

# ROSICRUCIAN DIGEST

MAY 1963 • 35¢

*Featuring:*

- *Mysticism*
- *Science*
- *The Arts*

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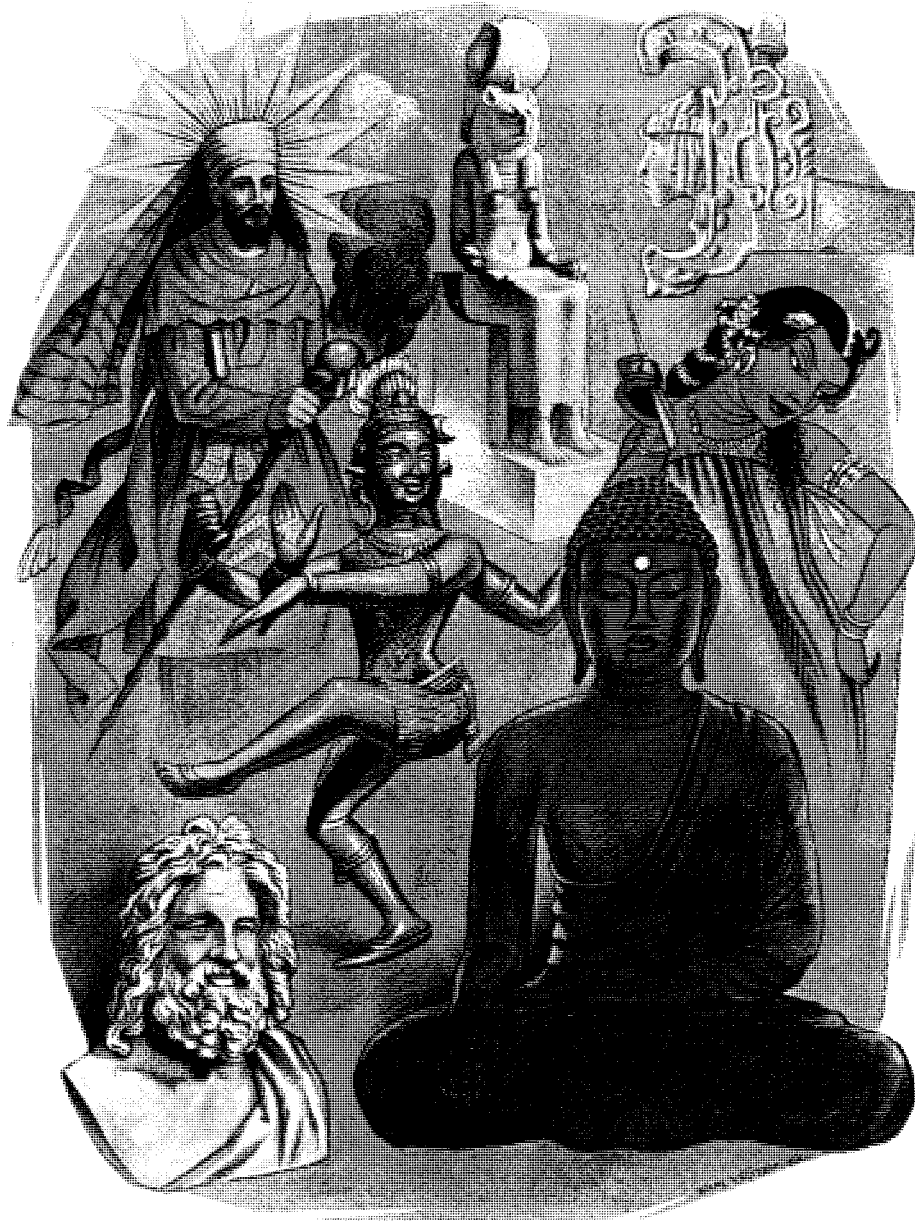
**Restless Man  
—Endless Trails**

In which direction  
will he go?

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**The Noise That  
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Regenerating sound  
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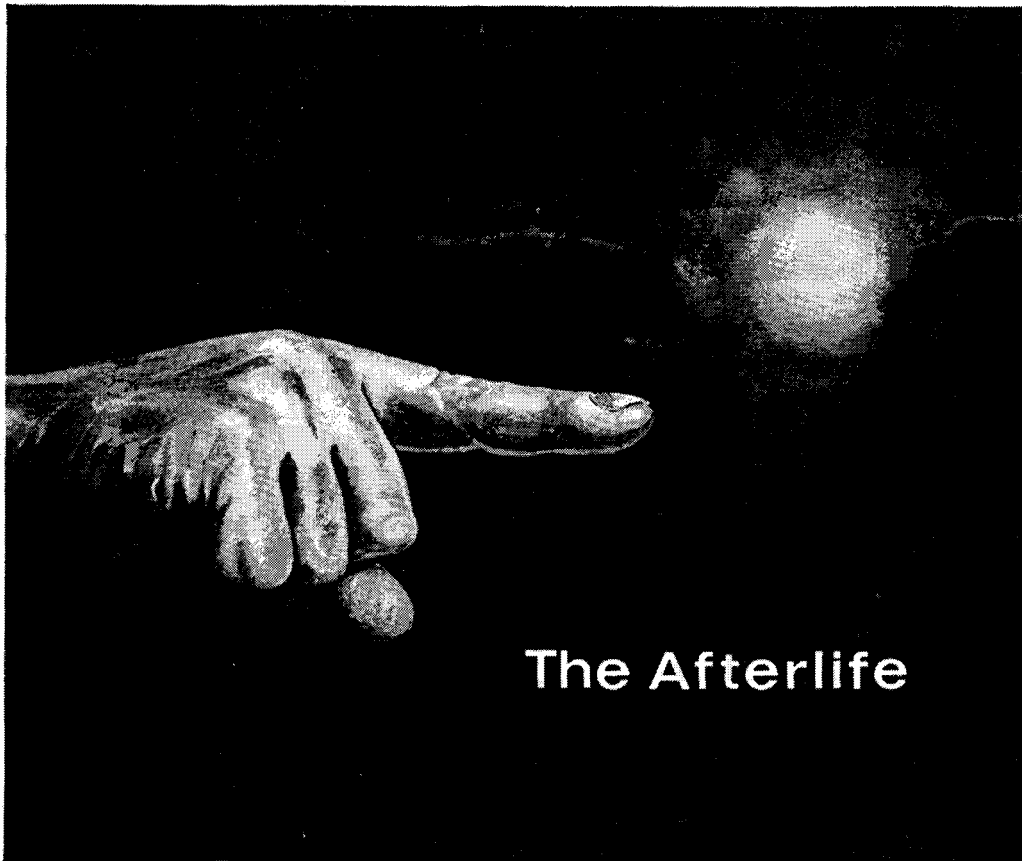
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### ANCIENT BYWAYS

(Photo by AMORC)

Just sixty miles north of Rome is this ancient walled town, the foundations of which are said to be older than Rome. Located on an eminence, towns like this were once self-sufficient and independent. In time of danger, peasants, who worked and dwelt outside, took refuge behind the walls. The nobles and craftsmen lived in the town proper.



Is there too much emphasis on the afterlife? Are the heaven and hell men anticipate figments of their own minds — and conditions which they create *here*? Are men forfeiting the divine opportunities this life affords by merely making it a preparation for a future existence? Is it not possible that here — on earth — men can become the real images of their god by understanding and expressing the infinite element within them? If deity is universal in its essence, not isolated in remote space, then all the elements of spiritual ecstasy and beatitude are possible in this life.

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OF EXPLANATION**

Too long have men placed their god beyond the galaxies and closed their consciousness to the divinity residing within themselves. Not beyond the threshold of death, but in

*this world* does it lie within the province and power of man to experience that supreme state of peace profound. For those who think tradition should be re-examined in the light of our times, we offer the fascinating free book, *Mastery of Life*. Address Scribe S.P.C.-9

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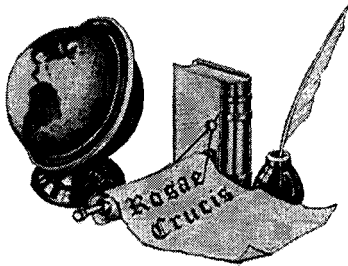
**THE ROSICRUCIANS (AMORC) SAN JOSE, CALIFORNIA**

# ROSICRUCIAN DIGEST

Published Monthly by the Supreme Council  
of

## THE ROSICRUCIAN ORDER AMORC

Rosicrucian Park San Jose, California



### COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLD-WIDE ROSICRUCIAN ORDER

Joel Disher, Editor

### *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 en-  
able all to live in harmony with the creative,  
constructive cosmic forces for the attainment of  
health, happiness, and peace. The Order is in-  
ternationally known as "AMORC" (an abbre-  
viation), and the A.M.O.R.C. in America and  
all other lands constitutes the only form of  
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A.M.O.R.C. does not sell its teachings. It gives  
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# THOUGHT OF THE MONTH

By THE IMPERATOR

## COMMUNICATION WITH OTHER WORLDS

HISTORIANS, archaeologists, and students of mythology have often asserted that behind the vagaries of mythology and legend may be found the facts to which they owe their existence. Every idea arises out of human experience; if not directly, then by association. Often the elements of experience are not immediately comprehensible. Imagination may clothe what has been perceived in an appealing and acceptable notion to the mind—a fantasy. Such notions often distort the actual experience by exaggeration. Excitement or fear may so stimulate the imagination that the unreal becomes as accepted as the real.

Fantasies are not all absurd, nor are they the consequence of mental aberration. Sometimes they are the attempt of the mind to give a causal connection, an explanation, to something that might otherwise remain an irritating mystery. The phenomenon of life in its enigmatic workings has given rise to many fantasies. Life has definite qualities or characteristics by which it is realized, such as mobility, sensation, and reproduction. All things have certain qualities by which they are distinguished, such as color, size, hardness, odor, or even the location in which they are found.

Primitive men conceived these identifying qualities of things as their *spirit*, their individual expressions. Thus all things were thought to have spirit and to be animate or alive. This belief, called *animism*, is a typical fantasy of the mind. But behind the fantasy lies man's simple observation of the nature of things and his effort to find a relating principle to unite the separateness of his experiences.

Fantasies in general are contrary to a scientific approach to knowledge. The conclusion is not reached, as in science, by the inductive method. It is not an analytical observation of a series of

particulars leading to a final result *objectively perceived*. Rather, fantasy is principally deductive. From some observations a general idea is had which is satisfying. The individual then may seek verification of his general ideas. Fantastic ideas that have a tradition or which have wide acceptance currently merit serious thought and investigation. They should receive this attention if for no other reason than to disabuse certain minds of superstitions which have arisen from lack of proper knowledge.

### *Probability versus Fantasy*

We cite an example which upon first consideration has all the elements of pure fantasy but behind which may lie unrevealed supporting fact. In the fields of astrophysics, astronomy, and associated biological sciences, the theory grows stronger that the greater universe is the habitat of intelligent beings other than man. The law of probability gives support to this theory. It is speculated that our galaxy, the Milky Way, has from 20 to 30 billion stars. Our sun is just an ordinary one—many others far exceed it in size. It is credibly assumed that many of these billions of other stars have their planets as well. An astronomer recently asserted in New York City that: "Scattered through the Milky Way are perhaps 600 million planets bearing intelligent life." Fantasy enters into this subject when it is assumed that these beings attempt communication with other beings throughout the cosmos—including man!

The fantasies regarding intelligent life on Venus, Mars, and other planets of our solar system are from all indications on the verge of being indubitably refuted by science. Experimental satellites launched and traveling in the vicinity of these planets register temperatures and other phenomena which are transmitted to earth. These find-

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ings disclose conditions on these worlds that could not support life as we know it. These flying laboratories have reported temperatures of over 400 degrees Fahrenheit for the atmosphere and surface of Venus. Biologists state that complex organisms could not endure such temperatures. In all probability, life forms on other worlds are different from those of earth because of diverse environmental conditions.

Science, however, is as yet of the opinion that basic phenomena is similar throughout the universe. At least, so far as has been established, phenomena such as light, magnetism, and gravity function on earth and in space with a degree of similarity. Therefore, it appears a sound scientific hypothesis that basically life in space requires for its existence a spectrum of temperatures somewhat like that of earth.

Flying-saucer enthusiasts who have wanted to believe that superhumans dwell as neighbors on Venus and Mars, for example, may be disappointed when ultimate landings are made there, or irrefutable proof of their conditions is provided by instrumentation. This, however, would not remove the probability of beings residing elsewhere in the cosmos who may be trying to communicate with man.

#### **Science Explores Telepathy**

In the realm of parapsychology, extrasensory perception, and other scientific experimental fields, mental telepathy and psychic projection of thought are gaining support. Some serious sources of investigation are convinced that telepathy (mental communication) is possible with certain persons under conditions not as yet entirely understood. If, as has been established, certain individuals can transmit thought without any physical means; then logically the phenomenon is possible with many humans. It becomes only necessary to know the basic causes by which it is possible and how they may be developed or directed in others.

If humans in their evolutionary stage of development have acquired the faculty of transmitting thought by mental telepathy, such an ability would then logically have to be extended to include beings presumed to exceed

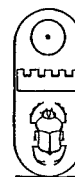
human intelligence. If the planet of a star in our galaxy or some remote one became favorable to life, say a billion years before ours did, and had retained its favorable state; then the living organisms on it must be considered to be highly developed. It can be presumed that as the result of the larger interval of experience they would have acquired a knowledge far in excess of ours. They would then have a more profound understanding of their faculties and all of the powers of self.

#### **Evolutionary Differences**

It could be that such organisms would be quite unlike the human. In fact, they might not appear in human form at all. They might well be more plantlike than animal in physical appearance and yet possess a complex brain, nervous system, and special sense faculties. Their senses might not correspond to those of human beings and animals. They might have as their common sense of perception the very faculty which in humans we attribute to the power of telepathy. This power by its nature would have tremendous capabilities, and be as common to them as sight or hearing is to man.

What is yet to be learned is the *nature* of the transmitting medium of thought or intelligence. Is it an energy? It is presumed that it must be, and that it has wave properties. It must then, according to the accepted laws of physics, fall somewhere in the electromagnetic spectrum of energies. What are its frequency and its wave length? If it is generated in the neural cells of the brain or the nervous system, what are its characteristics? Does it, like light, propagate itself in a straight line? Is it affected by gravity fields as are electrical energies? Further, does its force diminish with distance? Apparently matter, as we know it, does not retard or obstruct the human energy of transmitted thought.

If beings residing elsewhere in the cosmos have this superior power, then their thought, like light, might be capable of traversing infinite distances. If we can see the light from a galaxy that is 500,000 light years away, could we not also be the recipients of a thought energy transmitted from there? The question might well arise at this



junction, How would man know if he were receiving a communication from an intelligence on some other world?

It might be said that their language would not be ours. In mental telepathy, as far as experimentation has revealed, a difference in language constitutes no barrier. It would seem that the idea is converted into an impulse which induces in the recipient a corresponding notion or thought. In other words, if one's mind is capable of comprehending or conceiving an idea for such a thought, then the telepathic impression or stimulus would induce it in his mind regardless of the language in which it originated.

From this line of reasoning, it can be speculated that an intelligence capable of transmitting thought could also implant ideas in men's minds without their realizing the source. Are the notions, then, that some have about space and our universe—as fantastic as they seem—entirely devoid of a germ of truth? Accepting the fact that they may allow their imaginations free play to the point that they cannot easily distinguish between reality and cognition, it is also possible that they are the recipients of communicated thought impressions.

