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1960
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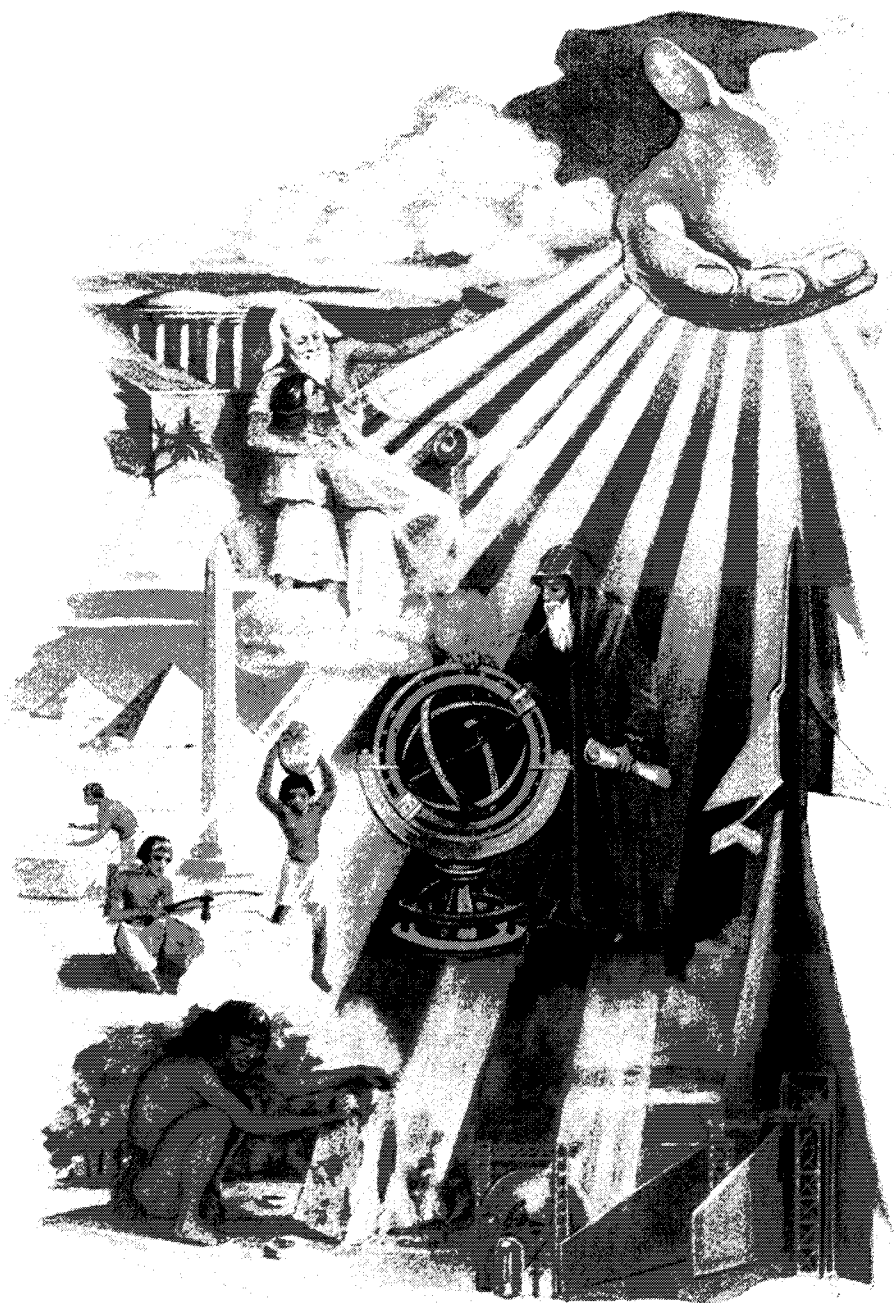
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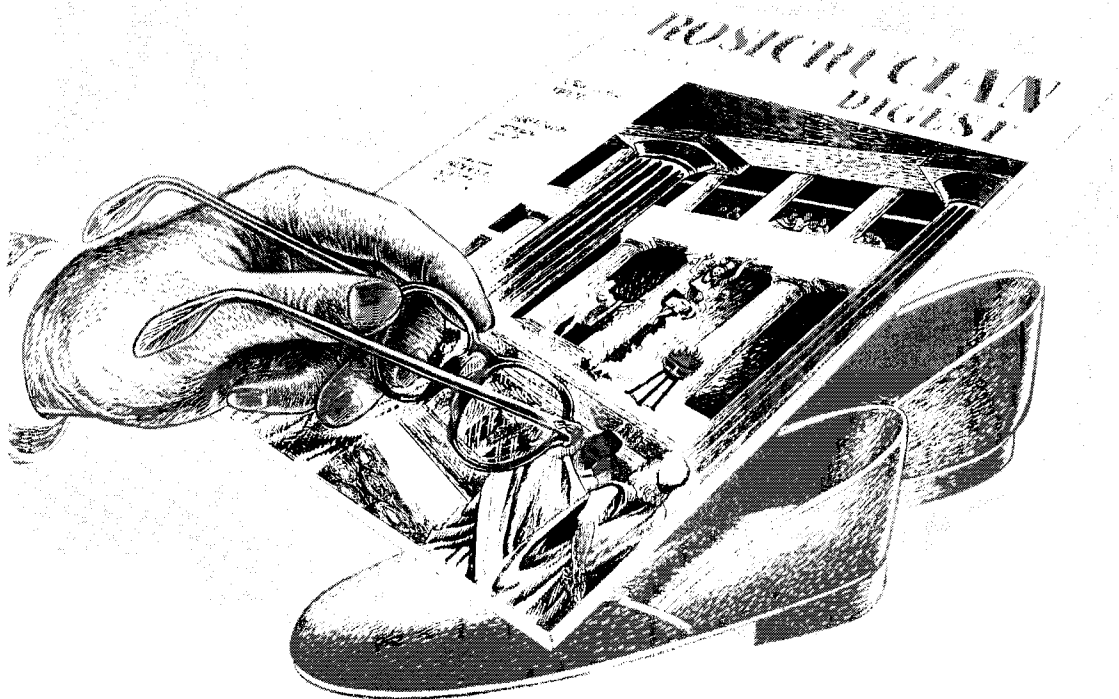
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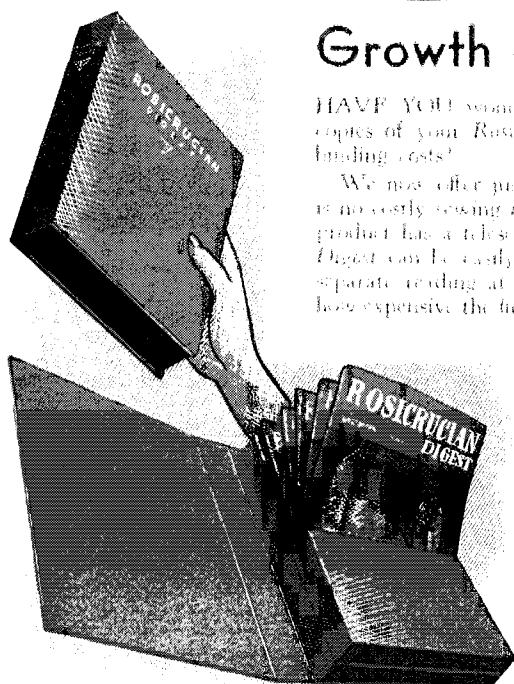
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The speaking tour of Imperator Ralph Lewis and party included a visit to Waiheke Island, off the coast of New Zealand. Shown from left to right are Captain F. P. Ladd, noted New Zealand pilot and Rosicrucian, Ralph M. Lewis, Imperator of the Rosicrucian Order, and Mrs. Lewis. They stand beside the amphibian plane on the beach of the island where they landed to meet with an assembly of Rosicrucians.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

XXXVIII

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Rosicrucian Park

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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 A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH ARE WE DESTROYING OURSELVES?

By THE EMPEROR



WHENEVER there has been any rather sudden transformation of an aspect of our living, people have wondered whether it would not result in humanity's destruction. The introduction of new foods at times has caused suspicion. The first appearance of the automobile likewise caused such speculation. It was once held that man would not be able to drive at such an *excessive* speed as sixty miles an hour. The theory was that such speed would take away his breath and he would die of strangulation.

This same conception, with slight modification, was speculated upon with regard to high altitude parachute jumpers. It was thought that the jumper would fall so fast that he would be unable to breathe. The actual "blacking-out" of jumpers is not due to their speed of falling but rather to the lack of oxygen at high altitude.

Although most of such speculation throughout the centuries has been without foundation, the fact remains that environment has left and does eventually leave its impact upon mankind—in some instances not for several generations. Fortunately, as a whole, the technical changes we have brought about in our lives are for the better. Today, for example, in the United States, of every 100,000 persons born, 94.4 percent will attain an age of twenty years, whereas in most of the world in centuries past the infant mortality rate was nearly 70 percent. Fur-

ther, today in the United States statistics reveal that, of every 100,000 persons who have now attained twenty years of age, 65 percent can expect to live to sixty-five years of age.

The foregoing is no endorsement, however, of all the aspects of our living. Rather, it indicates that this longevity is produced by certain improvements in diet and hygiene *as against* other pronounced disadvantages. The widespread occurrence of cardiac ailments has been attributed to many causes of our times, such as the greater excitement and strain that our current living habits impose. Our pace is much more rapid, utilizing as a result much more energy and causing a strain upon the nervous systems.

The increasing scourge of cancer, though what actually contributes to it remains a mystery, has been in theory attributed to our current living. The greater number of mentally ill is partly due to growth of population and resultant hereditary factors. It is also held to be the result of an extensively competitive world which taxes those mentalities not able to withstand the assault of pressure.

Gases and Radiations

Also on the negative side, there is the fact that some of our industrial plants pour into the atmosphere, in or near the great cities, gases which are far from conducive to good health. Carbon monoxide gas in the great traffic centers is likewise destructive to the human organism. Just recently, in a small city in the Eastern section of the United

States many persons were suddenly taken seriously ill with what appeared to be a strange malady. Several died without the cause of their death being definitely known. After considerable panic on the part of the populace, it was found that a nearby industrial plant, through a faulty process in its manufacturing, was polluting the air with poisonous fumes. These gases were not fatal to all, however. Only those who were of a certain constitution were affected by them.

There are undoubtedly such gases affecting everyone, slightly at least, in the great metropolitan areas. Whether such aggravation produces digestive ailments, nervous disorders, and even cancer, is as yet unknown. Only the most intensive and expensive research over a considerable period of time would determine how these gases affect mankind. Some persons are allergic to some factors while others are not. Thus a portion of our populace may be affected by conditions in their locale that would have no effect on others.

Is the increasing amount of radiations, which are transmitted by radio, television, radar, and experimental laboratories in our cities, detrimental to us? Biology has proved that a mutation of cells can occur as a result of their being exposed to intense radiations as from radioactive elements. It is known, as well, that frequent X-ray treatments or examinations are *dangerous*. They ultimately break down the cell structure and the consequent degeneration necessitates amputation to prevent the spread of the destroyed tissue. Does the increasing amount and intensity of the radiations in our atmosphere contribute to nervous disorders, mental, and emotional instability?

A recent communication, from a person who is associated with a large concern manufacturing various types of test lamps, states: "I wonder if I might present a question that has come up in my mind regarding what might be the effect, if any, of the extraction of some of the rare atmospheric gases (so-called) from the atmosphere, by commercial users in these times. I have in mind that, because the *Vital Life Force* is contained in this air, which we find so important to sustain life, it must be

dependent upon the very elements which go to make up this atmosphere. Some of the so-called rare gases, such as neon, argon, and krypton, are being extracted from the atmosphere more and more every day for commercial purposes, and I wonder if this is not contributing to many of our ills."

The letter continues: "What effect, if any, would there be caused by the fact that ultraviolet rays are being produced artificially by gaseous arcs? We know that this short wave has a damaging effect on the eyes and skin, and I am led to believe that in recent research, in connection with the atomic effort, this ultraviolet wave length of certain angstrom units has proved very damaging to mice. It is claimed that when this short wave is enclosed in regular glass envelopes, it does not emanate through them. A special quartz that is not opaque to this wave is necessary when it is required to enter the air in order to destroy airborne bacteria, etc., as in the so-called germicidal gaseous arc tube.

"I have seen (as my occupation indicates) some very damaging effects from this ultraviolet short wave of 2537 angstrom units, and I cannot get the thought out of my mind that some of this damaging wave length may have adverse effect on us. Gaseous arc tubes are in such wide use these days, for lighting and other uses, that I would like answers to my questions.

"Has any research ever disclosed the effect of such gaseous arc tubes on the Vital Life Force? In a recent science publication, it was stated that one of the most life-destroying wave lengths found in atomic research was the ultraviolet short wave of 2537 angstrom units. It would be disastrous to find that this same wave length, which is produced in gaseous arc tubes of the several types used today, emanates out into the air."

Of course, there is not available, from outside investigation nor from Rosicrucian scientific sources, as yet any evidence that these radiations from gaseous tubes used for lighting and other industrial purposes affect the Vital Life Force in the atmosphere. The Vital Life Force, of course, could not be destroyed but it might be mitigated by these destructive rays which would amount to



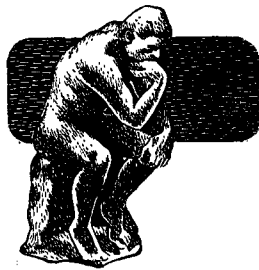
the same thing in its effect upon an organism.

It is known that the thin layer of ozone, which surrounds our earth's atmosphere like an envelope, is all that protects life on this earth. It acts as a gigantic filter for the eliminating of destructive radiations from the solar spectrum. If man, in his atomic research, is successful in generating within his atmospheric belt these same dangerous radiations of the solar system, then, he will be able to destroy himself, unless these radiations are used with restraint.

Because of the tendency upon the part of many individuals to put profit

before prudence, these individuals will do all they possibly can to keep secret any cumulative harmful effects of their product upon society. We know this to be a fact because it has been only with great difficulty that some commodities have been restrained. It took long periods of litigation, for the public welfare, to compel the manufacturers to restrain the use of their product. Only intensive research in physics, chemistry, biology, and related fields of science, by private humanitarian enterprises to determine the effects of new products upon society, can protect man against his own technical developments.

