly serving us were: Señorita Celia Chagin, Past Master of Quetzalcoatl Lodge, Mexico City, who spoke to the Spanish members on the Kabala; Señor Ramon Garavito, Master of the Barranquilla Chapter in Colombia; Camp Ezell, who exhibited his very interesting travel pictures of Egypt and other places he recently visited; Dr. Luis Bello Caballero, of Caracas, Venezuela; Dr. Sergio Sanfeliz Rea, of Caracas, Venezuela; Señor Agustin Gutierrez Lado, of Oriente, Cuba; tiny Maira Euridice Nuñez-Tancredi, daughter of the Convention Chairman, who was the charming subject of the beautiful Appellation (naming) Ceremony conducted in the Supreme Temple; the thirty-two Colombes who adorned the Park, serving in many capacities during the Convention; and Frater Iru Price, who provided inspirational organ preludes at a number of Auditorium sessions.

The members contributing to the informal entertainment period Thursday afternoon were: pianists—Marguerite Tuohino, of Longview, Washington; Martha Muttkowski, of San Jose; vocalists—Juanita Martinez, of Los Angeles; Caroline Pettifor, of Maple Creek, Saskatchewan; Raffiela De Giaimo, of Los Angeles; Floyd Newman, of Los Gatos; Walda Bradley, of San Jose, a pupil of Soror Katherine Williams; and Clyde Dodson, of San Jose. In addition to our thanks to the above-mentioned artists, we are indebted to Thomas Gorst, of Winnipeg, Manitoba, for outstanding bird calls; to Virginia Thomsen, of La Jolla, California, for a recital of some

of her own poetry; to Eva Marie Veneske, of Solvang, California, for a humorous recitation; to James Stewart, of Richmond, California, for an organ number; and for a short talk to Dr. Dr. Albert T. Doss, of Cairo, Egypt, including a few words in his native Arabic.

You will find parts of our Convention mentioned in Temple Echoes of this issue of the *Rosicrucian Digest*. Because space does not permit me to discuss the many other exhibits and features of the conclave, I will only mention that the members enjoyed many different ritualistic Convocations in the Supreme Temple, two of these being in the Spanish language. Throughout the week there were class discussion periods (in English and Spanish) which the members in various Degrees of the studies were permitted to attend. Rare books by eminent Rosicrucians were displayed, such as the *Speculum Mundi* by John Swan (1643); Henrich Khunrath's *Amphitheatrum Sapientiae Aeternae* (1609); *Chymische Hochzeit: Christiani Rosencreuz* (1459); and many others. Frequent and identical lectures and demonstrations were held in the Rosicrucian Science Museum and Planetarium, one of these being conducted in Spanish. As is customary, the members also had the opportunity to view important documents and letters connected with the Order's background and authority in this country.

From Frater Erwin Watermeyer's "weight-lifting" (demonstration of a scientific principle) to Frater Hershenow's handy "apple pie" gimmick, those who attended this year's Convention carried home with them many delightful memories, not the least of which was the colorful banquet and the brilliant Colombes' Ball which terminated the Convention. You, too, can plan to come in 1955; *begin those plans soon*. In 1955 you will find a new building in Rosicrucian Park, new friends, inspiring demonstrations and lectures.



Ay, sir; to be honest, as this world goes, is to be one man picked out of ten thousand.

—SHAKESPEARE



Cycles in Human Progress

By ETTORE DA FANO, Ph. D., F. R. C.
Member, Rosicrucian International Research Council

THE age of the human race is estimated to be about one million years. Recorded history covers two thousand years, more or less. The older records do not permit a comprehensive picture of the world of men of those days. This means that if we could compress history into a show running for two hours, the recorded period would correspond to the last seven seconds.

Therefore, we should be cautious in our conclusions as to cycles and ages of human development.

However, we know there must have been distinct turning points in evolution. In his advance toward mastership, man was given fire, and this must have affected his living at that time quite drastically. Before that, man lived more like a beast, eating exclusively raw food and using extremely primitive tools, such as stones and wooden sticks. Now with the help of fire he could bake clay and make utensils. In time he learned how to extract metals from ores and to shape them into tools and weapons. Then he could light and heat his cave; he had more hours for work and perhaps for meditation, while gazing into the friendly flames. With the help of tools he learned trades. From these simple beginnings came technological development which in time grew more complex, and, in a continuous line, led to steamboats, railroads, and the internal-combustion engines. Beyond this there is not much we can say about cycles and phases, although we know of the rise and fall of civilizations on the various con-



tinents, perhaps even on submerged ones.

There is growing evidence that we have entered a new cycle. The symptoms of change are felt particularly by those who were born about the turn of the century. The number and nature of the inventions made in the technological field during the past fifty years appear unprecedented. Our forefathers could only dream of the many things we now take for granted. Can it be by mere coincidence that the most daring dreams our an-

cestors entertained for a thousand millennia have come true in these last fifty years?

A New Power

But even so, the many powers over which we have acquired control, the thousand conveniences we have at our disposal, are only signposts announcing the approach of something greater. Something basically new and surpassing all else has been given to us, and there can no longer be any doubt that we have entered a new era.

Control over fire once made possible mighty powers from other sources. But in our lifetime a higher alchemy has been taught to man, the art of disintegrating the atom. By splitting hydrogen atoms and recombining them into helium, the energy released is ten million times as much, for the same number of atoms involved, as in the combustion of hydrogen. Man is no longer concerned with overcoming adhesion and cohesion, so as to learn how to conserve matter. He is tampering with

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forces of a different order, the very forces that hold the material world together. This is a secret unveiled to man and not to a specific group of men. It is the fifth essence that can no more be covered by patents or monopolized than the four principals of earth, water, air, and fire. It is in the hand of man now, and he can use it for bringing about an age of unprecedented material prosperity, or, if he acts rashly, for destroying every vestige of civilization.

Although freedom of choice, and therefore of erring, was given to man, there are agencies at work which do not permit human affairs to get entirely out of balance. What most people know of the great new power is only its grossest and most obvious aspect. It follows that there must be another aspect, a counterpart to the physical, fully realized only by the few, because it is less spectacular and far more subtle than the atom bomb. And yet, that too has been given to man; it is with us and is active, perhaps more powerfully since it is more subtle.

There is a significant difference between the history of the new source of power and that of comparable events in the past. In previous cycles the tendency was to get things done first and to philosophize later. For example, gunpowder was invented empirically, almost by accident. After its introduction had revolutionized warfare, philosophers attacked the problems of motion with renewed vigor, and new physical theories developed. The steam engine was engineered without much knowledge of the theoretical principles involved. After it had revolutionized industry and travel, physicists began to study the principles of energy, and this led to the new science of thermodynamics. The utilization of atomic energy followed the reverse course: it took fifty years of purely scientific research, divorced from any utilitarian consideration—quite abstract and in part almost metaphysical—to form the theoretical background for the conversion of matter into energy.

And technology still lags behind theory. Theoretically, the amount of energy contained in a given amount of matter can be calculated from Einstein's relativistic equation which states

that energy equals mass multiplied by the speed of light. The equation which permits calculation of the *total* energy was revealed to the mind of man in its *entirety*. The technical means put into his hands permits the release of only an *infinitesimal fraction* of the energy, and the rest is mercifully withheld until we learn how to deal with it wisely.