Just as we on earth have reached a degree of development in pure science and technology where we can probe space with instruments, so these beings may now be probing space *with thought*. They may be constantly transmitting messages in thought form. Lacking the sense organs we have, they

might not transmit objects which could be seen, felt, or heard, such as satellites, but rather would transmit what would be consciously perceived otherwise.

#### *A Disciplined Undertaking*

Is it too fantastic, too improbable, to suggest that a serious attempt be undertaken through controlled experimentation to contact the minds of intelligences possibly residing in other worlds? This would need to be a disciplined undertaking. The individual would need to be empirical and objective about his results. Though we may assume that such experiments would require introversion into one's psychic or subconscious self; yet whatever would be conceived as results would need to be critically and intelligently analyzed. Those who like to enter upon an emotional adventure purely for imaginative thrills, casting the critique of reason aside—as do many of the flying-saucer addicts—would hardly be eligible as reliable experimenters.

If communications from other worlds by transmission of thought are ever established, it is safe to venture that many of the so-called mysterious phenomena, inexplicable by other means, may become clarified. Just how one will begin, what the procedure will be, is left to the individual's creative ability. Ultimately, if there is a germ of truth in the fantasy, the working formula will be revealed. At least the effort is as new as tomorrow and as worthy as any other serious search for knowledge.



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### ROSICRUCIAN INITIATION

First Temple Degree, Sunday, June 16

Part I —10:00 a.m.

Part II— 1:00 p.m.

TORONTO LODGE, AMORC

2249 Yonge Street, Toronto 7

Ontario, Canada



JEZEBEL LABORATORIES started something when they developed the noise with a built-in buildup. Noise, it is known, is usually maximum at its source unless amplified, and from there on it lessens in intensity and finally peters out.

Once a handful of scientists, who dubbed themselves "Decibels Incorporated," came up with a *regenerating* sound—not accumulative like radiation from fall-out or a snowball rolling downhill.

Scientific phenomena sometimes reveal a character obstinate and unpredictable, which reacts as though resenting man's intrusion into areas which, perhaps, it were better to avoid. Whereas the cyclotron multiplies the *speed* of particles, the device engineered by Decibels Incorporated increased the *commotion* until the sound shattered solids and dealt death blows to thousands of creatures in its path. It amplified itself by virtue of its own gyrations: Like a thought it catapulted across the countryside feeding on itself and becoming a very demon. Its passage was like that of an invisible tornado, spewing death and destruction in its wake.

The mild-mannered men of Decibels Incorporated had not intended any such thing. Strictly research men, they were intrigued by pure science. But science, unadulterated by the human factor, sometimes becomes too strong a dose for the world to take.

The noise that couldn't stop was a great roaring. Once in orbit, it increased in ferocity until nothing could stand against it. It was not a satellite far out in cold space. It was *noise* close to the earth's surface. Presumably it would remain there, for sound waves travel better in a denser medium. The Decibel scientists wrung their hands, and the Attorney General was ready to wring their necks. Pandora's box had been reopened; curiosity had pried off the lid with tools the taxpayers had furnished.

The Army was all for attack. It wanted to blow up the disruptive force; but there was no sane way to do it. To shatter the entity would only produce an aggregation of lesser forces. These would quickly build up into full-fledged

CYRIL C. TRUBEY

## The Noise that couldn't stop

*Decibel vs. Jezebel*

adult humdingers, and the single force would be many times multiplied.

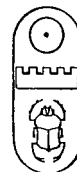
What has been created, has to be lived with; even if unwanted, it cannot merely be put to death. It must be *controlled*. But how? The scientists went into a desperate huddle. Could they fight fire with fire? They remembered the fiddler who found the critical pitch to set a suspension bridge shaking in sympathetic vibration.

They thought they could use that method, soothing the wildness of the uproar by setting sound waves into a sympathetic harmonic vibration. In that way they could iron out the noise by coordinated rhythm. The possibility loomed of bringing discord into accord with more peaceful pursuits.

The Army, Navy, and Air Force sent their hands. Microphones and loudspeakers were set up at strategic points. When the roaring *surface-derelect* came down the wind, it was met with a blast of harmonic vibrations. Its tortured upheaval was caught up in the measured cadence of the music of great masters.

Its schizophrenic agony was dispelled by a swelling volume of resonance, rich and full of grace. Its rupture turned to rapture and composition restored its composure.

Harmony won the hard-fought tussle, and once again nature was in tune. While all was not yet right with the world, a catastrophe had been quelled—and by a summit conference of scientific men. Mind found a way to govern the physical forces it had released. The genie was back in the bottle and the cork driven home!



EARL A. DOERSCH, M. D., F. R. C.

# Man's Bodily Shield

## *The Thyroid Gland*

THE NORMAL PROPENSITIES in function of organs and tissues must be fully appreciated in order to recognize and evaluate deviations. Careful scientific research during the last several decades supports the observation that endocrine glands have very complicated interrelationships.

The slightest variation in function of one gland is automatically reflected in the rates of secretion of the others, the secondary responses usually manifesting in proportion to the severity of the initial dysfunction. These reactions result in physiologic changes, either prompt or delayed, to which the body as a whole tries to adjust. If complete harmony is not realized, objective and subjective signs and symptoms of morbidity ensue.

Unusually close associations have been revealed to exist between trophic (nutritional) centers and the ductless glands. The hypothalamic area of the brain, for instance, is intimately connected with the pituitary on the one hand and the autonomic nervous system on the other, exercising considerable neuro-endocrine control over metabolism and body weight.

Obesity could well be associated with hypothalamic defects as a result of this intimacy and, if the true nature of the defect were not recognized, might easily be confused with overweight accompanying primary glandular disorders.

It has long been recognized that the laws for the conservation of matter and energy pertain to the utilization of food in the body as well as to chemical changes occurring *in vitro*. Obesity, then, whether it exists because of some functional deviation or because of intemperate consumption of food, demonstrates that the intake of nourishment has been in excess of normal requirements for growth, energy, and repair.

As tissues age physiologically, less food is required by our bodies to sup-

port metabolism; but chronic habits of ingestion established during early life generally persist, and stand almost alone in producing corpulence in a diet-conscious society. However, endocrine gland disorders do exist, the milder ones frequently going through life undetected and untreated. It is for this reason that I have chosen the thyroid gland and some of its physiological deportments for elaboration.

The thyroid gland has been regarded since ancient times as an important organ in the human though the true nature of its function was not appreciated. Because of the peculiar physical contour of the gland, its name suggests that it was derived from the Greek word *thyreos*, which means a shield. Its singular location in the anterior neck over the cricoid cartilage makes it easy to understand why it was reputed to be a protector of the larynx.

Stimulation of the thyroid gland in a number of ways including massage was thought by medieval practitioners to be associated with demonstrable increases in vitality. However, these procedures were not used selectively in the hypofunctioning gland. We would be led to believe that goiter, cretinism, exophthalmos, and myxedema, though known and treated in various ways, were not regarded as discrepancies in thyroid function.

When the action of the thyroid gland is normal, inorganic iodine is removed from the circulating blood and converted within the gland into the precursors of the hormones. These substances are retained within the confines of the gland until their release is directed by the anterior pituitary, which emits at the proper time a secretion of thyroid-stimulating hormone for this purpose. All of the hormones capable of being liberated have not been identified, but each must play some specific role in establishing and maintaining normal body metabolism.

One of the most active and probably the most important hormone of the thyroid is thyroxine, a very complex protein substance formed through a combination of simpler structures just prior to emission and secreted according to the demands of nutrition. It is thought to be suspended in an incomplete state within the colloid of the

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follicle and synthesized according to the dictates of the pituitary.

As the thyroid hormones are utilized by the various tissues, they are reduced to simpler structures with the liberation of iodine, the majority of which is returned to the gland for resynthesis into hormones. That iodine which cannot be used is eliminated through the kidneys.

This whole procedure is known as the "iodine cycle," and demonstrates that nonspecialized tissues have the ability through the catalytic action of their enzymes to liberate hormonal iodine for re-utilization, displaying efficiency in tissue economy. De-iodinization of the hormones is apparently accomplished generally throughout the body and exhibits cellular ability to complete the intricacies of metabolism.

What actually happens in this process is a complex problem involving many unknowns, but at the cell level, the metabolic conversion resulting in the recovery of iodine is undoubtedly associated with the production of less complex molecules which have active physiologic properties of their own, vary with different tissues, and are important at this level for proper growth and maintenance.

#### **Functional Variation Evaluated**

When functional variations of the thyroid are suspected, tests and measurements should be utilized to facilitate proper evaluation. Many attempts have been made in recent years to devise scientific procedures for accurately estimating the over-all activity of this organ.

Most of these tests have been directed toward volumetric determinations of free or protein-bound iodine and are functionally very precise. It is obvious, however, that hypo- or hypermetabolic conditions cannot be accurately evaluated through a knowledge of blood iodine levels alone.

To have a full measure of meaning, this material should be correlated with information of a physiological nature, such as the basal metabolic rate. The basal metabolism test is unusual in that it measures gross energy exchange and thyroid influence on all of the body tissues and provides for a reasonably accurate profile of accomplishment when the patient is tested frequently

and with recognized standards of efficiency.

Thyroid gland preparations should never be used by anyone unless prescribed by a reliable physician. When they are taken by a person with a normally functioning gland, situations develop which differ radically from the usual expectation. There is no immediate response. Twenty-four to thirty-six hours or longer may pass before any type of symptomatology develops and even then the stimulating effects may not be subjectively observable.

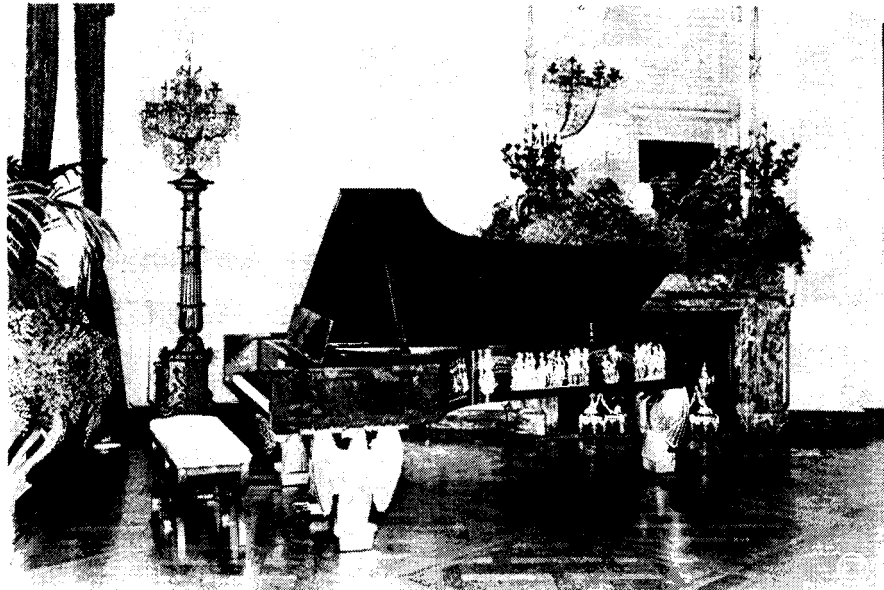
Doses of from five to ten milligrams of thyroxine injected intravenously show a steadily increasing tendency toward stimulation *only as time elapses*, reaching the height of activity in about ten days. The return to normal is unaccountably delayed and four to six weeks may pass before it is completely realized. It becomes apparent, then, why the promiscuous use of thyroid gland preparations could be extremely dangerous. The initial latent period before activity manifests and the cumulative tendency following ingestion combine to produce qualities in a compound which should obviate its use by all but experienced hands.

Some of the toxic manifestations are: heart muscle strain and valve damage; abnormal mineral assimilation and interruption of water balance; changes in the somatic musculature, resulting in myasthenia and ultimate atrophy; reproductive aberrations and severe nervous system alterations.

When the drug is continued without indication over long periods, any of these changes may become irreversible. There are many preparations available today which contain not only thyroid extracts but other metabolic stimulants. These combinations are frequently used in the so-called management of obesity, no effect of the drug being considered except its property to reduce weight. It should be remembered that weight control *per se* is not an indication for the use of any drug.

Today the thyroid gland is regarded as an important organ, but the modern concept recognizes not only true possibilities in function, but also the limitations and the pharmacological tendency to extend them to embrace fields beyond normal capabilities.





Courtesy N. W. Ayer & Son, Inc

## STEINWAY in the WHITE HOUSE

**I**N THE WHITE HOUSE is one of the most unusual pianos in the world. It was presented to President Franklin D. Roosevelt in 1938 by Theodore Steinway. Supported by three gilt eagles, the sides of the case depict America's musical heritage: A Virginia reel, a spiritual singer, a New England barn dance, a chanting Indian, and a crooning cowboy.

Elsewhere in the United States more pianos moved into homes during the last five years than at any time since 1927. At least 21 million persons, from the fourth-grader to grandma, are at the keyboards—so the statistics gatherers say.

A piano can be an elaborate and expensive piece of furniture or something on which to rap out *Chopsticks*, but it has to be carefully built to remain in one piece and in tune. (The total pull on the fully tuned strings of a modern grand piano is almost 35,000 pounds!)

In 1887, Henry Marquend paid

Steinway & Sons \$40,000 to build a piano for him. The frame wasn't gold—nor the strings silver. The outside, however, was especially designed by a noted British artist; decorated with ivory, mother-of-pearl, silver, and semi-precious stones. On the lid, Sir Edward Poynter painted "The Wandering Minstrels." It took five years to complete the instrument.

Years later, this piano brought \$80,000 at an auction—making it the costliest piano in the world. Today, it stands in the lobby of the *Martin Beck Theater* in New York City.

Kings, emperors, sultans, and shahs spend small fortunes for elaborately designed Steinways, but underneath the lid of standard piano cases millions of "plain folks" get the same quality and workmanship as the world's royalty. "Trifles," said Michelangelo, "make perfection, and perfection is no trifle." Steinway believes that applies also to piano building.

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**What's coming up in June? This among other things:  
*The Mystic in the Kitchen, or Gasteria, tenth Muse.***

WE MIGHT SAY that history in a general sense of the word is a reflection of the *now*. We read history or biography and find that man's behavior as we know it through experience was repeated previously. Or, to reverse this concept, we might conclude that man today is repeating many of the patterns which existed in the past.

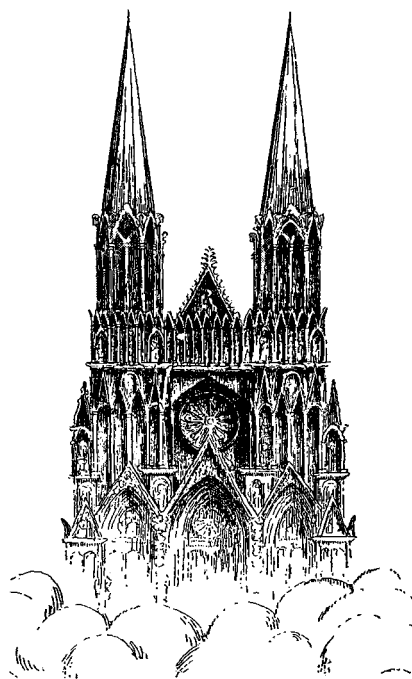
There is a tendency to idealize the past. We think of important events in history, and since we view these events from a vantage point of physical time, we are able to judge their consequences and the values attained rather than their processes. There was a time when history was purposely idealized, when it was taught in schools that certain individuals were perfect. In the United States it was taught that the "father of our country," its first President, was a perfect individual, that he always told the truth, that he was not subject to the vicissitudes to which most human beings were.

