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1960  
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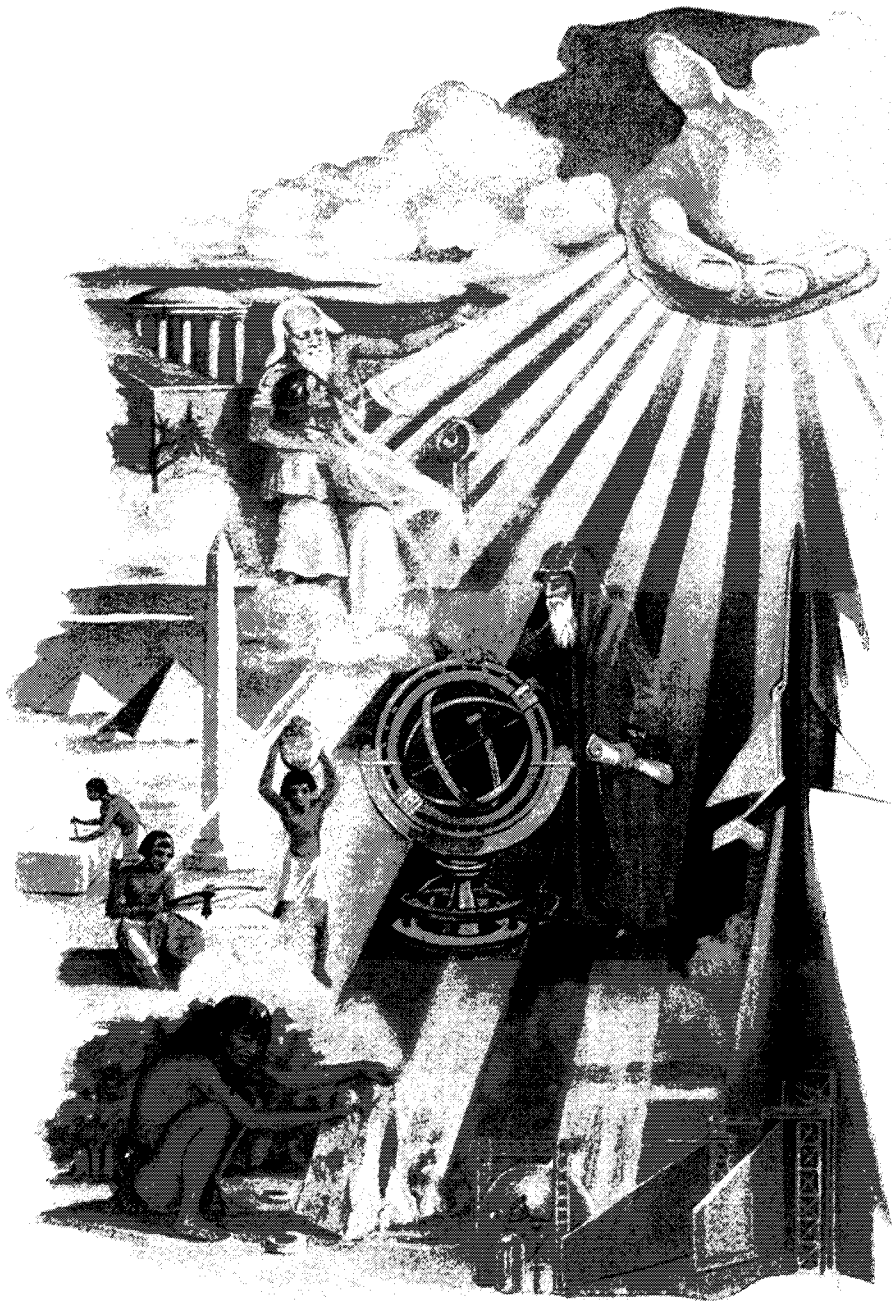
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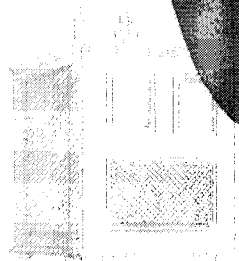
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SAN JOSE, CALIFORNIA

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As a philosophical and humanitarian organization, the Rosicrucian Order conducts various cultural activities in Rosicrucian Park and throughout the world. Above is shown an assembly for an art lecture and demonstration by the renowned Japanese artist, Takahiko Mikami, being held in the Rosicrucian Art Gallery. These lectures, and also admission to the Rosicrucian Egyptian Museum and the Science Museum, are free to the public, as well as to members of the Order. Ap-



DO WE LIVE IN VAIN —  
Or *Return Again To*  
AN UNFINISHED WORK?

*Is There But - - -*  
**ONE LIFE TO LIVE?**

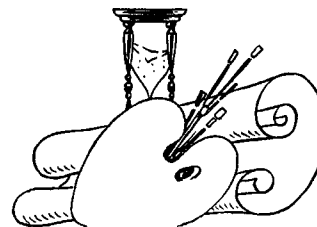
THERE MUST BE MORE to the Cosmic plan. What purpose would be served by a single span of human existence? Why must man die in the height of his achievement, or suffer untold agonies—unless he live again to compensate for his deeds or profit by his experiences? Everywhere in the Divine scheme *change* is evident. The tree turns to coal, the coal to ash; one form of matter dies only to live again in a new substance.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVIII

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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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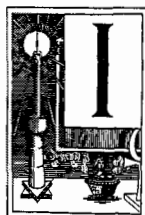
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# THE THOUGHT OF THE MONTH

## CAPITAL PUNISHMENT

By THE EMPEROR



Is man ever justified in taking the life of another human being? This is a question with which modern society has frequently had to cope. In attempting an answer, one is confronted with the conflict between moral precepts and the exigencies that arise in human relations.

Almost all civilized people have endeavored to place their civil laws in a moral framework. They have been guided not alone by economic, political, and social needs but by what was generally consistent with what they construed as divine or spiritual law. As nearly as possible, the laws of the land would conform to the religious ideals of the people. Since in many lands there still exists *religious freedom*, all the laws of such states would not be compatible with every dogma of the various sects that they harbor. Where there is such a diversity of religious concepts, the laws of the land usually conform to the religious ideals of the majority faith.

Undisciplined passions, uncontrolled emotions, mean individual expression at the expense of weaker and unprotected persons. Such license would be a menace to society. In fact, society could not exist without some restraint of the individual. It is perhaps out of this realization that, even in almost all primitive society, murder has been made taboo. Undoubtedly, too, the various religious founders, in including prohibition against the taking of life in their moral codes, have been influenced by this practical aspect.

Psychologically, man has recognized life itself as his most treasured gift. The nature of life and its source have been a mystery to man ever since he realized himself to be an animate being. This still remains so in the age of science. To the more simple minds, the intangible force of life is thought of as a supernatural infusion. In some strange way it is believed that man was endowed with life and that it departed in a similar manner. Life was, therefore, attributed to various supernatural beings who were conceived as creators or gods presiding over nature's phenomena. Life, then, was thought to be a *divine manifestation*. Especially did most religions hold human life as an exalted divine heritage.

Since man believed himself a preferred creation, it logically followed that human life was of the greatest value. Even the philosopher, Descartes, made this distinction. The life of animals, in contrast to that of man, he attributes to mere mechanical motion. He says: "Moreover, respiration and other functions as are natural and usual to it and which depend on the course of the spirits, are like the movements of a clock or mill . . ."

Though life was generally conceded to be a sacrosanct attribute by most civilized peoples of ancient times, there were eras when this value was disregarded. The Hammurabi code of ancient Babylon proclaimed the taking of a life for various religious and civil offenses. The old Mosaic code of the Jews likewise expounded "an eye for an eye" and "a life for a life." There is, at first blush, a very obvious incon-

sistency in this type of reasoning. If human life is sacred, if it is a divine substance and gift, as most religions declare, then on what rational grounds has mortal man to take life? For example, in the Bible we find the injunction, "Thou shalt not kill," appearing in Exod. 20:13, Dt. 5:17, Math. 5:21, and in Rom. 13:9.

First, we must take into consideration the very basic urges in man of the life force itself. Normally, the most dominant factor in an organism is the instinct of the preservation of the organic being, the urge *to live*, to continue to be. In man it is the desire to continue the existence of self. At times, of course, one will forfeit his own life to save another being. Psychologically, self-interest is not limited to one's own physical being. Self as well includes our emotional and intellectual aspects. With the emotional self, the love of another may be an even stronger impulse than the love of one's own being. The physical self is then sacrificed for the satisfaction of the more expansive self, that is, the love of the other person. Man then cherishes life generally in a religious and moral sense but he commonly holds, instinctively, in greater esteem, his own personal life. He will, therefore, kill other living things, other human beings, who threaten his life.

#### **Sacred Writings**

This attribute of justifiable killing, in defense, man has often incorporated in the sacred writings of his religion. In the very Bible where there appear the words "Thou shalt not kill," the Lord is made to sanction slaying when it favors his divine purpose. Amos 9:1—"and I will slay the last of them with the sword—" Isa. 11:4—"and with the breath of his lips shall he slay the wicked." I Sam. 2:25—"because the Lord would slay them."

The ancient Hebrews had capital punishment for a number of offenses such as bestiality, adultery, blasphemy, cursing parents, idolatry, incest, rape, Sabbath-breaking, and witchcraft. In early Roman law, capital punishment meant other than death. It included condemnation and banishment. In Anglo-Saxon times all murder was not punishable by death. Fines were exacted from the guilty. Two thirds of

the fine went to the relatives of the victim and one third to the king. In the 13th century, the common law of England resorted to capital punishment for almost all felonies. Gradually the Church influenced the substitution of deporting persons for their committing of a felony.

In war we have the mass taking of life, often in the most brutal manner, by modern states whose culture is the most advanced of our time. Again, the moral injunction against taking life is ameliorated and justified on the grounds of collective preservation or the defense of the state. Though most governments deplore war as barbarous, nevertheless, if there is aggression against them, there is no hesitancy in resorting to killing as a defensive action.

The life force itself conveys with it no moral precepts or ideals as to its value. It, however, functions as a biological state of balance in matter. In other words, it strives to retain its organic state. *It persists in being*. Whether the particular organic being is conscious of it or not, life is dynamic in preserving the form in which it exists. There is no less a drive of life force in simple organisms than in man himself. Man and lower animals will equally fight for survival. This fight for survival is primarily *individualistic*. In man and higher animals, as stated, the struggle will often include with the self the object emotionally attached to that self, such as loved ones.

#### **Social Conscience**

The abhorrence against taking another human life, however, is not an instinctive urge. It is the consequence of a moral and social influence. Religion, philosophy, and custom have inculcated a social conscience wherein certain persons find it morally objectionable to take the life of another human being under any circumstances, such being offensive to their conscience.

This moral objection to taking human life will most often give way to the individual instinct to preserve the personal self. If the individual finds it necessary to kill another person who attacks him or attacks those under his emotional sense of protection, he will most often do so. Rationally, then, man



must realize that life is humanity's greatest asset. A humanitarian society is one that strives to cultivate a collective sympathy for all its members. It endeavors to extend to others the same concern for their welfare as one has for himself. Most enlightened religions advocate this universal embracing of human life. Consequently, on these grounds and to be consistent, the civilized and morally enlightened person will try to find a way to transcend the primitive impulse to kill in defense of the collective self or society. He will kill only as a last resort, when it is impossible to conceive any other method to preserve his life.

To think of life only in terms of *economy* and the *efficiency* of society is degrading to mankind. It denotes the sacrificing of all the noble idealism that man has striven for and by which he has endeavored to raise himself above the lower animals. In other words, to claim that it is more economical to execute the murderer, even though he be mentally ill, is not a commendable attitude. It lacks the compassion which an advanced society likes to attribute to itself. To take a criminal's life, because he has taken one, is a retributive philosophy. It is atavistic, a going back to the Mosaic law of "an eye for an eye."

It is necessary that we be a consistent people. If we want a moral idealism, if we really do think it is a sacrilege to kill, as we profess in our sacred writings, then killing should be resorted to only to preserve life, not for retribution and punishment. We cannot reconcile economy with moral precepts where life is concerned. We need to sacrifice in expenditures, in the expense for prisons and institutions of correction for those who are a menace to society. It is the duty of an advanced society to expend more money and study to determine the cause of crime and of the mental aberration that results in murder without passion.

All this is not maudlin sentiment. The psychopathic murderer is ruthless. He strikes at the very heart and security of society. He must be restrained, prevented from jeopardizing human life. But to kill him makes society itself a murderer. Society, in taking a

life when other means of restraint and protection are available, makes a hypocrisy of its vaunted religious and moral precepts. For society to take the position that not to take the life of a murderer constitutes a financial burden to itself and that, after all, many homicidal psychopaths will never be cured, is inconsistent with other aspects of our social order.

We hospitalize and restrain persons who are hopelessly ill mentally. We socially support the destitute and aged in institutions. They, too, are an economic burden to society. Should we, for our own pocketbook's sake, resort to euthanasia for them, that is, put them all to death? The following nations have already abolished capital punishment: Austria, Colombia, Latvia (pre-war), Luxembourg, The Netherlands, Panama, Portugal, Rumania (pre-war), Santo Domingo, Sweden, Argentina, Brazil, Costa Rica, Ecuador, Honduras, Peru, Uruguay, Venezuela, while England has greatly limited the crimes for which capital punishment is exacted. In the United States some of the states have long ago abolished capital punishment. The infamous Caryl Chessman case has made this subject a controversial one in the State of California.

We, as people everywhere, have to decide that capital punishment shall be continued because it is the most economical way of ridding ourselves of a menace and then, also, abandon our moral platitudes about "thou shalt not kill"; or we have to decide that killing a human being is morally wrong under any circumstances except when proved to be unavoidable in the preservation of the individual self.

The argument that capital punishment is a deterrent to murder is fallacious. Homicide is on the rise. It is increasing percentagewise even faster than the population in some areas of the world where capital punishment exists. Most murders result from passion under a momentary emotional stress or because of a deranged mind. In such cases capital punishment would never be a deterrent. Such individuals are not capable of calmly and rationally appraising the effect of capital punishment on themselves.



# Races Adjust Slowly

By TED E. HARTWIG, F. R. C.

IN the early 19th century, the White man started West. Soon the American Indian felt obliged to fight for what he believed to be his. During the Civil War, many Forts and Army Posts were scattered throughout the Arizona and New Mexico territories. The Indian's battle for survival increased in violence as incidents of the White man's treachery became known to all the tribes.

A few examples should prove enlightening not only to us who serve as Counselors, but to the public in general.

An Indian Chief wished to talk terms with the Commander of an Army Post, in southern Arizona. He came with one or two tribal leaders under a flag of truce, but as soon as he and his party got within the Post, the Commander made the Chief a prisoner. One of the Indians was sent back to camp with the information that if the Indians did not surrender, their Chief would be killed. They capitulated temporarily.

Some months later the Apache chief, Cochise, was induced to live with his tribe on reserved land by promises of plenty of food, clothing, and blankets. These peace terms were difficult to accept but there was no alternative. The White man had killed most of the wild game, thus depriving the Indian of meat, and of skins for his clothing.

The Office of Indian Affairs sent the supplies agreed upon, but very little was ever delivered to the reservation Indian, by the local Army Commanders.

Other tribes in the Southwest fared no better. The Navahos of northern Arizona and New Mexico were placed



on reservations considered to be useless land. At the time there were some 8,000 Navahos. The Indians had learned to live with Nature and therefore survived.

Today there are close to 60,000 Navahos. After many years of struggle they are coming into their just rights. In recent years the reservation has been found to hold much wealth in uranium, helium gas, natural gas, oil, and

many minerals.

Even these blessings would have been denied them under a law passed by Congress in the 1920s, giving the White man the right to prospect on Indian reservations. They dug their prospect holes anywhere, and often left the holes open, thus making a trap for goats, sheep, horses, and cattle to fall into and die.

In 1926 I was a passenger on a train going from Washington, D. C. to Arizona. There were on board eight Navaho Indian chiefs returning to their reservations after pleading with Congress and the President to change the law. They told me their story. The law was changed, and now prospecting is allowed only after the prospector receives and pays for a permit which regulates his activities. These permits are issued by the Tribal Councils composed of highly educated and respected members of the tribe.

Many of the cruelties *exchanged between the two races* have been forgotten but some are still of memory. In 1907 one of my range working partners in Mexico was a half-breed Indian cowgirl. She was born and raised among the Apache Indians in Arizona. Her father had large cattle interests. As a



child of nine she rode with an older brother over her father's range. From hiding places among rocks, these children were eye witnesses to the massacre of two white families, by the renegade Apache chief, Geronimo, and his band.

In the South-Central Arizona Territory, the Indians had been farming under irrigation for many years. With the coming of the White man, some changes were made. He promptly settled on land, and for his water supply he enlarged ancient Indian irrigation canals and connected them to the river above the spot from which the Indian farmers were getting their own water. Much of the Indian farm land thereby became arid and so remained. Protests by the Indians to the U. S. Government were ignored. The White man had to live. And what about the Indian?

During a recent dry spell, the community well on one of the smaller reservations went dry. To get water the people had to go more than a mile on foot, by burro, by wagon, or perhaps with an old truck. A plea was made to Congress to provide means to drill an adequate well. Congress promptly passed a Bill, and had the Indian Service notify the Reservation. The Indians took immediate steps to apply for this much-needed help, but in reply received word that an error had been made. Congress *had passed* the bill but forgot to appropriate the necessary money to drill the well. They were very sorry, but that would now have to wait until next year.

A nearby City and a Public Service Company came to the rescue. They installed, free of charge, several miles of 2-inch plastic pipeline from the City water system to the reservation. A short time later, Congress discovered that they had \$80,000 lying idle somewhere. With this money they agreed to run a 6-inch steel pipeline from the city to the reservation, if the Indians would do the labor.

