

# ROSICRUCIAN DIGEST

1960  
AUGUST  
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## Knowing God

A new approach  
to living

## Benjamin Franklin

Surviving the test  
of centuries

## Mars Man

Humanity watches  
and speculates.

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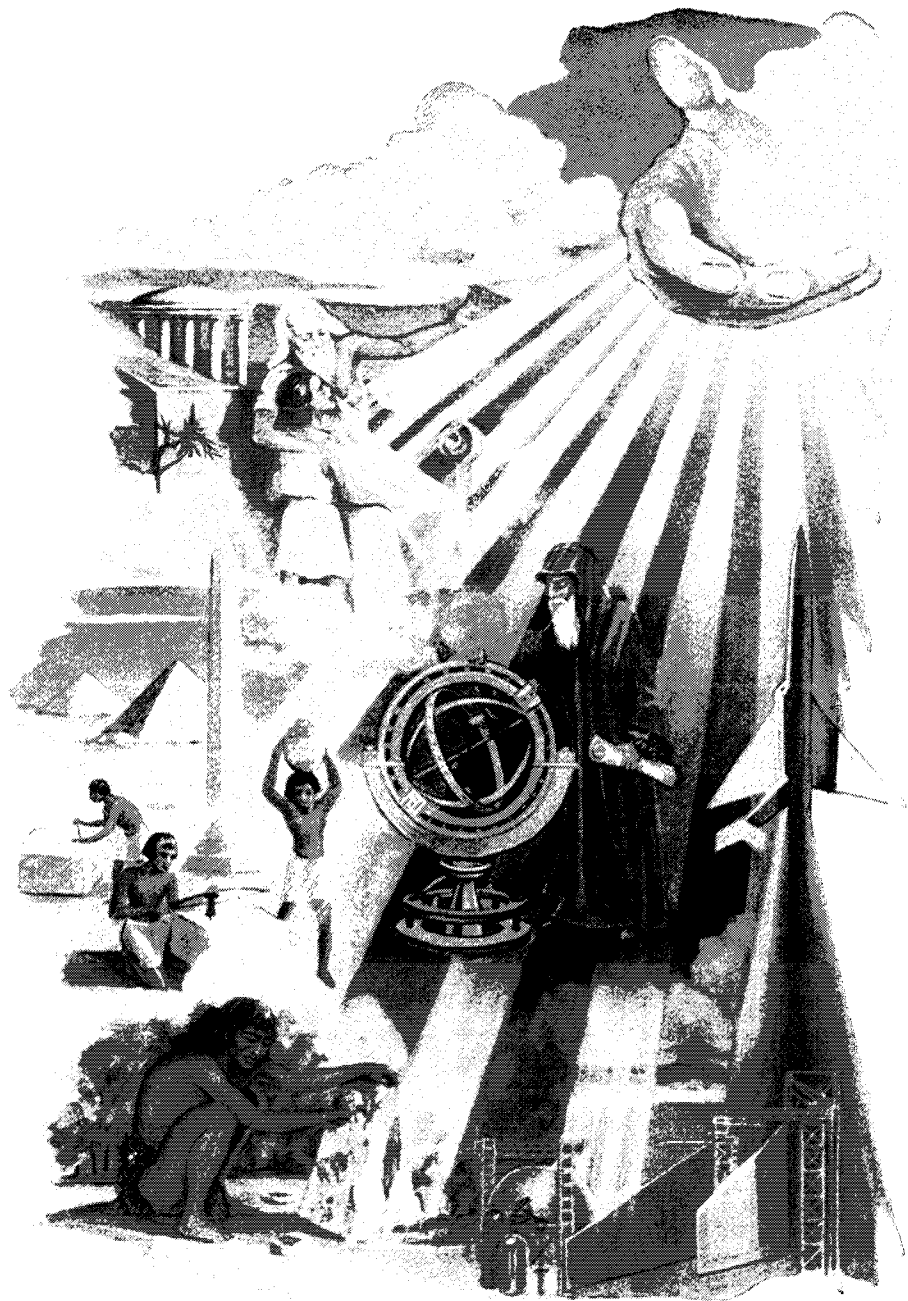
- *Mysticism*
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## Next Month:

What Purpose  
Man?

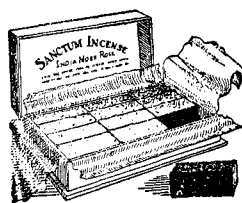
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Advance  
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The ancients attributed directly to divine source everything which to the human senses seemed perfect—the perfume of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples, herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul.

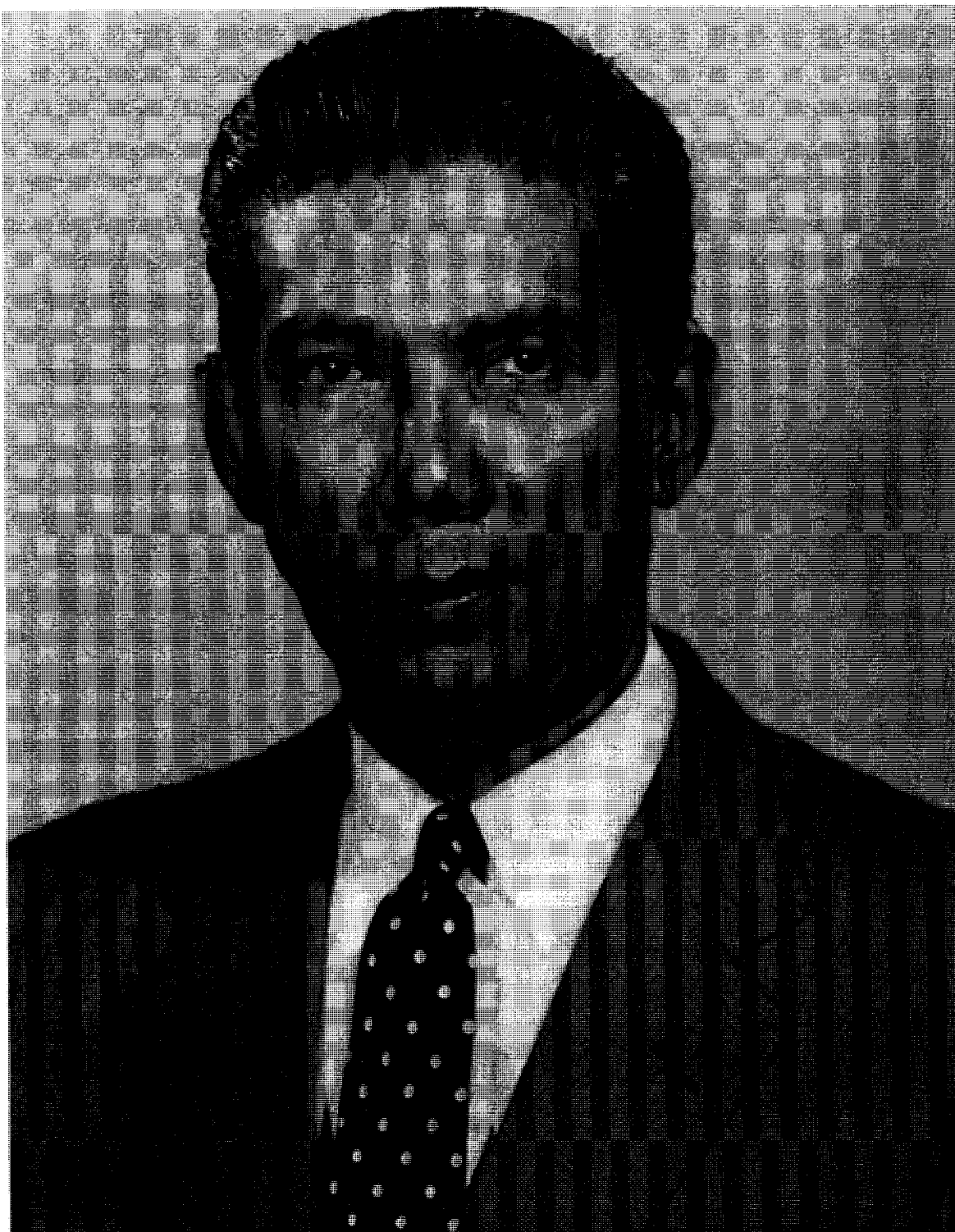
It was believed that an inhalation of the scented fumes would lift the soul to greater heights. It is known that rare incenses will aid in producing harmony of the senses, and for this reason, the Rosicrucians have had *especially prepared* an incense that is soothing and most helpful for meditation purposes.

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San Jose, California

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



#### **GRAND MASTER OF INDONESIA**

The above is R. S. Soekanto, Grand Master of the A.M.O.R.C. of Indonesia. Frater Soekanto is a man of many talents. He is now retired from a responsible and exacting prominent government post. This permits him to devote more time to his Rosicrucian and philosophical pursuits in which he is most proficient. Last November, Frater Soekanto was installed as Grand Master in Djakarta, Java, by the Imperator, Ralph M. Lewis.

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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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# THE THOUGHT OF THE MONTH ON BEING CONTENT

By THE EMPEROR



CAN one ever be content? To be content one must be satisfied with his present status. Does this mean the sustaining of a particular satisfaction that is being experienced? Continuous stimuli, invariable sensations, no matter how enjoyable at first, eventually result in ennui. The consciousness is an active state, but this activity is maintained only by varying stimuli.

Psychological tests have proved, for example, that workers who are exposed to a continual sound of unchanging frequency and pitch eventually become "deaf" to it. The consciousness appears to no longer respond to the auditory impression. In fact, for one to hear a habitual sound requires a concentration upon the sound—one needs to actually isolate it from other sounds of which he is aware.

Contentment, therefore, cannot arise from a particular thing or condition. It can only come from a general state of freedom from aggravation of any kind. Suppose an individual finds pleasure in music. When listening to music, all the factors which may ordinarily cause him anxiety and disturbance are dispelled or are easily suppressed. But the music that makes this contribution to his sense of well-being is not a particular repetitious number. If the individual were to play such a number repeatedly, hour after hour, day after day, its agreeable and pleasing sensations would diminish. The listener would finally come to experience the same musical composition as being inimical to his personal satisfaction. It

is a common experience that a play or a film story which once brought pleasure provides lessening satisfaction each time it is seen thereafter.

There are persons who will state that all through their lives they have found a certain happiness in the reading of a particular book or in reciting the words of a poem without experiencing any diminishing gratification. Actually, however, such a book or poem was not read or recited constantly. There were intervals of hours or even days between the recurrence of the reading. The stimulus was not constant enough to cause monotony.

Where there is no change, monotony ensues. The consciousness is not varied enough and a state of lethargy and irritation occurs. Persons who are exposed to constant intense excitement, as great mental and physical activity, will often express a desire for quiet and relative inactivity. When alone in some peaceful scenic area, they find great contentment in the change.

However, this does not indicate that a state of less stimulation is necessary for contentment. Rather, it shows that the conditions of the previous environment, taken collectively, were becoming monotonous in their excess and general similarity. Further, the so-called quiet and peaceful surroundings were a *different* kind of experience, a consciousness of different stimuli which, by contrast, was a gratifying change.

## Personal Satisfaction

The elements of contentment lie principally within the individual. All individuals will not experience well-being in the same environment. The

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temperament and personality and conditioning of the person must be taken into consideration. For example, the dynamic individual, one of considerable nervous energy, can find pleasure only in exceptional activity. His energy must be dissipated or it causes a restlessness that is discomfiting. Another type of person may be introverted. His contentment is had perhaps in contemplation, periods of abstraction and creative thought.

Continuous restlessness on the part of an individual is evidence that he has desires and urges, latent or of which he is conscious, that are not being satisfied. Such a person may frequently change his interests, but to no avail. Consequently, the inability of such a person to attain contentment is not due to any monotony in his mental or physical activity. It must be realized that, though variations or changes are necessary factors of contentment, they alone are not sufficient. The change must be of a consistent nature. It must be a change within the class or group of things to which the individual responds with satisfaction. To return again to the analogy of the music lover: the repetitious hearing of a single selection of music would eventually prove boring. However, for contentment, the individual will always need to indulge in music.

#### **Individual Pursuits**

A continuous change of general interests by an individual is indication of emotional instability. It is evidence that the individual is not aware of that desire or desires which will bring him the personal satisfaction that constitutes contentment. His frequent changes from one kind of activity to another imply a blind search for a source of inner peace. Such a plunging into life may, of course, eventually unearth or reveal to the individual the course he should pursue for satisfaction. But it is a trial and error method which most often brings failure and discouragement or mental and physical suffering. One, however, must have some *exposure* to life, to its multiplicity of appeals and demands if he is to learn what is in harmony with his latent abilities and desires.

A boy may have a high degree of

intelligence and an exceptional imagination. Such a mind must be active. The mental images which it forms must find a channel for expression or the inhibited energy causes emotional distress. The boy wants to do something, but the question is *what*. Reading may reveal some ideal, some pursuit in life, that will capture his imagination. If at all possible, the boy should then be introduced to conditions similar to what has appealed to him so that he may find whether, in fact, they do satisfy.

In the education of a boy, exposure to different fields of human endeavor is essential so that he may find a relationship to his inclinations. He should, as is done in all progressive modern schools, have an opportunity to work at manual training or in some realm of science, music, art, elocution, etc. One of such fields will ordinarily provide a response. This will result in a concentration on that particular sphere of activity in which contentment will be had.

It is to be expected that in youth the general interests may go through a radical transition. For example, the interests of a lad of twelve may have no appeal when he has attained the age of twenty-one. Most young boys are more extroverted. Subsequently, they may develop introvert interests.

Ratiocination is an essential first step in acquiring contentment. In other words, begin by asking yourself, for example, what do I want? This should not be construed in terms of particular things. As we have said, no single thing alone, if constantly indulged in, provides an enduring satisfaction. The question should be related to your feelings, your urges. In general, what activity, what mode of living, physical or intellectual, appeals to you?

#### **The Right Choice**

A little thought by an individual will soon make clear to him that such answers as "wealth" or "fame" for example, are inadequate as ends in themselves. Wealth is not an end in itself but rather an award that is attained as the consequence of the accomplishment of something else. One cannot set out to be wealthy. Rather, he becomes wealthy because he has been a success in some endeavor. One is not success-



ful in an enterprise unless he can give himself fully to its demands. To do this without evasion or mental reservation, he must enjoy it. What he does must provide him with contentment.

