

# ROSICRUCIAN DIGEST

1956  
AUGUST

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## Religion in the Schools

Can freedom exist  
in a church-state?

▽ △ ▽

## Love for our Earth

Appreciation versus  
exploitation.

▽ △ ▽

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The secret of a new age.

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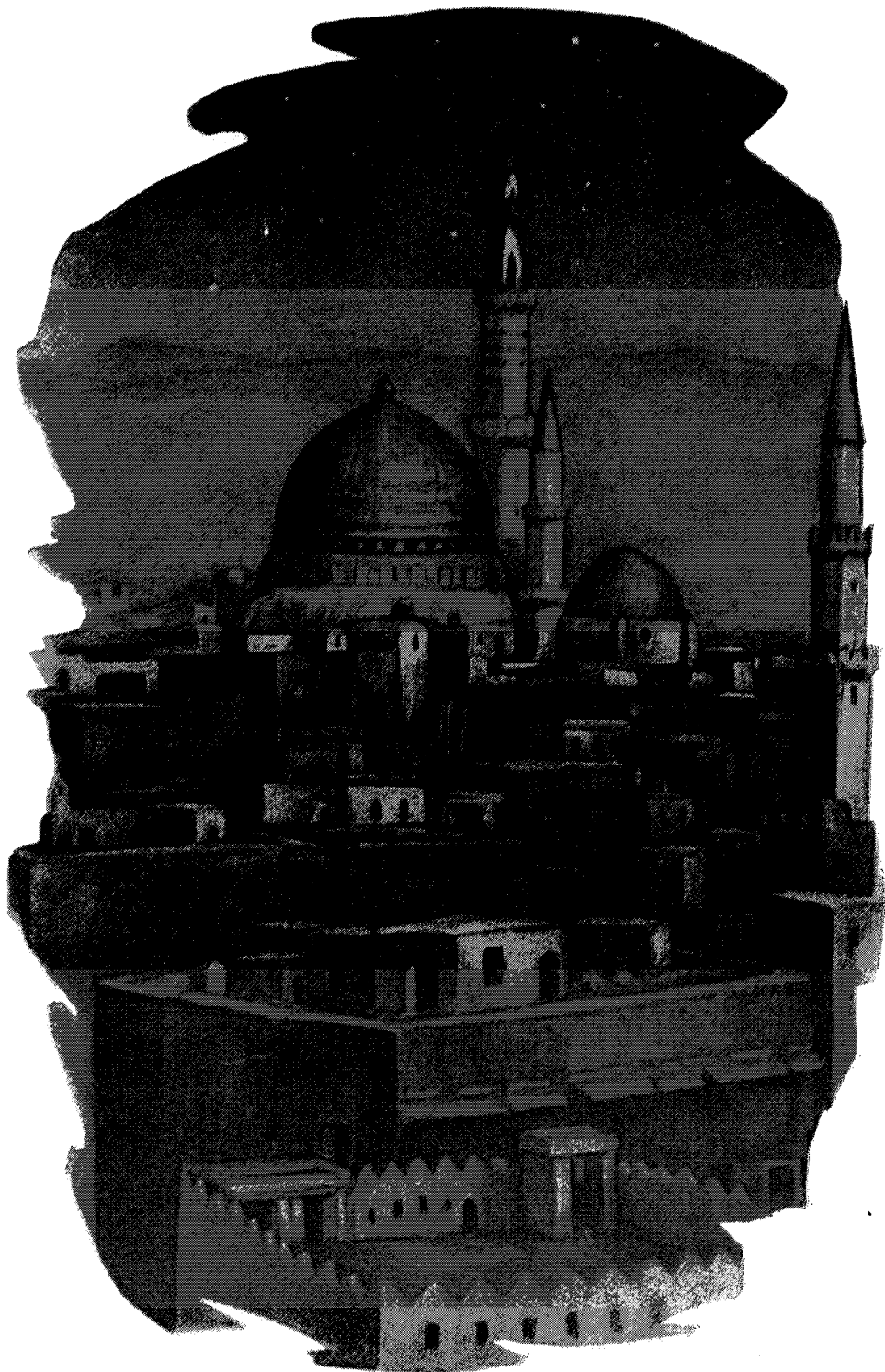