#### Misunderstandings

The Indian is almost as badly misunderstood now as he was in the past. Many White people ridicule and treat him as an inferior. Little do they realize the great strides he has made in his

attempts to succeed in meeting the challenges of a modern world. However, many Indians do remain isolated on the reservations, and retain the customs and traditions of the past. No doubt they are not all at the same stage of evolution.

Before the two World Wars it was almost impossible for an Indian to obtain work away from the reservation, regardless of his education and training, except some menial jobs. That barrier is breaking down, and should be broken down completely.

As the Government continues to curtail its "off the reservation" Indian School program, the Tribal Councils are building "on the reservation" schools in increasing numbers. Now the younger generations will have the opportunity for education without going a thousand or more miles away from home.

Many Whites make themselves objectionable in their approach to the Indians. They assume a superior attitude and use "baby talk" and often "pigeon English." I have observed this all too often. Here is an example to illustrate:

Back in 1909 the Indians were still cutting and hauling firewood to the city for sale. One of my neighbors made it a point to buy every load that passed her house until her supply was adequate. On one occasion she stopped a passing Indian to bargain with him (they do not bargain) for his load of wood. She finally had him drive in and unload it. He was a tall, dignified man, and wore his iron grey hair in two long braids down his back. As she handed him the money she tried to strike up a conversation about the weather. It was a cloudy day. She waved her hands over her head and said, "Maybe pretty soon—poco tiempo—a little bit agua—water. No? Sprinkle?"

The Indian drew himself up to his full height looking down at her from where he stood in the wagon, and replied, "Yes, Madam. It is quite evident that we shall have a slight precipitation before very long."

As soon as she overcame her surprise, she asked where he had learned such perfect English. He said that he had been educated at the Carlisle Indian

School (now long since closed by the Government) but that after graduation he was unable to convince the White man that he was ready and willing to do the work for which he had been educated, so he returned to the reservation. It is very gratifying to see the Indians today being accepted in business, industry, and in the field of education.

All the foregoing may seem irrelevant to what follows, but it is not. One must understand the abuses of the past that are still vivid in the minds of the Indians, both old and young. It is the backdrop for the Counselor's stage setting in working for the Indian's Vocational Rehabilitation. This is a State-Federal sponsored program, the Government matching the State's appropriations. Its object is to train and educate the physically handicapped to develop their residual abilities so that they can become self-supporting. Some cases only need training and placement; others need physical restoration. The program provides surgery, hospitalization, treatment, medicine, and aftercare. Tools of a trade, if needed, are furnished—and also prosthesis, when necessary.

The educated Indian who needs rehabilitation services is not hard to deal with. He is aware of his rights under the law, and is emotionally stable. He does not mind leaving the reservation to go for his training. He is firm in his convictions as to what he can accomplish; and, after training, his work is equal to that of anyone.

The more difficult clients are those with little education who live with their families in the far-off places on the reservations and are still quite bound in the tradition of the past. It is *not* just because they are racially different. Some White clients are less cooperative than the Indian, and in many instances they live within easy reach of training facilities.

#### ***Patience and Perseverance***

Many times it takes a Counselor a week to make the round trip to locate and talk to one of these isolated Indian clients. It may take several such trips to induce the client to accept the Program. In this the help of the Government personnel employed on the reservation is invaluable.

If facilities for training, education, and employment were available on the reservation, it would solve many problems. Sometimes this can be done, as in the case of a crippled Indian woman who had a small stone-oven constructed in which she baked bread to sell twice a week. When the Counselor made the first contact, he learned that at times she could not bake because she had no wood for fuel. He also discovered that there was a demand for her product. The result was that she was supplied with a bottled-gas-burning oven, a supply of flour and other ingredients, and some small equipment. Last reports were that she was doing well, and had hired a helper.

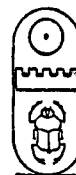
When this case was referred to the VR Agency, her name was given as Mary Breadbaker. Her Indian name was never known to the Agency.

Most difficult cases are the blind or those with impaired vision. Many have little education and cannot face the rigorous training to make themselves ambulatory and self-supporting. I have worked with all types of handicapped, but mainly with the visual defectives.

Rehabilitation Centers for the Blind are few in the United States. Canada has far outstripped us in this regard. It takes from four to six months for a newly blinded person to become adjusted to his condition, that is, if his attitude is proper, and he has not been spoiled by well-meaning members of the family, friends, or relatives. Very often such persons lose all desire to be out on their own.

One of my cases was a 24-year-old Apache Indian. He had Eighth Grade education, worked as a cowboy on the reservation, was married, and had a one-year-old child. When he was blinded by accident, his income had stopped entirely, except what he received as Aid to the Blind under the State Law. *This is never enough.* He wanted desperately to take training in an Adjustment Center for the blind.

When the program was explained to him and his wife, it appeared that he could be ready to go within two weeks. His young wife, a very pretty Indian girl, seemed to accept the inevitable until she discovered that he would be gone for four months and that the Cen-



ter was 900 miles distant. Then she covered her face with her hands and cried. This was the first time I had ever seen an Indian woman weeping. Her husband looked at her and then at me, and I knew that my case was lost. Other arrangements would have to be made where the couple could be together. Right now he is preparing to take training in a color-film-developing laboratory that is employing with great success six totally blind men.

In another case I was foiled by Indian tradition. I traveled to the reservation to interview a client who had impaired vision. His hogan was some miles away from the main highway. He was not at home; and his wife could not speak English, or refused to do so at the time. A man with a brief case is often viewed with suspicion.

I called on a Trader at the Indian Trading Post. These individuals seem to know all about everybody on the reservation. He said that my client had been at the Post that morning, but that he had ridden back to his brother's hogan in the hills.

He asked if I had seen a string of bells hanging by the hogan door. I had. He then said, "Well, those are his mother-in-law's bells. He won't come home until she is gone." My curiosity was now aroused, and I learned the meaning of the mother-in-law bells.

The story is that the mother-in-law and her son-in-law never speak to one another. When he hears her bells approaching his hogan he leaves. Then she enters. Neither one will enter the Trading Post if the other is there. The Indian will go near enough to his house

to see if the bells are still hanging by the door; if so, he leaves. They do not hate each other; it is simply an age-old tradition. It is difficult to round up clients such as these.

A Counselor faces many other situations that prevent a successful closing of a case. Among them are a lack of interest on the part of the client, or it may be the language barrier. Quite often the problem is an attitude that borders on mistrust. To many Indians it seems too good to be true that the "Great White Father" is suddenly willing to spend large sums of money, with no strings attached, to help the Indian. The past is replete with broken promises, and a warm hogan with enough to eat seems far better than an unknown quantity.

The Government estimate, that 25 percent of all handicapped can be made self-supporting, falls far short when applied to the reservation Indian. For this situation he is not to blame.

There is a brighter future. The improved "on the reservation" education, together with more and better hospital and medical facilities, will prevent many future handicaps. A stepped-up program to produce better education, including trained Vocational Rehabilitation workers to give more time and effort in working with the established reservation authorities, is beginning to show results.

These plans will take patience and understanding by all concerned, and that includes every American citizen, many of whom look upon the Indian, our first American, as a liability rather than as an asset.



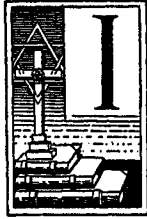
#### ROSICRUCIAN RALLY

HAMILTON, ONTARIO. The annual Rally sponsored by the Hamilton Chapter of AMORC will be on Saturday, June 11, at the Royal Connaught Hotel. Registration will begin at 8:15 a.m., and the various events will continue throughout the day. Guest speakers will include Grand Councilors Joseph J. Weed of New York, Harold P. Stevens of Hamilton, and Inspector General Edward A. Livingstone of Montreal. All Rosicrucians are cordially invited to attend this Rally. Further information may be secured from Frank Sutherland, Rally Chairman, 40 Park Road, Apt. 205, Toronto 5, Ontario.

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# The World Clock

By MICHAEL JACKSON, F. R. C.



IN a room at Copenhagen Townhall stands what must surely be the most remarkable clock in the world. Jens Olsen's world clock has only an error of -0.4 seconds after a period of more than 300 years.

Jens Olsen was born on July 27, 1872, in the Danish town of Ribe, where his father was a weaver. Jens was one of a large family; and though poor, he had a happy childhood. His interest in clocks was aroused quite early when on a certain evening his sister was reading aloud from Johann Carsten Hauch's, *A Polish Family*. In this story, one of the palace clocks is surmounted by a great eagle that spread its wings on striking the hour. The clock had stopped, and no one was able to start it. Jens decided there and then that when he grew up, he would be the one to repair that clock.

At school, he showed considerable talent for science and mathematics; but despite his continual interest in clocks, his father apprenticed him to a locksmith. On completing his apprenticeship, he worked for a short time in Aalborg. In 1897, he went abroad as a traveling journeyman. However, before accepting work anywhere, he would insist on two free days in the week. On these two days he studied astronomy and anything relating to clocks.

In Strasbourg he examined the well-known third cathedral clock, built in 1842 by Baptiste Schwilgue. The public was allowed to enter only at certain hours of the day, but Olsen privileged himself by hiding in the building, and so was able to study the intricate mechanism continuously for eleven days.

In Switzerland one ambition was realized, he became a professional clockmaker. The five-year period abroad ended with a short stay in Paris, and a few months in London.

He returned to Denmark but it was not until about 1922 that he was able to lay his plans for the astronomical clock before the astronomer Elis Ström-gren for approval. Olsen was now a man of fifty, and it took twenty years more before sufficient money could be found for putting his plans into effect.

## The Apparatus

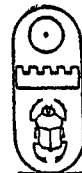
The clockworks are contained in a frame of stainless steel, and are placed on a granite pedestal which is provided with grooves for weight cords. There are also ducts for the admission of warmed air before it is blown into the showcase. An excess pressure is created inside the case, thereby preventing the entry of dust.

The apparatus is arranged in three sections: central, left-hand and right-hand. The central section comprises dials showing mean time on a 12-hour dial, sidereal time on a 24-hour dial, and the calendar dates.

In the course of one year the earth makes one revolution less in relation to the stars, since in that time it passes through its orbit once. Thus 24 hours of mean solar time represent 24 hours, 3 minutes, 56.555 seconds of sidereal time. The same clockwork measures these two constants, their difference being allowed for by a system of gears.

The calendar has five dials, and shows the dominical letter, epact, solar cycle, cycle of indiction, lunar cycle, and date, together with all the year's movable feasts. Part of this work is only in motion at 12 on New Year's night, when all the forthcoming year's phases of the moon and their dates, as well as the dates of movable feasts, are cal-

A two-line filler on a Japanese atomic clock, in the December 1959 *Digest*, is responsible for this interesting contribution on astromechanics, by Mr. Jackson of Surrey, England.



culated in the space of about six minutes.

Sundays are fixed by the dominical letter system. January 1 is given the letter A, January 2, the letter B, and so on, using the letters ABCDEFG over and over again. If the first Sunday of the year falls on day E, then E is said to be the dominical letter, and all subsequent Sundays will fall on E. By the Nicene Council Decree in A.D. 325, Easter is always held on the first Sunday after the first full moon following the vernal equinox (March 21). The epact dial indicates the moon's age on New Year's Day; thus it is possible to find the date of the first full moon after March 21. If for example the full moon after the vernal equinox falls on March 28, this date in a non-leap year would carry the letter C; and if the dominical letter for that same year were G, then Easter Sunday would fall on April 1. The mechanism controlling both the epact and the dominical letter dials is capable of making the necessary adjustments for every normal or leap year.

On a triple dial the left-hand section shows local mean time, true solar time, and equations of time; the latter being the difference between mean solar and true solar time. As the sun does not pursue a uniform speed across the sky, the difference between these two solar times may vary.

From the work of the synchroscope the time of day, according to Greenwich mean time, may be read for any part of the world. At the rate of one revolution per day a ring rotates in a counter-clockwise direction over a fixed map, drawn with the south pole as its center.

Two further dials complete this left section. One contains a shaded portion and is constructed to move at the same rate of variable velocity as the increase or decrease of night. This indicates the length of daylight throughout the year. The other dial shows the date according to the Gregorian calendar which was not adopted in Denmark until 1700. The mechanism of the second dial makes the required adjustments for leap year; and, among other things, it contains a wheel performing one revolution in 400 years. This wheel is also capable of taking leap years into account.

The right-hand section shows astronomical motions on four dials. An upper dial shows the position of the stars in the sky and the motion of the celestial pole.

The star which today we call *pole star* has not always been, and will not continue to be, the pole star. The reason for this is that the extension of the earth's axis from time to time describes a circle. This movement is a very slow one taking nearly 26,000 years to complete, and amounts to roughly  $10^\circ$  in 72 years. The clock has not been constructed to show the entire path; but by means of a toothed sector, the motion is shown over a period of 3,000 years, and may be reset for another stretch of 3,000 years, and so on.

Further dials show geocentric and heliocentric revolutions, and a final dial shows the date according to the Julian calendar.

#### Made Up of Twelve

The entire clock is made up of twelve works, each of which constitutes a self-contained mechanical unit. However, all the works are interconnected, partly through arbors or trains of wheels, and partly through steel ribbons transmitting crank motion to differential gear wheels. Eleven of the twelve works are provided with dials, of which there are eighteen in all, while the remaining work has no dial and acts as a control.

The clock is driven by weight power and is designed to run for eight days before rewinding, though there is a four days' safety margin. A special mechanism causes the power to act constantly in the same direction, and prevents any stoppage while rewinding is in progress.

Jens Olsen, the master clockmaker lived long enough to know that he would succeed, but was not able to see the complete fulfillment of his life's work. He left this world quite suddenly in November 1945, after a short illness. It was not until 1955 that His Majesty King Frederick IX, at three o'clock in the afternoon on December 15, started what has become known as Jens Olsen's World Clock.

# Story of the Hiroshima Maidens

Presented by Ruth Farran, Inspector General of AMORC for New York City



THESE 25 Japanese women, disfigured by the Hiroshima bombing, were selected from volunteers for a project organized by Mr. Norman Cousins, editor of the *Saturday Review* (formerly, *Saturday Review of Literature*). Mr. Cousins while on a visit to Japan was concerned with the problem that the people in Japan might see only the scars of those injured in the atomic blast of August 6, 1945, at Hiroshima, and forget the original cause of the disfigurement.

To prevent this, Mr. Cousins organized the Hiroshima Peace Associates as a means for making arrangements for treatments of plastic surgery in New York City for the selectees, and obtained the consent of the U. S. State Department for their entrance into the United States to receive these treatments on a voluntary basis by surgeons at Mount Sinai Hospital.

The Hiroshima maidens ranging in age from 18 to 35 arrived in New York in May, 1955. Besides doctors and nurses at Mount Sinai Hospital, there were literary figures, teachers, and community groups. While under treatment the maidens boarded with suburban families whose hospitality was offered through the New York Quakers. Between periods of surgery they prepared themselves for jobs on their return to Japan. Some of them studied Braille to become teachers of blind children, while others took Red Cross courses or worked to become beauticians. One attended the Plainfield, New Jersey, high school to study typing and English in preparation for a secretarial job.

After undergoing treatment for 13 months, ten of the maidens were considered ready to go home. In well-cut Western suits and sprightly hats, with only a trace of bandages remaining on their faces, they attended a party given in their honor at Leone's restaurant in

New York. Following a sight-seeing visit to Washington, D. C., they boarded an Air Force plane for Tokyo. The eleventh girl scheduled to return with this group passed through transition from heart failure while undergoing her final operation, and her ashes were sent to Japan with the returning group.

The remaining 14 girls were ready to leave the hospital by mid-July, and all but one of them, after visiting various cities in the United States, returned to Japan in October, 1956. In addition to overcoming great physical handicaps, many of the girls reported changes in their views about life.

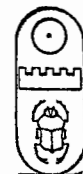
"My outlook on life is much brighter. I was unable to go out and mingle with people before the operation, and now I do not mind it at all," said one.

"The year," said another, "has given me an inward happiness, and a future to think about."

A later news item tells of the return of the final Hiroshima maiden to Japan in October, 1959, upon the completion of a course in dressmaking at the Parsons School of Design in New York. After a visit in Paris and Rome to study

The readers will enjoy this information by Ruth Farran, obtained from clippings from New York newspapers. It was prompted by her interest in a paragraph included in the article "One Phase of a Nation"—*March Digest*, which read:

"From a traveling author who had personally viewed the 30 [25] Japanese maidens after their plastic surgery given by the United States, to smoothen out the disfigurements inflicted by an atom bomb, come words that she never could forget this fine gesture 'toward pulling nations together.' In line with our theme we wonder when and how the 'spark' first found the self-motivating leader who succeeded in 'moving' a nation to make 30 gifts of surgery."



European fashions she opened a dress shop in Tokyo and among her employees were two of her associates who were among the group who received plastic surgery. The innovation of a combination of Western and Oriental styling in dress design received much favorable comment from visitors to the shop.

In this final item it is further stated that of the remaining 21 Hiroshima maidens, one passed through transition in 1958 from cancer of the stomach. Some of the others married and now have healthy children, apparently unaffected by the radioactive blast. Some have jobs in offices and others work at home.

Mr. Cousins, the originator of the "Hiroshima maidens" plan, in addition to being the editor of the *Saturday Review*, at one time was President of the "United World Federalists," an organization whose aim is to bring about disarmament and world peace through

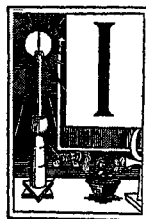
world law. It is the endeavor of UWF to effect changes in the UN Charter to include all the nations of the world as members, and the development of a world peace force under the control of the UN to preserve world-wide order. To assure the autonomy of the individual nations, under the UWF plan the UN would have no jurisdiction over the internal affairs of any of its member states.

