

# ROSICRUCIAN DIGEST

August 1967 • 40¢

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



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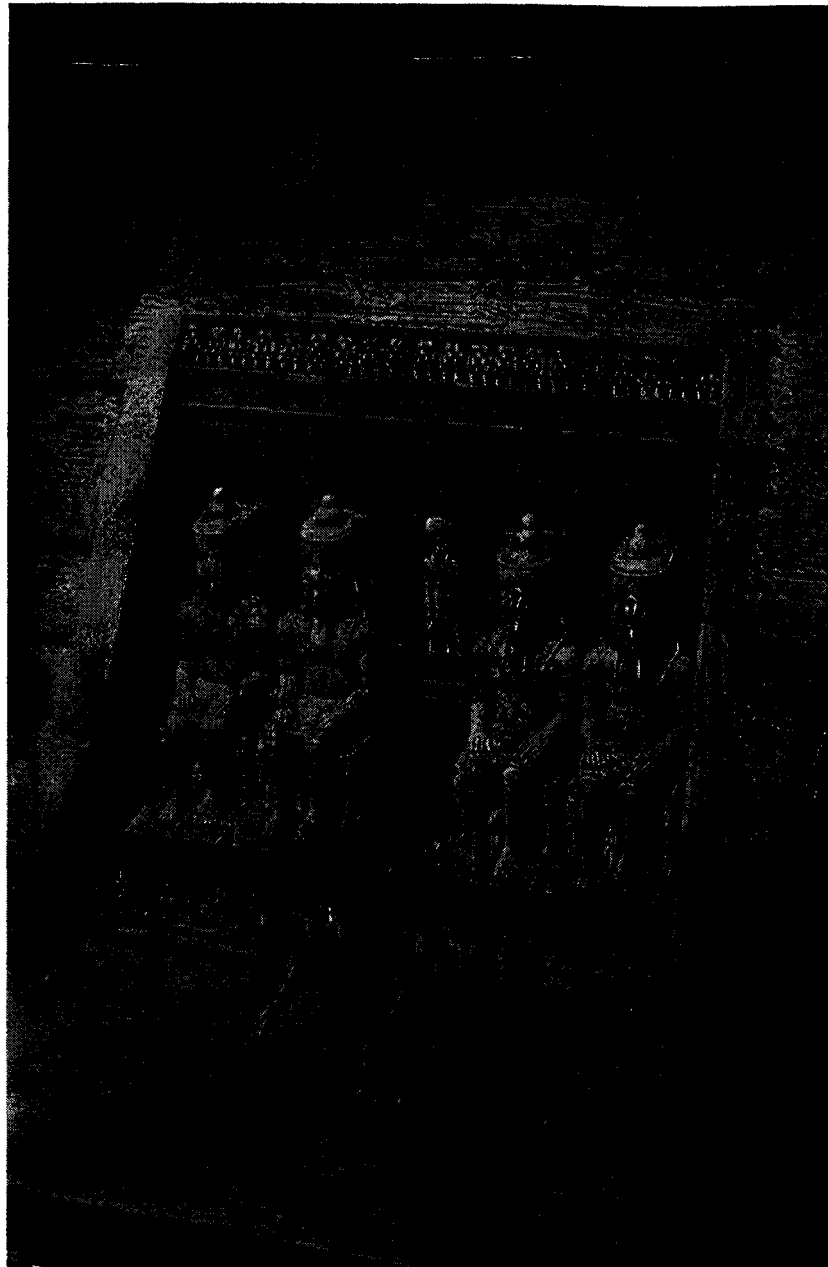


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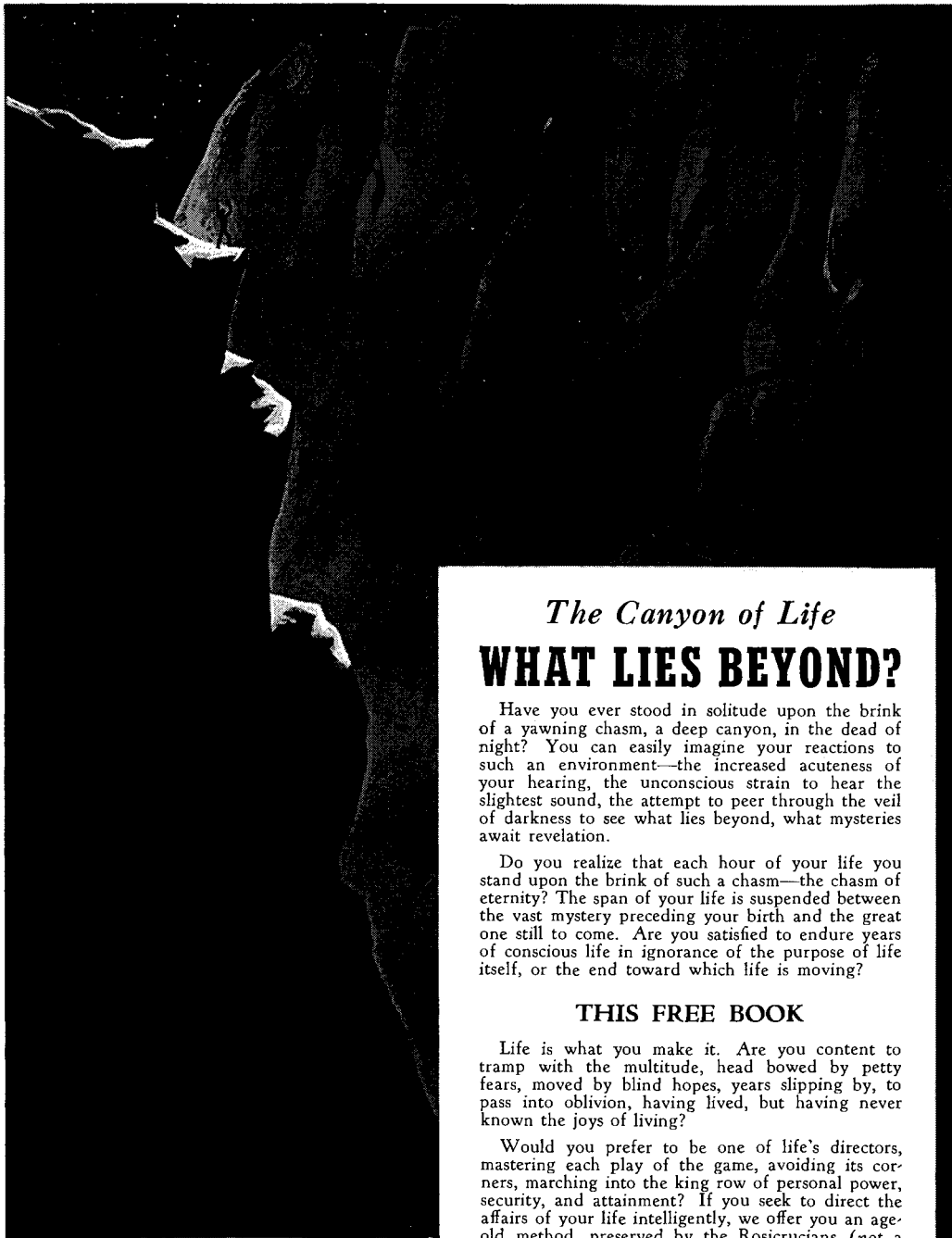
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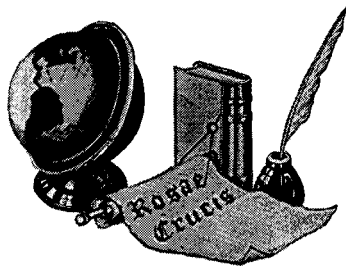
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# ROSICRUCIAN DIGEST

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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE  
WORLD-WIDE ROSICRUCIAN ORDER

Gerald A. Bailey, 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 enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below and ask for the free book, **The Mastery of Life**.

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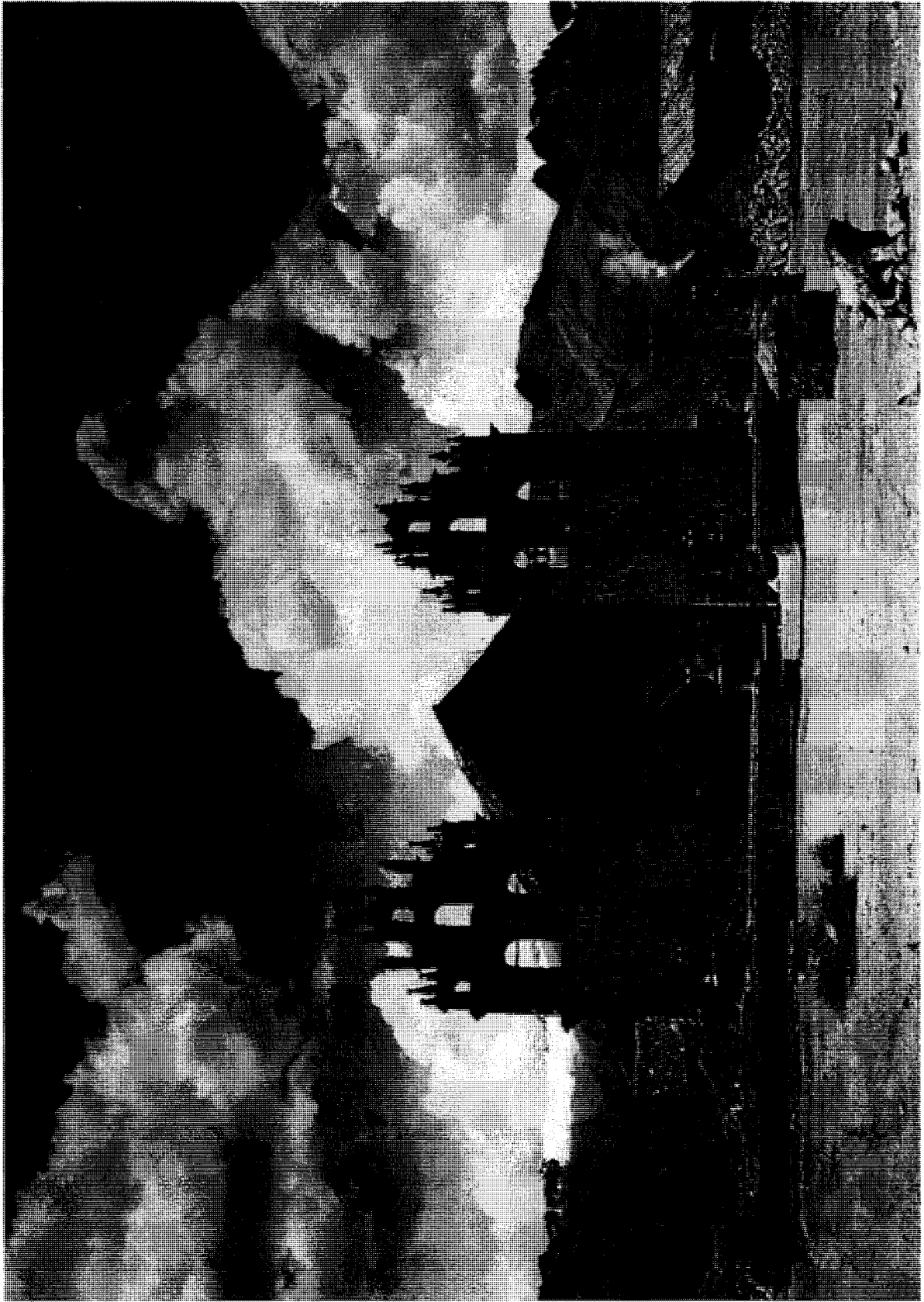
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## FAITH IN THE WILDERNESS

High on a Peruvian plateau, over 14,000 feet in altitude and surrounded by peaks of a chain of the snow-capped Andes, is this isolated church. Built under the direction of the Spanish conquistadores several centuries ago, it is a place of worship for the indigenous Indians who are descendants of the Incas. Their rituals are an admixture of Catholicism and their cherished so-called ancient pagan beliefs. The location is not many miles from the ancient Inca capital of Cuzco in a physically inspiring setting.

(Reproduced by AMORC)



# THOUGHT OF THE MONTH

By THE IMPERATOR

## THE TRANCE CRAZE

IN THE CONFLICT with the reality of life, there are two temptations which frequently confront man. These are especially appealing if the individual feels frustrated or despondent because of his experiences. One is to escape reality, to resort to some practice or system by which he can avoid the daily irritations to which he has been subjected. The other is to resort to some conceived transcendent superior power which he believes will augment his finite frailties. He hopes by such aid to surmount his obstacles. This latter sense of futility has turned multitudes to religion, the motivation, however, being a hope for intercession rather than personal spiritual enlightenment.

Others experiencing this frustration have desired to be immediately imbued with a supernatural intelligence which can confer upon them an exalted power, or at least a solution to their problems. They desire to contact some actual or imagined deceased genius or exalted personality who will become their personal guide, a kind of *guardian angel*. This personality or mind would assume for them, they hope, the responsibility of life's major problems. It would answer questions that they could not, or that they feared to, trust to their own rational conclusions. This is a pleasant kind of *escape* from the increasing complexities of the day.

A popular craze, born out of the dependence upon an external power in meeting life's demands, is a resorting to *trance states*. This is accomplished in two ways: first and simplest, insofar as personal effort is concerned, is to consult one who is reported to be a trance seer and who most often represents some organization which has propagandized the virtues and powers he is said to possess. Such organizations encourage individuals to patronize their traveling trance seer or, second, they

may teach ways in which the individual himself is supposed to induce his own trance state.

The traveling seer holds classes or séance sessions for those who desire his services, and he usually charges a fee. It must be added that all those who attend these trance sessions are not necessarily frustrated or confused by life. A goodly number are thrill seekers. They feel they are adventuring into the *unknown*, witnessing phenomena touching upon another world or realm of existence. Few, if any, of such patrons have ever studied psychology and know little about the phenomenon they are indulging and its possible danger.

### *Withdrawal from Life*

The unfortunate aspect of the majority of such practices is the reliance the individual places on the comments made by the one in trance or what he himself may have said or written while in a trance. In other words, there is a tendency to subordinate or completely destroy the logical conclusions coming from one's own objective experience in preference to the trance utterances. There is a marked denial of the peripheral senses and a preference for these induced subjective impressions. Such constitute, in fact, a withdrawal from life rather than a mastery of it.

*What is a trance?* What reliance can be placed upon the ideation, that is, the ideas that come forth from such a state of consciousness? Trances and ecstatic states are a kind of abnormal mental phenomena which are centuries old in practice. All of the great religions of the past have related the ecstatic experiences of some of their religious leaders or messiahs. It was difficult among peoples of the past to distinguish between a true mystical state and ecstasy so-called, which might have been due to mental aberrations or a form of hypnosis.

The ecstatic state of consciousness is the inhibited reaction of the mind to external stimuli of the receptor senses, or impressions of the receptor senses may be altered in character. Some individuals in this state of consciousness are completely impervious to any external stimuli. They live momentarily in a world of their own consciousness in which fantasy prevails. The distinction of mystical experience from trance is the irrational relationship of the ideas the subject has while in a trance state, though in ecstasy there is a sense of extreme pleasure.

### Plotinus

The Neoplatonic philosopher, Plotinus, considered ecstasy, regardless of what may have been related, as "union with God" and the "ultimate state." It is related that he "enjoyed" such an experience four times during a period in which one of his disciples was present. We have reason to believe that the ecstasies of Plotinus were rather acquired from mystical states. This is assumed from the cogency of his splendid mystical, philosophical writings.