(Reprinted from *Rosicrucian Digest*, August 1949)



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These special articles were formerly reserved for new subscribers to the *Rosicrucian Digest*. Because of the many requests in recent years for information on these

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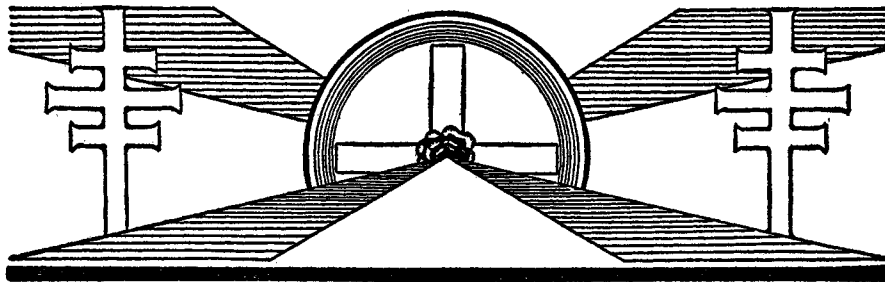
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Rosicrucian New Year

The Emperor Proclaims Sunday, March 20, the
Beginning of the Traditional Rosicrucian Year 3313



A CYCLE is a recurrence of a phenomenon. A cycle, therefore, can be either a natural one or an arbitrary one established by man. Natural cycles were early observed by men. The apparent rising and setting of the sun, the rise and fall of the tides, and the seasonal changes were among the most prominent of the natural cycles. These cycles became the cause of much speculation by peoples of the past civilizations. Their conclusions about them, the significance which they thought they had in relation to human life, were incorporated in the religious and social customs of the time. Many such beliefs have descended to us today.

The vernal or spring equinox was a cyclical phenomenon that was particularly impressive to the ancients. In the winter, in the Northern Hemisphere, nature went into a state of dormancy, that is, most vegetation withered and seemed to die. There was a moribund state prevailing. With the coming of spring, however, there was a rejuvenation. Tender sprouts and little tendrils made their appearance. Trees began to blossom and everywhere there were signs of rebirth.

The ancient priests and mystics compared this rebirth in spring to the human life cycle and the *immortality* of the soul. Man, too, in other words, though he died, would be reborn again and assume another life elsewhere just as plants bloomed again in the spring.

Rites of fertility, birth, death, and rebirth were embodied in the ceremonies of the mystery schools of ancient Egypt, Greece, and Rome, in particular. The vernal equinox, or when the Sun enters the sign of Aries on its celestial journey, was made the occasion of celebrations and sacred ceremonies. These were usually followed by symbolic feasts and rejoicing.

Throughout the centuries, the Rosicrucians have perpetuated the traditions of the symbolic significance of the vernal equinox. To them it appears (in the Northern Hemisphere) as the true beginning of the new year. In effect it is a more logical time for a new year than the calendar period of January 1st when most lands are cloaked in winter, and plant life is usually in a state of dormancy. In the spring a *new cycle* begins, life is bursting forth in a variety of forms and there is evidence of the rejuvenation of nature's functions.

Consequently, Rosicrucians everywhere herald the vernal equinox as the traditional beginning of the Rosicrucian New Year. In 1960 this beginning occurs at 2:43 p.m. when the Sun enters the Sign of Aries, March 20, Greenwich Mean Time. This will mark the traditional Rosicrucian New Year 3313.

As is customary, beautiful and impressive ceremonies and symbolic feasts will be held in Rosicrucian lodges, chapters, and pronaos. Every active Rosicrucian member, whether affiliated with his local Rosicrucian body or not, is eligible to attend and to enjoy the inspiring experiences of the event. You



are requested to consult the Directory on the back pages of this issue of the *Rosicrucian Digest* for the listing of the nearest Rosicrucian lodge, chapter, or pronaos. You may address a note to the Rosicrucian establishment nearest you; they will advise you of the exact date and time that they will hold their ceremony. The time of the occasion varies slightly with each place in accordance with their local circumstances. The presenting of Rosicrucian

credentials is sufficient to admit a member.

Likewise, the Rosicrucian traditional New Year will be celebrated in the beautiful Rosicrucian Supreme Temple in San Jose, California, on *Friday, March 18*. The function will begin promptly at 8:00 p.m. Members will be admitted to the Temple at 7:30 p.m. Every Rosicrucian who can attend is cordially invited to this cultural and inspiring event. Mark the date and time on your calendar *now*.



A Look at Reality

By **SIDNEY KARTUS**

(A long-time member of Arizona State Legislature)



RELIGION has two views regarding reality: the Oriental and the Occidental.

The common viewpoint of the Orient is that the world is unreal, an illusion—that only the Divine is real.

The Occidental belief is that the world is real but temporary. Man is absent from the Divine while in the world, and the world itself is destined to end. There is an afterlife in another permanent unchanging world where the soul of man is rewarded, punished, or forgiven in accordance with the good or evil that he performed or the dogma that he believed or rejected while on earth. The world is a vale of tears and sorrow, but in the afterlife there is for the deserving and the faithful a paradise of eternal bliss.

There is a third theory which states that the world is real and has no other reality either as an afterlife or a divine. This is the view of the nonreligionist or materialist.

To the first the world is a dream; to the second it is an episode; to the third, a ceaseless changing. All three views have one thing in common. They sepa-

rate God from the world: the first by the outlook that only God exists; the second by the dogma that His true realm is in heaven and not on earth; the third by denying the Divine altogether. For one reason or another, the ascetic, the other-worldly, and the atheist all reject the presence of the Divine in the material world.

The Western sacred scriptures lend no support to such doctrines. They declare that the Kingdom of God is in you. You are the temple of God; the spirit of God dwells in you. The world is real; the higher spiritual states or planes of existence are also real; above all and in all is the supreme reality of the Divine. Under this conclusion there is truth in all three theories, and an error common to all of them, the error that holds the world not to be within supreme reality.

The doctrine of an unreal world is a doctrine of renunciation and sorrow. It is a world to get away from, not a world developing upward to joy, wisdom, beauty, and power. If such is your underlying conviction, it will color your actions; and you cannot be depended upon to do your best for yourself and mankind. The truth that we accept and the life that we live are the

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same. The certainty of perfection, purity, and immortality—possible only in another world—results in the certainty of imperfection, impurity, decrepitude, and death in this world.

The Biblical injunction "Be ye therefore perfect" is addressed to men in this world. It is not enjoined upon a later life only. This is the mistake of present theology. It makes a great leap from imperfection and death in this world to perfection and immortality in the next. It jumps too radically over necessary steps to spiritual evolution. There is a temptation to do this, for it is less strenuous to deny the world than to transform it. Perfection and eternality will be reached but not in this manner.

We come next to the question: If evolutionary steps are necessary, what is their nature?

First, we must grapple with the task here and now. The work must be done and not set aside for another day or place. Second, the process must be complete and integral, not partial or fragmentary. To religion, spiritual perfection at present signifies merely something which the soul attains in an afterlife. It omits the spiritualizing of the mental and bodily individual, humanity, and society. Not only must the inner life of the individual be transformed, but also his mind, body, and actions; not only must the individual be thus transformed but so also must be the spirit, mentality, forms, structure, and actions of human society.

We cannot slough off the body and the world and rise only in the spirit: all is real and must ascend together. It is impossible to be pure and peaceful in heart without being so in mind and body, in thought, speech, and act. An untransformed body will weigh down the soul to the grossness of lowest human nature; a mind not uplifted will fall short of the highest wisdom; a darkened and disordered world is spiritually suppressed. Matter is energy; energy is spirit; and spirit is of the Divine. The Divine is love and supreme reality.

In this sense we may today express the eternal truth of the words of the Bible that God is love and things are made of that which does not appear. Such an integral ascent calls for struggle to transform ignorance to knowledge, the

lower human to the higher spiritual nature. But bliss is not a vacuum in paradise. Divine joy is expressive, expanding, energetic. It glories in ardor and courage by which all that must be overcome is removed from the path of light in the limitless creativity by which it brings forth in beauty and wonder—and conquers in majesty and power.

Theological doctrines notwithstanding, man generally grasps this truth and tries to follow it in the practices of life. He is a devotee and dutiful attendant at religious rites, but he also strives to transform the world and for the ideal solution of human problems. He toils for enduring peace, tranquil unity, full freedom, and abundance for men in the world. His political systems vie with each other in proclaiming themselves best suited to attain these objects and to accomplish these ideals for the human race on the globe which it inhabits. On this basis, the systems appeal to men to rank themselves under their respective banners and to accept their philosophies or dialectics.

Despite delays, difficulties, and distortions, man pours his energies into the improvement of a world which to him is not an apparition or an evanescence, not a vacant temple or a vestibule, but an actuality in the broad range, and in the narrow aspect a world of mutabilities of the one and yet changeable reality in which he lives, moves, and has his being. Humanity expects from politics what it expects from religion, its welfare.

Man wills to achieve, to think, to know, and to spiritually transcend. He is determined to progress, to understand more than the mind can now conceive, to rise higher in spiritual unfoldment. He accepts the challenge to solve immense problems, not to make himself greater than God, but to achieve as he is impelled by the divine spirit in him. He thus carries out the divine will rather than resisting or denying it, or falling back into sloth or despair. He rejects the proposition that the Divine would not have created the world if such problems were to be answered in it, as if life were a fruitless enigma.

In humility he asks divine help in working out the intricacies of the evolution, neither retreating before them nor



vainly imagining that he alone can supply the explanations or continue the progression without a higher help. The purpose, power, and confidence to undertake such endeavors comes to man from that omnipotent Source which alone is all force and knowledge, the limitless origin and destination of the spiritual. We do not in ourselves possess all or the omnipotence required to accomplish these objects. With that supernal aid, man sets his hand to the work of ending war and violence, and the inauguration of love and brotherhood in the world. His spirit must rise to these attributes of divine harmony, and they must pervade humanity and society. Such are the steps by which man transforms himself individually and as a race; and in turning more and more to the spiritual, he is united with the divine.

Such also is the true message of the prophets of the past. There is a deeper and wider portent in them than that the soul of man who has lived on earth goes to his reward or punishment in a hereafter. In the words of the Old Testament, "Ye are the children of the Lord, your God"; and in the language of the New Testament, men will receive the power to "become the sons of God." This is a higher destiny. It is not as an earthly soul in a fixed paradise but as a child, a son, a portion of the Divine

that man moves upward to the loftiest heights of the spirit until he is perfect in all, beyond reward and punishment, one with the Supreme Being who is in the world and above it.

In this will be the rebirth of the human race, a new humanity and a new society. Religion must learn to look below as well as above and between, into the whole sphere of reality. Its teachings must lead men to do so. In this way, world catastrophe will be avoided; distress in any part of the world will be succored by every other area and nation. There will be freedom without isolation and unity without subjugation; a just and scientific utilization of the fruits of the earth will sustain and nourish the human race; men will prosper in their labors and enjoy the graces of leisure and the beauty and refinements of the arts. Liberty, equality, and brotherhood will flower from the heart of man and not by the halting compulsion of government. Nations will not war with each other, nor will equity or righteousness be set aside.

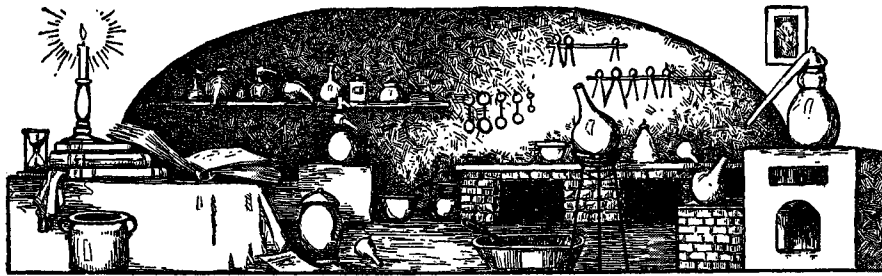
Of such is the millennium to which we should dedicate ourselves; of such is the heaven within us which is to be on earth also; the reality is not to be disclaimed—neither is the immortality in which we are the sons of the Divine in the power, joy, and wisdom of the eternal in all the worlds.



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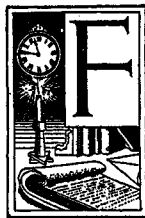
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Metaphysics in Science

By JAMES R. MORGAN, M. S., F. R. C.



FIRST to be considered is the erroneous notion that modern science rests *solely* upon materialism, that the whole of science is young and founded exclusively upon recently formulated materialistic laws. Many aspects of science had their origin in very ancient philosophical concepts. However, a comparatively short time ago there began something of a revolt against the philosophical notions of the alchemists regarding "quintessences" and other intangible attributes of matter. This fad of negating the etheric aspects of nature eventually grew to extremism—of this we are now at times painfully aware.

When one carefully traces the main strands of modern science back to their origin, it becomes evident that many of them lead to the regime of the old alchemists. The alchemists in their turn were faithful students of the Hermetic Sciences. But *who* was Hermes and whence came his authority?

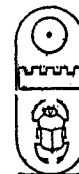
The question of *who*—or *what*—Hermes was has been hotly debated by many scholars without their achieving an altogether conclusive answer. I am of the opinion that the term has two separate meanings. One may indeed refer to a once living, walking, talking human being but of such antiquity that man's memory of him has faded into a myth. I feel also that the word Hermetic is frequently used in a generic sense, referring to the sum-total scientific achievement of the antediluvian civilization, preceding the Deluge.

If we accept that an antediluvian civilization did exist—call it Atlantis, Lemuria, or what you will—and that the taproot of modern science is traceable thereto, then a brief survey of it is appropriate. The details of the antediluvian way of life are lacking, but numerous generalizations support the evidences.

As a basic fundamental, we may state that the antediluvian scientists were cognizant much more than we are of the dual polarity of nature. They seem to have had at least a working knowledge of both the etheric and the material sides of nature. It follows that they probably had handy access to the Akashic records, the complete but hidden storehouse of knowledge. It should not be a surprise then if they exercised mastery over gravity, in addition to electricity and magnetism. With a working knowledge of levitation, together with wireless transmission of electromagnetic power, such present-day phenomena as air travel and perhaps even space travel must have been common.

It further seems entirely probable that those early scientists were familiar with the use of both solar and nuclear fusion energy. Could it be that they employed solar energy to initiate thermonuclear reactions?

Preposterous, you think? I think not. It seems that the modern-day scientist Nicola Tesla had a fairly firm intuitive grasp of these ancient secrets of electrical practice. His work is so important—and at the same time so little publicized—I feel justified in digressing for a few comments about him. In the



beginning years of the modern age of electricity—while Thomas Edison, George Westinghouse, and their colleagues were fumbling with direct current systems—an obscure figure in the person of Nicola Tesla conceived the notion of phased alternating current which made possible the whole scheme of transformers, etc. Modern high-voltage transmission systems and their like would be impossible without these. He had lots of other ideas about electricity, too, one of which was *wireless* power distribution.

We must point out another great metaphysical principle powerfully illustrated by Tesla's life story. The general problem of keeping harmoniously balanced between the Cosmic, and the needs and material capabilities of the times in which one lives, will be developed later.