In search for understanding his fellow man and the problems of helping him to turn from hate to the discovery of ways in which all can live together in peace, Mr. Cousins has traveled three times around the world and talked with government leaders and with common people in all parts of the globe. It was while on one of these world tours that the plan to help the Hiroshima maidens was developed and submitted to the State Department for its permission to be carried out.



## *What Am I?*

By S. L. BERRY of Vancouver, B. C.



KNOW that *I am*, and yet what am I? Am I the trees, the sky, the sun, and the moon? Also, are they a part of me? They must be—otherwise, how could I realize them in my consciousness; I cannot realize anything that is not I.

The moon shows us one side of its face for a reason. And just as the moon reflects the light of the sun so does man reflect the light of the Infinite. We are born with dark glasses which become clearer as we evolve and progress, but even when the glass crystal becomes clear, we have to know that there is the other side of the moon and perhaps a

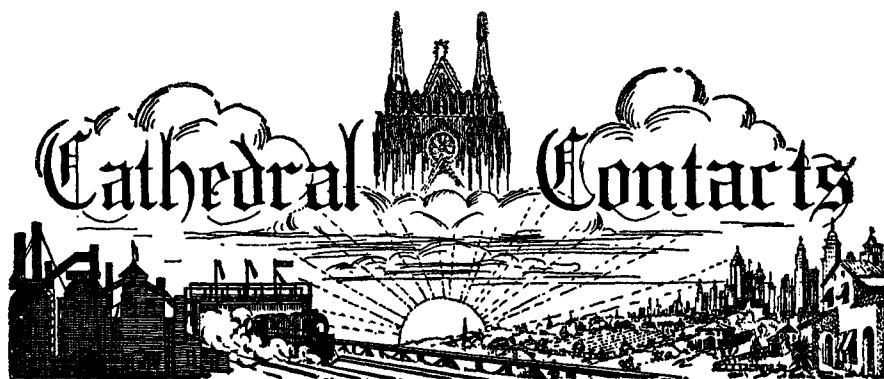
light still greater which we cannot yet see.

We cannot jump from the dim lights to bright lights. The light must grow brighter gradually, keeping pace with our ascent on the ladder we have made. Brief glimpses of the great white light ahead inspire and urge us onward. It is the experience of this inspiration that proves to us that we are truly part of One Great Soul, One Mind, One Light.

What is my soul? It is my undiscovered Self which I am discovering by degrees. My soul is the *second* in eternity which is in truth not a second. It is the curious questioning Mind. It is the inner yearning and striving. My soul is the real I.

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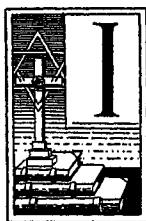




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner 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.)

## THE CONTINUITY OF NATURE

By CECIL A. POOLE, *Supreme Secretary*



**I**N witnessing the manifestations of natural forces, man comes nearer to a complete awareness of the natural laws as they function about him. In nature we see a force that functions continually, regardless of man's interference or attempts to control it. For example, the seasons of the year, with their accompanying manifestations, so close to the life of each individual, demonstrate the fact that there exists in the universe some power or force to which man has to adapt himself.

In these simple manifestations of nature man has the opportunity to be

intimately aware of laws that exist beyond his own control. The seasons of the year have existed throughout all time, although in themselves they may have changed. The movements of the earth in relation to other bodies in the universe are the factors which are substantially the determining influences of this natural phenomenon.

It is true that man has harnessed nature and has turned these forces to uses which may be applied in ways that will make them subservient to him insofar as their ultimate end is concerned; however, man is unable to change the force itself. He only utilizes the natural forces, as in the case when the falling of water is used to provide the force necessary to operate a hydro-



electric plant. The water in itself is not changed. The law of gravity that causes the force to be generated through the fall of water is not changed, but man is utilizing a force which he can turn to his benefit.

This continuity of nature is not interrupted even when man interferes in its processes. Interruptions may be temporary. Due to its misuse, land may lose its fertility and ability to produce. It may become, as has happened in many cases, a dust bowl which requires some time to readjust, but eventually the forces of nature take over, plants begin to grow, and the previous condition dominates once more. Man cuts down a forest, but new growth takes place. These cycles continue to be the effect or the manifestation of an underlying force that is to many observers synonymous with the Cosmic, that is, with the universal causative force that exists throughout all things.

Nature is a continuity. Life, whose nature it is, is not only a continuity but also a unity. Unity of life exists in the individual living thing, and it adjusts, as it were, to the continuity which is a part of the force beyond and above the individual manifestations of the force. The fact that life is a unity and that nature is a continuity makes all the various parts of the universe interdependent, whether these parts be the smallest or the largest.

Every single atom is a part of the total being of the universe. Each draws its particular nourishment, as it were, from the forces that cause it to be. Atoms exist as a unit, and in combination they make up other units, such as the unit of man himself, but together they are functioning in such a way that each unit of being or each unit of creation is sending out and receiving vibrations which affect all other units and, in turn, it is affected by others. All living things, for example, are influencing one another, sharing in the pains and pleasures of others. Any change, any disturbance in one phase of nature's manifestation, has reverberations and repercussions in other phases.

This underlying continuity makes a totality that is the essence of all existence, and man can neither add nor

detract from its fundamental manifestation, because all that ever has been continues to be, and nature is therefore the total of all manifestations. There are those who claim that the force of nature is a mechanical force, that it has no being beyond a function that can be analyzed by the physicist or by the chemist. Actually, it would seem that the laws of nature, as they function about us, go beyond the concept of man's mechanical understanding.

The functions that take place are, in a sense, transcendent to man's actions and works. Man depends consciously or unconsciously upon the maintenance of this continuity which flows through all things. It is not important what we call this continuity, whether it be a Cosmic force, a divine force, a manifestation of the infinite, or a mechanical law. The fact is that it exists. Our own bodies are dependent upon this continuity of manifestation for our life and existence. We do not voluntarily control the processes of the body. It is the continuity of nature's functioning in us that causes our bodily existence to be maintained.

Regardless of what terminology or values are assigned to nature's laws, to the Cosmic forces, or whatever we might call them, man is forced to acknowledge their existence. When man believes he is so important or that his knowledge is so great that he need not have respect for these laws, then he has committed what might be referred to as the unpardonable sin. He has refused to take into consideration that he is only a unit of a greater continuity and that his existence is dependent upon his recognizing that fact.

Man's privilege in this environment is to attempt to learn as much as he can of the laws of nature, not in order to gain complete control or domination of them, but to adjust his own existence to a harmonious relationship with them. In this way man will learn the lessons of life, the purpose of being a unity in a vast universe of continuity, and in that manner he will evolve toward a point where he no longer needs to be dependent upon the physical manifestation of these laws that now function about him.

The biological theory of evolution is, in a sense, a confirmation of this fact. The evolution of life has continued because of the influence of these forces, and life as a unitary manifestation of this force has, to the degree in which

each living entity has adapted itself, survived or perished. Living entities now surviving are those that had been able to learn, and through learning have adapted themselves to the continuity of nature.



### APPEAL FROM PARIS

The functions of the various Grand Lodges of AMORC throughout the world touch upon each member in due course of time. We can no more isolate our own membership from the whole course of Rosicrucian activity in the world than can nations today successfully carry out a program of self-containment. In view of this, we print the following appeal made by the Jeanne Guesdon Chapter of Paris *through which the Grand Lodge of France conducts its ritualistic work.*

"The Jeanne Guesdon Chapter is in every sense except one prepared to assume the status of a Rosicrucian Lodge. Its attendance is overflowing. It has innumerable, ardent workers. It represents AMORC in one of Europe's largest metropolitan centers. Yet it lacks a permanent residence. Rentals, where adequate and centrally located, are exorbitant. The purchase of property is the only answer, and for this we ask your help.

"We wish to remind Rosicrucians everywhere that the *Grand Lodge of France* is situated in the heart of the world's travel lanes. To help us would be to help the hundreds of visiting Rosicrucian members who pass through our city annually. Tomorrow it may be you, and in our new quarters you would find fraternal help and welcome at all times.

"If you wish to help, kindly send your donations to the following address:

ORDRE ROSICRUCIEN, AMORC  
56 Rue Gambetta  
Villeneuve-Saint-Georges  
(Seine-et-Oise) France

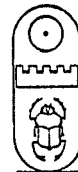
"Please state that your donation is in the interest of the Jeanne Guesdon Lodge. Thank you."

### DON'T FAIL YOURSELF

Another term of Rose-Croix University is about to begin. *There is still time to enroll.* You may be hesitant in making the trip to San Jose—hesitant to leave your work for an extra week—hesitant to break the routine of summer activity. You may feel you are failing other responsibilities in thinking of the pleasure and happiness you would like to share with other Rosicrucians. This is natural. People are like that. Yet you *have such a right* to happiness. What you gain at Rose-Croix University will bring inestimable benefits to your work, your home, your *friends*—for, you will have that much more to *give* to others.

Think it over again. Look at the picture from all angles. Let us hear from you. We will be more than pleased to process your application in sufficient time!

The dates are June 20 to July 9. Send for all particulars to: THE REGISTRAR, ROSE-CROIX UNIVERSITY, Rosicrucian Park, San Jose, California.



# The Work of Thomas Paine

By SIDNEY KARTUS



THE American Patriot, Thomas Paine, was respected for his social views but often reviled for his religious opinions. Why has this disfavor clung to his name for nearly two centuries?

It is as an author that Paine exerted his chief influence. His writings entitled *Common Sense* and *The Crisis* were credited by his contemporaries with having aroused the support of the people for independence when the American Revolution faced its gravest hours. His words reproving the "sunshine soldier and summer patriot" who were lax in the cause of their country and freedom are as familiar to the student of the revolutionary struggle as the Declaration of Independence itself. Paine had a major hand in the adoption of the declaration. Although a native of England he became the prime mover of outright independence instead of obtaining concessions from the mother country. History concurs that he ranks among the highest of those persons who by their labors, sacrifices, and perils made possible the establishment of the United States as a land of liberty.

After the American Revolution had been won, he went to England and to a greater labor. Having been a leader in vanquishing the British royal regime in its former American colonies, he now dared to assail it on its home grounds. There he wrote and published his book *The Rights of Man*. In it he sought to do even more in the country of his birth than he had done in the country of his adoption. The book advocates political freedom and social and economic rights of man—not only in one country, his beloved United States of America, but in all countries. For this he had to flee from the British across the English channel to France, which country was then in the throes of a revolution. The French welcomed him

as a hero of two continents, America and Europe. But he was to experience the worst perils of his life there. The revolutionists, who held control, heaped Paine with honors at first but later sent him to prison and almost to the guillotine when he opposed their extreme measures.

What was there in his book *The Rights of Man* that caused Paine to fly virtually for his life from the British government? Paine declares that the world is his village and to do good is his religion. In this book he wrote: "When in any country in the world it can be said: 'My poor are happy, neither ignorance nor distress is to be found among them, the aged are not in want, the taxes are not oppressive, the rational world is my friend because I am the friend of its happiness; then can that country boast of its constitution and its government.'"

He criticized in *The Rights of Man* the treatment of the aged in England and elsewhere, writing that it was shameful to see old age working itself to death in civilized countries for a crust of bread. He proposed old age pensions to begin at fifty years of age for those disabled by that time of life. Nearly two centuries after his death, civilized countries, including the United States, put his proposal into effect. He defended the rights of the workingman to contract for his labors. He opposed the inclination of the English parliament to pass laws setting maximum wages, instead of minimum wages as is now the practice in civilized countries. His views on such matters constituted heresy in a country and in a world where labor unions up to that time were unknown. Paine recoiled against any human oppression, including slavery in the United States.

Safe at least from the British, for the second time in his life, while he was in France, he wrote his final book, *The Age of Reason*. This book put him under a cloud for the rest of his life.

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Paine had forebodings concerning the book. He sensed the storm that it would provoke, but he was not a man to turn aside. He called it the last offering of his life, and dedicated it on January 27, 1794, to his "Fellow-Citizens of the United States of America." He begged to be allowed the right to his opinion, and that the book be put under protection. But the protection was not forthcoming.

When Paine returned from France to America to spend the last days of his life, he found himself a man forgotten or despised because of this book. He died neglected and almost unnoticed in the country where he had done so much to build the temple of liberty. He was buried without tributes and censured as an atheist, a blasphemer who had desecrated the spiritual faiths of the peoples of the Americas and Europe.

Thomas Paine was the opposite of an atheist. He began *The Age of Reason* by writing: "I believe in one God, and no more; and I hope for happiness beyond this life." Elsewhere in the volume he says that "natural philosophy, mathematical and mechanical science . . . teaches man to know and to admire the Creator, for the principles of science are in the creation, and are unchangeable and of divine origin."

Paine was a deist and a rationalist as well. Rational thinking and not mystical revelation was his key to the divine. In the book, he derides and discredits the rituals, revelations, and miracles of the Bible held sacred by the people whom he had helped to liberate and for whose rights he had put himself more than once in danger of his life. In this Paine fell into an error of theory. His troubles stemmed from that mistake. He failed to grasp that if his own acceptance of the existence of God and immortality could be considered rationally valid, so could mystical revelation, and that the case for the latter is as genuine as his own belief.

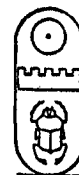
Paine was caught on the horns of the old dilemma. Can the supraphysical and divine be perceived by the physical and mundane? Is there a connection between God and the world, the eternal and the temporal? The answer is

that these are not exclusives or opposites. The Divine and divine works are demonstrable both metaphysically and by rational process. God and revelation do not rise from the mind, but neither are they totally outside of its comprehension. Paine was able to see this only partially, and therefore missed the mark of the whole truth.

In some of the bitterest and most scathing language ever set down, Paine in his book assails what he calls the superstitions and false revelations of the Bible; he charges the church with being the accomplice of despotic government, and the priesthood with unholy avarice. Accustomed to employing the strong and often harsh polemics of the political revolutionary and social reformer, he is unrestrained in his denunciations of the prophets of the Old and the New Testaments and in his attack on the theologies which arose from their teachings.

Here Paine falls into another error. He had only to read the Bible to learn that these very prophets attacked the same type of abuses of which he complained whenever they occurred in national life, and did so with eloquence more awesome and magnificent than any which Paine was ever able to summon. He castigates Isaiah. But it is Isaiah who proclaimed that the rituals of religion then being practiced were an abomination to God and not required by Him, that men should cease to do evil, learn to do good, seek justice, correct oppression, defend the fatherless, plead for the widow. He seems to overlook the castigations uttered by Jesus against priestly vipers and hypocrites who devoured the substance of the needy and laid heavier burdens on men than they could bear.

Despite these shortcomings, Paine taught an important lesson which may do much eventually to gloss over his mistakes and repair somewhat his reputation in matters religious. He sought to close the gap between religious principles and social and economic practices. He held that man must be not only free and unoppressed under God and in the state, but also be happy, and without ignorance or economic distress. He envisaged a new religion for a new free world society of men. He taught that economic brotherhood, along with



political liberty and spiritual faith, is necessary to a peaceful and united humanity.

We should take this lesson to heart and put it into effect for the general welfare of civilization, so that we and all other men may enjoy freedom. It provides a way to offset the dangers arising from autocratic, irreligious political systems which offer mankind materialistic unity only and hold freedom in abeyance. It must have been some insight of this kind which gave Paine the courage to publish writings

which he knew would array against him formidable powers and principalities, even unto death.

The world that Thomas Paine said was his village must be the village of God. Jesus so meant when he said, as quoted in the Gospel of St. Thomas discovered in a tomb in Upper Egypt in 1946: "The kingdom of heaven is within you and it is without you." The good that the religious Thomas Paine called for in this village must become the practice of society and of the liberated and holy.



#### FRENCH AMORC BOOK

We are pleased to announce the printing of the THIRD EDITION of the French translation of

*Self Mastery and Fate with the Cycles of Life,*  
By Dr. H. Spencer Lewis, F. R. C.

If you read French, or have friends who would appreciate a French publication, this finely bound volume would make an attractive and fascinating addition to the home library. Price, including postage, only \$3.30.

All orders for this book should be sent directly to:

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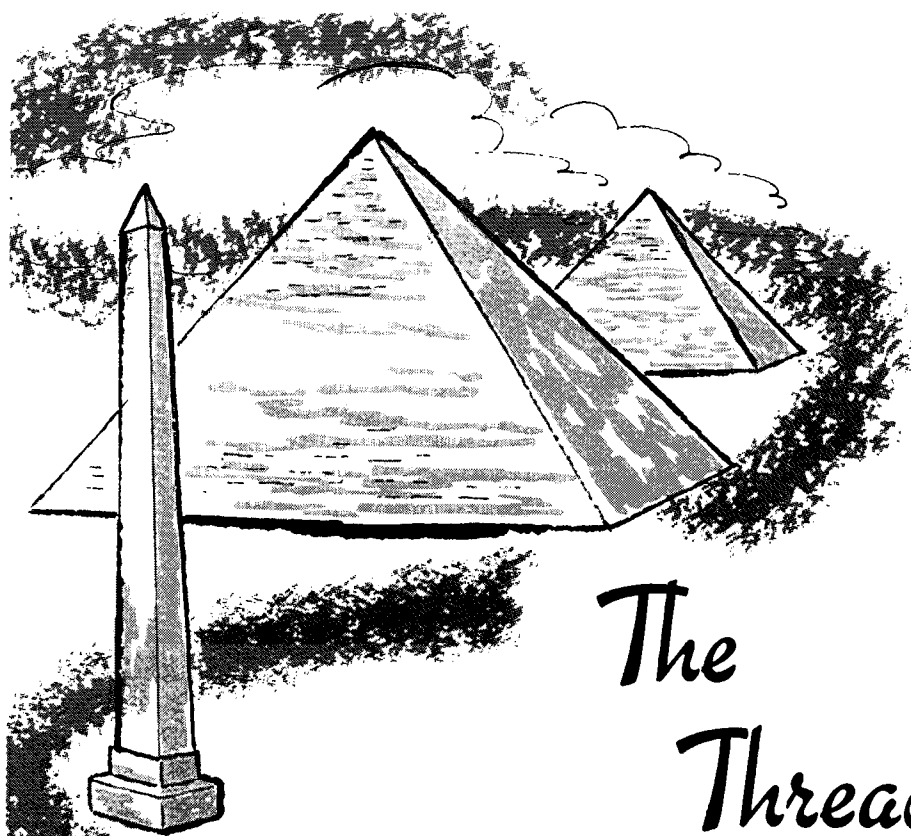
#### TO OUR MEMBERS AND FRIENDS IN THE UNITED KINGDOM

##### NEW LITERATURE:

In recent months, a set of distinctive brochures was printed in England. They are available through the London office without cost. The fascinating subjects include "Is Intuition Reliable?" "What Are Vibrations?" and "Mysticism as Human Experience." Each is also an invitation to investigate further the *mysteries of being* through the Rosicrucian study.