Because of the equation just mentioned, the name of Albert Einstein became associated with the development of the atom bomb. Actually, this name represents to us a chain of workers who devoted their lives to pure scientific research, the search for truth, in trying to recognize the universal laws of nature. Their highest ambition has been to eventually discover the master law of the universe which gives outward expression to the indivisible singleness of the cosmos.

Physics and Light

Just as the wanderer lost in a forest tries to orient himself by the light of the sun or the glimmer of the stars, so the modern physicist follows the path of light. And I mean light in the literal sense. The cycle of the beginning of this century is dominated by the study of light, and all the important scientific realizations, as well as the philosophical implications, are direct results of the discovery of the unexpected properties of light. It is as though modern scientists, gazing into the light, would use its beams to rise along them toward the source.

Einstein told some of his friends that, as a young boy, he used to have a mental image or vision persisting within his mind—namely, that of a man running after a ray of light. Running mentally after a ray of light led him in due time to a special relativity theory. Even today, there is no better starting point for the study of the special relativity theory than the visualization of a man running after a ray of light. Einstein tells about another recurring mental image or vision he used to have as a young boy—a picture of a man closed in an elevator falling down a deep shaft. This picture led him in due time to the general relativity theory. And again, there is no better way to initiate the study of the general relativity theory than this visualization.



This duality of vision is more than idle imagination. For, it lucidly depicts the dual aspect of man: man as a prisoner in a heavy iron cage, helpless victim of the gravitation of mass, plunging to his death; man, no longer earth-bound, resurrected from the cross (representing the coordinate system or relative frame of reference of the material world), and as free agent, following the light as far as the light reaches.

The whole construction of modern physics rests on the fact discovered fifty years ago that the speed of light is 186,000 miles per second. It remains the same whether it is measured as running with the beam or against it. Nothing can be added to or subtracted from it. This can mean only that velocities do not add up as numbers do: $2 + 2 = 4$. If further means that there is no speed greater than that of light and there cannot be. Here, then, in a world where all is relative, we have one constant, reliable thing. Perhaps light is closer to the Absolute than anything else. This is true for the light we can see with our eyes, as well as for the many other radiations we do not see, but which have been discovered in the last fifty years.

Einstein's relativistic equation is a direct consequence of the invariability of the velocity of light. The average citizen may not be much impressed by the statement that $E = M c^2$. Little he knows how much is conveyed by this formula that is going to affect the thinking of men in this cycle and in all cycles to come!

Let us briefly analyze the equation. Note its triangular shape: Mass is one point, energy is the second point, and the third point is the square of the speed of light. Now, what is mass? It is what characterizes matter, what makes steel—steel, and concrete—concrete. It is the hardness of diamond, the weight of lead, the stability of gold, the permanence of the granitic mountains. Men of all ages have regarded it as the essence of objects, eternal and indestructible. What we call *force* or *energy* has been regarded as associated with mass, an attribute of it. Now mass is no longer an essence, is no longer indestructible, but only one aspect that can change into another aspect—

energy. Neither one, by itself, has a meaning or true reality. Together, they represent two complementary expressions of a reality.

What the essence of this reality is, the equation does not tell us, cannot tell us, because the equation is a "formula," a pure form, devised by and understandable to our logical thinking. A logical formulation can only take us to the threshold of understanding and give us the key to open the gate. How to cross the threshold and to reach the third point, no man can teach another man; the intuitive faculties can be the only guide.

And this mysterious entity, clothed in the name of "square of velocity of light," is the apex of another triangle. Velocity as a unit is difficult for us to imagine; we think of it in terms of distance in space covered in an interval of time. Space and time are two points of a triangle. Neither one, if taken by itself, has true meaning or reality. Together they have meaning inasmuch as they can serve as a base to rise to the third point.

Behavior of Motion

Space and time, matter and force, are merely attributes of motion. But motion of bodies is relative and depends upon the point we arbitrarily choose to consider *immobile*. Only the motion we call *light* is invariable. Light is the reality: time, space, matter, force—in short, the whole physical universe. Understand the mystery of light, and you will penetrate the mystery of creation. Perhaps now we can reread the Biblical account of Genesis and experience the awe that comes from deeper understanding:

God spoke: Be Light! And light was. And God saw the light was good, and God differentiated between light and darkness: the light, God called Day; the darkness, He called Night. And it grew evening; then, it grew morning: one day.

The Hebrew text does not say "the first day." It says "one day." For, the term *first* would imply a sequence in time, and creation did not take place in time, because time originated with light. And light is the totality from which all objects originated by differentiation and degradation. Nothing more needed to be created—all else merely developed.

In past centuries, light was believed to consist of a swarm of small particles, light-atoms, projected through space at an enormous speed. This theory was adequate to explain all the facts then known about light, such as the straight-line transmission and the reflection by mirrors.

Later, new facts were discovered, such as the behavior of light when passing through narrow openings; these findings no longer agreed with the corpuscular theory, but suggested the wave nature of light. The new theory explained very well the old as well as the new facts, and so it was accepted. Nobody could doubt its correctness after the light waves had been described and even measured for length, amplitude, and frequency.

But in the last fifty years, additional discoveries revived the corpuscular theory. As a consequence, the strange situation came about that light was found to behave in certain cases like a shower of tiny bullets and in other cases like a surge of waves. Now, the reality of particles is so different from the reality of waves, that it would seem unthinkable that anything can be both at the same time. Science resolved this conflict not by deciding in favor of one or the other of these views, nor by compromising *between* them, but by accepting both of them simultaneously and by using them for developing a new and higher reality—the third point of the triangle. This development was so highly evaluated, as a contribution to science and a service to mankind, that the man who formulated it was awarded the Nobel prize.

If we analyze this achievement, we discover that one of its main merits consists in having overcome the prejudice that reality is the true essence of things. Reality is, in truth, our *own* mental picture of the things, based on our incomplete interpretation of what we perceive. Our concepts are based on definitions, that is limitations, and are expressed in a language based on classification. We are mentally handicapped by the systems we have created. We put each thing in one box or in another and call it by the name with which we have labeled the box. Since we cannot put the same thing in two boxes at the same time, we seem to

believe that it cannot be two things simultaneously.

By attributing a wave nature and also a particle nature to light, we have not disclosed the true essence of light; we have merely pointed out two modes of its behavior. A higher reality can never be understood in terms of lower ones. But, if by an intuitional effort we raise our understanding to the third point and look back at the two original points, we discover that our picture of them has changed, and that they no longer contradict but supplement each other.

So, looking back at particles, not only particles of light but material particles also, such as atoms, molecules, grains of sand or even planets and suns, we now have quite a different picture. We used to imagine material bodies to be like little balls with smooth surfaces, sharply outlined, and separated by empty space. As we learned of gravitation, attraction and repulsion acting at a distance, we imagined the space between the bodies as filled with an aura of energy emanating from matter. There were the particles and there was the field around them.

But now we know this picture cannot be true, and borderlines are not. For, the particles, being mass, have energy—and the aura, being energy, has mass. The difference, if any, is only in intensity but not in essence. There may be higher concentrations in the immediate vicinity of what we term *the center* of any particle, diminishing gradually with distance but never disappearing. A particle is one with its aura, and the aura extends throughout the universe.