We need to know, however, that Tesla was *not* in harmony with his time. He was ahead of his generation. Neither he nor his ideas were understood. People simply would not trouble themselves with most of his ideas, even though he had already revolutionized an industry and made possible a practical age of electricity. Instead of his reaping the financial rewards of the insight of his genius and being acclaimed one of the greatest benefactors to mankind of all time, he died practically a pauper and almost without friends save the pigeons of New York's Central Park. And even these he could no longer feed during the closing months of his life because of failing sight and other infirmities.

Our Heritage

In tracing the role of metaphysics by way of scientific development, there appear at least three main channels, together with various smaller ones, through which we have seemingly inherited vestiges of the once great autediluvian culture.

The first channel was from Lemuria westward across Southern Asia into the Caucasus region and also into Egypt; the second main channel was from Atlantis to America—that is, the American-Indian culture; the third great channel I have chosen to call North European or "white European."

Interesting as it is to speculate about the achievements of Atlantis and Lemuria, it is hard to say specifically how they employed metaphysical principles. We can, however, feel quite confident that metaphysics played a much stronger role in the science of these people than it has in ours of the past several generations.

Shakespeare made reference to tides in the affairs of men. There are just as surely tides in the progress of science. The oscillation from extreme metaphysical practices in science to extreme materialism has already been intimated. Such cyclic variations would indeed appear to be responses to Cosmic rhythms.

I doubt if man has yet discovered all the Cosmic cycles. Some are exceedingly long. Precession of the equinox, a period of nearly 26 thousand years—with its division into 12 sub-cycles—is just a starter. Astronomers have recognized galactic cycles ranging up to hundreds of millions of years—and no doubt there are greater ones waiting patiently to be discovered. Various shorter cycles—obviously more pertinent to human affairs—could be cited.

Dr. H. Spencer Lewis dealt ably with several Cosmic cycles in his book *Self Mastery and Fate*. I do not feel capable of enlarging upon his work. Years ago, while I was conducting a detailed study over a two-year period in search of cycles in weather and other natural phenomena that could be associated with planetary or Cosmic influences, I was convinced of two things: first, that there were indeed—as Shakespeare pointed out—tides in things other than the ocean; second, that the number of independent variables was much too large to be dealt with by conventional scientific methods.

Leaders of Masses

The average modern scientist is hard-pressed when he faces the problem of planned application of metaphysical principles in his daily activities. The majority of scientists are unacquainted with such principles. The general conclusion may be that the *average* scientist has been so circumscribed and blinded by materialistic dogma that he is lacking in vision. By this is meant that even though his very life and being is

in a sea of Cosmic forces, he refuses to accept even the fact of their existence.

But we should not limit our interest to *average* scientists. It is never the great masses of population who blaze trails to new frontiers—either physically or intellectually. There is always a select few who, through their deeper insight and greater ability, become leaders of the masses. It seems profitable to inquire as to what unique qualities these leaders possess as a class, and try to ascertain from what source they derive such aptitude.

One attribute common to most—if not all—great scientists is a powerful soul-personality. In short, they enter this life ready to undertake superior things, the minor prerequisites having already been mastered in preceding cycles.

A second characteristic almost always found in accomplished masters is a well-developed faculty for meditation and attunement. This faculty every human being can and should develop. Purposeful meditation is not only valuable in this incarnation, but it is no doubt a powerful tool in evolving a strong soul for future incarnations.

The High Communion

A few specific points should be stressed in connection with the use of meditation in science. As already stated, *purposeful* meditation is a valuable tool. Emphasis is placed upon the word *purposeful*. Science, as usually practiced, is a specific subject dealing with particulars. Thus to be of immediate value, the process of meditation must lead to the solution of a particular problem—it is similar to our looking up a specific word in the dictionary, as opposed to its more general use, in order to increase our vocabulary.

The importance of proper framing, or wording, of a plea to be presented to the Cosmic *via* meditation cannot be overemphasized. This is the bridge across which the uninitiated are seldom able to pass—and indeed veteran mystics sometimes also err in this very exacting matter. The statement of a petition to the Cosmic must be quite clear and specific: on the other hand, the means to its realization must be left open to the judgment of the Cosmic.

It is here that people in general, and especially scientists, often get tangled. Scientists are very prone to set up

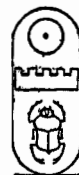
artificial bounds to their thinking. For instance, a metallurgist might be confronted with the chore of removing a certain impurity from metal as part of the refining process. Quite properly, his first step in attacking the problem is in trying to apply his previous experience in related situations to achieve a satisfactory solution to the problem at hand.

Let us say he concludes that selenium, the impurity to be removed from copper, ought to combine with oxygen and float to the top of the melt as dross. After due trials toward his proposed solution, the scientist becomes disappointed with its not working. He then proceeds to petition the Cosmic for assistance. His plea usually boils down to something like this: "O Cosmic, in the interest of making better copper for mankind, teach me how to make selenium react with oxygen in the presence of an excess of copper!"

Notice that the petition is asking the Cosmic to set aside basic laws of nature and to implement a humanly-conceived notion. If the petitioner had framed his thoughts to request any appropriated method of extracting selenium for a melt of copper, he would probably have been "inspired" to use sodium carbonated flux or some other approach in lieu of the one he had unsuccessfully tried. The point is we must tell the Cosmic specifically *what* is needed, but we must be scrupulously careful not to specify *how* the solution is to be achieved.

All too often scientists refuse Cosmically inspired "hunches" just because such are at variance with their preconceived notion of how a problem should be attacked! Further, supervisors frequently reject Cosmically originated ideas from their subordinates, only because these ideas do not conform to their own prejudices.

Another critical matter in dealing with the Cosmic is the distinction between *command* and *demand*. A financier *commands* the use of millions of dollars of his clients' money, but if he *demand*ed the money from them, what do you think would happen? We, as mystics, have not only a right *but an actual obligation* to command, or direct Cosmic forces to do all sorts of things, provided only that we stay within proper bounds of ethics. However, no one



has any authority to *demand* anything of the Cosmic.

I am convinced that many of the names famous in science have understood the nature and value of *purposeful* meditation. It is not surprising therefore that on the membership roles of the Rosicrucian Order there appear names such as Bacon, Paracelsus, Dalton, Faraday, the Franklin-Jefferson team, and of course our greatly respected Dr. H. Spencer Lewis.

It is true also that others have reaped the benefit of inspiration in rather a fortuitous way without deliberate effort on their part. Among the greatest personalities in this class one might mention Edison, Einstein, Bohr, and Fermi.

Inspiration through meditation and attunement is not uniquely peculiar to any particular time or place, though it may indeed occur more frequently during some Cosmic cycles than others. Two illustrative examples ought to be cited here to show that the principles remain in effect even in the present era of atomic and space science.

The first example concerns an atom scientist who thought he was losing his mind. The event occurred during the war years before the first atom bomb had been exploded. The scientist, fearful of his sanity, consulted a physician and explained that he, along with others, was working on a highly secret project of such importance that the whole course of the war might depend upon its outcome. He had worked very hard for many months, often staying in his laboratory or in the library throughout the night. What had begun to alarm the scientist was the odd fact that several times, as he neared the finish of his work, a strange, shadowy figure had seemed to stand beside him, whispering at times just the needed prompting. Is this not a clear-cut example of assistance from a so-called unseen master?

The other example is an event in the life of Enrico Fermi, known during the war years by the code name of Henry Farmer. Recall, please, that during the early days of the Manhattan Project the need for promptly producing appropriate fissile material was so urgent that multimillion-dollar facilities were erected on no firmer ground than theory supported by the meagerest laboratory

(Continued on next Page)



MINUTE THOUGHTS

By MARTHA PINGEL, Ph.D.

ON MUSIC

*The world speaks to me in pictures;
my soul answers in music.*—Tagore

Music, more than any of the arts, is difficult to define, for it is the secret key to human emotions. It is a web of sound, woven by a master creator whose pattern captures man's soul and makes it one with all creation. By vibrating itself into the human heart, music releases the tension man feels and links him with the rest of nature. Through exposure to melody, man learns to transcend the physical world and become a part of eternity. Music speaks a universal language; it links all men in a single subjective experience of reality. Thus, music removes the barriers between selves that, in the pressure of daily events, have forgotten their fellow men.

Music has the power of rousing the self from slumber or of lulling the self into calmness and sleep. It fills the need of every human being for something stable to cling to in our world of changing appearances, for in music all conflicts are resolved, every discord is harmonized. By listening to music with the heart as well as with the mind, man learns to contact and cross the threshold of change and to find the permanence he seeks.

A great piece of music can take us on our life's journey, from carefree childhood to early adulthood, from maturity to gradual decline; from the first moments of joy to the cries of privation. Finally, music takes us to the calm contemplation of memories.

Music is like a flame, beginning as a spark, fanning out into a bright fountain of light, then vanishing, leaving behind the faint glow of hope for our moments of reverie. In what other art can the entire range of human passions, deeds, and aspirations be treated so clearly that all souls, regardless of their individual interests or pasts, are affected by exposure to it? Let us always remember, whenever we listen to music, that for better or worse our souls respond to the vibrations we hear. Let us always, therefore, attune ourselves to those harmonies which help us to grow in spirit, and to lead happier and more constructive lives.

tests. Such tests were performed with only microgram quantities of reactants, the world's then total supply of plutonium, etc. In one such fantastically large production plant, things went exactly according to plan for the first few hours of operation. But, for no reason then known, the process began mysteriously to slow down and finally ground to a virtual standstill.

Such a situation obviously had the makings of a national calamity to say nothing of becoming a front page scandal story! Needless to say, the best brains of the whole Manhattan Project were brought to bear on the matter. Fermi, who was among those involved, locked himself in his office and cogitated almost around the clock for some three days, so the story goes, before arriving at the solution which was a completely novel concept for those days. Neutrons from the operation were effectively promoting a genuine alchemical transmutation to *create* a brand new and hitherto unsuspected chemical element which then proceeded to gobble up the neutrons intended for the original process.

Any inspiration, no matter how divinely inspired or how potentially useful, remains absolutely worthless until translated into *action*. Thoughts must be put into action if results are to be obtained. It has already been mentioned that Nicola Tesla had ideas that were never tried; therefore, obviously mankind has not profited one iota from them. Inevitably the action required to get an idea manifested, as material objects available to mankind on a large scale, requires the coordinated effort of many people. There must be scientists and engineers to plan the production and specify the required equipment; there must be a whole complex of raw material producers, fabricators, erectors and operators. Finally, and perhaps most important of all, there must be finances with which to promote the work from beginning to end.

There is, however, a great deal more to this matter than that of merely convincing somebody that we have a good idea. To be saleable, any idea *must* be in harmony with the Cosmic needs of the times in which it is presented. Consider the case of Democritus, the Greek philosopher-scientist who conceived the nuclear atom as the basic building block

of matter. Unquestionably the idea was sound, but falling upon "stony" ground it bore no fruit. Consider also the case of Paracelsus. If he had succeeded in selling his ideas about the interplay between mind and body, where might the science of biology and medicine be at this present time?

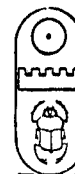
And now, a few brief comments about what I believe will be the role of metaphysics in the sciences of the immediate future. In a way, the era of modern science began at the close of the Dark Ages. This new order of scientific thought was characterized by a high degree of empiricism and materialism. Scientists began to replace intuitive and metaphysical practices with *numbers* derived from scales and rulers, and later from sundry meters.

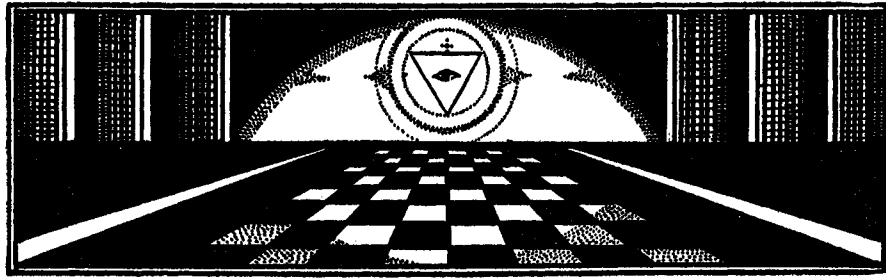
It appears that this wave of materialism may have crested during the first half of this century. The atom, in particular, has brought scientists face to face with something that simply refuses to be measured and bounded by yardsticks and test tubes. In the field of astronomy and astronautics, science is encountering various phenomena that were altogether incomprehensible even when most of us were still in school. Even the realms of philosophy and mathematics are not without new and broader concepts—the relativity principle, for instance.

This growing awareness of the metaphysical aspects of nature and science is slowly and surely filtering down to the *average* scientist's level. In this regard I feel that Dr. Rhine, Duke University, has made his greatest contribution, not so much by demonstrating certain principles of parapsychology, *but by making it "polite" to talk about psychic phenomena.*

An example of the growing liberalism toward metaphysical subjects is the new Stanford Medical School. It is advocating a new therapy based upon medicine for the "whole man" in place of the notion of treating individual organs or specific diseases.

Would anyone deny that, perhaps even as early as the end of this century, mankind may achieve a more nearly perfect balance in his understanding and use of the two polarities of nature than has been known since the Golden Age of Lemuria and Atlantis?





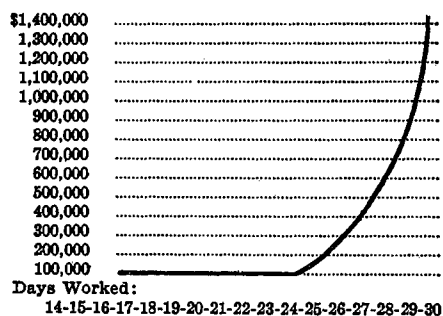
The Spiritual Breakthrough

By TOM BENSON



EARLY everyone has heard the story about the man who worked for one month at the rate of one cent for the first day, two cents for the second day, four cents for the third day, and so on until by the end of 30 days his total pay was up in the millions of dollars.

A graph of the fellow's earnings would look something like this:

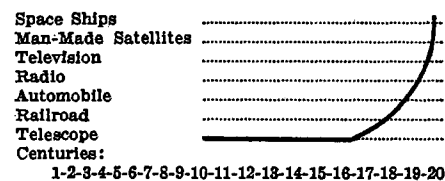


You will notice that although the earnings are doubled daily, there is no appreciable upswing until about the 24th or 25th day, and on the 26th and 27th day the earnings begin to skyrocket. This type of sudden upward curve on a graph is sometimes referred to by the laboratory workers and other scientists as a *breakthrough*.