Modern psychology relates the trance state definitely to the phenomenon of hypnosis either self-induced or by means of an operator. There are a number of theories or hypotheses advanced as to how the trance functions—and *what it is*. They vary in detail but are principally in agreement upon the fundamentals. One theory postulates that the trance is caused by "a spot in the brain which is rapidly and monotonously stimulated." There are, it is contended, internal radiations from this area.

As a result, "parts of the brain which are thrown out of action are deprived of the normal supply of blood." The effect is called *decerebration* or a malfunctioning of the brain. In fact, this theory holds that a subject's continuous concentration upon certain stimuli provided by the operator, such as a bright light or a repeated phrase, causes an area of the brain to have its function inhibited. This area, in turn, arrests and affects the normal functioning of other parts.

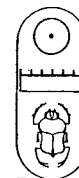
A more generally accepted theory of hypnosis is what is termed *dissociation*. This theory was particularly stressed

by the noted classical psychologist William McDougall. It states that there is a conflict of commands in the consciousness of the subject. "One set of muscles is anesthetized by opposing commands." This provides a splitting of the personality. It causes, it is theorized, a splitting of the motor and sensory neurons. For example, the individual in a trance may move his arm yet not feel in that arm a pinprick or any sensation which might ordinarily cause pain.

In this dissociation or splitting of the personality, the one in trance may vividly perceive or imagine a role. In other words, he may imagine that he is other than his own personality or that he is communicating with a personality which is not visible to others. There are different types of the trance state. They have been commonly reduced to two general ones, namely: the *Alert* and the *Passive*. In the *Alert* trance, the subject is willing and eager to please someone or to accomplish a particular end. In the second or *Passive* trance there is the *desired state of passivity*. In this state it is the wish of the individual to escape reality, to fall into a condition of tranquillity or profound sleep.

The degree of the trance has been categorized. *Light Trance*: This is characterized by catalepsy of the eyes, a rigidity, and at times of the limbs as well. *Medium Trance*: Partial amnesia and personality changes as well as kinesthetic delusions. The individual, in other words, cannot recall incidents of his awakened state, and he may assume a different personality. Further, he may have the delusion that he is moving through distant space which is the kinesthetic aspect, or that he is moving about in the same room. *Somnambulistic* or *Deep Trance*: The individual has the ability to open his eyes without disturbing the trance state. He also has positive visual and auditory hallucinations. In this latter instance he will relate with certainty that he sees standing by him or in the room certain personalities, which are not visible to others, of course. Further, he seems assured that he is communicating with an unseen personality.

It is related that this deep trance is "a level of hypnosis that permits the



subject to function adequately and directly at an unconscious level of awareness without interference by the conscious mind." It is a hallucinatory state which takes over the consciousness and resists any impression coming from the conscious mind which might change or arrest the hallucination.

There are certain stages usually required to induce the trance state of hypnosis. The first is *relaxation* or at least a passivity of the mind. Second, a reduction of sensory impressions—that is, an effort to suppress all extraneous impressions such as unwanted sounds, feelings, or sights. Third, the presence of an operator who usually provides a single set of stimuli by having the subject concentrate continually on a bright light or a black spot, or just listen to repeated commands.

Most of those who conduct these trance sessions today *self-induce* their state. They are not under the hypnotic influence of any operator. They are able to bring about the dissociation by personal suggestion. In fact, persons who have been hypnotized a number of times by means of the same stimuli, as, for example, having to concentrate upon a certain word or visual symbol given them by the operator, can eventually induce the same state by merely thinking about it intently for a few minutes.

Some individuals are of such psychological condition that by holding a certain thought intensely in mind they induce their own trance. Usually such persons have been given suggestions by their audience which result in associated ideas as coming principally from their own psychic minds. The persons who are present have not suggested, of course, the exact words or information that the subject is to relate.

However, he does know why they are present and, in general, what kind of information they seek such as health, business, a friend, or relative living or deceased. Or he may know that they desire a prognosis about general events or the foretelling of their own future. These ideas are transmitted to the subconscious of the one in trance. In such a state the trance subject may also have a mental sensitivity to the thoughts

of those present—that is, he can easily attune to their own subconscious minds. Thus he will often make remarks that appear evidential and have an intimacy to his listener because they are related to that listener's own subconscious thoughts and feelings.

One of the characteristics of such a trance state is the imagined assumption of another personality or the imagined perception of a voice communicating with the subject. This portrayal of an imagined personality and the convincing nature of the hallucination impress the listener. It causes him to give exceptional credence to what he believes is a cosmic master, a departed soul, or some sagacious mind being contacted somewhere in the universe.

Such devotees come to rely more upon the "advice" or "counsel" of these trance mediums than upon their own empirical observations or the authoritative advice of normal sources. It must be realized that individuals, who can readily enter into a self-induced trance state and do so frequently, may actually be suffering from a mental or nervous disability. Entering a trance either under the hypnotic influence of another or by being self-induced is not necessarily indicative of mystical enlightenment or that one is a channel for divine wisdom.

Some persons will patronize a trance medium upon paying a fee, or even if free, simply because "He tells me of my early childhood when I was ten or twelve years of age." In this we find a form of egocentric interest—the patron just wants to hear about himself or herself. Of what value is such information, even if true? Either the individual already remembers the important incidents of his life when he was ten or twelve, but if he does not, what value is a recitation of them to him in his later life?

Psychologically, this fad of attending trance sessions is primarily an attempt to fortify the ego. It lessens the impact of conflict with reality whose experiences overwhelm the individual. However, in doing this over a long period of time, one will weaken his will and the resolution to meet life fairly and to master its vicissitudes.



# Elbert Hubbard

by WALTER INGERSOLL

*Life without industry is guilt—  
industry without art is brutality*



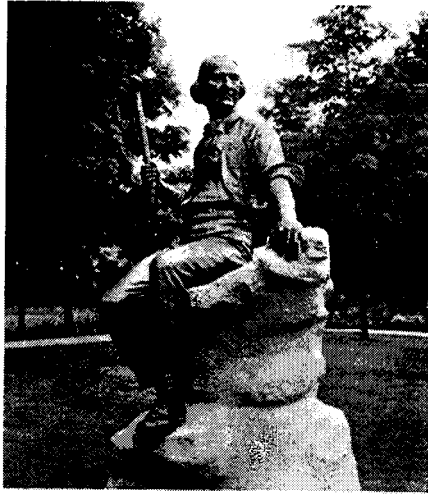
**L**MET Elbert Hubbard when he gave his popular lecture, *THE WORK OF THE ROY-CROFTERS*, at a Pennsylvania Teachers' Institute meeting in the auditorium of the private boarding school I was attending; I was one of the ushers. So enthralled was I by his unusual personality that the next morning my enthusiasm enabled me to induce more than fifty teachers to subscribe to *The Philistine* (monthly magazine) and *Little Journeys* (monthly booklet). An exchange of correspondence followed, and I was invited to spend my summer vacation at his Roycroft Shops in East Aurora, New York, and to take his dictation.

When the American Rosicrucian program was presented to him, he told Dr. H. Spencer Lewis, a former Emperor of AMORC, "I am for it. I predict there will always be an insistence for an inner sanctum of its starry ideals." He watched and checked its progress. While writing his *Little Journeys to the Homes of the Good and Great*, he kept alert to finding its tenets exemplified in their lives.

Having so many different, unique, and divine things in his head, he was a closed book to most of his thousand employees and his five thousand fellow townsmen. Even world admirers who visited and idolized him stood in awe of his fathomless genius. Now, fifty years after his passing so tragically\*, the true biography of this immortal American remains to be written. He dubbed himself Fra Elbertus because he felt himself brother to all men, living and dead.

He believed in the divinity of good health. For daily recreation and exercise, with shoulders swung back for lungs to fill up with ozone, he rode his

\*He was a passenger on the *Lusitania* when it sank in 1915.



Elbert Hubbard

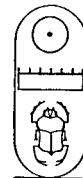
favorite Garnett across fields and up and down hills. "A healthy mind in a healthy body" expressed his mental and physical hygiene.

A practical philanthropist in helping others, every line he wrote and every word he spoke had an opportunity for success. His magazines were platforms of achievement ideas, suggestions, and ways. They were inspired helps and hints to the ambitious. Many articles he wrote were to cheer some worthy person on his way to the grand prize.

His essay on "Work is for the Worker" expressed his philosophy of work. He saw a dignity and divinity in industry. Culture and useful effort were the same thing. Happiness was in work—work for a useful purpose.

Henry Ford said that Hubbard demonstrated the power of a great idea supported by intelligent labor. He gave his workers the finest opportunity to be creative. He had them erect the Roycroft Shops with their own hands. Carved on the door of the stone chapel they built appeared the words: *Life without industry is guilt—industry without art is brutality*.

Hubbard was the first to make advertising as much literature as the text in his *Philistine* and later in the pages of magazines and newspapers for a thousand or more national corporations who employed him to write their copy. He made advertising as interesting as a



story. By making advertising highly readable, he made it *pay to advertise*. The ads in his magazine were intriguing and had to be read.

In a nation as practical as the United States, he recommended that education be made practical. He believed *we learn only by doing*, and that half of every school day should be spent at work and half at books. All should be as easy as play and 100 percent self-expression. *You make a boy think when you put him to work at school*, he said. The truly educated Hubbard man was the useful man in his shops.

Outstanding Roycroft ideas were: Roycroft University, offering free courses to employees, annual catalogue-like story-books, custom-made Roycroft furniture, summer conventions in village parks,

stressing outdoor vacations, guided tours of the Roycroft Shops, world classics reprinted on old Italian mill paper, bound in limp leather, holiday gift packages of books sent to magazine subscribers "on suspicion," Roycroft Bank for employees, double work crews, regular routine workers, and come-and-go new Ideas Team.

The proper study of esoteric wisdom is the study of wise men. A *great* man is great on account of certain *positive* qualities he possesses, not through the absence of faults. Hubbard studied the lives of 170 *greats* and expressed their positive qualities in his *Little Journeys*. Every man's Fra Elbertus, Elbert Hubbard was the famed complex, the exclusive type of early American Rosicrucian.



## 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.

**September:** Francois Duvalier, President of Haiti, is the personality for the month of September.

The code word is ANKH.

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



LYNDON O. PINDLING

**November:**

The personality for the month of November will be Lyndon O. Pindling, Prime Minister of the Bahamas.

The code word will be TOLL.



FRANÇOIS DUVALIER

The  
Rosicrucian  
Digest  
August  
1967

# Nature's Inner Guidance

by CHARLES E. WADE



MAN, through the ages, has lost many of the things that early man possessed. Man's sense of direction has been so blunted by civilization that in a strange city he is easily lost. In a car, man depends on maps and signs to guide him, and on a ship he uses compasses, charts, radio, and other devices to find out where he is and where he is going. Let us take a look at some of nature's life and find how different species get around without these things to help them.

Some fishermen idly wonder where eels breed, as they have never caught any small eels nor found any eggs. Their breeding grounds are located in the Sargasso Sea, a vast jungle of seaweed in the Atlantic Ocean. Eels from Europe and America, upon reaching maturity, swim thousands of miles to this seaweed forest between Puerto Rico and the Bermudas. On the way, an odd change takes place; they become silver eels, then turn into true fish with large eyes.

Arriving at the vast mass of seaweed, the eels sink down into the ocean, lay millions of eggs there, and then die. When the young eels hatch out, they stay in their birthplace for only a short time; then they retrace the same long path taken by their ancestors. By the time they reach the shores from which their parents came, they are fairly good-sized eels. Scientists have marked eels going to the seaweed forest and checked them when they were there; small newly hatched eels also were marked and found to return to the exact shores from which their parents came.

Asiatic and South American eels go to a smaller, but similar mass of seaweed located in the Indian Ocean and the Pacific. They also were found to return to the waters of their forebears. How do they do it, and how do they know the place to go and in what direction?

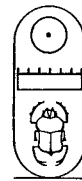
The giant tuna fish, when strong enough, leave their spawning grounds near the Azores Islands and swim north to their hunting grounds in the North Sea. They return to the region of their birth to lay eggs for the next generation. They have done this for centuries, and they still travel in the ocean all around the British Isles, although the small neck of land which formerly joined Britain to the mainland of Europe has long since given way to the English Channel (about 500 B.C.).

The porpoise can swim in the depths of the ocean, where no light ever penetrates, without running into any obstacles. It has its own *sonar*, sending out impulses at the rate of 200 per second. These impulses are bounced off anything in the porpoise's path, just like our sonar or radar signals, and the graceful porpoise knows it must change its course.

## Salmon

The salmon swim from the sea to go upstream against the currents of rivers, leaping up waterfalls, and continuing until they arrive in fresh water, where they deposit their eggs. The baby salmon, upon hatching, begin to swim back to the sea, retracing the route which their parents had taken before them. They stay in the ocean until reaching maturity and then return to the place of their birth to start the next generation.

The herds of buffalo and bison, which once inhabited North America, used to travel from place to place in search of food. Elephants and wild horses travel in herds, roving about the country with no maps to guide them. Dogs have been known to travel on foot clear across the United States. When the families who owned them moved to new homes, these dogs would return to their former



homes. Cats do the same thing, usually arriving with sore feet from too much walking. But how do these animals know where they are going? What guides them?

While driving along a wooded area, you may have noticed signs reading "Deer Crossing." How do deer know where to cross? They have certain paths which they use to get to their feeding grounds or to water, and the Conservation Department, after a study of their habits, has ascertained where these paths are and has put up signs at those points where the deer habitually cross roads.

Everyone has watched the birds gather in flocks and fly south in the fall; then, in the spring, they return to the same neighborhoods they left. Scientists have captured birds and placed identification bands on them. After being released, many have been captured again many thousands of miles from where they had first been banded. They were released again and found back in the same neighborhoods where they had first been marked.

Pigeons have been taken in crates many hundreds of miles from their home coops and released. After flying high in the air and circling around, they usually return to their homes, unless they meet with a mishap on the way.

Storks have been known to fly long distances and then to return to their old nests. Robins and many other species of birds return to the same neighborhood each spring and make their nests in the same tree year after year.

Penguins are flightless birds and are found mainly in the Antarctic along the coast of South America. Scientists are now attempting to discover how the penguin can find its way back to its home. In 1959, some of these odd-looking birds were released 2400 miles from their rookery. Many were found back at their home eight months later.

Most people believe that bats can see in the dark, but scientists have now discovered how it is done. The bat gives out a squeak which is not audible to the human ear. The bat's ears are tuned to the sound and pick up the echo if it rebounds from some object. This works in the same manner as radar in the air. The bat steers its course so there is no echo in either ear and thus avoids running into any object in the dark.

Locusts are great travelers when they swarm and thousands of them will go as far as 2000 miles, eating everything in their path as they go.

Bees fly for some distance to gather nectar from the flowers, and invariably each bee returns with the nectar to its own hive.

Ants live underground in colonies; they go through grass and dirt, climb trees and bushes to gather food, but they always find their way back to their own particular colony underground.

We are amazed at the sense of direction that animals and insects display with apparently nothing to guide them, but, if we contemplate even for a short time these marvels of nature, we cannot help but realize that pervading this great instinctive drama could only be Infinite Intelligence.



### *For People Far Away . . .*

Christmas Cards are now available for early ordering.