One Universe

What a magnificent vision! This is one universe, single and indivisible. There are no borders, no isolation. We are everywhere and at every time. We do not need to project to distant places and epochs, for we are already there. We have only to remove the self-imposed limitations which are the negations, and our consciousness will merge with the consciousness of the all.

We now see that physics, which originated from matter and its mechanics, has in our generation been working up to a sublime conception of



a higher reality. On physics, many other sciences depend. Science, knowing no boundaries, cannot be stopped by arbitrary national borders. It penetrates like a short-wave radiation through the thickest curtains of iron or bamboo. The high conceptions of the most advanced thinkers, in a subtle way, reach the mind of common men and germinate there before the forces of darkness can prevent it—for, light is stronger than darkness.

To the mystic, *light* is awareness of the infinite range of radiations coming to us from the infinite source. Our hearts, stimulated by responsive attunement, become radiant with that purest of all emotions we call *love*. Light and love are of the same nature, one is descending and the other ascending, like the angels on the golden stairway to heaven—the active and passive aspects of *Life*.





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Tears Wept by the Sun

By GASTON BURRIDGE

THE ancient Inca Indians of Peru called gold, "Tears Wept by the Sun." It was a sacred metal to them. No other people of the Western hemisphere have named it more poetically nor used it in a more sacred way.

Gold has attracted mankind from earliest times. We will never be certain how man and this element first

met. It was undoubtedly by chance, for gold is widely distributed throughout the globe. It appears to have been discovered independently by several scattered peoples.

It could have been found when one of our pristine brothers was fording a swift stream. Naturally, he watched his footing. His eyes were cast downward. At just the right moment, a breeze shifted the foliage slightly. This allowed a shaft of sunlight to ricochet from a submerged nugget. The strange, new auric light entangled in the viewer's eyes. He bent to its fascinating color. Five seconds later he held a "tear wept by the sun" in his own two hands! Here was something new. The event of finding this metal was destined to bring reverence between man and the gold. Since then, man has never been able to keep his hands away from gold. It has had a magic power over him—a necromancy of splendid yellow!

Plato's "Atlantis" sank into the sea at least 10,000 years ago. Some say it was much longer than that. With it, sank vast quantities of gold, used in every conceivable form of decoration. We are told that the beauty of this metal was held in high esteem in that ancient country. Probably, gold was used in Atlantis more for its beauty's sake than for its being held as purely



Amenhotap IV (14 century B. C.) directing the creative force of the sun.

sacred. To separate beauty from sacred implications, to my mind, is extremely difficult.

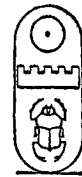
Gravity and the sea still hold these accomplishments captive—or that which may now be left of them—for there is little the sea does not claim and dissolve. It is quite unlikely we will ever view these antiquities again. Perhaps it is

just as well.

We find gold associated with some of the earliest civilizations of which we have any record. Some gold cloisonné has been taken from the ruins of earliest Egypt and has been dated as far back as 3000 B.C. There are items of Chinese gold work traced to the 26th century B.C.

Just when gold began to lose its sacred connotations and acquire its less desirable ones is difficult to state. It seems to have been a very gradual matter. Some students of ancient records appear to think that the old alchemists were *not* looking for a *new* process by which gold could be transmuted from a baser metal. No, they were trying to *rediscover* a process which they had reason to believe already existed—and had been actually used a long time before—but that its formula had been lost to them in the interim.

It is quite possible that when the supply of gold became restricted, to that which could be mined, its use had to be limited. As its use became limited, human estimation of its intrinsic value rose. Greed for its possession overpowered desire of its beauty. As both beauty and sacred import are very subtle qualities, it is not difficult to understand how baser urges gradually overcame them. This situation, for the most part,



has continued down to this very day. It has now come to the almost laughable situation where we dig gold from the earth, refine it, cast it into billets, then bury it in the earth again—at Fort Knox. A great portion of mankind throughout the world is restricted by law from possessing any consequential amount of gold.

Legends

One of the first legends we have which shows the decline of gold, from its true significance to its baser denotations, is that of "Jason and the Golden Fleece." It is believed this legend, stripped of its heroics, is but a description of an expedition sent out around 1200 B.C., to seize gold from an industrious, but weak, Armenian tribe. The people of this tribe had washed their gold from the sands of the river bed with the aid of sheepskins.

We see amplification of man's greed for gold in the so-called, mythological character of King Midas. It is related that Midas watched where the Greek God, Silenus, drank. Then he contrived to mix wine with this spring. When Silenus drank the next time, he became intoxicated enough to allow Midas to catch him. As a reward for restoring Silenus to the gods, Midas was given a choice of wishes. He chose that everything he should touch would turn to gold. Midas nearly starved to death! Soon, he wished his wish rescinded. He was told to bathe in the River Pactolus and he would be free of the auric touch. This he did—and it is said that, even to this day, gold is found in the sands of the Pactolus.

One of the earliest recorded instances of gold, as aiding mankind in a scientific way, came through Archimedes. On the Island of Sicily, a certain King Hieron, 270—216 B.C., decreed himself a new crown. A jeweler was given the gold from which to make the crown. Somehow, through rumor, through his natural suspicion, or a good eye for gold color, Hieron came to believe the jeweler had withheld some of the gold and added, in its place, a like amount of silver. The king asked his friend and court scientist, Archimedes, 287(?)—212 B.C., if he could detect and prove any fraud.

After many days of research, which

only led to failure, Archimedes was about to give up. Then, one morning, as he stepped into his brimming bath at a public bathhouse, he noted, as he sank farther and farther into it, that more and more water flowed out the overflow drain. This was the spark which set his imagination afire. He leaped from his bath and ran to his home shouting, "Eureka! Eureka! I have found it. I have found it!"

What he had found was a way to solve the mystery of whether his king's crown was pure gold or not—and though he did not realize it then, Archimedes had discovered *specific gravity!*

First, Archimedes carefully weighed the new crown. Next, he obtained from the king's treasury similar weights of gold and silver. Then, he submerged the crown in a container of water, carefully measuring the overflow. Now, he submerged the gold and silver—each separately—in the same vessel of water as he had submerged the crown, and filled the vessel precisely to the same mark in all cases. Measuring the outflow of water in each case, Archimedes found each to be a differing amount. Thus he proved the king's crown was not of pure gold, but of an alloy of gold and silver—and in what proportions!

On seeing this test made, it is reported that the jeweler confessed his guilt and returned the gold to the king. It is not reported whether the king returned the jeweler's head!

Sun Temples and Gardens

Probably, one of the places where gold retained much of its sacredness, until most recently, is in our own hemisphere, in the Peruvian Sun Temples. Here, gold had become a symbol of the sun. Its use was that of adornment in the temples and palaces—not so much of personal adornment as in the pyramids of Mexico.