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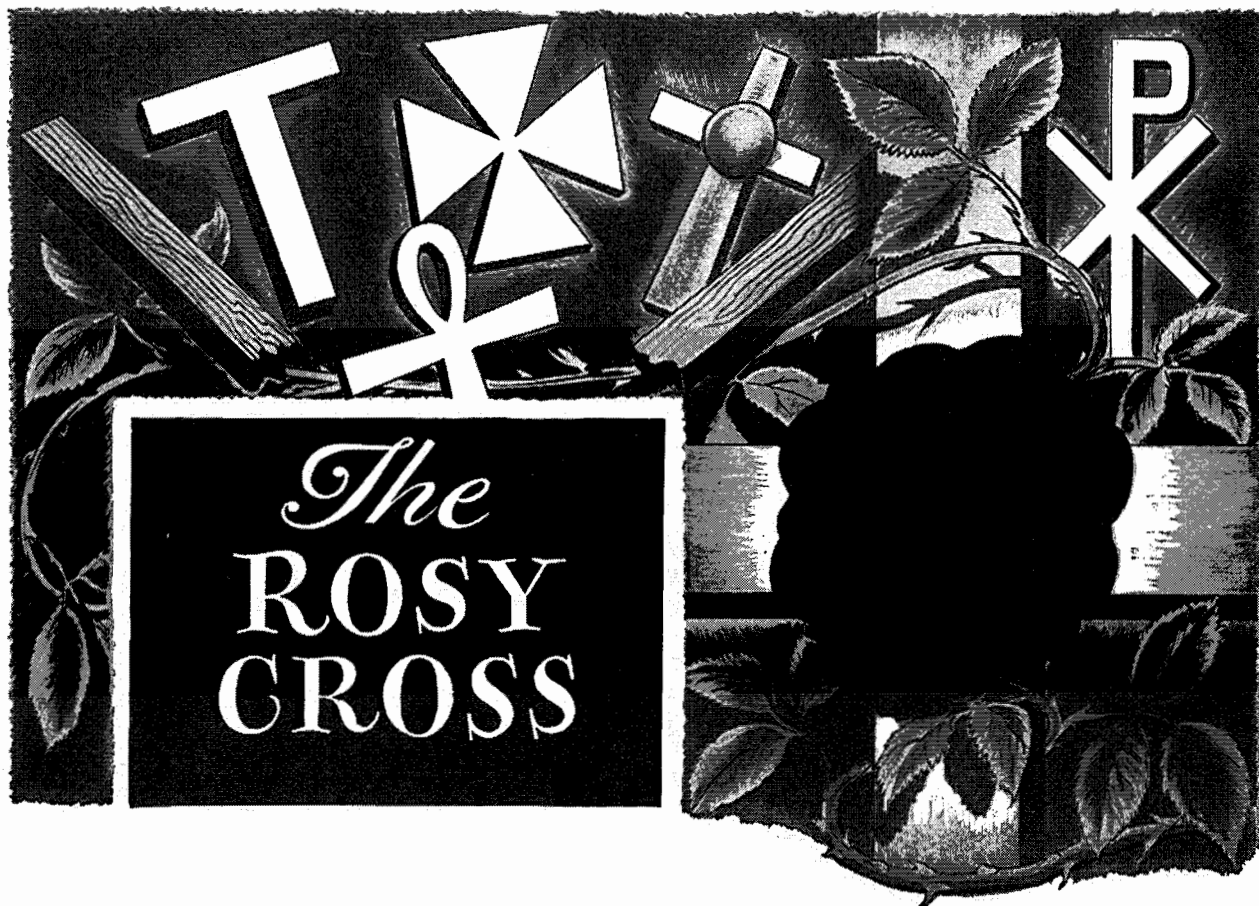
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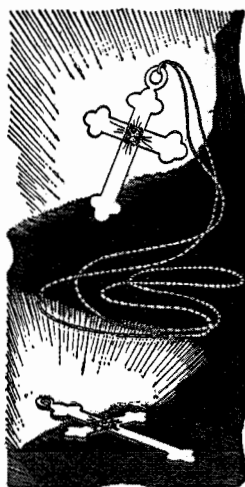
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(Each month this page is devoted to the exhibition of student supplies.)