Write for a free supply of these small brochures. Ask for the *Timely Topics* series. Address: THE ROSICRUCIAN ORDER, AMORC, 25 Garrick Street, London W.C. 2, England.

*The  
Rosicrucian  
Digest  
May  
1960*



# *The Thread of Centuries..*

*... weaves its spell at the*

**1960 International  
Rosicrucian  
Convention**

**July 10-15**





The Amenhotep Shrine in Rosicrucian Park. This memorial to the achievements of the world's *first individualist* is also commemorative of the heritage of wisdom gathered for Rosicrucians during the ensuing centuries.

## This Heritage Is Yours

**The Impulse of Mystical Insight  
Which Gave Rise to Great  
Achievements in Art, Science, and  
Philosophy**

The 1960 Rosicrucian Convention will be the culmination of another year's progress in AMORC. Every thing that is essential to a Rosicrucian's advancement in his own studies will be touched upon during these six days of illuminating activity. Rosicrucian Park, as well as Rosicrucian officers and staff, will be at your disposal. Counsel, instruction, discussion, and guidance will be available at every hand. You will never be more aware of how the *thread of centuries* has played a leading role in the life you enjoy today.

## Rosicrucian Leaders Headline Events

The Rosicrucian Order, AMORC, has always taken pride in the qualifications of its members. Its principal officers and representatives throughout the world are veterans in leadership functions. In their private lives, they are or have been among the foremost in science, business, government, education, artistry, and entertainment. Men and women of this capacity will preside at key sessions of the Convention. They will provide you with sound principles for guiding your affairs at home, in health, at work, in personal growth and attainment. Their *voice of authority* will carry with it the remarkable balance of Rosicrucian principles.

The international scope of AMORC is made manifest at each Convention. Typical of visitors who come to enjoy the universality of Rosicrucian thought and companionship are these delegates from Switzerland, Denmark, and Egypt, seen here with the Imperator, Ralph M. Lewis.







The Supreme Sanctuary of AMORC embodied in this beautiful edifice. Here are held mystical Convocations in which Rosicrucian students are taught principles of time, space, consciousness, and other ageless truths.

## PROGRAM HIGHLIGHTS

The Emperor's keynote speech will be a call for world understanding and increased mystical insight into the problems of our times.

Keeping science-minded Rosicrucians posted on SPACE development will be Dr. Henry L. Richter, Jr., Chief of the Space Instruments Section, at Cal Tech's Jet Propulsion Laboratory.

Lodge, Chapter, and Pronaos officers meet with Grand Lodge Officers to clarify policies and to suggest new measures for growth and standing in the community.

The Department of Instruction arranges special class sessions for different AMORC Degrees. Demonstration, discussion, and question period will be of inestimable aid.

The marvels of human ingenuity and technology will be dramatized in a three-act play. Sets, costumes, cast, and script will lend startling realism to this story.

Myron Floren, famed accordionist with Lawrence Welk, will thrill Convention-goers with his versatility and skill on the instrument.

## Demonstration of Mystical Principles

Well-equipped laboratories, demonstration arenas, and museum galleries provide members with an environment most conducive to the presentation of mystical principles. Here the theories which have been studied at home can be demonstrated more easily and effectually, with Rosicrucian officers and staff members presiding. Significant rituals, dramatic portrayals, and the extensive collection of artifacts in the Rosicrucian museums and art gallery will add to the informative nature of other sessions.

Rodman R. Clayton, director of the Rosicrucian Planetarium, holds a yardstick on moon model which can be viewed through a "telescope." One of many space exhibits, the moon model exhibits details of the moon's surface.

The stage of the Francis Bacon Auditorium is the setting for dramatizations such as this. Here appropriate costumes and accouterments help carry the audience into the theater's world of "make-believe."



Off to a good start are the hundreds of members who attend the early morning Convocations in the Supreme Temple.

## WHAT TO EXPECT

To the person who has never attended a Rosicrucian Convention, the task of describing it is sometimes difficult. It starts with that exhilarating feeling which comes when one first sets foot in Rosicrucian Park. This is followed by the joy of meeting with other Rosicrucians, men and women of like purpose—people who share the same philosophy of life. With them there begin six days of witnessing the activities listed on the previous pages.

Between these events are the countless moments when you are free to view the rare, historical books in the Rosicrucian Library; to examine AMORC's documents of authority; to sit for a while in the peaceful environment of the Amen-hotep Shrine; to tour the administrative offices of AMORC—meet with officers and staff members; to see the fascinating exhibits of the Rosicrucian museums and art gallery; or to just browse around Rosicrucian Park and chat with fellow members in some shady nook.

A Rosicrucian Convention is planned around its members. Its purpose is to serve and to inform you. It gives you the opportunity for personal contact with your instructors and the environment in which they work. From your interviews with them, you can gather new approaches to the more difficult problems faced in your studies. A Rosicrucian Convention is also an occasion which lends inspiration and peace of mind to the individual who attends. It allows you a moment, in the midst of busy months at home, to collect yourself and return home with a bright new perspective on life.

Behind the scenes, people are busy at work providing beautiful lighting effects, high fidelity music recordings, staging, and a well-modulated public address system.



## REGISTRATION

The six days of Convention are all too short, and first-day arrival is very much to your advantage. Registration begins Sunday morning, July 10, at 9. The registration fee of only \$8.00 covers six full days of activities and includes special entertainment and Convention banquet. Plan now. San Jose is easily accessible by land, sea, or air routes, and is but a short distance from many of California's most scenic attractions. Hotel and motel information will be sent you on request. For this and other particulars, write to *Rosicrucian Convention Secretary*, Rosicrucian Foundation, San Jose, California, U. S. A.

(Please send postage for one ounce letter—in stamp or International Postage Coupons.)





## Man's Greatest Power

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

(From *Rosicrucian Digest*, August 1933)

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.



We hear a great deal about man's marvelous creative powers, but probably no more than men and women have heard in every other period of civilization. About fifty miles north of us is the great Golden Gate or entrance to the magnificent San Francisco Bay. We who live so close to this Gate, and thousands of persons throughout the world who live at distant points from it but who are studying and watching the achievements of man, are enthusiastic about this attempt by man to master worldly conditions. There at the Golden Gate man once planned to build a bridge. Men dreamed about it for several centuries. For many years it was planned. The very thought was a monument to man's insatiable desire to overcome limiting physical conditions.

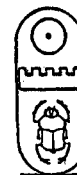
This bridge is a monument to man's unconquerable spirit and perhaps to his conquering mastership. It represents the most stupendous piece of creative work ever undertaken by man. As we look at the plans and consider the great forces, elements, and conditions that must be overcome in building such a bridge we feel like lifting our eyes in adoration to the very spirit of man's ability to dream. We want to do hom-

age to the builders and pay adoration to the engineers and architects who designed it. But in days gone by, men and women paid the same adoration, the same respect, to those who built the first wood and mud cabins on the banks of rivers, thereby creating the first towns and villages.

Homage and adoration were paid to the first genius who dreamed about and then devised a cable of twisted fibers and wood that was suspended across a stream and enabled him to span the unconquered rapids. The genius of man's creative power seemed to have reached its zenith when the great pyramid of Gizeh was built. When man conquered the ocean with self-propelling boats and annihilated distance with self-propelling engines pulling passenger cars, it seemed as though man had outdone nature and reached the highest pinnacle of creative work. In paying tribute to the creative power of man, we also pay tribute to the creative forces of the universe which man drew to himself and applied with systematic intelligence and efficiency.

### Atoms

The first great power of the universe which was successfully brought within control and direction was the heat and light of the sun. Man was led to the discovery of the possibilities of the sun's



rays through the power he found in friction. By this simple process he was enabled to produce and originate fire and light. Then man discovered the power that was resident in the weight of water and later the power that resulted in its movement. And from the combination of heat and water came the next of the world's greatest energies known as steam. And then came the power of electricity gathered from invisible energies of the universe and accumulated in batteries, and through frictional methods made dynamic and sent through wires over land and sea.

One by one, man has discovered other great universal forces and applied them, each force seemingly having potential possibilities of its own but always accompanied with certain limitations. What steam could do could not be accomplished by the use of electrical forces, and the possibility of the electrical forces could not be equalled by those of steam. In the smallest atom, man is discovering a power which is static, and at the present time [1933] unapplied, but that may be even greater than all of the energetic forces heretofore utilized.

#### **Nerves**

Man has looked upon his physical body as possessing great power and energy in itself. With development and training, the blow of the fist, the pull of the arm, and the push of the body constitute energies and powers that have enabled man to operate large pieces of machinery—and with a lever to move ponderable bodies. Man has devised ways and means whereby the small amount of power contained in the nerve energy of his physical system may be properly used to enlarge itself through mathematically devised equipment to accomplish marvelous things. Through the use of a saw, the swinging of an axe, the hitting of a hammer, or the pounding upon the anvil, man has created many of life's necessities and nearly all of life's luxuries. But each of these instruments and each application of man's physical energy has had its limitations beyond which the strongest man, the best-trained man, and the most efficiently trained worker could not go.

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#### **Dynamic Mind**

There is one other power or energy possessed by man, however, that is greater than any of the physical ones that the strongest in brute strength has ever exerted or that the natural forces of the universe have ever made manifest. That supreme of all forces is the creative power of man's mind.

If we will think but a moment, we will be impressed with the fact that the creative power of man's mind is the only power in the universe within the control of man that is wholly and completely unlimited. It is not bound in its physical applications by time or space, by fortitude or resistance. It is not bound in its directional application by any of the physical limitations of matter or by any of the dimensional qualities of matter. It is not bound by the traditions of the past, the possibilities of the present, or the feasibilities of the future. It is unlimited in its scope, increasingly dynamic through its use, and inexhaustible in its supply. It is more tangible to those who use it than any of the other forces of the universe. On the other hand, it is invisible and intangible in its processes.

The creative power of man's mind needs no mechanical channels through which to disperse itself and no artificially created accumulators to hold it. It is available night and day in all places and for all purposes.

While the physical eyes of man, and the greatest of his creations, can see but darkly and dimly through the material things of life, the creative power of his mind can enable him to see through the thickest walls, through the most opaque objects, through the densest of matter, through that which even the rays of the sun and the rays of electricity cannot penetrate. Although man must be physically present in any place to exert the physical energy of his body, he can be distantly absent from an object which he wishes to affect by the power of his mind.

Whereas man can physically deal only with those things which he has created or is now creating, or with those things which already exist, the power of his mind can deal with uncreated things in the physical world. It can constantly create them in mental form

and work with them, even though invisible and unseen to the physical eye. Although man's physical creations must ever take into consideration the physical laws, such as that of weight, the push and pull of gravitation, the three dimensions of matter, and the chemical nature of things, man's creative power is unaffected by these laws and principles.

Man's creative mind can do the impossible things as viewed by the physical senses. This marvelous mental power can build a castle of stone and steel and suspend it in mid-air with stability and dependability.

The creative power of man's mind can span the oceans in the twinkling of an eye; it can annihilate space and neutralize time. It can project itself through the most defiant and resistant creations of the physical world. It can foresee and pre-create the things of tomorrow and the things of a century hence. It can wipe away instantly and without a moment's hesitation the false creations of the past and the things which man labored for years to construct. It can view a material thing and deny its existence and have it disappear from its inner sight. It can create beauty where beauty does not exist. It can paint with colors where no colors are seen.

Man's mind can transmute metals and change one form into another. It can take the wealth of the world and bring it to the feet of the needy. It can cure disease. It can mend broken bones. It can restore lost limbs and raise the dead. It can solve every earthly problem, dissolve mountains into valleys, and raise mountains into high plateaus. It can neutralize trials and tribulations into joy and into happy song. It can turn hate into love and enmity into friendship, jealousy into adoration, and evil into good. And even greater than all of this, it can have a realization of God; it can see God, know God, and live and love with God.

Why, then, has man failed to become the conqueror of the world and the Divine Master of the whole of his life? If man possesses this sublime and supreme of all powers, why is he then found in grief and sorrow, want and

(Continued on next page)



## ON LOVE

*One expresses well only the  
love he does not feel.*

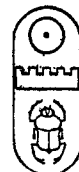
—J. A. KARR

There are times when I tend to agree with this statement; at other times it arouses a strong healthy skepticism. Love is not an intangible; it is the force that welds us into solidity as members of the human family, the force that literally as well as figuratively holds the world together.

Without love there can be no inspiration, no beauty, no lasting achievement. To say that real love is incapable of expression is to deny the main feature of love—an outgoing of self toward others; a capacity for sharing.

Probably J. A. Karr was thinking of verbal expression alone. All of us know that words can fail us in time of crisis, tragedy, or great joy. Yet there are times when words are capable of expressing deep feeling. For example, would anyone rule out the abiding love for God found in the Psalms of David? Would anyone deny that Elizabeth Barrett Browning created a lasting verbal tribute to her husband in expression of a great love? And was it not love and the ability to express that love to others that made Jesus the founder of a great religion!

But why limit our idea of expression to words? Think of all the non-verbal expressions of love—love in action; the unselfish behavior of lover to the beloved; the love of mother for child expressed in shining gratitude in her eyes; the thousand-and-one little signs of the deep and abiding love by the awakened soul for all creation. To be sure we cannot analyze *love*, or explain it. We either comprehend love and feel its power, or we know nothing at all of life and its force. And, if we *love sincerely*, our lives become the finest expression of that love.



need? The reason is not that with some the power of the mind is wanting, nor that with the multitude it is not ever available: it is that man fails to give recognition to this power and to its application.

Even here man himself can use the very power to overcome that which has kept him from its use. If it is but knowledge of the power and the way to apply it that is wanting in the life of man, then the power itself can be used to overcome these obstacles and to break away these barriers and to destroy these limitations. In whatever position man may be in life, the creative power of his mind is available to him if he but calls upon it to help him remove the barriers that stand between him and its useful application.

#### **Today's Need**

My message, therefore, to all of you at this time is a message that I would have go throughout the world to all mankind. Lift yourself up to the mastership that can be yours through the use of this magnificent power. Let the greatest of all forces in the universe serve you and do your bidding. As you think and create in your mind, so shall you build and accomplish and bring into realization. If to you there comes the belief that your mental creations cannot be transferred into actual realities, you can still use the creative power of mind to overcome this false belief, and to prove to yourself that what you *will* to be will become manifested.

What the world needs today in this new cycle of advancing civilization is a new race and a new age of peoples who will create with the greatest of all creative powers the things that are supreme and are the most essential in the life of man. What man needs today, more than anything else, is self-mastership so that he may no longer be a dependent slave suffering under the limitations of his possessions and wanting the things that seem to be impossible of possession. Let the new urge in your lives be an urge of dominant control through unlimited creation and by the application of this unlimited power.

Of all the creatures living and having their existence in the life of God, man

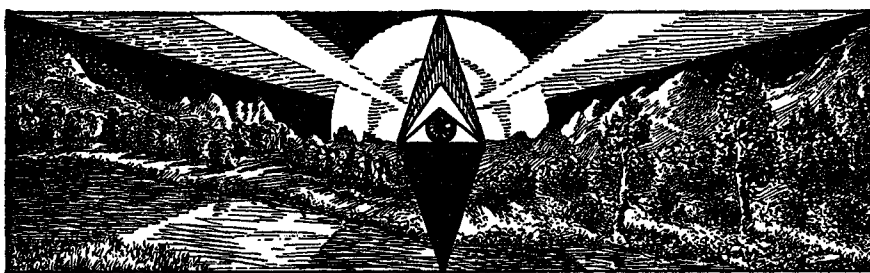
alone possesses this greatest of creative powers. It cannot be that God has given to man this ability to mentally create, to mentally foresee and forebuild the things of tomorrow, without having intended that these things be realized in their fullest degree. If man in the past has pinned his faith to the material world and has believed that only those things which are created of matter and through the forces or energies of nature are real and actual, it is no credit to him that he has thus limited his world of existence to mere physical form.

It is time now that he should lift himself beyond the physical world and find that in the spiritual, mental world, in the etheric existence around him, he can build and create, have and enjoy, the things that are beyond the physical—the things that are more essential, more real and dependable, than any that the atoms of nature or the electrons of spirit can create. It is time that man frees himself from the wholly fictitious, the truly unreasonable, the cosmically unsound, and the inadequate creations of the physical world.