The great temple of Cuzco, in Peru, stands above the 11,300-foot altitude mark. It is located on a series of "terraces" or angularly shaped platforms built on the mountain's shoulders. Many of the great stones which lift these terraces are of huge proportions. Mathematicians have calculated some single stones to weigh as much as 360 tons apiece! How these terraces were

built and how these great stones were moved into place, has been a matter of speculation and argument among white men for a long time. Like the builders of the Egyptian pyramids, it is most difficult for modern man to understand. The Peruvian natives of today state that their legends tell that the terraces "grew by enchantment." To those interested in esoteric matters, this, of course, means a great deal more than what appears on the surface.

In his book, *Vagabonding down the Andes*, Harry A. Franck relates how he first saw Cuzco, in 1915, and found its setting most inspiring. He could understand why it was chosen for "The Temple of the Sun," but he was much distressed at the depths to which the present Inca descendants had sunk. Neither could he understand how the great stones had been placed in the terraces, and it can be greatly doubted if any explanation not now known to engineers, or accepted by them, would have satisfied him.

In the book, *Atlantis, the Antediluvian World*, Ignatius Donnelly writes about a report sent to the Spanish Crown in 1534 by Pizarro, one of the conquerors of Peru. To some extent, this report outlines the lavish use of gold in the temples and palaces. In one temple, Pizarro reports a garden containing four llamas, ten statues of full-sized women, and a cistern (probably, a fountain). All of these were of solid gold.

There was also another resplendent garden in one of the palaces. This one is most worthy of note. In this garden, the soil was of gold nuggets and gold dust. In this "radiant loam" was planted artificial maize representing each of the several varieties then growing in Peru. All of these—stems, leaves, ears, tassels, and silk—were of gold. Added to this were 20 full-sized llamas with their lambs and a shepherd in attendance upon them. This entire outlay was of gold—solid gold—not plated! It is interesting to recall, at this point, that a llama's head stands higher than a man's—its body, larger than his!

Truly, the sun metal did shine here in dazzling resplendence. This collection of tears wept by the sun must have glistened beyond all comprehension.

In *The City of the Sacred Well*, T. A. Willard relates that from the depths of the great natural spring of *Chichen Itzá* there were dredged enough gold objects to have produced bullion worth several hundred thousand dollars, if thrown into the melting pot. He says there would have been more than enough to have paid off the entire cost of restoring the ancient Mayan city and a good dividend besides—if one were of a mind to consider the matter in such a light.

Mysterious Disks

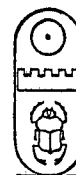
In the appendix of this book is a list of 28 different kinds of items recovered from the well. Of these, half were made of gold or had gold in their make-up. Among these gold items was a list of several solid gold disks of various diameters from six to ten inches. These were wrought with much design. Their craftsmanship equal to anything we produce today.

There was, and still is, considerable speculation as to just what these disks might have been used for. There come to mind immediately: the two golden disks that Montezuma, the last Emperor of the Aztec Nation, presented to Cortes, for the king and queen of Spain. That Cortes did not think much of Montezuma's gift is quite evident, for there seems to be no record that the royal couple ever received it. It is thought that Cortes threw these disks into the scrap gold pile to be melted with the rest that he had collected.

Montezuma knew the significance of the disks. Cortes did not. Probably, Cortes had never heard of the wise people of St. Vincent Island, in the West Indies, "who could fly quite easily—yet had no wings. They just clapped on gold plates, made music on them—and flew!" But then, Cortes had not read Wilkin's book, *Secret Cities of South America*. It had not been written then! But if it had, Cortes would not have believed it. He was too greedy.

Light Plus Metal

No discussion of gold, no matter how closely held to its spiritual qualities, would be complete without mention of some of the metal's outstanding physical qualities. Herein is much



more than meets the eye. Gold is the most ductile, the most malleable, metal known. Few others approach it in these qualities.

For instance, a piece of gold the size of a common pin's head can be beaten flat into a sheet or leaf more than seven by eight inches—containing more than 56 square inches! A pin's head is a circle measuring about sixty-two thousandths of an inch in diameter. This gives it an area of .0030190776 parts of a square inch, and this means that gold, under proper conditions, can be increased in area about 13,215 times!

A leaf of gold so thin measures about one two-hundred-fifty thousandths of an inch in thickness. A human hair measures about three one-thousandths of an inch in diameter. Therefore, a hair is 120 times thicker than such a gold leaf. Leaves of gold so thin will transmit considerable light. They give the light a strange, ghostly emerald green color.

The molecular, or self-attraction, of leaves of gold so thin is so great that should two such sheets of it be allowed direct physical contact with one another, they could never again be separated.

A similarly sized piece of gold, as above, can be drawn into a wire at least 500 feet long! This wire is so small it is difficult to see with the naked eye. Thus, we see how closely this comes to "making nothing out of something," and we are led to ponder how near we may approach the reverse action!

There are among us today a few to whom gold remains important. We feel a strange attraction in it—perhaps toward it. This is not necessarily a religious attraction, nor an artistic one. It borders upon a scientific attraction—and yet, few scientists are interested in this phase of the auric element. The attraction comes through the little-known phenomenon of *radiations*, the flight of the rays and their effect on

human targets. There seems to be a mysterious kinship between the rays from gold and from the sun and the earth. It is a puzzle, many pieces of which we have yet to find.

The essence of all matter appears to be motion, the matter, as we know it, being a condensation of that motion—or motion in static equilibrium. However, we do know that within static equilibrium there is motion of the atom particles. We have no human facilities for detecting this motion, but we cannot doubt our scientific measurements that it is there.

Motion of any kind creates a disturbance. This disturbance appears to take the form of rays, or streams of particles with definite direction of flow—though the directions taken are many. It is these rays, these radiations from gold, which appear to find compatibility and harmony within some human physical, mental, or spiritual structure—perhaps in all three. It is these radiations which seem to be akin to those flowing from the sun to earth. When we learn about them, it is possible we will learn to *use* them, and thereby tap a giant reservoir of energy unknown to us now—except in a very hazy way.

By what we can learn from history and legend, it would appear that some of men's structures, innate or schooled, were such as to be more in tune with gold radiations in ancient times than now. From this aptness, they were able to coordinate forces of earth and sun and thereby derived a source of power totally unimagined by us. We know the sun radiates an almost unbelievable amount of energy, but our *mechanical* means to recover it are so crude as to make our use of it ineffective.

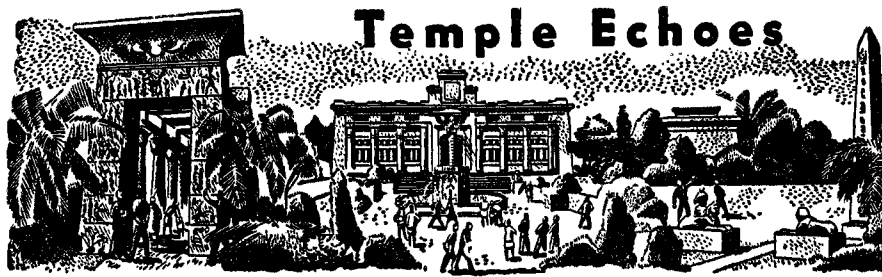
Like the alchemists of old, there is much we do not know. Much that we have known before has now become lost to us. Perhaps we need to wash ourselves more thoroughly in the tears wept by the sun!

*The
Rosicrucian
Digest
September
1954*



A man can know nothing of mankind without knowing something of himself.