The same reasoning applies to fame. It is recognition for achievement in some manner. One first must, by personal endeavor, *win* that recognition which is fame. Again, to win acclaim an individual must have an outstanding ability. This ability is outstanding only by receiving an uninhibited stimulus. It must be liked. It must provide personal contentment for the individual.

There are many persons who find their satisfaction in creating, for example. It is necessary for them to discover, by personal analysis and endeavor, what kind of creative talent they possess. They should try writing, painting, music, and then the mechanical fields—always being aware, however, that it is creating that provides the greatest satisfaction for them. Others may find that, when they are outdoors or close to nature, engaged in husbandry or having to do with cattle or in the forests, they experience an ecstasy or sense of unusual well-being. If it is at all possible, then a trade, occupation or profession related to that desire should be pursued.

Unfortunate are those who discover, only after they have incurred many obligations and commitments which prohibit a major change in life, that they are in the wrong occupation. Life can be miserable for such individuals unless they resort to an effectual substitution, such as a hobby or avocation. This should assume a nature approximating as closely as possible what the individual conceives will be a contributing factor to his contentment. Further, such should not be remote. In other words, it should be an ideal that provides, to some degree at least, frequent satisfaction.

Perhaps one has literary ability and finds a tremendous emotional stimulus in such self-expression. It may be that necessary employment and family obligation do not permit the time he thinks necessary to indulge his talent and desire. Consequently, he suppresses it, hoping that eventually the ideal of retirement will be realized, permitting the pursuit of his literary interests. In

the interim, however, the individual is deprived of contentment. He is torn by unrest that casts an emotional gloom over his life and makes it a drab existence.

Such a person should force an arrangement of his affairs so that he can find at least an hour a week to write, to satisfy that creative urge. This will provide a contentment that will bridge the interval until circumstances make possible a greater indulgence.

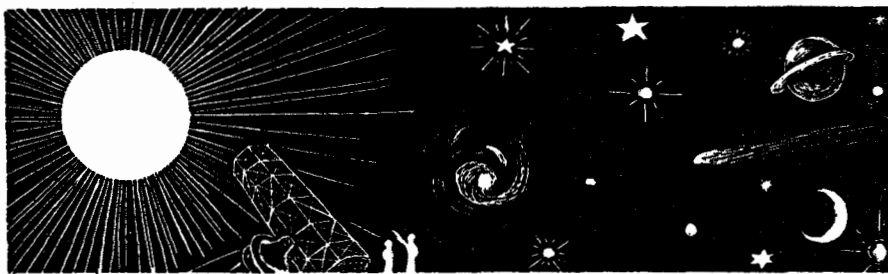
#### **Remote Ideals**

There is also the *negative* aspect of this subject. It is that state of mind by which we permanently obstruct the acquisition of contentment. The lives of others, great men and women, have always been the incentive for many persons to achieve success and happiness. However, everyone cannot be a Beethoven, a Francis Bacon, or a Thomas Edison. Consequently, do not make your ideal in life the activities of a renowned person unless you have within yourself similar ingredients.

We have known a young man who lost opportunities in life in which he could have had contentment because he aspired to be a noted opera singer. He did not have sufficient talent for this and was so advised by experts. His ideal was a false one for his capabilities. He has in his failure experienced the pangs of frustration.

*Live for today!* We do not imply that one should not plan or prepare for the future. Rather, do not make every day just a building block for some future castle of dreams. So live, so understand yourself, that some part of each day will satisfy a healthy and natural desire. Contentment should be cumulative daily—not a sudden prize at the end of life.

We must also realize that contentment is not a great exaltation, reaching to a peak of emotional pleasure and satisfaction. Such a state can be dangerous because it cannot be sustained and the let-down, the reaction, can be adverse. The realization of contentment is an adjustment to the affairs of life so as to have certain normal pleasures and satisfaction. It is a smooth highway rather than an acceleration to peaks and a plunging down the other side.



## Mars Man

By GASTON BURRIDGE



My "shop" door slammed open hard early one December evening. Our six-year-old Charles burst in. "Daddy, daddy, come quick! That Mars Man you went to see this summer is on the TV!"

I dropped my pencil and rushed after him. We landed in front of the television. Sure enough, there was Dr. Earl Carl Slipher, the "Mars Man" of Lowell Observatory, Flagstaff, Arizona. He was giving a fine *substantial* touch to a Disneyland "Space Story."

During the previous July we had a week's vacation into Flagstaff's crisp air. While there I obtained two inspiring "talks" with Dr. Slipher. I was impressed. I guess my family was too, with my making the tape recording and what they saw about the Lowell Observatory grounds while they waited for us to finish our talks.

In my opinion, Dr. Earl Carl Slipher is Mars' ambassador today as far as our Planet is concerned. I call him *the* authority on the Red planet. Dr. Slipher would be the first to deny such a statement. He would quickly say, "Burrige has gone way out on a limb—with a saw—and is using it!" I claim no special knowledge concerning our dusky brother sphere, but I sat in Dr. Slipher's office—alone for a while—and I "looked." I saw enough!

At that time Dr. Slipher was Director of Lowell Observatory. He has been with the Observatory since 1906. Percival Lowell had begun to build the Observatory in 1894 to study Mars.

Lowell had been deeply influenced by Giovanni Virginio Schiaparelli's observations of Mars. When that great, but aging Italian's eyesight began to fail, Lowell determined to continue observing where Schiaparelli was forced to stop. Slipher worked with Lowell from 1906 to 1916, when Lowell passed away. Slipher has carried on the tradition since. Who will follow Slipher?

Lowell was almost flamboyant—but a careful observer. Slipher is a quiet man. He has searching eyes that work you over efficiently. Immediately you know why they belong to an astronomer. Lowell wrote avidly, with imagination—but an imagination held in check by careful New England training. Slipher has not written much—probably not enough—but as he says, "Anything 35 million miles away at its nearest is a long ways off and you can't be sure of much." Perhaps Dr. Slipher thinks Lowell said enough for both of them.

There is little question but that Lowell was a big factor in making Mars the highly popular and controversial subject it has become—and remains today. Dr. Slipher dons no war paint. I gained the feeling from talking with him that he rather enjoys sitting back—when he has the time—and listening to the controversy. There is one thing certain, Lowell Observatory is highly regarded by other astronomical observatories, and I have noticed that most of the men interested in Mars make a pilgrimage to Lowell sooner or later. They spend a generous time working there. With whom? Why, the dean of Mars Men, of course!



Probably Carl Slipher has taken more pictures of Mars—black and white and colored—than any other Earthman. On just *one* trek to South Africa, when Mars was most visible in that hemisphere, he made 20 *thousand* exposures! Slipher has assembled a collection of Mars plates and drawings made from photographic and visual observations which attract astronomers from all over the world.

#### **Eyes and Telescopes**

Many men are "color blind" to some degree. Even slight color blindness in an astronomer cuts his observing efficiency greatly. Be it made known here (perhaps for the first time) that there are more color-blind astronomers than the Science of Astronomy will admit! Some recent tests have proved this—though it is a very hush-hush matter at present! Now, if one cannot *see* he will naturally not observe such things as *one who can see* does observe. The unseeing one will swear up and down that certain things observed by men who can see are not there!

In his heyday Schiaparelli had extraordinary eyesight. He observed markings on Mars with a poor telescope which many other astronomers could not find with good telescopes. So naturally, these "other astronomers" held that Schiaparelli's markings were not there!

Percival Lowell had wonderful eyes. He verified Schiaparelli's findings, and then went on to new discoveries of his own. It took some astronomers many years to corroborate Lowell's findings.

Carl Slipher had excellent eyes—has them yet—at past 75 summers. But he has had also the advantage of progressively bettering techniques in photographic recording, and these he has used constantly. This has allowed him to build a heritage of graphic material which the Science of Astronomy will utilize for decades to come. What Lowell did with the written word, Slipher has done with the photographic plate!

Lowell picked Flagstaff for the site of his Observatory because of its clear, steady 7,000-foot altitude air. In 1894 Flagstaff was a town of 800 people mostly engaged in the lumbering and railroad industries. Lowell launched

Flagstaff as the cultural hub of northern Arizona. Now Flagstaff has two additional observatories besides Lowell's, the Air Forces' atmospheric, the Navy's astronomical, an anthropological museum, a fine State college, and 10 times the population.

Late one afternoon in March, I walked into the coffee shop of Flagstaff's Monte Vista Hotel. A few scattered tables were occupied. At one sat three men. One of them was Carl Slipher. I took a nearby table. From fragments of conversation drifting to me I learned that Slipher and his two companions were the finance committee of a local lodge. A project of civic betterment was under discussion. Thus I learned that Dr. Slipher was carrying on the Lowell tradition in other than astronomical work also.

As Dr. Slipher's meeting broke up he recognized me. After an exchange of salutations he said, "I have a manuscript of yours on my desk, sent to us with a request for illustrative Mars photos. I want to take time to pick out something with real meaning—not just a string of pictures."

It must have been a job. The manuscript had been with him for more than a year!

While slipping on his coat as we parted he said, "It looks like snow." Next morning nine inches covered Flagstaff!

Carl Slipher came to Lowell Observatory from the University of Indiana in 1906. By 1908 he had become there a full-fledged astronomer. Slipher accompanied Lowell's Andes Expedition to observe Mars in 1907. He commented to me, "I had a strong back and the weak mind in those days!" Slipher must have had what it took otherwise even then, for he also was a member of Lowell's Eclipse Expedition to Spain in 1908.

In 1911 Carl Slipher received the medal for accomplishment from the Society of Astronomy of Mexico. After Lowell's death in late 1916, Slipher became the Observatory's "Mars Man." He is one of the men who has helped keep Mars under almost constant observation and research for more than 100 years; these men have had the same general feeling regarding the work.

When Percival Lowell passed away in November 1916, Carl Slipher was a young man. He had been successful in his efforts. Honors had come to him. Undoubtedly he could have stepped into a position at any one of several large observatories with newer, bigger, and better equipment—and at a much higher salary. Why, then, has Carl Slipher remained so long at Lowell Observatory—through many years when the Observatory was in more or less financial difficulty?

Because of my visit to his office with ample opportunity to look around unmolested, I may have an answer. Dr. Slipher is a dedicated man! He has heard but *one* call—the call of the planet Mars. His travels have taken him around the world heeding that sound. He has braved high-altitude cold many a night in his searching.

#### **There Is Something There**

Slipher is not a superman—just a man—but one who has patiently, night after night, year after year, decade after decade, piled grain after grain of knowledge about that far-away spot which is Mars, until now a very large container is filled. Many of us seek success. Few of us recognize it when we find it.

Is there "life" on Mars? Probably! Is there *intelligent* life on Mars? To the degree that all life "as we know it" indicates some working processes of intelligence—again, probably, yes!

But we must be extremely careful of that phrase, "Life as we know it." Actually, we do not *know* much about life on Earth, let alone on any other planet of our sun's "family"—our Solar System.

I did not ask Dr. Slipher if he believed there was life on Mars. It is unwise, from a number of viewpoints, to ever put a great man on the spot. Instead, I asked him, "Dr. Slipher, how right do you think *time* will show Dr. Lowell to have been?"

Without a moment's hesitation Dr. Slipher replied, "I think time will show Dr. Lowell was pretty nearly correct."

Now, what did Dr. Lowell think about Mars? In 1906 he wrote the book *Mars and Its Canals*, and in 1908, *Mars as the Abode of Life*. MacMillan

Company, New York, was the publisher. I have copies of these volumes as well as of other Lowell books.

There is little to question about the controversial nature of Lowell's work, and probably we will not *know* how right or wrong he was until we have rocket-traveled to Mars for a look around. When will this be? Probably before the year 2000 is on our calendars, and *if* we can manage to keep peace on our own globe!

Did Percival Lowell's observations of Mars allow him to believe there was life on Mars? If I understand his writings correctly I believe Lowell *did* think there was life on Mars. Does Dr. Slipher also believe this? He did *not* say so to me, but he has said to others, "There is *something* up there." And after more than 50 years of constant work, research, and observation devoted almost completely to the Red planet, Dr. Slipher *did* say to me he believed time will show Dr. Lowell's expressed views were pretty nearly correct!

#### **Speculations**

Schiaparelli observed that Mars' face held a myriad of fine, radiating straight lines. He called them *canali* or channels. One of these canali measures some 1,500 miles in length. Lowell confirmed the Schiaparelli observations of these lines, and their existence has been photographically established many times. A majority of these canali appear straight as a taut string, but some are curved.

There is much controversy over *what* the lines *are*, and *how* they came to exist. These markings must be many, many feet wide to show at all in the eyepiece of even the most powerful telescope. Some astronomers believe the lines are effects of inner volcanic action, Mars being just within the limits of the planet size which Science thinks capable of having volcanic action. Other astronomers believe the Mars lines are results of collision with some other celestial body—perhaps parts of which remain in the two small Mars' moons.

Could these "canali" be water channels carrying away the scant polar ice meltings? Could Mars be the home of a dying, remnant civilization? Lowell seemed to think that possible. Other



astronomers disagree — some of them violently.

If Mars does hold a remnant civilization, is that civilization far in advance of ours? Recently, a Russian astronomer expressed his belief that Mars' two moons were artificial satellites or space-platforms set in orbit by Mars' intelligent beings! Some American astronomers discredit this idea as unbiased science-fiction.

If Mars does contain a remnant civilization as advanced as the Russian observer indicates, what chance does Earth stand of being "invaded" by those Mars beings? Relax. We stand a very slight chance! Martians probably would find it just as difficult to exist on Earth as Earthmen might find it difficult to survive on Mars! Conditions on the two planets, while alike *generally* perhaps, are *particularly* different. It is the *particulars* which make survival possible or extremely difficult.

For many years astronomers have seen colors of certain of Mars' areas change from a rusty gray to a bright green or a blue-green when that planet's polar icecaps melted with the coming of its long summer. In an extensive article published in the *National Geographic Magazine*, Dr. Slipher says, "To me, the best hypothesis still remains that the blue-green areas represent vegetation able to grow through the yellow dust deposited upon it from time to time."