The most pleasant, the most satisfying, the most enjoyable, and the most needful things of our physical existence are merely pleasures of the flesh. They are all sycophantic in their appeal to the sensuous part of our natures. Man has ignored the fact that the only laughter that has ever given him real joy, the only happiness that has made him feel the sunshine of life, the only food that has ever satisfied a real hunger, the only wealth that has ever given him any degree of relief from want, has been that which appealed to the spirit and mind within him rather than to the flesh of his body.

Why not, then, lift yourself above and beyond the continued satisfaction of physical wants, while you are suffering the limitations of physical things, and use the great power within for the purpose of creating in reality and turning into actuality the things that will bring real life, real happiness, and real mastership. Let your life henceforth be one of living realism through the creative power within you that knows no limitations and finds its source in the goodness of God's love.





## Life's Inner Side

By PAUL D. SMITH

**P**ERHAPS every person at some time in his or her life experiences something that cannot be explained through any knowledge of science or medicine.

Years ago I was operating a gold mine in Silver City, Idaho. On its height of 6,500 feet, it was cold, and there was much snow in the early part of February at the time of an underground mine blast. Strangely, for three consecutive nights, I had dreamed about such a blast. In the dreams, I would light fuses for the dynamite charges, and then fall asleep. In reality, I would awake with the smell of powder in my nose and bathed in cold perspiration. I was trying to escape before the blasts commenced. These dreams had been a warning. But I ignored them.

After the blast I was taken from the mine tunnel to the nearest house (Judge Leonard's) at the edge of town. Friends placed me on a covered davenport in their living room. I was in shock and felt little pain, except for my left arm which was badly mangled and hurt almost unbearably.

There was no doctor in Silver City; for that matter, it was almost a ghost town. Snow was so deep over the pass leading to Boise that it was questioned whether a team and sleigh could get through with me. There had been no mail in or out for the past three days. Mrs. Leonard, with another lady and my wife, was discussing this with Ben

Kidder, the power-company man, who had come to help out.

I recall their attempts to keep me warm with hot-water bottles. In spite of this I shook so hard that it seemed I would shake completely out of my body. My arm kept up a continual throbbing pain. Then suddenly, it didn't hurt any more. I was out of the Leonard house, floating high above the little ghost town. I was looking down on the hotel, the two small stores, and houses of people I knew—all from my position above. I was warm now and entirely comfortable; indeed, I had what might be termed a wonderfully tranquil feeling. The mine explosion was forgotten; not once did it come to my mind during this time.

I cannot be sure that I floated face downward, yet certainly, if I were looking at the town, this would seem logical. It was more as if I could look in every direction at once, but could look at one individual object if I wished. My body had its regular shape, but there was a translucent appearance to it. I saw snowflakes falling directly through my body. Certainly the most important thing I can remember about the experience was the state of my mind—no distress, entirely at peace—tranquility is the one word in our language that best describes the condition.

How long I was out there in below-zero weather, I have no way of knowing. It may have been only minutes, and again much longer.

I looked down and saw the Leonard house, out near the edge of town. I



remember feeling some abstract interest in that house. It stood off by itself, the long roof heavy with snow. Then, I was instantly in the Leonard kitchen. My wife and the other two ladies were talking earnestly as they carried vessels of water across the kitchen to the big wood range. I can remember feeling some interest concerning those containers of water heating on the stove; yet, it was a detached sort of interest, as though it really didn't matter. The same was true of their talk—I heard it, yet I couldn't repeat a single word of it.

I was at the kitchen doorway leading into their dining room. Through another open door beyond, I could see into the living room where Mr. Kidder, the power man, was cutting up very serviceable looking sheets. He used scissors to cut through the hem; then tore the rest of it. I watched as he tore and cut strip after strip of the white cloth. Next, I was at the door of the living room—didn't walk there, just was there. It was then that I saw myself, my physical body, lying on the davenport. This sight I'll never forget.

"I've passed on," were the words that formed in my mind. The next instant I was back in my body. This was certain, for my arm pained again, and my violent shaking had returned. I wished then and for a long time afterward to go out again into that other world of quiet peace, and tranquility. It must have been that I was not yet due.

The explosion had occurred around ten o'clock in the morning. At nine that night I was in a hospital, after a long sleigh ride over the mountains. Many kind people of Silver City suffered cold and misery that February day in their efforts to get me out; among them was my wife.

I recall doctors working over me, inspecting the many wounds I had from the blast, and determining how they would treat the severe burn that covered a large part of my body. I had

had some injections, and assume that they thought I was unconscious.

"The left arm will have to be amputated," one voice spoke.

Another spoke, "I think tannic acid for that burn."

And while some discussion took place on tannic over boric acid, someone lifted my eyelids and let them close again. A new voice this time, "He'll be blind if he lives."

This came as a tremendous shock to me, perhaps more profound than the explosion of the morning. I had thought my eyes were only full of rock and dust particles. They were glued tightly shut. I firmly believe I would have made no struggle to live if I were to face blindness. While I was deeply engrossed in this thought, something or someone said, "You'll see again." This wasn't a voice. It didn't come from inside me, nor for that matter from outside, but it was certain and positive. I knew it was the truth.

For a year I was blind, yet through those months in spite of eye specialists shaking their heads at my wife, and giving no hope, I regained my sight. I have a very fine doctor to thank who performed the surgery. My vision is impaired to be sure, but it is vision. I have perhaps a half-pound of rock, some of it gold-bearing, that I carry about in my body, but the left arm was saved and is in fine shape.

Details concerning the ladies at the stove heating water, later checked perfectly—also the power man's cutting sheets for bandages. Twenty years have passed since that experience. I am wondering if some invisible doctor didn't have something to do with—first the *dreams*, and later with the affirmation, "You'll see again." I am confident that I had a brief look at a small part of what comes to all of us in the afterlife as we think of it here. It is an experience we all can look forward to having.



**The  
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May  
1960**

Not to know what has been transacted in former times is to continue always a child. If no use is made of the labors of past ages, the world must remain always in the infancy of knowledge.

—CICERO, Roman Philosopher (106-43 B.C.)

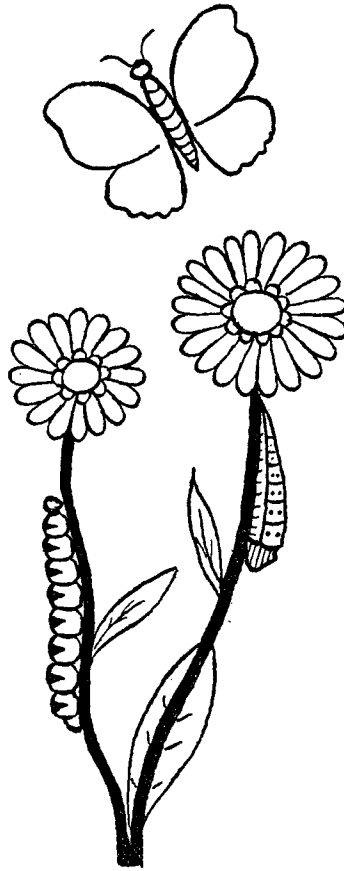


# Signs that are Given Us

By OSWALD J. RANKIN of France

GOD spoke to the ancient prophets in signs. We can safely assume that these so-called messages from God came, as they still come, chiefly during deep sleep or in contemplation. Such signs are interior, intimate, and particular. They usually mark definite stages of interior advancement, higher degrees of understanding, Cosmic attunement, and are given only to those who have prepared themselves and are fit to receive them. Other signs of an exterior and more general kind abound in Nature and are seen with the physical eyes, typical examples being the proverbial rose with thorns, and the wheat and the tares.

By reading between the lines of the great Book of Nature, we can discern many signs too deeply hidden for casual observance. It appears to us that many of Nature's signs are sub-signs of the Master Sign of the Cross. They point to the same thing in a variety of different ways: to the existence and purpose of a dualistic principle of universal manifestation: the divine (eternal) and demoniacal (transient). They throw much light upon the mystery of good and evil, for they point to the fact that without the evil, the struggling, and the suffering obviously going on everywhere, there might be no growing up at all; that if evil was not the lower counterpart of good and one with it, no soul could evolve, since stagnation

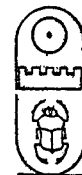


and sameness would replace movement and constant change.

It may be that Nature's thorns are symbols of suffering. Paul had a "thorn in the flesh" and said he understood why. The Crown of Thorns of the crucifixion story has a profound mystical meaning. In our world of duality the pairs of opposites are sometimes made apparent in extreme contrasts, as with the rose and its thorns, representing extreme fineness and beauty and extreme coarseness and ugliness, or coexistence of good and evil in the one entity. In the material world there is obviously no rose without thorns, no joy without sorrow, no Garden of Eden without a serpent.

Christ said, "Resist not evil," and Paul told his converts to overcome evil with good. Nature's signs show us many things that are not explained in religions. The Bible and the Book of Nature are companion volumes of equal value: the former, a theoretical treatise or exposition of laws and principles; the latter, a practical manual showing how these laws and principles work out. The Bible may be summed up in one word—overcoming; and the Book of Nature, in another—undergoing.

What is the evolution of the butterfly but a colour sign drawing attention to the beauty and ecstatic freedom following liberation from earthly bond-



age? The life of the caterpillar (larva), the lethargic sleep of the chrysalis (pupa), and the birth of the butterfly awakening with unfolding wings and other new faculties in a new world of air, flowers, and perfumes, living through the larva stage blind, going to sleep blind and waking up seeing—are these not signs that the human soul, the highest expression of life on this planet, is subject to a similar experience in a corresponding higher degree?

The egg, the caterpillar, the chrysalis, and the butterfly are one and the same entity in different phases of evolution, visible in one state at a time. Is this not a sign that the personality of the soul is always maintained during its evolution through successive incarnations? Paul said: "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

#### The Seat of Perfection

The butterfly grows, not in size or knowledge (it is fully grown at birth) but in perfection. Its life is ephemeral: a few days, sometimes a few hours, at the most three or four weeks. But development from the egg to larva stage takes months and sometimes years. The transformation larva-pupa takes place in a few seconds, but life in the pupa state varies in duration, according to species, from three weeks to a whole winter and sometimes two; and a *Bombyx Lanestris* pupa has been known to sleep for seven years. This may be a sign that the duration of time in the Great Interval between incarnations varies and depends mainly upon the experience and development of the soul involved—that souls in lower phases of evolution with little worldly experience reincarnate more frequently than higher evolved ones.

The butterfly is still of this world. It is crucified and goes the way of all flesh, even though it seems to have attained to a very high degree of perfection. Why should this beautiful and refined creature have to go Via Dolorosa the same as another in a far lower degree of development? It is because there is no other road, as even Jesus learned. All are on the same road but at different points. The evolutionary gap between a butterfly and some noxious insect is perhaps many incarna-

tions wide—as great as the gap between a criminal and a Christ or a Buddha.

The cross of the butterfly is chiefly in the form of the *Ichneumon* fly which deposits its egg either under the skin of the caterpillar or in a small sack of vegetable tissue containing a collection of young caterpillars. In the former case the *Ichneumon* larva develops to the pupa and fly stage within the shell of its devoured victim, the latter developing as far as its pupa stage without being aware of any abnormal condition. Fabre found by experiment that the *Microgaster* mosquito injects its egg in the egg of the common cabbage butterfly, and that its larva develops within the unsuspecting butterfly larva, sucking the blood of the latter. It finally emerges through a hole in the side of the sarcophagus in search of a quiet spot to sleep as a pupa. Thus life is attacked at its very source.

Many living creatures have some sort of an evil egg under the skin without knowing how it got there and without being conscious of its presence. The butterfly is blind in the larva state; but when finished with the worst of the struggle it has a pair of beautiful eyes and an antenna. If left undisturbed, as in the insect world, there is a chance that the evil egg in the human larva would hatch out a hairy monster with hoofs and horns instead of a beautiful butterfly soaring serenely away to enjoy the best of what life offers. But knowing through past experiences of good and evil how to choose the one and reject the other, we are fortunately able to wilfully control influences against which lower modes of intelligence are defenseless. This is a sign that we have finished the worst of the struggle.

Where is the victory of evil when, owing to its negative nature, it can only affect the lower, negative, material form for which it has affinity? How can it touch the higher counterpart, the soul temporarily resident within the lower form, when there is no affinity between the two vibrations? All forms must change.

As the *Microgaster* embryo develops in more than one form, so also is the evil in the human larva carried over from one incarnation to another "unto the third and fourth generation" (a mistranslated term meaning, of course,

third or fourth reincarnation) until Karmic conditions are straightened out. It is part of what a man has within himself to evolve, and all he has in him to overcome.

The signs given us by Nature are as varied as they are numerous. In form itself, beauty finds many different modes of expression. The vivid colours of certain reptiles and noxious creatures show that even repugnant creeping and crawling things, constituting a menace to human welfare, embody the principle of divine love, since beauty is the logical correlative of love. Divine love and goodness, it seems, can do all except one thing: restrain Itself. "If I make my bed in hell, behold, Thou art there."

What are the gorgeous autumn colours but signs that beauty is inherent in divine mind; that harmony consists of the interaction of love and beauty? A mountainside vibrating with autumn colours is like a Beethoven symphony visibly splashed upon a screen. Are the colour vibrations of dying trees perhaps Nature's sign that transition is a beautiful and peaceful passing into the great inner world, a fringe of which is somehow reflected back or overlapped in our discordant world as an arresting sign, lest we forget? There is sometimes a feeling that one has seen it all before with other eyes, in still greater splendour.

It is said that "beauty is in the eye of the beholder." If this is true the trees are mirrors reflecting divine beauty inherent in ourselves; and the real picture is seen by the inner eye of the subtle Self, just as in every autumn we see the picture of completed earthly existence.

Our pick-ups and microgroove records remind us that whether life is a burden or not there is quite a lot to live for; that many great souls who have gone before have left something for the aftertimes in order that we should find a supersufficiency of good

in a world where evil is real and only *seems* to predominate.

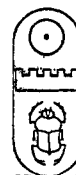
The predominance of roundness everywhere from the atom to the star may be taken as a sign that there is no such thing as motion in a straight line—only in a circle; that the ultimate and terminate point of a line projected in what we conceive as infinite space is a point in the circle, as all electrical force goes out from and back to the generator. The theory of an ever-and-ever onward and never-never stopping progression into infinity is untenable, for the soul, coming out from God, goes back to God, thus completing the circuit. This is the inner meaning of the mystical symbol of the circle. It is also clearly portrayed in the Parable of the Prodigal Son which shows that only those who go out into the darkness, and return with knowledge of the experience, know the light.

A square wheel of four straight sides with a total of eight ends would be an absurdity. A fly walking around a gasometer at the same level might have the impression of walking in a straight line, but after walking a long time would return more or less to the starting point. If one tries to reach the horizon he gets no farther than where it *was*. Illusions, as well as evil, have a purpose in the scheme of things; they are often signs that make one think.

Paul told the Corinthians: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." It seems that the only thing constant in our world of form is change. An old hermetic maxim says: "That which kills produces life; that which causes death brings resurrection; that which destroys creates. Nothing comes of nothing. The creation of a new form is but the transformation of the old." In other words, in this world where everything with a beginning has an end, every beginning is the beginning of an end; and every end is the beginning of another beginning until the circle is completed.



The United States Public Health Service is opening a number of radiation laboratories equipped to measure radioactivity in foods—including eggs, lettuce, rice, tomatoes. By July 1960, "samples of all the nation's milk will be tested for radiation contamination."





## In Orbit

Rosicrucian  
Activities  
Around the  
World

ON the occasion of the Emperor's visit to Pomona Chapter there were many guests from outside the city itself. Besides the Emperor and Soror Lewis, there were: Deputy Grand Master J. C. Guidero; Grand Councilor and Pomona's First Master, Frances Holland; and Inspector General E. Allen Craig, and Soror Craig. A birthday cake was the featured attraction after the convocation, for it was the Emperor's birthday.

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On March 5th, a large and attentive audience in the Rosicrucian Research Library heard a talk by the Librarian, Soror Ruth Phelps, on the Kabala taken from Robert Fludd's *Mosaical Philosophy*. This was the last of four talks on Fludd's work. The subject of the April 2nd talk, of interest to many Rosicrucians, was the first cycle of the Order's activity in America—the Rosicrucians in Pennsylvania under Kelpius, Beissel, and Peter Miller.

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It is time once again to remind "all good men and true" ("men"—generic term including women) that another exciting session of Rose-Croix University opens June 20. Bigger and better than ever, the faculty will be well buttressed with the genial personalities of Dr. Martha Pingel, Soror Katherine Williams, and Drs. Doss, Leader, and Taliaferro. New faces will include those of Frater Traverse Elliott of University of California (chemistry), Ronald Clothier, Arizona State (biology), and Thomas Croaff, Jr. (domestic relations).

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The Rosicrucian Museum in March opened its Modern Gallery once again

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to the Light and Shadow Club's Sixth Annual display of photographs—black and white, and color. These exhibits have grown progressively more expert and intriguing. The cameraman's eye has swept the scene of human affairs with feeling and discernment, skillfully capturing the beautiful, the humorous, the poignant. The slides section of the exhibit was once more held in Francis Bacon Auditorium.

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*The Asian Brother*, a ritual drama suggested by the symbolism of the Book of Revelation, was presented in the Supreme Temple at the convocation on April 5. It is one of a series prepared under the Emperor's direction some years ago for presentation by lodges and chapters.

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If you hurry, you will be able to make the Mid-Atlantic Spring Conference in Baltimore on May 8. John O'Donnell Lodge is the host. As *The Baltimore Rosicrucian* reminds: "Baltimore is Midway." And it may be added John O'Donnell Lodge knows how to conduct a Spring Conference!