Now history is taught a little more realistically. We find that Washington, for example, is known to have had quite a temper and that he became very impatient with other officials with whom he had to deal and with the work that was his responsibility. He had the same shortcomings that all human beings have, but he also had great abilities. Because of these abilities, he is remembered as a great man. In other words, he was able to use his abilities intelligently so that they overshadowed his human frailties.

Today, we are able to consider such individuals frankly, without criticizing or depreciating what great men and women they were. We acknowledge that they were not perfect individuals.

Many great events have resulted from blunders, which, if examined in the light of history, seem to be inexcusable. Nevertheless, these blunders are lost in the pages of history, completely obscured by the final outcome.

When we look back and idealize a condition or series of conditions that existed in the past, we are in a sense referring to a common concept of "the good old days." We so easily forget periods of irritation and problems that we are prone to think of the past as



## Cathedral Contacts

### PAST AND PRESENT

By CECIL A. POOLE,  
*Supreme Secretary*

substantially more satisfactory than the present.

Today, we are confronted, so we are told in the headlines of newspapers and in the programs that are broadcast in various forms over the air, with a multitude of problems which man never before has been called upon to face. We are threatened with momentary destruction because the unleashing of a power (which man before did not have the knowledge or ability to use) is at the whim of some individual.

But are we truly in circumstances much different from those in which man has always lived? Primitive man had to face what to him were insurmountable problems. The forces of nature which he could not understand, control, or even use, were constantly his enemy. A landslide, a storm, an earthquake might wipe out all his pos-



sessions and even kill those whom he held most dear.

In other words, the problems of man thousands of years ago were similar in many respects to ours today—fundamentally there were the same problems, those of self-preservation and the need to adjust to environment in order to give life some happiness, satisfaction, and contentment.

If you should select the time which you look back upon as the happiest period of your life and through some formula were able to transport yourself back to that point, you would find that the happiness which you see in terms of looking backward would be affected by minor irritations long forgotten.

Conrad Richter exemplified this idea very poignantly in his book *The Waters of Kronos*. There a man was returned to the scenes and circumstances that brought satisfaction and contentment in boyhood. The persons and events sought were always just beyond reach, and the entire story that Richter tells so vividly is of this man's reaching out for the understanding, the satisfaction, and the relationship to his family that he remembered with so much pleasure. He found that so many factors stood between him and the realization of these happy memories that they could not under any circumstances be relived.

#### ***The Time Is Now***

Consequently, the *now* is the time when man lives, and regardless of the sentimental attachment he may have with his own past and with the past of other individuals and periods of history, he must realize that he cannot reach those states of past felicity except by rebuilding similar states within the *now*, within the period in which he is living and expressing himself.

It is man's desire and attempt throughout his years of earthly life to work toward perfection. He wants to be perfect in understanding, perfect in realization, and perfect in attaining certain fruits of life. To spend his time

looking back at periods in which he believes these attainments were more accessible is simply to live in a constant state of illusion that places the attainment of perfection further out of his reach.

Perfection being a perfect state, a state related only to what must supersede man—that is, the infinite—it is ever beyond man's grasp. He can reach out toward perfection but never quite enclose it within his grasp. That is because man as a physical entity, living in a physical environment, is removed in degree from the infinite and the plane upon which only infinite manifestations function. So it is that if man is going to seek perfection and all its attributes, he must conceive them as always lying ahead. The process of living is a state of growth in the direction of that perfection which will ultimately be attained when he places his complete confidence and concept of values in the infinite, in the immaterial phases of creation, and throws off his need and dependence upon the physical world.

Out of man's concepts have evolved philosophies which attempt to negate the importance of desire, causing him to realize that even if he attains the whole world, he will gain nothing until he realizes the full potentialities of his inner being.



#### ***The Cathedral of the Soul***

*is a Cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of Cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attainments are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., AMORC Temple, San Jose, California, enclosing 5 cents to cover mailing, and stating that you are not a member of the Order.*



'Tis one and the same Nature that rolls on her course, and whoever has sufficiently considered the present state of things might certainly conclude as to both the future and the past.

—MICHEL DE MONTAIGNE

***The  
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WHEN AN EXPERIENCE completely subjective is related to someone else, words used to express everyday ideas are inadequate. At best, we can hope for only the essence of the thing to be understood. Walt Whitman felt unequal to the task of putting in writing his experience with the cosmic sense. As he expressed it, he was struck dumb by it.

I know there is a higher form of consciousness because I have experienced it. It is the most wonderful thing that ever happened to me. In church one Sunday morning, the words "the Son of the Living God" worked a transformation in my mind. The everyday boundaries of time and space fell away, and I began drifting backward through the ages: The church in which I sat was *any* church and *every* church since the beginning of history. A spiritual presence, as tangible as my breath, filled me, and I felt myself at one with Christ. I was twenty-five at the time. Such was the beginning of the cosmic sense.

I sat in amazement, wondering at the grasp and reach of my consciousness, at the odorous things, which now smelled as wholesome as the soil of the earth, at the majesty of the savage with his barbaric rites as well as the saint with his ethereal spheres.

Each had his place in the cosmos, as did the grubworm and the wolverine, the ascetic and the libertine. Each contributed somehow to the ultimate fulfillment of a universal plot. There is no greater sin anywhere than that of indifference, of not caring who we are, why we are here, or where we are going, of not wondering at the great mystery of being in each of us.

The cosmic sense leaves no room for indifference and shakes one out of his complacency with the gadgetry and toys about him. The search for the absolute becomes the primary motivating force in life.

I remember thinking, "Good Lord, I must be a saint. I must declare myself and enter some type of religious life." I wished to share the experience, and then wept inwardly because words failed me. I felt completely isolated on a new planet, with something inside

A. C. STEPHEN

## The Sense of the Cosmic

*Ordinary words cannot  
describe it adequately*

me that had come from an astronomical distance through the heavens.

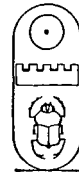
### *Between Two Worlds*

But there are many practical obstructions in the way. I am torn between two worlds and I wonder how long this new sphere will remain with me. My thinking is confused and I find it hard to do anything but wonder at this new creation around me. I see things so differently that I feel the best part of me must have been out wandering the galaxies and has finally come home.

Among the most outstanding peculiarities of the cosmic sense is the heightened appreciation of beauty. Colors are more vivid and contrasts sharper. Everything appears as a living work of art, a feast for the eyes. Even inanimate objects assume a lifelike quality. One sees his surroundings suddenly filled with vitality, and the realization develops that the universe is a conscious entity, not just a chance organization of dead matter.

One morning on the beach occurred one of the most beautiful instances that I remember of the cosmic world. Imagine traveling several hundred light years through space to a new and virgin planet, to a sun-washed beach with each wave running onto the shore with the sound of a caress. You look at your shoes, marveling at having arrived on this new sphere. Suddenly, you know the earth is yours and everything in it; yet you stand completely detached, seeing nature at once objectively and subjectively—beauty beyond description.

A quality peculiar to the cosmic sense is the essence of light or a certain



luminosity which is added to all things. As someone has stated, "day is added unto day" until everything possesses a radiance which gives one to know that even the blades of grass must be immortal. Things new look old and old things look new. All time co-exists in the present moment. One knows that all things are universal in essence if not in function.

#### *The Same in Essence*

The jet airplane is potentially a ship from the stars and the automobile an embryo aircraft. The turbine, the electric motor, the windmill, the water wheel, and the rocket engine are all as surely offshoots of universal intelligence as is the sun; and in the final analysis, each is powered by the same energy that binds atoms together and rips them apart in nuclear explosion. If there were nothing but a single atom of hydrogen within the range of my mind, it alone would be miracle enough to establish the existence of God for me.

The appetite for food is greatly lessened with the cosmic sense, but when one begins to eat, the most simple things are delicious. The same applies equally to other human appetites; there are even times when they are entirely absent. One has no desire for the material and sensual possessions which motivate in everyday life: All things are at once possessed even though one be the most wretched of beggars. There is no need to strive; only to know that one is a part of all things and all things a part of him.

The sense of sin is absent. This is very hard to understand. It sounds downright bacchanalian. But when the universal realm is entered, there is no longer a desire for the sensual pleasures.

The realization that there is no death is astounding: One needs no longer wonder how it will be in eternity. He has already entered it. As autumn strips the leaves from the trees so that spring can replace them, the consciousness continues upward in never-ending spirals until the fullness of God is realized in the human heart. One feels that he has at last arrived and been made complete: The search of a lifetime has been rewarded. I like to conceive of thought or consciousness as

synonymous with matter and energy, for they are each a different facet of the whole, which is God.

#### *Interrelatedness*

A heightening of the intellect is characteristic of the cosmic sense but in just what quality and degree I cannot describe. The interrelatedness of all things is at last apparent, for the concept of relativity is no longer an abstraction but a perceptible fact. One may even say that every particle in any system exists because of its being in a particular relationship to each and every other particle in the system. This system taken as a whole exists in like manner to every other, comprising a larger unity *ad infinitum*. Nothing in existence or out of it stands completely unrelated, for by its being or not being it falls directly into opposition or vice versa to being and assumes either a positive or negative quality, depending upon one's point of view.

At the opposite pole of this concept is the idea that each particle from the smallest to the largest is unique in itself, complete in itself and different from all others. The first concept is integral with the second, and each complements the other while at the same time being in direct opposition.

You and I are made of star stuff just as surely as day follows day. Nothing is fresh that will not finally decay; or decayed that will not one day be fresh again. The only constant in the universe is change, a rearrangement of elements never ending, always and ever pointing toward ultimate perfection. When every particle in the Cosmos has been finally recognized as an emanation of the mind of God, there still must be left an eternity for development.

Nothing can be created and nothing destroyed is a statement made by physics about the physical world. Should not this be equally true of consciousness which necessarily comes before creation? Every visible thing had its conception in mind, either God's or man's. With the cosmic sense one realizes the working of God's mind through man's intellect.

The theory has been put forth that Cosmic Consciousness is a natural development of the human mind and that



eventually everyone will have acquired this splendid faculty. This, I believe, is a reasonable assumption. Evolution is a never-ending process of natural selection and development. From simple to self-consciousness and then to Cosmic Consciousness seem to be the

natural steps in the ladder up from the primeval darkness of our forebears. After this may come an infinite number of degrees in the expansion of mind. The human brain is a vast complex at present which I believe has potentials far beyond our wildest flights of fancy.



Stop this day and night with me and you shall possess the origin of all poems,  
You shall possess the good of the earth and sun (there are millions of suns left),  
You shall no longer take things at second or third hand, nor look through the  
eyes of the dead, nor feed on the spectres in books,  
You shall not look through my eyes either, nor take things from me,  
You shall listen to all sides and filter them from yourself.

—WALT WHITMAN



## Medifocus

*Medifocus* is a special humanitarian monthly membership activity, with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

**June:** The personality for the month of June is Dr. Eric Williams, Prime Minister of Trinidad-Tobago.

The code word is: **LOOK**

The following advance date is given for the benefit of those members living outside the United States.



**AHMED BEN BELLA**  
Premier of Algeria

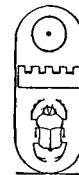
**August:**

The personality for the month of August will be Ahmed Ben Bella, Premier of Algeria.

The code word will be: **JOLE**



**DR. ERIC WILLIAMS**  
Prime Minister of  
Trinidad-Tobago



JULIE BUBALO, F. R. C.

## Art Is A Way

*One of the four  
which lead to Truth*

RELIGION, SCIENCE, philosophy, and art are four highways that lead to—and away from—*Truth*. No matter which one takes, it leads to an intuitive understanding of God, the essence of one's self and all things, *or it is based on falsities*. In his search for Truth, man often becomes lost—on the highway of art as much as on the others.

Artists tend to isolate themselves, and even to consider themselves neglected and misunderstood. They sit in ivory towers—but not securely, for sooner or later they topple. True it is that every artist provides as best he can for his material needs; however, negative attitudes will not solve his problems nor lead him toward truth.

Most men are lost in a materialistic individualism with a plentiful measure of purely personal emotion; unfortunately often without the awareness that permits a higher devotion. A deeply implanted pessimism, a surviving will to fight, and a smattering of superficial education obscure the true goal.

No doubt, all have experienced the incitement to expression of a feeling which at the moment it flashes into the consciousness seems clothed in the magnificence of Universal Truth. How often, even when afire with the flame of creation, have understanding, desires, and penetration been turned to a restricted, petty, and commonplace result.

Individualism, unless properly related to the *whole*, causes one to travel away from the goal of Divine Wisdom. To be different just to be different is a trap which ensnares; to be truly individual, one must realize that he is *not*.

Most artists lack the intuitive significance of life as Walt Whitman knew it: a unified attitude; an all-embracing conviction. He could challenge

academic rules and orthodox authorities in his *Song of Myself* only because he understood *himself* to be all *selves* everywhere.

If the artist separates himself in his own mind, he is considered separate in the minds of others. Talent exists in each being, for art is an expression natural to all; dispersed in varying degrees, waiting only to be used. Talents are most manifest in us when we are children. Then we have courage to hum a tune, draw a line, make a comic face, dance a childish measure, walk like kings and queens, or carve a boat from a block of wood. Such talents die young in most men.

### *Instruments of Creation*

Every department of man's activity could be toward order, relation, and unity. Each individual, no matter what his works, may make himself the instrument of creation in the measure of his awareness of the *Oneness* of all life, the realization that *truth is within*.

A change in consciousness exerts a tremendous, vitalizing, animating, and inspiring effect upon the individual. It brings a sense of eternal existence, invincibility, certainty, security, before which fears, doubts, and distrust fall back and one awakens from a troubled sleep where everything was distorted and unreal.

An artist learns by trial and error to avoid the merely decorative and to say what he has to say with the most direct and economical means—to be true to his object, to his material, to his technique, and hence by a correlated miracle true to himself. It sometimes takes a good part of a lifetime to learn who his artistic self *is*, and he learns it in the discipline of his art.

No asceticism imposed from without compares with the single-mindedness of purpose which an artist painfully develops in his work. It is not of so much importance to achieve a great deal in a given time as it is to be earnest in the search.

In a true work of art everything counts as part of the whole. Not only the artist himself but the more discerning among his public is quick to detect where motives other than the direct interest have begun to operate.

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Professional tricks and trumped-up emotions have never made a work of deep or permanent value.

The role of the artist has always been to express his beliefs and feelings about life and to elevate mankind by demonstrating man's creative aspirations. Often artistic perception coupled with a quiet introspective nature form an excellent foundation for the development of certain faculties. It pierces the superficial aspect of things and touches their secrets. Neither provable nor unprovable, these secrets open other windows upon other worlds.

Creative geniuses do arise from time to time to speak to the spiritual consciousness in upward-struggling man. Artists who can see beyond the limits of their own art are prophets and help mankind advance. The poet, painter, and composer render the reality of God differently from the theologian, philosopher, or scientist; yet all have felt the truth of their work. When they cease being merely gifted craftsmen, they become in their choice of themes, selection of materials, and total effect, commentators on life and existence.

#### **Relationships**

The briefest consideration cannot fail to be concerned with the relationship of art to religion, science, and philosophy. Although their vocabularies and techniques, as well as their ambitions, may differ, the four ways to truth resemble and involve each other. Each is useful in its time and place, but none is final, ultimate, or absolute in its interpretation of *Truth*.