#### ROSE-CROIX GRADUATING CLASS

Above, assembled on the steps of the Rose-Croix University building, Rosicrucian Park, are graduates of the 1956 term of the Rose-Croix University and the faculty members. This year's student body included men and women from seven foreign countries. The three colleges of the Rose-Croix University present, for their summer term, subjects in the various arts and sciences. Previous academic preparation is not necessary.



## CAN MAN REACH BEYOND THE VEIL?

# On the Edge of Eternity

SO CLOSE and yet so far from the source of all is man. Are we allowed but a fleeting glance at the universe—just a conscious interim on the stage of life—a brief look at the setting, the stage, and our fellow players? *Must* each minute be lived regardless of what it affords, or can life be an *intelligent choice*—a time well used to gain a desired end? Not alone in the vapors of test tubes, or the misty voids of the telescope, will man find the answer to the riddle of life and that course of living which brings mastery of self and happiness, *but* in the depths of his own being.

The surges of self which the emotions well up within you, the flashes of intuition which break through your consciousness in spite of superfluous interests are the signs which point a way to contact with infinity—the primary cause of all. Certainly you are not—nor are men generally—averse to brilliance of mind, to creative ideas which make for accomplishment, and have their worldly counterpart in demands for your personal services and success in any enterprise.

Therefore, let *the Rosicrucians* (not a religious organization), an age-old, worldwide fraternity, reveal to you the simple methods used by the sages and master thinkers of yore for shaping the elements of your environment into a world of personal achievement. This knowledge goes beyond mere faith or belief. It is the ageless science of life, which has accounted for most of the world's greatest thinkers and *doers*.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIV

AUGUST, 1956

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EDITOR: Frances Vejtasa

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THE  
THOUGHT OF THE MONTH  
WHAT IS ATTAINMENT?

By THE IMPERATOR



WHICH is attaining supremacy in life, the East or the West? Whose conception of the ultimate end of mortal existence is the proper one? This old philosophical controversy was again expressed in the following succinct questions recently put to me: "We often hear of marvelous attainments of body control by gurus (teachers) in the East. For example, there are such things as walking through fire, walking with red-hot iron shoes attached to the feet, sitting naked in winter weather without being affected by cold—and other truly remarkable feats. Is it fair to compare such attainments with the attainments of scientists and others in the Western world? To mention a few of these, I list the electric light, penicillin, the X ray, telephone, automobile, aircraft. The inventors of these commodities have performed very great service to the world. Our lives are much better because of them. Of course, they are material benefits but they are mighty comfortable and helpful."

The particular exhibitions or "attainments" to which the writer refers are spectacular displays to be found principally in the Far East, as in India, performed by the renowned fakirs of Hindu sects. Some of these feats and others performed by these individuals are often illusionary and are due to mass hypnotism. Still others are the result of inherited knowledge in which there is a definite control of natural law. This control may be related to their own physical and mental beings.

I have seen, in my journey in India, a Brahman priest seated on a crude pier of wooden piling extended into the Ganges. There, in a cross-legged posture and naked except for a loin cloth, with arms hanging loosely at his sides, palms turned upward, he was exposed to the merciless midday sun. In his lap lay an open book of the Upanishads or excerpts from the Sankhya philosophy. On his long black hair falling down his back, insects were flying about; others were crawling across his brow. He looked, unflinching and unseeing, out into the glaring light reflected from the water before him. He was, obviously, impervious to heat, the insects, and the raucous sounds common to the area. His was a world of his own subjective making. Reality to him was not that perceived with the senses but whatever images his mind conjured and associated with the concepts he held. His consciousness was introverted. He dwelt within and self was impervious to those aggravations to which one would objectively respond.

Is such control of one's senses an attainment? The answer to this lies in one's personal or social viewpoint of the ultimate end to be gained. To the Brahman, attainment meant such focus of the mental powers, such perfect control of the mind, as to exclude completely the external world. His was a meditation upon an ideal state, the reaching of a level of consciousness where a different reality of self was to be had. The material world, its physical advantages, in terms of sensual pleasures and comforts, was of naught. The Brahman sought happiness not through

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the body and its material relations, but rather in by-passing them.