This brings us to the "lichen theory" covering the *type* of vegetation which may grow on Mars. Because lichens seem to thrive in quite impossible places here, and seem capable of surviving bitter cold, scant moisture, sterile surroundings, many have seized upon them as a good form of life possibility for Mars. Just why this particular type of Earth life has found a niche in much of Earthman's thinking as applicable to Mars' probable soil, climate, and other conditions is difficult to say.

In one of my talks with Dr. Slipher I asked him about the lichen theory. "What do you think?" he asked, reversing the question.

"Well," I replied, "recently I flew to Chicago at 21,000 feet. The flight was over country I was familiar with on the ground. I noticed that looking

down at it was quite different than looking up from it. There was no feeling of its actual off-the-ground height, or the depth of some of the holes in the surface, even though I already knew something about each from actual contact. So I don't see how one could distinguish such low plants as lichen from 35 million miles away!"

Dr. Slipher looked squarely at me a few seconds. The wrinkle-lines around his eyes moved ever so little as the faintest smile tugged at the corners of his mouth. Finally he said, "I take it you are not an enthusiastic adherent of the lichen theory."

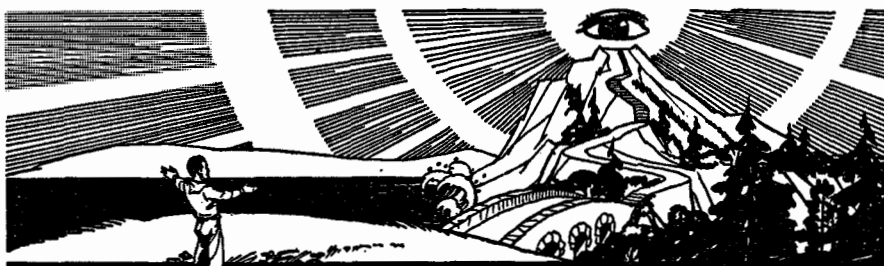
I admitted my limited knowledge didn't allow it.

"Others are troubled too," he said, looking out of the big window over the tops of some pine trees and across beyond. "I don't know how that theory ever got started, but it certainly has had quite a run."

I'm glad not to be the janitor who has to take care of Dr. Slipher's office; it looks like mine! Paint wouldn't hurt it. Books are everywhere—on the floor, on top of other books, on chairs as well as on bookshelves. Clippings peek from filing-case drawers. Photographs and drawings, thousands of them, are all over the place—in cigar boxes, in packages, in bundles, in drawers, between books. Dr. Slipher has a big desk, but little room to work on it. However, I would bet that he can find anything that's there—all he has to do is to start lifting!

Earl Carl Slipher was born in Mulberry, Indiana. I wonder if anyone now living in Mulberry knows it has a famous son? Flagstaff's high, dry, crisp air has kept him young. Quick of step, fluent of speech spiced with many currently used idioms, he still works several hours more a day than the majority of men his age.

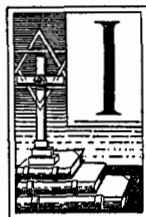
Dr. Slipher has never basked in any of Percival Lowell's "limelight." But it is my guess he *knows* much more about Mars than Lowell ever guessed. It would be ill-advised to attempt to compare Lowell's and Slipher's accomplishments now—and we don't have to. We may honor Lowell for what he did, but we must honor Slipher for what he *is doing*, if we are men of good heart.



## Knowing God

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

(From *Rosicrucian Digest*, April 1931)



**I**F I WERE questioned as to what is the most important or outstanding benefit, in a general sense, resulting from the studies and practices of the Rosicrucian principles I would unhesitatingly state that it is the beginning of a newer and better life through a newer and better concept of God.

While it is true that the Rosicrucian fraternity has always been a very practical organization of real workers in the world, we cannot overlook the fact that the fundamental principles enabling the followers of the Rosy Cross to become more happy and successful in their earthly lives are related to spiritual truths leading to an awakening of the spiritual concepts of life.

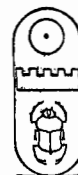
Even he who is most busily engaged with the material problems of life and thinks he has little time for spiritual thought and meditation often keenly realizes that he needs a better and more intimate acquaintance with the spiritual things of life—and especially needs a better concept of God and God's laws. It is useless for anyone but the foolish atheist and the imbecilic mind to try to argue that the average man and woman is not benefited by a better acquaintance with the Supreme Mind that rules this universe. It is an easily demonstrated fact that as a man or a woman is attuned with a more perfect understanding of God, so the whole of life is changed for the better.

Fortunately, the Rosicrucian teachings have kept pace with the evolution-

ary progress of man's concept of all things. If in five, ten, or fifty thousand years of human evolution and human struggle toward higher ideals man has not brought himself closer to God through a better understanding of God, then we would have to admit that human evolution is failing and that the perfection of the human race is impossible. But I dare say that there are few rational beings who would venture to make such a statement.

The nearer man approaches to God in his understandings, the more evolved and more inclusive becomes his consciousness of God and God's principles. The concepts and ideals that satisfied him, or brought a satisfactory understanding of God to him, centuries ago are unsatisfactory today. Man's better understanding of man has made a great change in man's concept of God; and man's experience of the working of many of God's laws even here in our daily material affairs has tended to change man's concept of God and His principles.

The general working of the laws of love and mercy and justice in all of our human affairs has likewise modified man's concept of what God's laws and principles must be like. Even the continued evolution of human love or the love of human beings toward one another and especially the love of parents toward children in the developing civilization has taught man that the Father of us all must be a more loving being than we understood in our earliest concepts.



The Rosicrucian teachings have kept pace with these evolving concepts in the mind of man and continually anticipated the newer questions, the newer problems, and the newer explanations that man meditates upon in the period when he lifts himself out of the material affairs of life and seeks to raise his consciousness to a higher plane.

First of all, we find that the Rosicrucian teachings reveal God as not only a loving, merciful, just ruler, but as one to be loved instead of feared. How easily many of us can recall that in our youth it was a commonplace expression to say that this or that individual was doing wrong because he did not have the fear of God in his heart. It seemed to be the accepted standard or concept to think of God as someone to be recognized with terror and awe.

Little children were taught that they should do certain good things and refrain from doing certain sinful things because they should fear God and His mysterious power of punishing them for the evil they did. The fear idea was developed to such an extreme that they did not dare think of God while smiling or laughing, or to speak of Him in any casual way or with any other attitude than that of extreme fear. It is no wonder that the children came to believe that God could be approached only at bedtime through the week, or in the church on Sunday, while on bended knee and with hands upraised in typical pagan attitude of fearful adoration.

The erroneous Biblical quotation intimating that revenge was a power exclusively given to God, and also that God visited His wrath and envy, hatred and retribution, upon men and women, and that He was jealous and suspicious, were ideas commonly promulgated by the religious leaders who based their argument upon isolated and mistranslated passages in the Bible.

It is not a wonder that for ages men speculated upon the loving and merciful nature of God and asked why He allowed many sinners to succeed in life while those who tried to be pious and honest were unfortunate. Reasoning from such a false premise was responsible for the doubt that gradually arose in the minds of millions of persons as to the love and supreme wisdom

and mercy of such a God. We may safely say that the strongest arguments used by the atheists today in their contentions that there is no God are based upon the fact that God has been misrepresented to millions of persons or represented as such a being as would warrant our doubting that He was a merciful and loving Father.

#### ***New Approach to Living***

The Rosicrucian conception of God is so wholly different from all of this and yet so consistent with what Jesus taught, and the greatest disciples and Lights among men have revealed in the past, that we find the Rosicrucians entering into a new life through their better understanding of God and God's ways. Such an understanding brings peace and contentment to the weary self, to the tried and sorely tested physical body, and to the perplexed mind. It brings hope and renewed life and energy and a firm conviction that justice will prevail and that truth will be demonstrated.

Such understanding opens up a new phase of life and a broader horizon here on this earth plane. It brings God closer to man, more intimate, more personal, and more friendly in every human sense of the word. It makes God's laws appear in their true light as not only immutable and not only just but as rational, reasonable, and thoroughly understandable. It does away with all of the seeming inconsistencies and injustices and takes out of the picture entirely the idea that God is an arbitrary ruler and that He is jealous or has any of the elements of wrath and revenge in His consciousness.

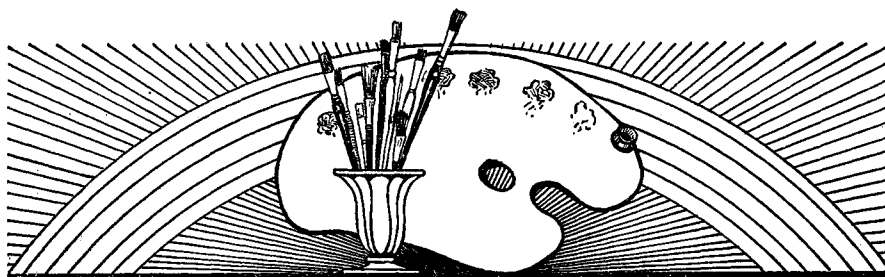
Understanding makes man realize that he himself and not an unmerciful God brings into his life the unfortunate results of his errors; and that instead of God finding joy and happiness in the suffering that we have had visited upon us, He is sympathetic and willing to forgive if we but ask for it and make ourselves worthy of it.

Certainly the change of the concept of God is the greatest change that can come into the life of any man or woman, for as I have said above it is fundamental to all of our thinking and doing in every phase of our existence. But

this we cannot realize nor test the truth of until our concept of God has been changed and we enter into the new life and new way of living that result from such a change.

The Rosicrucian teachings, therefore, are of extreme importance from a purely religious or spiritual point of view inasmuch as this one great change of concept in regard to God and His laws will bring that regeneration and that rebirth which every religion claims to be the ultimate end of its doctrines and practices.

Let us keep this in mind and speak of it to those who may inquire about the Rosicrucian teachings and about the relation of these teachings to religious and spiritual matters. It is not necessary to have a religious creed or dogmatic outline of religious principles in order to become more godly and more spiritual, for a closer and better understanding of God and His ways of working, and to enable every man and woman to understand and adopt the true divine laws as the only creed that is necessary for perfect living.



## *Abstractions on Canvas*

By BESS FOSTER SMITH

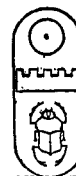


NO longer is it true that man looks upon outward appearances while God looks into the heart. An artist of the abstract looks into the souls of men, including his own, and pictures them on canvas. He tries to make visible the invisible, saying with color and line what cannot be put into words, drawing on canvas the dreams and longing, the tempers and agonies, the lusts and passions that up to now have been man's safely hidden secret—except from God.

Even men of science are searching inwardly. The doctor looks into the heart and blood vessels and bones, and the psychiatrist probes the mind. The mind and heart and body are being purged so that they can function normally.

One would naturally think that the artist would find this soul-substance to be beautiful and uplifting (especially in good Christian people), but, sad to relate, this is not often true. There was once an abstract artist, a forerunner of our trend—William Blake—who pictured soul-substance with angels and light and beauty. He was so truly endowed with the love of the beautiful that he saw nothing else. But the modern artist is not an idealist. He paints souls as he himself sees them, underfed, distorted, deformed. His contributions to art reveal also his own unhealthy subconscious, so they become a hodge-podge of good and bad, light and dark, or tragedy and joy. No wonder they are often revolting.

A French writer, Maurice Sachs—who knew Picasso and other artists intimately—explains the way the artist approaches an abstraction. First, the



artist contemplates a cup and the shadow of a cup. Then, he removes the cup and paints only the shadow. Or he contemplates a pearl, and then paints not the pearl nor the oyster from which it grew, but the agony of its growth. Such outcome is an abstraction. In other words, back of all material things are the causes of their creation—the soul of their existence. This truth is being viewed by the inner eye of the artist and revealed in color and line.

Would it not be wonderful if these pioneers in the realm of the spirit should find the key to the controls of a man's heart and soul? Then, like the doctor and the psychiatrist, who hold elevated positions in society because of the great services they render, the abstract artist could also be elevated above the common clay for truly rendering a rare service to man's immortal soul. Some believe that the honest revelation of the "inner man" may purify one's soul and heal one's transgressions.

Meanwhile there is much abuse in the name of Art. Picasso, a bold originator in the abstract, is often shocked

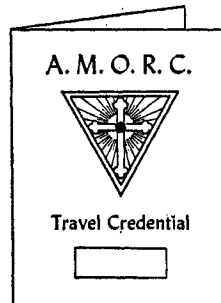
at what has developed. Modern abstractionists have branched forth into different "isms," many of them are cartoonists of this soul-substance. For this reason, they shock and shame us and make people say they do not like Modern Art.

But it is to be hoped that, just as the X-ray has improved the condition of our inner organisms and as the psychiatrist has straightened out our complexes, this new phase of art will eventually shake us out of our bigotry and assumed piety. Then, we can view our inner selves with pride and joy.

The true connoisseur of modern art tries to feel the unconscious flow into conscious reality. He tries to harmonize himself with all life and attempts to be stripped of the convention's shell. He is not shocked at what first appears to be a strange mirage, because he has faith that through revelation it can become a "thing of beauty and a joy forever"—a Jacob's Ladder, stretching from the outermost in creation to the very throne of God.