Mutual investigation unites them in their inward effort: It is the same world looked at differently, depending not only upon which we choose, but also upon our particular stage of unfoldment. Each has its particular force which cannot be replaced by that of any other; but on a higher plane, these forces meet and merge.

Leonardo da Vinci has been said to be the first to approach science as an artist. Although primarily known for his achievements in these two ways, he also traveled the roads of philosophy

and religion. Concurring with the Pythagorean school that "in the beginning God geometrized," he applied these principles in his own experiments and studies. He thought in terms of a Supreme Being—the invisible "Moving Spirit," the "Great Operator," whose power runs the Cosmos. Instead of emphasizing differences, he demonstrated that all ways are essentially the same.

In the final analysis, it is impossible to divorce the four ways. They are so interwoven in essence that they cannot be separated. The scientist who sees *Life, Mind, and Will* in all things is as religious as the theologian, as profound as the philosopher, and as creative as the artist. As we approach the center of truth, we shall express it whether it be in religion, science, philosophy, or the arts. The torch-bearers of truth on all four highways light our way.

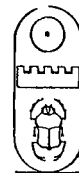


#### **MOUNT ROYAL CHAPTER IN UNIQUE CELEBRATION**

At a special convocation on January 25, Mount Royal Chapter of Montreal, Quebec, paid tribute to Frater Raymund Andrea, Grand Master of the Order for Great Britain. This was a unique occasion since Mount Royal Chapter is the only AMORC group in French Canada.

It was noteworthy, too, that in spite of blizzards, below zero temperatures, and hazardous traveling conditions, this fraternal get-together attracted Rosicrucians from outlying towns in Quebec, from Toronto, Ottawa, and Prescott, Ontario, as well as from the neighboring states of Vermont and New York in the United States.

Frater David Mackenzie, Master of Mount Royal Chapter, presided, introducing E. A. Livingstone, Inspector General, who presented a biographical sketch of Grand Master Andrea. A taped recording of the Grand Master's Message to the Eleventh United Kingdom Rally in September was the *piece de resistance* of the evening.



# Candles for Romance

*If you can spare  
the oxygen*

NOT ALWAYS did the couples at the royal ball waltz onto the terrace because they wanted to be alone. Actually, they did it because they couldn't breathe in the ballroom!

One burning candle (it required hundreds to light the huge chandeliers in ballrooms like that at the court of France's Louis XIV) consumed as much oxygen as two men!

That wasn't the only inconvenience of the candlelight era. To illuminate a hall for one of Queen Victoria's evening functions, it took a dozen servants an hour's time to light all the candles.

Nevertheless, the candle was a definite improvement over earlier fish oil lamps which left a stench. Heavy, cast-iron candle "Witch lamps" were popular in America, as were "Fairy lamps"—candle night-lamps with glass bases and shades.

The first half of the 19th century saw the greatest improvement in home lighting since primitive man first greased and fired a sea shell. Five hundred new devices at that time were patented in the United States alone.

By 1879, the first successful electric lamps appeared, and lighting steadily improved.

Electricity for home lighting was expensive, especially since early users had to provide their own power plants. Sir W. G. Armstrong of England whose 45 lamps drew six horsepower from a water turbine 1500 yards away from his house, wrote, "the lamps are . . . not so bright as to pain the eye in passing, and very efficient for lighting the way." The price of electricity varied between 14 and 25 cents per unit—enough to cost Octavius E. Coope, \$1150 for a year of electric lighting. And that was in 1883!

In the mid-twentieth century came new developments. The Superior Electric Company of Bristol, Connecticut, introduced controlled home lighting—dialed light.

By means of a large, round dial, called the Luxtrol Light Control, lights are "tuned in" to fit the mood or the need, not merely switched on. Once installed, the Luxtrol saves power. On the heels of this new concept in lighting comes news that nuclear energy may soon supply the power to illuminate our homes.

Until it does, Luxtrol will acceptably "tune us in" to candlelight charm without any loss of oxygen!



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A CANDLELIT BALLROOM

The Superior Electric Company, from the Bettman Archive

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.

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



AS ONE SURVEYS the political and social upheavals, revolutions, and evolutionary changes taking place throughout the world, he feels inclined to view the situation from one of the nearby planets. From this point of view, it would become apparent that earth's civilization is moving rapidly toward a new cycle in human affairs.

Some years ago, it was expected that the most radical changes in human affairs would occur in connection with religion. The continued cry that church membership was becoming smaller, that orthodoxy was being injured by scientific postulations, created the impression that religion would be the first of the great human institutions to suffer severe setbacks and modifications.

It is apparent now that people have *not* become less religious but only more critical of religion. It is equally apparent that religion itself as a sacred element in the lives of men will not be eliminated from modern civilization.

The most surprising changes are taking place almost wholly in the fields of socialism and politics. This is surprising because, although observers predicted that such changes were imminent, statesmen and professional politicians throughout the world went so far as to ridicule the idea that anything could upset the well-established customs of the past—good or bad.

Thirty years ago, few would have dared to predict that in three decades many nations would change from monarchies to republics, to democratic forms of government or autocratic dictatorships, and then return to their ancient forms.

To have predicted that the wheel of political and social psychology would in three decades turn completely and return to its original status would have seemed farfetched. Yet that is precisely what has happened. Although many countries have not yet returned to their

## *Whither Are We Going?*

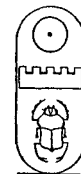
*The promise of youth  
is a hopeful one*

original forms of government, there is a strong tendency toward that end.

Another surprise is that most of the revolutionary changes in these three decades have been born in the consciousness of the people—even the desire for the re-establishment of monarchies after a test of democracy and dictatorship.

In these same decades, too, the dream of labor and the humanitarian plea of the students of social methods have materialized. Labor has come into its own to such a degree as to threaten the power once exclusively possessed by capital; and socialistic principles have been adopted to such an extent as to constitute a warning.

Perhaps the most outstanding and threatening change taking place is the unpredicted and unexpected uprising of



the younger generation. Not more than twenty years ago, it was said that the influence of schools, colleges, and universities would make for an irreligious mind, as well as produce armies of inexperienced young men and women unable to cope with human problems or to master the obstacles confronting nations and individuals alike.

We find that the opposite is true. Education has not diminished the power of youth but has classified it, systematized it, and set it into logical motion. Youth has been taught to think, analyze, and comprehend human problems. Youth has demanded that the veil of hypocrisy, deceit, and superstition be torn asunder.

It has insisted on being allowed to walk every path, sip every cup, even taste the dregs of the last drop. It has demanded to *know* instead of continuing to *wonder*. It has assumed the right to create not only individual careers but also to direct and control the affairs of countries and nations in anticipation of the future.

In every walk of life, business methods and practices are being forced to adjust because of the influx of ambitious youth with new ideas, higher standards, a greater degree of frankness, and a determination to see that everyone has a square deal.

In those countries where political rulers are wise, they have organized youth, offering it the opportunity of participating in national affairs, and making friends with a power sure to express itself in no indefinite terms.

The last world war was one of destruction; the next will be one of construction—conducted by an allied army of the youth of the world against old heritages and customs, smug practices, and the foolish beliefs of past generations.

#### ***The Good of Mankind***

The changes that will take place within the next ten years will bring reforms and readjustments in social, political, economic, and religious activities. Every change is sure to be ultimately for the good of mankind.

Older generations have had decades and centuries in which to abandon the crookedness, the unfair dealing, the injustice, and the inequalities that have

enslaved them and not allowed rising generations to live properly or to enter fields of activity with clean hands and a clean spirit.

Older generations have had an opportunity to clean house and to get rid of those methods, ideas, laws, and principles which have made crime rampant and glorified war and other destructive operations. Generation after generation of the young has had to face dire conditions and to fit itself into the quagmire of evil and injustice.

All of this is to be changed. Viewing it in cycles of centuries and in the octaves of world history, it appears as though in the twinkling of an eye a revolution has set in that will change the maps of the world and bring forth new nations, new liberties, new principles, new ideals, and a new life. We are now living through the period of greatest change, and it behooves us to adjust ourselves accordingly.

Coincident with these changes is an awakening interest in things metaphysical, spiritual, and mystical. From week to week and month to month the discoveries of science, the investigations of independent inquirers, the findings of bodies of cooperative investigators reveal the untruths, superstitions, false beliefs, and erroneous ideas which have been the basis of our textbooks, the foundation of our creeds and dogmas, the curriculum of our lives. More and more the material side of our lives is being relegated to its proper place, and its dominion is being reduced.

An approach to equal consideration of the material and spiritual, the physical and the Cosmic, is at hand. The development and unfoldment of man's inherent, divine, or cosmic gifts are making rapid pace. Youth today is more interested in solving the mysteries of life and knowing the truth than at any other time in the history of civilization.

It is a fortunate and propitious time for those of the older generation to fall in line and prepare for the New Age. This new cycle will be one in which man will express himself in accordance with the heritage that has come to him through the Cosmic, rather than hold to the vestiges of inheritances from his earthly ancestors.

*Rosicrucian Digest*, February, 1935.

## Home

**I**NSTINCT still rules in the human animal. Like fish ready to spawn or the elephant about to die, man has a subtle attachment for the old and familiar that can never be broken, whether the memories surrounding it are altogether pleasant or not. Said Balzac: "Our native home, like a mother's face, never frightens its children."

Men have dreamed of retirement, where split-hickory chairs could be tilted against the sunny side of the house, with a sun-dappled bass pool not too far away. Women, likewise, have thought of someday shunting the demands of artificial living and recapturing something idyllic with a bean patch and a few chickens.

A little more than a year ago, Tristan da Cunha's volcano erupted, making it necessary for all inhabitants of the island to be evacuated and its only village of Edinburgh abandoned. It seemed to spell the end of a hundred and fifty years of British occupancy.

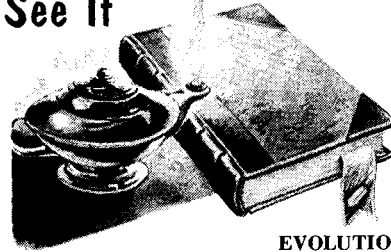
And now this closely knit band of islanders is going "home"—back to a lonely and desolate scene, to bare and ruined thatched cottages, to a meager diet of tubers, fish, and eggs of sea birds. *But it is home*; and after months in England in contact with the twentieth century for the first time, they are happy at the thought of going.

These Rogerses, Greens, Glasses, and Swains, Repettos, Lavarellos, and Hagans are all somehow related and, during the generations of toil and poverty together, they have developed a way of life with which all that the twentieth century has to offer cannot compare.

There is something touching and noble in the gesture—and withal a not-too-welcome comment on much that men set store by. It gives us momentary pause and poses a question with only one honest answer.

If some man-made volcano were to lay the whole world waste with only pockets of survivors left to build the race anew, where should we hope to find the best survivors: In midtown Manhattan or in the South Atlantic Isle of Tristan da Cunha?

## As Rosicrucians See It



### EVOLUTION

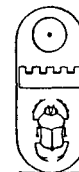
**E**ARLY in this century, evolution became the symbol of controversy between religion and science. Since, in the popular sense, the theory of evolution in the field of biology seems to contradict the accepted and basic principles of certain religious dogmas, it was picked out to be the recipient of all the conservative and dogmatic religious bias for condemning something that was different and new. It was new in the sense that man awoke to the fact that certain religious concepts were not completely in step with the way in which the world functioned.

Evolution, however, was greatly limited in definition by such a concept because it does not mean merely the story of man's biological evolution. To go deeper into its meaning, I am reminded of the words of M. R. Cohen in his book *The Faith of a Liberal*: "Our view of the human scene becomes narrow, unilluminated, and passionate if we do not rise above its immediate urgency and see it in its cosmic roots and backgrounds."

What, you may ask, does this have to do with evolution? It has everything to do with evolution because it is man's ability to realize that the beginning of all things lies way back of his own experience, and the end of all manifestation lies far ahead of his experience. Through this concept man is able to understand the meaning of evolution. As Rosicrucians, we accept the belief in the existence of a teleological universe, a universe wherein lies the basis of the function of all its laws.

Life is evolving at all levels—mental, physical, and spiritual. Mentally, we gain in our ability to use our innate powers of consciousness and mind. Physically, our bodies are being modified as we continue to exist generation after generation. Spiritually, we can turn our attention toward the essence of life and become more closely related to those cosmic roots from which it sprang.

Evolution, then, is the process of growth, the process of realization, and the process by which man utilizes the energy that made the universe and causes him to follow it to a point where its full meaning may be grasped and his true position in this universal scheme better understood.—A



RODMAN R. CLAYSON, Grand Master

## The Art of Adjustment

*A positive  
outlook is needed*

EVERY DAY in one way or another one endeavors to adjust to life and to what has been so many times referred to as life's ups and downs. No one is exempt from life's vicissitudes; everyone has them to some degree. For many, there is need for emotional security and maturity, for independence of thought and action, for regard for nonmaterial as well as material values.

In seeking to achieve adjustment, there is an art. One endeavors to bring order and stability into his life; he endeavors to make his life meaningful; he desires to achieve a sense of personal worth, even self-satisfaction, and very definitely to have a feeling of accomplishment. Furthermore, he seeks the acceptance of others, he wants to be liked and respected, and he seeks a certain amount of recognition. Adjustments help to bring about personal improvement and self-development, not to mention peace of mind, well-being, and a harmonious environment.

Unfortunately, in their home environment, too many hesitate to accept change, new ideas, and experiences. But, paradoxically, take them out of their home environment, and they seem to be different persons. They immediately adjust to a new set of circumstances and acquire a new perspective. As contradictory as this may seem, let us think of the traveler to foreign lands.

Many today are traveling as tourists to Europe, to the countries surrounding the Mediterranean Sea, to the Near East, and to the Orient. The traveler in foreign lands is compelled to have new experiences and to adjust to them quickly. He knows that each

day is bound to bring its annoyances, and he determines to meet them philosophically and, if possible, even to see their humorous side. He adjusts immediately to conditions which are different from what he is accustomed to at home.

There is the language difference, the customs of the country and its people. There is the problem of money exchange. On occasion, there is unique and sometimes antiquated transportation. Frequently, there are problems about food and drink. In addition, there are hundreds of inconveniences. But most travelers in a foreign land quickly adjust to each and every one of these things.

As a matter of fact, virtually every tourist makes it an occasion to hunt out all that is curious and unusual as well as historically interesting. His enthusiasm is aroused and quickened, and he notices a hundred little things, such as the beauties of the landscape, the architecture, street scenes, and oriental bazaars. The visitor observes particularly the people he passes on the street, whereas at home they probably would go unnoticed.

### *The Traveler*

The traveler makes note of all these interesting little things in order to describe them to his friends when he gets home. He may even overelaborate some of his experiences in his imagination. After all, imagination lends its charm even to the most disagreeable experience. So, we have this interesting paradox of the average person who travels to a foreign land.

As a tourist, he has gone voluntarily. He was not compelled to go, as perhaps might have been the case had he been in one of the armed services or in the employ of the government. He knew that he would find things different from at home, and he did not oppose these conditions; he met them willingly, and adjusted to them. As a result, he thoroughly enjoyed himself. At home, however, without the opportunity to travel, he is less observant. He is annoyed by inconveniences and delays, and actually does not try to adjust to everyday negative experiences.

There is a need to develop an ideal outlook, to see ourselves as healthy,

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happy, well-adjusted people, wisely sympathetic with others, ever-ready with an encouraging word, looking for the good in people, manifesting patience, and at the same time being sufficiently occupied so that there is not time to be annoyed, restless, or morbid.