—DISRAELI



Temple Echoes



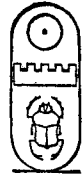
ELSEWHERE in this issue may be found the Convention Secretary's official report of the Rosicrucian International Convention of 1954. This Department once more imitates the classic Autolycus and offers a few "unconsidered trifles":

A Canadian flag on the banquet table stood for a time unnoticed in front of the Deputy Grand Master of England. (No international repercussions expected.) **** The veteran sergeant at arms, James Blaydes, of Dallas took as his Convention theme "self-importance," thereby helping many otherwise timid souls to assert themselves. **** A member from Honduras caused a drugstore waitress to faint when he handed her a \$100 bill in making payment for three hamburgers. **** The Spanish-speaking members were treated to discourses by members from Colombia, Venezuela, Mexico, Cuba. Also, an especially brilliant discourse was given on the Kabala by a soror from Mexico City. **** Los Angelesños found their regional dinner at the Red Barn Inn the occasion for the announcement of an engagement. **** It has not yet been learned just what happened when the Canadians foregathered, but it is rumored that tentative plans were formulated to move the border far enough south to include San Jose so that the matter of visas could be forgotten. **** The Children's Hour demonstration was an eye-opener so far as the possibilities of applying Rosicrucian principles to the education of preschool children. **** An allegory in Spanish, written by a staff member, paid tribute to the mysticism of a Cuban patriot, poet, and statesman. **** A beautiful

temple-gong went home with the Dallas delegation to add beauty and sonority to Texas convocations. **** A meeting of Grand Councilors and Inspectors General brought assurance of greater progress for the Order in the coming year. **** Two small dogs put in an appearance for the Convention photograph. **** The Convention's own Amateur Hour was so diversified and replete with talent that it ran more than an hour over the time usually allotted to it. **** The Appellation Rite proved an especially beautiful high light due to the charm and grace exhibited by Maira Euridice Nuñez-Tancredi for whom the ceremony was held. **** Post-convention activities continued through Saturday and Sunday giving decided evidence of the reluctance of members to leave Rosicrucian Park. For one thing, on Saturday morning the traditional Rosicrucian wedding ceremony was conducted in Francis Bacon Auditorium, with Frater Paul L. Deputy, Grand Chaplain of the Order, officiating. He was assisted by Colombe Sidney Whitcomb, daughter of the Grand Treasurer. The chief participants were Frater Louis M. Riccardi and Soror Eleanor MacLay. A buffet wedding luncheon was served immediately following at Rickey's Studio Club in Palo Alto.

* * *

On Friday night, July 16, the entire floor space of the Civic Auditorium in San Jose was filled with tables. Those tables were occupied by Rosicrucians from all over the world who with their friends were gathering for the last event of the thirtieth International Convention. At the speakers' table were the Imperator, the Supreme Secretary, the Grand Master, the Grand Secretary, the Grand Treasurer and their



wives, together with representatives of distant jurisdictions and the Convention chairmen.

Mrs. H. Spencer Lewis acted as Mistress of Ceremonies and introduced those at the speakers' table. After brief talks and the presentation of three mystery prizes, a Walt Disney film, *Seal Island*, was shown. Following the film, the Imperator brought the Convention to its official close.

Most of those present then adjourned to Hotel Sainte Claire for the annual Rose Ball sponsored by the Colombes' Guild of the Supreme Temple.

During the Convention banquet a beautiful Rosicrucian cross, some hundred and fifty years old, was presented to Supreme Colombe Felice Miles. It is to be transmitted from Supreme Colombe to Supreme Colombe as they succeed each other in this high office. The cross was the gift of Quetzalcoatl Lodge of Mexico City and was arranged for through the efforts of Soror Woulffe of San Diego.

The R.C.U. Alumni Association this year presented the Rosicrucian Order with a camera flash-bulb attachment for the purpose of photographing classes in action. The presentation was made by alumni president, Donald Dahlberg, to the Imperator at a regular morning session of the Rose-Croix Student Body. The photographs subsequently taken are to be sent to Lodges and Chapters throughout the world, accompanied by an appropriate commentary recorded on tape. The entire project was undertaken by the Alumni Association as a move to arouse further interest in and greater attendance at Rose-Croix University. Chapters and Lodges will be notified when the project is ready. A 35 mm. slide projector and tape recorder are necessary for the program.

The photographic story takes the audience through the grounds of Rosicrucian Park, and into the various class situations experienced by the students. It is a beautiful, graphic account of a three-weeks' stay at Rose-Croix.

Visitors to Rosicrucian Park during July found on display a collection of water colors by contemporary French artists grouped under the title *French*

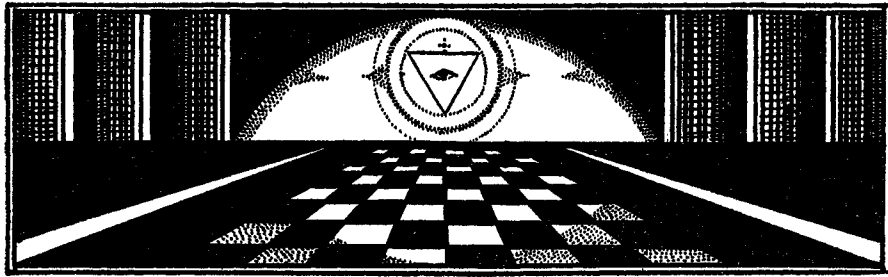
Painting at Mid-Century. Some twenty-three artists were represented in the display which was held in the modern gallery of the Rosicrucian Egyptian, Oriental Museum. This exhibit, like the earlier ones from Germany and Great Britain, shows tellingly the response which the creative spirit is still attempting to make abroad in spite of the havoc and aftermath of two world wars.

Through the courtesy of Rembert Wurlitzer, world-famous violin expert and collector of New York City, the violin made by Antonio Stradivari in 1709 and called the Virgin (La Pucelle) was on view daily in the Rosicrucian Museum during July. It was named the Maiden or Virgin by J. B. Vuillaume, a violinmaker and ardent admirer of Stradivari. According to Mr. Wurlitzer, La Pucelle is the best Stradivari instrument in America. Local visitors to the museum as well as members attending RCU and the International Convention had the opportunity of hearing this rare violin played by James C. French, museum curator.

Exhibited with La Pucelle was one of Vuillaume's violins made in 1870. Vuillaume was an exemplary craftsman and this violin is a masterpiece. Its design follows the model made popular by Nicolo Amati.

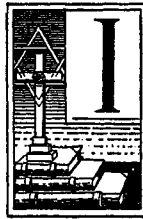
The appearance of the Stradivari violin in San Jose brought musicians and music lovers from far and near to hear and see it. Thomas C. Leighton, San Francisco portrait painter, even came to paint its portrait. The portrait of the violin, including a sketch of the artist Paganini on one side and the first page of Beethoven's violin concerto on the other, will be unveiled later.

Enneadic Star Lodge of Portland, Oregon, is at work on its fifth ritual drama, *The Cauldron of Keridwyn*. Unless other Lodges or Chapters hurry with their presentations, the honor of having completed the series will belong to Enneadic Star. It has only one to go. These six ritual dramas are available to all Lodges and Chapters for their presentation. Information regarding them may be had through the Grand Secretary's office.