*The  
Rosicrucian  
Digest  
August  
1960*



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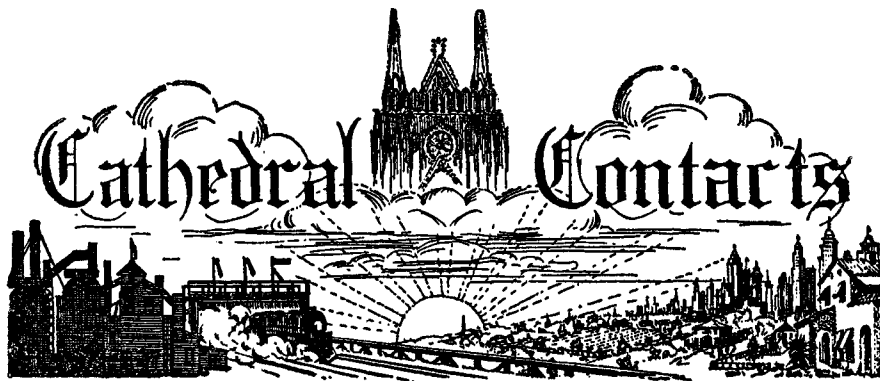
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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate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

## ETHICS AND MAN'S ENVIRONMENT

By CECIL A. POOLE, *Supreme Secretary*



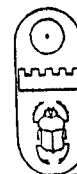
THE subject of ethics is primarily associated with man's social existence. This science of moral duty and man's regard for morals and morality usually considers the relationship of individual human beings with each other. Even insofar as ethics applies to different phases of man's life, such as the various professions and methods of conducting business, these ideas in everyday thinking are concerned mainly with problems of interrelationship between individuals of the human race.

This vast concept of the methods and practices of human beings in their relations among themselves is a subject that has never approached the state of

an exact science. Therefore, it might be presuming too much to believe that even before the problem of ethics can be solved we should give consideration to the expansion of the subject itself beyond the relationship of individual men one to the other.

However, man, as has been said elsewhere, is not an island; he is not an entity completely separated from the other phases of his environment. Man, as an individual, can be treated as such in many respects, but even the fields of sociology and psychology have repeatedly emphasized that man is a composite of his individual physical being and the environment in which he lives.

As an individual physical entity man depends upon the rest of the



physical world for the continuance of his existence. It is from his physical environment that he obtains that which is necessary for him to continue to live—his food, air, and drink. As physical beings, we are dependent upon these physical sources in order that we survive—and develop mentally, physically, and emotionally.

Man is also a part of even a larger environment, one reaching beyond the limitations of a physical world. There exists in man a spark of life which is maintained during his span of earthly existence by that physical environment of which he is a part but is not of itself limited to the physical world that composes the environment of his body. This is a field usually reserved to religion, but it is not necessarily a fact that everything of an immaterial nature that may have value to man is in the category of religion.

Man's emotions, his reactions to life, his values in the fields that are not measurable by physical standards, also lie in this world of the nonmaterial. Outside the physical world where material values lose their continuity or their maintenance of value, there lie others such as love, friendship, confidence, and faith. These values are part of man's experience and are related to his environment in the sense that he is related to other living beings who express themselves on a mental, spiritual, and emotional level as well as in a physical medium.

Nevertheless, insofar as man's physical existence is concerned, there is a field of life which extends beyond him. His environment, as I have already indicated as being primarily a physical one while on earth, is composed not only of other living men, but of other living creatures. Much about us lives just as we do. The same spark of life or force of life that exists in us lives in such a multitude of forms in this world that we are merely one individual segment of that expression of life. We are more familiar with life forms as they appear in the animal world whose manifestations are obvious to us, and it would seem, by superficial observation, that man predominates in the manifestation of life.

But actually, as a biological entity, man is only one species of a vast multi-

tude of life forms inconceivable to the average individual. There are thousands of expressions of life not even visible to us. These are found in the lowest form of life such as bacteria, protozoa, and other minute forms needing a microscope or a similar instrument to even reveal their existence. If man's whole existence is to be a complement to the expression of life or to a phase of the total expression of it which we find about us, then this environment of life is also a significant factor in man's dealing with life as a possession and as a means of expression.

The attitude that man has had at various stages of history in regard to other forms of life varies in many ways. There has been traditionally a belief more or less ingrained in the consciousness of mankind that man is the supreme manifestation of life and that all other forms should be subservient to him. Man has utilized various forms of life in many ways. The example which comes most readily to mind is the domestication of various animals and the use of them and the vegetable life as food.

Man, dominated by various philosophies, has taken the attitude that in general all forms of life are provided for him to dominate and to use even to the extent of exploitation. For that reason, many forms of life that have existed in the past are no longer here. There are records of extinct species of animals and birds and plants that are not present today to benefit man.

When this continent was first settled, the Eastern part of it was covered by a vast deciduous forest, which was a natural habitat, or a natural growth of life, in this part of our planet. There lived many forms of life in that forest, including men and animals. Man's immediate intent on establishing himself in this area was to gain a foothold for himself; and, in so doing, he cut down the trees, thereby destroying much of the animal life. Also, he controlled other forms of life, even the human life that he found, by reducing it to a category almost equal to that of a lower life.

As a result, no living man is able to describe from first-hand knowledge the biological expression of the continent on which the American people now live. This is indeed a loss, and it is

only in comparatively recent years that movements in the field of conservation have attempted to formulate means of preserving the expressions of life which are man's privilege to share on this planet.

The conservation movement is, in a sense, a recognition of the fact that there is a higher ethics for man than a mere code of laws to govern morality in man's dealing with his fellow men. The expression of all forms of life and all forms of environment as it exists on this planet is a God-given gift of which man should be aware that he is only a part. If man's purpose on this planet is to evolve to a higher level of perfection, and to fulfill his purpose in the evolvement, he must logically find the key to such final evolvement and eventual perfection in his relationship to the total of the expressions of life that are possible on this planet.

It is, therefore, worth while (even though the ethical standards by which men live with each other have not reached a state of perfection) for man to begin to broaden his horizon and thereby formulate a system of ethics for his relationship with all forms of life. Surely if humanity is the highest expression of life, as we have been taught it is, then humanity should respect all other forms of life and express tolerance in dealing with them. The persecution of life in any form, to a certain extent, is degrading the dignity of the human being. We should (or at least so we have been taught) stand at the top of all life expressions.

Any serious student of life on a physical, spiritual, or mental plane

should gradually become aware that mankind may have been at fault in its relationship with other life forms composing its environment; and that all men should dedicate themselves to the understanding that it is man's lot in this world to deal justly with all life and to develop a humane attitude toward expressions of it, whether it is found in animals, birds, insects, or in any other form.

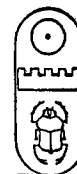
Man's duty is to make use of his environment, but it is not necessarily man's privilege to exploit it purely for his own enjoyment, benefit, or convenience. Man lives, as it were, in three worlds—a physical world which is made up of physical elements similar to himself, a universal world in which many living forms express themselves, and a spiritual or mental world in which he preserves values which are to be carried on to a more transcendent level.

Man's eventual judgment, when and if that may come, may include his accounting for the way he has used his total environment. Therefore, man should for his own benefit, if for no other reason, acquaint himself with the life and forces about him and attempt to devise a system of ethics that realizes that life is endowed with a divine essence, a segment of the Creator himself. The whole expression of life must function harmoniously as a unit if this world upon which it manifests is to reach a state of harmonious balance and relationship. This would provide the environment and means by which man could attain his ultimate goal or purpose.

### NEW ZEALAND ROSICRUCIAN ACTIVITIES

**Wellington:** The annual convention sponsored by the Wellington Chapter of AMORC will be held at the Savage Club Rooms, 1 Kent Terrace, Wellington, on Saturday and Sunday, October 22 and 23. All Rosicrucians in New Zealand are cordially invited to attend this Rally. Further information may be secured by writing The Registrar, Mrs. Winifred S. Crump, 18A Montague Street, Lower Hutt.

**Auckland:** The Auckland Lodge of AMORC will confer upon eligible members a First Degree Initiation ceremony October 2, 1960, in the Temple—1 Coleridge Street, Grey Lynn, Auckland, New Zealand. Sr. L. J. de Leeuw, acting secretary, P.O. Box 4, Glen Eden, Auckland.



# The American Indian Medicine Man

By JOHN PALO, B. S., D. C., F. R. C.

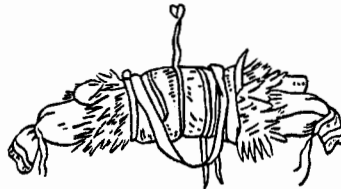
(Reprinted from *Chiropractic Psychotherapy*, Winter 1958)

IN THE death ward of a city hospital an Indian boy, named Don, was dying. For a month he had lain in this ward. Then . . . late one night he began to feel the cold, numbing rigor of death creeping up his legs . . . when suddenly

he saw standing by his bed a tall kachina dressed in dancing kirtle and sash, and carrying a blue feather in his left hand. Before his illness, Don had been unsuccessfully trying to learn the ways of the white man. He had not been fully initiated into the ways of his own people, so he was quite apprehensive as the kachina spoke. "I am your Guardian Spirit, Dumalaitakal. I have been guarding you all of your life, but you have been careless. I will wait here and watch over your body, but I shall also protect you on your journey."

Don felt himself lifted like a feather and swept over the mountains by a gust of wind, "like flying." Well, here was a flat mesa! Here were the old water holes on the ledge at the pueblo! Don walked into his home . . . his mother was combing his father's hair . . . they didn't see him . . . he walked out . . . there were the sacred places, all the kachinas, all the places of legend. Then the great realization came to Don that he had decisions to make and trials yet to endure . . . it was done.

"Now, my nephew, you have learned your lesson," the kachina said. "You have a long time to live yet. Go back to the hospital and to your bed. You will see an ugly person lying there; but don't be afraid. Put your arms around his neck and warm yourself, and you'll soon come to life. But hurry, before the people put your body in a coffin and nail down the lid."



A Medicine Bundle

Don obeyed and soon he became warm. Nurses at the hospital were about the bed. One of them holding his hand uttered, "The pulse beats."

The head nurse said, "Sonny, you passed away last night, but you did not

cool off quite like a dead person, so we did not bury you. Now we will get the credit for saving your life."

Next day his Guardian Spirit appeared again.

"Someday, my boy, you will be an important man in the ceremonies. But if you don't obey me I shall punish you again, but for only four trials—then let you die. I shall hold you lightly, as between two fingers, and if you disobey me I will drop you. Goodbye and good luck."

He took one step and disappeared. Don saw a soft eagle feather rise up from the floor, float through the door and vanish.

All his life Don remembered Dumalaitakal's admonition. He returned to the pueblo and took up the frugal life of his people. He was initiated into the secret societies, learned the rituals, and in time was made an Indian Medicine Man.

This is one instance of how an Indian became a modern medicine man. It was not always done in this fashion. Frequently, however, there was a vision or psychic experience around the age of 12 or 13, and the boy then knew his destiny.

\* \* \*

The Medicine Man's contact with his fellow tribesmen was close and frequent. He was known and watched from infancy. His advice, his visions, etc., had to be successful most of the time or he would lose the respect of the

tribe. He could not very well pick up his shingle and open up an office in another town. Thus, he had to be good . . . You may recall how Jesus was ridiculed in his home town. His neighbors dared him to demonstrate his powers . . . This is not exactly the best environment for good and noble works.

The instances of rejection of genius by friends, relatives, home towns, and native countries are numerous. Yet, in the instance of the Indian Medicine Man, serving under the most trying of conditions, we find tribal acceptance.

\* \* \*

Just who was the American Indian Medicine Man and what services did he perform?

The title is deceiving. It seems that the Indian had associated the word *medicine* with any mysterious force. As the tribal holy man was the one called upon to deal with the mysterious, he was dubbed "Medicine Man." Life's mysteries, however, extend beyond medication. We must, therefore, consider his title in its broadest possible sense. He was the tribe's minister, philosopher, singer, ritualist, artist, physician, prophet, seer, et cetera. Primarily, however, he was a holy man.

In the field of physical therapeutics, he made extensive and notable contributions. Sweat baths, sun bathing, spinal manipulation, and counterirritation (zone and reflex therapy) have been reported to be used by him. He also set broken bones, performed blood-letting, pulled teeth, and bandaged wounds. He prescribed diets as well as fasts.

His herbal, animal, and mineral remedies have been a constant source from which modern pharmaceutical and nutrition experts are even now still drawing. He discovered such items as castor oil, cascara, numerous diuretics, emetics to induce vomiting, anaesthetics to kill pain, as well as sedative and hypnotic herbs. He discovered quinine bark for the control of malaria and used willow bark, containing the ingredients of aspirin, for the symptomatic relief of rheumatism and arthritis.

Traditionally, some Indians believed that within the area where the disease occurred, a plant or herb for its treatment was also to be found. The Indian

accumulated numerous herb remedies, many of which we are not yet aware, through such research. Some Indians, however, did venture out for remedies. The Incas of Peru, for example, would send runners to the seashore for fresh fish to cure goiters due to lack of iodine.

In Yucatán and Central America two thousand years before Columbus, Indians filled dental cavities, fitted false teeth, and applied artificial limbs. Their skill with surgical instruments was fine enough to open skulls by trepanning. They practiced the Caesarean type of delivery long before the birth of Julius Caesar.

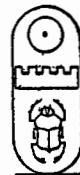
In the field of spinal manipulation, Dr. C. W. Weiant, Dean of the Chiropractic Institute of New York, in a paper read recently to the American Anthropology Association, stated, "I myself have observed crude spinal manipulation in rural Mexico, where it is popularly referred to by such expressions as 'el abrazo del ranchero' (the rancher's embrace) and 'el apretón del arriero' (the mule driver's thrust), but whether these are of Spanish or indigenous origin I do not know."

In a recent book *La Filosofía Nahuatl*, the author Miguel Leon Portilla notes that the Aztec Indian wise men distinguished between "el verdadero medico" or true doctor, and the witch doctor, who relied on superstitious practices. One of the criteria for differentiation was that the true doctor knew how "to concert the bones."

\* \* \*

In his psychic, psychological, and psychiatric work the Indian Medicine Man excelled. He realized something perhaps better than some modern physicians do. A patient is much more than a broken bone, a high fever, a subluxated vertebra, et cetera. This holy man would heal the whole man or woman. He knew that somatic ailments can leave psychic scars and vice versa. He therefore saw fit to incorporate the powers of music, art, religion, psychology, philosophy, etc., in his treatments. Full and excellent rapport was one of his usual rewards. He evolved techniques which, even today, mystify most people.

Instances of therapeutic psychic projection, as seen with Don, the Indian



boy, were not uncommon. The Medicine Man endeavored and, no doubt, often succeeded in manipulating the psychic forces involved in disease processes. Psychoanalysts of all schools can well imagine the depth psychotherapy involved in nine or more days and nights of continual treatment with attendant drumming, chanting, rituals, sand-paintings, visits from loved ones.