We need to be aware of our own responsibility, to realize that life is an individual problem. It is a matter of economy to be happy, to view life and all its conditions realistically and in clear sharp focus. This is an art to be attained, an art which enables one to see life at its best.

Actually, progress is measured in human life. Our experience of today is the outcome of our experience of yesterday, and is conditioned by it. Our intuition will tell us of even grander experiences to come, but we must be ready for them. We should not overreach or get into a situation which overtaxes us. We must learn to select and reject, to choose, to be discriminating, and not to be overanxious.

After all, what we are thinking and doing from day to day is resistlessly shaping our future. No one can live our life for us. If we are wise, we will begin our day wisely; we will work toward what we would rather be, and toward what we want to do, with a happy prospect in view. All of this is an adjustment to life. It is an individual problem. It varies with temperament, with surroundings, and with thought habits.

#### ***The Generous Nature***

Those who have learned to think and occasionally take stock of themselves are usually aware of their faults and try to do something about them. Many are in need of this adjustment; they are in need of encouragement. We strive to perfect a good feeling for our neighbors. It is well in matters of disagreement with friends to preserve the same spirit and breadth of view that we expect from them, remembering that we have more points of agreement than of disagreement.

It is better to be tolerant of people and to have charity for them rather than to expect them to be like ourselves. There is no better evidence of a large and generous nature than im-

mediately to forgive and forget every injury, imagined or otherwise, and thereby be superior to the petty feelings of resentment, pride, and unforgiveness, which work mischief alike to the one who holds them and to the one who has done the injury.

We are surely to blame if we suffer, for everything depends on our attitude and the adjustment we make. We must learn to choose wisely, to be practical, never to be discouraged. Every day requires renewed dedication. New ideas and new strength will come to us to the extent that we are receptive to them. We can be equal to practically any task. Adversity can be transmuted, changed.

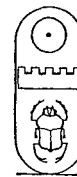
Would it not be a wonderful thing to realize that we are equal to every occasion, that it is definitely a step toward self-mastery to meet the unpleasantness in life as well as the pleasing in a broadly philosophical spirit, to rise above all negative circumstances, and to be superior to the thoughts and fears which once held us in their power?

#### ***Life's Testing***

It is fortunate, indeed, if we have the courage and the fortitude to sustain us through the severest tests. We are even more fortunate when we are imbued with the desire to be better and have the willingness to persist with an iron determination to succeed. So, we develop an art, a technique, in our approach to life's adjustments, just as we would do were we to visit France, Egypt, Greece, Japan, or countries of Latin America.

We have all experienced those moments when we quietly faced our fears, our doubts, and our wavering opinions, and as calmly dismissed them. Henceforth, they were powerless because we saw their utter absurdity. Half the battle is won when we see our error and realize potentialities and possibilities for what they are. We then become masters of the situation; we are more truly and profoundly ourselves. With a little thought and desire, all of us can achieve the art, in fact, the poise, which will help us to adjust to life.

Every trying experience strengthens and directs the tendencies of our characters away from fear, worry, and



doubt. Adjustment requires us to have a certain proper attitude toward life and its problems. We must be willing to accept a change of mind or a change of view. With a change of mind and understanding about a certain thing when necessary, a new directing of the will results, and the forces of our being are brought around to correspond with it to give us the necessary knowledge and understanding for adjustment, even when we may be confronted with disappointment.

In this hurrying age in which we live, we need to relax. We must not allow ourselves to become too tense or too active. When we become wrought up—tense, as it were—we struggle with ourselves in indecision. We are nervous; we read this book or that; we watch television; we go to the theater or the race track. We may be trying to get our minds off of what is bothering us, but we continue to let it excite us.

We need to refrain from this excitement. We should be glad occasionally to lay aside our problems, our worries, and perhaps everything that is modern, and read books by the great authors who wrote for all time, or some history or scientific work which transports us into the past or into conjectures for the future. This gives us a sense of time, of past ages, of progress.

#### *Corresponding Rhythm*

There seems to be a corresponding rhythm in human life, with its fluctuating, changing aspects—joys and sorrows, successes and failures, etc.—as history shows. We occasionally remember what we have read about the rise and fall of nations, about their civilization and culture, and we think that now, at last, perhaps all will be well; then comes another negative interval.

Yet the interval between these ups and downs of life is often too long for shortsighted discernment. As we continue to think about our difficulty, whatever it may be, we forget that a new day will surely dawn and that there will always be more ups than downs. But in due time these contrasting experiences fall into a pattern or system as we reflect on their meaning, and the

length of the negative circumstances will become less and less.

So we work hard to adjust to life, to master ourselves, to shape our own destinies. We try to bring things into their proper perspective. We achieve the necessary emotional stability, maturity, and peace of mind. We find that there is more harmony in our lives.

There are those who feel that perhaps a stronger hand and a profounder will than our own is revealed in all of this. We cannot always discern the proper course until the proper moment. The moment often comes unexpectedly. But it *does* come to those who seek and work toward it. All this is involved in the art of adjustment. We must keep the ideal of adjustment to life ever before us.

#### *Effort Is Rewarded*

We maintain a life of discipline for independence of thought and action; we follow through with our projects, and we achieve new values of personal worth and dignity. The order and stability which we bring into our lives bring a new richness, uniqueness, and a sense of human values. Life is not a gamble; success comes to him who works toward it.

Thomas A. Edison wrote of the search for happiness as being "humanity's greatest quest," and at the same time he asked how many people are truly happy. So many of us want what we have not, and grow dissatisfied with what we have. In this connection, someone has said that to the extent that we adjust and realize attainment will there be a minimum of occasions of want and a maximum of occasions of happiness and accomplishment. We do not live for the passing moment but for continued balanced stability.

Emerson said, "Keep your eye fixed on the eternal, and your intellect will grow." If we keep the end in view, an appreciation of fundamental as well as ultimate knowledge, we will have an ideal outlook. Persistence in the art is required, but the result of a full adjustment to life brings the realization of *more* rather than *less* of the abundant life. The accompanying happiness is well worth the effort.

MAN IS A MIGRATORY CREATURE, rustling over the surface of the earth, stirred by the desire for a greater degree of contentment. His migrations have ebbed and flowed like a tidal river, spreading itself ever farther until today he stands on the edge of the void and reaches for the stars. He can circle the earth in a matter of minutes.

Whatever the cause, this migratory tendency is irresistible, today sending man across nations, over oceans, and out into the universe as it once sent primitive peoples moving from the borders of China to the Danube and the Rhine.

Volcanic eruptions, floods, and ice sheets during glacial times played their part as did gnawing hunger and the necessity to stay alive. On the other hand, ancient North American peoples wandered from shore to shore, leaving cliff dwellings and hogans with little understanding of the reasons. In South America, some 10,000 reportedly left the coast of Brazil in 1540 and migrated up the Amazon for reasons still obscure.

As sections of the earth became more populous, migration increased: The quest for wealth as well as socio-economic pressures breathed life into the underlying restlessness. During the seventeenth century, it is estimated, over 10,000 persons were leaving the British Isles annually.

After the first emigrants had paved the way and travel became less hazardous, people fled to the New World *en masse* so that by about 1640 more than 20,000 Englishmen had migrated to the New England states.

Between 1746 and 1840, approximately 1,000,000 immigrants crowded the eastern states of the New World, moving the frontier westward to the Missouri River and leaving only the great West still waiting with its mystery and adventure.

### **The Big Move**

The move to the West was colorful, forceful, and fierce—the greatest migration in the world's history. The "chosen creatures" of earth were intent on finding the Promised Land. When the move started, it was a gentle percolation of people into the new states,

MARY BRANCH

## Restless Man . . . Endless Trails

*In which direction  
will he go?*

and Ohio was considered the Far West.

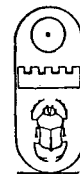
Then, frenzy seized restless men, and the stampede was on. They gathered at the Missouri River and headed west, some for California, some for Oregon, and some over the Santa Fé Trail. Tons of freight were transported by lumbering wagons. A swell of humanity inundated the plains, mountains, and valleys of the Wild West. It obliterated several species of wild life and all but wiped out a race of human beings.

The move at first was accomplished by carts, small wagons, or boats if a river was handy, but then an enterprising citizen remembered the huge Conestoga wagon. Designed to haul freight, it became the forerunner of the Prairie Schooner, the painted Pullman, the circus wagon, the Greyhound bus, and John Glenn's capsule. The trek was thrown into high gear.

With the knowledge and means of transporting their possessions as well as their families, these restless forefathers gathered all they owned and with determination headed for new territory.

The Conestoga wagons, made of swamp oak, hickory, and other native woods, were long and deep, and built with a sag in the middle so that any displacement would shift the load inward. The white hempspun cover followed the curve of the body, giving the front and rear the look of a bonnet as it bobbed over the rough roads.

They were painted in bright reds and blues and the horses' harness was fitted with tall hoops of bells. The driver astride the horse nearest the left wheel shouted vindictive words at the animals



he loved with a vengeance—the prototype of today's truck driver with air horn and ten wheels on his mammoth vehicle.

### *Hell and High Water*

These hemp-and-homespun pioneers were wetted in rivers, shriveled in deserts, and frozen in the snow of the mountains. They plowed through knee-deep dust, through mud that caked on their wagon wheels and sucked the life out of their animals. They poured sweat on the mountainsides where wagons and animals had to be hauled over virtually insurmountable cliffs. Men who had lived their lives in wooded areas were terrified by a country where "one could see the sky under the belly of a horse."

In 1848, it was said that 3,000 wagons, 50,000 head of stock, and 12,000 people passed over the Trail to Santa Fé. This was the year gold was discovered at Sutter's Fort, and in the following one nearly 100,000 people poured into California—a puny amount when compared with the influx today.

This migration made history—and supplied writers with inexhaustible subject matter. But it was no picnic; it was a fierce drive keeping man on the move. Although it ebbed for a while, restlessness remains an innate part of humanity with the urge to move ever present.

Like primitive man who lived in his cave until it was filthy and then migrated to escape his own filth, man today escapes the tenements of huge cities only to begin defacement elsewhere. He uproots orchards to build cities with rows of identical houses on identical streets lined with identical trees. He pollutes the rivers, fouls the air, rips down old houses to raise up cold constructions of glass and concrete, achieving a society without solidarity or culture.

What motivates this urge to move? What is it that crowds freeways and airways and forces lawmakers to levy more taxes for launching pads in the frenzied rush to outer space? Is it the same urge that fused a wagon train, sent farmers away from farms already cleared in search of others yet to be created, or brought about the wheel,

or the capturing of a spark to light a fire? Is man following a gleam or a will-o-the-wisp? Could it be that his dream is an incubus debauching him instead of leading him to greater content?

Rational and irrational, he shows himself to be a paradox: At the same time, he wants to be safe and unsafe, peaceful and at war. His much vaunted rationality seems forever in conflict with his primitive past. He prepares for war and prays for peace.

Goldseekers among the pioneers were the most reckless and the most ruthless. They gutted the land and clogged the streams. They were a menace to themselves as well as to the countryside they so willfully debased. And what of their descendants who today leave a heritage of concrete and steel in a world made small by acceleration?

As in all surges, a few rational beings maintain a balance. It is they who preserved enough bison for the future to see and fought for the rights of the Red Man. It is they who work constantly for preservation of National and State Parks, agitate for the protection of streams from pollution, protest the contamination of the air, and leave a chronology of the historical events of those reckless, lusty, and brave forefathers.

### *How Will It End?*

In the final analysis, it seems an individual matter whether man will uproot himself and his family to face ultimatums growing out of his decisions, for there are few operations more all-inclusive than the act of emigration. Who knows when or how it will end? Is this century slated for an emigration that will make the Forty-Niners look like earthbound sloths and send its participants soaring into a Promised Land in outer space?

When a counterpart of the Conestoga wagon, or Prairie Schooner, can be put on a pad and launched into space, will men line up for a pass to nowhere and be willing to migrate to another planet to begin the plunder anew? Quite likely. And if they do, it is certain that the ghosts of the pioneers will fly out of their graves to wave them on.



(Photo by AMORC)

THE SKATER by Oleg Neyolov

A striking photograph appearing in the San Jose Light and Shadow Club's Ninth International Salon of Photography. Exhibited in the Modern Gallery of the Rosicrucian Egyptian, Oriental Museum in March.

## Shadows

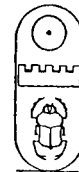
HELEN L. WILLIAMS, F. R. C.

**W**HEN LIGHT is obstructed, there occurs the phenomenon humans know as a shadow. Some shadows are restful and some are not. In a dry and barren land, any shadow is welcome relief from the glare and heat of the sun. In a crowded city at night, a shadow can sometimes send a chill along the spine. A shadow can mean relaxation or alertness, depending on the circumstances.

Along a highway at night, a car's lights on roadside rocks and bushes give rise to shadow mountains and forests. If shadows come alive, that is the time.

If one is bent on hunting shadows, he might begin by looking at his own. First it is there—long and slender, straight ahead. It makes one feel tall. Then it hops to the left or right, galloping alongside, an elfin reflection. If one keeps going, it soon tires and drops behind, too weary to keep up. Stop short, and the shadow stops; step into a deeper shadow, and it disappears. Walk briskly in full daylight, and it will sedately match one's stride.

But with one's eyes always on the shadow, the real person will never be known because the shadow is only light being blocked out. It's better to look toward the light and let the shadow take care of itself. ❖



ADRIAN WALDO SASHA

# Balanced Perspectives

*Life can be a  
vitalizing newness*

EVERY MOMENT of our life's experiences is in some respects different from the previous one. Nothing remains really the same in every detail. Practically all of our experiences bear the inscription "now or never," and the swing of the clock's pendulum repeats it emphatically.

There are naturally other life aspects—the eternal principles of love and the essence of each individual entity—which declare: "now and forever." But these, too, always contain something new. From the newness inherent in all things comes life's call to be awake and discerning, judiciously receptive, appreciative, maturing, and progressive.

Staleness is deadness. It forms a stagnant pool while the currents of life roll on. To the extent that we are aware of the newness in each passing moment, the repetition of industrial mass-and-assembly work cannot disturb us, and past experiences cannot hold undue sway. Life can be a vitalizing newness, an endlessly constructive interest, a heart-felt delight.

What hinders? Paradoxically, an indispensable quality implanted in us for our protection: our love of stability! Our appreciations tend to hold us to fleeing moments. We tend to fight battles which have ended, adhere to what no longer is, resist enemies long dead, unconsciously try to change what was and is no more. Victories and defeats have been tabulated and placed in the archives; but in our minds we fight on.

How tragic to live our yesterday today, direct our energies toward vacuities, build up mental blocks, emotional whirlpools, stagnancies, illnesses which

lurk like germs in swampy waters. We give them the name *psychosomatics* and the label seems to be an explanation; the answer to them lies in the principles of freshness, vitality—and stability.

Stability requires that we discover the inherent newness in the so-called *sameness* of daily living. We discover it in the unity between potentials and manifestations, the existing and the becoming, the created and the creative. In order to benefit from the law of progress, we must ask: "Is there a better way? Is there more to know? Is there more to be done?"

Some things must inevitably appear paradoxical because life presents openings for continuously constructive spontaneity: opportunities to unite stability with newness, constancy with changeability, newness with sameness, hardness with flexibility. Our lives cannot be oceans without shores, neither should they be shores without oceans. Actualities must touch infinitude in a joy of activating harmony.