Mankind Was His Business

By CECIL A. POOLE, Supreme Secretary



IT may surprise many people to learn that at the head of the editorial page of an almost forty-year-old business periodical there appears the following quotation from the Bible, "With all thy getting, get understanding."

In this age when some condemn big business, and others believe that business in its larger ramifications is designed only to oppress men, it is interesting to realize that some of our business leaders think beyond the limits of business as an end in itself. To learn that there are men of industry and finance who place ideals above any other value is a reassuring fact to be remembered in any appraisal of modern civilization.

The magazine which carries the above quotation on its editorial page is *Forbes* magazine, established in September of 1917 by B. C. Forbes. Mr. Forbes passed from this earthly scene on May 6 of this current year. During his lifetime he taught that business could be an important part of our lives but that more important than business itself is the individual. He realized that an important function of business is to provide men with certain physical possessions, and that it is equally important for mankind to gain understanding.

I have been a follower of the writings of Mr. Forbes for many years. Occasionally, I read various business and finance publications, but there are

none to which I look forward more than I have to the bimonthly arrival of *Forbes* magazine and the stimulating editorials written by Mr. Forbes in each issue. Mr. Forbes was able to see the value in the dignity of the individual. He believed that more important than all the isms and ideologies of the present century is the existence of the human being as an individual who should derive a certain amount of contentment and satisfaction from his sojourn here on earth. Mr. Forbes was an enemy of all things that would degrade character or depreciate the ideals of the civilization that have developed in our modern democracies. Relying upon the importance and dignity of humanity, he opposed anything that would subjugate the individual to a dictator of any kind, and obviously he fought against anything that would deny the individual the freedom to express himself or that would impede growth toward the fullest of his capacities.

Mr. Forbes, therefore, opposed anything that he believed might endanger this fundamental right of you and me as human beings. He sounded a warning many years ago against too much control of any type, whether it was by corporations or by governments, if such control might in any way infringe upon human freedoms and human rights. He, of course, was an enemy of those political ideologies, including communism, that tend to cause the viewpoints of a few to be inflicted upon the opinions of the individual.



It is not often that we find in the editorial comments of any publication today the ideals that spur man on to better things. I am reminded of an editorial by Mr. Forbes written in September of 1953 which was as follows:

I have just been reading *The Vagabond*, the very sprightly little monthly published these many, many years by my old friend, Tom Dreier. This sentence has made a deep impression on me: "A truth to accept is that your world consists of nothing outside of your own mind." It recalled an incident I heard related half a century ago. A friend one day visited Millet, the world's most famous painter of sunsets. The artist pointed with special pride to one, a glorious riot of colors, which has won great acclaim. "I never saw a sunset like that," sneered his friend. "Don't you wish you could?" calmly retorted Millet. It isn't easy for us to enlarge our concepts, to expand our receptive capacity but, humbly, we must painstakingly, conscientiously try.

This is an example of how the editorials written by Mr. Forbes constantly encouraged us to look beyond the limitations of our immediate circumstances and to see the values that lie in the development of human potentialities. Mr. Forbes also took interest in individuals as individuals regardless of what they might be doing. In recent years he regretted the attitude of people who could not see beyond the immediate thing that might be occupying attention, and in this vein he wrote:

"Alas, too many workers today

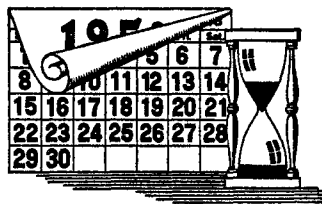
regard their work as humdrum, monotonous, uninspiring. They lack the imagination to feel, to sense, that they are a necessary part of the whole enterprise, that they are contributing essentially to the final product of their company,

to supplying fellow mortals with some highly useful product. Some big companies, but not enough, are now taking pains to bring home to their workers, even the humblest, that they are rendering invaluable useful service."

To be of service is a purpose of life that is recognized by all idealistic philosophies. To recognize it in the world of business is to develop the potentialities of the individual to use his abilities to the fullest extent.

While Mr. Forbes constantly expressed his opinion upon matters of business and investment, in his analysis of a corporation, institution, or organization, he was equally as interested in the individuals who compose the particular institution as in the plant, the machinery, and assets of the firm. He found that it was as important to study the character of the individuals who had in their hands the management of a huge enterprise as it was to study the balance sheet of that particular enterprise. He was fully aware of the fact, and many times repeated it in one way or another, that investment in any enterprise involves certain risks because no one knows the future. The risk, however, is less when

This Month and Its Meaning



THE 21st day of September introduces the fall season to all countries in the Northern hemisphere, but in the Southern hemisphere, it is the Spring awakening of all life. It is happily remarkable that people in both spheres agreed to use one calendar with names and meanings applicable to only the Northern half. It is well to note here that the months and their meanings, as we know them throughout the world today, have their origin in Egyptian-Latin antiquity with their respective agricultural and religious influences.

September, the ninth month of the year, was *Septembris* (seventh) in the old Roman year which began in March. Although the establishment of the Julian calendar in 45 B.C. placed *Septembris* as the ninth month, it nevertheless kept its former name and number of days. September was *harvest month* on Charlemagne's calendar, and the Anglo-Saxons called it *Gerstmonath* (barley month). The Swiss today still call it *Herbstmonat* (harvest month).

After the pattern of Augustus and Julius Caesar, it became quite a temptation to rename months in an emperor's honor. Thus Tiberius Caesar's senate on one occasion asked him to rename *Septembris* in his honor, but he demurred and rejected the proposal.

we understand the character and the abilities of the individuals who direct the functioning of an organization. He had little use for haughtiness or arrogance. He could tell the difference between a person of true ability and one who only attempted to present a false front. He was always fair in his articles but he never hesitated to state the facts regardless of who was mentioned in his writings.

Throughout all his editorials occur many proverbs, many short, pointed sentences that always carry a vein of optimism, courage, and cheerfulness. He seemed to have an ability to radiate a form of cheerfulness that was not a pollyanna attitude but one that inspired confidence. For example, he recently wrote:

"The importance of developing a cheerful attitude impresses me more and more with every passing decade. Life, in a sense, is what you mentally make it. I pity anyone who is chronically a grouch, pessimistic, discontented. A cheerful frame of mind is like church-going, largely a matter of habit: if you develop a morose attitude the chances are that you will persist in it, just as if you get into the habit of go-

ing to church you continue to go, whereas if you stop going, you continue not to go. If you are so constituted that you cannot be cheerful, seek strenuously to be as cheerful as you can. 'A merry heart goes all the way.'"

In this short article, we are able to portray only a partial picture of the life of a man who devoted himself to truth and to the assistance of many people. The ideas and concepts conveyed in his writings, as well as the actual charities he carried out, affected the lives of more people than ever could have known him personally. Of humble origin, he never forgot at Christmas the pupils of the school he once attended in Scotland. This is an example of his thoughtfulness through life to extend benefits, which he may have gained, to others that might not yet have attained them. I think that a whole philosophy of life is contained in one short sentence that Mr. Forbes wrote some years ago: "In the end the things that count are the things you can't count."

(All quotations from various issues of *Forbes* are copyrighted by B. C. Forbes and Sons Publishing Company.)



Can You Explain This?