The following unusual case shows some aspects of the Medicine Man's approach. A 10-year-old boy had been unsuccessfully treated for a bladder condition by several doctors. A Cherokee Medicine Man was called. As the Medicine Man warmed his hands over some hot coals, he had the boy strip to the waist. At about the region of the kidneys, he placed his warmed hands on the boy's back. As he softly rubbed this area of the back, he chanted some old healing melody. He then whistled a single note, which he repeated for some time. The Medicine Man then announced he was finished and departed. The boy was cured. Thirty years later this patient asserted that since that day he has never had a return of his ailment. The use of sounds, chants and the laying on of hands for therapeutic purposes is not news to the American Indian.

Another common treatment is the removal of stones from the sick. After working on the abdomen of a patient, the medicine man will come up with a stone in his hand as the offending item. This may be mere legerdemain. The patient's knowledge that his trouble was something tangible, however, and has been removed from him is potent psychotherapy. . . .

The medicine man's unusual powers were also directed at such practical duties as directing his tribe to the exact location of game and warning them of the approach of an enemy party. Custer's Last Stand is perhaps a prime example of the latter phenomenal practice. Story has it that the famous Sitting Bull, who was a medicine man, had a vision of the approach of General Custer and his men just prior to their historic battle.

The medicine man, as a holy man, fostered and guided the tribe's cosmology and approaches to life's mysteries.

(Continued on next page)



## MINUTE THOUGHTS

By MARTHA PINGEL, Ph.D.

### THE WIND

*The wind tries to take the flame by storm, only to blow it out.—TAGORE*

THE wind is a wanderer, traveling under many names and many disguises, and as welcome or unwelcome as any guest. Sometimes the wind is a whisper, a breeze—gentle, enticing, and bearing with it the sweet fresh smell of cut grass or the languorous scent of gardenia and honeysuckle. Sometimes the wind is a zephyr, drifting from far-off lands, bearing the smell of the sea, heavy with adventure—and with fish.

Often the wind is a gust, playful, and mischievous, as it turns umbrellas inside out and kicks up little dust-devils in dry fields.

At times, the wind can be a gale, driving the rain into the land like rivets, whipping a coat around one's legs, shaking the leaves from the trees and the petals from the flowers. Then again, the wind may be a hurricane, slow and deceptive, screaming like a hysterical woman as it breaks boughs and beats the ocean into high peaks of foam. Sometimes the wind comes as a whirlwind and sudden death; it comes as a thief, stealing the work of years in a moment of rage. It breaks man's toys with reckless abandon. The wind is north, south, east, and west, evil and good, dull and exciting. It is a stranger bearing gifts, or a friend to no man in particular. The wind is a wayfarer, never at rest, never at home anywhere.

Listen to the wind, O man, for it blows you a lesson: You, too, hold the world in your hands and yet are ever-seeking it.

Pueblos, Navahos, and other tribes recognized the sun as the most powerful of creative forces—the primal source of life.

In Taos, every spring, the members of each kiva or temple “work for the sun.” For forty days and nights they are confined to the kiva in a state of withdrawal from the outside world. The Indian rarely speaks during this period. His cheeks are pale; his gaze is turned inwards. In the darkness of the kiva his whole being is oriented to the infinitely expanding radiance of the Sun—the imbuer of all things with life. He is thus wholly enraptured.

In western literature similar limited and extended ecstatic states have been described by Honoré de Balzac in *Louis Lambert* and by Dr. Richard M. Bucke in his book *Cosmic Consciousness*. Not understanding these states, society has too frequently regarded them as periods of insanity. Such episodes, history will show, are usually followed by periods of great creative productivity on the part of the participant.

James Hobbs, in his book *Life in the Far West* (1872), throws some interesting light on the Comanche beliefs. There seems little doubt that the Comanches had an unwavering faith in a future existence. Their afterworld was conceded to be beyond the sun where it sets in the west. They believed in a Great Spirit from which they came, and considered the Sun as the visible

means through which the Great Spirit revealed himself.

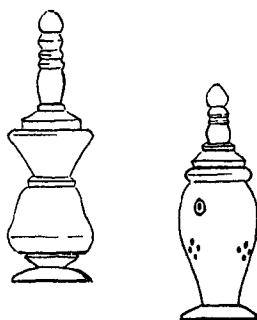
In fact the Comanches found it difficult to separate the two, and humbly revered the Great Spirit through their worship of the Sun. For sun worshippers they were. It was a dominant feature of their beliefs, and they revered it as the source of all living things. The sun might be said to be the Father Principle of all life. The earth was worshipped as ‘Mother’ since it was the producer of all that sustained life. In death, the Comanches returned to the ‘Father,’ partook of the joys of a veritable happy hunting ground, and after a time, returned to mother earth to be reborn and keep up the population and power of the tribe.

The abilities and teachings of the medicine men varied with each tribe. One of the tribe’s greatest assets, however, was to have one of high caliber.

Today, on such large reservations as the Navaho’s in Arizona, there is a growing mutual respect between the Indian Medicine Man and the U. S. Public Health Service. More and more is the Indian Medicine Man calling upon the services of Public Health doctors where he feels such services are more effective. More and more are the Public Health doctors referring Indian patients to their medicine men—especially where psychosomatic factors are involved.

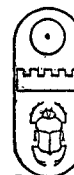
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# On Keeping an Open Mind

By ALICE MARY HILTON, Associate Editor

*Electrical Manufacturing*, April 1960—New York

(Reprinted by special permission)



MOST OF US have become immune to miracles. We are inundated by them: there are the "miracle" electronic devices and the "miracle" drugs and the "miracle" computing machines and (in the words of Rogers and Hammerstein) all the other "one hundred-million miracles."

To this vast array we would like to add just one more (very special) miracle. It is positively the last, for it is the miracle that is *all* miracles. It is the miracle of the not-yet-discovered and the not-yet-invented, the miracle of the not-yet-known and the not-yet-tried, the miracle of the not-yet-experienced and the not-yet-achieved.

It is the miracle of the induction of electric current, even *before* Faraday discovered it. It is the miracle of penicillin, even *before* Flemming observed his mould. And it is the miracle of the governor, even *before* Watt invented it.

It is the miracle of all the mathematics we have yet to learn, and the machines we have yet to build, and all the "human use of human beings" we have yet to realize.

In short, it is the continual miracle—the vision—that appears to those who have the catalyst that makes it happen: an open mind to discern a pattern where others have seen only chaos, to perceive with clarity what to others has been shrouded by the density of fog, and to find irresistibly fascinating peaks where others have trudged along a plain of monotony.

Newton must have had the catalyst of an open mind when he perceived the law of gravity in a falling apple, and Franklin must have had it when he saw electrical power in lightning, and Eratosthenes when he discerned a pattern for finding prime numbers in a series of integers.

The miracle that is all miracles lies open before all of us. For Boole's alge-

bra of logic has *always* been, and circuits did not behave differently before Shannon's open mind saw an application no "practical" man had seen before in Boole's "abstract" ideas.

The key to the miracle that is all miracles is a mind open for discovery, empty of prejudice, unwilling to absorb without understanding, filled with curiosity to "find out," eager to learn for the fun of learning, and to know for the joy of knowing, ready to question any "fact," however firmly established, until it is proved a superstition to be discarded or a truth to be cherished, refusing to follow rules learned by rote, and demanding to find a pattern by understanding principles.

An open mind can see mathematics as a system of thought that is fascinating (as well as useful) and quite comprehensible. An open mind will not be satisfied with a presentation of mathematics as a vast collection of techniques full of "cook-book" rules, which are "illustrated" by examples containing irrational arrays of odd markings.

An open mind will want to understand the principles and the symbols and find in mathematics the fundamental science which unifies and systematizes all reasoning. Such a mind will find in logic not the ivory tower entombing the esoteric pronouncements of impractical philosophers, but a system of reasoning.

In this month's Science & Engineering article, the principles—few in number and so simple that they seem self-evident—are presented, which are the source of everything in pure mathematics and formal logic. Pure mathematics, says Bertrand Russell, is the same as formal logic, and it "consists entirely of assertions to the effect that, if such and such a proposition is true of *anything*, then such and such another proposition is true of that thing." And the "thing" may be numbers, or algebraic symbols—or circuits.

# Meditation, the Divine Art

By PHOEBE C. ORMSBY, F. R. C.

DEITY contemplates, concentrates, and meditates outward from One Point only and inward toward One Point only—the ultimate perfection. It is thus forever the source of all law, the absolute of every expression, the ultimate of all attainment. Divinity, regardless of

Its many names, makes possible the continued, constant radiation of Light from Its still, silent center of Eternal Being.

Through his innate divinity, man attains the cross of resurrection. Through the experiences of the cross he reattains the pristine mastership of his originally created godly state. And the ladder by which he climbs as he attunes himself with God and the Cosmic Mind, and gradually expands into that consciousness, is *meditation*.

Because God is Eternal Being, man strives ever to be. In this striving, he must follow the law of Deity. There is no other ultimate goal, no other way into the everlasting light. Consequently through contemplation and meditation, man draws from the Cosmic Mind the forms of his world in proportion to his ability to coordinate his practice with the higher plane of the Law. In this equation also lies the cause of man's feeling of separation from God, his Father, and the reason for all that be-sets his existence on the earth plane.

If he is sufficiently stabilized in realizing his true Being as an emanation of the Celestial Light, his only source, he then by his thought processes draws to himself, in meditation, those forms which are of the onward evolutionary nature of his soul. Conversely, if by the deific gift of choice, he chooses to use his mental processes to conceive wrongly the real truth of his Being, and draws to himself forms of a downgrading evolutionary type, which slow



his progress in soul expression, he becomes, in sensory perception, separated from his source. This is his "fall" and the cause of his suffering, self-made, not God given, even though racial determination has accepted the latter concept through the ages. In this so-called

"fall" man's vision was reduced in range and became circumscribed by the emotional reaction and resultant thought patterns this short-sighted state engenders. As a result, man lost sight of what he is.

But in the quiet, calm certainty and knowledge of Its own power, Deity looks upon the patterns of Mind, from the vast, long-range, eternal source of Being. Radiating in wave motion from this source, Its energy is concentrated, by each emanation from Its own Light, toward a point in Its own Mind. Through the meditative action of Mind the thought patterns then take form as Light-creations on a high psychic level, invisible to sensory organic perception. Therefore man, in his efforts to follow the innate urge of his soul toward the Light, uses the same methods, and by contemplating the Cosmos, draws the energy of Light to a point of focus at which his thought rests one-pointedly. At this point, holding his thought steadily quiescent, Mind through him becomes active, and by its radiating outward, draws to itself, through the power of its energy, the illumination of the Divine Source.

Here man touches God, and in the indivisible ultimate of attunement with the One Source receives the knowledge he seeks. By this inspiring of the breath of the Absolute Wisdom, his whole being is illumined and from this illumination spring the works of Beauty in all art. He can do this only because



the One Source of Light, Life, and Love ceaselessly contemplates, concentrates, and meditates Its own Perfection. As an emanation of this perfect Law, it is inflexibly ordained by God's Will that "as above, so below" even though man willfully shortens his own vision.

Just as he has, for centuries, tried to perfect a mechanical device capable of running ceaselessly, without stopping for any reason, man has striven to "create" beauty. But, owing to shortsightedness in disregarding the law of changing form dependent upon the evolutionary principle of gradual progression from the lower complexity to the higher simplicity of master consciousness, man has not been able to achieve such a goal. It is not within the scope of mechanical fact at the physical level.

Perpetual motion presupposes a constant, changeless source, and change is the law of the physical plane. This motion of becoming precludes immediately as a material possibility any state of suspended law. But the factor of bridging distances and elapsing time periods is overcome somewhat by the continuity of one thought leading into another as an integral part of the foregoing mental action necessary to conceiving the possibility of ceaseless mechanical movement. This overlapping mental sequential order gives the element of perpetual forward movement to conscious thought even though we may reach a point of rest in the thinking process.

It normally follows that since the universe is a vast vibrating dynamo of energy, we can assume a central causative source existing outside the realm of physical mechanics known at present. These mechanics only reflect a higher plane of Law. In themselves they are not the causal principle. What is then?

#### **Form and Consciousness**

In meditation the attunement with the Cosmic Mind is without formal motion. The Cosmic flows ceaselessly and the mystic listens and sees with the Higher Flowing Light, which is of the totality of expression, through varying planes and in varying degrees of understanding. This eternally flowing Light of meditating Divinity is the causative source of motion; in other

words, it is sequential and consequential vibrating energy manifesting at the level of form. The endless movement of Light is the progressive activity of Deity expanding within Itself. We call this expansion the evolution of form and consciousness.

Form results from thought; that is, we first have an idea, produced by contemplation. From this embryo, we progress to visualization, working out each detail in mind. In this operation we have concentrated the energy of Light toward a point. Then as our minds reach out into the Cosmic, in meditative activity, the result is the physical action of putting together, the ephemeral mental pattern in the substance of the material plane. We say that an idea has evolved itself into a workable fact, and we have an operating material thing.

So as form evolves, consciousness, the power of Mind to think and act consecutively, has also evolved. Again we see the importance of visualization in the materializing of form and note the changelessness of divine principle in the law, "as above, so below." For as man concentrates the power of his mind in accordance with the Law, the whole Cosmos moves to obey that call.

#### **Beauty and Action**

This brings us now to a specific field of action as a necessary consideration for correlation, of the above several points, in the statement that meditation is a divine art.

At present art is being related to emotional trends in human evolutionary progress. There is primitive art, modernism with all of its styles, distortions and psychoses, classical art, savage art, and a great variety of other emotional and mental states, *neo*, *post*, and so on. This is also true of music, as witness the different styles—jazz, ballad, lyric, classical, folk, and many more; and in literature there is abundance of obscene material on the newsstands. In books circulated in various channels, we find murder, perversion, horror, and the whole range of psychotic states and emotions. And here and there among all of these are interspersed the time-honored classics as rocks on which we can stand.

If the Law is "as above, so below," why have we so much that cannot be associated with high ideals of character, integrity, and beauty of expression? The answer is in the corollary that Law is Power, not restriction. The point where man chooses to use that power to satisfy his desires is the place at which the Law of Karma begins to work, either for good or evil. In this way it is part of his equipment as master of his own destiny.