\* \* \*

The base of Toronto's Temple-Building-Fund Pyramid is now reportedly firmly laid, marking an encouraging advance toward its over-all goal. The Toronto success demonstrates what can be done with a sound plan of operation. The prospects are definitely bright for a further substantial gain during the year ahead.

\* \* \*

Hermes Lodge of Los Angeles has had its first orientation meeting for new members. Conducted by Frater Lee Wells, chairman of the board, the meet-

ing covered such matters as the advantages, obligations, and responsibilities of lodge membership. Hermes from experience has learned that the valuable member is the fully informed one.

\* \* \*

For the London Initiation officers, 1959 was a busy year. Ten initiations were conducted with never fewer than ten candidates, the total initiated being 159, two colombes installed, and the Appellation Rite conferred on four babies.

\* \* \*

The Master and some members of Francis Bacon Chapter in February visited Brighton Pronaos, enjoying a convocation and tea there.

\* \* \*

John Dalton Chapter of Manchester recently celebrated its tenth anniversary with a special convocation and tea.

In December, twelve chapter members attended services at Hyde's Flowery Field Unitarian Church and were later entertained by the Rev. Frater Irvin Hodgson. Through Frater Hodgson's efforts Rev. E. Groundland, a member of Manchester and Salford Council of Jews, and Cantor of the Synagogue in Higher Prestwich, gave an instructive talk on "the Jewish Way of Life" in Unitarian Hall, Marple.

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Soror Olive Kirkpatrick sometime ago wrote these encouraging paragraphs from her experience. She hopes they will help others.

What a wonderful thing that our actions need not be final; that our mistakes may be corrected; our opinions changed.

About a year ago, it seemed that I was not deriving any benefit from my membership in AMORC; consequently, I concluded to sever my membership. However, I had an uneasy feeling. Intuition suggested that I was making a mistake.

I missed the monographs; I missed attending convocations; and I missed the Forum. Years of association are not to be cast lightly aside.

After months of nonmembership, I was listening to some music, and suddenly the number played was *Ah, Sweet Mystery of Life*. Unconsciously, I assumed the attitude of Meditation, and instantly I was in a convocation. It was like fresh water to a thirsty traveler; the next day I applied for reinstatement.

I discovered that my loss of interest was of my own making, that I had been "sliding" through the monographs, neglecting the exercises and experiments; and, to put it

bluntly, I was just wasting my time and the monographs, too. And now after studying one monograph every evening for a week and practicing the exercise in it, I am amazed.

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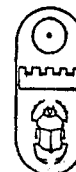
"The purpose of all art," says Frater Edward Fenno Hoffman III, sculptor, "is to communicate." And he adds, "The artist whose mind has attained a high degree of evolvement, such as Rosicrucian study induces, will attract the most sublime impressions and thought forms, which will be expressed in his work."

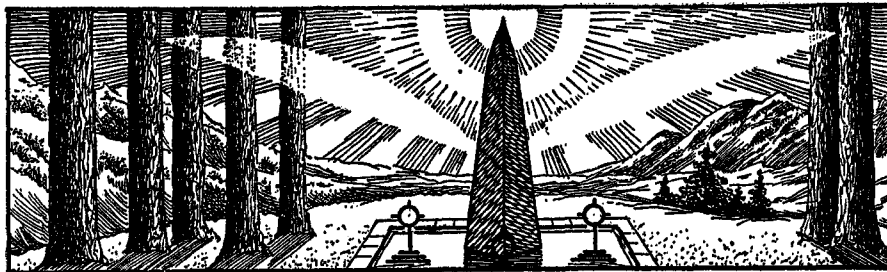
On the other hand, he suggests that "possibly an aura of thought vibrations from the sculptor still envelops the work and is felt by the sensitive beholder, consciously or otherwise, and lets him share the experience of the creator." These comments from a Rosicrucian, who is also recognized as an outstanding sculptor, carry weight. That they are true is borne out by one (Claude Saulnier) who writes about a piece of Frater Hoffman's art: "One is not looking at an architectural structure . . . But hearing the song of a living poem coming through the translucent alabaster."

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Most schoolboys are content to take Caesar's words for it that "Gallia est omnes divisa in partes tres." Not so Frater James Longhurst of South Australia who is first of all no schoolboy. Again, he was interested enough in Caesar's Gallic campaigns to wish for a map of the area. Long Plains is remote from Gaul. So where was a map of Caesar's campaigns to be had?

Within 48 hours, a fellow worker who hadn't the slightest knowledge of Longhurst's interest in Roman history, handed him a map which he said he had picked up near the railroad tracks. It was a National Geographic Society publication in new condition—and it dealt with Mediterranean lands of the Graeco-Roman world, complete with Roman place names and abundant historical data. Small world isn't it when *the space* between Washington, D. C. and Long Plains, Australia, and *the time* between Caesar and Frater Longhurst can both be bridged with 48 hours?





## Designing Is Fun

By BONNIE MACCONNELL, F. R. C.



WHEN we consider design with its component parts, we have pattern, proportion, balance, and rhythm. This makes designing a pleasurable study.

The master Geometrician, who planned the heavens, the earth, you and me, and all things, to the tiniest microbe or the smallest atom, produced the only design that is original. It is in everything you touch, see, taste, smell, or hear. Each of the small designs you recognize is part of a larger one, and, no matter how we try, we cannot envision its scope. Even though we can create nothing original, we can accept as original any form we have not previously seen.

Design may mean "to mark out," or "to fashion to a given plan." It also is associated with the word *pattern*, which would seemingly mean the physical result of a mental design and yet it seems correct to use *design* and *pattern* synonymously. Even crude markings, the roughest splash of color, will make a pleasing pattern if repeated a few times as in a border, each unwieldy part of it balancing the next. But pattern is only part of design.

Light falling through the leaves of a tree may form a pleasing pattern without purpose or reason to us, but without its other parts—proportion, balance, rhythm—it is not real design. The delicate traceries of a dragonfly's wings are patterns of sheer beauty and, because the pattern is proportioned to the wings

in rhythmic grace and the two wings form a balance, it is true design. But there are no two dragonfly wings exactly alike any more than there are two identical snowflakes.

When we look at a painting we may consider its design or in examining lacework we may admire its minute convolutions, but we seldom *think* of what design is or try to define it. Could it be called a two-dimensional arrangement of lines that form shapes pleasing to the senses? Certainly it could, but it is more. A piece of sculpture gives us a three-dimensional shape, its patterns falling not just horizontally and vertically but into depth as well.

Think, then, how many dimensions it might take to make an ant! Lines go in all directions—across, up, down, through and around internal organs—and the whole thing *moves*, changing each pattern constantly. And each action of its life is a part of a constantly changing larger pattern. Then think of man—how he has all the attributes of the ant and of all other animals and in addition has reason! At first it may be difficult to see the relationship of reason to design, but it soon can be found. Reason falls into an individual pattern for each man. The poor blind beggar would not reason the same as would a millionaire merchant, for each must fit his own pattern.

Dimensions must be but a part of a still bigger design.

As the planets and suns in their orbits form a large pattern of infinite design, so will we find each atom whirl-

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ing in its orbit in its own microscopic universe. The design for one is identical with the other.

How intelligent must be the force guiding the planets and guiding each diminutive cell of matter into its similar path!

And, thinking of design from another viewpoint, has it ever occurred to you that the food you eat becomes *you*, following exactly a master mold? Not only that, but a part of it becomes hair, a part blood, a part skin—fingernail, muscle, sinew, and bone, as well as a nonmaterial substance called *energy*. How exquisite must be the pattern!

How do you suppose a cell that goes into the making of one of your fingerprints finds its way into the ridges and whorls in exactly the right position? And should your fingerprints be sanded

away completely, the new cells forming would duplicate the pattern of the old.

Yes, design constitutes much more than the shape of your refrigerator or the spots—shapely or not—of your linoleum. Design is more than the color arrangement of your clothing or of the wallpaper; it is more than the music you listen to, although it is a part of all of these.

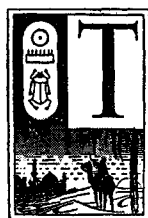
You not only see and live with design but *you are a part of it* . . . the design of your family, your country, of the world and the universe . . . physically, mentally, morally and spiritually.

Everything we are, everything we say or do, affects all those about us, *making* the pattern. It is you and I who must provide the pattern, proportion, balance, and rhythm of a good design.



## *Uncanny Human Achievements*

(Reprinted from *The Sunday Standard*, Bombay, India)



THE human body is full of mysteries. Some can be explained, others cannot—even in these enlightened days of science. Take the case of a German by the name of Otto Zillich of Nuremberg.

During the last war, he was quite startled one evening when, in the deep, heavy black-out of that bomb-scarred city, he found that his fingers lit up the two light bulbs he was carrying across the forecourt of the hotel where he was working as a waiter.

Proof of this odd feat came from the local air-raid warden who threatened to shoot Zillich on sight if he didn't extinguish the light he was carrying.

The only trouble was that Zillich himself was too flabbergasted at seeing the way his fingers lit up the bulbs by merely touching the terminals to think about putting an end to such a fantastic phenomenon.

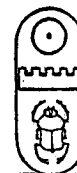
Even worse than this was the plight of one American by the name of Mo-

gowsky. He visited a hospital in Cleveland, Ohio, in 1942, complaining that he could hear voices and music all day long. At first, the doctors thought he was suffering from hallucinations, but when they examined him more closely, they found that his brain was actually picking up broadcasts from the local radio station.

He did not have the ability to "switch off" his fantastic "transmitting" power, and was forced to listen to everything the radio station put out. The doctors eventually devised a metal band to fit around his head to screen off the radio waves, and Mogowsky thankfully led a normal life from that time on.

But he had caused a sensation in the medical world with his unparalleled case, and at one stage was put in an insulated room where he demonstrated to doctors how clear his "reception" was by repeating, word for word, a news broadcast that was being relayed from the local radio station.

Similar to this was the case of two Czechoslovakians who carried out an experiment by which they turned



themselves into human "radios." They "charged themselves with electricity" by breathing deeply and contracting their muscles. Then they held hands, took hold of two loudspeakers and produced their own radio station!

A few years ago, a Parisian woman by the name of Madame Fagnot, was startled by the extraordinary power she seemed to possess within her finger tips. She first had evidence of this strange power when she took some flowers, which were almost dead, out of a vase in her Montparnasse home.

She laid them on a table in her kitchen and forgot them temporarily when she went to answer the telephone. A couple of hours later, she returned to clean them away, and was mystified to see that the blooms had regained their former lustre, colour, and freshness.

Naturally mystified, she put the flowers back into a vase and tried to convince herself that the flowers really had not been withered when she took them out. However, two weeks later, they were still fresh and appeared to be al-

most the same as the day she brought them in from her garden.

#### **Explanation**

Her family started to make comments, but she passed them off with a laugh. And then, a few days later she took a fish from her refrigerator and put it in a cupboard, intending to cook it in a few hours' time. Again, she was called to the telephone, and had to hurriedly leave her household to go to the bedside of a dying relative.

When she returned three days later, she was almost horrified to see that the fish was perfectly fresh! She knew it should have rotted in the warm July air, but it looked as though it had just been taken from the sea.

This alarmed her to such an extent that she told her doctor about the strange experiences. He put her through an exhaustive series of tests which proved that she possessed some mysterious "radiation" in her finger tips which preserved food and other perishable goods for an unlimited period of time.—R.M.



#### **Francis Bacon—The Fama—And the New Atlantis**

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May  
1960**





## That Which Is

By TOM ORS, F. R. C.



FROM the darkness of the unknown reality into the light of life and action comes the parade of infinitely varied forms: inanimate and animate, motionless and capable of motion—forms finite and mortal, each molded from the dust of the earth by the Will and Power resident in the Unseen.

Sustained by the Will and Power abiding in the Unseen, the life which is formed continues on the Stage until its usefulness is ended. At the end of useful service each form passes from the light of life and action—the unseen returns to the source whence it came, and that which is of the earth, unto the earth. The unseen carries back to the Unseen all that it brought into manifestation, plus its reward for service rendered, memory. The earth-form is likewise rewarded for its services; it has become organic—a more complex component of matter, and suitable now to serve higher forms of life.

By harmonious interrelated activity, the unseen plus the matter makes possible the ever-continuing earthly drama, conferring direction, usefulness, and meaning upon living forms.

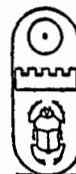
Whether the life force be resident in the realm of the Unseen, or for an interval of time be resident in form, consciousness IS. Consciousness, although formless, dreams; it sees again that which was caused to be manifest upon the Stage of Life by its will and power. It reviews the experiences of itself as a sentient creature. By seeing and reasoning thereon, it increases in wisdom and becomes potentially capable of a more responsible part of life's drama.

In the incarnate state, consciousness, although it knows yearning for that which is eternal, is confined to mortal thinking and action and the task of obtaining memory from reaction. In the formless state, consciousness may rise to the high vibratory frequency of the Unseen of which it is a part.



From the lowest depths there is a path to the loftiest heights. The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities—it is this in all things that distinguishes the strong soul from the weak. The man without a purpose is like a ship without a rudder—a waif, a nothing, a no-man. Have a purpose in life and, having it, throw such strength of mind and muscle into your work as God has given you.

—THOMAS CARLYLE



# WORLD-WIDE DIRECTORY

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

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## ILLINOIS

Chicago: Nefertiti Lodge, 2539 N. Kedzie Ave. Tel. EVerglade 4-8627. Charles E. Peterson, Master, 10742 S. Whipple St.

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

## INDIANA

Fort Wayne: Fort Wayne Pronaos. Ernest C. Smith, Master, 804 S. Indiana Ave., Auburn.

Gary: Gary Pronaos. Elizabeth Kennedy, Master, 941 - 169th Pl., Hammond.

Indianapolis: Indianapolis Chapter, I. O. O. F. Bldg., 5 N. Hamilton Ave. J. D. Halbrooks, Master, 6243 E. 24th St.

South Bend: May Banks-Stacey Chapter, 519 S. St. Joseph St. Mrs. Neal W. Corey, Master, 1800 Frances Ave., Elkhart.

## IOWA

Davenport: Davenport Pronaos. Frank L. Weidenfeller, Master, 1508 W. 14th St.

## KANSAS

Wichita: Wichita Pronaos. Louis Wayne Wright, Master, 1420 University.

## MARYLAND

Baltimore: John O'Donnell Lodge, 225 W. Saratoga St. Mrs. Bell Rogers, Master, 430 Lincoln Ave., Takoma Park, Washington, D. C.

## MASSACHUSETTS

Boston: Johannes Kelpius Lodge, Rm. 306 Gainborough Bldg., 295 Huntington Ave. Robert W. Wentworth, Master, 132 Russell St., West Peabody.

Springfield: Springfield Pronaos. Paul M. Brose, Master, 326 Appleton St., Holyoke.

(Directory Continued on Next Page)

## MICHIGAN

**Detroit:**\* Thebes Lodge, 616 W. Hancock Ave. Mrs. John D. Miller, Master, 26235 Warren, Dearborn.

**Flint:** Moria El Chapter, 1433 Mable Ave. Lawrence Boone, Sr., Master, 2424 Torrance St.

**Grand Rapids:** Grand Rapids Pronaos. Jack Van Wyke, Master, Rt. 1, Coopersville.

**Lansing:** Leonardo da Vinci Chapter, 603 S. Washington. Mrs. Clyde J. Olin, Master, 945 Audubon Rd., E. Lansing.

## MINNESOTA

**Minneapolis:** Essene Chapter, 25 University Ave., Rm. 201. Henry J. Boudin, Master, 2429 S. Emerson Ave., Apt. 2.

## MISSOURI

**Kansas City:** Kansas City Chapter, 3827 Main St. Lester C. Lucier, Master, 3401 Charlotte.

**Saint Louis:** Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Ave. Viola Brooks, Master, 2211 Missouri Ave., Granite City, Ill.

## MONTANA

**Billings:** Billings Pronaos. Vivien D. Gates, Master, 1215 - 2nd St. W.

**Missoula:** Missoula Pronaos. Olga K. Clark, Master, 300 University Ave.

## NEBRASKA

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

## NEVADA

**Las Vegas:** Las Vegas Pronaos. William F. Kaercher, Master, 217-C South 4th St.

## NEW JERSEY

**Newark:** H. Spencer Lewis Chapter, 84 Clinton Ave. Joseph E. Vieira, Master, 18 Stratford Pl.

## NEW YORK

**Buffalo:** Rama Chapter, 34 Elam Place. Chester Bawor, Master, 58 Garland Ave.

**Long Island:** Sunrise Chapter, Amer. Legion Post No. 1718, 241 Rushmore Ave., Carle Pl. Jean C. De Myer, Master, 168 W. Cypress Lane, Westbury.

**New Rochelle:** Thomas Paine Chapter, Masonic Temple, LeCount Pl. Frank Gaynor, Master, RFD 3, Continental Village, Peekskill.

**New York:**\* New York City Lodge, Fisk Bldg., 250 W. 57th St., Suite 814. Dr. John Falco, Master, 101-59 97th St., Ozone Park, Queens.

**Rochester:** Rochester Chapter, Malta Temple, 217 Lake Ave. LeRoy V. Mills, Master, 3532 Lake Ave.

## NORTH CAROLINA

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

## OHIO

**Canton:** Canton Pronaos. Dr. Orion C. Stoffer, Master, R.D. No. 3, Minerva.

**Cincinnati:** Cincinnati Chapter, IOOF Hall, 3833 Eastern Ave. Mrs. Frederic A. Auburn, Master, 1427 St. Clair Ave.

**Cleveland:** Cleveland Chapter, Masonic Temple, 38th & Euclid Ave. Lawrence C. Dooley, Master, 1301 East Blvd., Suite 315.