## *A Donkey May Travel*

While changes of environment may be necessary to discern newness, they are of no value if our inner attitudes are not changed: A donkey may travel around the world and still come back a donkey. The primary requirement is to face each morning with the understanding that everything contains newness. No time to fight dead battles, to seek footing in a hollow void or existence in what does not exist. Being thankful for past experiences but not enslaved by them, our lives become a springtime.

There is marvelous renewal in the awareness that differences always exist between the past and the present: Only when they begin to merge and blur the distinctions, is there danger. When the fire is extinguished, the smoke, too, must vanish. The newness even in sameness offers a daily start as well as a continuation.

The law of sequence does not refer merely to reaching conclusions but also to starting points. "Where does it lead?" indicates that the present is some kind of starting point. By visualizing what is going to be, we go beyond the present moment and find within ourselves the essence of whole-

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some response, spontaneous freshness, clarity in our perspectives—a greater equanimity, a transcendence, a sort of unruffled stabilization.

### *Everything Is A Starting Point*

In such light, acquired knowledge becomes a mere starting point: Freedom from enslavement to acquired knowledge is the kind of liberation which opens to further progress. Man should be master of his knowledge and not be mastered by it; master over his machines and not their servant; master of government and master of himself. A true “knowledge-explorer” sees in everything a starting point and not a mere conclusion. And the best conclusion is the one that starts something new.

To see in everything a starting point also dissolves the myth of old age, gives a resilience which no force can ever fully immobilize. It is the essence of newness of spirit in the newness of living.

Every law of life is in a certain sense a boundary line, never a mere conclusion. Our habit of thinking of law as *restriction* must give way to thinking of it as *liberation from chaos* and a constant beginning in the sequence of developments. Neither heredity, environment, nor accomplishments are frozen conclusions. The unknown is like a blank on which we can engrave our destiny, a starting point endlessly.

John Dewey wrote, “The cause for all thinking is in seeking a solution to the problem of experience.” In a similar vein, the philosopher Alfred North Whitehead asserted that “the elucidation of immediate experience is the sole justification for any thought.”

Thus it would appear that where there is no experience, there is no thinking; and therefore the more intensive the experience, the more intensive the thinking. By increasing a person’s experiences, one should increase his thoughtfulness.

It is possible, though, to welter in an experience without a thought as to its meaning. Some intensifications of ex-

perience—such as extreme fright—stop the flow of thought, and the undigested experience creates obstructive blocks.

It is in how we relate ourselves to our experiences that we find thought creativity. Every moment of life becomes zestful when we realize the newness of it. Every day is new. Cherishing it more diligently and feeling it more closely, we develop more capacity for life.

When Sigmund Freud stated that “neurotics and psychotics suffer from too good a memory,” he surely had in mind the attitude which uses memory as a substitute for present living. The saying that “the man who never forgets, never learns” describes such mental immobilities. Old conclusions must not blind us to ingredients of newness.

We attain responsiveness in proportion as we understand the secret of newness in everything: poetry, art, and music, true love. Never a sunset, never a sunrise, never two individual fingerprints exactly alike because they are expressions of a universal newness. The fact that the logic is hidden, that there is something still unknown, gives permanence to our pursuit: Life and aim can never be separated.

### *Every Day Is New*

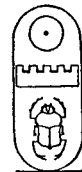
If our present experience seems contradictory; if we love someone now whom we did not love before (or if we love him less); or if we are no longer afraid of what we used to fear, must we not conclude that we are moving forward with life’s constant newness? Do not the seeming contradictions merely illustrate that the past should never stand out larger or even equal our perceptions of the present?

When we recognize our over-strong memories for what they really are, incarnators of unfulfilled aims calling for fulfillment, we become aware of conditions as merely *material to be molded for fulfillment*. Thus the over-energized memories cease to be retarding influences to the present newness of living, and we can enjoy in all experience the essence of whatever good we attain.



A new thing came and they could not see,  
A new wind blew and they would not feel it.

—LORD DUNSANY





WE MAY KNOW that the first seven letters of the English alphabet designate the musical scale, but do we know that there are *only seven chords in all music?*

This may seem an astonishing simplification of musical truth; but Dr. John Mokrejs, who formulated it, is a well-known contemporary composer and the musical equivalent of a doctor's doctor. Although he teaches music to music teachers, his concept of harmonic law has significance for everyone. He says, "It is a key not only to music but also to living. When you become conscious of the law behind it, you will know what harmony is."

In music, each letter name is the root of a chord. The chords start with a root letter and use every other one (three or more at a time)—CEG, CEGB, CEGBD, and so on—until all the seven letters are used. No matter how many of the letters are used in the chord, it is still a C chord as long as C is the beginning letter [note]. Using each

letter in turn as the root of a chord, one can form in all *only seven chords*.

When Dr. Mokrejs' classes first hear that, there is usually protest. Only seven? Impossible; it's too simple! Dr. Mokrejs, his brown eyes twinkling, agrees and begins a lesson in musical spelling.

On the blackboard, he writes the seven chords: CEG; DFA; EGB; FAC; GBD; ACE; and BDF. Pointing to the C chord, he asks, "If I put a flat before the E, has the spelling of the chord changed?"

The class, a little uncertain, answers, "No."

"If I put a flat before the G, has the spelling changed?"

The class, more confident, "No."

"Does the spelling change wherever I put the sharps or flats?"

"No." Understanding dawns, and the chorus is strong.

"But those modern chords?" some-one questions.

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"Only a matter of sharps, flats, and accidentals—the spelling remains the same. To be modern, though," he adds, "one must first be classical."

Dr. Mokrejs then launches into the study of the seven chords: Each must have at least three notes, may have as many as seven. Again pointing to the letters CEGBDFA, he asks with an innocent smile: "Are these all the C chord?"

"Yes." (No one caught off-guard this time.)

"Can't I do the same with the D chord—DFA, DFAC, DFACE, and so on? Can't I use each of the seven chords and build sevenths, ninths, and thirteenthths? Are there more than seven chords?"

"No!"

"I can put flats or sharps anywhere in front of one or more of these letters. That is what gives color to modern music. But no matter whether the chord is a *triad* (CEG), a *seventh* (CEGB), a *ninth* (CEGBD), an *eleventh* (CEGBDF), or a *thirteenth* (CEGBDFA), it must always act like a chord.

"Chords, like people, must fulfill something within them. Every chord has three *feelings*. It may be *final* (which includes a beginning); that is, rest at peace, so to speak, with no tendency to move. It may be *plagal* (having the principal notes between the fifth and the octave) and have the feeling of change about to be made. Finally, it may be *authentic*; that is, balanced, compensated, and yearning to be pulled back to the final.

"The root of the authentic is the strongest overtone in the final tone: When you play C, its strongest overtone is G. Therefore, moving from the C chord to the G chord gives a most satisfying harmony to the ear—as Beethoven demonstrated many times."

#### Melody from Harmony

"The choice of chords directs the melody," Dr. Mokrejs states. "Melody comes from harmony, not the other way around. I can play *point* C in any rhythm I want, and go to *point* E and play it one or more times if I wish. [In speaking of chord relationships, each letter of a chord is called a point.] I can jump to any *point* in the chord.

To make a melody, though, *I must first move from point to point of a chord in any rhythm.*"

The class experiments at the piano with the points of the C chord, using nursery rhymes to illustrate the rhythm.

"How do you move from one chord to another?" someone asks.

"You move backward," Dr. Mokrejs beams. Sitting at the piano, he ripples through the chords from C to D to E, and so on. The group shudders.

"That isn't harmonious, is it? Now listen to it this way." He plays a smooth-flowing sequence of sounds. "I have used all seven chords—the same ones I played before, *but not in the same order.*"

Disbelief marks a few expressions.

"This is the key to all harmony, the *Great Harmonic Law*: From C go to A, then to F, to D, to B, to G, E, and C again. To go forward in music, you must go backward."

"Play the C triad," he orders, and a student—a music teacher—plays CEG as timidly as if she had never done it before.

"Now move to the A chord; don't jump to it, don't move your hand. Simply keep what you have and move the G to A. Isn't that the A chord? Don't you spell it ACE? The root of the chord is A. It doesn't make any difference whether the A is down in the bass or up in the sky. As long as it spells ACE, it is the A chord. Now move to the F chord."

The player hesitates. "I don't see how I can without moving my hand. I never learned this at the Conservatory."

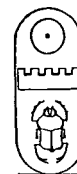
Dr. Mokrejs smiles. "Don't move anything except the E to F. Under your fingers you have CFA, but that doesn't spell any of the seven chords because the letters aren't alternating. What can it spell?"

"Well, it must be FAC."

"Yes. That part you do in your head. Now go to the D chord."

"Oh, I see—just move the C to D."

By playing CEG, and moving the top note, the middle note, and then the bottom note, the Great Harmonic Law reveals itself: the manipulation of the seven chords of music in harmonious sequence. (cont. on page 196)



SAMUEL RITTENHOUSE

## Finding Personal Peace

THE PROBLEM of attaining personal peace or inner harmony is becoming increasingly difficult. People are exposed to the impact of distressing news, much of which is potential with great danger. Many of the statements of commentators, news analysts, editors, and the like, are intentionally kept tense.

It is their way of employing the psychological principle of *suspense*—the sustaining of interest by dramatization and overexaggeration of every incident of importance. They know how profoundly the populace is concerned with the state of world affairs, and they capitalize upon it. They isolate some otherwise casual incident in the day's news and then augment it to an emotional degree.

It becomes difficult for people to find refuge from such influences. The usual channels of escape from the turbulence of the day, such as radio, television, magazines, movies, and newspapers are saturated with disquieting headlines, comments, pictures, and editorials.

It is not that the average intelligent man or woman does not want to be well informed. He does not want to retreat from reality; yet he does wish to realize his own *self* occasionally. He desires to meditate upon the impressions rushing in upon him so that he may put his mind in order.

He does not feel that all life's activities are trenchant and vile. He believes that there are some noble things that can and should be done to lessen the world's tensions. He also knows that a progressive society must permit men to think, believe, and act individually. It is this individuality of self that he wants to preserve.

If individuals abandon all hope for social improvement or become despondent; then the agencies of society, its various activities, come to reflect this attitude. However, a certain amount of *idealism* exists in everyone.

The normal person knows instinctively the best procedure to follow, providing he is given the opportunity to meditate without being influenced adversely. In the market places of Athens, Socrates revealed that almost every man can decide wisely upon important matters if they are fairly presented to his *better judgment*.

### *The Common Problem*

The problem which confronts the majority is where to find that environment which will arouse their spiritual and finer sentiments. The present appeals tend too much to the passions and to materialism, to a stark preservation of the economic order at the cost of humanitarian idealism.

It is regrettable that many churches and temples do not afford sanctuary for peace with one's *self*. From the pulpits and altars of these holy places, there often come words of hatred, enmity, and the condoning of destruction of some people or nation to save vested rights, prestige, or religious dominance.

Strong people are not panicky, fearful, and jittery. Their decisions are guided by well-disciplined minds inspired by the highest dictation of self. While they can make mistakes in their decisions, they can more readily adjust their minds to each changing event and make corrections.

Those who faithfully and conscientiously maintain a *sanctum* in their homes, a place consecrated to that which they hold to be sacred, will find it to be the foundation of their own rehabilitation. In devoting even a few minutes to being alone each day, they can weigh spiritual motives against all that has crowded in upon them objectively during the day. The circumstances of the day will then appear in a new light. The *true* from the *false* will be easily distinguished, and the latter just as easily dispelled.

That which we need most is the opportunity for *personal* thought and the free exercise of *self*.

### *The Substitute Sanctum*

Those who are so unfortunate as not to be able to establish such a sanctum in their homes must find a substitute for it outside. The great out-of-doors was man's first temple; there is still none better. A walk down a forest trail,

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even if covered with snow, is inspiring; and so is a slow, meditative stroll across open fields with a pet dog trotting along; or an isolated perch upon a jutting rock underneath a windswept sky overlooking sea or bay. All of these provide a suitable contact with the Cosmic, an occasion for sensing that peace within.

Those who reside in large cities and have no home sanctum need not feel that they are deprived of this opportunity to be alone. If they will use the same initiative and thought to find a place for meditation as they do to secure worldly possessions, they will succeed. It is not too difficult to locate a bench more or less secluded in a public park, or to stroll to the end of a pier or wharf.

I am reminded of a method to find this peace within employed by a man in Midwestern United States. He is a locomotive engineer on one of the crack, streamlined transcontinental trains. Obviously, his responsibility is great and the resulting tension considerable. Increasing automobile traffic has added to

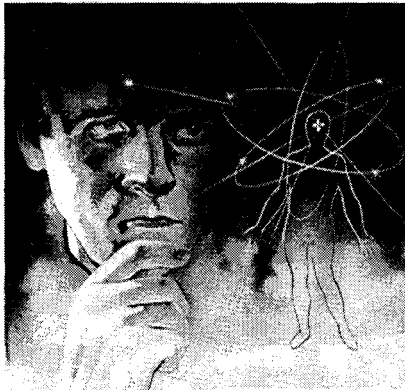
the hazards which he encounters. When at home, he has found it difficult to relax.

Recently, he became a member of a local flying club. He and his associates purchased a new, small cabin airplane. He has become a proficient pilot; yet he is not a young man. With elation, he told me how he has found peace and the opportunity for meditation.

When off duty, he flies the cabin plane in smooth weather to an altitude of three or four thousand feet, and then "trims the plane," that is, puts it in a state of balance where it virtually flies itself in the vault of the blue sky. There, with a sense of freedom, he acquires a new perspective of the affairs of his life. As he related these facts to me, there was a radiance about him, a confidence and happiness which strongly impressed me.

Of course, one does not need to learn to fly a plane in order to find this sanctuary of self. Each must use his own initiative to recapture his intimate feelings and thoughts and find the peace which follows from them.

### The Art of Mental Creating



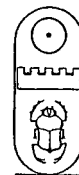
#### Free Discourse

Here now, in special lecture form, is a basic lesson in the *Art of Mental Creating*, offered as a gift to subscribers of this magazine. You need only subscribe—or resubscribe—to the *Rosicrucian Digest* for six months at the regular rate of \$1.90 (14/-sterling), and ask for this free discourse.\*

## TOMORROW IS YOURS

What tomorrow, next week, or the years ahead will bring to you in the way of happiness, success, and material goods is largely up to you. *Your mind is creative.* Through proper application, you can in your mind's eye visualize a desired goal and through such visualization actually bring this goal into manifestation. Learn to focus this power! Learn the basic steps of bringing into your life the things you want.

The ROSICRUCIAN DIGEST San Jose • California • U. S. A.



\*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

# Rosicrucian Activities

## Around the World

THE 9th showing of the International Salon of Photography, sponsored by San Jose's Light and Shadow Camera Club and the Knights of the Round Table, throughout March brought more than its usual influx of enthusiastic visitors to the Modern Art Gallery of the Rosicrucian Egyptian, Oriental Museum. On three consecutive Sundays, colored slides were viewed by capacity audiences in the Francis Bacon Auditorium. Countries not previously represented, gave this year's exhibit significant distinction. On page 187 of this issue, we have reproduced one of the four entries submitted by Oleg Neyolov, Russian photographer.

Spring began early this year for Grand Lodge officers and staff members, who from time to time are privileged to participate in rallies, special convocations, and gatherings of Lodges, Chapters, and Pronaoi—sometimes close at home and sometimes far away.

It seems that springtime and the Rosicrucian New Year are the beginning of such activities.

As early as February 25, the Supreme Secretary, Frater Cecil A. Poole, was the honored guest and speaker at a special convocation at the Barstow, California, Pronaos.