Now let us consider the end toward which all of this is working, consciously or unconsciously in the evolutionary picture,—the expression of Beauty in living, and in soul awareness, prerequisite to our ultimate "absorption into the Infinite." And as art is usually associated with beauty in its myriad concepts, we shall turn to the world of the artist for examples.

The ability to accurately draw a form as a perfect draftsman of mechanical or animate work, or the traditional "straight line" of the dilettante, is not the yardstick of an artist. To attempt to out-perfect a well-trained, skilled draftsman of accurate proportional vision would be one's predestination to failure. Why? The answer is that all this entails careful surface expression of the detail of outer form which has to be mastered.

A story is told of Andrea del Sarto known as the perfect painter, which exemplifies this point. One day, in his friend's studio, he was looking at one of Raphael's madonnas in which the drawing of an arm was not correct. After regarding it closely with a view to making the change he felt necessary, Del Sarto remarked that he could not do so, for to have made the change in drawing would have taken from the painting that quality which made it a Raphael. The perfect draftsman realized the innate quality of soul which is the mark of the Master. He saw in Raphael's effort to express a deep inner conviction of higher dimension; the mistake in surface form was incidental to the endeavor and not a distortion deliberately planned.

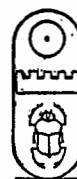
The cry of our day is "self-expression," and the greater number of modernists claim to be doing just that. But the question is, which self? Self with

a capital "S" and self with a small "s" are two vastly dissimilar expressions. Art presupposes that which is beautiful in the sense of giving joy and peace and elevation of spirit to the one viewing it. Can you imagine anything less than God giving these intangible permanents to any work, whether it be a literary piece, a work of art, or a musical composition? Does it not follow then, that real art, capable of engendering elevation of spirit, is of the soul—it is associated with man's being wherein he touches the Higher Self, the divine identity of himself? It is only here that vision encompasses the Cosmic wholeness, and Beauty stands in pristine purity. The soul alone cradles that quality we associate with harmonic law and which the world calls Beauty in its desire to name the glory it beholds within.

Deliberate distortion of form is not Beauty, nor is it art. In the very mental attitude of distortion, Cosmic principle is disregarded or ignorantly overlooked; we refer to the perfect orderly arrangement of atoms, molecules, etc., in each cell of matter making up the sequential orderly arrangement of pattern in the universal wave motion of creation so apparent in even the partly formed manifestation. A broken stone has the same essential quality of Beauty as the whole, in the innate order and balance of its component elements. Otherwise it would not be a stone, broken, or fully shaped.

Beauty is of the inner spiritual depths of Reality encased in a form, whether that form be a musical composition, a literary work, or a masterly painting. Each one is attempting to express the Divine Intelligence in the order of the law of its Being. In the complexity of mental dialectics, however, we may have brilliant intellectualism. But that is not necessarily concomitant with deep meditation, which is a flowing of the Inner Light, and which, as the Christian Bible states, "Lighteth every man that cometh into the world."

Distortion, on the other hand, is simply a pattern of personal reaction to an improperly adjusted viewpoint in contemplating the perfection of the Whole. This holds true whether applied to art, music, literature, or just mental



gymnastics. The springboard of this attitude of deliberate distortion of INNER reality is often motivated by egotism wishing to exhibit what, in fact, is ignorance of universal order, rhythm, and harmony. The wish is the hope that there may be others of like mind as itself. Ignorance needs darkness in which to thrive, and self-aggrandizement is one of the many masks it assumes.

Only that one who attempts to bring forth the universal Truth pouring through his soul can be designated an artist in any sense of exactness. The Light of Deity shining and diffusing Itself throughout the Cosmos as an intangible quality, the fourth dimension, will call forth Its presence in the soul of one who is sensitive to Its vibrations. This expression of that quality like unto Itself is Truth, in the conscious delineation of form. In the degree to which the artist is able to make another feel the Truth of Reality in his work, does he give to that other the sense of those intangible inner motivations which is Beauty.

Out of the myriad painters existing through the ages, there are few who have the depth of soul in any field of endeavor. Time calls them the Old Masters because essential Beauty transcends Time. It has glimpsed Immortality and lives therein. In contemplating artists such as Leonardo da Vinci, Michael Angelo, Phidias, or Rembrandt, or musicians as Wagner, Beethoven, Handel, Mozart, or writers as Dante, Milton, Shakespeare, Emerson, can we conceive of them as looking to less than the Great Spirit of Pure Beauty itself for the inspiration they so determinedly sought to serve? And

what of Confucius, Mohammed, of Buddha, and of Jesus the Christ? Could they have touched the heights except for the Divine Breath emanating from the very Presence of Perfection itself? Their vision was centered in Deity and their ear attuned to the unspeakable harmonies of that effulgent state.

The true artist is a mystic at heart and in his thinking. His finest work comes only after concentration of all his energy toward what he feels deeply. Contemplation of God's handiwork in law follows such artists' initial efforts; then, meditation and its resultant inspiration bring Beauty to his mystic vision.

Thus it naturally follows that meditation is the divine art, for thus the mystic lets God move his faculties of expression. Paralleling this, the highly evolved, deeply sincere mystic, attempting to live the life which mysticism imposes upon all its followers, is the true artist not only in physical expression, but also in Cosmic conception. Through such art the higher Self speaks and manifests soulful Beauty. One thus becomes an instrument of the Oversoul's evolutionary activity, transcending emotional stimuli and reactions by letting the Divine come forth in its true Beauty planted in the depths of one's own Being.

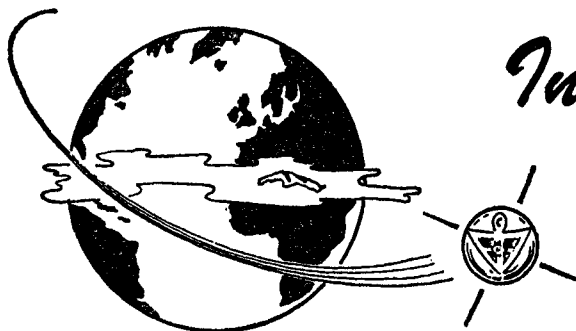
Mystical art then, as a technique, becomes the great inclusive soul expression, for it correlates sound and motion, vision and hearing, mathematics and abstraction, and unites all of the pairs of opposites in transcendent harmony. This it accomplishes only when it is engendered by meditation which is the deific art of correlation of the evolving part in man to the perfect Whole.



*The  
Rosicrucian  
Digest  
August  
1960*

Family life is too intimate to be preserved by the spirit of justice. It can only be sustained by a spirit of love which goes beyond justice. Justice requires that we carefully weigh rights and privileges and assure that each member of a community receives his due share. Love does not weigh rights and privileges too carefully because it prompts each to bear the burden of the other.

—REINHOLD NIEBUHR



## In Orbit

### Rosicrucian Activities Around the World

IN June, J. Duane Freeman, Secretary-General of the Rosicrucian Sunshine Circles addressed an emergency communication to all Sunshine Circle Directors. It concerned the state of affairs in Chile, especially the large number left homeless, many of them members of the Order. Its object was to secure pledges of money support to be sent for home repair. The response was generous and immediate.

Earlier some 500 pounds of clothing had been sent from Rosicrucian Park employees to the head of the Chilean Red Cross.

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It's always fun to see who will be the first arrival every year for RCU. This year it was an easy guess: Frater Derris and Soror Ivy Harding of Melbourne, Australia. Harmony Chapter Bulletin tipped us off with notice of a party given by the Hardings in April just prior to their departure. They duly arrived in San Jose, and we hope to keep them happy and occupied until October or November.

In undisputed second place were Frater Roland Ehrmann and Soror Ehrmann of Durban, South Africa. Frater Ehrmann attended RCU some years ago but this is Soror Ehrmann's first visit to the States.

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With Rosicrucian Rallies increasingly the fashion, it is inevitable that a good one now and then fails to get the notice it deserves. Such, for example, was the one at Rama Chapter in Buffalo in May. Grand Councilors Joseph J. Weed and Harold P. Stevens were featured speakers, as was Toronto Lodge's Past Master, Ken Harrold.

Here are some others coming up: Ninth Annual United Kingdom Rally in London—St. Pancras Town Hall, Euston Road, London, W.C. 1—September 3 and 4. (For details write: Rally Ticket Secretary, Mr. H. Thayne, 48 Kelvin Avenue, Palmers Green, London, N. 13.) The Emperor, Ralph M. Lewis, will attend the Ninth Eastern Canada Rally, October 1 and 2. Esene Chapter, Minneapolis, also has a rally scheduled for October 1 and 2; the Michael Maier Rally, Seattle, Washington, will be held October 14, 15, and 16. (Fred Davey, the Chairman, announces that Supreme Secretary, Cecil A. Poole, will be guest speaker.) First Pennsylvania Lodge in Pittsburgh has extensive plans under way for its rally, October 21, 22, 23; and Thebes Lodge in Detroit has set the dates for the Sixteenth Annual Great Lakes Rally for October 29 and 30. Soror Lauretta Larson is Rally Chairman.

\* \* \*

Oakland Lodge recently had as guest speakers Master Gottlieb Kammerer of Stockton and Frater Charles Harrison, Past Chairman of the Board of Aurora Borealis Chapter, Anchorage, Alaska. . . . For its Social Nite late in June, Toronto staged a debate that is still going on: "Resolved that Canada and the United States should be one country." . . . Abdiel Lodge's "Chuck Waggon" event featuring calicos and casuals chalked up a new high in sociability. . . . Van Nuys Chapter has its eye on permanent property; its June 12 business meeting was a lively one on ways and means to acquire it. . . . Harmony Chapter in Melbourne in May celebrated its fifteenth anniversary as a



chapter. . . . Triangle Chapter in Dallas now has its new Temple's floor plan on paper to stimulate the materialization. In April its cash was over the \$16,000 mark. . . . In Allentown, Pennsylvania, the chapter has a mimeographing outfit and is putting out its own bulletin. Part of its success is due to the 24 lb. opaque white paper used.

*The Central African Rosicrucian* recently told of activity of an encouraging kind in both the new Salisbury Chapter and the Bulawayo Pronaos. . . . From South Africa, too, comes news of the inaugural convocation of Natalia Chapter in Durban. Soror Ella Cruickshank, first Master when Natalia Chapter was only Durban Pronaos, was present. . . .

Raymund VI Chapter, Toulouse, this year will be guided by Soror Andrée Azam, Master, and Frater Pierre Azam, Secretary. Incidentally, they operate *Librairie l'Incunable*, 16 Rue Nazareth, Toulouse, Haute-Garonne. If you need a book, they have it! . . . Jean-Baptiste Willermoz Chapter of Lyon was impressively inaugurated in a fitting ceremony on March 26. The Master is Frater Jean Pauly, and the Secretary is Soror Aimée Cherpin.

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Soror Ella Cruickshank recently wrote: "In spite of sensational overseas reports, everything is normal; but, had not some drastic measures been taken, a serious situation could have developed. In fairness to our law-abiding citizens of *all* races, we must have Law and Order.

"We have many problems and great plans for the future development of *all* our citizens, but biased, uninformed criticism, often inflammatory, helps no one, least of all the masses; and trying to force us to lower our standards will not advance them in any way.

"We are working to educate our people to enlarge their horizons, to attain a higher status and achieve a sense of responsibility for their own advancement. A Welfare State is *not* the answer. Mistakes have been and will be made, a few heads will get broken, but it is by our mistakes that we learn.

"What we are trying to do, our forefathers should have begun. They didn't; so it is a challenge.

"Are we sufficiently evolved and great enough to create a new era wherein all citizens, *not only those in South Africa*, are free to evolve within the limits of Law and Order; to love one another; to selflessly help each other upwards on the Path? We shall see!"

\* \* \*

"Sometime ago, I was visiting a friend," writes Soror Alice Culver, "and during the evening I sat down to play the piano. It was quiet and I felt strangely aloof. As I played, I felt a sliding sensation down the length of both arms, ending in the fingers. I could *hear* nothing, but I *watched* my fingers striking the notes with such rapidity and ease that I marvelled. From the movements of the hands, I knew I was not playing the piano. Afterward, my friend said, 'I've never heard anything like that before. What was it?' And partly to myself, I answered, 'I haven't the faintest idea. I only wish I could have heard it.'"

\* \* \*

Soror Amelia Lindblad offers the following on "Wisdom Within": One says: "There is nothing worth striving for—even if it could be attained." Another spends his earthly existence working toward a goal that gives no satisfaction when reached. Both are wrong, for they are looking only outward. If they would turn within, they would find something not only possible of attainment, but also worthy of their effort.

We all more or less desire to know God and to attain some sort of oneness with Him. Thomas á Kempis said, "A meek knowing of ourselves is a more certain way to God than is the searching for highness of learning." The deeper we delve within, the higher will become our level of learning.

All our deviations from the truth, our "false prophets," have been initiated and built upon year after year. We must not expect to replace them with wisdom and truth in a few days or even a few years. All of nature's processes take time.

No good house goes up in a day, for block must be patiently laid upon block, and real understanding must be the leveling and binding mortar between.

▽ △ ▽

# Benjamin Franklin

By JOEL DISHER, F. R. C., Department of Literary Research

## I. Another View

EACH new biography of Benjamin Franklin reconfirms the public interest in him. It re-emphasizes his varied and many-sided character which defies definitive treatment. However well we may know him in the role of mellow sage and practical philosopher, there are other aspects of his character still hidden, for he has not chosen to make them public.

We are conversant with the broad factual outlines of his life, but the grounds for certain actions and conclusions are still unknown and unexplored. The things a man does in a busy life are exposed in a consistent pattern when that life is completed and can be viewed as a whole. The motives for those actions can only be postulated, however, unless he chooses to make them plain. It is sometimes impossible to do this, for the inner convictions from which outer actions stem are often too much a part of oneself to be separated for examination.