Research men will continue for years working on a problem, doubling their knowledge month by month, or year by year, and then suddenly after months

or years of sweat and toil the graph of their progress begins to show an upward swing—the breakthrough.

The last one hundred years has witnessed a breakthrough in the field of scientific advancement. The last one hundred years has seen the development of automobiles, radios, airplanes, television, atomic energy, and man-made satellites. A graph depicting man's progress during the last three thousand years looks very much like the wage graph above:



There has been in the past twenty centuries a gradual accumulation of knowledge—say, an increase of 100 percent every one hundred years. And suddenly, as in the penny graph, this gradual accumulation of knowledge through the centuries has enabled man to make the 19th century and the 20th century a technological breakthrough.

Now, I have a theory that in life many things work out the same way. I believe there is a doubling law in nature that works something on the order of the above graphs.

For instance, I have a hunch that mankind is on the verge of a breakthrough in the matter of human relations. I have an idea that "goodwill" tends to double itself every generation.

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For example, if man today is motivated by about 25 percent of goodwill, then a generation ago he was motivated by about 12 percent goodwill, and two generations ago by about 6 percent, and so on back through the years to the time when goodwill was just an infinitesimal spark in the subconscious mind of primitive man.

In the other direction—if the theory is correct—the next generation will see an increase to 50 percent, and the following generation a complete breakthrough to 100 percent goodwill.

This, of course, sounds fantastic and too good to be true. But why should it be? After all, breakthroughs are achieved in every field—why not in the field of human relations? Certainly thousands of human beings have labored long and hard in this vineyard.

Furthermore, no matter how fantastically impossible such a human-relations' breakthrough may appear to be, who can deny the almost heartbreaking need for it? What else but a complete spiritual breakthrough to 100 percent goodwill can save mankind from an all-out atomic holocaust? Is it possible that man is doomed to destroy himself simply because international human-relations are insufficiently developed to prevent all-out war?

In the natural scheme of things, one can see plainly how nature makes an attempt to look out for the weak. The weaker animals are sometimes given protective coloring to hide them from

their enemies. The young are given parents, to feed and look out for them, until they learn to fend for themselves.

Nature provided primitive man with the necessary food and shelter. Every human advancement was accompanied by an equal degree of human intelligence. The pressure of population forced man to become a herder of animals rather than a hunter, and to become a farmer rather than a berry-picker. Is it too much to expect, then, that the horrifying danger of atomic destruction will force man to achieve a 100 percent breakthrough in human relations? Is it possible that nature will let man down at this stage of the game?

If this 100 percent breakthrough in human relations is an absolute necessity in order to prevent an all-out atomic war, just think of the fringe benefits that will accompany such a phenomenon. Not only will 100 percent goodwill do away with the threat of war, for men of goodwill cannot wage war, but it will do away with crime, for men of goodwill do not commit crimes. Poverty will also go by the wayside. Men of goodwill will not stand idly by while fellow humans go without the necessities in the midst of plenty.

Someone has said, "The darkest hour is that before the dawn," and although the human race is facing history's most serious threat to its existence, we may be living very close to the dawn of a brilliant new day. The Millennium may be much closer than we dare hope.



A LIBRARY WITH A GARDEN

Upon land made available by Congress, Benjamin Franklin's Library has been reborn. The building stands in Independence National Historical Park, Philadelphia. Its garden has been dedicated to Thomas Jefferson. Here will be housed collections of books and manuscripts of the American Philosophical Society, founded in 1743. The library will be a center for historical research relating to Franklin and his times, the American Revolution, the Lewis and Clark Expedition, and memoirs of foreign academies.



In Expectation of Senior Years

By MADELINE ANGELL



ONE of the outstanding books of the sixteenth century was written by Luigi Cornaro¹, a man who had been frail as a child and dissipated as a youth. At the age of 35 he was in such poor health that he longed for death. Instead of dying, however, he mapped out a much altered plan of living for himself, based upon moderation; and he not only lived to be 91 but enjoyed doing so. "I never knew the world was beautiful until I reached old age," he said.

Those of us who have not yet reached old age can do a great deal to prepare ourselves for the enjoyment of this phase of life. We might think of such preparation as old-age insurance, which is not only free, but which starts to pay dividends almost at once.

A suggestion which must have been made before, since it is obvious common sense, but which I do not recall ever seeing in print is this: *Don't put all your eggs in one sensory basket.* If, for example, you depend very heavily upon your eyes for recreation—if reading, going to movies, television watching, nature study, form the bulk of your leisure activities—it would be well for you to develop other sources of pleasure, just in case those eyes of yours happen to wear out before the rest of you. If your leisure life is centered about such activities as the enjoyment of music and conversation, it would be well to cultivate also some forms of recreation less dependent upon the sense of hearing.

If you are the sort of person who is always "on the go," consider the possibility that some day you may be immobilized. It doesn't pay to worry over this possibility, but it might prove wise to take constructive action—name-

ly, learn to enjoy types of leisure which do not necessitate the possession of a healthy, active body. Such preparation might well make the difference between a good adjustment and a poor one to some type of physical disability.

There are probably very few of us who would not benefit, now as well as later, from cultivating a greater appreciation of a variety of simple sensory events such as—the sound of rain, the whisper of wind among the poplars, the feel of sun, shower, or breeze against the skin, the smell of lilacs or pine or rain-soaked autumn leaves, the feel of the rhythmic swing of muscles as we walk along a country road, or the feel of dirt crumbling in our fingers as we transplant a seedling into the garden.

As we grow older we become more inclined to be rigid, inflexible, incapable of making any kind of change. Consequently, in order to slow up this pre-death rigor mortis, the second suggestion is—*cultivate flexibility.* How many times do we hear older people complain that they waited until they had the money and the time to travel, and now they find themselves unable to enjoy traveling. They can't sleep in a strange bed; their digestion suffers from restaurant food. People who start when they are young are able to enjoy traveling to the end of their lives.

It seems only sensible to ward off the rigidity of old age by deliberately



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¹ Six Wings: Men of Science in the Renaissance, by George Sarton. Permission by Indiana University Press, publishers.

changing one's daily schedule occasionally. Once a week it would be well to do something *new*: talk to a stranger, walk a new route to work, watch a different TV program, go to bed at a different hour, try a new food. The habit of traveling is, of course, an excellent way of cultivating flexibility, of getting out of one's rut long enough to see it with an objective eye.

The sixteenth century gentleman, who mapped out a new life for himself at 35, illustrates point three: *increase the muscle power of your moderation*. Most of us know people who when told by their physicians that they must stop smoking or drinking were unable to do so. Consequently, they brought about their own death. Dr. Edward L. Bortz, speaking at a conference on constructive medicine in aging, pointed out that cancer occurs three times more often in fat people; and he is of the belief that incorrect eating habits are making people old before their time. Moderation in appetite, exercise, work, play—all help us to grow old easily and gracefully.

Going a little further into the subject of exercise, we find that five medical researchers, reporting at a recent meeting of the American College of Physicians, were of the opinion that the "athlete's heart" was more normal than the "loafer's heart." Decrease in exercise brings about a decline in the mechanisms of the body that protect the heart. Some doctors report that physical activity, even among elderly people, is often of more use in overcoming fatigue than is rest. Moderation in exercise means that we refrain from exercise carried to the point of exhaustion, and also refrain from lack of exercise.

Many doctors who specialize in geriatrics feel that boredom plays a big part in hastening the aging process. What is the best defense against boredom? A variety of interests. *Guard against the boredom of old age by building a variety of interests before old age arrives*. Hobbies such as rock and stamp collecting, bird watching; skills such as gardening, carpentry, upholstery; creative activities such as painting, com-

posing music, writing—all of these are excellent defenses against boredom.

Keep the fires of religious faith burning brightly. Most psychologists feel that fear of death is normal and basic. It can mount in intensity as one grows older to such an extent that it robs the individual of all possible joy in living. Religious faith has always been the best possible bulwark against such anxiety. What's more, the religious attitude towards life, that of living for others, is psychologically the most wholesome attitude, the one which makes growing old the easiest.

It is possible, by determination, to keep young in spirit. Jack Benny's refusal to advance his age past 39 is a bit of humor which many of us find delightful, yet the truth is that often the people who remain young the longest are those who frankly admit a determination to do so. The *quality* of determination is important. It should not be sober and grim, or the psychological benefits it might bring about will be lost. It should not be a restless seeking after the superficial aspects of youth, as frivolity. Such an attitude betrays a lack of appreciation for the *benefits* of the aging process—the wisdom, the spiritual and emotional maturity that should increase with one's years.

At best, the determination to remain young in spirit is a philosophical, semi-humorous resolve, the type expressed by Benjamin Franklin in a letter to Dr. Thomas Bond. "For my own part," Franklin wrote, "I do not find that I grow any older. Being arrived at seventy, and considering that by travelling farther in the same road I should probably be led to the grave, I stopped short, turned about, and walked back again; which having done these four years, you may now call me sixty-six. Advise those old friends of ours to follow my example; keep up your spirits, and that will keep up your bodies; you will no more stoop under the weight of age than if you had swallowed a hand-spike."²

² Benjamin Franklin's Autobiographical Writings, edited by Carl Van Doren. Permission by The Viking Press, Inc., publishers.



Self-Discovery

By RODMAN R. CLAYSON, Grand Master



WITHIN you are the necessary elements for making a success of your life and creating fortunate opportunities. To come to a full realization of this self-discovery is richly rewarding and satisfying. It prepares you for the vicissitudes of life and for whatever the future may hold. Even when we think we know all about ourselves, our potentialities and capabilities, we are continually finding that there are things which we did not previously know. Actually our march through life is one of discovery. For the thoughtful person, each succeeding year can be one of new discovery, of self-discovery.

Are you master of your own life? Do you direct your life? Do you think for yourself and make plans as the result of experience and logical thinking? Or do you, as so many people, reach your decisions by the flip of a coin or feel that things will come out right for you if you carry a certain pocket piece or wear a particular ring or other piece of jewelry? The latter would imply belief in a certain amount of luck or chance. Actually we create our own opportunities. They are not built-in for us in coins, amulets, or jewelry.

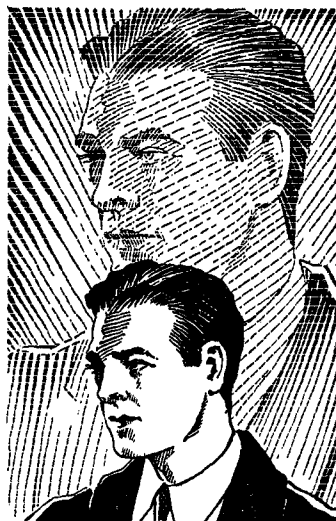
So few people take the time to think for themselves. The art of thinking does not seem to be as fashionable as it was once. Perhaps the reason is that there are so many diversions in life. We seem to seek more than a normal amount of entertainment. We give less time to study and contemplation. When one uses the faculties with which he is naturally endowed, he is more self-reliant, self-dependent, and capable of decision. He is practical and uses the useful knowledge which he has gained in enhancing his life in all he does; he is secure or at least he has a feeling of security. When rational thought and reasoning are utilized, a person has a realization of certain values; he is mature and approaches in a logical way the

problems which confront him. To do this takes time, time away from ventures which other persons may feel are more entertaining and enjoyable. Time and energy are always required for any worth-while achievement.

Indecision and Inadequacy

A person of indecision does not utilize the capabilities which are his. He is indecisive; he has a feeling of insecurity and inadequacy. Rather than depend upon himself and the knowledge that could and should be his, he often resorts to a sort of whimsical belief in things relating to chance, such as the turning up of a certain playing card, or the flip of a coin. He looks to these things to direct him and help him make his decisions.

Such persons often seek services, such as welfare, family, and marriage counseling, which are offered in virtually every city in this country—services which definitely have their place in our community life, and which are helpful to a great many people. However, such services should not be looked upon as an escape from personal responsibility.



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They should not be used instead of one's own resourcefulness and intelligence, particularly when one should be capable of exercising his own knowledge and careful thought. When needed they should be used to augment one's efforts. We should to some degree endeavor to measure up adequately to the self-fulfillment of our needs.

Inadequacy is a weakness; it does not contribute to a full and complete adjustment to life, to one's environment and association with other people. This is a large-scale problem. In the United States there are thousands of psychiatrists and psychologists professionally rendering their services, and from time to time we read that there are not nearly enough of these professional men and women to counsel the growing number of people who feel insecure and cannot seem to adapt and adjust themselves to the circumstances of life. There is a great need for these services and the others we have mentioned. They can help people to direct their own lives, to discover themselves. The unfortunate thing is that many people do not seem to have sufficient confidence in themselves. They feel that they must lean or rely upon someone else for encouragement and in making decisions and adjustments.

Naturally, all of us want to be of assistance to our fellow man and help him in any way that is possible. The help we can give is based on our own knowledge and experience. It is our desire to encourage similar knowledge and experience in the person who seeks our aid. We must be careful, however, not to take upon ourselves the natural responsibility of the other person. We should not make his decisions for him nor undertake to do what he should be doing for himself. The harvest that we reap, be it fortunate or otherwise, should be the result of our own efforts. And it can be fortunate.

As one learns to recognize his innate capacities and capabilities, he will grow in wisdom, in understanding. There will be no place for indolence, and certainly none for ignorance. He will be consciously responsible for all that he does, and what he accomplishes will not be at the expense of other people. We must help others in whatever way we can when we feel the occasion war-

rants it, but we must not violate the sanctity of the human rights of others; and, by the same token, we must not allow them to violate ours.

Philosophical Exploration

Are we not divinely endowed with the power of will, determination, and free choice? This makes us responsible for our own acts. We are causative and therefore subject to the Law of Cause and Effect. A thinking person makes decisions, and pursues an action in accordance with the dictates of his conscience and ideals. Obviously one's character is revealed through his thought and conduct. The thoughtful person utilizes his abilities to organize his life, adopts a code of sensible values. This comes from knowledge and experience.

The power to make, remake, and unmake is a privilege given to all of us. Thought, when reinforced with the idealism of a real philosophy of life, is capable of creating a happy and worth-while life. Life is something to be explored and discovered, if you will, and not simply endured. It is the great adventure. We should not allow our life nor thoughts to become something like a jungle in which we wander aimlessly about. We must create new environments and other conditions for ourselves. We can reshape our lives as we abandon old inhibitions and attract to ourselves knowledge and ideals with which we can grow.

Of course, there must be perseverance in striving toward this attainment; success will be determined by the individual himself, for man is the master of his fate. Being human, we are bound to make errors, but we must not allow adverse conditions to discourage us. We must profit by our errors and assert the utmost determination to enjoy and realize the most from life. The Law of Cause and Effect is also the Law of Compensation. If you choose to do the right thing, you reap the harvest and reward of your efforts; and, just so will you bring about adverse conditions when your acts are unwise.