**Columbus:** Helios Chapter, 697 S. High St. Grace Ghent Dean, Master, P. O. Box 5441, Shepard Sta. E. 5th Ave.

**Dayton:** Elbert Hubbard Chapter, 15 S. Jefferson St. Morris David Meyer, Master, 73 E. Beechwood Ave.

**Youngstown:** Youngstown Chapter, 269½ W. Federal St. Julius C. Graham, Master, 779 Rachellen Ave., Hubbard.

## OKLAHOMA

**Oklahoma City:** Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Mildred McElroy, Master, 511 NW 33rd.

**Tulsa:** Tulsa Chapter, 919 S. Cheyenne, Aurora Lodge No. 36, I.O.O.F. Hall. Rose Johnson, Master, 709 S. Jackson, Apt. 12.

## OREGON

**Portland:**\* Enneadic Star Lodge, 2712 S.E. Salmon. John Bradley, Master, 6041 S.E. Cora.

**Roseburg:** Roseburg Pronaos. Althea M. Lofland, Master, P. O. Box 276, Winchester.

## PENNSYLVANIA

**Allentown:** Allentown Chapter, Masonic Temple, 1524 Linden St. O. D. Huffstutler, Master, 728 Tilghman St.

**Lancaster:** Lancaster Pronaos. L. Miriam Collins, Master, 809 Highland Ave.

**Philadelphia:**\* Benjamin Franklin Lodge, 1303 W. Girard Ave. Richard L. Corbin, Master, 5445 Haverford Ave.

**Pittsburgh:**\* First Pennsylvania Lodge, 615 W. Diamond St., N.S. Dorothy M. Gailey, Master, P. O. Box 949, E. Pittsburgh.

## PUERTO RICO

**Arecibo:** Arecibo Chapter, Logia Tanamá No. 2 Margarita Báez de Pérez, Master, Box 774.

**Caguas:** Caguas Pronaos. Francisco Velez, Master, Diamante 29 St., Villa Blanca.

**Mayaguez:** Mayaguez Pronaos. Pedro Mercado Olivencia, Master, Convento 22, San German.

**Ponce:** Ponce Chapter, 65 Hostos Ave. José Toro Toro, Master, Apartado 310.

**Santurce:**\* Luz de AMORC Lodge. Calle Aponte 305, Apartado 12,222 Estación Calle Loiza. Antonio Beauchamp Girona, Master.

## RHODE ISLAND

**Providence:** Roger Williams Chapter, Sheraton-Biltmore Hotel. Edward J. Hudson, Master, 194 Smith St.

## TEXAS

**Amarillo:** Amarillo Pronaos. Hettie Reese, Master, 1925 Beech St.

**Austin:** Austin Pronaos. Robert G. Waggener, Master, Box 7893, University Sta.

**Beeville:** Beeville Pronaos. Helen Y. Ezell, Master, Box 366.

**Corpus Christi:** Corpus Christi Pronaos. Juel Belle Cox, Master, 5740 Hwy. 9.

**Dallas:** Triangle Chapter, 1921½ Greenville Ave. Charles C. Bethel, Master, 5304 Victor St.

**El Paso:** El Paso Pronaos. J. J. Patterson, Master, 612 Sierra St.

**Fort Worth:** Fort Worth Pronaos. Allen B. Harbach, Master, 7020 Riviera Dr.

**Houston:** Houston Chapter, Y.W.C.A. Bldg. Dr. Jack C. Cooper, Master, 1109 S. Shepherd St.

**McAllen:** Hidalgo Pronaos. Rodolfo Garza Pena, Master, P. O. Box 146, San Juan.

**San Antonio:** San Antonio Pronaos. Edward P. Browne, Master, 118 E. Summit Ave.

**Wichita Falls:** Wichita Falls Pronaos. Mrs. Guy Sinclair, Master, 2905 Ozark St.

## UTAH

**Salt Lake City:** Salt Lake City Chapter, I.O.O.F. Hall, 41 Post Office Pl. Robert W. Reeve, Master, 637 Lake St.

## WASHINGTON

**Kennewick:** Tri-Cities Pronaos. Florence Clark, Master, 507 N. 4th, Pasco.

**Seattle:**\* Michael Maier Lodge, Wintonia Hotel. Allan E. Larson, Master, 20013 - 3rd Ave. S.

**Spokane:** Spokane Pyramid Chapter, W. 1203 Riverside Ave. Elizabeth O. Olin, Master, E. 9509 Broadway, Dishman Br., Spokane 62.

**Tacoma:** Takhoma Chapter, 508 - 6th Ave. Joseph E. Antoine, Master, 2538 S. "G" St.

## WISCONSIN

**Milwaukee:** Karnak Chapter, 427 W. National Ave. Joseph Hruska, Master, 3636 N. 97th.

## WYOMING

**Casper:** Casper Pronaos. Ward B. Nightwine, Master, 106 S. Kenwood.

(\* Initiations are performed.)

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

**ALGERIA**

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

**ARGENTINA**

**Buenos Aires:** Buenos Aires Chapter, Calle Char-lone 76. José Dursi, Master, Pje. Rodrigo de Ibarrola 3160.

**AUSTRALIA**

**Adelaide:** Light Chapter. Adelaide Theosophical Society, Inc., 334A King William St. P. J. Gore, Master, P. O. Box 1482-L, G. P. O., S. Aus.  
**Brisbane:** Brisbane Chapter, P. O. Box 101, North Quay, B. C. Hurford, Master.  
**Melbourne:** Harmony Chapter, 31 Victoria St. Frederick Millership, Master, 26 Huntingdon Grove, E. Colburg N. 13.  
**Newcastle:** Newcastle Pronaos. Thomas Owen, Master, 10 Kahibah Rd., Charlestown, N. S. W.  
**Perth:** Lemuria Pronaos. Jessie P. Leach, Master, 41 Kanimbla Rd., Nedlands, W. Aus.  
**Sydney:** Sydney Chapter, I.O.O.F. Hall, Box 4752, G. P. O. G. E. Hayes, Master.

**BELGIAN CONGO**

**Léopoldville:** H. Spencer Lewis Lodge. Victor Blabuh, Master, s/c Cie G. B. Sullivan—B.P. 698.

**BELGIUM**

**Brussels:** San José Pronaos. Roger Hüge, Master, 10 Rue de Tournai.  
**La Louviere:** Empedocle Pronaos. Jean Kairet, Master, 28 Rue du Spinois, Gosselies.  
**Liège:** Nodin Pronaos. Armand van den Meer-sche, 4 Rue de la Liberté.

**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. Dr. Raymundo Avertano Rocha, Master, Caixa Postal 914, Pará.  
**Curitiba:** Pronaos Mestre Moria, Rua Jose Lou-reiro, 133-18° andar-Conj. 1802. Angelica S. Colle, Master, Rua Mariano Torres, 146-10° andar.  
**Porto Alegre:** Thales de Miletto Pronaos, Loja Maconica. "Obreiros de São João, Rua Ernesto Fontoura, 1.444. Aristoteles Clemente dos San-tos, Master, Rua Garibaldi, 366, Esteio Rio Grande do Sul.  
**Rio de Janeiro:** Rio de Janeiro Lodge, Rua Goncalves Crespo 48. B. Soares Vivas, Master, Caixa Postal 5345.  
**São Paulo:** São Paulo Lodge, Rua Santo Andre 144, Hall 806. Antonio Lando Accorsi, Master, Caixa Postal 4973.

**BRITISH EAST AFRICA**

**Nairobi, Kenya:** Nairobi Pronaos. Aman U. Hanid, Master, P. O. Box 5557, Kenya.

**BRITISH GUIANA**

**Georgetown:** Georgetown Pronaos. D. C. Ceasar, Master, 40 Durban St., Werkenrust.

**BRITISH WEST AFRICA (NIGERIA)**

**Aba:** Aba Pronaos. R. C. Georgewill, Master, c/o B. B. W. A. Ltd.  
**Calabar:** Apollonius Chapter, Henshaw Town School. Idyo Udo Akpan Egbo, Master, P. O. Box 322.  
**Enugu:** Kroomata Chapter. B. J. Cookey, Master, Nigerian Broadcasting Corp., Broadcasting House.  
**Ibadan:** Ibadan Pronaos. D. A. Adekola, Master, Prin. Esie/Irudun Grammar School, Esie, Via Offa.  
**Jos:** Jos Pronaos. F. I. Nwaokolo, Master, P. O. Box 108, N. Nig.  
**Kaduna:** Kaduna Chapter, I. O. Okogò, Master, S/11 Lagos St.  
**Kano:** Kano Chapter. R. A. Mukoro, Master, Kingsway Shop, N. Nig.  
**Onitsha:** Onitsha Pronaos. Felxi Ezeduno Osak-we, Master, 34 Iweka Rd.  
**Port Harcourt:** Thales Chapter, The Salvation Army School Room, No. 109 Aggrey Rd. U. Ekeagbara, Master, P. O. Box 600.  
**Warri:** Warri Pronaos. Kaiser Jackreece, Mas-ter, Div. Office.  
**Yaba:** Yaba Chapter, The Ladi Lak Institute, 68 Akiwunmi St. O. C. E. Nwaozuzu, Master, P. O. Box 19, Ebute Metta.  
**Zaria:** Zaria Pronaos. B. M. Martins, Master, P. O. Box 152.

**BRITISH WEST INDIES**

**Bridgetown, Barbados:** Barbados Chapter, "Not-ten" Passage Rd., St. Michael. Frank Beresford Alleyne, Master, P. O. Box 13.  
**Kingston, Jamaica:** Saint Christopher Chapter, Forrester's Hall, 21 N. St. Monica E. Rowe, Mas-ter, 4 Kingsway, Half Way Tree P. O.  
**Port-of-Spain, Trinidad:** Port-of-Spain Pronaos. Errol A. Busby, Master, 105 Quarry St.  
**St. George's, Grenada:** St. George's Pronaos. Frederick McD. Coard, Master, Paddock.

**CAMEROON**

**Douala:** Moria-El Pronaos. Michel Ecue Kuevi, Master, Boite Postal 6.

**CANADA**

**Belleville, Ont.:** Quinte Pronaos. Audrey Hart, Master, 36 Oriole Park, Belleville.  
**Calgary, Alta.:** Calgary Chapter, 421-12th St. Ralph Berntson, Master, 1019-19th Ave.  
**Edmonton, Alta.:** Ft. Edmonton Chapter, 10169-103rd St. Eunice Sloan, Master, 7331-89th Ave.  
**Hamilton, Ont.:** Hamilton Chapter, 194 Main St. Mrs. Frank M. Sutherland, Master, 40 Park Rd., Apt. 205, Toronto 5.  
**London, Ont.:** London Pronaos. J. G. Meyer, Master, 32 York St.  
**Montreal, Que.:** Mt. Royal Chapter, Victoria Hall, Westmount. Doreen F. Lay, Master, 19 Hampton Gardens.  
**Ottawa, Ont.:** Ottawa Pronaos. John Alexander, Master, 107 Holmwood Ave.  
**Regina, Sask.:** Regina Pronaos. Frances Croome, Master, 2310 Smith St.  
**Toronto, Ont.:** Toronto Lodge, 2249 Yonge St. William E. Boyd, Master, 46 Kelsonia Ave.  
**Vancouver, B. C.:** Vancouver Lodge, 805 W. 23rd Ave. Mrs. W. H. Allen, Master, 6263 Bruce St.  
**Whitby, Ont.:** Whitby Pronaos. Rodd R. Apple-by, Master, R. R. 1, Ashburn.  
**Windsor, Ont.:** Windsor Chapter, 808 Marion Ave. Courtland S. Jamieson, Master, 238 Mc-Ewan Ave.  
**Winnipeg, Man.:** Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Leslie Frog-gatt, Master, 275 Burrin Ave., W. Kildonan.

**CENTRAL AFRICA**

**Bulawayo, Southern Rhodesia:** Bulawayo Pro-naos. R. H. Pond, Master, P. O. Box 3, Wankie, S. Rhod.  
**Salisbury, Southern Rhodesia:** Salisbury Chap-ter. Raymond Green, Master, P. O. Box 1500.

**CEYLON**

**Colombo:** Colombo Pronaos. J. S. Agarwala, Master, P. O. Box 31.

**CHILE**

**Santiago:** Tell-El-Amarna Lodge, Calle Purisi-ma 236, San Diego 224-G. Arturo Omegna R., Master, Clasificador 586.  
**Viña del Mar:** Viña del Mar Pronaos. Manuel A. Sarabia, Master, Feumo 481, Chorrillos.

**COLOMBIA**

**Barranquilla, Atlantico:** Barranquilla Chapter, Calle 36 No. 45-21, Altos, Apartamentos 9 y 10. Jesús Maria Polo Diaz, Master, Apartado Aéreo 2477.

**COSTA RICA**

**San José:** San José Chapter. Juan Jose Harley Qussada, Master, Apartado 3740.

**CUBA**

**Camagüey:** Camagüey Chapter, Calle C. Entre 2 y 4 Reparto Guernica. A. Varona Gutiérrez, Master, Apartado 145.  
**Cárdenas, Matanzas:** Cárdenas Pronaos. Tomas Aquino Rosado Gil, Master, Calle "C" Alturas, Valadero.  
**Ciego de Avila:** Menfis Chapter, Chicho Valdes Nr. 52 Este Esquina A. Delgado. Dr. Juan C. Ramos Rodriguez, Master, Apartado 2849.  
**Cienfuegos:** Cienfuegos Chapter, Gacel 70. C. Ceballos G., Master, Apartado 77, Las Villas.  
**Guantánamo:** José Martí Chapter, Orden Caba-leros de la Luz, Calle Prado 457, Juan S. Car-dosa, Master, Apartado 158, Oriente.  
**Havana:** Lago Moeris Lodge, Masonic Temple, Santa Emilia 416. Ondina Diaz Clark, Master, Apartado 1338.  
**Holguin:** Oriente Chapter, Victor M. Artigas A., Master, Apartado 108, Oriente.  
**Manzanillo, Oriente:** Manzanillo Pronaos. Jose Calderius Tusálva, Master, Luz Caballero 461.

(Directory Continued on Next Page)