Benjamin Franklin's philosophy was completely utilitarian. He had no use for action which was not practical; nor did he waste time on abstractions. "What signifies philosophy that does not apply to some use?" he inquired of a young lady correspondent in a letter of September 20, 1761. He was a believer in a benevolent Providence, but he had no patience with sectarian theology. Born in a dissenting Presbyterian household in a Puritan society dominated by Cotton Mather, through his reading Franklin put himself beyond limiting religious dogmas before he was seventeen.

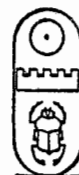


Going to Pennsylvania and finding there a situation similar, except that the Quakers were in control and sectarianism of many varieties rampant throughout the colony, he was more determined than ever to keep himself free of it. He was ever ready to respect and support religious principles; but deeds rather than professions of faith weighed

more heavily with him. He wrote to a friend in 1756: "The faith you mention has doubtless its use in the world; I do not desire it to be diminished, nor would I endeavor to lessen it in any man. But I wish it were more productive of good works than I have generally seen it."

On this he elaborates: "I mean real good works,—works of kindness, charity, mercy, and public spirit; not holiday-keeping, sermon reading or hearing, performing church ceremonies, or making long prayers, filled with flatteries and compliments despised even by wise men and much less capable of pleasing the Deity. The worship of God is a duty, the hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself in being watered and putting forth leaves, though it never produced any fruit."

His actions were always aimed at the public good and were carried out in full acknowledgment of the Deity's part in them. He did not insist that credit be given him for every worthwhile thought or enterprise. His public projects were advanced in the name of



others, and most of his undertakings for the general good he supported anonymously in the press.

Likewise, his approach to every goal was by growth and education rather than by sudden change. Above all, he was ever alert to discover those who possessed qualities worthy of encouragement.

Because these facts so perfectly fulfill the requirements the old Rosicrucians set for themselves, it has many times led to the assertion that Franklin was a Rosicrucian. Such assertion has almost as often been met with denial. The reason is fairly obvious: Acquaintance with Rosicrucian principles and practice makes evident an association which would remain unrecognized by those whose concern was only with the surface account. Nothing in print commits Franklin to the Rosicrucian way of life. There is, however, printed evidence of his having been a Freemason. Therefore, Franklin's Freemasonic association is admissible; his Rosicrucian association is not.

This creates something of an impasse between those who base their claim for a Rosicrucian connection on Franklin's consistent pattern of action within a Rosicrucian framework, and those who deny the claim because overt attestation is lacking. If one chooses to let coincidence or chance account for the consistently Rosicrucian pattern of Franklin's life, the matter is once and for all outside the necessity for consideration, for coincidence and chance are admittedly beyond explanation. If, however, one is willing to admit the possibility that Franklin's attitude toward life developed out of his acceptance of Rosicrucian principles, then a re-examination of certain areas hitherto unexplored may bring conviction.

#### ***The Autobiography***

At the outset, certain facts concerning the chief source of our information — the *Autobiography* — should be reviewed. This work, which Franklin referred to as "memoirs," had a strange and unusual history. Without understanding that history, wrong assumptions and conclusions are inevitable.

The *Autobiography* was begun in 1771 while Franklin was in England, with the object of supplying his son,

William Temple Franklin, with some details of his father's antecedents and upbringing. At that time, Franklin had already retired from active participation in his printing business; had seen a dozen years' service as Clerk of the Pennsylvania Assembly; had rendered material aid in the matter of transportation for General Braddock; had been honored for his experiments in electricity by the Royal Society of London as well as by Harvard, Yale, St. Andrews, and Oxford Universities.

He was in England as Agent for Pennsylvania to petition the Crown to revoke Pennsylvania's status as a Proprietary Settlement and make it a Crown Colony. By the controversy over the Stamp Act, he had become the protagonist for the American colonial governments to the extent that he was virtually accepted as the Agent of all of them. He was, in fact, a world figure.

At the home of the Bishop of St. Asaph, where he was enjoying a brief leisure, he began the "Memoirs" as a letter to his son. He had first jotted down items from his past as he recalled them to serve as an outline. From these jottings he wrote 87 pages, which brought his life story up to the year 1730. It was obviously an account without publication in view.

His leisure was then interrupted, and he became once more enmeshed in public affairs. This pressure was unending. In the Spring of 1775, he was in Philadelphia again after more than ten years' absence. He was scarcely arrived before he became immersed in the affairs of the Second Continental Congress as the delegate of the Pennsylvania Assembly. With the adoption of the Declaration of Independence, he was the unanimous choice to head a commission to France. Established in France at the quiet little village of Passy, either late in 1782 or early in 1783, he was reminded of his memoirs by Abel James of Philadelphia, who wrote asking him to continue them. James enclosed a copy of Franklin's original outline notes which had come into his hands.

James' letter and no doubt the copy of the notes were passed to others for their opinion, and Franklin was persuaded that his memoirs were worthy

of publication. In 1784, he added some 16 pages to the account which he had begun 13 years earlier. He was now past seventy-eight, full of greatness, charming and mellow, but also suffering from gout and a gourmet's gall bladder. What were before regarded as private memoirs were now *reviewed in terms of more formal presentation*. A moralizing age where every utterance had to carry admonition to the young (illustrated by edifying examples from life) demanded a certain precocity which Franklin (perhaps unwittingly) allowed to color his Passy additions.

In 1785, he left France to return to America, hoping to finish his memoirs on the long voyage home. Instead, he seems to have written upon subjects of more immediate usefulness. Home again, he was drawn back into public service in spite of his age and growing infirmity. A fall in his own garden brought home to him the necessity of setting his personal affairs in order. In July of 1788, he made his will and in August he doggedly set to work again to complete the memoirs. With difficulty and over a period of months, he wrote 117 pages. Sometime afterward, he added seven and a half more—the last he wrote.

In this piecemeal fashion, then, the *Autobiography* was written—and not without numerous corrections and changes. Its publication was attended by equal mischance and confusion. The detailed account of that as well as of the above has been given a scholarly and exact treatment in the parallel-text edition issued under the meticulous supervision of the late Max Farrand, Director of Research at the Henry E. Huntington Library. Mr. Farrand was also responsible for what will undoubtedly become recognized as *the* *Autobiography*.

The publication of the *Memoirs*, almost as piecemeal as their composition, has led to a measure of misjudgment and incorrect evaluation. The published editions have four sources, two English and two French. No complete edition was available in English until 1868—exactly 78 years after Franklin's death.

Franklin's intent, we judge, was a simple and straight-forward narrative sketch of the events of his life. In

reality, the *Autobiography* turns out to be a subtler piece of writing. Its commingling of openness and secretiveness makes it delightful yet deceptive when examined critically. The piecemeal manner of its composition and the vagary of its publication are too easily neglected in its evaluation; and the fact that it was the product of a skilled and selective memory at work many years after the events recorded is almost universally lost sight of.

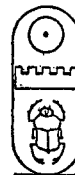
### **The Boston Years**

Franklin's years in Boston were formative and significant of almost all that was to follow. Any examination of his life should begin there.

"I had been religiously educated as a Presbyterian"; Franklin writes, "and tho' some of the dogmas of that persuasion, such as *the eternal decrees of God, election, reprobation*, etc., appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, Sunday being my studying day, I never was without some religious principles. I never doubted, for instance, the existence of the Deity; that he made the world, and govern'd it by his Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter."

This is the summation of a mature mind rather than the judgments of youth; yet, it may be considered in substance true. Franklin was a serious boy and did attempt through self-directed study to make up for his lack of formal schooling and to satisfy his inquiring mind. The desire for self-improvement and a natural liking for books led him through sermons (plentiful in Boston), some old books on travel, Plutarch's *Lives*, Arithmetic and Geometry, Locke's *Human Understanding* and Xenophon's *Memorable Things of Socrates*; even a book on vegetarian diet, and the third volume of Addison's *Spectator* series.

All this was made to serve practical ends. From Addison, Franklin learned language and a writing style. From the vegetarian theories of Tryon, he learned not only a principle of health but also one of economy since he relates how



through its practice he learned to eat well on a fraction of what before had been spent on food, saving him time and money—money for more books.

He mentions specifically Dr. Cotton Mather's *Essays to do Good*, which, he says, "gave me a turn of thinking that had an influence on some of the principal events in my life." Undoubtedly, their most immediate influence was in the matter of "Silence Dogood" and "her" essays to do good. To Dr. Mather he was also indebted for a very pertinent bit of advice which may have impressed him later when the idea of *Poor Richard's Almanac* was developing. It was: "You are young, and have the world before you; stoop as you go through it, and you will miss many hard thumps."

The occasion of that remark was young Benjamin's visit to Dr. Mather when he first returned from Philadelphia, carrying a letter to his father from Sir William Keith, the then governor of Pennsylvania. Benjamin did hold his head a little high and took some satisfaction in appearing in his former surroundings, especially before his brother, as a person of some importance. "I was better dressed than ever while in his service," he writes, "having a genteel new suit from head to foot, a watch, and my pockets lined with near five pounds sterling in silver."

At this time, he called on Dr. Mather, and as he was leaving by a narrow but shorter passageway of the Doctor's house, he failed to heed the warning to stoop and cracked his head on a low beam. This occasioned the Doctor's timely advice. And Benjamin was impressed by it.

He recalled it some sixty years later, writing to Dr. Mather's son, Samuel, from France: "This advice, thus beat into my head, has frequently been of use to me; and I often think of it, when I see pride mortified and misfortunes brought upon people by their carrying their heads too high."

To Dr. Mather, too, may be traced the questions—somewhat altered to fit the more general occasion—which made the proceedings of the Junto Club so effective.

The Boston years, therefore, were particularly rich for the future world

figure that Franklin was to become. He had the inquiring mind. He was bent upon study as a way to satisfaction, self-improvement, and discipline. He was in search of grounding and guidance, something that had practical application in attaining a goal of respect and general usefulness. He was testing every idea for its possible adaptation to this end.

His attempts to practice the Socratic method in his dealings with others are an example: He writes that he "put on the humble inquirer and doubter. And being then, from reading Shaftesbury and Collins, become a real doubter in many points of our religious doctrine, I found this method safest for myself and very embarrassing to those against whom I used it; therefore I took a delight in it, practiced it continually, and grew very expert in drawing people, even of superior knowledge into concessions the consequences of which they did not foresee; entangling them in difficulties out of which they could not extricate themselves, and so obtaining victories that neither myself nor my cause always deserved. I continued this method some few years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence." Later, however, he noted Socrates along with Jesus as worthy of emulation in his scheme to attain moral perfection.

The effect of his success as Silence Dogood perhaps had the greatest bearing on his later public conduct. He was only fifteen when he slipped his first Dogood paper under the door of his brother's *New England Courant*. He was testing himself and his ideas against those of the more mature. He wanted them to be heard and respected. He was successful not only in that but also in being accepted in whatever role he cast for himself. He learned that he could assume a part and the world would accept him in the desired character.

Later, in Philadelphia, when he was establishing himself, he adopted the role most likely to prove successful there—that of the complete tradesman. He writes, "In order to secure my credit and character . . . I took care not only to be in reality industrious and frugal but to avoid all appearances to the con-

trary. I dressed plainly; I was seen at no places of idle diversion. I never went out a-fishing or shooting; a book, indeed, sometimes debauched me from my work, but that was seldom, snug, and gave no scandal; and, to show that I was not above my business, I sometimes brought home the paper I purchased at the stores through the streets on a wheelbarrow."

It was this singular success in assuming a role and acting it so convincingly as to be accepted in it that must account for his final establishment in men's minds as the mellow sage and practical philosopher. It might even be argued that the role was so agreeable to him that he eventually lost sight of it as an assumed character and identified with it permanently. That would have erased from his thought much that

otherwise he might have felt called on to account for. But that is pure speculation.

The Boston years were testing years. They provided the opportunity for experiment with ideas and methods to discover their general usefulness. They made him self-confident and furnished him with certain disciplines. He was still under age when he left home, but he was a young man full of uncommon promise. He was just such a one as the old Rosicrucians would have singled out for instruction. New England, however, was not the place in the New World to which Rosicrucians were attracted. That place was the Proprietary Settlement of Pennsylvania. There Franklin went although his intention was to go no farther than to New York.

(To be continued in next issue)



## FOR YOUR BOOKSHELF:

### "Son of the Sun"

by Savitri Devi

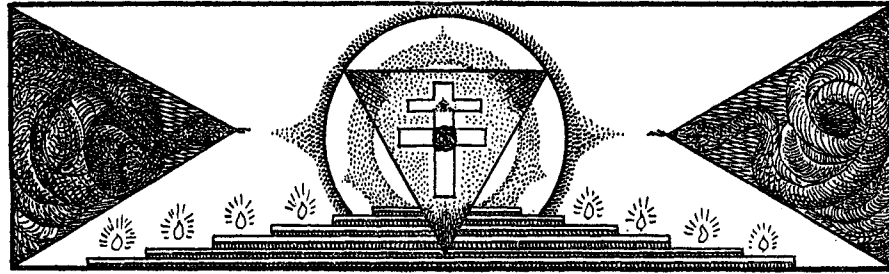
It is from Amenhotep, or Akhnaton, as he was later known, that most religious and mystical teachings of today can trace the origin of one or more of their doctrines. His revelations and magnificent hymns constituted a belief 3,300 years ago that anticipated modern science's search for the underlying substance of everything—matter, energy, and life force. In a large, authentic, and simply written volume, Savitri Devi brings you the most modern work on the life and teachings of Akhnaton and the Age in which he lived. It is appropriately titled, *Son of the Sun*. Especially priced low at only \$2.95 (£1/1/9 sterling) so that everyone can have a personal copy of the inspiring life of the world's first idealist—and rationalist.

Send order and remittance to the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A. (Sterling area members may send their orders directly to the London Rosicrucian Supply Bureau, 25 Garrick Street, London, W.C. 2, England.)



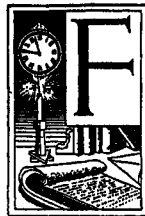
Amenhotep IV





## Fear Transmuted

By THEA BRITON, F. R. C., Sussex, England



FEAR is the most primitive and utterly basic of all our emotions. It is linked with self-preservation, which is instinct and is beyond emotion. It is the first reaction to anything new to any of the senses and the last emotion to be eradicated, or even controlled—as the need for it diminishes. The more primitive the personality, the more freely does fear manifest itself. Perhaps not one person in a million has entirely eliminated fear from his character—transcended its need.