The Rosicrucian Supply Bureau has an unusually fine Christmas greeting this year. Its cover is an exclusive design by Takahiko Mikami, and its theme is *Peace Profound*. Cards are French-folded and deckle-edged. Available with matching envelopes in lots of 12 cards for \$3.00 (£1/2/- sterling) or 24 cards for \$5.20 (£1/17/3 sterling). Send order and remittance to:

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**The  
Rosicrucian  
Digest  
August  
1967**

# Our Heritage of Music

by OTTO WOLFGANG

*The reflection of a people's spirit*

THROUGHOUT HISTORY, the key to man's behavior has been apparent in his music. In every generation since the caveman learned to imitate his heartbeat by pounding on skin-covered drums, music has kept a finger on the pulse of the world. Music records the serenity of ancient Greece, the lush splendor of the Renaissance period, the lofty dreams of European conquerors that end in the nightmare of war. And with this power to interpret the past, music also gives us a priceless key to our own future.

Only the music of the ages can mirror the spirit of a people, whether it be the savage beat on a primitive drum, the gentle plucking of lyre strings, the shrill blare of war trumpets with their dread promise of chaos, or the complacent purr of a Stradivarius in Shelley's Casa Magni on the Gulf of Spezia.

A study of the world's music proves that the prevalent type of melody in each era was a clue to the welfare and spirit of the time. Music making is used to portray the deepest feelings of each people from their bashful love songs to their bitter political barbs. The portrait of a nation's soul is obvious in our country's history. We know much of our past through the music of our forebears.

Surrounded by a thousand lurking dangers of the Stone Age, primitive man sought to protect himself by communicating with his gods by music, and the thunder of his drum was also hopefully intended to strike terror to the hearts of evil spirits and wild beasts. The monotonous beat of the drum drove these cavemen to a frenzy of false courage and, intoxicated by their own bravery, they went off on their hunts.

About 4000 B. C., probably the first true civilization the world had known



Courtesy of ed

was founded by the Sumerians, who initiated law, credit, currency, and writing. In the field of music, the drum had now welcomed the advent of the pipes and the lyre, the latter probably inspired by the "twang" of an arrow leaving a bow.

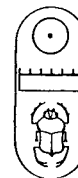
While instruments took on lavish appearance—a lyre has been discovered with a large bull's head of gold, with the animal sporting a lapis-lazuli beard—music itself was mostly dedicated to the austere ceremonies of religion. Temple priests used these early harps to accompany their solemn sermons. However, the people also wrote and played war songs and love songs and sang boastful tales of their heroes.

## *The Dance of the Zodiac*

The Sumerians actually borrowed the harp from the early Egyptians, who established their civilization about the same time. They were an art-conscious race devoted to sculpture, architecture, and music as related to religion. Here, too, the priests held jealously to the fact that music was theirs to use, and performances in the temples often included beautifully robed dancers revolving in the sign of the Zodiac to the music of harps and porcelain rattles.

However, the luxurious qualities of music eventually sidled through the austere barrier of temple rituals and it was used for pure pleasure. Even fastidious philosophers of Egypt relaxed under the soothing melodies of their musicians.

Meanwhile, other civilizations were springing up. And in each, the unmis-



takable stamp of their spirit was in their music.

"David took an harp, and played with his hand so Saul was refreshed, and was well, and the evil spirit departed from him." (I Samuel 16:23)

The early Hebrews dwelt upon the deeply religious aspect of music, and its importance in their time lives in the glowing words of the Bible. By realizing the effect of music on the personality, they anticipated modern science by centuries. The Bible tells of trumpets that terrorized and harps that healed.

The Babylonians, on the other hand, dulling their wits and wisdom with an extravagance that gives us their name as a synonym for lavishness, created overlarge instruments to match their gaudy sense of values.

#### *Inspirational Greek Culture*

Then the curtain was raised on an important scene. The world entered the Hellenic age and the inspiration afforded by Greek culture has never died. For the Greeks of the fifth and sixth centuries B.C., after stemming a tide of invasion, introduced a serene note to history and trod a path of beauty that left an indelible trail for future generations to follow.

The very word *music* comes from the Greek *mousikē* and means *of the Muses*. Its original meaning embraced all the arts, for one who studied music was a cultured person who understood poetry, literature, and dance as well as being able to play an instrument.

With the Greeks and their love of classic beauty came the beginning of drama, a projection into the future instead of a morbid concentration on the past—introducing a new era of healthful curiosity about life, instead of superstition. Music was the core of contests in singing, dancing, and playacting. Life was indeed pleasant, and true education of the individual made its start through the medium of music training.

#### *Basis of Education*

To the Greeks, music was the basis of education, the sweetest of pleasures, and a bond between lofty gods and the people. They were the first to discover the therapeutic value of music, their philosophers preaching its benefit as a balm for pain and nervous excitement.

This gentle picture of the ancient world was distorted, of course, by the Romans' blatant influence on all arts. The trumpet was debased to shrieking their warlike threats, and the hideous scenes of the arena created a cacophony of clashing shields and blaring organ.

A seeming lack of self-confidence was evident in all of the music of ancient Rome, where instrumental volume sought to disguise a paucity of talent. Clashing cymbals and booming tubas even accompanied the infamous scenes of the arenas. Thus a nation's conscience was drowned in clamor.

The organ, however, triumphed over its pagan beginnings as an accompaniment to persecution of Christians, and it is both irony and justice that this instrument became "the voice of the church" throughout the years.

When the Christians held steadfastly to their religion for 300 years, Constantine became the first emperor to give them freedom of worship and he, too, became a convert. This gave the church several hundred years to establish a firm footing in all relative arts and music before the Dark Ages clouded the civilization of the world.

Religious chants that had been only soft and frightened echoes in the catacombs now rose to great paeans of praise. And even in the face of invasions and the horror of gloomy centuries, music found a haven in religion.

#### *Charlemagne*

Penetrating the darkness of these ages were the years of Charlemagne, King of the Franks. From A.D. 742-814, the world was given a glimmering of the wonders of art. Charlemagne established music schools throughout his kingdom and created a library of all types of melodies, including folk songs and religious chants. But after him, the world sank again into darkness.

The eleventh century saw light again breaking through as the Gothic era witnessed the struggle of humanity to emerge from a clouded past. Then the Crusaders, fired by their exciting adventures in the East, introduced a new note to music in the twelfth century. Romance and gallantry became the keynote of folk music, and knights, still with the spirit of contest in their blood, vied with one another to create songs.

Thus music became a part of the education of a noble.

And a handy bit of learning it was for a certain Richard the Lion-Hearted, too. Captive in an Austrian castle on the Danube, according to legend, the noble troubadour sang a song of his own from his tower prison. It was recognized by a passing friend and Richard was rescued.

Most of the noble troubadours had hired jongleurs to play their latest contribution to the medieval hit parade on the *vielle*, ancestor of the violin. These jongleurs also enacted the role of itinerant gossip columnists, singing their own commentary on the news as they traveled from castle to castle.

"Oh, you flatterer!" may very well have started then as a standard coy rejoinder for milady in those days of valour and romance, for courtly young men devoted themselves to glorifying the beauty of local maidens in song. This first use of music in wooing was of French origin.

By the fourteenth century, however, most of the arts and their Gothic beauty had been reduced to mere ostentation. But the dreams of man cannot be forever shrouded. The world's imagination was stirred in the fifteenth century by the daring exploits of Columbus and Magellan.

The urge to create music was once more beating faintly in the pulse of the world, and its lifeblood was the encouragement of nobility. In the duchy of Burgundy, two dukes, Philip the Good and Charles the Bold, freely gave money to embryonic composers to grant them time to work on their music.

The full grandeur of man's endeavor in art became evident in the period of the Renaissance when richness, color and strength were evident in all the arts. With new daring, composers in Italy departed from stylized music and, peering enviously into the past Greek culture, tried to recapture the thrill of that drama. Result: the opera.

And it all happened at a wedding. This purely experimental form of music

was written for the wedding festivities of Henri IV of France to Maria de' Medici. An immediate hit called *Euridice*, this first opera launched a whole new form of musical entertainment.

#### *Less Tension—Gayer Songs*

It was during this sixteenth century that music helped to quench a thirst for war. As tension ceased throughout Europe, feudal castles gave way to homes built closer together. This new feeling of neighborliness was felt in gayer songs.

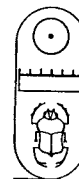
Music written for instrumental solos was beginning to appear, thanks to the Spaniards who loved to carry their lutes into gardens for outdoor dancing. Here, too, history appears in melody, for the fiery spirit of Spanish music is a heritage from the conquering Moors and Arabs.

By the sixteenth and seventeenth centuries, England was basing her evaluation of culture on music. Henry VIII liked the clavichord and harpsichord. This was practically a royal command for special keyboard music to be written. Queen Elizabeth and Mary, Queen of Scots, both played musical instruments and warily inquired about each other's progress in performance.

Until the end of the eighteenth century, little thought was given by the individual to national life. There was almost no patriotism, as such. But music helped to create this new passion for man as each composer turned to his own country's history and legends—as tales to weave into music. And a new form of pride was born.

The French revolutionists took up Benjamin Franklin's cry, "Ca ira!", which he said of our own fight for freedom, and these words, "It will go on," were aflame in their songs.

The growth of music-playing by people today is evidence of steady advancement in the arts. Easy availability of music from television, radio, movies, and recordings has made all people more music loving. The harmony of a nation is in the harmony of its music.



# The Promise of Automation

by MARGUERETTE GILMORE

*Freedom to accept greater challenges and opportunities*

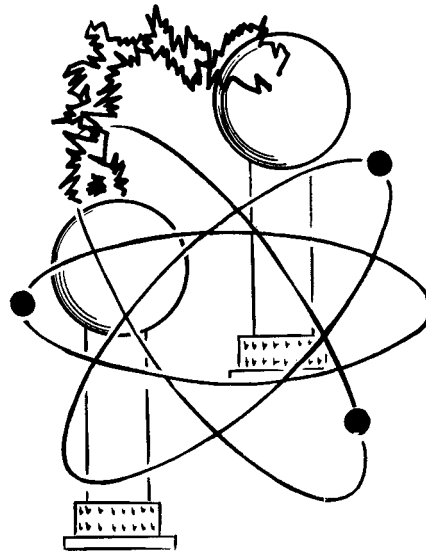
ALWAYS PROGRESS has met with rebellion. Look at the first reactions toward all the great inventions, new ideas and measures that made man change his way of life. Yet the masses raise themselves from necessity. If the bulldozer had not been built to do the work of several men, do you think the ditch-diggers would have fitted themselves mentally and emotionally to do a new and better job?

If man had stayed in his cave hewing dishes out of rock, progress would have been exceedingly slow. All through the ages something has had to challenge man's mind. The great masses refuse to move unless they are pushed.

Now we are facing a new milestone. Are we ready for automation? Only a few say "yes." Yet automation is actually the one thing that will make it possible for man to take his next big step. Man must now desert another stone age—the age of labor. We are entering an age of mind and spirit and man must be freed in order to make this possible.

Ernest Holmes in *Science of Mind* says, "We are on the verge of a great spiritual awakening."

Recently there were five people, including myself, in our living-room discussing the affairs of the world. I was disappointed that the other four were all negative on the subject of automation, but it made me realize how most people are thinking. I tried to take a one-woman stand and to make them realize that automation is a tool toward human progress, not a hindrance. I did not get far in this discussion, but I have done a lot of thinking since, and I am more than ever convinced that automation holds the promise of a tremendous future for man.



I agree wholeheartedly with two views expressed in *Newsweek* recently. These were comments on an article "The Challenge of Automation," which ran in *Newsweek*, January 1965.

Mrs. Richard Halberg said, 'It is not that man needs to work. Work is just one of the many remedies devised to solve man's greater problem: the search for a meaning in life. It just happens to be the latest answer, and the only one that the majority of people in our country knows. It is up to man to accept automation for what it is and to find another answer to his problem because a sense of purpose in life is not just a necessity. It is life itself.'

Dr. Joseph Crescimbeni, Assistant Professor, University of Bridgeport, Connecticut, summed it up in his comment:

*Nothing is impossible to a free people and there are no problems inherent in automation except those problems we create ourselves. For through automation, we have the fastest key to fulfilling existence for all.*

Aside from the few like these two, the overall thinking seems to be that automation will soon put people on the shelf. There will always be those who sit down and say, "This situation is too bad to overcome." "This problem can't

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be solved." "Now that they are making round wheels my square wheel business is ruined and I am ruined." These are the people who make up the masses of unemployed.

Insects and animals will grow wings, legs or tails—or shed them—to adapt to a changing condition and man can do as much if given a mind to. Automation may be responsible for a part of the present unemployment problem but it would not be if all men were alert and enterprising.

Quoting again from *Newsweek's* article, "The Challenge of Automation":

*Thomas F. Patton, Republic Steel chairman, says flatly, 'New technology is creating three new jobs for every two we eliminate.' And according to Louis T. Rader, General Electric's vice president for industrial electronics, 'the infant business of building, selling, servicing, and using computers already provides a livelihood for about one million people. Entire new businesses have grown up around the computer, and others have grown larger because of it.'*

In a news broadcast I listened to recently it was stated that the *Miami Herald* is now almost completely run by automation and although many jobs are no longer necessary, yet the *Herald* has more employees than before automation because of their expanding business. This shows the ever-widening arc and the greater opportunities growing out of it.

An alert and enterprising person knows with Cervantes, "When one door is closed another is opened," and that he has only to find and walk through the new door. No doubt the jobless on the *Herald* needed only to learn another phase of the newspaper business, shift their thinking and take another job.

People who stay unemployed are almost always people who will not learn something new. And yet, the only way a mind is improved is by learning new things. And the state of the collective mind is the state of the nation.

Recently science made a new discovery concerning the aged and evolved a new word *geriatrics* which has to do with aging. Briefly, it means that when a person's brain cells stop developing, the organs and cells of his whole body

begin to disintegrate and die. Many people die, not from age or illnesses, but because their mental powers cease to function for creative effort—the purpose for which they were created. It is noted that people who keep their brain cells active and growing until the age of 80 or 90 have constant regeneration and rebirth in their body cells and organs.

They say that because of automatic elevators in New York City there are 5000 fewer elevator operators now than there were in 1960. It makes you wonder about the mind power of those 5000 elevator operators. It must have taken about fifteen minutes to learn to operate an elevator. Then for years the operators spent eight hours each day pushing levers that move elevators: 40,000 hours of mind power used daily on pushing elevators up and down. It makes one think of the coolies in the Orient taking the place of wheels.

### Mind Power

Now all that mind power has been released to greater possibilities. Will it be utilized or will those 5000 people sit on the curb and wail?

I do not remember where I read this some years ago but someone was complaining that he worked to have food to eat and ate to have energy to work, and the process was a vicious circle that took all his time and all his life.

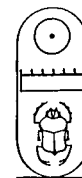
There are full-length articles and whole books written on how to manage time so that a few hours each week can be saved to do the things one really wants to do.

Someone coined a phrase *lavish leisure* which seems to me to be an inherent desire—a sort of treasure map—to what man wants in order to look within himself and define what he really wants.

John Oxie Fulton in an article in *This Week Magazine* gives us a run-down on the actual *free time* that man has. When one counts commuting time, overtime, part-time jobs, homework—fixing leaky faucets, etc., etc.—the treadmill grinds away most of the week "in spite of all the wonders mechanization has brought."

Fulton concludes that "we find ourselves with probably little more than four or five hours of genuinely free time each week."

(continued overleaf)



*This constant sense of time, he says, as something to be pursued has seeped into the depths of our consciousness. It has made psychological time (experts call it your sense of duration) accelerate. Some people rebel against time with a neurotic unhappiness.*

Fulton's advice is to realize how little free time one has and not waste it but "to spend it in some activity which is truly satisfying." Fulton probably means that that bit of free time is man's time to find himself.

Dr. Ben F. Lehmberg said "The real person in most people is lying dormant, asleep, unused," and he added that often persons of seemingly little worth are awakened into giants. But often it takes great pressure to awaken the real person.