From the Western point of view, the Brahman's life may be considered a failure. It could be asked by any European or North American, "And what was this Brahman, as described, contributing to mankind?" The Brahman would probably reply: "And what does anyone contribute to mankind?" He would continue: "For all of your technical advances in the West, men are still miserable in mind. Many of those who possess every bauble of your mechanical genius have not yet found the immeasurable element of peace and happiness within. They must expose themselves daily to greater pressure and aggravation to retain what pleasures they do derive from life or in the hope of gaining them. With wealth they gain responsibility and cares which cast a cloud over the happiness they have dreamed about."

The Brahman may further state, "It is true that in the West you have prolonged life, but in doing so you can only come to eventually experience the misery of infirmity in later years. Such persons cannot, for all their wealth, escape the deterioration of the body and the consequent pain and harassment of the physical self. We, who live in a world over which we have complete control within the depths of our own consciousness, are not affected by the vicissitudes of the body and material reality. Ours is always happiness until death. After death, then, there is even greater liberation. No man can make another man happy. Each man can only learn how he may make himself happy. We can only teach, and each must be his own student and have his own experiences. Thus all your Western culture and technical development has not brought a greater inner serenity and lasting happiness. You are ever fearful that your world will be shattered by devastating wars, using products of your own creation. My world is never shattered by others, for I alone live in it."

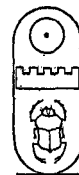
We of the West cannot successfully oppose such arguments as these presented by the Brahman. All that we of the West can do is to compare them with our own point of view and find

them divergent. When we do this, we are doing no more than the Brahman is doing in defending his position.

It is a question of perspective, training, and environment. We contend that such a philosophy is nihilistic. It negates all reality. It brings about a surcease of the human race. Again, our conception is but a matter of ideals and the conception that man has concerning his place in life. The Brahman may say that the *atman* or self has to pass through this existence here and endure it. It is part of the existing phenomena of nature. It is not incumbent upon man, however, to idealize this existence, to think of it as paramount or preferred. If, with the intelligence man has, he can conceive and experience another and more exalted existence in his meditation, he should do so. Society is man-made, may say the Brahman. What man can conceive, he can also transcend with even greater ideals. Therefore, it is possible for man to experience worlds beyond this social order and physical existence.

For the West, then, because of the manner in which we live and think, our inventions bring us certain rewards which we may consider as attainments. We may be inclined, however, to go to the extreme, to become too objective, as the Brahman, from our point of view, becomes too subjective. If we disregard moral and spiritual idealism and abstraction or contemplation of such matters as human purpose, divine relationship, we will have nothing to live for but *things*, material particulars. Such material realities have no value except those physical pleasures that we can derive from them, or such finite idealism as we can associate with them. Material things which are indulged in for any length of time, as we all know, satiate our desire for them. If we become extremely materialistic, we have little idealism of an abstract nature to relate to the things of our material existence, to stimulate our imagination, to make them seem worth while, and eventually we experience ennui in our living. If not that, we resort to a mad race to find new and satisfying particulars, as Plato said centuries ago.

Real human attainment must be a compromise between the extreme ma-



terialism of the West and the extreme idealism of the East. Let all of our material developments, the result of our sciences, be used to the end of securing this life and freeing our minds for noble aspiration and ultimately bringing us to a closer harmony with all our being. We should strive to attain new and lofty ends for mankind, as was done in the Golden Age of Pericles. What is

the ideal today among the masses, other than *more leisure for pleasure*—and what is the interpretation of that pleasure? Has mankind, collectively, an end other than that of personal satisfaction and the prolongation of life? When the East and West can unite in such a program and make progress toward it, we will truly be *attaining* as a race of beings.



## Galileo, the First Sunspotter



BECAUSE Aristotle made no mention of sunspots, they existed unnoticed for centuries—at least without having attention drawn to them. No one dared to risk having it said that the spots were not on the sun but in his eyes.

Then in 1610, Galileo made bold to proclaim the presence of dark spots he had observed on the sun's surface. But Galileo was an independent thinker. Some twenty years before he had proved Aristotle's pronouncement about the rate of falling bodies to be wrong; so, he had no doubt that Aristotle had merely failed to observe the spots on the sun. Since then much has been learned regarding the appearance, development, and reappearance of areas of disturbance on the sun.

The typical sunspot has an umbra or dark center surrounded by a lighter area like a ring, darker than the rest of the sun's surface but lighter than the dark center it surrounds. Little filaments on its inner side seem to converge toward the center. Sunspots are rela-

tively short-lived. Some appear and disappear in the course of a few days; others survive longer, disappearing only after one or two revolutions of the sun. Very rarely do they last more than a month or so.