Instability and insecurity usually indicate that one is imbued with certain fears. You will usually find that there is very little basis for your fears. What you fear is not likely to happen unless



you tenaciously draw to yourself the circumstances involved in it. We should try to slough off our fears and superstitious ideas, and supplant them with confidence and the power of will. This is self-discovery.

Such discovery naturally stimulates enthusiasm. This provides impetus which sets into motion certain powers within oneself. Very soon he finds that he can do things which he once believed not to have been within his province. Such an individual soon acquires a new perspective of life, how it can be lived and enjoyed. The value of such knowledge is not to be overestimated. When faced with perplexity and problems, if one does everything he possibly can to bring about desired changes, he will see his problems coming more and more under control, and the negative occurrences will be less frequent.

Through the development of latent talents, with which everyone is endowed, it is possible to live better, healthier, happier lives, and thereby be more successful; it is possible to establish ideals and worth-while objectives, and to adjust to life and its experiences. Few people are self-starters. They need to have something which will move or start them in the direction of achievement and the realization of their desires.

Encouragement from friends is helpful. Subscribing to special courses of instruction, to adult night schools, and to institutions such as the Rosicrucian Order is extremely helpful. In so doing, one comes to understand himself, to reason properly, to use long-dormant abilities, and to uncover initiative and resourcefulness. One learns that man is a complex composite being in whom all the elements of his nature must work harmoniously and also must be directed if he is to realize accomplishment.

We draw to ourselves the very things which are dominant in the heart and mind. If we are imbued with fear and worry, we will continue to draw more of this negative and disastrous condition to ourselves. Looking for the worst to happen invites disaster. If one desires harmony within himself, in his environment, and with his fellow men, he must think, act, and create the condi-

tions which will bring about such harmonium. If he is going to achieve, he must plan accordingly, and he must generate a driving force which will carry him to the full realization of his achievement.

It is said that the well-adjusted person is cheerful; he is capable of making decisions. This, of course, is the result of logical reasoning. With fortitude and confidence, one can meet the difficulties of today and the probabilities of what may lie ahead without fear of tomorrow. When one has this understanding, he is then in a position not only to help himself but also to give encouragement and a helping hand to his fellow man. One must achieve a certain amount of self-confidence and self-development, so to speak, before he can manifest the best and the most of which he is capable. He is then able to assume his proper place in life and carry out his full responsibility.

To Will and to Do

Do not simply admire this strength and fortitude in others, but cultivate it for yourself. Also, it is one thing to want to accomplish and to live a more abundant life; it is another thing to set about bringing the manifestation into reality. Thus we must learn how to produce, how to be productive. We must give more time to that which is important, and less to that which is trivial. In addition to fortitude and self-confidence, persistence is required. There must be conscientious endeavor to attain objectives and sufficient use of one's abilities to contribute to the improvement of oneself and his environment. If we *will* to do, we shall be inspired, and find the way how to do.

It has often been said that we become slaves to the conditions which surround us. This need not be so. We must not let our environment control our life. We can create a new environment. Such environment should not be looked upon as something to be endured, but something to be explored. If we are going to build something new for ourselves, we must acquire new backgrounds, new ideas from which we can draw material. This requires thought, action, association with other people, and an understanding of our mutual problems.

Do not let your life simply be a series of meaningless events. Have the events occur which you most desire. Reflect upon the new knowledge and experience which may be yours. Dismiss the tendency simply to accept or pass along facts without reflecting upon them. Knowledge is not something to be stored away; it is something to be utilized and given practical application every day. Progress and success come not through possession but by building with the elements of your knowledge.

The power of thought, followed by action, is very rewarding. Do not become discouraged over failures of the past. Accept the responsibility which is yours. Do not ponder as to what you *can* do with life, but what you *will* do with life. Most failures are the result of misdirected effort and not of profiting from mistakes made. Success and happiness in anyone's life depend largely upon his knowledge, what he knows. We all crave certainty; we want to know. And yet such knowledge, which is the result of one's own thinking and experience, must be achieved by oneself.

Do not bemoan the past; give attention to the present. You will find that what you do now will contribute to the future. You must meet the world with a thoughtful mind and the knowledge and experience which are yours. The world can be explored and appreciated only by a thinking and observant mind. This is a kind of discovery. The same is true of self-discovery. You can explore yourself and appreciate your po-

tentialities only by careful thought and observation. The powers within you lie dormant until you discover them and use them. Self-discovery involves self-analysis, introspection, and contemplation. New meanings can be brought into life.

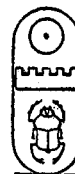
What we are actually seeking is a greater understanding of ourselves. There is need for clarity of vision. As we have said, just what we may realize in life depends upon what we are looking for. We must learn to create opportunities; we must learn to integrate and broaden the cultural, intellectual, and emotional aspects of our personality. We must use our faculties, our innermost powers, and our strength with understanding so that we may accomplish the most useful of purposes. We have no time for aimless living or to follow the path of least resistance. Our self-discovery will lead us to self-discipline, to conscious self-government regarding thought and action. New thoughts and actions will be cultivated; all of this will contribute to our well-being and a new sense of values. We will then plan what we will do.

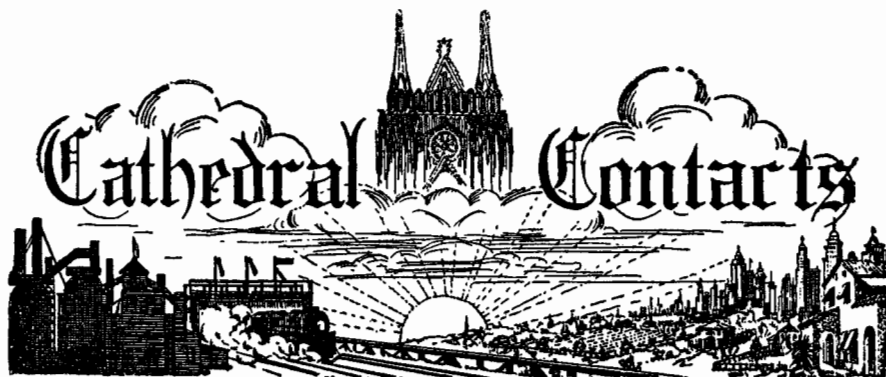
Through self-discovery and self-evaluation our personalities are rounded out to the highest degree of human worth by building character, utilizing self-control, achieving courage and self-confidence, and eliminating fears and anxieties. This means planning and the directing of your life. Make this a year of discovery of yourself and for yourself. Have the joy and satisfaction of self-discovery.



The prudent, penniless beginner in the world labors for wages for a while, saves a surplus with which to buy tools or land for himself another while, and at length hires another new beginner to help him. This is the just, and generous, and prosperous system which opens the way to all, gives hope to all, and consequently energy, and progress, and improvement of conditions to all.

—ABRAHAM LINCOLN





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 five cents in postage stamps. (*Please state whether member or not—this is important.*)

AGE AND ABILITY

By CECIL A. POOLE, *Supreme Secretary*



ANYONE familiar with modern business practices knows that age is frequently a liability in the complex world of competition. A well-known Canadian newspaper recently carried as its lead editorial an article concerning the matter of whether or not an individual is too old at forty to work efficiently in the modern business world. In this editorial a letter from an official of a large corporation in replying to an applicant who was forty-three years old, had a college degree and twenty-one years of experience in a specialized position, stated as follows: "We anticipated applications from younger men. We re-

gret that we have no opening for a senior man with your qualification."

This is not an uncommon practice today. As the complexities of modern mechanization increase, it seems that the place for older individuals decreases. It is stated by modern business that young men and women are needed to direct their functionings and their activities, that young people are more adaptable to change and to the mechanization necessary to maintain competition in business. And so today it is a serious matter, regardless of training, experience or specialization, for an individual over forty years of age to find the type of employment for which he has had training and experience.

In recent years, more frequently than

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I like to think about, I have had the occasion of receiving correspondence and meeting personally individuals over forty years of age who were seeking employment. Many are disheartened and discouraged when they find that their age is the only barrier toward the employment they seek. Many times they are not even given the opportunity to present their point of view, their experience and background for consideration. Numerous states in this country are enacting or have enacted laws which prohibit the consideration of sex, race, religious affiliation or age, as barriers to employment.

This concept that ability decreases with age has more far-reaching implications than exist only in the business world. To be fair to business, we must realize that with the demands today for the employer to carry certain types of insurance and provide for eventual retirement of employees, the age factor does affect the cost of these "fringe benefits." However, the psychology of tabling, as it were, individuals at the peak of their ability may be one that civilization will regret. There have been societies requiring that the highest advisory body of government be made up only of aged individuals. There were times when the Senate of ancient Rome and of some of the Greek city-states consisted almost exclusively of men not only over forty, but over sixty or seventy, which was an extreme old age at that time since the life expectancy was less than it is today.

Many races and societies have venerated age and looked to their older members to be the source of constructive advice, to be the counsel to direct them in their most important decisions. Now it would seem that modern society does not believe that age warrants such respect or even listening to for advice.

It is physiologically true that the physical body gradually deteriorates after attaining middle age, but it has never been psychologically substantiated that the mental astuteness of an individual always decreases rapidly with age. I have found in actual experience that on many occasions an older person adapts himself to a situation much faster psychologically than does a younger person.

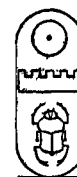
We are never too old to learn, nor are we too old to adapt ourselves, at least on a mental level, providing we have developed an open mind and a degree of desire to adapt. Often knowledge will decrease one's ability to adapt rather than increase it.

Some years ago I had experience in directing the activities of other individuals in a specialized type of work. I found that, among those individuals, the college graduates, in their first year out of school, were sometimes the least adjustable; that is, they followed certain theoretical patterns that had been taught them in a textbook and could not understand the necessity of adjustment to actual situations. On the other hand, those with experience and age would adapt quickly to the demands of a situation with which they were faced.

Probably this argument will never be settled, but it should be important for every individual to realize that in the judging of experience and knowledge, both carry a great deal of weight. Technical knowledge is important today, but so is the judgment that comes from experience. Probably one of the most potent forces in the universe toward the betterment of man is an expression of tolerance, and when we find tolerance expressed by both the young and the old toward each other, we will reach a state which will be one of the most harmonious situations that can develop in society.

The principle of health in the individual human body is the expression of harmony. To apply that same principle to society, tolerance is the harmony which is necessary to make a functioning society that will work to the best advantage of all its members. Therefore, the facts concerning age should receive careful study and consideration. The factors of age that limit those in advanced years should be clearly understood and accepted by the young and the old.

We should not condemn an individual just for his age; rather, we should measure his capacities regardless of his years. If a realization of the differences in human behavior based upon age is clearly understood by both the young and the old, then a tolerant attitude will develop that will make it apparent to



all parts of society that there is use for everyone who has the desire and ability to be used.

Age is a part of our life's experience. With the increasing years we are moving toward a new concept of being. I have always, regardless of my age, disliked the comparison of old age and eventual death as symbolizing the sunset of life. It is my contention that exactly the reverse is true. Old age and death should be fulfillment, should be the dawn of new being, the realization that possibly at last our full potentialities can be developed and a full realization of all that we have worked for,

including life's purpose, has come nearer to fulfillment.

It is, therefore, reasonable that we should weigh carefully the advantages that we may have at any age, that we honestly face the circumstances existing in the environment about us insofar as attitudes are concerned, and that we honestly also appraise our own abilities and limitations. If this type of thinking is instilled in the minds of the young, they then will be better able to fill their place in life. The young will be more aware of their potentialities and their abilities while they are young, during their maturity, and when later they become numbered among the aged.

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Building Safely

By ELSA F. ANGLE, F. R. C.



to the foundation.

Gratitude, in terms of Everything, is indispensable since all we have and are is a precious gift to be utilized for our ascent. To be grateful for the pleasant, enjoyable things is rather easy, but there is the danger of forgetting the Giver over a gift that is distracting. Gratitude for every trial and test, for all sufferings and disappointments, is most important.

These experiences force one very definitely to find the Powers that Be to support and guide one at difficult times. They make one search earnestly for the knowledge how to avoid delay of this sort, and to progress to the goal safely.

The second cornerstone is Patience. It re-enforces Gratitude and minimizes trials by proving them to be important steppingstones in the ascent. Since we are under no time-limit, patience can

do its perfect work and awaits in serene confidence the developing results. Hand in hand with gratitude, a firm foundation is started and reaches the third important point.

This point is Humility. It can be trusted to eliminate weakness and danger through attack because it cannot be deceived or hurt since it is immune to evil influences. It gets only firmer under pressure and has nought in common with destructive elements. Humility is the natural result of true Gratitude for Everything. It combines with Patience which knows that Right always may be trusted to achieve its purpose.

The stimulating and exhilarating fourth foundation stone is Aspiration, with its constant deep desire and earnest effort to support and strengthen the base of spiritual building, so that it may rise securely to those heights where all four points draw closer together in Divine Unity and form the final point of achievement as One with the All in All.

A slow progress need not concern anyone who knows he has laid the right foundation, which is his security. Eventually, the all-satisfying Climax is reached and Aspiration leads to Cosmic Consciousness.

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Expressive Letters

In the selection of expressive letters, we have refrained from using those devoted to appreciation for the type of reading material that appears in the *Rosicrucian Digest*. This month we have chosen one such letter. Our reason is that, although it comes from New Zealand, the comments typify the American public in its family needs and the stress on activities to achieve family harmony. The *Digest* is attempting to keep up with the inclinations of our times and to fulfill the human needs which these inclinations indicate. It pleases us therefore to present evident results such as expressed in this letter.

My small son, aged nearly ten years, always likes to look at and read what he can in the *Rosicrucian Digest*. He was very much interested in the picture entitled "Where Calamity Struck"—October issue. We explained the background history of the picture. He then asked permission to take the book to school to show the children as "News" for the day's talk. Permission was granted: the teacher was interested, and the result was that the children not only learned about Vesuvius but also had a lesson on volcanoes in general. The *Digest* was taken to the Teachers' Room and there received a good reading.

The story of "The Eagle's Nest" proved to be a very suitable and timely story. Only the previous day, stories about being "treed" had been read, invented, and played.

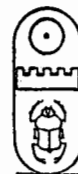
I thank you for these features which can be shared even by the young members of the family. The *Digest* is really a family magazine, and it is always difficult to get it, for my reading, after it arrives!

—WINIFRED S. CRUMP of New Zealand



YOUR CONSTITUTIONAL RIGHTS

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is contained in a convenient booklet. To save yourself correspondence and asking questions, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).