Also in late February, Colombe Counselor Soror Josephine Warnken, together with her husband, Frater Chris Warnken of the Instruction Department, were guests of Peninsula Chapter at Belmont, California, on their regular meeting night.

Soror Warnken spoke of the work with the Colombes and gave a behind-the-scenes account of the interest and effort these young girls put into their exemplification of the ritual. A large

and interested attendance made the evening memorable for Peninsula Chapter.

On April 5, 6, and 7, the Imperator, Frater Ralph M. Lewis, and Soror Lewis attended the Midwest Rally held at Nefertiti Lodge, Chicago, Illinois. Frater Lewis participated as guest speaker at two of the special convocations and also served on the panel during the Forum period.

A new member of the staff at the Grand Lodge is Frater Robert E. Daniels of London, England. Immediate Past-Master of Francis Bacon Chapter, London, with years of service in the London area, Frater Daniels will assist AMORC's Grand Regional Administrator, Frater Arthur C. Piepenbrink.

On February 14, Abdiel Lodge, Long Beach, California, became 17 years old. There was a birthday party and a fitting ceremony of lighting a candle for each Past Master and a final candle for the present Master, Soror Elsa Ford, whose light had been added to theirs.

The Moria El Chapter of Flint, Michigan, invited all members of Thebes Lodge in Detroit to attend their New Year's Feast and installation of new officers for the coming year on March 24.

A dinner cooked by *Men Only* is Hermes Lodge's (Los Angeles, California) recent boast—and boast they may, for the culinary artistry of dedicated fratres presented stiff competition to the sorores' previous delicious dinners. Maybe it was the lemon meringue pies. Watch out men, lest you find yourselves assigned permanently to the cooking detail—even to K.P.

A comment from Retiring Master, Frater Ken Laurence, in the Van Nuys Lodge Bulletin, *The Light of the Valley*, should be repeated. He said:

"From the Rosicrucian point of view, Southern California is probably unique in that within a twenty-mile radius there are three very active subordinate bodies. Hermes Lodge, Los Angeles; Akhnaton Lodge, Pasadena; and Van Nuys Lodge, Van Nuys, comprise this triumvirate. If the geographical boundary be extended another ten miles,

Abdiel Lodge, Long Beach, changes the  $\Delta$  into a  $\square$ ."

▽ △ ▽

The Grand Master, Frater Rodman R. Clayson, advises us that Frater Paul Taty, former State Comptroller of the Congo, is the newly appointed Ambassador of the Republic of the Congo to Israel. Frater Taty is from Brazzaville. He has been invited to visit the Pronaoi of Tel Aviv and Haifa.

▽ △ ▽

The appointment of two new Inspectors General has been announced. They are Soror Winifred S. Crump, New Zealand, and Dr. Francisco Devincenzi, Montevideo, Uruguay.

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The December issue of *Rose-Croix*, published by the French jurisdiction, was full of pictures—mainly of last year's European convention in Paris

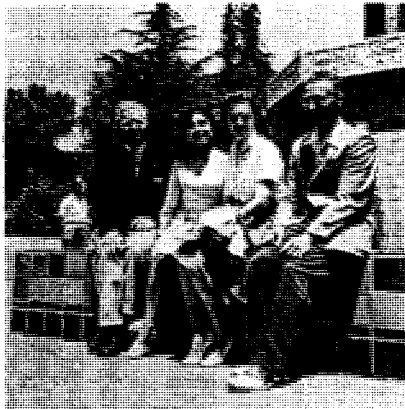
but also of the Grand Master's visit to Africa. A treat for the candid camera enthusiast. If you want a copy, enclose 3 NF plus mailing costs to *Rose-Croix*, 56 rue Gambetta, Villeneuve-Saint-Georges, Seine-et-Oise, France.

▽ △ ▽

Swedenborg may very well have found in the proposed Temple of Understanding in Washington, D.C., the fulfillment of his dreams. It has been gratifying to watch this project grow (see "A Dream Unfolding," *Rosicrucian Digest*, October, 1960), for it demonstrates a formula: A sound idea + a plan + wholehearted effort = success.

▽ △ ▽

Searching for the fountain of youth or expecting to find the elixir of life in a bottle are, we suspect, equally futile.  
(continued overleaf)



## A Fount of Knowledge

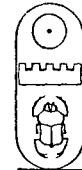
The striking fountain and plaza on the campus of Rose-Croix University are as inviting a scene as anyone could want. Can you picture yourself here . . . seated before the imposing structures that hold the classrooms and laboratories of a Rosicrucian school . . . discussing the fascinating principles brought out in your classes . . . winning friendships with fellow members . . . basking in the sun in the Santa Clara Valley . . . gaining sustenance for a return to the world without?

Of course you can! And you should make every effort to participate in the 1963 session. Let us recapitulate our new program for you:

1. Now you may attend any one, two, or three weeks.
2. All courses are given in weekly units.
3. Tuition fees are payable on a weekly basis.
4. Many new courses have been added to the over-all program.
5. No examination is required for entrance.

And remember, Rose-Croix is open to all active members, regardless of age or educational background. You will be absolutely delighted at the results.

Hesitate no longer. Ask for your free copy of our *Summer Study Program*. Then, complete the application form and join us any of the weeks between June 24 and July 13. Address: THE REGISTRAR, Rose-Croix University, Rosicrucian Park, San Jose 14, California, U. S. A.



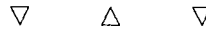
From a physiological standpoint, youth is fleeting, and to realize this is to be realistic but not necessarily sad, for perpetual youth can be a fact: It is a state of mind.

Someone who would agree with this is Madame Valda, 70 years old and a teacher of ballet for some forty-five years. She is also a student of anthropology at the University of Alberta, Calgary, Canada.

Madame Valda's noon-hour ballet and folk dancing class at UAC is popular with basketball players, gym club members, physical education teachers,

and other students—and especially with UAC coach, John Dewar, who believes that ballet exercises increase the height of his basketball players' jumps. In addition to physical benefits, relaxation, and fun, Madame Valda's classes give more proof that a youthful zest for life has nothing to do with age.

Readers will recall Madame Valda's adoption some years ago into the Stoney Indian tribe as "Princess Dancing Cloud," and remember that she is a long-time member of AMORC and Past Master of Calgary Chapter.



## A MUSICAL SPELLING LESSON

(continued from page 191)

"Do composers have to go through the whole sequence?"

"No," says Dr. Mokrejs. "The Great Harmonic Law can manifest in a single measure. Bach does it all the time."

"How do you move into other chord areas? You don't just keep going round and round, do you?"

"Progression in music depends upon the *feeling* with which the composer chooses to endow a chord. One kind opens certain harmonic doors that are not opened if the chord is given another."

"Dr. Mokrejs, if modernists must first be classicists, do they follow the Great Harmonic Law?"

"Yes. There are only seven chords to deal with—you might say, seven keys to harmony." He pauses for this remark to take effect. "Modern composers go from C to A flat, or C to A major. They sharp or flat the fifth of the chord. Whatever they do, though, the spelling of the chord remains the same."

Dissatisfaction is written on every face. "But . . ."

He continues. "Modern composers use many appoggiaturas [grace notes], an important principle not enough emphasized in music training. If I have point C in mind, instead of playing it, I can rest heavily on its upper neighbor D, or its lower neighbor B. If I'm

classical, I strike the C afterward; if I'm modern, I may not. Debussy started it all. He simply used appoggiaturas and never resolved them!"

### *Unresolved Appoggiaturas*

"Then modern composers use ninth, eleventh, and thirteenth chords, putting sharps and flats before the chord points—or altering the points and using appoggiaturas which they forget to resolve?"

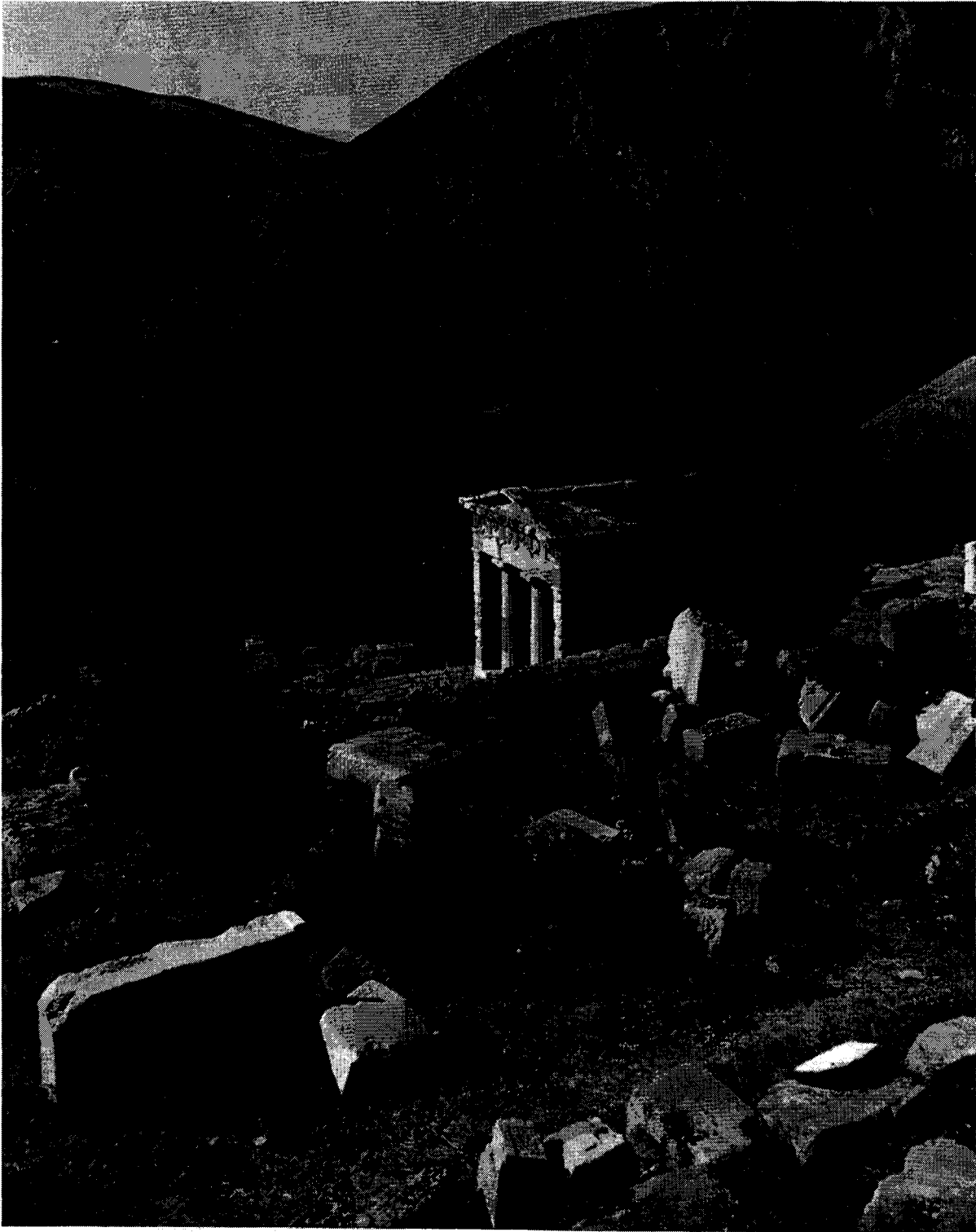
"We need appoggiaturas and suspension," Dr. Mokrejs reminds. "They intensify points. Dissonances are the emotional element in music."

The students consider the philosophic import: Dissonances in life intensify its basic points. The law of harmony includes dissonances.

Dr. Mokrejs plays the C chord again. "This is glorified consciousness," he says. "Each tone carries all seven notes of the scale in its overtones. There are infinite possibilities in the chord, as there are within ourselves. We think we have to wait for something from heaven; but it's already in us *if* we can wake it up."

He dismisses the class with one further comment: "The more you know, the more you can do as you please," suggesting the possibility of something more than a knowledge of music: The student may discover how, by means of seven musical keys, harmony within himself is to be attained.

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### THE TREASURY OF APOLLO

(Photo by AMORC)

In Greece, at the site of the oracles in ancient Delphi, this restored ruin of the Treasury of Apollo nestles on the slopes of Mt. Parnassus. Pilgrims, coming to consult the oracles, contributed gifts to the god Apollo, who presided over the precinct. The little edifice once contained those treasures.

# WORLD-WIDE DIRECTORY

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

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International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.

(INFORMATION relative to time and place of meeting of any subordinate body included in this directory will be sent upon request to any member of the Order in good standing. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose 14, California, U. S. A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons. This information may also be obtained under the same circumstances from the London Administrative Office, 25 Garrick Street, London W. C. 2, England.)

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(\*Initiations are performed.)

(Directory Continued on Next Page)



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**HAITI**

Cap-Haitien: Cap-Haitien Chapter.  
Port-au-Prince: \* Martinez de Pasqually Lodge.

**HOLLAND**

Den Haag: \* (The Hague), De Rozekruisers Orde, Groot-Loge der Nederlanden, Postbus 2016.

**HONDURAS**

Puerto Cortez: Puerto Cortez Pronaos.  
San Pedro Sula: San Pedro Sula Chapter.  
Tegucigalpa, D. C.: Francisco Morazán Chapter.

**INDIA**

Bombay: Bombay Pronaos.

**ISRAEL**

Haifa: Haifa Pronaos.

**ITALY**

Rome: Grand Lodge of Italy, via del Corso, 303.

**IVORY COAST, REPUBLIC OF**

Abidjan: Raymond Lulle Chapter.  
Bouake: Robert Fludd Pronaos.  
Korhogo: Korhogo Pronaos.

**JAMAICA**

Kingston: Saint Christopher Chapter.

**LEBANON**

Beyrouth: Beyrouth Pronaos.

**MADAGASCAR**

Antsirabe: Democritus Pronaos.

**MALAYA**

Singapore: Singapore Chapter.

**MAURITANIA**

Atar: Michael Maier Pronaos.

**MEXICO**

Chihuahua, Chih.: Illumination Pronaos.  
Juarez, Chih.: Juarez Chapter.  
Matamoros, Tamps.: Aristotle Pronaos.  
Mexicali, B. C.: Mexicali Pronaos.  
Mexico, D. F.: \* Quetzalcoatl Lodge.  
Monclova, Coah.: Monclova Pronaos.  
Monterrey, N. L.: \* Monterrey Lodge.  
Nueva Rosita, Coah.: Rosita Pronaos.  
Nuevo Laredo, Tamps.: Nuevo Laredo Chapter.  
Puebla, Pue.: Tonatiuh Pronaos.  
Saltillo, Coah.: Saltillo Pronaos.  
Tampico, Tamps.: Tampico Chapter.  
Tijuana, B. C.: Cosmos Chapter.  
Torreon, Coah.: Torreon Pronaos.  
Veracruz, Ver.: Zoroastro Chapter.

**MOROCCO**

Casablanca: \* Nova Atlantis Lodge.

**NETHERLANDS WEST INDIES**

Curacao: Curacao Chapter.  
St. Nicolaas, Aruba: Aruba Chapter.

**NEW ZEALAND**

Auckland: \* Auckland Lodge.  
Christchurch: Christchurch Pronaos.  
Hamilton: Hamilton Pronaos.  
Hastings: Hastings Pronaos.  
Wanganui: Wanganui Pronaos.  
Wellington: Wellington Chapter.

**NICARAGUA**

Managua: Managua Pronaos.