In general, the spots occur only in two zones of north and south latitude, those about 35° from the equator. They are not fixed relative to the sun's surface but seem to drift, the drifting being in any direction but usually greater longitudinally.

According to conclusions arrived at on the basis of some 300 years' observation, sunspots have a cycle of appearance of approximately 11 or 12 years. It is an irregular cycle, however, having a variation of from 8 to 17 years between peak activities. Attempts to analyze these fluctuations have led to the theory of an underlying period of 33 years—that is, a main period with subordinate periods overlaid. This observation is not as yet conclusive, however; and attempts made on the basis of it to predict future sunspot activity have been unsuccessful.



### THE BUILDERS

Just as every medieval cathedral had a soul—a part of the soul of its designer and part of the soul of the pious men who built it—so the modern electronic machine has a soul—a part of the soul of its designer and of the patient souls of the men who developed it.

—MICHAEL I. PUPIN, from *Electronics*, May 1930

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# Zion and Nippon

By KOJI OGASAWARA

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I HAVE been studying the Theology of Shintoism for more than twenty years. Recently I began to read the Holy Bible again. One night, while I was reading and thinking about ancient Hebrew culture, the following poems in Japanese flashed through my mind. I wrote down brief notes explaining their meaning.

1. *Jah no kami, Jehovah no kami wa, Yahata-kami, Amaterasu-kami no kotokuni no na zo.*

Translation: *Jah or Jehovah are nothing but the foreign name of the Japanese God, Yahata-kami, or Amaterasu-kami.*

The Hebrew people sometimes call Jehovah, *Jah*. The Japanese pronounce *Jah* also as *Jaha* (*Yaha*) adding a vowel to the end. It seems to us, the Japanese scholars, that *Jah* or *Yaha* is the correct word for Jehovah. The word *Jah* (*Jaha*) in the Japanese language means "eight leaves" or "eight words."

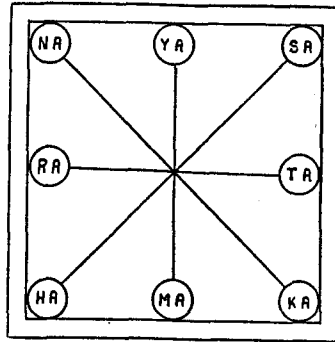
2. *Juda-kuni wa tokoyo to nareri, Jerusalem, Zion ni kami no kawo no kakurete.*

Translation: *Judea has become a dark country, ever since the Face of God was hidden from Zion and Jerusalem.*

3. *Juda-bito wa okite wo namishi, kami ni somuki, kami no yuzuri wo ushinai nikeru.*

Translation: *The Jewish people transgressed the law, rebelled against the Lord, and lost their heavenly inheritance.*

The reason that Jehovah concealed His majesty from Jerusalem and Zion, and ceased protecting the Jews is particularly described in various parts in the Bible (Daniel, Jeremiah, etc.). We



Mirror of Yata  
(Its geometrical epitome)

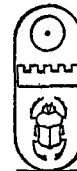
understand that the incident of Jehovah hiding himself from His people corresponds exactly to what we Japanese call *Amano-iwato-kakure* (God's hiding in a stone cave) in Shintoism. The principal point of God's concealment is that He hides His face. We must now consider what is meant by the face of God (Psalms 10, 13, 21, etc.) . . .

The theoretical, substantial God's face is constructed by the organizing or systematizing of the numbers and words which the ancient Greeks called the Logos. There is this sort of God's face in Japan called the Eight-cornered Mirror (*Yata-no-kagami*). In ancient times this mirror was made as a clay-tablet on which divine inspirations with geometrical lines and hieroglyphical letters were engraved, showing the perfect and idealistic construction of the number and the words which is the character of God. Such a mirror must be the face of Jehovah which has been concealed and gone out of Zion and Jerusalem. . . .

There has been in Japan a theoretical diagram of God's face, since unknown ages—namely,

"Look into this mirror as thou wouldst unto myself." This is the divine message of Amaterasu-Omikami (the Goddess) when She delivered the mirror of *Yata-no-kagami* to her grandson *Ninigi-no-mikoto*, the first Emperor (meaning the "ruler of the words"). *Yata* means 8-cornered or 8-headed, while *Yaha* means 8 words or 8 leaves. *Yata* and *Yaha* have the same meaning.