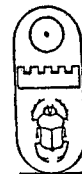


THROUGH the kindness of Soror Vivian Byron in Connecticut, a copy of *The Bridgeport Post* for Wednesday, April 8, 1954, has brought a mystery to this column.

St. James Romanian Greek Orthodox Church in the city of Bridgeport, like all other churches of the Eastern Rite, follows the Julian calendar. Its Easter Service, therefore, began on Saturday night, April 24. In accordance with the rite, at 12:10 the congregation went outside, leaving only the choir of some forty persons within the church. A member of the church rang the bell as requested at precisely 12:10 a.m. and then sat with the choir in the loft.

The service outside proceeded, and as Father Vasilescu chanted "Christ is Risen" the full-throated bell tolled again strongly. Not until the next day did the congregation learn that the second tolling of the church bell was not by human hands.

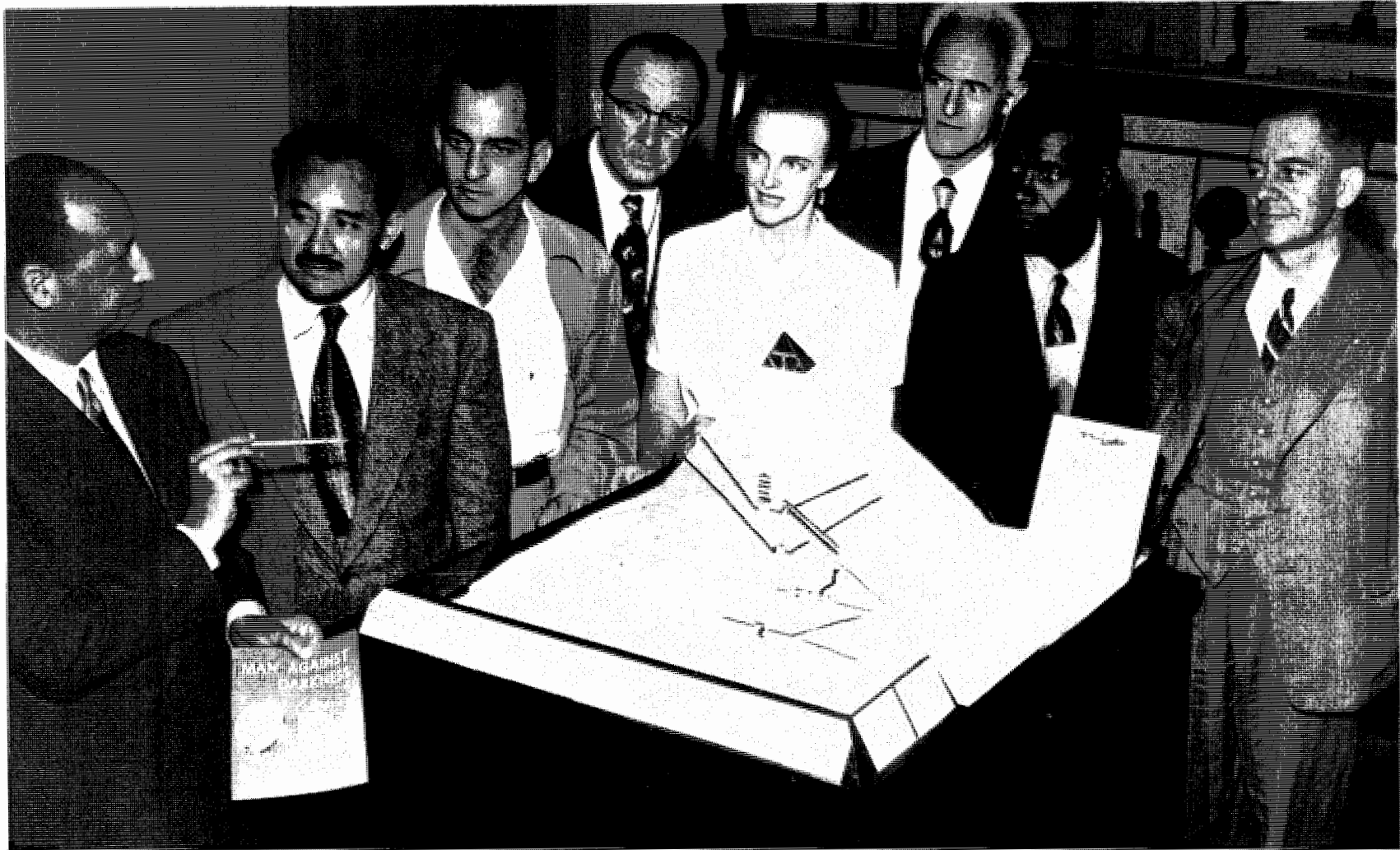
According to the choir director, Miss Sophie Fatsi, the bell is a hard one to ring and her father after ringing it sat down facing the choir with his back to the bell rope. When the bell began to ring a second time, those in the choir loft looked around but no one was to be seen pulling on the rope. When the bell stopped ringing, the rope swung itself into a noose. Further investigation the next day revealed nothing that would explain the circumstance. Can you explain it?



ROSICRUCIAN RALLIES

Rosicrucian rallies will be held in the following cities during September and October. In each city an instructive program and entertainment is being prepared by the Lodge or Chapter sponsoring the event. These rallies provide an excellent opportunity for members to associate with other Rosicrucians in the region—and to see important demonstrations, participate in rituals, and hear speakers present subjects of interest to every Rosicrucian. All active members are eligible and invited to attend any rally. Make a note of the date of the one nearest you and plan to come.

- CALIFORNIA, Los Angeles:** *Southern California Rally*, sponsored by Hermes Lodge, 148 North Gramercy Place. The Abdiel Lodge of Long Beach, Akhnaton Lodge of Pasadena, and the Whittier Chapter, will participate. The dates are: October 16 and 17. The featured speaker will be the Emperor, Frater Ralph M. Lewis. First and Ninth Degree initiations will be conferred; Twelfth Degree class will meet. The rally will be held at 6840 Hollywood Boulevard, Hollywood.
- COLORADO, Denver:** *Rocky Mountain Chapter*, 1470 Clarkson St. Rally is scheduled for October 8, 9, and 10. Program will include recognition of ten-year members.
- MASSACHUSETTS, Boston:** *Johannes Kelpius Lodge*, Hotel Brunswick. The 5th annual rally will take place on September 26, beginning at 10:00 a. m. Second Temple Degree initiation will be conferred. For further details write to the Lodge Secretary.
- MEXICO, Mexico City:** A rally sponsored by the Quetzalcoatl Lodge of Mexico will be held in Mexico City, September 22 to 26. For further information write to the Master of the Lodge: José E. Ugalde A., Apartado Postal 8941, Mexico, D. F.
- MICHIGAN, Detroit:** *Great Lakes Rally*, sponsored by Thebes Lodge, 616 W. Hancock. The rally dates are: October 15, 16, and 17. Initiations will be held for First, Fourth, and Ninth Degrees. For further information on this 10th annual rally, contact: Rena M. Snyder, Rally Secretary, 9138 N. Martindale, Detroit 4.
- NEW YORK, New York City:** *New York City Lodge*, 250 W. 57th St. has scheduled its 14th annual rally for October 16 and 17. In addition to demonstrations, addresses, and experiments, the Ninth Degree initiation will be conferred—Oct. 17, 10:45 a. m.
- OHIO, Dayton:** *A Tri-City Rally*, including Elbert Hubbard Chapter of Dayton, Cincinnati Chapter, and Helios Chapter of Columbus, will be held at 15 S. Jefferson St., Dayton 2. The rally dates are: October 22, 23, and 24. For further information, contact: Mabel Wanzer, Rally Secretary, 15 S. Jefferson.
- ONTARIO, Toronto:** *The Third Eastern Canadian Rally* will be held at Chiropractic Hall, 252 Bloor Street W., Toronto, on October 23 and 24. First and Ninth Degree initiations are scheduled. The featured speaker will be the Emperor, Frater Ralph M. Lewis. For further information write to: Toronto Lodge of AMORC, 2249 Yonge Street, Toronto.
- OREGON, Portland:** The annual rally sponsored by the Enneadic Star Lodge in Portland will be held on October 8, 9, and 10. The Supreme Secretary will be a featured speaker on the program. For further information write: Ellis Roberts, 5629 N. Vancouver Avenue, Portland 11.
- WASHINGTON, Seattle:** *The Northwest Rally*, sponsored by the Michael Maier Lodge of Seattle in association with the Vancouver Lodge and the Takhoma Chapter, will be held on October 8, 9, and 10. A featured speaker at the Seattle rally will be the Supreme Secretary. For further information write: Fred Parker, 8053 Stroud Avenue, Seattle 3.