Dogs' Service to Man

NEXT time Rover barks or wags his tail, think of this: Your canine companion and his ilk have served humanity since the dawn of history. Even Neanderthal man had enough sense to recognize the dog as an invaluable friend. Spear, club and dog were essential equipment for him on every hunting expedition.

Each civilization knew the value of its four-legged companions. Wall murals of ancient Egypt depict vivid hunting scenes, with agile Great Danes featured. Many were mummified and buried with their masters, to serve them in another world.

Ancient Greeks saw that all their gods were well supplied with dogs. Orion the Hunter still has his faithful Sirius at his feet, as a look to the stars will show.

Boxers were first used in attacking bear and wild boar for Teutonic tribes, and even the dachshund, "two dogs long and half-a-dog high," has for centuries in Europe been a serious hunter of badgers, rabbits, and foxes.

In time, other uses for dogs were discovered—among the best was herding. Medieval serfs employed the schnauzer, terrierlike and tall, as a sheep dog. And the collie, beloved by children for generations, was bred in Scottish Highlands for heavy-duty herding. He proved unusually sure-footed in guiding skittish sheep along craggy paths.

Man learned that certain breeds had scenting talent. The basset, one of the first discovered, was used extensively in Gallic pheasant hunts.

Across the channel, Cromwell outlawed deer parks, ending a most popular gentleman's sport. The "retired" deer-tracking dog was then developed for a new diversion—fox hunting. He then became the English foxhound. This



hardy creature can still go 75 miles a day, at top speed, and through the roughest terrain—without losing the scent.

And the bloodhound, all-time champion scenter, who "tracks but never attacks," has traced fugitives for 250 years. Nick Carter,

ace Kentucky hound whose nose led to more than 600 arrests, once tracked an arsonist with a 105-hour head start.

But the bloodhound is a service dog as well. His keen, radar nose has helped to return fugitive animals for farmers, and saved lives in sniffing for gas leaks.

Other rescue dogs have won man's admiration and thanks. Exploits of the St. Bernard in saving fallen skiers and lost adventurers from icy, mountain deaths are well known.

Huskies with "snowshoe feet" pull supply-laden sleds at a steady pace, despite icy terrain and chilling winds, never pausing until at the victim's side.

A Newfoundland won fame for his courageous rescue swim in 1919. Aboard a sinking ship in waters too rough for lifeboats, he was sent to shore, a line clenched in his jaws. A breeches buoy was rigged to it by rescuers and 92 lives were saved!

Such deeds as this, and an eternal love between man and dog, have led to legends of real life devotion. Skippy, a faithful California dog who loved his mistress dearly, guarded her body for days after it was crushed by an avalanche; and Boomer met every train in his Kansas town for years, skipping along cheerfully in hope that his master would return.

Many breeds have proved their value to man through heroics, devotion, or labor, but one stands out as the noblest of them all. Evolved in the late 1800s for herding and cattle-driving, the German shepherd has developed into a "dog of all trades."

As need for him on the range declined, the German shepherd was taught police work. By 1910 hundreds were used in German constabularies. Today he is known throughout the world for this service. In Baltimore, officials credit him with decreasing crime in that city.

The German shepherd saved countless lives in both world wars—knowing no uniform. He scented out the wounded, carried messages and supplies through heavy fire, alerted patrols against ambush, and guarded coasts against saboteurs.

His military worth is even greater today. A valuable sentry dog for American and British bases, he was recently introduced to Australia's ground-to-air missile stations and radar control defense. Millions of man-hours a year are saved as he stands guard in all corners of the free world.

Another and perhaps the kindest service he performs is that of helping the blind. As diligent substitute eyes, he guides his master through hazardous traffic and around difficult obstacles. This safe travel affords new-found mobility for thousands of blind men and women.

The service that the guide dog renders, in this instance, is available at Second Sight, Guide Dog Foundation for the Blind, Forest Hills, New York. The dog, training in its use and care, board and lodging are provided for blind people regardless of race, color or creed anywhere in the United States—entirely free of charge.

Not just any dog can lead a blind person, nor can any blind person use a guide dog. They must be match-mated—the right dog for the right person. Master and guide dog are brought together only after the most exacting study of the physical as well as the emotional characteristics of each. A vital part of the training is their combined schooling together.

As guide dog, sentry and rescuer, the German shepherd is an intelligent and faithful boon to humanity. Just as his canine brothers helped man fight hunger for centuries, he helps restore the sightless to active, self-sufficient lives by providing them with the means of getting around. Thus he truly becomes "second sight" for countless blind people.

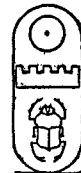


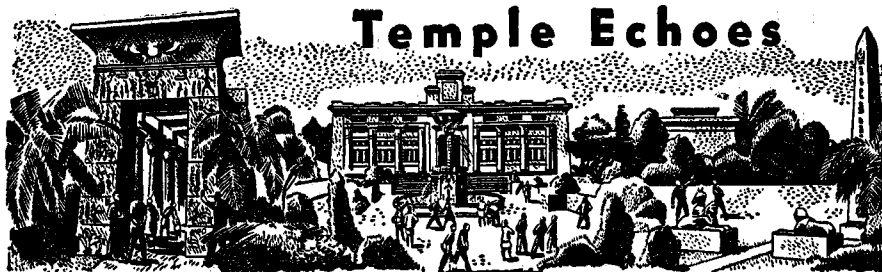
ROSICRUCIAN RALLIES

Members in the following localities are cordially invited to attend the Rallies scheduled as indicated below. An interesting program and enjoyable day awaits you in both cities.

ALLENTOWN, PENNSYLVANIA: Rally sponsored by the Allentown Chapter, Masonic Temple, 1524 Linden Street, beginning at 10:00 a.m., Sunday, March 6. Rally Chairman, Mrs. Edna B. Cowan, 3 Mile Run Road, MR No. 1, Perkasié.

TUCSON, ARIZONA: Rally jointly sponsored by the Tucson and Phoenix Chapters at 135 South Sixth Avenue in Tucson, Sunday, February 14. Rally Chairman: Ronald Campbell, 2143 E. 33rd Street, Tucson.





THE usual Christmas flurry of bells, spangles, and trees in various offices in Rosicrucian Park took on an additional tone of gladness and rejoicing around the fifteenth when the Emperor arrived home after his Far Eastern tour. His full report will no doubt be forthcoming in the *Digest*.

From a beloved Frater in Europe comes the following "Salutation at the Threshold of Eternity" in memory of Frater Dr. Erazm Gustaw Olechowski, F. R. C., who passed through transition in Danzig, Poland, September 14, 1959.

Frater Dr. Olechowski was a distinguished author, playwright, and diplomat. He not only wrote many plays but also was a connoisseur of the theatre. He was a widely known translator, teacher, lecturer, having command of five languages. Of high intelligence and esteemed character, he served his country diplomatically in Stockholm, The Hague, Montreal.

Up to the very last day of his eighty-six years, he was actively engaged in exemplifying the high calling of mysticism.

During the recent holidays the young San Francisco watercolorist, Kenneth Potter, was the attraction of the Modern Gallery of the Museum. In the little more than ten years since his first showing at the San Francisco Art Festival in 1948, Mr. Potter has won unusual appreciation for his work. In 1950, he went to Europe for three years, studying for a considerable period with Jean Metzinger in Paris. In 1954, he was in Rio de Janeiro as advertising agent. His

exhibit is a pleasant comment on his ability to report the scene both at home and abroad.

Soror Ruth Phelps, librarian of the Rosicrucian Research Library, reports that members continue to add valuable books to the library's shelves. Frater Abraham S. Rosen has often been a donor. His latest gifts have included the Scripture in Hebrew; a book of devotion *Ha-Siddur Ha-Shalem*, and Rabbi Ben Zion Bokser's *From the World of the Cabbalah*—a study of the philosophy of Rabbi Judah Loew of Prague.

Early in December for thirteen years, the Emperor has been host at a dinner for those who serve in the Supreme Temple. This year was an exception only in the fact that the Emperor and Soror Lewis were abroad. The Grand Master, Frater Rodman R. Clayson, presided, making the few introductions which have become customary. All joined in a toast, proposed by Soror Marty Lewis, to the absent Emperor and to Mrs. Lewis.

A yearly kaper-sauce of many ingredients, especially good humor and good will, is cooked up at Christmas time by the Kepher-Ra Club of Women Employees at Rosicrucian Park. It is now traditional, is packaged under the label Kepher-Ra Kristmas Kapers, and is displayed for one night only in Francis Bacon Auditorium. The proceeds are used for the club's charitable activities which are unique and effective. This year's offering occurred early in December.

Coincidental or not, the Rosicrucian Tour Party arrived in Egypt to be wel-

came by one who was formerly employed at Rosicrucian Park. Soror Clara Rose Leal of Caracas, who was in San Jose for a number of years, had just been transferred to the Venezuelan Embassy in Cairo.

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Sometime ago, Mr. Leslie J. Carian of Wellington, New Zealand, agent of the Missionary Optical Service, was presented a Humanist Award by the Order. The Missionary Optical Service provides spectacles to various mission stations in Africa and elsewhere, depending upon friends and donors for its supplies of lenses and frames. Anyone having unwanted spectacle frames and lenses may contribute them to this cause. They are urgently needed. Carefully wrap them and mail to: Mr. Leslie J. Carian, c/o J. R. Wood (Opticians) Ltd., Steeles Building, Broadway, Palmerston, North, New Zealand.

Such gifts will be appreciated.

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Another recipient of the Order's Humanist Award, Founder and President of Piney Woods School, Laurence C. Jones, celebrates his 75th anniversary this year. It is the 50th anniversary, too, of the school he founded in Mississippi for the education of Negroes. Well wishers everywhere are hailing the project as tremendous and are contributing to its support.

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A late Fall "get-together" in Kansas City did much to cement the activity and interests of Rosicrucians in the Midwest triangle of Illinois, Missouri, Kansas. From Chicago came Grand Councilor George Fenzke and Past Master Don Bender of Nefertiti, and from St. Louis, Deputy Master Viola Brooks of Harmony Chapter. This week-end meeting for work and worship accomplished much that can be useful in promoting the Order's growth everywhere.

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On December 16, the Matanzas Chapter of Cuba celebrated the seventh anniversary of its chapter's establishment.

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The Kaduna Pronaos is now Kaduna Chapter; the Port Harcourt Pronaos is now Thales Chapter; and the Enugu Pronaos has become Kroomata Chapter. These Chapters are located in Nigeria.

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The scores are not tallied on all the rallies around the world and the member mileage in reaching them. This item should be entered for the final count. Soror Grace Ghent Dean, Deputy Master of Helios Chapter, Columbus, Ohio, attended rallies in Toronto, Ontario; Dayton, Ohio; Detroit, Michigan; Pittsburgh and Philadelphia, Pennsylvania. Five air lines—American, Trans Canada, Capital, Allegheny, and TWA—helped her keep to schedule. Mileage?—considerable.

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Among the Christmas mail which has finally ceased to flow came the yearly report of the Smiths—not all of them, just Allen, Juanita, and Kem—who left California last May and landed in Maine. To keep their touch with things Egyptian, they have acquired a basenji, one of the oldest breeds of hunting dogs in the world. Writes Al: "It is barkless but not mute, the size of a fox terrier, red and white in color, cleans himself like a cat, is quiet, loving, intelligent, and a real joy to have around." What more could anyone ask?

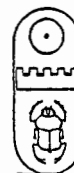
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"We are not amused," Victoria Regina reportedly said on one occasion, and at one time or another a *Digest* reader here and there has recalled the phrase. The latest echo to be called unfunny was the November one concerning Frater Freeman's eastern journey. An apology written in blood, sweat, and tears has gone to all concerned. Frater Freeman has been gracious enough to forgive the erring writer, and we trust others will be equally so.

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From Nigeria, Frater M. J. E. Asuquo sends interesting information regarding a traditional custom which combines good health, good manners, and good philosophy. Every head of a compound is responsible for providing a ceremonial condiment bowl or tray of three sections. Into the first of these sections is placed a ground mixture of dried pepper, oil bean seed, dried fish, salt, palm oil, and a few drops of water. In the next section are kola nuts, and in the third a lump of native white chalk.

Each morning, the household members partake of a bit of the first mixture and of the kola nut, expressing their gratitude and their expectance of health



and happiness through the coming day. This being done, a mark is made with the chalk on the left hand as a reminder. Thus the medicinal or regulative quality of the bits eaten, the ritual of right thought accompanying the eating, and the chalk reminder all indicate the usefulness of ritual in daily life.

▽ △ ▽

Some months ago, Soror Mary Ruwoldt of Adelaide shared her enthusiasm for a piece of W. Ricketts' sculpture exhibited there. Self-taught, W. Ricketts has attempted to recapture the "dream time" of the aborigines. He hopes his figures may lead to "a Holy Mount" as a memorial to the primitive past.

The beauty which impressed Soror Ruwoldt, she makes evident in her simple descriptions of the figures. Her comments will therefore interest *Digest* readers.

"The Spirit of the Tree' was unforgettable—a burned tree trunk with dead bush animals at its base rose starkly. From it was emerging a stern spirit, a family of opossums caught in the crook of his arm. One small aborigine and a host of living bush animals crowded against him. To me, this suggested Nature rising from disaster and continuing.

"Another suggested the oneness of all creatures in time. It consisted of the heads of children under the protection of emus who were placed at either end. Bush animals and lizards were interspersed throughout.

"Everything suggestive of bushland eternal seemed to find a place in this work of Mr. Ricketts—especially a strange but compelling little figure, half man, half kangaroo depicting the spirit of the kangaroos."

Who will tell us more?

▽ △ ▽



The Winding Road



By LYNN GAYNOR, age 15

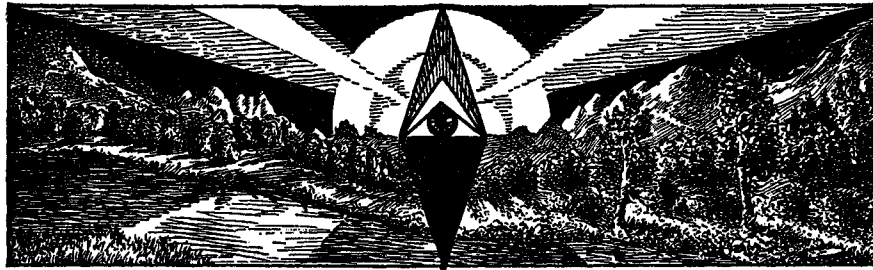
Innocently and foolishly, I stumble and blunder down the winding road of life. As a child must learn to walk, falling, clutching, scrambling, looking about to those whom he trusts for help and encouragement, so must I learn to live. And I must slip, stumble, fall and fall again, but always must I cry out to others, and more important to that within my own being, for the courage to rise and rise again.