But this mirror of *Yata*, just as the face of Jehovah, has been concealed for about 1500 years or since the era of Emperor *Sujin*, and its theoretical



meaning has been completely forgotten by the Japanese Shintoists. For the Israelites, in the Bible, it is also stated:

"And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD; neither shall it come to mind, neither shall they remember it, neither shall *that* be done any more" (Jeremiah 3:16).

This event in the era of Emperor Sujin is called the second God's Hiding (*Amano-iwato-kakure*).

And after this epoch we can find in Japanese classics only the puzzle or symbolic descriptions of the origin and construction of our nationality. And thus, Japan like Judea has also since then become a dark country, up to the present day.

After 1500 years of long darkness, the day is gradually breaking over this country . . . the mysteries and puzzles in the Japanese classics are being revealed little by little. The divine theory of numbers and words which make up the inner meaning of the mirror of Yata is going to be proclaimed. We are now approaching the stage of what is called the opening of the heavenly stone cave (*Amano-iwato-hiraki*). We know from the Holy Bible that the Garden of Eden is promised to be opened again, and the great city of life, the Holy Jerusalem is to descend out of Heaven from God. This Jewish prophecy, as we understand it, means just the same events in the future as what we call *Amano-iwato-hiraki* . . .

I wonder what secret relation is concealed between the Japanese Imperial Household and the Jewish Royal Family. Is the Japanese Emperor a descendant of King David? Or else, as the Takenouchi secret documents detail, is he the descendant of the Japanese Emperor of the Ugaya-fukiaezu dynasty who taught the theory of the Ten Commandments to the prophet Moses?

We have now many big unsolved, mysterious questions in Japan. They say that the grave of the prophet Moses is in Toyama-ken. When Yakumo Koizumi (Lafcadio Hearn) heard of this, he decided to become naturalized as a Japanese citizen. My colleague B. Toya is now investigating the so-called

Jesus Christ's remains in Aomori-ken. There are so-called descendants of Jesus in that locality even now using the mark of +. Another friend, E. Yamamoto, has been engaged in digging up the so-called King Solomon's treasures on the top of Mt. Tsurugisan in Shikoku.

Recently they found an underground cemetery within a tunnel where some 30 or 50 mummified corpses are lying on a stone shelf, but whether those corpses belong to ancient Hebrews or to Japanese warriors of the Heike Clan is still unsolved.

I have introduced in the above only a few fragments of the questions arising in Japan concerning God and history. Such questions, I assert, are really the most serious international and religious problems for the Japanese and Jewish people. . .

After the heavenly inheritance of King David became extinct, such words of prophecy as these were told by Isaiah (24:13-15):

"When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

"They shall lift up their voices, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

"Wherefore glorify ye the LORD in the east [fires], *even* the name of the LORD God of Israel in the Isles of the Sea."

What is meant by the Isles of the Sea? What is that glorious holy mountain? On reading these sections in the Bible, we Japanese are immediately reminded of our beautiful islands and our brilliant sacred Mt. Fuji.

The Takenouchi secret documents state that during the Fukiaezu dynasty the Emperor's palace (shrine) was on Mt. Fuji. An old Chinese tradition says that certain hermits who knew the secret of the elixir of eternal youth lived on the Horai-San (that is, Mt. Fuji) and in Eishu (Okitsu, the seaside town at the base of Mt. Fuji).

About 300 B. C. Hsu Foo, a Chinese scholar of the Chin dynasty, came to Japan and tried to discover the Elixir on Mt. Fuji; he wrote there a history

concerning the lineage of the Japanese Imperial Household. The history was written in Chinese letters, and still remains, being called the Miyashita-Bunsho.

The Chinese for *Elixir of youth* is very similar to the phrase we Japanese often use for the blessing of the reign of our Emperor—namely, “Coeval with heaven and earth.” Similarly the Jewish people tell us in the Bible about

“the everlasting covenant between God and Living creature,” meaning the Bow on the cloud (the original eight rhythms of life—the rainbow). . . .