It is a sad thing when people live only to work to live. Henry David Thoreau felt that "There is no more fatal blunderer than he who consumes the greater part of his life getting his living." And in the future, this fact is going to be even more important. We cannot usher in the new age with minds dulled by knowing only how to push elevator levers—or even to add up figures. The *minds* must be ready or on the way to finding themselves.

In the discussions I have listened to and in many of the things I have read there is a lot of talk about what will man do when the machines completely take over. In other words, "How do we make our living?" And someone suggested that the government provide everyone with so much annual income, and so on.

This might be all fine and good if man can find initiative to learn to do without some economic pressure to spur him on. It is too bad that just because we will have machines to take the drudgery out of life, there will be nothing left for man to do!

#### **Experimental Results**

Look at the results from the Experimental Station of E. I. Du Pont de Nemours. The idea output of these men who read, sit for hours, or stare out of windows is a good example of what we are heading for. It is probably the greatest mental lab of all time, and the 35-billion-dollar-a-year business of Du

Pont is proof that we are heading in the right direction. These men are using their minds, and none of them needs the government to give him an annual income because machines took the job he once might have had.

I contend that if the elevator operators had used the hours they pushed the levers to meditate on new ideas they would have left before the elevators were automated—left for better jobs and more rewarding lives.

I think about how my grandmother made bread, carried water from a spring, wood from the wood lot, built fires, and rubbed clothes on a washboard. Now automatic washers and driers, ready-made foods and instant mixes, central heating and water systems have relieved millions of housewives from drudgery and have given them time to bring about a multitude of social reforms, make happier homes, create higher standards, and use their minds for greater selves.

#### **New Challenges**

Man stays in a rut not because he loves his particular rut, but because he lacks the foresight, ability, understanding, initiative, or courage to get out of it. Recently I heard a man say he blessed the employer who fired him into a new line of work.

When man is nudged into finding himself, he will also find that his strength, resources, way of life, and the means of living are right within himself.

I like to remember something Earl Nightengale said over the radio last year—something to the effect that "One should make his living doing what he would do if he didn't have to make a living." When man finds himself, he will be doing this.

The mind of man is opening new doors and revealing new, challenging vistas, even new dimensions, all the time. There will be jobs not yet heard of, much more fulfilling than the dull labor so many of us call *my job*.

Already man's mind is becoming geared to the new freedom he will have with automation—creating programs of interest and education in the new realms; more extensive and exciting hobbies, hobbies that make money and

reward one with richer living; greater interest in the arts and esthetic fields; increased travel; more interest in our fellowman; greater research (more than 450,000 scientists and engineers now work in research and development, double the number ten years ago, and this is expected to continue increasing). We are aware of the great move toward more spiritual awareness, greater intellectualism, increased interest in extrasensory perception. Also, I've noticed that several of our leading TV programs lately have featured ESP and similar subjects; this shows increased interest.

There will be more jobs in the field of the mind. We will need more ministers, more teachers, more writers, more designers, architects, artists, thinkers, dreamers. The machines may be able to compute but they are not creators. Man will still need to feed them.

As our tastes move upward, as they naturally will when man stops drudgery and moves into higher realms, we will want more beauty around us, more satisfying homes; lush, growing things; lovelier clothes and furnishings. Space travel will create new situations and new careers. Government will be better because we will have time to inform ourselves on the candidates or to become better candidates ourselves.

Anyone with the initiative will be able to learn and perform as he chooses. Instead of automation's throwing man out of a job, it will give him the freedom to go into a far greater and more fulfilling one. I am convinced there are more ideas than there are people. Joseph Henry once said "The seeds of great discoveries are constantly floating around us, but they only take root in minds prepared to receive them." A mind geared only to drudgery is not prepared to receive great ideas.

Frederick Bailes in his book, *Healing the Incurable*, states:

*Man has explored the distant corners of the earth's surface; he has drilled miles beneath; he has captured secrets of the sunspots and has made himself well acquainted with the invisible rays that pierce his body mo-*

*mentarily. But he has been late in exploring his own mind and the deeper Intelligence of the Infinite.*

And then to mention one field in which there needs to be and will be much more exploration he goes on to say:

*Now he is awakening to the fact that there are invisible rays of a spiritual nature, hitherto largely untapped except by men like Jesus and other spiritual healers. Some of the outstanding physicists are openly proclaiming that the next great search beyond radar will be the quest for a pulsation believed to exist, compared to which radar is gross and earthy. They believe this to be possessed of tremendous healing force, operating through and registered by the spiritual nature of man, which will unlock for man a glorious future of health and well-being. Thus the metaphysics of today becomes the physics of tomorrow.*

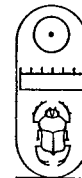
Quoting again from the "Challenge of Automation" in *Newsweek*:

*Philosophers have dreamed for centuries of the Golden Age, and invariably they have been disappointed. Yet there are those who think that for the U.S.—with its technological prowess growing more robust each day—the goal may finally be attainable.*

Does all this sound to you as if automation will limit and bind man, put him out of a job, leave him helpless and hungry? Automation will leave us free to accept the greatest challenge and the greatest opportunity of all time. Man's mind has evolved to the place where it must move up. Automation is exactly timed. Its lack of appearance now would be the limiting thing.

And no one will be left out unless he chooses to be. Each and every one came into being with a built-in feature that made him unique and the doer of one job better than anyone else. It does not matter what your age or in what age you are living, there is a special and wonderful place for you.

For further reading: *The Million Dollar Secret that Lies Hidden in Your Mind*, by Anthony Norvell.



# Self-Imposed Penalty

by ARTHUR J. FETTIG

*Spend time and save lives*

WHEN IS the last time you penalized yourself for being careless? For being careless and lucky at the same time? When is the last time you caught yourself exceeding the speed limit, or having a near accident? You do not have to get yourself a \$25 speeding ticket to realize that you are driving too fast. You do not have to roll your car over or have a head-on collision to learn that you are growing careless. It is not necessary for you to kill someone or badly injure yourself or those you love to find the reminder to take it easy.

I have developed a little system I would like to pass on to you. It might save your life or it might just save you the cost of a speeding ticket. Possibly it will help you retain your driver's license.

I do a lot of driving and I am the kind of person who gets excited about things. My mind bores right into a subject and when I am thinking about a subject real hard my driving suffers. I think we all do this. We are not really concentrating on our driving. Have you ever arrived at a destination and wondered how you got there so fast? Maybe you could not remember a single thing about the trip. You did it all automatically. You were sort of on *automatic pilot*, so to speak. If you have perfect settings on your automatic pilot then maybe you are doing all right, but if your automatic pilot sometimes goes haywire then *look out*.

Before you get a ticket for speeding, or before you have an accident, chances are you will probably catch yourself going over the speed limit or doing dumb driving a dozen times. You find that you are having near accidents, close calls. You suddenly discover that you are on the wrong side of a yellow line down the middle of the road; you



look back and notice a stop sign that you missed; you find yourself in the middle of an intersection and catch just the end of the yellow light. As you go through the intersection, the light is red. No one catches you. No one gives you a ticket. Maybe you look back and hold your breath for a second, wondering if a police car will suddenly appear and pull you over, but, if there is not, then that's it. You forget about it—no penalty unless you are caught or unless you have an accident.

## *In Retrospect*

Now, here is my system. Every time I realize that I did something wrong, something dumb or stupid, I penalize myself. I pull over to the side of the road when I can do so safely and I give myself a five-minute penalty. I just sit there and think about what I did and how much it would have cost me if a policeman had seen it. I think about the kind of accident I might have caused through my carelessness. I might be driving too fast because I am late for an appointment; just the same, if I catch myself traveling over the speed limit, I pull over and take my five-minute penalty like a man.

Actually, this five-minute penalty is quite mild. It takes a lot longer than five minutes for a policeman to give you your ticket. It takes longer than five minutes just to pay it, that is, if you do not have to go into court. It might take you a whole year to get your license back. It takes longer than a lifetime to forget how you caused a fatal accident through your carelessness. It takes longer than forever for some injuries to

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heal. What about your pocketbook? That can take quite a beating too.

These five-minute penalties are good for me. They slow me down, make me more careful. I drive more safely so that I avoid delays. I get there much quicker at the legal speed than by going a little faster, catching myself, and losing five minutes.

It is not just the time element. Those five minutes give me a chance to stop and think about safe driving. I think about the great responsibility I assume when I turn the key in the ignition. A car is a useful tool in my occupation. It takes me where I have to go at a reasonable cost and quickly. It is a pretty safe tool if I run it according to the regulations. If I run it too fast in the wrong location, then it becomes dangerous. It can kill, injure, destroy

property. I suppose that there is the possibility that it could wipe out everything I have accumulated during my lifetime. It could destroy my family and me!

Those five minutes get my mind back on the job at hand—the job of driving. I put other problems aside for the time being. Anyway, I won't have to worry about any other problems if I do not get to my destination safely. I will not be around to worry.

Why don't you try my plan? A five-minute penalty for every blunder. Five minutes to think about your driving and safety and accidents and the value of human life. Five minutes that will enable you to avoid costly traffic tickets, deadly accidents. Those five minutes might add years to your life and the lives of those you love.



Peace is like floating on the calm water in the warm sun, like a song unearthly heard with the inner ear. It is the seed that remains when the husks of pain are peeled off. Peace is between God and me alone.

—RUBY DELACROIX



### WHAT DOES IT MEAN?

How often we sacrifice complete understanding because we do not fully comprehend the meaning of words and phrases. This is particularly true of the Rosicrucian teachings which, like various arts and sciences, have evolved unique terms to describe little-known truths precisely.

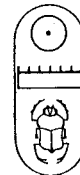
A dictionary is inadequate to provide the meaning of traditional Rosicrucian terms. Frequently the teachings set forth a more precise, or different, connotation than common usage indicates.

Where can one find the proper meaning of: *AMRA*, Colombe, Fourth Dimension, Karma, Lost Word, Maat, Nous, Shekinah, and a host of others? The ROSICRUCIAN GLOSSARY has been compiled to fill this need. A concise, pocket-size book with more than 125 important terms and phrases explained. Price: \$1.25 (sterling 9/3)

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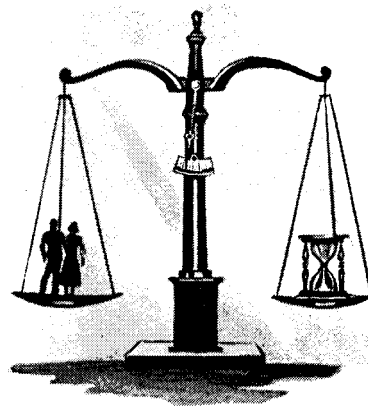
# Law of Compensation

by RODMAN R. CLAYSON,  
Grand Master

**K**ARMA IS the Law of Compensation. The purpose of karma is to teach a lesson. There is no vengeance in this process, and suffering is not intended. It has nothing to do with the principle of an eye for an eye or a tooth for a tooth. It is a misunderstanding of the subject that causes some people to feel that karma is depressing and restrictive. This, of course, is a mistaken idea. What is not always understood is that there is good karma, that we can accrue karmic credits and thus be the recipient of rewarding compensation.

One's understanding of this and other pertinent matters is greatly enhanced if he adopts a philosophy, and particularly the philosophy of the Rosicrucian Order. Such a philosophy helps one to make a work of art out of his life. It stimulates him to creative living. If there are possibilities for error, there are many more possibilities for creating the good and the beautiful. If there are moments of depression, there are also moments of exaltation. If there are irksome tasks, there are also creative tasks that can bring distinction and inspiration.

It is law that makes the universe dependable. If the universe were not so dependable, the rise and fall of the tides, the rising and setting of the sun could not be predicted, engineering could not be the wonderful achievement that it is. The Law and an understanding of it brings reliability and security. We refer to universal or Divine Law. It has been said that to study the laws of nature is to gain knowledge, power, and wisdom. With a knowledge of karmic law, for instance, we can create something beautiful out of our lives, just as the artist creates with canvas and paint and the musician with the aid of his instrument.



Many people are dissatisfied with their present environment. They should try to understand that a limited environment is not always a misfortune, that an easy environment is not always a blessing. A limited condition of this kind provides incentive and stimulates ambition. One should not worry about the causes in the past that may have precipitated his lot in life. Concentrate on today. Regard your life as the material to work with, even as the potter with his clay. We can be creative artists in the living of our lives. Each can make his life a thing of beauty, regardless of how humble his lot may be.

There is a saying: "Give us the strength to change things that need changing, the courage to accept things that cannot be changed, and the wisdom to know the difference." Study your life; study yourself. What you cannot personally change, accept. If changes can be made through cooperative enterprise, then do your share. You may not be able to change other people, but you can change yourself. You can develop your mind; you can develop your talents; you can have the courage to rise above an unfortunate environment; you can refuse to become discouraged.

We know a person who decided to study music at the age of fifty. He did, and became a fine musician. If you have a genuine urge, follow it. Consider your life to be a creative enterprise. One's greatest opportunity lies in the fact that the future is in his hands. As we develop our potentialities today, as we accept opportunities for service to-

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day, so tomorrow will increase our opportunities for creative expression. Every desire should lead eventually to its culmination. As individuals, we are the creators of our destiny. What philosophy of life can be more exhilarating? To believe that we are the products of the world of chance destroys every desire for progress and achievement.

Shall we cease making errors? Probably not for a long time, but we can accept them philosophically. Life's method of teaching is through trial and error. Where experience can point to the better way, let us be intelligent enough to profit by it. Where the way is uncharted, let us traverse it in the spirit of pioneers, explorers, and adventurers. If we have been indifferent in the past, let us slough off our indifference like an outworn garment. Let us see how much we can accomplish in the years still remaining for us in this incarnation. Let us derive from our philosophy all the inspiration it has to give us. Let us enthusiastically utilize our knowledge of the laws so that we may rise above the difficulties and restrictions which seem to surround us at the moment.

The fact that universal law or karma is immutable does not mean that we are to fear it. It means that we must make the effort to study it, to know as much of it as is possible, and to guide our lives thereby. Knowledge brings with it the ability to control and be discriminating. It is said that for every cause there is a reaction, or effect. While the relationship between cause and effect may appear to be retribution from one point of view, it is merely the law of consequences from another vantage point.

#### *Avoiding Misfortune*

Through even a little knowledge of the Law of Karma, we can avoid much misfortune. If the law seemingly works for evil, then it invariably also works for good. With knowledge of the law, let us put into operation as many good causes as possible. Let us be as constructive as we possibly can be in every activity. Let us seek no reward, no immediate result, but act from the highest motive. This will prepare us for a more radiant future. Greater opportunities

will come to us as the result of accruing so-called good karma.

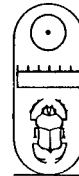
As we apply ourselves, we learn to understand such things as laws governing health and disease. We learn about the laws that have to do with our ultimate destiny. We learn of our infinite potentialities. We extend our influence for good. With confidence and joy we can do much with our present possibilities and opportunities. A good philosophy of life helps us to understand the Law of Karma and the compensation that may be awaiting us. Thus we transmute the effects of whatever seeming retribution may be in store for us.

#### *Perseverance*

Worthwhile things are accomplished by proceeding in spite of unfavorable conditions. If all great men and women of accomplishment in the past and present who have contributed to the benefit of man through inventions and new knowledge had waited until their environment was conducive to their work, their work would never have been done. Some of the greatest advancements in history have been made when all things were unfavorable—in other words, they were made in spite of the environment, not because of it. Therefore, do not let general unrest affect your thinking, for the fact is that such an attitude can bring only further difficulty to you. Unrest in the world today has been contributed to because of unrest in the minds of the human beings who compose it.