By this, I say that life is but a road. A long, winding and sometimes treacherous one, with a starting and a stopping place for us all—and many turnoffs, some right and some wrong. To walk this road, I have a need of strength, love, understanding, humility and compassion. There is not one of us who is too great to delay his busy journey through life to stop and help a fellow traveler who has fallen or has been pushed to the middle and is uncertain which side-road to take or which way to go.

If by the fault of the ignorance and evil of the large family of the world, or by the fault of my own ignorance and evil, I am left behind or cast to the wayside, then with the help of those who love me and those I love, with the help of my mind, heart, and body, and with the help of the infinite power, of which there is a small piece in us all, with this help, I must find the courage to rise and again find my place on the winding road of life.

—from Thomas Paine Chapter of AMORC *Bulletin*,
New Rochelle, New York

*The
Rosicrucian
Digest
February
1960*

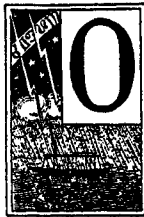


Cosmic Politics

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

(Reprinted from *Rosicrucian Digest*, September 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, 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.



OUR members and friends understand that AMORC does not deal in political matters to the extent of advising its members to support any one political party or any one candidate for any office. So far as political alliances are concerned, our organization remains absolutely neutral and the only thought that any of us give to these matters is to try to determine which of the various candidates for the many, many offices to be filled at each election are best qualified from a universal point of view.

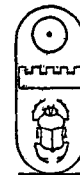
We may from time to time express in this department of the *Rosicrucian Digest* or in the *Rosicrucian Forum* some of our own personal views regarding candidates and political principles, but we have never expected all of our members to adopt our opinions as a matter of course, or as an incident to their membership in the organization.

The mystic and the student of natural philosophy may be inclined to say that politics constitutes a field of activity and study that is entirely outside of his realm, but he forgets that the Cosmic is very greatly interested in politics and without a political scheme of some kind the Cosmic could not carry out its uni-

versal principles. In the course of many years I have noted with much satisfaction that in any complicated situations the Cosmic intervenes and selects or elects a person to a position who is best fitted to meet the crisis. In fact, in the intervention of the Cosmic, as in instances where God intervenes to settle a much mooted point, we have a distinct revelation of the political acumen, the political understanding and superior comprehension of things political here on earth.

The cyclic birth of a great avatar in each nation, the periodical rise of a great leader to guide the thoughts of men, and the powerful influence of a savior of man's best interests throughout the ages clearly points to a supreme, divine, omnipotent comprehension of our needs, and a dependable intervention on the part of God and the Cosmic forces when we are in need of superior guidance.

This does not mean, however, that each one of us should fail to study the situations that have arisen from our own worldly affairs. With the human error that is inevitable, we make mistakes from time to time, and these mistakes must be corrected; this lies in our own hands to a great extent. Inasmuch as man has taken unto himself the prerogative of creating laws for



governing himself and his fellow beings, and inasmuch as man has also assumed a superior position in interpreting God's universal laws and applying them in a specific way, man has assumed a responsibility that he cannot cast aside or pass on to God and the Cosmic when he himself must work out the problem. For this reason, if no other, each individual should give serious thought to the selection of candidates for such offices as control the administration of man-made laws and the interpretation of them.

Man can do his best in this regard by keeping in mind the political attitude which must be that of the Cosmic. Certainly the Cosmic does not take into consideration the religious, racial, or color distinctions which man has magnified to such artificial importance. In the sight of God all of the children on earth are of one human family, and regardless of race or color or religious faith, our world problems are much alike and can be solved only by a common understanding and a common application of sensible interpretations of fundamental principles.

The Candidate

We should, therefore, analyze each political situation from its international and universal point of view rather than from its distinctly local viewpoint; and each candidate for office should not be analyzed from any limited, narrow, or local situation. A mayor of a small city is not just a ruler or administrator of the interests within the confines of the city, but he becomes a member of a more or less universal hierarchy of worldly rulers, and his actions, his decrees, his rulings, decisions, interpretations and evolving ideas cannot be separated from our universal interests. At any hour of the day during his term of administration he may become an important national figure or even an international influence. Certainly his influence upon the people within his own city can become of nation-wide importance.

A President of the United States is not only an administrator of the interests of these United States alone. He becomes a part of the international scheme of administration and we must consider his qualifications to meet and

act with the international problems that will rise along with the local ones.

In analyzing the individual we must not be guided by party ties and affiliations nor by his promises, no matter how sincerely and honestly they may be made before election. We must consider what his tendencies may be in future situations that are not anticipated or expected at the present time. We must judge him not by what he wants to do or desires to do in the future but what he may be capable of doing under stress or in circumstances now unknown.

It is probably true that the average political candidate is anxious to give a better administration than his predecessor and tries to make his administration a monument to his integrity, goodness, honesty, and creative powers. But this desire, this honest intent, is not the most important thing that we must consider. We must analyze his character, his abilities, his methods of thinking and his fundamental appreciation of Cosmic and Universal laws.

Throughout the United States and in many parts of North America and elsewhere in the world the next few months will see the wildest possible activities in political circles. We shall hear and read of contentions, arguments, disparaging remarks regarding one or the other of each classification of candidates, and bombastic promises for the future. There are millions of voters who will blindly vote for one or the other of the many candidates with the belief that either all are good or all are bad, and with the feeling that any attempt to select one as better than the other is a waste of time—or that it makes little difference who is elected inasmuch as political influences, conniving and underhanded scheming, will control the candidate's actions regardless of his claims.

This is a wrong way to look at the matter, a wrong way to vote inasmuch as it fosters the very situation that is so seriously criticized. There have been candidates in the past who have been elected to office on the basis of their promises, and who sacrificed their future success and fame in remaining steadfast to the promises made, and in fulfilling their obligations regardless of

all pressure from the outside and all temptations.

We can encourage men of fine character and fine mind to take an interest in political matters by showing in our manner of voting that we are using discrimination, that we are approaching the subject prayerfully, analytically, and Cosmically.

Power of Public Opinion

There is no greater power on earth of a mundane nature than that of public opinion. It is a complementary and secondary power to Cosmic law. If all human beings would unite at this time in a demand for universal peace by thinking only of peace and of brotherly love and of universal prosperity and happiness, not only would the thought of war be eliminated from the minds of those who make wars possible, but even the reflection of this power of opinion would affect the Cosmic laws, and universal peace would become an immediate and unchangeable condition.

When public opinion in any locality or any nation centers itself upon certain demands that are righteous, reasonable, or fair—or especially of general good to all—political powers, political parties, political leaders are set at naught and can accomplish nothing in the face of this decision on the part of the mind of man.

A man elected to office by the universal opinion of the vast majority of persons who believe and demand that he is to do the things that are right is suddenly given from the Cosmic a power to fulfill the demands of the public and is made fearful of any variation of those demands. In such a case the public, who has established such an opinion and who has elected the man to office, must assume all responsibility of its judgment. This man is in a position to exert powerful influence and to be master of his own fate in all political senses just as he is master of his personal life and must therefore assume the responsibility of his own acts.

Therefore, it is right and proper that the members of our organization attempting to work in harmony with universal Cosmic laws should analyze the political situation of today and select their candidates and vote for such persons as they honestly believe will conform to Cosmic rules and give the public the very best service possible. Part of our duty lies in attempting to make worldly conditions proper in a national or community sense, as well as in a private, social sense; for, after all, we are our brother's keeper in a wide interpretation and a nation's Karma can become a part of our own Karma.

1960 Convention Looms!

The annual international gathering of Rosicrucians lies not too far ahead. Between now and then, there are preparations to make! . . . travel arrangements, vacation dates, the rounding up of other members to bring with you—not too early to get started on these . . .

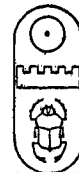
MARK THE DATES:

JULY 10 - 15

Our Rosicrucian Heritage will be the theme of this year's Convention. *What is important to you as members* will be the purpose of all discussion and demonstration. You cannot miss the thrill of mingling with Rosicrucian members from every part of the world—of chatting with Rosicrucian officers and staff members.

More news coming in later issues. Watch for it, but make your plans now!

NOTE: All members of AMORC are eligible to attend.



WORLD-WIDE DIRECTORY

(Listing is quarterly—February, May, August, November.)

LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.E.C. CHARTERED IN THE UNITED STATES
International Jurisdiction of North, Central, and South America, British Commonwealth and Empire,
France, Switzerland, Sweden, and Africa.

ALASKA

Anchorage: Aurora Borealis Chapter, 610 - 6th Ave. Mrs. Harold F. Wakefield, Master, Star Route B, Box 3875-L, Spenard.

ARIZONA

Phoenix: Phoenix Chapter, 1738 W. Van Buren St. Neva H. Shrout, Master, 917 W. Willetta St.

Tucson: Dr. Charles L. Tomlin Chapter, 135 S. 6th Ave. Mrs. C. E. MacConnel, 1621 W. Buckeye Lane.

CALIFORNIA

Bakersfield: Bakersfield Pronaos. Elvera Y. Watts, Master, 2133 Roland St.

Barstow: Barstow Pronaos. Esther Clark, Master, 24143 Chaparral St., Desert Lake, Boron.

Belmont: Peninsula Chapter, Lind Hall, Masonic Way. Edith G. Doane, Master, 46 Fair Oaks Lane, Atherton.

Desert Hot Springs: Desert Pronaos. Grady R. Thomas, Master, P.O. Box 513, Joshua Tree.

Fresno: Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Ezra K. Lynch, Master, 4022 Brentwood.

Lancaster: Lancaster Pronaos. Johnie Bell Cline, Master, 45444 N. 17th St. W.

Long Beach:* Abdiel Lodge, 2455 Atlantic Ave. Donald D. Lang, Master, 10061 Aldgate Ave., Garden Grove.

Los Angeles:* Hermes Lodge, 148 N. Gramercy Pl., Tel. HOLlywood 5-1230. R. E. Hess, Master, 3148 Laclede Ave.

Oakland:* Oakland Lodge, 263 - 12th St. William L. Watson, Master, 885 Bates Ave., El Cerrito.

Oxnard: Oxnard Pronaos. Richard Everett, Master, Rt. 4, Box 538, Ojai.

Pasadena:* Akhnaton Lodge, 20 N. Raymond Ave. Ettore Da Fano, Master, 390 Northcliff Rd.

Pomona: Pomona Chapter, Knights of Pythias Hall, 239 E. Holt Ave. Albert P. Schiffman, Master, 1333 S. Halinor Ave., West Covina.

Redding: Redding Pronaos. W. O. Ashmun, Master, P.O. Box 673, Central Valley.

Sacramento: Clement B. Le Brun Chapter, I.O.O.F. Bldg. Mrs. Clyde W. Boyles, Master, 741 - 36th St.

San Diego: San Diego Chapter, 4567 - 30th St. Thomas B. Harris, Master, 2430 Third Ave.

San Francisco:* Francis Bacon Lodge, 26 - 7th St. Clarence H. Adams, Master, 723 Rutland Ave.

Santa Barbara: Santa Barbara Pronaos. A. Ethel Dowsett, Master, 1933 San Andres St.

Santa Cruz: Santa Cruz Pronaos. Paul J. Veatch, Master, 115 Trinity St.

Santa Rosa: Santa Rosa Pronaos. Edna W. Ward, Master, 3740 Barnes Rd.

Stockton: Stockton Chapter, 230 E. Fremont St. C. W. Copeland, Master, 640 Sargent St.

Vallejo: Vallejo Pronaos. Ralph O. Bykerk, Master, 8108 Hermosa Dr., Napa.

Van Nuys: Van Nuys Chapter, 14312 Friar St. Robert J. Hoye, Master, 12724 De Garino Ave., San Fernando.

Whittier: Whittier Chapter, 1333 E. 2nd St. Mrs. Zane Gibbons, Master, 7203 Halray Ave.

COLORADO

Denver: Rocky Mountain Chapter, 1725 E. Evans. Doreen Whitfield, Master, 269 Delaware St.

CONNECTICUT

Bridgeport: Bridgeport Pronaos. Donald L. McCausland, Master, 14 Cedric Ave., Derby, Conn.
Hartford: Hartford Pronaos. June K. Kitson, Master, 86 Theodore St., Newington 11.

DISTRICT OF COLUMBIA

Washington: George Washington Carver Chapter, I.O.O.F. Hall, 9th & T St., N.W. Albert Ellsworth Janifer, Master, 21 - 53rd St., S.E.
Thomas Jefferson Chapter, 4420 Conn. Ave., N.W. Adele Lois Beck, Master, 1763 Columbia Rd., N.W., Apt. 33.

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter, 401 S.E. 21st St. Eugenie Francis Findlay, Master, 2401 Bimini Lane.

Miami: Miami Chapter, 3201 N.W. 30th St. Theodore T. Paneque, Master, 620 N.W. 191st St., North Miami.

Orlando: Orlando Pronaos. Rufus J. Eastman, Master, Rt. 4, Box 408.

St. Petersburg: St. Petersburg Chapter, Toffenetti Hotel, 2nd St. & 1st Ave. N. Henry Dubeld, Master, 4601 - 11th Ave., N.

Tampa: Aquarian Chapter, 105½ Zack St. Marion T. Sanders, Master, 3120 Downing St., Clearwater.

HAWAII

Honolulu: Honolulu Pronaos. Eva M. Haywood, Master, 2551 Waiolani Ave.

IDaho

Boise: Boise Pronaos. Ida H. Roberts, Master, Rt. 1, Eagle.

ILLINOIS

Chicago:* Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. EVERglade 4-8627. Joseph A. Delgado, Master, 341 N. Parkside.

Springfield: Springfield Pronaos. Lorne Lockwood, Master, Stonington.

INDIANA

Evansville: Evansville Pronaos. Oscar G. Brandt, Master, 1419 Cumberland Ave.

Fort Wayne: Fort Wayne Pronaos. Donna B. Ray, Master, 1835 Wheeler St.

Gary: Gary Pronaos. Rafael Cadena, Master, P.O. Box 538.

Indianapolis: Indianapolis Chapter, I.O.O.F. Bldg., 5 N. Hamilton Ave. Bertha Wetzel, Master, 7050 S. Meridian St.

South Bend: May Banks-Stacey Chapter, 519 S. St. Joseph St. Guy O. Gibbons, Master, Rt. 2, Box 349, Edwardsburg, Mich.

IOWA

Davenport: Davenport Pronaos. John R. Gerdes, Master, Rt. 5, Box 170.

KANSAS

Wichita: Wichita Pronaos. Zelda Maxwell, Master, West Side Station, Box 2461.

MARYLAND

Baltimore:* John O'Donnell Lodge, 225 W. Saratoga St. Frank M. Babula, Master, 5912 Winthrop Ave.