There is only one way to do this: to replace fear with love; to transmute fear into love. "Perfect love casteth out fear," but how many of us are capable of perfect love? However, love always casts out fear. If we love much we cast out much fear; if we love only a little then we cast out only a little bit of fear. Some of the great saints, including missionaries, must have cast out a very great proportion of their fear.

Fear is a negative and love is a positive force, so the negative must of necessity give way to the positive and this is the only way to deal with fear. Take a small child. If he is surrounded by love he shows no fear but it is there in his system coiled like a sleeping snake, ready to spring into action the instant it is awakened. Sooner or later someone or something in the child's life awakens it and it is there, unsleeping, for evermore.

If the child is highly strung and imaginative then the fear is a thing to be reckoned with. Fear feeds on fear and is as contagious as a disease. Of course some children inherit stronger powers of will and mind than others. They are then better equipped to combat their fear but the weaker-minded child is apt to panic. Many people do not grow up, mentally, and they are the first to panic when fear gets the upper hand.

Fear manifests in a wide variety of ways, from an inferiority complex to the banning of certain books from public libraries, or the destruction of new machinery by labour operatives, or the striking against automation in industry. Fear is the most prominent disease of our day. It is the mainspring of worry—the fear that we will not be able to cope with circumstances.

Fear is the basis of the many mental diseases now so prevalent; hysteria is another name for panic. The root cause of juvenile delinquency is fear. The child feels he has been let down by somebody who matters to him and distrust is born; distrust is fear projected into the future. The child is let down again and again until the fear and hurt in him turn savage and he begins to try to pass on to others his woeful state.

Hate is mostly fear—either for what has been done or of what might be done. We do not hate anyone unless we also fear the person; otherwise, we

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Digest  
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1960*

just despise him, which is a passive emotion. When it becomes active then it is hate.

Just as love is an expanding, an out-flowing force, so fear is a contracting, a drawing into itself, an inhibition so strong in extremity that it paralyzes even the physical muscles—'he stood rooted to the spot with fear.' As love has its aura of attraction so fear has its aura of repulsion. It fends off everything and everybody in case they bring

him harm. This attitude in itself makes it very difficult to help the fearful one—we cannot get anywhere near him either physically or mentally.

There are two weapons, and two only, for overcoming fear—one is *love* and the other is *self-control*. Love can only be induced but self-control can be taught. Therefore, the problem comes back, as so many of today's problems come back, to proper education of the young.



### PILGRIMAGE TO EPHRATA

The New York City Lodge has invited Rosicrucians from New York and New Jersey to join with them in a journey to Ephrata, home of the first American Rosicrucian Colony. It wishes to extend this invitation to all Rosicrucians.

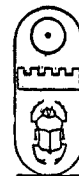
The Allentown Chapter as hosts have invited members in the more immediate vicinity of Ephrata to join the more distant visitors in a grand Rosicrucian Tour and Picnic at these hallowed grounds.

The date is Saturday, August 20. The place is the Cloisters in Ephrata, Pennsylvania. The tour (35¢ charge for members of our group) includes a look at the first printing press made in America, the first Bible printed in America, as well as various landmarks in the birth of this great country. The tour takes approximately 45 minutes—the Cloisters are closed at 4 p.m.

A picnic is planned for 6 p.m. at the American Legion Picnic Grove adjoining the Cloisters. If you plan to attend the picnic, please contact, as soon as possible, Mr. O. D. Huffstutler, Master of the Allentown Chapter at 728 Tilghman Street, Allentown, Pennsylvania, or Dr. John Palo, Master of the New York City Lodge, 101-59 97th Street, Ozone Park 16, New York. In this way our hosts may better estimate the quantity of food needed. Attendance at the picnic will be on a donation basis.

Join the Tour! Make your pilgrimage to Ephrata!

Dr. John Palo, Master  
New York City Lodge, AMORC



# WORLD-WIDE DIRECTORY

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

**LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. CHARTERED IN THE UNITED STATES**  
International Jurisdiction of North, Central, and South America, British Commonwealth and Empire,  
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**Belmont:** Peninsula Chapter, Lind Hall, Masonic Way. Crispulo B. Cabaluna, Master, 815 Vista Rd., Hillsborough.  
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**San Luis Obispo:** San Luis Obispo Pronaos. Bryant R. Kitzman, Master, P. O. Box 305, Morro Bay.  
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**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, 1012 Euclid Ave. 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, 113 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, 46 Chicago 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.)

(Directory Continued on Next Page)

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

**ALGERIA**

**Algiers:** Pax Algeria Pronaos. Commandant François Henry, Master, 180 Parc Ben Omar, Kouba-Alger.  
**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.  
**Mendoza:** Mendoza Pronaos. Oscar Koltes, Master, Bouchard 258, Godoy Cruz.

**AUSTRALIA**

**Adelaide:** Light Chapter, Adelaide Theosophical Society, Inc., 334A King William St., P. J. Gore, Master, P. O. Box 1432-L, G. F. O., S. Aus.  
**Brisbane:** Brisbane Chapter, P. O. Box 101, North Quay, Mrs. E. 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 Hugué, Master, 10 Rue de Tournai.  
**La Louvière:** Empedocle Pronaos. Jean Kairret, Master, 28 Rue du Spinois, Gosselies.  
**Liège:** Nodin Pronaos. Armand van den Meer-sche, 4 Rue de la Liberté.

**BRAZIL**

The AMORC Grand Lodge of Brazil, Ordem Rosa-cruz, AMORC, Bosque Rosacruz, Curitiba, Paraná, Caixa Postal, 307.  
**Belém:** Belém Chapter, Trav. Joaquim Tavora 308, Dr. Raymundo Avertano Rocha, Master, Caixa Postal 914, Pará.  
**Belo Horizonte:** Pronaos Belo Horizonte. Ave. Afonso Pena 324-1° andar-Sala 23, Antonio Gomes Ferreira, Master, Ave. Sete de Abril, 991, Pome-pela.  
**Blumenau:** Pronaos Akhenatem, Rua 15 de No-vembro, 745, Onildo Melo, Master, Caixa Postal 809.  
**Curitiba:** Pronaos Mestre Moria, Rua Jose Lou-reiro, 133-18° andar-Conj. 1802, Angelica S. Colle, Master, Rua Mariano Torres, 146-10° andar.  
**Niteroi:** Pronaos Niteroi, Rua Visconde de Ita-borai, 352-Sob. Ubiratan Rocha, Master, Ave. Machado, 13, Barreto.  
**Porto Alegre:** Thales de Miletto Pronaos, Loja Maconica. "Obreiros de São João, Rua Ernesto Fontoura, 1444, Aristoteles Clemente dos San-tos, Master, Rua Garibaldi, 366, Estelo Rio Grande do Sul.  
**Recife:** Pronaos Recife, Templo Maconico "Caval-heiro da Luz," Rua Augusta, 699, Sao Jose. Moacir Lopes de Mendonca, Master, Ave. Be-beribe, 4093, Beberibe.  
**Rio de Janeiro:** Rio de Janeiro Lodge, Rua Goncalves Crespo 48, B. Soares Vivas, Master, Caixa Postal 5345.  
**Santos:** Pronaos de Santos, Rua da Constituicao, 293, Santos, Estado de Sao Paulo. Maria Lacerda de Lamare, Master, Rua Xavier Pinheiro, 192.  
**São Paulo:** São Paulo Lodge, Rua Santo Andre 144, Hall 306, 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. Caesar, 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, Mas-ter, Nigerian Broadcasting Corp., Broadcasting House.

**Ibadan:** Ibadan Pronaos. E. A. Abiala, Master, c/o Provincial Forest Office.  
**Jos:** Jos Pronaos. F. I. Nwaokolo, Master, P. O. Box 108, N. Nig.  
**Kaduna:** Morning Light Chapter. I. O. Okogo, 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.  
**Lagos:** Isis Chapter, The Ladi Lak Institute, 68 Akiwumi 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, Forresters 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. E. 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, 10169-109rd St. Eunice Sloane, Master, 7931 - 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, Casilla 2545, Correo Central.  
**Viña del Mar:** Viña del Mar Pronaos. Manuel A. Sarabia, Master, Peumo 481, Chorrillos.

**COLOMBIA**

**Barranquilla, Atlantico:** Barranquilla Chapter, Calle 36 No. 45-21, Altos, Apartamentos 9 y 10. Jesús María Polo Díaz, Master, Apartado Aereo 2477.

**COSTA RICA**

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

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## 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 Rodríguez, Master, Apartado 2849.  
**Cienfuegos:** Cienfuegos Chapter, Gacel 70. C. Ceballos G., Master, Apartado 77, Las Villas.  
**Guantánamo:** José Martí Chapter, Orden Caballeros de la Luz, Calle Prado 457. Juan S. Cardosa, Master, Apartado 158, Oriente.  
**Havana:** Lago Moeris Lodge, Masonic Temple, Santa Emilia 416. Ondina Díaz Clark, Master, Apartado 1338.  
**Holguín:** Oriente Chapter, Victor M. Artigas A., Master, Apartado 108, Oriente.  
**Manzanillo, Oriente:** Manzanillo Pronaos. Jose Calderius Tusalva, Master, Luz Caballero 461.  
**Marianao, Habana:** Nefertiti Chapter, Edif. Logia Estrada Palma Ave. 35-5424, Esq. a Calle 56, América Pérez de Asas, Master, Calle 58 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 Meriño," No. 49 Altos, Box 733. Delia Weber, Master, Apartado 733.  
**Santiago de los Caballeros:** Luz del Cibao Chapter, Calle Sully Bonnelly No. 10, Altos. Genaro V. Paulino A., Master, Ave. Franco Bido 75.

## 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, Withean 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. L. 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.  
**Rosicrucian 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:** 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):** Heraclite Pronaos. Jeanne Vergne, Master, 76 Place Lamartine.  
**Grenoble (Isère):** Essor Pronaos. Andrea Becker, Master, Institutrice à Domene.  
**Lille (Nord):** Descartes Chapter. Emil Morival, Master, Boite Postale 38, 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 Coton, 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-Ocean 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):** Raymond VI of Toulouse Chapter. Andrée Azam, Master, Librairie l'Incunable, 16 Rue Nazareth.  
**Valence (Drôme):** Louis Claude de St. Martin Pronaos. André Berard, Master, 5 Rue Louis Barthou.  
**Vichy (Allier):** Pythagoras Pronaos. Marie Chabrol, Master, Villa "La Bourrasque," 72 Route de Creuzier.

## FRENCH EQUATORIAL AFRICA

**Brazzaville:** Peladan Pronaos. Simon Pierre Ossoungou, Master, 106 Rue Haoussas, 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, Commercant.  
**Bouake, Ivory Coast:** Robert Fludd Pronaos.  
**Cotonou, Dahomey:** Cheops Chapter. Henri Ahiha, 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

**The AMORC Grand Lodge of Germany.** Wilhelm Friedrich Mueller, Grand Master, (17b) Ueberlingen am Bodensee, Goldbacher Strasse 47, West Germany.  
**Hamburg, Heidelberg, Munich, Nuremberg, Stuttgart:** For information about official Rosicrucian groups in these cities, please write to the Grand Lodge office above.

## 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 Rozekeuizers Orde, Groot-Loge der Nederlanden, H. Th. Verkerk Pistorius, Grand Master, Postbus 2016.

#### HONDURAS

**Puerto Cortez:** Puerto Cortez Pronaos, Felix Pedro Guzman Estrada, Master.  
**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, 79/91 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 Casara, Jr., Grand Master, via del Corso 303.

#### 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 1805.  
**Tampico, Tamps.:** Tampico Pronaos, Carlos Ramallo, Master, Tamaulipas 607 Pte.  
**Veraacruz, 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 Aslie.  
**St. Nicolaas, Aruba:** Aruba Chapter, 320 Bernard St. Landore A. Beil, 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 Masónica de Panama, Rosendo Atio, José Generoso Arrocha, Master, Apartado 6333.

#### PERU

**Callao:** Callao Pronaos, Dr. Antonio Rosasco R., Master, Almirante Guisse 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 Pirnmill 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 29 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, Albert Luterbacher, Master, Case Plampalais, Geneva.  
**Lausanne:** Pax Losanna Lodge, Louis Baud, Master, Place du Tunnel, 22.  
**Neuchatel:** Paracelsus Pronaos, Maurice Richart, Master, Mi-Côte 28, Le Locle.  
**Zurich:** El Moria Chapter, Alfred A. Droz, Master, Rennweg 8, Zurich 1, (Suisse).

#### TAHITI

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

#### URUGUAY

**Montevideo:** Titurel Lodge, Millán 2638, 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, Ferrenquin 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:** Cenit Chapter, Calle Belloso 9-B, 27, L. A. Storms, Master, Apartado Postal 52.  
**Maracay, Aragua:** Lewis Pronaos, H. Gutierrez, Master, Urb. Coromoto, Calle Brasil 52.  
**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.  
**Puerto La Cruz, Ansoategui:** Puerto La Cruz Pronaos, Vasco Lanfranchi, Master, Calle 13, No. 9 Chuparín.  
**Punto Fijo:** Luz de la Peninsula Paraguana Pronaos, Pedro Rafael Bastida A., Master, Ferreteria La Llave-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.  
**Valera:** Valera Pronaos, Flavio E. Medina, Master, Avenida No. 9, 10-19, Valera, Trujillo.

(\* Initiations are performed.)

### Latin-American Division

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

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

# The Invisible Council

## DO PAST PERSONALITIES INFLUENCE OUR LIVES?



IS THERE a congregation of the great minds that I once dwelt upon earth? Did death terminate their usefulness to humanity—or does their intelligence linger on to inspire those who remain—like the scent of flowers removed?

Has there ever flashed into your consciousness an amazingly clear plan or purpose—accompanied by a strange, *inaudible command* to act upon it? Have you, like many others, found success in obeying such impulses—and failure, if you scoffed and disregarded them? Do such experiences indicate that, like a musical note, we each have our harmonic—some guiding past intelligence—with which *our personal consciousness* is attuned?

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