It is important to realize that it is necessary for man to have a better understanding of the laws which cause him and the universe of which he is a part to exist. We must adjust to change. We cannot deny the effect of change upon us or our environment, but we can determine not to give up the ideals and principles for which we have worked, either individually or collectively. Our ideals include self-mastery and the extension of self-mastery to assisting others.

We must continue to go forward; we must meet the demands of the times with an open mind, and determine not only to apply to this changing environment the knowledge which we have acquired and the experience which has



come through its previous application, but always to be on the alert for the opportunity to gain new knowledge and the ability to apply it to new conditions with which we may be faced. We have long contended that what the individual can do in the application of a philosophy such as that of the Rosicrucians is not dependent upon conditions about him

so much as it is upon his desire to use these principles in spite of the conditions which he meets. In a world of adjustment and unrest, we must meet prevailing conditions as a challenge. As far as the Law of Compensation is concerned, we profit from our karmic credits. Such credits are a personal advantage in today's world.



**OUR COVER** The present cover illustration of the *Rosicrucian Digest* is of the famed Abu Simbel, the greatest Egyptian statuary erected in ancient Nubia, and now being preserved against the rising waters of the Aswan Dam.

Over 3000 years ago, Pharaoh Rameses II, to commemorate a victory in northern Syria, had a mammoth shrine carved into a mountain in the Sudan by his stonemasons. Four figures of Rameses II, God-King, were erected to a height of 66 feet. They were surrounded by smaller figures of his wife and children.

The accompanying great temple penetrates into the solid gritstone to a depth of 185 feet. Twice annually, in the fall and spring, the rays of the rising sun penetrate the full length of the temple to shine upon the statues of the King and his God-companions.

The cover illustration is actually a photograph of a *model* of Abu Simbel on display in the Rosicrucian Museum. It was made to scale by the internationally known American sculptor, Edward Fenko Hoffman III. It is the only model of its kind on exhibit in museums in the United States.

Interest in Abu Simbel has been aroused by a project instituted by UNESCO to save the magnificent shrine from being submerged by the waters of the Dam. It is now being cut free from the face of the mountain and raised to a higher elevation by a staff of technicians from various nations.

The exhibit is on display to the public in the Rosicrucian Museum, free of admission charge.



#### ROSICRUCIAN SEALS

Awaken interest in A.M.O.R.C. by using on your correspondence envelopes, personal or business, the dignified artistic symbolic seals. Gummed, and one inch in diameter, they are beautifully printed in red and embossed in gold; and have the symbol of the cross and rose, and the words AMORC, San Jose, California, on the face. They enhance the appearance of postal cards and stationery, and are economically priced at only \$1.20 (8/9 sterling) for a package of one hundred. This price includes mailing to you. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California 95114, U. S. A.

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# Numeral One and Unity

by SAMUEL RITTENHOUSE, F. R. C.

LET US APPROACH this subject psychologically. *Unity* and *one* are not synonymous in human understanding. We do, of course, commonly interchange the words, but semantically they are really different. We apply the word *unity* to that grouping of things which to the mind assumes the order or appearance of *one*. But, by the use of the word *unity*, we therefore imply knowledge of a preceding essence of separate elements or components. Even though the components in a complex order may lose their former separate identity, and there appears to be only a oneness of quality or substance, we still think of the complex state as a unity. This is because we retain our memory of its previous parts.

There are, however, numerous things that to our minds are a single substance or thing; they appear as *one*. That is, they have that wholeness, that ubiquitous quality of sameness, that suggests no former separation of parts. Actually, however, there is nothing indivisible. At one time the atom was believed to be the smallest indivisible particle—the real *one*. Modern nuclear physics has subdivided the atom not only into electrons but also into other charges and particles. As yet, no man can say with assurance that any nuclear particle, no matter how infinitesimally minute, constitutes the limit of divisibility.

Psychologically, the *one* is that whose components are not apparent to us. There are many things that we think of as one, upon a first or superficial observance, which further experimentation reveals as consisting of minute particles that in *unity* give the appearance of oneness.

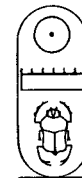
Can the Cosmic then be an actual *one*, as man ordinarily thinks of that word? Obviously not. This would require a single substance or quality

throughout. It would be a static state or condition, an inertia. It would be contrary to every manifestation of the Cosmic of which man has knowledge. We commonly refer to the Cosmic as being a state of *harmony* or *agreement*. We may ask, then, harmony and agreement of what? For there to be harmony, there must be a concord between two or more things. A single entity, wholly of one substance or kind, could not manifest the quality of harmony.

Suppose, as we relate in our Rosicrucian teachings and in numerous articles, that the Cosmic is an all-pervading energy. As an energy, to not be static, it would need to either have variations within itself or have a relationship as a component to another energy or energies. We speak of the universal cosmic energy as being dual in polarity, that is, as having positive and negative qualities. These, in turn, in their vibratory scale manifest all the expressions of the other energies and mass of which man has knowledge—undoubtedly, there is an infinite variety as yet unknown to us. The Cosmic, then, is not really an absolute *one*, a single unvarying thing or state as man thinks of the one. Rather, it is a harmonious unity of the dual qualities of which the Cosmic must consist.

Nothing, of course, can escape the unity of which the Cosmic consists. Nothing can detach itself so that it becomes independent, or as two in effect. The alphabet, for analogy, is *one* if we think of it in its entirety. It is, however, a *unity* if we think of it as composing the separate letters of which it consists. But, the alphabet can have no reality to us without our realization of the different letters of which it is composed. If the human consciousness were able to embrace in one entire scope the unity of the Cosmic—that is, each manifestation being equally and simultaneously impressed in space and time upon the mind—then it would only appear as *one* to us. Since we perceive, however, varying expressions of the Cosmic, we think of it as a *unity*, not of separate parts but of varying manifestations.

There are probably no external parts or things. What we conceive to be such may actually be but images formed by the mind from sensations we have of



the forces of nature acting upon us. Some modern philosophers, however, hold that things actually exist independent of the mind, just as we perceive them, and the mind is but one of them. In other words, things have the reality that we perceive them to have.

Alexander Samuel, noted modern philosopher, contended that things have inherent primary qualities as extension,

universality, reciprocity, and order. These qualities actually exist in all things. They are not just conditions of the mind. Nevertheless, these things of the external world are not separate parts but are the result of the varying nature of the Cosmic, the Cosmic being but a *unity* of qualities and being *one* only in the sense of the internal harmony of its own nature.



## THE VIRTUE OF SILENCE

by MICHAEL RYAN

THERE WERE ONCE two crows bickering. Each thought it was more beautiful. A passing robin suggested that they ask the old owl. The two crows went to the owl and placed their quarrel before him. They waited for his answer, but he remained silent. They looked at each other and then at the owl again and realized their foolishness, bowed to the owl, and left without a word.

Silence brings strength and wisdom. The strength is that of self-reliance and the wisdom is knowing the difference between the important and the unimportant. By being silent when he usually talks, a person learns to commune with himself. He makes more of his decisions by himself and finds himself much more immune to fads, public opinion, or prejudices of friends and associates. This self-reliance gives him an inner satisfaction, for he knows that he can face *much* alone and be equal to the challenge.

Knowing what is important and what is not is a matter of having perspective, which develops as we stand back from problems, take an overview, and mull over the possibilities. In silence we are more likely to be objective and nonpartisan. In short, the virtue of silence is an increased independence of thought and action in our everyday affairs.

### ROSICRUCIAN CONCLAVES

Following are dates, names, and places for annual conclaves of Rosicrucians in different areas. Every member who lives in the vicinity of a place where a conclave is to be held should make an effort to attend, for here are Rosicrucians banding together to live and demonstrate the principles in which they believe.

Only representatives attending from the Grand Lodge are mentioned here, due to space, but in most cases Grand Councilors and Inspectors General will be on hand for information and counsel.

NEW ZEALAND, AUCKLAND—October 21-22. As part of the Grand Master's tour of New Zealand and Australia, there will be a special conclave in his honor. Since this is the first time a Grand Master has participated in a Conclave here, all members in this area will want to attend. For complete details write to the Conclave Chairman, Mr. Geoffrey W. Otto, Auckland Lodge, P. O. Box 1648, Auckland, New Zealand.

REPUBLIC OF SOUTH AFRICA, TRANSVAAL, JOHANNESBURG—September 2-3. Highlights of this Southern Cross Chapter, AMORC, program include an open forum, a demonstration by Inspector General G. Gordon Remington, and a ritual drama. For full information write to the Conclave Chairman, Past Master G. C. van Kerkhof, or to Mrs. Althaea Dubowitz, Conclave Secretary, P. O. Box 2417, Johannesburg.

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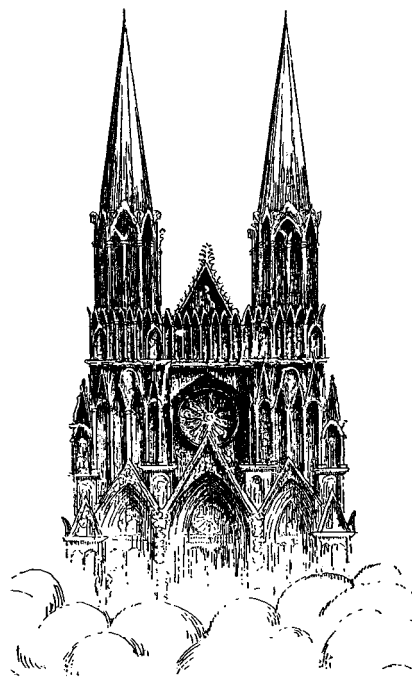
ONE OF the penalties of modern civilization is that we live under more stress and strain than our ancestors did. From the standpoint of health, the average person today is more prone to certain types of disease than was the case formerly. Statistics bear this out. Diseases or physical disabilities are brought about or exaggerated by the economic, social, and political pressures under which we live.

There is a specific relationship between nervous tension, pressure, and physical well-being. The Rosicrucians have taught for centuries that the ideal condition of the human body is that of harmony. By harmony they mean balance between all parts of the body and, even more important, between mind and body, and between body and soul. A perfect state of harmonium exists only when this state of harmony is complete. Man is composed of body, mind, and soul. He must regulate as best he can a harmonious relationship and adjustment among all these attributes. It is not new to Rosicrucians that mental states affect bodily conditions and that, furthermore, health of the mind and awareness of the soul are as important as the maintenance of order and health in the physical functions of the body.

On the other hand, among the conditions that affect the body are the pressures that produce emotional reactions. An emotion that is set off by some factor in environment can be very strong. One can suffer definite physical illness as a result of a complex and particularly from a sustained emotional experience. But here is an interesting factor which has not been given much attention. In spite of the pressures existing in today's circumstances of living, man's emotions have not changed substantially in the past few hundred years—not more so than his physical body.

Physical changes have been relatively minor. The individual today has approximately the same physical capacities, the same physical body that his ancestors had a thousand, two thousand, or more years ago. Consequently, from a biological point of view, he is substantially the same type of individual.

Psychologically, the same fact applies. Man today is not subject to any stronger



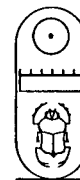
## Cathedral Contacts

### EMOTIONAL PERSPECTIVE

by CECIL A. POOLE, F. R. C.

emotional reactions than his ancestors had experienced. If a man is scared, or if he is suffering as a result of grief, these emotional influences will be the same in any period of time. Individuals who lived some centuries ago experienced such basic emotions as grief, fear, pleasure, and others closely related to self-preservation. When a man is thoroughly under the influence of fear, it makes no difference whether he lives in the Twentieth Century or lived in centuries prior to the time of Christ. The emotional reactions are as strong, are of the same nature, and affect the individual in the same way.

The question, then, is whether our modern environment causes more frequent or more prolonged emotional experiences than in the past. Possibly the emotional circumstances of today's living are more subtle than those in other periods of time. This is not necessarily caused by the changes in man's environment, but rather by his own de-



sires, hopes, and ambitions, whereby he has subjected himself to more frequent and more prolonged emotionally provoking circumstances.

I know an individual, for example, who had a profound emotional experience because his neighbor had bought a new, expensive automobile. Now, that is certainly a very artificial circumstance. To permit an emotional experience to grow out of envy is not so much a circumstance of the times as a circumstance of the immaturity of the individual who permits such an emotional reaction to take place. We should not permit ourselves to be governed by the behavior of others insofar as that behavior has no bearing upon our own general well-being or development or upon the development and well-being of society in general.

To be so enviously concerned about the accomplishments, possessions, or attainments of another individual as to allow that circumstance to create an emotional impact upon one's own life is substantially a lack of ability to cope with the environment in which we live, except on a very immature basis. An adult with a mature point of view should be concerned first about his own development, about his own life, and not necessarily judge that development or his own accomplishments by the physical possessions of someone else.

To follow this same line of thought a little further, the individual to whom I referred finally bought a luxury automobile himself and, in so doing, created a debt. He is now involved in another emotional experience as a result of the sacrifices he is making for the appearance and prestige that he believes he has gained. It is most unfortunate when the brand name of any material object becomes indirectly the cause of a heart attack, ulcers, or emotional disturbance. Nevertheless, this situation actually exists.

There is a degree of immaturity on the part of the individual who permits the emotional impact of an experience to play such a predominant part in his life. This, in turn, is partly due to the fact that in much that we experience today the emphasis is placed in the wrong direction. We are being geared, as it were, to a life of climaxes.

A good example of this is found in certain television programs. Some time ago I watched a television presentation of a classic in condensed form. What occurred was a series of dramatizations of the outstanding events. It gave one the impression that the characters lived through one climactic emotional experience after the other in rapid succession without continuity, without connection, without reason. If we had to relive our own lives by living climactic experiences one after another without the not-so-emotional periods in between, we would, in the end, find ourselves ill or very emotionally upset.

In dealing with personal problems in our own life, we must arrange the emphasis upon them, with a full realization of their value in the universe. In this way we place these problems in proper category. Many problems fail to be solved because of the false emphasis we place upon them. We lose perspective, drain ourselves emotionally, and worry about the problems—rather than taking proper steps to attempt their solution.

If modern times and modern civilization have become a burden to humanity, it is not because of this modern civilization itself, but rather the emphasis we place on things. If we feel that the esteem of our neighbors is more important than anything else, we are going to be influenced and led into unwise steps in trying to keep up with them. But if we fully believe that the fundamental virtues, the real values of life, are found in the contemplation of the infinite and our place in relation to it, then the fact that our neighbors, acquaintances, or friends may have possessions which we would like also to have can be recognized in that light and not by overburdening ourselves with responsibilities that will lead to emotional complications and cause us to create rather than to solve problems.

Fulfilling of man's purpose lies in man's relating himself to the Cosmic. When we establish emotional perspective concerning our own place in the scheme of things and the relationship of all the events of our lives to that scheme of things, we draw nearer to the attainments that should be our heart's true desire.

# The Potter's Hands

by MARK WESTERN

*Out of the very circumstances  
we regret, might not our  
greatest triumphs grow?*

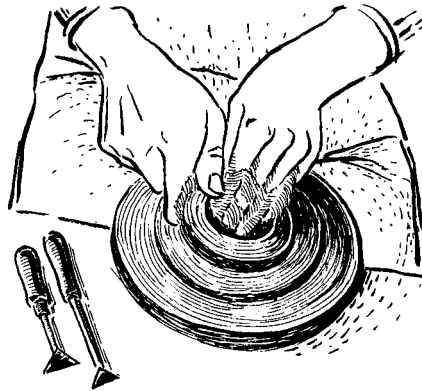
FEW OF US today have the chance of watching a potter at work with his wet clay. So, unlike Omar Khayyám, we lose the chance of philosophising as he did when he wrote:

*For in the Market-place, one Dusk  
of Day,  
I watch'd the Potter thumping  
his wet Clay:  
And with its all-obliterated Tongue  
It murmur'd—"Gently, Brother,  
gently, pray!"*

Yet all of us who aspire toward some purpose in life must also have murmured to the hands of fate *Gently, Brother, gently, pray!* But could the clay have seen the design in the mind of the Potter, would it have withheld its plea?