MASSACHUSETTS

Boston:* Johannes Kelpius Lodge, Room 306, Gainsborough Bldg., 295 Huntington Ave. William B. Sullivan, Master, 389 Woburn St., Lexington.

Springfield: Springfield Pronaos. Mrs. Lesley Teren, Master, 17 Woodside Terrace.

(Directory Continued on Next Page)

MICHIGAN

Detroit:* Thebes Lodge, 616 W. Hancock Ave. James W. Padden, Master, 15423 Minock.
Flint: Moria El Chapter, 1433 Mable Ave. Carl Stahl, Master, 5987 Two Mile Rd., Bay City
Grand Rapids: Grand Rapids Pronaos. E. L. Klaiber, Master, 555 Rosewood Ave., S.E.
Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Milo D. Cook, Master, 809 Vance St.

MINNESOTA

Minneapolis: Essene Chapter, 25 University Ave., S.E. Clair B. Marshall, Master, Rt. 2, Lakeville.

MISSOURI

Kansas City: Kansas City Chapter, 3827 Main St. Mrs. Karl R. Hille, Master, 7205 E. 107th St., Terrace.
Saint Louis: Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Ave. J. G. Huffstutler, Master, 4517 Fair Ave.

MONTANA

Billings: Billings Pronaos. Jean B. Eller, Master, 4424 State Ave.
Missoula: Missoula Pronaos. Albert Hendrickson, Master, Rt. 1, Oak St.

NEBRASKA

Omaha: Omaha Pronaos. A. C. Strohecker, Master, Hotel Rome.

NEVADA

Las Vegas: Las Vegas Pronaos. David E. Dodgson, Master, 208 N. 19th St.

NEW JERSEY

Newark: H. Spencer Lewis Chapter, 84 Clinton Ave. Herman A. Clott, Master, 6121 Broadway, West New York, New Jersey.

NEW MEXICO

Albuquerque: Albuquerque Chapter, 123½ Broadway, S.E. O. M. Wenslay, Master, 9709 Claremont Ave., N.E.

NEW YORK

Buffalo: Rama Chapter, 34 Elam Place. Ronald W. Rowe, Master, 19 Russell Ave.
Long Island: Sunrise Chapter, Amer. Legion Post No. 1718, 241 Rushmore Ave., Carle Pl. Ethel McWilliam, Master, 50 West Asbury Ave., Westbury, L. I., New York.
New Rochelle: Thomas Paine Chapter, Masonic Temple, LeCount Pl. George Edward Swanson, Master, 184 Ursula Pl., Stamford, Conn.
New York:* New York City Lodge, Fisk Bldg., 250 W. 57th St., Suite 814. Duffie Johnson, Master, Box 111, Village Sta., 150 Christopher St.
Rochester: Rochester Chapter, Malta Temple, 217 Lake Ave. Raymond M. Graham, Master, 186 Fulton Ave.

NORTH CAROLINA

Fayetteville: Atlantean Chapter, 318 Alexander St. C. H. Johnson, Jr., Master, P.O. Box 308.

OHIO

Canton: Canton Pronaos. Menous C. Adams, Master, 4168 Helmick Ave., Barberton.
Cincinnati: Cincinnati Chapter, IOOF Hall, 3833 Eastern Ave. Iona B. Carroll, Master, c/o The Lincoln, 524 E. 4th St.
Cleveland: Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. John Kafer, Master, 10787 State Rd., Rt. 2.
Columbus: Helios Chapter, 697 S. High St. Herbert H. Clifton, Master, 2443 Mecca Rd.
Dayton: Elbert Hubbard Chapter, 15 S. Jefferson St. Mrs. Carl H. Ressler, Master, 945 Harvard Blvd.
Youngstown: Youngstown Chapter, 269½ W. Federal St. Veronica Hernandez, Master, 612 Lexington Ave.

OKLAHOMA

Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Walter L. Kordis, Master, 3016 S.W. 28th.
Tulsa: Tulsa Chapter, 919 S. Cheyenne, Aurora Lodge No. 36, I.O.O.F. Hall. Woodrow D. Kehl, Master, 716 North Xenophon.

OREGON

Portland:* Enneadic Star Lodge, 2712 S.E. Salmon. Roland D. Burton, Master, 6625 S.E. 39th Ave.
Roseburg: Roseburg Pronaos. T. M. Tankersley, Master, Star Route, Box 132, Winston, Ore.

PENNSYLVANIA

Allentown: Allentown Chapter, Masonic Temple, 1524 Linden St. Miriam E. Berry, Master, 326 Hanover St., Bethlehem.
Lancaster: Lancaster Pronaos. Virginia E. Snyder, Master, 221 E. Orange St.
Philadelphia:* Benjamin Franklin Lodge, 1303 W. Girard Ave. Roy Muken, Master, 7913 Ogontz Ave., 2nd rear, W. Oak Lane.
Pittsburgh:* First Pennsylvania Lodge, 615 W. Diamond St., N.S. Albert E. Firth, Master, 547 Farlson Sq.

PUERTO RICO

Arecibo: Arecibo Chapter, Bernardo Cortes, Master, Cristobal Colon 104-F.
Caguas: Caguas Pronaos. Max E. Hodge, Master, Bogota No. 1118.
Mayaguez: Mayaguez Pronaos. Maria D. Ramirez De Lopez, Master, Liceo 200.
Ponce: Ponce Chapter, 65 Hostos Ave. Victoria Castaign Quintero, Master, P.O. Box 310.
Santurce:* Luz de AMORC Lodge, Calle Aponte 305, Apartado 12,222, Estación Calle Loiza. Isabel Mezquida de Nun, Master, Box 2578, San Juan.

RHODE ISLAND

Providence: Roger Williams Chapter, Sheraton-Biltmore Hotel. Rosealma Hanson, Master, 58 Union St., Woonsocket.

TEXAS

Amarillo: Amarillo Pronaos. Lenora Triplett, Master, P.O. Box 45.
Austin: Austin Pronaos. Neal A. Bothmer, Master, 1139 Gillespie Pl.
Beeville: Beeville Pronaos. S. G. Cleveland, Master, Box 1145.
Corpus Christi: Corpus Christi Pronaos. Ernest D. Cox, Master, 5740 Hwy. 9.
Dallas: Triangle Chapter, 1921½ Greenville Ave. Arthur C. Maxcy, Master, 4423 Southcrest Rd.
El Paso: El Paso Pronaos. G. A. Warren, Master, 7875 Montecito Dr.
Fort Worth: Fort Worth Pronaos. Roy R. Beyrer, Master, 4816 Trail Lake Dr.
Houston: Houston Chapter, Y.W.C.A. Bldg. Mrs. S. M. Cantey, Master, 4138 Glenshire.
McAllen: Hidalgo Pronaos. Dolores R. Alonso, Master, Box 266.
San Antonio: San Antonio Pronaos. Wallace H. Jacques, Master, 730 John Page Dr.
Wichita Falls: Wichita Falls Pronaos. Guy Sinclair, Master, 2905 Ozark St.

UTAH

Salt Lake City: Salt Lake City Chapter, Newhouse Hotel. Gretchen McClintock, Master, 279 S. 7th E.

WASHINGTON

Kennewick: Tri-Cities Pronaos. Thomas M. Hall, Master, 120 S. Fillmore.
Seattle:* Michael Maier Lodge, Wintonia Hotel. Esther S. Bennett, Master, 423 Denny Way, Apt. 205.
Spokane: Spokane Pyramid Chapter, W. 1203 Riverside Ave. John H. Aylor, Master, 1848 E. 12th Ave.
Tacoma: Takhoma Chapter, 508 - 6th Ave. Dorothy B. Larson, Master, 1206 N. Laurence.

WISCONSIN

Milwaukee: Karnak Chapter, 427 W. National Ave. Frederick Gustave Appelt, Master, 3628 W. Sarnow St.

WYOMING

Casper: Casper Pronaos. H. H. Frundell, Master, 305 N. Durban.

(*Initiations are performed.)

(Directory Continued on Next Page)

**LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. CHARTERED IN VARIOUS NATIONS
OF THE WORLD, AS INDICATED.**

ALGERIA

Oran: Harmony Pronaos. Nicolas Starace, Master, 4, rue Emile Petit.

ARGENTINA

Buenos Aires: Buenos Aires Chapter, Calle Char-lone 76. Heraldo Cabezas, Master, Calle Segui 746.

AUSTRALIA

Adelaide: Adelaide Chapter, Adelaide Theological Society, Inc., 3344 King William St. A. B. Mansfield, Master, 1 Rosemont St., Norwood, S. Aus.

Brisbane: Brisbane Chapter, P.O. Box 101, North Quay. Mrs. Elizabeth Dammerboer, Master.

Melbourne: Harmony Chapter, 31 Victoria St. Dorothy Meyer, Master, 21 Elimatta Rd., Carnegie S.E. 9, Vic.

Newcastle: Newcastle Pronaos. R. H. Bull, Master, P.O. Box 61, Newcastle West, N.S.W.

Perth: Lemuria Pronaos. David Monro, Master, 10 Pearse St. N. Fremantle, W. Aus.

Sydney: Sydney Chapter, I.O.O.F. Hall, Box 4752, G.P.O. John O'Donnell, Master, Box 451, G.P.O., Sydney, N.S.W.

BELGIAN CONGO

Léopoldville: H. Spencer Lewis Lodge. Georges Mata, Master, Boite Postale 1871.

BELGIUM

Brussels: San José Pronaos. Suzanne de Ruyter, Master, 49 Ave. Jottrand, St-Josse.

La Louviere: Empedocle Pronaos. Jean Kairret, Master, 28 Rue du Spinois, Gosselies.

Liège: Nodin Pronaos. Maurice Hemmer, Master, 75 Rue des Grands Champs.

BRAZIL

Grand Lodge of Brazil: Rua General Rodriguez 35, Rocha, Rio de Janeiro. Mailing address: Caixa Postal 4914, Rio de Janeiro.

Belém: Belém Chapter, Trav. Joaquim Tavora 308. Joao Batista Cordeiro de Melo, Master, P.O. Box 914.

Curitiba: Pronaos Mestre Moria. Rua Jose Loureiro, 133 - 18° andar-Conj. 1802. Angélica S. Colie, Master, Rua Mariano Torres, 148 - 10° andar.

Porto Alegre: Thales de Miletto Pronaos. Loja Maconica. "Obreiros de São João, Rua Ernesto Fontoura, 1.444. Aristoteles Clemente dos Santos, Master, Rua Garibaldi, 366, Esteio Rio Grande do Sul.

Rio de Janeiro: Rio de Janeiro Lodge, Rua Goncalves Crespo 48. Olga Pedrario, Master, Caixa Postal 5345.

São Paulo: São Paulo Lodge, Rua Santo Andre 144, Hall 806. Oswaldo Sibille, Master, Caixa Postal 8815.

BRITISH EAST AFRICA

Nairobi, Kenya: Nairobi Pronaos. Miss M. S. Timpson, Master, P.O. Box 19013, Embakasi.

BRITISH GUIANA

Georgetown: Georgetown Pronaos. Alfred Kil-kenny, Master, West Bent St., Wortmanville

BRITISH WEST AFRICA (NIGERIA)

Aba: Aba Pronaos. O. Ikpe, Master, St. George's School, Box 105.

Accra (Ghana): Accra Pronaos. John Christian Coleman, Master, P.O. Box 06, Christiansborg.

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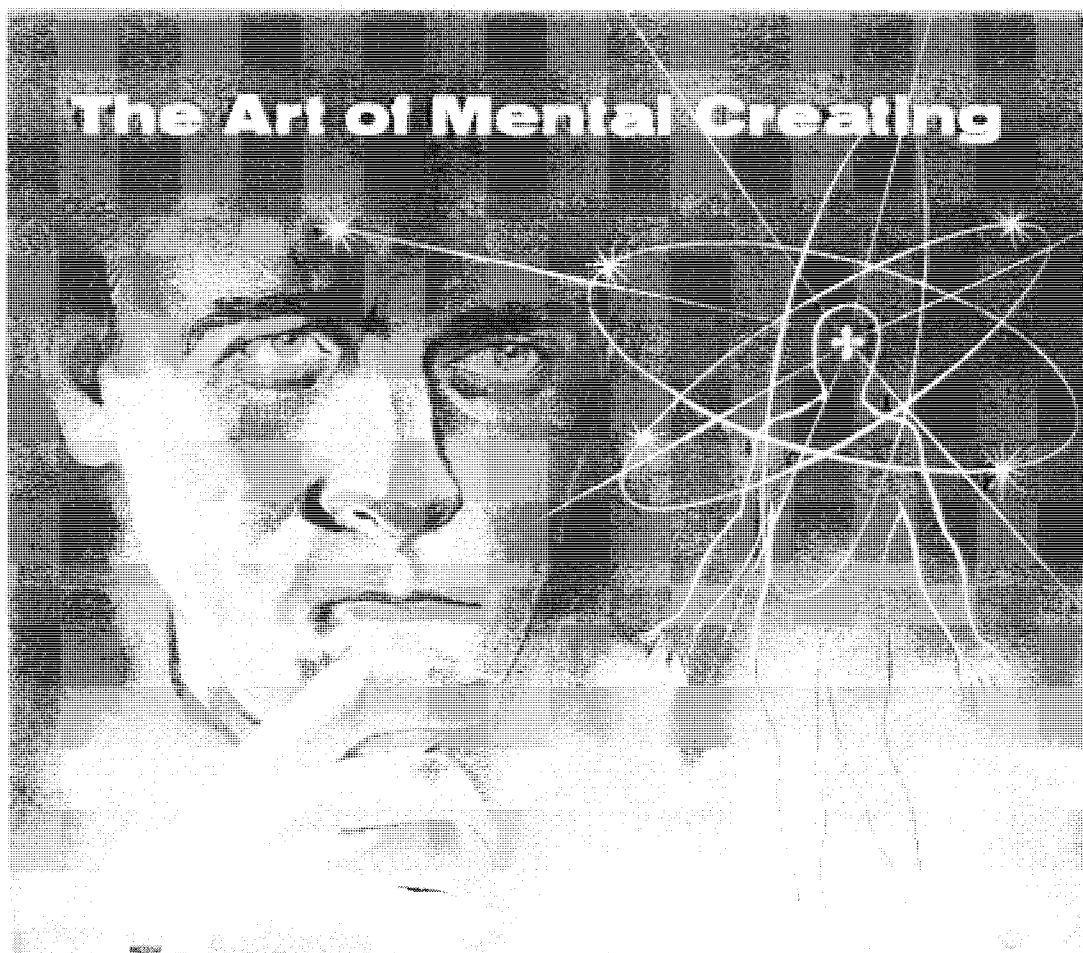
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