FROM THROUGHOUT THE WORLD

Representing the large number of delegates and visitors from far countries, attending the International Rosicrucian Convention just concluded in San Jose, California, are those shown above. At the left Dr. Albert Doss, physician and surgeon from Cairo, Egypt, is describing the model of the Great Pyramid in the Rosicrucian Museum. Listening attentively are Dr. Marcos J. Ayuso C., from Yucatán, Mexico; Kamal Bendeck, of Honduras; Dr. Jose Ma. Subirats de Quesada, Santi-

RAINY DAY READING

Fall and Winter *Inside Information*

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Can we prove by logic that life continues after death? Or is the concept but a fable of mankind? Learn in simple language what one of America's greatest historians and philosophers had to say on this subject. (4 discourses)

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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. E. C.—Imperator**

DIRECTORY

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

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The International Directory listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the Rosicrucian Digest. The American and the International directories alternate monthly.

ALASKA

Anchorage:
Anchorage Pronaos. Joseph E. Maley, Master,
P. O. Box 1404.

ARIZONA

Phoenix:
Phoenix Chapter, 1738 W. Van Buren St. Martha
J. Wood, Master, 3612 N. 51st Pl.
Tucson:
Dr. Charles L. Tomlin Chapter, Knights of Pythias
Hall, Lucie S. Mellis, Master, 3008 E. Adams.

ARKANSAS

Little Rock:
Little Rock Pronaos. Robert K. Brown, Master,
3000 Fair Park Blvd.

CALIFORNIA

Fresno:
Jacob Boehme Chapter, Ponderosa Masonic Temple,
11 San Pablo Ave. Ted R. Souza, Master,
3515 Home Ave.
Long Beach:*
Abdel Lodge, 2455 Atlantic Ave. Rolland Hill-
man, Master, 2708 Van Buren St.
Los Angeles:*
Hermes Lodge, 148 N. Gramercy Pl., Tel. Holly-
wood 5-1230. R. A. Lashlee, Master, 149 N. Gram-
ercy Pl.
Oakland:*
Oakland Lodge, 263 12th St. Roger Rush, Master,
3311 Kingsland Ave.
Pacific Grove:
Pacific Grove Pronaos. Wilhelmina I. Merbs,
Master, 232 Pine Ave.
Pasadena:*
Akhmaton Lodge, 20 N. Raymond Ave. Arthur
H. Raymond, Master, 44 E. Peoria St.
Sacramento:
Clement B. Le Brun Chapter, I.O.O.F. Bldg.
Herman Leader, Master, 2535 10th Ave., Oakland.
San Diego:
San Diego Chapter, 4567 30th St. Roland S.
Fadden, Master, 321 Spruce St.
San Francisco:*
Francis Bacon Lodge, 1957 Chestnut St., Tel.
WEst 1-4778. Hazel Lehnerr, Master, 2207 45th
Ave.
Stockton:
Stockton Chapter, 1345 N. Madison St. Chas. T.
Bragg, Master, 1827 S. Grant St.
Whittier:
Whittier Chapter, I.O.O.F. Lodge Hall, Phila-
delphia & Comstock Sts. Willis H. Garey, Master,
639 Dittmar Dr.

COLORADO

Denver:
Rocky Mountain Chapter, 1512 Gaylord St. Har-
vey Jordan, Master, 1446 Gilpin St.

CONNECTICUT

Hartford:
Hartford Pronaos. Aaron G. Cohen, Master, 471
Fern St.

DISTRICT OF COLUMBIA

Washington:
Geo. Washington Carver Chapter, I.O.O.F. Hall,
9th & T Sts., N.W. Mabel E. Ford, Master, 252
Warren St., N.E.
Thomas Jefferson Chapter, 1322 Vermont Ave.,
N.W. Paul O. Plenckner, Master, 3600 Rhode
Island Ave., Mount Rainier, Md.

FLORIDA

Miami:
Miami Chapter, Biscayne Temple, 120 N.W.
15th Ave. Mrs. E. H. Smith, Master, 2222 N.W.
6th St.
Tampa:
Aquarian Chapter, 105½ Zack St. Thomas
Holmes, Master, 407 Pennsylvania Ave., Clear-
water, Fla.

HAWAII

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

IDAHO

Boise:
Boise Pronaos. A. W. Dawson, Master, 1111
N. 6th.

ILLINOIS

Chicago:*
Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Ever-
glade 4-8627. Eugene P. Groot, Master, 5531 S.
Kenwood Ave.
Springfield:
Springfield Pronaos. Charles K. Prichard, Mas-
ter, 3023 Hoover Ave.

INDIANA

Evansville:
Evansville Pronaos. Allen Raymond Nevius,
Master, 1955 Herbert Ave.
Indianapolis:
Indianapolis Chapter, 98 N. Pennsylvania St.,
Rm. 302. Lottie Davis, Master, 1038 N. Hamilton
Ave.
South Bend:
May Banks-Stacy Chapter, 519 S. St. Joseph St.
Gladys Moore, Master, 1702 E. Hively Ave., Elk-
hart, Ind.

IOWA

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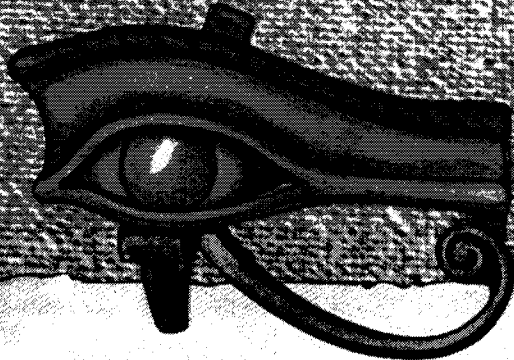
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