Our aspirations are not gentle with us. Our nature and our past are too often in rebellion with the direction we choose. Whatever it is that we ask of Life; whatever shape or design we visualize for ourselves, each necessitates our being moulded, and sometimes *thumped* into shape. Or it might even be that the Potter has a design in mind that we cannot ourselves conceive, and if we are not plastic in His hands, we have to be softened up by the methods He knows so well.

It may even seem as if from the very moment we asked Life for the best things, it precipitated us into the worst. Often, in being changed from clay into a vessel fit to hold wine, we will feel as if we are retrogressing instead of progressing. The clay, after all, has first to be made pliable, then reshaped. I do not wish to dwell too long on this note, but the inner confusion, pain, self disgust, and cynicism may be so great that it is not just a plea for gentleness one



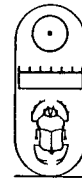
voices. Rather the cry asking the Potter to "STOP!", to give us peace, to let us rest is sometimes forced out of us. Yet we receive only what we have asked—only what is a natural result of our real wishes.

It is well then to consider something of the outcome of such moulding. The process may be painful, but what of the result?

Such thoughts first came to me while I was talking to Mary Peto. She published that little book, *Case for Reincarnation*, by Reverend Leslie D. Weatherhead, that has sold thousands of copies and achieved so much good. Written by an orthodox Christian Anglican minister, it has reached people who would otherwise never have considered the subject. Mary Peto, the daughter of a vicar, received the orthodox upbringing. Few realise what a struggle is involved in breaking the barriers of such a childhood. Yet within herself she wrestled to achieve a broader Christianity and a freedom of belief. The outcome is that she is particularly responsive to the doubts and troubles that beset the Christian who seeks to find the mystic core of his own belief.

There are a thousand cases of everyday men and women whose circumstances and experience have enabled them to satisfy the most intimate aspects of their nature. There are great names, too, in the list. Great because they have allowed the very *thumps* of life to mould them and move them into their field of achievement.

The little French boy with the lovely brown eyes, little realised his destiny as he ran off with his father's sharp saddle-



making awls. In his laughing flight he fell, and one eye was destroyed, and the other later became blind. But that moment of pain brought new sight to thousands. Of course, his name was Louis Braille, and his great misfortune, his unrest were moulded into a vessel. The vessel was his intense aspiration to devise a code for the blind to read. All one summer he had tried, but each effort was a failure. He had thought of codes using pieces of raised leather in circles, triangles, and squares for the different letters, but they were clumsy, heavy, and impractical. Each attempt only served to increase his bitterness and sense of failure.

That was the vessel into which the wine was poured. The idea came while he sat in a Paris café with a friend who was reading to him from the daily newspaper. Can you imagine his mind, made fertile by so many painful failures, exploding with realisation? The paper reported that a French Army captain had devised a system of writing in raised dots and dashes to send messages by Morse code in darkness. It could thus be read without using a light.

On hearing this, Braille actually began to shout and bang the table with his fists and had to be quieted by the proprietor. Later, after spending years promulgating his system and at last finding acceptance, he said, "This is the third time in my life I have permitted myself to weep. First when I was blinded, second when I heard about the 'night writing,' and now because I know my life was not a failure." A few days later he died.

#### **Helen Keller**

There are others—many of them: Helen Keller, deaf, dumb, and blind, who from her very pit of darkness created a new hope for all of those with similar disabilities; then there is Starr Daily, one of America's toughest prisoners. Through planning a mass jail break, using violence, he was sent to solitary confinement. Kept there longer than is normal on the meagre diet, he became sick and on the verge of death. Only then did he look back in retrospect on his life in a new way.

He suddenly realised, as death faced him, that all his life he had been an exceedingly energetic man. But how

had this energy been used—only destructively and to cause pain and misery to those around him. He says, "I began to wonder what would have happened if I had used my powers for something other than destruction." Then, in a waking dream he had a vision of Jesus. "He paused by my side," he says, "and looked deep into my eyes as though He were trying to penetrate my soul. In all my life I had never seen or felt such love."

His life was spared, and from that time on he remodelled his way of life, thus having five years subtracted from his sentence. At his release, he started to write books encouraging prison reform and hope for inmates. Who better than he could see into the problems they would face and say the words of encouragement to lift them over the obstacles?

We may not have the experience of Braille, the resilience of Helen Keller, or the circumstances of Starr Daily, but we do have something—we have our life! Do we have to travel abroad to find the type of life experience that will be of value to thousands? Do we have to adopt strange modes of behaviour to find value in our life? No. The very circumstances and environment that pummel us, are also at work in the lives of teeming thousands all over the world. If you can find wonder in the very ordinariness of it, if you can find opportunity even in failure and poverty, or find release from the pains and fears pressed on you by life and your own nature, then you are full of promise and hope for others.

Whether you are a housewife combating loneliness and the urge to vegetate, a husband finding love for his wife and meaning in his marriage, or one with mental problems learning to find a way through them, then life is forming in you a new tongue to speak words that others so long to hear. Your life will say to them. *It can be done.*

But let us not suppose, even for a moment, that the people we have mentioned became perfect and were without the tensions, moments of despair, and inner turbulences of ourselves. For even the greatest, though they understand, still look up to the Potter and sometimes whisper with us, *Gently, Brother, gently, pray!*

# Mastering Your Environment

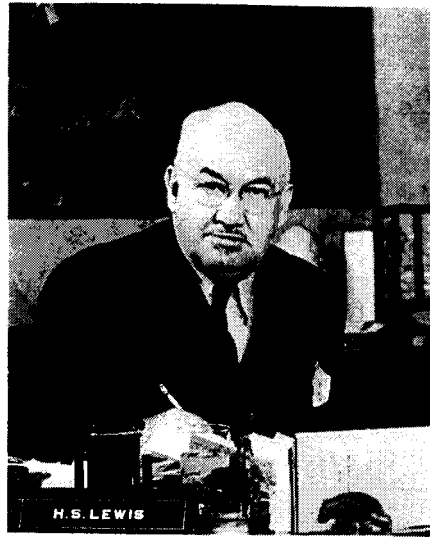
by H. SPENCER LEWIS, F. R. C.

**A**N INTERESTING CONTROVERSY in the scientific world today is in regard to the relative potential power of heredity and environment. This controversy should interest every one of our members, and each should be somewhat familiar with the nature of it in order to meet some of the arguments that he is hearing on either hand and to speak with persons who are seeking for light on the mysteries of life.

On the one hand, we find those who are now ready to discredit the potential power of heredity or hereditary influence and credit environment with all the subtle effects that have tended to mould and remould human nature. On the other hand, there are those who say that environment counts for little or nothing in the development and evolution of human nature.

Those who argue that environment is the greatest if not the only real power affecting the natural tendencies and habits of man claim that the early association of children in their youth and especially in their childhood is responsible for not only their mental and physical habits but for their similarity of features. It is argued that the reason that a child, either a son or daughter, looks like either the father or mother is because of the close association of the child with the parents in the early years when the character is being moulded.

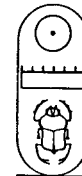
Taking this one point alone as a starting point for our discussion I think that I do not need to point out how foolish this argument really is. We all know of intimate cases that would tend to contradict this argument, if not actually refute it. For instance, I know of a young man nearly twenty-eight years of age who since his birth has continually developed a very pronounced resemblance to his father and his grandfather, plainly showing a



strong resemblance to the father's side of the family. It is becoming so marked that he and his father are often taken for brothers.

Change in features toward a family resemblance became very marked after the young man's seventh birthday and was well established before the eighteenth. Yet this young man lost his mother when he was but a year old and was taken from the home of his parents and placed with some distant relatives in a farm city far removed from where he was born. He did not come in contact with his father except for a few hours two or three times a year during the first eighteen years of his life. During all of those years he was in close daily contact with persons who had no resemblance whatever to the boy's family line or to anyone resembling his parents.

There are many instances of children who have been separated from their parents while they were babies and not located until adulthood when it was the resemblance to the parents that was one of the strong circumstantial links in proving their identity. I know of one case in which a peasant Italian left his home to come to America to start a new life in a new world. He left behind him his wife besides three boys ranging in ages from one to four years. Through unfortunate circumstances



and the incidents of the World War, he was not able to send for his wife and children to come to America and enjoy his new home and new fortune until nineteen years had passed. When he went to the immigrant station in New York City to meet his wife and family, he was able to pick out his three boys long before he saw his wife in the vast throng usual in that place when a ship arrives.

We will not take time to consider other typical examples or hypothetical cases but give a few moments thought to the argument that man is *enslaved by his environment* instead of being a master or creator of it. If man had not been able to rise above his environment, or to overcome the limitations of environment, or free himself from the influences of environment, we would all be living in the most primitive ways, probably on wild grass fastened in the limbs of trees or in mud huts along the banks of rivers.

#### *Abraham Lincoln*

There are thousands of outstanding instances tending to show that environment has had little or no effect upon man's evolution and development. In the earliest records and pictures of the home and birthplace of Abraham Lincoln, we discover that the next home to his was the home of a close neighbor. This neighbor's home was a better home in its material and physical aspect and in its furnishings than the home in which Abraham Lincoln was born.

The country surrounding these two homes was of a primitive nature and any effect it had upon human beings must have been identical in the case of the occupants of both of these homes. Yet notwithstanding the fact that in the neighbor's home there was more education, more prosperity or material wealth, and more of the luxuries of life than in the home of Abraham Lincoln, millions of persons know of the outstanding accomplishments of the one man who was born and lived in the one home while history has completely lost the name and identity of those who were born and raised in the other home.

Why should environment play such a trick as to concentrate its beam of good fortune upon one individual in its

locality and doom another to ignominy and historical oblivion? Truly, the contenders for the theory of the influence of environment may say that heredity had nothing to do with the rise to heights of Abraham Lincoln. But most certainly environment had nothing to do with it even if heredity did not. Rosicrucians say that cosmic influence, Karma, and other divine principles had more bearing upon the achievements and attainments of Abraham Lincoln than heredity or environment, but Rosicrucians also contend that the influence of heredity had some bearing upon this matter and that it cannot be ignored.

One eminent educator said that it takes a hundred years to evolve a highly intelligent and cultured person and a great poet expressed the same idea when he said that a child's culture and mental attainment begin with the grandparents. This is unquestionably true and from the Rosicrucian point of view there is one other factor to take into consideration—that the individual himself requires a number of incarnations in which to evolve and become trained in right thinking and right living.

Taking these points into consideration we see then that any individual manifesting more than the average intelligence or keenness of mind and demonstrating more than the average amount of power to rise above the multitude, must have the advantage of preparation and progress on the part of his forbears plus his own advancement through several incarnations. This is why the Rosicrucian Order maintains that each one of us is now building his destiny and future for not only the present incarnation but for future incarnations, and we are likewise preparing our children and the future generation of our line for similar intellectual and spiritual attainments.

#### *Foundation for the Future*

It is a wonderful thing to think that our studies at the present time and our experiences and experiments are not only serving us to good purpose but also preparing a foundation for us in the next and future incarnations, and at the same time laying another ex-



cellent foundation for what our children will inherit so that their progress and development will be made more easy because of this advantage.

In other words, each one of us who is devoted to this work and living the spirit of Rosicrucian doctrine is building a future generation of highly evolved beings who will manifest their attainment and development to a high degree. On the basis that every man and woman is potentially the forebear of at least eight or ten individuals in a third or fourth generation, we can plainly see that every loyal, devoted, sincere Rosicrucian of today is creating a potential group of highly evolved beings for the future.

Most of us will reincarnate again during the lifetime of some of our own descendants and if they have inherited the foundation that we are now laying, and if they are living lives in accordance with the doctrines and principles we are now establishing as our guides in life, we will find that we shall return here to live again among those who are highly prepared and evolved and whose evolution and attainment was made possible by our activities and devotion today.

To those of you who think that all this is a rather fantastic picture of theoretic possibilities, let me call your attention to the fact that scientists with a tendency toward the study of social conditions have recently revealed some astonishing facts. These facts tend to prove that the family history of individuals and the tendency on the part of parents and grandparents are vital factors in the evolution and personal development of every individual. One outstanding proof is a very elaborate investigation that was made of two well-known families. The facts revealed by this investigation should be very interesting to all of our members.

Two individuals were born at the same time a hundred years ago in two parts of the world. One was a cultured, educated, refined man, of a studious and spiritual nature, living in Europe, and well known to many during his lifetime. The other was an illiterate individual, born in Connecticut, with tendencies toward the sordid things of life and certain criminal instincts. The

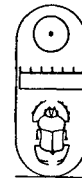
man in Europe married a woman of culture and refinement, who was also well known, and the lives and activities of this man and wife were of sufficient importance to be well recorded in many records.

The man in Connecticut married a woman who was slightly incompetent through gross ignorance and many superstitious beliefs. Because of the man's criminal tendencies and the woman's low standard of life, certain records maintained in the city and state where they lived were replete with incidents of their lives. Both of these couples had many children and these children married in accordance with the degree of development and comprehension of the things of life.

The scientists who made an investigation of these two couples and their descendants spent many years and many thousands of dollars carrying on a complete investigation for a scientific institution in order to trace the precise history and activities of their descendants. In each case, several hundred individuals represented the fourth and fifth generation of these couples. In tracing the individual lives and activities of each of the descendants of the man and woman in Europe, it was found that not a single one of the descendants has ever been convicted of a crime, charged with any illegal or overt act, and not one had died in an insane asylum or from any inherited disease, or had had any record other than an admirable one.

On the other hand, the descendants of the couple who married in Connecticut were constantly in trouble with officials of various kinds and among these descendants were many criminals, many insane children, many who had died on the scaffold or in prison, and a number who had committed suicide or disappeared in the midst of their criminal activities. The complete records show that the state of New York alone had spent over three million dollars in taking care of and attempting to correct the criminal activities of the descendants of this family and this did not include a large portion of the descendants who lived in other states.

Think of the one man and woman so unevolved and unprepared for the



better things of life and so steeped in sin and error that just a small portion of their descendants should cost one state many millions of dollars to care for them. Such facts as these have been revealed in eminent records written by recognized authorities.

#### **Historic Records**

In the Rosicrucian records there is an account of the life of one man who was an intellectual as well as a military and civil power in southern France before A.D. 1000. Because of his political and social position and his coat of arms, as well as his lordship over certain domains which passed from father to son for many generations, and because the domains bore a certain significant name, still well known to history, it has been possible to keep an accurate record and observation of each of the descendants of this man who, incidentally, was of extreme helpfulness in the establishment of the early Rosicrucian activities in France through his most tolerant attitude toward the mystic *heretics*, as they were called.

It is a remarkable fact that the records reveal that the men descending in the male line of this family have all been rulers and controllers of great industries and large capital in each succeeding generation, while at the same time being very social, humanitarian, philanthropic, and broadly tolerant in religious views. It is also significant that each son in succession has carried out the early ideas of the ancient forbears in regard to supporting and contributing to the work carried on by the mystical philosophies of the various ages and to spreading free education and practical helpfulness in methods of personal development.