- Marianao, Habana:** Nefertiti Chapter, Edif. Logia Estrada Palma Ave. 35-5424, Esq. a Calle 56. América Pérez de Asas, Master, Calle 53 No. 3317, Esq. 35 Rpto Columbia.
- Matanzas:** Matanzas Chapter, Gen. Betancourt 27. Juana Rosa Ortega, Master, Apartado 218.
- Media Luna:** Media Luna Pronaos. Eduardo Rego Torres, Master, Media Luna, Oriente.
- Morón:** Osiris Pronaos. Dr. Justo A. Bernal, Master, Serafin Sanchez 51.
- Santa Clara:** Santa Clara Chapter, Logia Carlos Roloff 604, Las Villas. Francisco Rodríguez Ortiz, Master, Real 107, Las Villas.
- Santiago, Oriente:** Heliópolis Chapter. Elsa E. Cedeño Socarrás, Master, Apartado 727.
- DENMARK AND NORWAY**  
**Copenhagen:** The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master, Vester Voldgade 104.
- DOMINICAN REPUBLIC**  
**Ciudad Trujillo:** Santo Domingo Chapter, "Arzobispo Merino," No. 49 Altos, Box 733. Delia Weber, Master, Apartado 733.
- Santiago de los Caballeros:** Luz del Cibao Chapter, Calle 17 de Julio 46. Dr. Rafael Salcedo Sosa, Master.
- ECUADOR**  
**Guayaquil:** Guayaquil Chapter, Calle Coronel No. 1207-Tercer Piso. C. Magallanes M., Master, Apartado Correo 4932, Guayas.
- Quito:** Quito Pronaos. Alfonso Zabala G., Master, Calle Montufar 1141.
- EGYPT**  
**Cairo:** Cheops Chapter, 10 El Nabarawi St. near Antikhana. Dr. Sami Fawzi, Master, 33 Kasr El Nil St.
- EL SALVADOR**  
**San Salvador:** San Salvador Chapter, 5a. Avenida Norte-No. 218. R. Meza A., Master, Apartado 1146.
- ENGLAND**  
**The AMORC Grand Lodge of Great Britain.** Raymond Andrea, Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.
- Brighton:** Brighton Pronaos. Clifford M. Dewar, Master, Flat 5, Withdean Hall, London Rd., Sussex.
- Ipswich:** Ipswich Pronaos. George E. Palmer, Master, "Kingsley" 50 Strand, Wherstead, Suffolk.
- Leeds:** Joseph Priestley Chapter, Church Institute, 5 Albion Pl. Hilda Dalton, Master, 130 Grove Hall, Yorks.
- Liverpool:** Pythagoras Chapter, Princes Gate Assembly Hall, c/o Baptist Church, Princes Blvd. G. C. Hesketh, Master, 12 A, Burnard Close, Northwood, Kirby.
- London:** Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. M. Irene Fuller, Master, "Alden," Warfield Park, Bracknell, Berks.
- Rosierucian Administrative Office,** 25 Garrick St., London W. C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m. Allan M. Campbell, Director.
- Manchester:** John Dalton Chapter, 94-96 Grosvenor St., All Saints. D. Forbes Hay, Master, 16 Bedford Ave., Whalley Range, Lancs.
- Nelson:** Nelson Pronaos. H. Barnes, Master, 366 Railway St., Lancs.
- Newcastle-on-Tyne:** Newcastle-on-Tyne Pronaos. Marjorie Will, Master, 42 Valley Dr., Low Fell, Gateshead 9, Durham.
- Nottingham:** Byron Chapter, Unitarian Church, High Pavement. Alice Mary Harby, Master, 94 Eland St., New Basford.
- FRANCE**  
**The AMORC Grand Lodge of France.** Raymond Bernard, Grand Master, 56 Rue Gambetta Ville-neuve-Saint-Georges (Seine-et-Oise).
- Angers (Maine-et-Loire):** Alden Pronaos. Paul Imbach, Master, 1 Rue St. Etienne.
- Angoulême (Charente-Maritime):** Isis Pronaos. Pierre Continaud, Master, 62 bis Rue de Rochefort, Cognac.
- Besancon (Doubs):** Akhenaton Pronaos. Edgard Chatelet, Master, 17 Cité, Plumont, Dole (Jura).
- Bordeaux (Gironde):** Leonard de Vinci Pronaos. Marcel Merschardt, Master, 28 Rue du Professeur Roux, Begles.
- Cannes (Alpes-Maritimes):** Cannes Rose-Croix Pronaos. Jean Champ, Master, Val Fleuri, Cros de Cagnes.
- Clermont-Ferrand (Puy-de-Dôme):** Heracleite Pronaos. Jeanne Vergne, Master, 76 Place Lamartine.
- Grenoble (Isère):** Eos Pronaos. Andrea Beck-er, Master, Institutrice à Domene.
- Lille (Nord):** Descartes Chapter. Emil Morival, Master, Boite Postale 33, Anzin.
- Lyon (Rhône):** Jean-Baptiste Willermoz Chapter. Jean Pauly, Master, 130 Cours Emile Zola, Villeurbanne.
- Marseille (Bouches-du-Rhône):** La Provence Mystique Chapter. Marcel Bonnefoy, Master, La Chartreuse, Rt. de Berre, Aix-en-Provence.
- Metz (Moselle):** Frees Pronaos. Jean Merz, Master, 13 Promenade de la Seille, Queuleu.
- Mulhouse (Haut-Rhin):** Balzac Pronaos. Robert Bangert, Master, 4 Rue du Ravin.
- Nice (Alpes-Maritimes):** Verdier Pronaos. Charles Cottin, Master, 3 Rue Cronstadt.
- Nîmes (Gard):** Claude Debussy Pronaos. Louis Deleuze, Master, 6 rue Barbès, Beaucaire.
- Paris:** Jeanne Guesdon Chapter. Léon Aschtgen, Master, 24 Rue Denoyer, 206.
- Pau (Basses-Pyrénées):** Pyrénées-Océan Pronaos Lucien Pradal, Master, 10 Rue Taylor.
- Perigueux (Dordogne):** Plato Pronaos. Max Dollinger, Master, Domaine de Campagnac par Villamblard.
- Rochefort-sur-Mer (Charente-Maritime):** Osiris Pronaos. Janine Mercier, Master, Chirurgien-Dentiste, Gemozac.
- Strasbourg (Bas-Rhin):** Galilee Pronaos. Jean-Pierre Sihl, Master, 16 Rue d'Ypres.
- Toulon (Var):** Hermes Pronaos. Adolphe Victor Blaise, Master, "Bon Abri" 19 Ave. Col. Picot.
- Toulouse (Haute-Garonne):** Amenhotep IV Pronaos. Andrée Azam, Master, Librairie l'Incunable, 16 Rue Nazareth.
- Vichy (Allier):** Pythagoras Pronaos. Marie Chabrol, Master, Villa "La Bourrasque," 72 Route de Creuzier.
- FRENCH EQUATORIAL AFRICA**  
**Brazzaville:** Peladan Pronaos. Simon Pierre Ossunrou, Master, 106 Rue Haussas, Poto-Poto.
- Fort-Lamy, Tchad:** Copernic Pronaos. Antoine Atchekpe, Master, B. P. 301.
- Port-Gentil, Gabon:** Amenhotep IV Pronaos. Gregoire D'Almeida, Master, Boite Postale No. 222.
- FRENCH WEST AFRICA**  
**Abidjan, Ivory Coast:** Raymond Lulle Chapter. Mamadou Coulibaly, Master, Chef de Cabinet, Ministère des Travaux Publics.
- Atar, Mauritania:** Michael Maier Pronaos. Théodore Thuriaf, Master, Commerçant.
- Bouake, Ivory Coast:** Robert Fludd Pronaos.
- Cotonou, Dahomey:** Cheops Chapter. Henri Ahia, Master, Boite Postale 96.
- Dakar, Sénégal:** Martinez de Pasqually Pronaos. Charles Diop, Master, Rue 29 x 24, Medina.
- Dimbokro, Ivory Coast:** Aurore Pronaos.
- Lomé, Togo:** Francis Bacon Chapter. Vincent Dissou Koffi, Master, Boite Postale 86.
- Parakou, Dahomey:** Spinoza Pronaos.
- GERMANY**  
**AMORC, (17b) Ueberlingen am Bodensee, Gold-bacher Strasse 47, W. Ger.**
- GHANA**  
**Accra:** Accra Pronaos. William Okai, Master, P. O. Box 424.
- GUATEMALA**  
**Guatemala:** Zama Chapter, Logia Masonica, 6 Ave. A. 4-51. J. Anselmo Sierra R., Master, Avenida Bolivar 25-34.
- HAITI**  
**Cap-Haitien:** Cap-Haitien Chapter, La Ginguette. Edouard Dupuy, Master, Rue 20-B.
- Port-au-Prince:** Martinez de Pasqually Lodge. Rue des Miracles (Etage Cordasco). Adrien B. Francois, Master, P. O. Box 1033.
- HOLLAND**  
**Den Haag:** (The Hague). De Rozekruisers Orde, Groot-Loge der Nederlanden. H. Th. Verkerk Pistorius, Grand Master, Postbus 2016.
- HONDURAS**  
**San Pedro Sula:** San Pedro Sula Chapter, Apartado Postal 572. E. Campos y Alvarado, Master.
- Tegucigalpa, D. C.:** Francisco Morazan Chapter, Frente a Escuela Técnica Vocacional, Comayagüela, D. C. Tomás Cáliz Moncada, Master, Colonia Palmira.
- INDIA**  
**Bombay:** Bombay Pronaos. Mehta House 5th Floor, 79/81 Apollo St. Fort. S. D. Daji, Master. Soonoo Lodge, 171 Tram Terminus Dadar.
- INDONESIA**  
**Djakarta, Java:** Grand Lodge of AMORC. Raden Said Soekanto, Grand Master, Djalan Diponegoro 3.
- ITALY**  
**Rome:** Grand Lodge of AMORC. Giuseppe Cas-sara, Jr., Grand Master, via del Corso 303.

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**MADAGASCAR**

Antsirabe: Democrite Pronaos. Georges L' Houmeau, Master, Route d'Andianobe.  
 Tananarive: Diamant Pronaos. Norbert Randriamahandry, Master, Boite Postale 363.

**MALAYA**

Singapore: Singapore Chapter. Roland Park, Master, 12 Brighton Crescent.

**MEXICO**

Juarez, Chih.: Juarez Pronaos. Agustin Perez M., Master, Calle Ugarte 213, Depto. 2.  
 Mexico, D. F.:\* Quetzalcoatl Lodge, Calle de Merida 105. Ma. Margarita N. Kelly, Master, Apartado Postal 2455.  
 Monclova, Coah.: Monclova Pronaos. Bertha Cerna de Hoyos, Master, Falcon Cruz Con Jesus Munoz 234.  
 Monterrey, N. L.:\* Monterrey Lodge. Felix U. Gomez Nte. 333. Aurora Davila de Moncayo, Master.  
 Nueva Rosita, Coah.: Rosita Pronaos. Fidel Hernandez Flores, Master, Colonia del 6, H.W. 33.  
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter, Reynosa No. 1114. Ponciano Valdéz Alvarez, Master, Apartado Postal 373.  
 Puebla, Pue.: Tonatiuh Pronaos. Marcial Perea, Master, 13 Oriente 1305.  
 Tampico, Tamps.: Tampico Pronaos. Carlos Ramallo, Master, Tamaulipas 607 Pte.  
 Veracruz, Ver.: Zoroastro Pronaos. Vincente Otero M., Master, Apartado 72.

**MOROCCO**

Casablanca:\* Nova Atlantis Lodge, Boite Postale 6076. 2 Rue Jean Jacques Rousseau. Lucien Metche, Master, 26 Mohamed Seddki.

**NETHERLANDS WEST INDIES**

Curacao: Curacao Chapter. Irad A. Benjamin, Master, Arnhem Straat 15, Cher Asile.  
 St. Nicolaas, Aruba: Aruba Chapter, 320 Bernard St. Landore A. Bell, Master, P. O. Box 254.

**NEW ZEALAND**

Auckland:\* Auckland Lodge. 1 Coleridge St., Grey Lynn. Miss M. Galbraith, Master, P. O. Box 1739.  
 Christchurch: Christchurch Pronaos. S. D. Marks, Master, 34 Diamond Ave., Spreydon.  
 Hamilton: Hamilton Pronaos. G. W. H. Prinn, Master, 1 Moncrieff Ave., Claudlands.  
 Hastings: Hastings Pronaos. W. C. Donaldson, Master, 423 Townshand St.  
 Waiheke Island: Waiheke Island Pronaos. Mrs. E. M. Wood, Master, Gifford's Bldgs. Vulcan Lane, Auckland.  
 Wanganui: Wanganui Pronaos. J. T. Hewat, Master, 12 Brassey Rd.  
 Wellington: Wellington Chapter, 54-56 Cuba St. M. H. Mund, Master, 21 Woodvale Grove, Lower Hutt.

**NICARAGUA**

Managua: Managua Pronaos. Alfredo Alegria Rosales, Master, 9 Ave. No e/8 y 9 Calles 907.

**PANAMA**

Colón: Colón Pronaos. Minor Campbell, Master, P. O. Box 478, Cristobal.  
 Panama: Panama Chapter, Logia Masonica de Panama, Rosendo Atio. José Generoso Arrocha, Master, Apartado 6333.

**PERU**

Callao: Callao Pronaos. Dr. Antonio Rosasco R., Master, Almirante Guisae 118, 3 Piso.  
 Lima:\* AMORC Lodge of Lima, Zaragoza 483, Pueblo Libre, Urbanización San Bernardo. Ing. Augusto Bastante B., Master.

**SCOTLAND**

Glasgow: St. Andrew Chapter, Central Hall, Bath St. Robert Malone, Master, 14 Firnmill Ave., Motherwell, Lanark.

**SOUTH AFRICA**

Cape Town, Cape Province: Good Hope Chapter, Oddfellows Hall, 86 Plein St. Simon Kramer, Master, P. O. Box 2080.  
 Durban, Natal: Natalia Chapter. J. C. Hager, Master, 6 Kensington Gdns., Umbilo.  
 Johannesburg, Transvaal: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert St. Eric Augustus Simpson, Master, P. O. Box 2417.  
 Pretoria, Transvaal: Pretoria Pronaos. Magdalena Aletta Schep, Master, Box 1060.

**SWEDEN**

Skelderviken:\* Grand Lodge of Sweden. Alb. Roimer, Grand Master, Box 30.  
 Gothenbourg: Gothenbourg Chapter. Olof Steijner, Master, Redbergsv. 13 B.  
 Malmö: Heliopolis Chapter. Gunnar Sjögren, Master, Uddeholmsgatan 23 F.  
 Stockholm: Achmaton Chapter. A. Schumburg, Deputy Grand Master, Eriksbergsgatan 20.  
 Uppsala: Uppsala Pronaos. Märta Nisbeth, Master, Luthagsgatan 36 A.  
 Vesteras: Vesteras Pronaos. Enoch Forsberg, Master, Föreningsgatan 20.

**SWITZERLAND**

Berne: Romand de Berne Pronaos. J. R. Pfanner, Master, Egghoelzliweg 60.  
 Geneva:\* H. Spencer Lewis Lodge. Paul Bugnon, Master, 99 Rue 'de Carouge  
 Lausanne:\* Pax Losanna Lodge. Louis Baud, Master, Place du Tunnel, 22.  
 Neuchatel: Paracelsus Pronaos. Maurice Richardet, Master, Mi-Côte 28, Le Locle.

**TAHITI**

Papeete: Lemuria Pronaos. Yvan Chabana, Master, Architecte.

**URUGUAY**

Montevideo:\* Titurel Lodge, Millán 2633, Ap. 18. Paquita Madriguera, Master, Casilla de Correo 2414, Zona 3.

**VENEZUELA**

Barquisimeto:\* Barquisimeto Lodge, Carrera 25, entre Calles 13 y 14—No. 9. Manuel Puertas G., Master, Apartado Postal 64.  
 Caracas:\* Alden Lodge, Calle Norte 11, Ferrenquín a Platanal No. 6. Eleonora Navarrete V., Master, Santa Rosa a Centro 29.  
 Maiquetia: Maiquetia Pronaos. Juan Wilinski, Master, Apartado 170-171, La Guaira.  
 Maracaibo: Cent Chapter, Calle Belloso 9-B, 27. L. A. Storms, Master, Apartado Postal 52.  
 Maracay: Lewis Pronaos. Dr. Omas J. Avendano, Master, Av. Bolivar Oeste No. 166.  
 Maturin: Maturin Pronaos. Humberto Serres Dominguez, Master, Avenida Bolivar 67.  
 Puerto Cabello: Puerto Cabello Chapter, Lote 5, No. 1 - Urbanización Valle Seco, Carabobo. Euro José Parilli, Master, Apartado 172.  
 Punto Fijo: Luz de la Península Paraguana Pronaos. Pedro Rafael Bastida A., Master, Ferreteria La Liave-Avda., Bolivar Edif. Damasco 374.  
 San Felix, Bolivar: Luz de Guayana Pronaos. Irving W. Brassington, Master, c/o Orinoco Mining Co., Com. Dept., Puerto Ordaz, Boliv.

(\* Initiations are performed.)

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

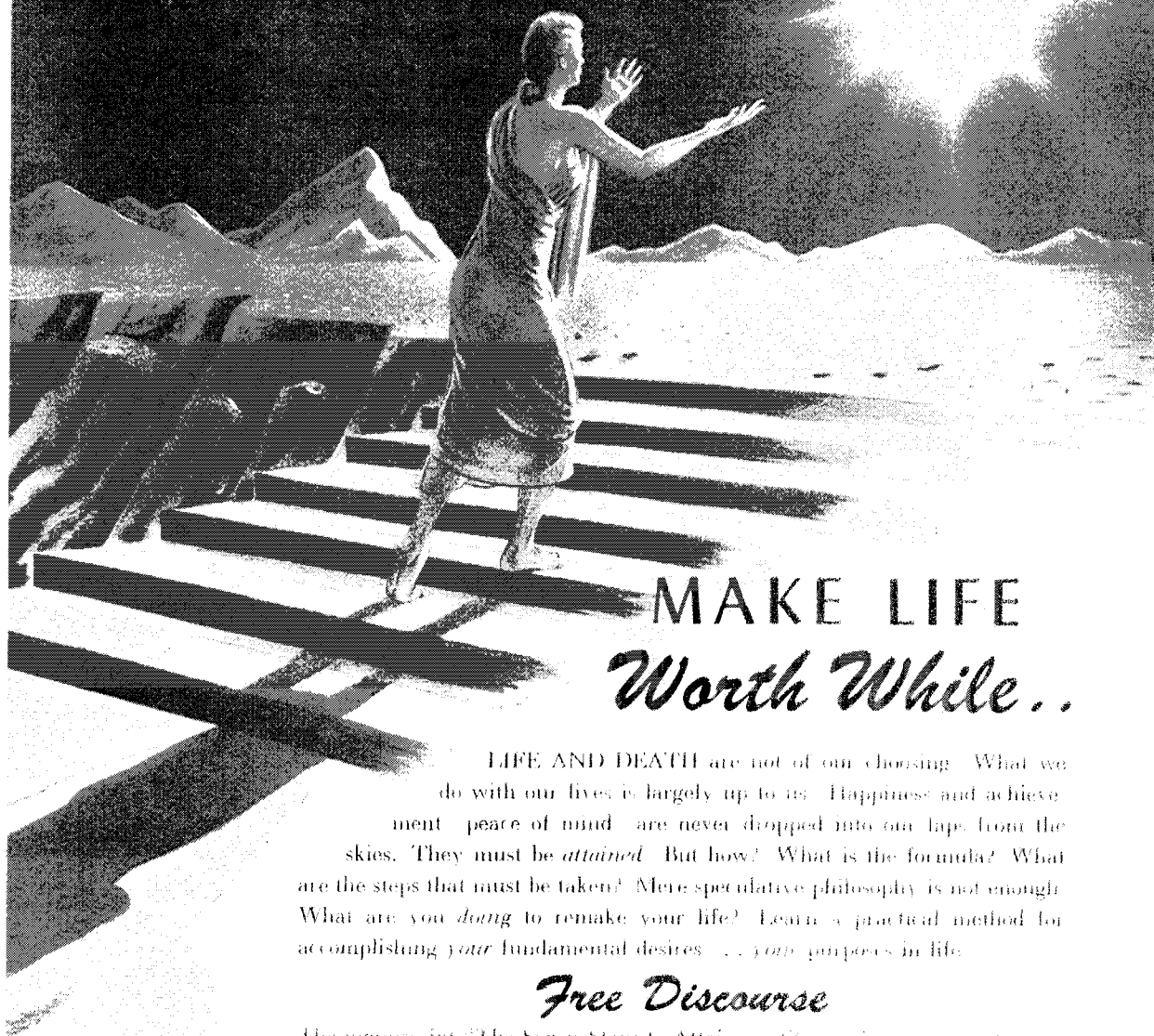
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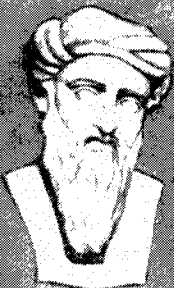
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