**NIGERIA**

Aba: Socrates Chapter.  
Abonnema-Degema: Abonnema-Degema Pronaos.  
Benin City: Benin City Pronaos.  
Calabar: Apollonius Chapter.  
Enugu: Kroomata Chapter.  
Ibadan: Alcuin Chapter.  
Jos: Star of Peace Chapter.  
Kaduna: Morning Light Chapter.  
Kano: Empedocles Chapter.  
Lagos: Isis Chapter.  
Onitsha: Onitsha Pronaos.  
Opobo: Opobo Pronaos.  
Port Harcourt: Thales Chapter.  
Sapele: Sapele Pronaos.  
Uyo: Uyo Pronaos.  
Warri: Warri Pronaos.  
Zaria: Zaria Pronaos.

**PANAMA**

Colón: Colón Pronaos.  
Panama: Panama Chapter.

**PERU**

Lima: \* AMORC Lodge of Lima.

**REUNION (BOURBON) ISLAND**

Saint-Pierre: Pax Cordi Pronaos.

**RHODESIA, SOUTHERN, AND NYASALAND, FEDERATION OF**

Salisbury: Salisbury Chapter.

**SCOTLAND**

Glasgow: St. Andrew Chapter.

**SENEGAL**

Dakar: Martinez de Pasqually Pronaos.

**SIERRA LEONE**

Freetown: Freetown Pronaos.

**SOUTH AFRICA**

Bloemfontein: Bloemfontein Pronaos.  
Cape Town, Cape Province: Good Hope Chapter.  
Durban, Natal: Natalia Chapter.  
Johannesburg, Transvaal: Southern Cross Chapter.  
Port Elizabeth, Cape Province: Port Elizabeth Pronaos.  
Pretoria, Transvaal: Pretoria Pronaos.

**SUD-KASAI**

Bakwanga: Alden Lodge.

**SURINAME**

Paramaribo: Paramaribo Pronaos.

**SWEDEN**

Skelderviken: \* Grand Lodge of Sweden, Box 30.  
Gothenbourg: Gothenbourg Chapter.  
Malmö: Heliopolis Chapter.  
Stockholm: Achnaton Chapter.  
Uppsala: Uppsala Pronaos.  
Vesteras: Vesteras Pronaos.

(Directory Continued on Next Page)

**SWITZERLAND**

Berne: Romand de Berne Pronaos.  
 Geneva:\* H. Spencer Lewis Lodge.  
 Lausanne:\* Pax Losanna Lodge.  
 Neuchatel: Paracelsus Pronaos.  
 Zurich: El Moria Chapter.

**TCHAD**

Fort-Lamy: Copernic Pronaos.

**TOGO, REPUBLIC OF**

Lomé: Francis Bacon Chapter.

**TRINIDAD-TOBAGO**

Port-of-Spain: Port-of-Spain Chapter.  
 San Fernando: San Fernando Pronaos.

**UNITED STATES****ALASKA**

Anchorage: Aurora Borealis Chapter.

**ARIZONA**

Phoenix: Phoenix Chapter.  
 Tucson: Tucson Chapter.

**CALIFORNIA**

Bakersfield: Bakersfield Pronaos.  
 Barstow: Barstow Pronaos.  
 Belmont: Peninsula Chapter.  
 Fresno: Jacob Boehme Chapter.  
 Long Beach:\* Abdiel Lodge.  
 Los Angeles:\* Hermes Lodge.  
 Oakland:\* Oakland Lodge.  
 Pasadena:\* Akhnaton Lodge.  
 Pomona: Pomona Chapter.  
 Sacramento: Clement B. Le Brun Chapter.  
 San Diego: San Diego Chapter.  
 San Francisco:\* Francis Bacon Lodge.  
 San Luis Obispo: San Luis Obispo Pronaos.  
 Santa Cruz: Santa Cruz Pronaos.  
 Santa Rosa: Santa Rosa Pronaos.  
 Vallejo: Vallejo Pronaos.  
 Van Nuys:\* Van Nuys Lodge.  
 Ventura: Ventura Pronaos.  
 Whittier: Whittier Chapter.

**COLORADO**

Denver: Rocky Mountain Chapter.

**CONNECTICUT**

Bridgeport: Bridgeport Pronaos.  
 Hartford: Hartford Pronaos.

**DISTRICT OF COLUMBIA**

Washington: Atlantis Chapter.

**FLORIDA**

Fort Lauderdale: Fort Lauderdale Chapter.  
 Miami: Miami Chapter.  
 Orlando: Orlando Pronaos.  
 Tampa: Aquarian Chapter.

**HAWAII**

Honolulu: Honolulu Pronaos.

**ILLINOIS**

Chicago:\* Nefertiti Lodge.  
 Peoria: Peoria Pronaos.

**INDIANA**

Fort Wayne: Fort Wayne Pronaos.  
 Hammond: Calumet Chapter.  
 Indianapolis: Indianapolis Chapter.  
 South Bend: May Banks-Stacey Chapter.  
 Terre Haute: Franz Hartmann Pronaos.

**KANSAS**

Wichita: Wichita Pronaos.

**MARYLAND**

Baltimore:\* John O'Donnell Lodge.

**MASSACHUSETTS**

Boston:\* Johannes Kelpius Lodge.  
 Springfield: Springfield Pronaos.

**MICHIGAN**

Detroit:\* Thebes Lodge.  
 Flint: Moria El Chapter.  
 Grand Rapids: Grand Rapids Pronaos.  
 Lansing: Leonardo da Vinci Chapter.

**MINNESOTA**

Minneapolis: Essene Chapter.

**MISSOURI**

Kansas City: Kansas City Chapter.  
 Saint Louis:\* Saint Louis Lodge.

**MONTANA**

Billings: Billings Pronaos.

**NEBRASKA**

Omaha: Omaha Pronaos.

**NEVADA**

Las Vegas: Las Vegas Pronaos.

**NEW JERSEY**

Newark: H. Spencer Lewis Chapter.

**NEW YORK**

Buffalo: Rama Chapter.  
 Long Island: Sunrise Chapter.  
 New Rochelle: Thomas Paine Chapter.  
 New York:\* New York City Lodge.  
 Rochester: Rochester Chapter.

**OHIO**

Akron: Akron Pronaos.  
 Cincinnati: Cincinnati Chapter.  
 Cleveland: Cleveland Chapter.  
 Columbus: Helios Chapter.  
 Dayton: Elbert Hubbard Chapter.  
 Youngstown: Youngstown Chapter.

**OKLAHOMA**

Oklahoma City: Amenhotep Chapter.  
 Tulsa: Tulsa Chapter.

**OREGON**

Portland:\* Enneadic Star Lodge.

**PENNSYLVANIA**

Allentown: Allentown Chapter.  
 Lancaster: Lancaster Pronaos.  
 Philadelphia:\* Benjamin Franklin Lodge.  
 Pittsburgh:\* First Pennsylvania Lodge.

**PUERTO RICO**

Arecibo: Arecibo Chapter.  
 Caguas: Caguas Pronaos.  
 Guayama: Guayama Pronaos.  
 Mayaguez: Mayaguez Pronaos.  
 Ponce: Ponce Chapter.  
 San Juan:\* Luz de AMORC Lodge.

**RHODE ISLAND**

Providence: Roger Williams Chapter.

**TEXAS**

Amarillo: Amarillo Pronaos.  
 Austin: Austin Pronaos.  
 Corpus Christi: Corpus Christi Pronaos.  
 Dallas: Triangle Chapter.  
 Fort Worth: Fort Worth Pronaos.  
 Houston: Houston Chapter.  
 McAllen: Hidalgo Pronaos.  
 San Antonio: San Antonio Chapter.  
 Wichita Falls: Wichita Falls Pronaos.

**UTAH**

Salt Lake City: Salt Lake City Chapter.

**WASHINGTON**

Kennewick: Tri-Cities Pronaos.  
 Seattle:\* Michael Maier Lodge.  
 Spokane: Spokane Pyramid Chapter.

**WISCONSIN**

Milwaukee: Karnak Chapter.

**WYOMING**

Casper: Casper Pronaos.

**URUGUAY**

Montevideo:\* Titirel Lodge.

**VENEZUELA**

Barquisimeto:\* Barquisimeto Lodge.  
 Cabimas, Zulia: Iris Pronaos.  
 Caracas:\* Alden Lodge.  
 LaGuaira: Plotino-Maiquetia Chapter.  
 Maracaibo: Cenit Chapter.  
 Maracay, Aragua: Lewis Pronaos.  
 Maturin, Monagas: Maturin Pronaos.  
 Puerto Cabello: Puerto Cabello Chapter.  
 Puerto La Cruz, Ansoategui: Delta Pronaos.  
 Valencia, Carabobo: Valividar Chapter.  
 Valera, Trujillo: Menes Pronaos.

**WALES**

Cardiff, Glam.: Cardiff Pronaos.

(\*Initiations are performed.)

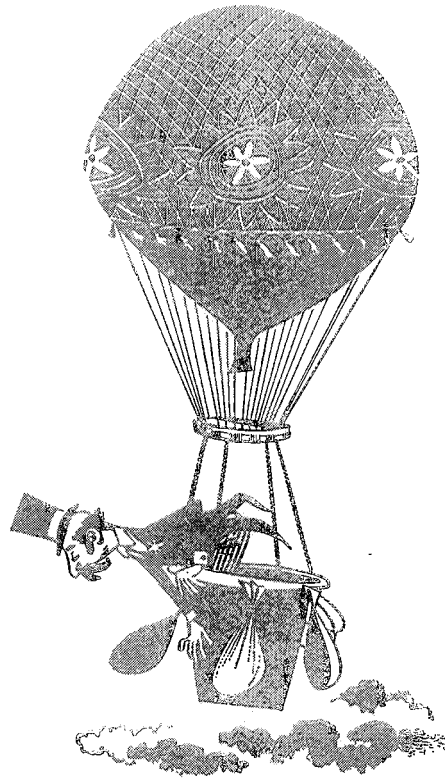
# Along Civilization's Trail

**M**ARRITAL BLISS—There is a great deal of concern over the high rate of divorce today. In some areas, the number of divorces in a given month has been known to exceed the number of marriages. As a result, *saving marriages* has become the chief concern of countless social agencies, psychologists, churches, and columnists.

There is little argument that stable marriages are essential to a stable society. Whether or not our present *saving* program is the answer is questionable. More serious than the divorce rate is the lack of preparation of the young for marriage.

Not only must there be realistic approaches to courtship, romance, and common grounds for marriage; but the existing *finality* of the marriage vow—the implication that marriages are made in heaven, welded by God into an eternal and unbreakable bond—must be reconstructed to allow for a margin of human error. This vow is psychologically devastating to the couple who shortly find they are unsuited to each other but cannot escape the vision of their vow in the presence of family, friends, and Almighty God.

This is too much to expect of children—youngsters who are allowed the luxury of mistakes in every other department of their lives; who are proffered understanding and forgiveness if they run out of gas, change their mind about school, jobs, politics, and so on—forgiven for every possible mistake



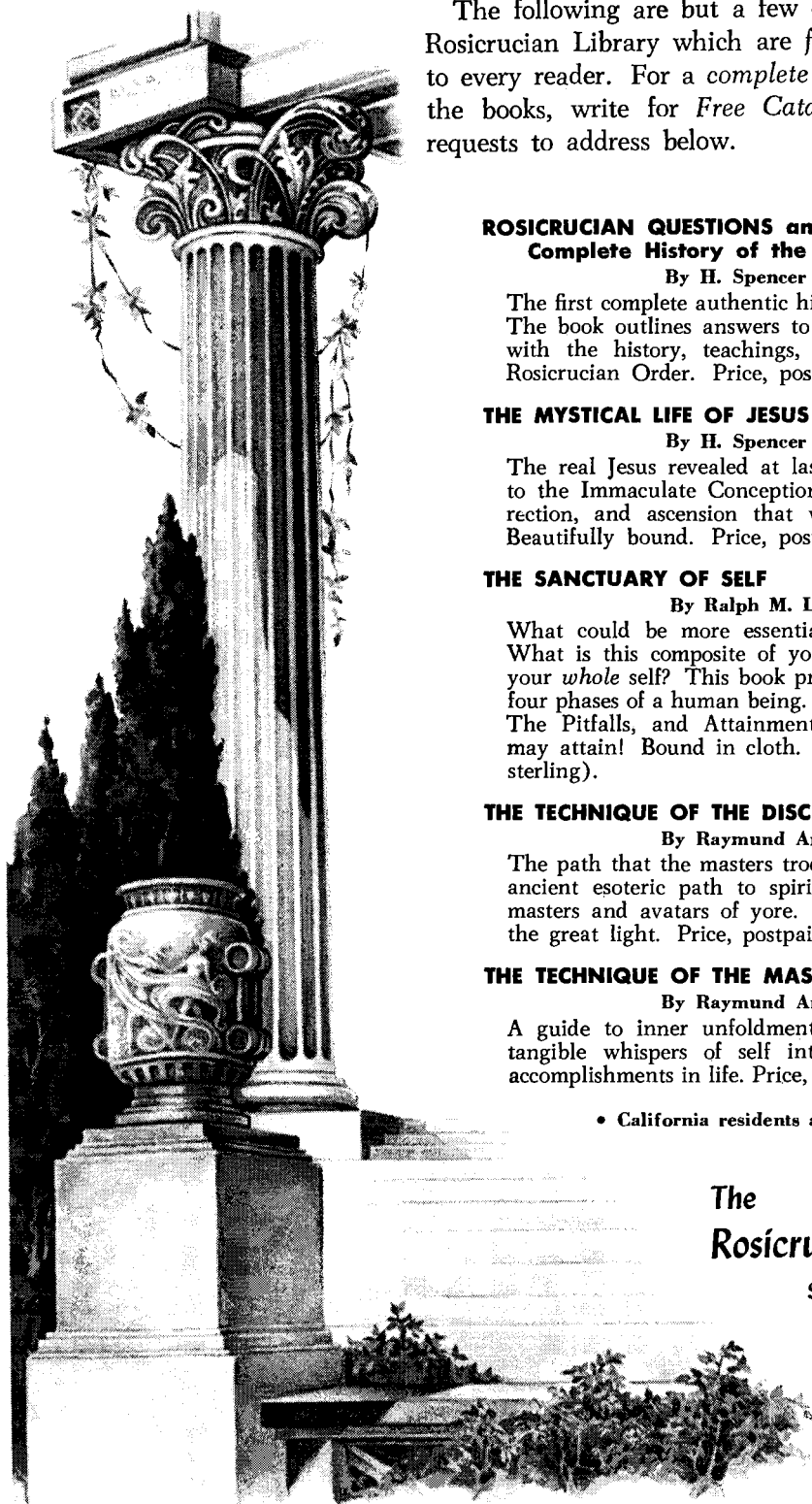
they can make. Even in the heinous crimes of rape and murder there is some return—the chance of parole; but in MARRIAGE children are allowed no margin for error. The unhappy couple is often subject to the most severe ostracism encountered in society as both family and friends turn their backs. No one wants to be party to such a turn of events.

It must be understood and recognized that children usually enter marriage without special preparation; that they choose their mates under the most deceptive and blinding emotional conditions; that with many, this is their first experience in sharing their lives with another. A good deal more tolerance and forbearance is needed here than in almost any other experience of life.

What a mockery it is to our enlightened age—what a repulsive recollection of the primitive rites of sacrificing the young—to hear a father and mother solemnly face their children and say, “You’ve made your bed—now lie in it,” and walk away.

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