The present descendants of this old family live in America today and are well known and can probably be identified by the description given here. Only recently did any of the present descendants learn of the true ancestry of their family so far as their forbears in Europe are concerned, and none of

the present descendants knew until recently that their male parents for many generations had been carrying on the educational, mystical, and spiritual philanthropy in which they themselves had been engaged for the past thirty or forty years.

In other words, they did not even suspect that their present tendencies to promote education and liberal spiritual and religious ideas and the advancement of medical and other scientific knowledge was an inherited tendency manifested in practice or one designed to carry out the early desires of an old family plan. Nor do any of the present descendants know that the Rosicrucian organization of today and yesteryears has been so interested in watching the activities of each succeeding generation of this family.

All of this should encourage us to be more devoted, more sincere, more earnest in our present studies and practices, for we should realize that we are not only evolving our own personality and moulding our own fate and destiny in the present incarnation besides assuring ourselves of the greatest possible rewards in our present life, but we are building for our own future in the next incarnations and creating certain standards and tendencies in our offspring, which will add to these inherited requirements and strengthen them to even greater efficiency than we may attain.

Thus we are building a new race of individuals for the future among the people living today, with whom we will come back to live and to enjoy the fruits of the seeds we may sow. Certainly this makes our work a glorious one and something worth living and struggling for.

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

During part of June and continuing through August 1, the Art Gallery in the Rosicrucian Egyptian Museum presented an outstanding Invitational Exhibition of paintings by the following noted Western artists: Baker, Bennett, Blos, Boruszak, Brown, Close, Do Bos, Fon, Gretzner, Hosmer, Jacobs, Leighton, Le Mohn, Lester, Levy, Logan, Michetti, Paige, Philipp, Rishell, Stevens, and Weaver. In conjunction with this exhibition, Canadian-American artist Thomas Leighton conducted a gallery tour on July 13.

One of the paintings displayed is this portrait by Margery Lester of Albert Ferber, internationally known concert pianist.



## *The Rose of Sorrow*

by ILONA SLEIFER

The daughter of my sister came to me in a most depressed condition. She had been married about five or six weeks but was so full of sorrow that she had to find some place to pour out her feelings, otherwise she would have suffocated.

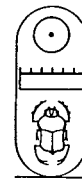
“Oh, the dear Mother-in-law’s. . . .”

I listened to her complaints while busily arranging roses. Needing more roses, I went into the garden. I called to her. She came obediently, but in her sadness she was careless and pricked her finger on a thorn. It was so bad

that we had to hurry into the house again to look for something to bind it.

Later, when I took off the handkerchief that I had wrapped around her finger, I was a little puzzled; the blood had made a rose on the white linen. I showed it to her. Amazed and perplexed, she looked long at this phenomenon.

The next day she invited me to her home. There she showed me a wonderful oval-framed picture—it was the rose from yesterday, from her own blood, arranged with a small bit of a rose stalk with one thorn.



# Rosicrucian Activities

## Around the World

AT THE INVITATION of the Southern Oregon College of Education in Monmouth, Oregon, the Vice-President and Treasurer of AMORC, Cecil A. Poole, and Mrs. Poole attended special events held there in early summer. One event was the dedication of a plaque to the graduating class of 1887, a member of this class being an uncle of Mr. Poole. In 1887, his uncle planted a Sequoia Redwood tree, which is now one of the points of interest on the campus. A plaque commemorating the Class of 1887 was erected by members of the family of Mr. Poole's uncle.

On the same day, another event was the dedication of Gentle Hall, a new dormitory erected on the campus of the College. This Hall is in memory of the late Thomas H. Gentle, who was Director of the Department of Education and Teacher Training of the Oregon College of Education from 1911 to 1928. Mr. Poole was asked to prepare an article telling of his memories of the late Professor Gentle and to be present at the dedication.



Through the endeavors of farsighted and energetic officers and members of Auckland Lodge (AMORC) in New Zealand, the Lodge premises have been enlarged and greatly improved. A larger Temple gives added dignity to the rituals and it is reserved entirely for Convocations, Initiations, and other ritualistic gatherings. There is now a fine new room for social activities and meetings, with suitable facilities for handling the Lodge business. Improvements have been made on the kitchen, and, in fact, the entire building. We congratulate the Auckland Lodge members for their worthy efforts.



AMORC's *Humanist Award* has been presented recently to a most worthy and hard-working citizen, Mrs. Guy H. Orr, of Mt. Olive, Alabama, for her great work in the field of safety. Mrs. Orr has promoted safety through many groups. She worked with the late Archie Mays of Naturalization Court and won the Governor's Gold Seal Award for her work in raising funds for scholarships in driver education in Alabama schools. She is the only woman serving on the Courtesy Driver Association board.

Mrs. Orr has been named safety chairman for the Birmingham, Alabama, Centennial and, earlier this year, received an award of recognition from the Greater Birmingham Safety Council. For the past two years, she has promoted safety in the Armistice Parade and has received national TV coverage.

Shown presenting the Award to Mrs. Orr is Mr. Herman Gauggel. Mrs. Myrtle Bourziel (left), also of Mt. Olive, nominated Mrs. Orr for this recognition.



Soror Lucille Philbrick was honored at a reception upon her retirement after twenty-one years of loyal and devoted service at Rosicrucian Park. Employees from the various departments attended to offer their best wishes. Soror Philbrick was Secretary to Frater Clayson, the Grand Master, and served faithfully in that capacity for twenty years.



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Soror Valère Zonza of Ajaccio, Corsica, who received the First Grand Prize of Poets for 1966, has been honored by the Society of Artists and Poets of France with the title of "International Laureate" for her inspirational work. Thus, she automatically became a member of the *International Magazine of Culture* (Art and Poetry).

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We have been advised that the former Grand Master of the Rosicrucian Order, AMORC, in Poland, Dr. Włodzimierz Tarło-Mazinski, has just passed through transition at an advanced age. He had been ill for some time. This information was forwarded to us by another former officer of the Rosicrucian Order, AMORC, in Poland.

It is hoped that the AMORC, a non-sectarian, nonpolitical organization, can once again attain its former status in Poland, at one time the See of Rosicrucian activity.

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The Aquarian Chapter of Tampa, Florida, witnessed a beautiful Convocation on May 26, when Colombe Lynn Firth became Colombe Emeritus. She is one of the last Colombes to serve until 21, since the Grand Lodge changed the age to 18 shortly after her initiation. Installed almost ten years ago in the First Pennsylvania Lodge, in Pittsburgh, she served there for three years, then in Tampa's Aquarian Chapter for the past seven years.

Guest Master for the evening was A. E. (Ted) Firth, Colombe Lynn's father and a Past Master of the First Pennsylvania Lodge. In honor of this occasion, Tampa's other Colombes also participated. After the discourse, Colombe Lynn presented each member with a red rose in loving gratitude for her opportunity of service. The white-robed Colombes, roses in hand, waited quietly as Colombe Lynn, for the last time, extinguished the Shekinah candles; then they followed her from the Temple.

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**EXPO VISITORS** Remember the invitation to visit Mount Royal Chapter during your stay in Montreal while attending the International and Universal World Exposition of 1967.

Contact Fratres Jean Leduc—phone number 271-1890 or Claude Tatham (671-4095)

New Pronaoi that have taken their place in the growing number of subordinate bodies of the Grand Lodge of AMORC are located in Trenton, New Jersey, U.S.A.; Midland, Texas, U.S.A.; Canberra, New South Wales, Australia; Ballarat, Victoria, Australia; Medellin, Colombia, South America; Fordsburg, South Africa; Kuala Lumpur, Malaysia. We wish all of them the greatest of success.

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Since coming to Santa Clara County in 1959, Soror Verna Hoffman has been busy taking adult education courses off and on and, in June, received a diploma in San Jose Evening High School's graduation ceremonies in the Civic Auditorium.

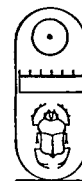
Soror Hoffman also had a birthday just prior to graduation—she is 72. Congratulations on both achievements.

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Two valuable additions to the Rosicrucian Egyptian Museum have just taken their place with thousands of other artifacts in that new edifice. One of these is a seated figure of a scribe, or high official, identified with the royal cartouche as a member of the staff of the court of Apries (588-568 B.C.), fourth king of the XXVI Dynasty. (Apries was the Greek name for his real Egyptian name, Haa-Ib-Ra, Wah-Ib-Ra.) The second rare artifact is a stele, that is, an incised relief taken from the wall of a noble's tomb in Sakkara (c. 2565-2420 B.C.).

The hieroglyphic inscriptions and the dating of these pieces were done by the Consultant on Egyptology for the Rosicrucian Museum, Dr. Max Guilmot. Dr. Guilmot, a member of AMORC, France, residing in Brussels, Belgium, is associated with a royal museum in that city. An authority on Egyptian history he has, from time to time, kindly contributed articles to the *Rosicrucian Digest*.

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## ONE MINUTE ESSAY

### INTUITION

CAN INTUITION be relied upon? Intuition is not an innate wisdom that has been cosmically implanted in man. It is not a cosmic language, for, if it were, we would not be able to comprehend it. Rather, intuition is a *superior judgment* that functions for us in deeper recesses of our mind, or in what we call the subconscious.

We carry over into this life impressions of previous experiences. In our evolutionary process as humans we have encountered many severe obstacles to survival on our way to achievement and progress. The knowledge of such encounters is registered in the genes and in the deeper levels of our consciousness. Psychology calls such lessons *learned instincts*. Whenever we are confronted with problems, or cir-

cumstances, which we cannot solve or meet, we should release them to our inner self by dismissing them from our conscious mind. When we do this the superior judgment takes over. It recalls all past experiences or ideas which may contain elements that would apply to the problem at hand.

The result is a rearranging of our ideas unconsciously into a new harmonious, enlightening pattern. The result of this process is the intuitive impression that comes to us as a so-called hunch that flashes into consciousness. True intuition always appears as self-evident, that is, as being true. If any doubt is associated with impressions coming to our mind, such, then, are not intuitive.



## MUSIC THAT HEALS

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Can it remove the causes of disease and prevent physical and mental ailments?

Learn how hidden instincts are called forth by music. Find out how you can harness sound to *benefit* yourself and others.

### *Accept This Discourse . . .*

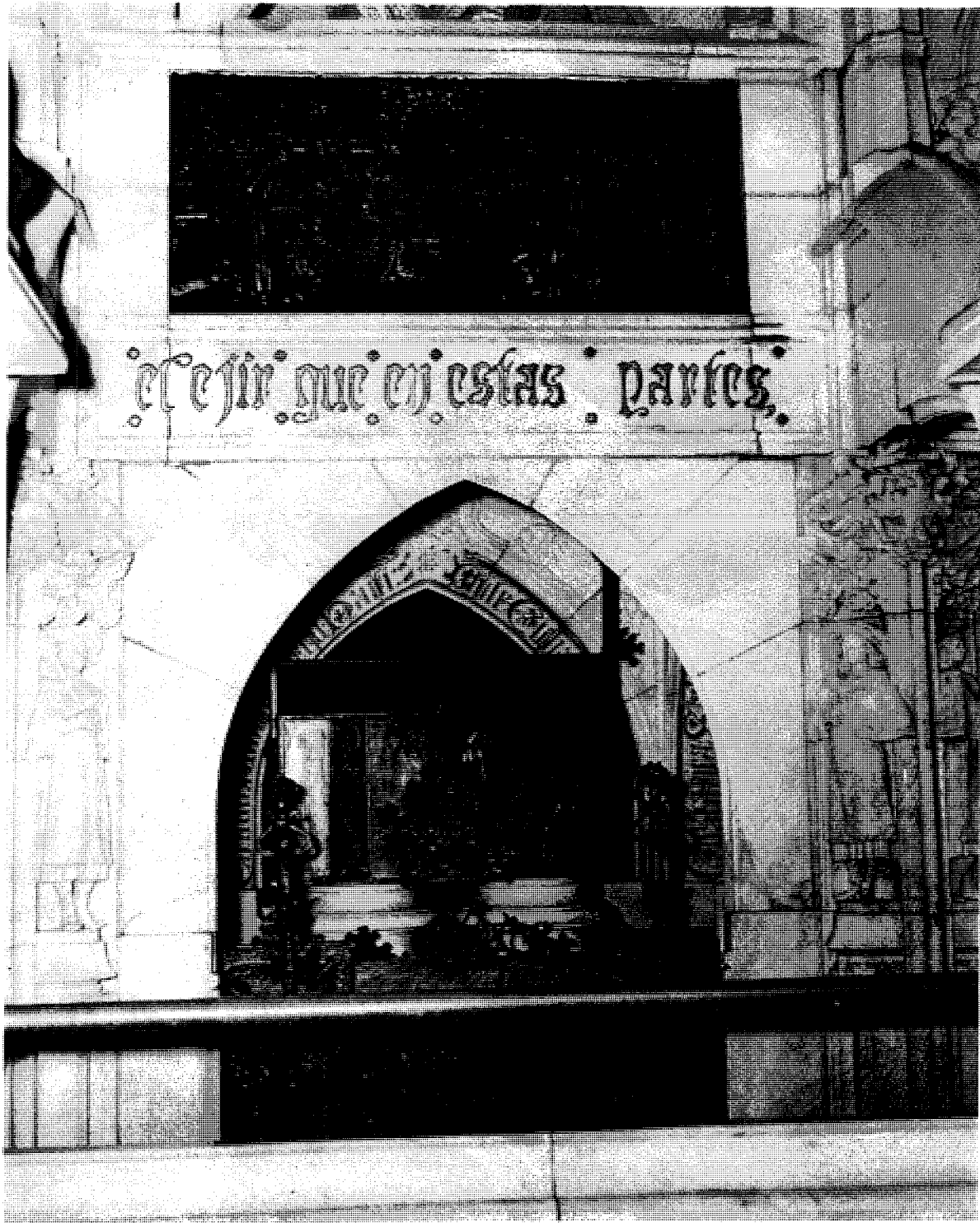
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1967*

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



### TOMB OF CHRISTOPHER COLUMBUS

(Photo by AMORC)

Above is a disputed tomb of the noted explorer in a cathedral in Santo Domingo, Dominican Republic. After the death of Columbus, May 20, 1506, his body was interred in a monastery in Seville, where one of his sons was laid. It was exhumed in 1542, along with his son's body, and both were taken to Hispaniola (Haiti). In 1795-96, after the conquest of the island by the French, the body was again exhumed and placed in a cathedral in Havana. After the Spanish-American War in 1898, it is said to have been returned to Seville. The above cathedral, however, is still claimed by many to be the final resting place of Columbus, and processions and parades are held there annually.

# WORLD-WIDE DIRECTORY

of the ROSICRUCIAN ORDER, AMORC

Appearing semiannually—February and August.

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

**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, California 95114, 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 AMORC Commonwealth Administration, Queensway House, Queensway, Bognor Regis, Sussex, England.

For Latin-American Division—Direct inquiries to the Latin-American Division, Rosicrucian Park, San Jose, California 95114, U. S. A.

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Rosario, Santa Fe: Rosario Chapter  
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Brighton: Raymund Andrea Chapter

\*Initiations are performed.

(Directory Continued on Next Page)



- Leeds: Joseph Priestley Chapter  
 Liverpool: Pythagoras Chapter  
 London: Francis Bacon Chapter  
 Manchester: John Dalton Chapter  
 Newcastle-upon-Tyne: Newcastle-upon-Tyne  
 Pronaos  
 Nottingham: Byron Chapter  
 Portsmouth: Portsmouth Pronaos  
 Preston: Preston Pronaos  
 Tiverton: Tiverton Pronaos
- FRANCE**  
 Grand Lodge of AMORC of France and French-speaking countries, with Grand Temple, Domaine de la Rose-Croix, at 54, 56 et 60 Rue Gambetta, 94 Villeneuve-Saint-Georges. Other subordinate bodies of the Grand Lodge of AMORC of France will be found under the countries indicated by this symbol: ‡  
 Angers (Maine-et-Loire): \* Alden Lodge  
 Angoulême (Charente-Maritime): Isis Pronaos  
 Avignon (Vaucluse): Plutarque Pronaos  
 Beaune (Côte d'Or): Verseau Chapter  
 Besançon (Doubs): Akhenaton Pronaos  
 Biarritz (Basses-Pyrénées): Thales Chapter  
 Bordeaux (Gironde): Léonard de Vinci Chapter  
 Carcassone (Aude): Lux Occitania Pronaos  
 Chambéry (Savoie): Mont Blanc Pronaos  
 Clermont-Ferrand (Puy-de-Dôme): \* Gergovia Lodge  
 Grenoble (Isère): Louis Claude de Saint-Martin Chapter  
 Lille (Nord): Descartes Chapter  
 Lyon (Rhône): \* Moeris Lodge  
 Marseille (Bouches-du-Rhône): \* La Provence Mystique Lodge  
 Metz (Moselle): Frees Pronaos  
 Montélimar (Drôme) Hugues de Payns Pronaos  
 Montpellier (Hérault): Michel Faraday Pronaos  
 Mulhouse (Haut-Rhin): Balzac Chapter  
 Nancy (Meurthe-et-Moselle): Thoutmès III Pronaos  
 Nîmes (Gard): \* Claude Debussy Lodge  
 Paris (Seine): Jeanne Guesdon Lodge  
 Pau (Basses-Pyrénées): Pyrénées-Océan Chapter  
 Périgueux (Dordogne): Platon Pronaos  
 Perpignan (Pyrénées-Orientales): Sol I Mar Pronaos  
 Poitiers (Vienne): Horus Ra Pronaos  
 Rochefort-sur-Mer (Charente-Maritime): Osiris Pronaos  
 Rouen (Seine-Inférieure): Renaissance Pronaos  
 Saint-Amand-les-Eaux (Nord): Paix Profonde Pronaos  
 Saint-Etienne (Loire): Flamme Pronaos  
 Saint-Nazaire (Loire-Inférieure): \* Harmonie Lodge  
 Strasbourg (Bas-Rhin): Galilee Pronaos  
 Toulon (Var): Hermes Pronaos  
 Toulouse (Haute-Garonne): \* Raymond VI Lodge  
 Tours (Indre-et-Loire): Blaise Pascal Pronaos
- GERMANY**  
 Grand Lodge of AMORC of Germany, 757 Baden-Baden 2, Lessingstrasse 1, West Germany. Other subordinate bodies of the Grand Lodge of Germany will be found under the countries indicated by this symbol §  
 Berlin: Echnaton Pronaos  
 Bielefeld: Kopernikus Pronaos  
 Bremen: Jakob Boehme Pronaos  
 Dortmund: Heinrich Khunrath Pronaos  
 Düsseldorf: Johannes Kepler Pronaos  
 Frankfurt am Main: Michael Maier Chapter  
 Hamburg: Doma Pronaos  
 Hanover: Leibniz Pronaos  
 Munich: Kut-Hu-Mi Chapter  
 Nürnberg: Johannes Kelpius Pronaos  
 Saarbrücken: René Descartes Pronaos  
 Stuttgart: Simon Studion Chapter
- GHANA**  
 Accra: Accra Chapter  
 Kumasi: Kumasi Pronaos  
 Sunyani, B.A.: Sunyani Pronaos
- GUATEMALA**  
 Guatemala: \* Zama Lodge  
 Quezaltenango: Mahatma Gandhi Pronaos
- HAITI: ‡**  
 Cap-Haitien: Cap-Haitien Chapter  
 Port-au-Prince: \* Martinez de Pasqually Lodge  
 Saint-Marc: Saint-Marc Pronaos
- HOLLAND**  
 Den Haag (The Hague): \* De Rosekruisers Orde, Groot-Loge der Nederlanden, Postbus 2016
- HONDURAS**  
 Puerto Cortes: Rosaeruz Pronaos  
 San Pedro Sula: San Pedro Sula Chapter  
 Tegucigalpa, D. C.: Francisco Morazán Chapter
- INDIA**  
 Bombay: Bombay Pronaos
- ISRAEL**  
 Haifa: Haifa Pronaos  
 Tel Aviv: Sinai Pronaos
- ITALY**  
 Rome: Grand Lodge of Italy, via del Corso, 303
- IVORY COAST, REPUBLIC OF ‡**  
 Abidjan: \* Raymond Lulle Lodge  
 Bondoukou: Socrates Pronaos  
 Bouake: Robert Fludd Pronaos  
 Dimbokro: Aurora Pronaos  
 Sassandra: Sassandra Pronaos
- JAMAICA**  
 Kingston: Saint Christopher Chapter
- LEBANON: ‡**  
 Beyrouth: Beyrouth Pronaos
- LIBERIA**  
 Monrovia: Monrovia Pronaos
- MALAYSIA**  
 Kuala Lumpur: Kuala Lumpur Pronaos
- MEXICO**  
 Juarez, Chih.: Juarez Chapter  
 Matamoros, Tamps.: Aristotle Pronaos  
 Mexico, D. F.: \* Quetzacoatl Lodge  
 Mexclova, Coah.: Mexclova Pronaos  
 Monterrey, N. L.: \* Monterrey Lodge  
 Nueva Rosita, Coah.: Rosita Pronaos  
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter  
 Puebla, Pue.: Tonatiuh Pronaos  
 Reynosa, Tamps.: Reynosa Pronaos  
 Tampico, Tamps.: Tampico Chapter  
 Tijuana, B. C.: \* Cosmos Lodge  
 Veracruz, Ver.: Zoroastro Chapter
- MOROCCO: ‡**  
 Casablanca: \* Nova Atlantis Lodge
- NETHERLANDS ANTILLES**  
 Curaçao: Curaçao Chapter  
 St. Nicolas, Aruba: Aruba Chapter
- NEW ZEALAND**  
 Auckland, Auckland: \* Auckland Lodge  
 Christchurch, Canterbury: Christchurch Pronaos  
 Hamilton, Auckland: Hamilton Pronaos  
 Hastings, Hawke's Bay: Hastings Pronaos  
 Wellington, Wellington: Wellington Chapter
- NICARAGUA**  
 Managua: Martha Lewis Chapter
- NIGER, REPUBLIC OF THE: ‡**  
 Niamey: Niamey Pronaos
- NIGERIA**  
 Aba: Socrates Chapter  
 Abonnema-Degema: Abonnema-Degema Pronaos  
 Akure: Akure Pronaos  
 Ashaka: Ashaka Pronaos  
 Benin City: Benin City Chapter  
 Calabar: Apollonius Chapter  
 Enugu: Kroomata Chapter  
 Ibadan: Alcuin Chapter  
 Lagos: \* Isis Lodge  
 Nsukka: Nsukka Chapter  
 Onitsha: Onitsha Chapter  
 Opobo: Opobo Pronaos  
 Owerri: Owerri Pronaos  
 Port Harcourt: Thales Chapter  
 Sapele: Sapele Pronaos  
 Umuahia: Umuahia Pronaos  
 Uyo: Uyo Pronaos  
 Warri: Warri Chapter  
 Yola: Yola Pronaos
- PANAMA**  
 Colón: Colón Pronaos  
 Panama: Panama Chapter
- PERU**  
 Callao: Callao Chapter  
 Chiclayo: Chiclayo Pronaos  
 Iquitos: Iquitos Pronaos  
 Lima: \* AMORC Lodge of Lima
- REUNION, ISLE OF: ‡**  
 Saint-Pierre: Pax Cordis Pronaos
- RHODESIA**  
 Salisbury: Salisbury Chapter
- SENEGAL: ‡**  
 Dakar: Martinez de Pasqually Pronaos
- SIERRA LEONE**  
 Freetown: Freetown Pronaos
- SINGAPORE**  
 Singapore: Singapore Chapter

(Directory Continued on Next Page)

**SOUTH AFRICA**

Bloemfontein, O. F. S.: Bloemfontein Pronaos  
 Cape Town, Cape Province: Good Hope Chapter  
 Durban, Natal: Natalia Chapter  
 Johannesburg, Transvaal: Southern Cross Chapter  
 Johannesburg, Transvaal: Diogenes Pronaos  
 Port Elizabeth, Cape Province: Port Elizabeth  
 Pronaos  
 Pretoria, Transvaal: Pretoria Pronaos  
 Springs, Transvaal: Springs Pronaos  
 Welkom, O.F.S.: Welkom Pronaos

**SURINAME**

Paramaribo: Paramaribo Chapter

**SWEDEN**

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

**SWITZERLAND**

Basel: Dr. Franz Hartmann Pronaos§  
 Bern: Ferdinand Hodler Pronaos§  
 Geneva:\* H. Spencer Lewis Lodge†  
 Grandson (via Lausanne and Neuchâtel):\* Pax  
 Cordis Lodge†  
 La Chaux-de-Fonds: Tell el Amarna Pronaos§  
 St. Gallen: Pythagoras Pronaos§  
 Trogen: Pythagoras Pronaos§  
 Zurich: El Moria Chapters§

**TCHAD**

Fort-Lamy: Copernic Pronaos

**TOGO, REPUBLIC OF†**

Anecho: Anecho Pronaos  
 Atakpamé: Vintz Adama Pronaos  
 Lama-Kara: Verseau Pronaos  
 Lomé:\* Francis Bacon Lodge  
 Palime: Palime Pronaos

**TRINIDAD-TOBAGO**

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

**UNITED STATES****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 Chapter  
 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  
 Sepulveda:\* San Fernando Valley Lodge  
 Vallejo: Vallejo Chapter  
 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

**GEORGIA**

Atlanta: Atlanta Chapter

**HAWAII**

Honolulu: Honolulu Pronaos

**ILLINOIS**

Chicago:\* Nefertiti Lodge

**INDIANA**

Fort Wayne: Fort Wayne Pronaos  
 Hammond: Calumet Chapter  
 Indianapolis: Indianapolis Chapter  
 Terre Haute: Franz Hartmann Pronaos

**KANSAS**

Wichita: Wichita Pronaos

**MARYLAND**

Baltimore:\* John O'Donnell Lodge

**MASSACHUSETTS**

Boston (Allston):\* 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

**NEVADA**

Las Vegas: Las Vegas Pronaos

**NEW JERSEY**

Newark: H. Spencer Lewis Chapter  
 Trenton: Trenton Pronaos

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Albuquerque: Albuquerque Pronaos

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 Long Island: Sunrise Chapter  
 New Rochelle: Thomas Paine Chapter  
 New York:\* New York City Lodge  
 Rochester: Rochester Pronaos  
 Staten Island: Staten Island Pronaos

**OHIO**

Akron: Akron Pronaos  
 Cincinnati: Cincinnati Chapter  
 Columbus: Helios Chapter  
 Dayton: Elbert Hubbard Chapter  
 Toledo: Toledo Pronaos  
 Youngstown: Youngstown Chapter

**OKLAHOMA**

Oklahoma City:\* Amenhotep Lodge  
 Tulsa: Tulsa Chapter

**OREGON**

Eugene: Emerald Pronaos  
 Portland:\* Enneadic Star Lodge

**PENNSYLVANIA**

Allentown: Allentown Chapter  
 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**

Pawtucket: Roger Williams Chapter

**SOUTH CAROLINA**

Charleston: Charleston Pronaos

**TEXAS**

Amarillo: Amarillo Pronaos  
 Corpus Christi: Corpus Christi Pronaos  
 Dallas: Triangle Chapter  
 Houston: Houston Chapter  
 Midland: Permian Basin Pronaos  
 San Antonio: San Antonio Chapter  
 Wichita Falls: Faith Pronaos

**UTAH**

Salt Lake City: Diana Chapter

**WASHINGTON**

Kennewick: Tri-Cities Pronaos  
 Seattle:\* Michael Maier Lodge

**WISCONSIN**

Milwaukee: Karnak Chapter

**WYOMING**

Casper: Casper Pronaos

**URUGUAY**

Montevideo:\* Titirel Lodge

**VENEZUELA**

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

**WALES**

Cardiff, Glam.: Cardiff Pronaos

**WEST INDIES**

Grenada, St. George's: St. George's Pronaos

\*Initiations are performed.

# BRAVE NEW ERA

It appears possible that the French Academy of Science will finally be able, in the near future, to rid itself of the Guzman Prize.

What is the Guzman Prize and why would the Academy want to be rid of it? The answers lie in the nature of what is perhaps one of the strangest legacies ever to have been made to science. It all began in 1891, when Mme. Anna Emilie Guzman made her last will, two years before her death, and included this paragraph in it:

"I leave to the Academy of Science of the Institute of France 100,000 francs for the foundation of a prize to bear the name of my son, Pierre Guzman; this prize to be awarded, without distinction of nationality, to the first scientist who will succeed in making personal contact with any heavenly body, *excepting the planet Mars.*"  
*(Italics mine)*

The first question that arises is, naturally, why this prejudice against the Red Planet? After all, it was not until eight years later that H. G. Wells brought to the world's attention a highly disturbing possibility with the publication of *The War of the Worlds*, and this was long before countless and sometimes extremely nauseating facsimiles of it had sickened, both through the printed page and the screen, incalculable thousands; therefore, there would not seem to have been any reason for Mme. Guzman's apparent abhorrence of all things Martian.

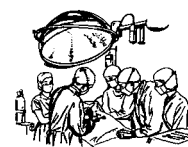
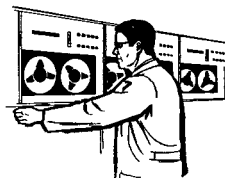
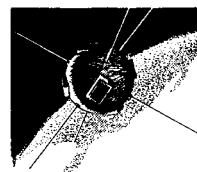
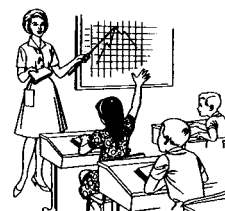
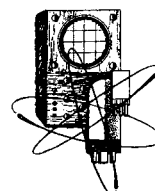
The fact is that at that time there was a great deal of serious discussion in scientific quarters about the possibility of

Mars' being inhabited, and several theories had been advanced on how some form of communication might be established with its citizens. Apparently this led Mme. Guzman to conclude that interplanetary contact with our Martian neighbors was so imminent that if she did not exclude them from the terms of her legacy, even greater efforts would be made toward this relatively simple end, and the prize would have to be awarded almost immediately.

It was because of this exclusion of what at the time seemed as the most likely, if not the only, possibility of its ever being fulfilled, that the award was considered self-defeating, and the Academy postponed its sponsorship of the Guzman Prize until 1900, when, with a great deal of reluctance, it was decided to accept it.

Since that time, the prize has been claimed by several thousand persons, each of whom has stated that he had a firm foundation upon which to base the claim, supported by visits to other planets via spiritual or other miscellaneous means; lately, this has been accomplished through the courtesy of the crews of alien starships capable of exceeding the speed of light, but which, when viewed in a photograph, however, seem to have the misfortune of resembling hubcaps or large lids, blurrily hovering in the midst of an indistinct, greyish nothingness.

Nevertheless, to the great relief of the harassed academicians, it now seems very likely that the Guzman Prize will probably be awarded, within four years, to the captain of a native spacecraft, upon his return from having opened the next frontier of this, our brave new era.—AEB



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