Is it not our duty to try to discover “the everlasting covenant” or “the elixir of youth,” from the sayings of the old prophets of Hebrew, in some Oriental island wherein Jehovah once might have been, or is expected to be really coming?



## Second Sight of Apollonius



WHILST these things (the assassination of the Emperor Domitian) were taking place at Rome, Apollonius [of Tyana] saw them at Ephesus. Domitian was assailed by Clement about noon; on the very same day, at that moment, Apollonius was discoursing in the gardens close to the Xystes. Suddenly he lowered his voice as though smitten with sudden terror. He continued his speech, but his language was of a different character, as is the case often with those who are speaking while thinking of something else. Then he stopped, as though he had lost the thread of his argument, gave a terrified look on the ground, took three or four steps forward and exclaimed: “Strike the tyrant! One would have said that he saw, not the image of the deed in a mirror, but the deed itself in all its reality.

The Ephesians (for the whole of Ephesus was present at the speech of

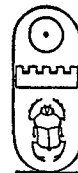
Apollonius) were struck with wonder. Apollonius stopped like a man waiting to see the result of some doubtful event. Finally he exclaimed: ‘Be of good courage, Ephesians, the tyrant has been killed to-day. To-day? Yes, by Minerva! He was being assassinated the very moment I interrupted my speech.’

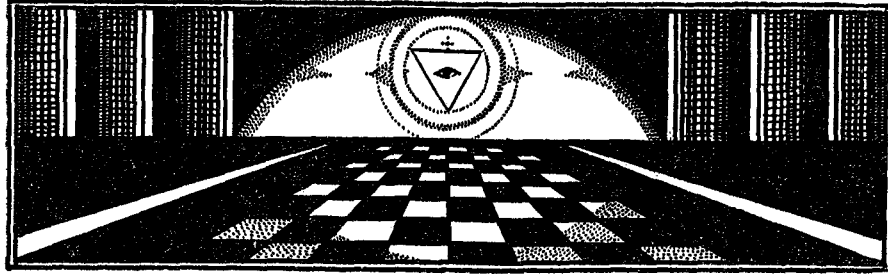
The Ephesians thought that Apollonius had lost his senses; it was their keen desire that he should have said what was true, but they were afraid that some danger might come to them as the result of this speech . . . Soon, however, messengers came bringing the good news and testifying in favor of the knowledge of Apollonius, for every detail: the murder of the tyrant, the day of its consummation, the hour of noon, the instigator of the murder whom Apollonius had encouraged, were found to be in perfect conformity with those the Gods had shown him on the day of his discourse to the Ephesians.

—*Life of Apollonius*, by Philostratus.

### ROSICRUCIAN RALLY

The Tenth Baltimore Rally will be held at John O'Donnell Lodge on Sunday, September 16. For further details write to Richard R. Burgan, Rally Chairman, 4309 Fordham Road, Baltimore 29, Maryland.





## Religion in the Schools

By RALPH M. LEWIS, F. R. C.



**S**HOULD public schools be used as a medium for religious instruction? This is a question causing considerable comment today. At first, it would appear that the effects of such instruction upon the school system would be negligible and beneficial to the young students. Beneath its apparent surface advantages, however, lurk many dangers that strike at the heart of democracy—and at the freedom of religion.

The leading democracies of the world and all progressive states advocate *separation* of State and Church. To truly represent a people, a government must not have such bonds and obligations as would prejudice or bias its policies in matters which touch the welfare and freedom of conscience of its people. God and the domain of the Divine, stripped of theological dogma, are abstract subjects; they are subjects which individuals interpret only in accordance with the depth of their moral consciousness and inner experience. There never has been a universal God or religion—one that was intimately in accord with conscience and accepted by all people. The only exceptions are those religions that have doctrines established upon fear. These will appear to hold masses of minds inflexible in all walks of life. In such instances the immanent fear causes obedience and opposes a frank consideration of any other concepts which, though contrary, might be more personally satisfying.

A government, then, that is allied with, or under the domination of, any religious sect, is not capable of religious tolerance. It is under the imposition to enforce the principles of the sect to which it subscribes. Such a Church-State government represents in part the ecclesiastical edicts and doctrines of the Church with which it is allied. The State, then, is not supreme in its legislative, judicial, and executive functions. Its decisions and actions must at all times take into consideration the traditions, policies, and practices of the religion it is to support. Obviously, such a State cannot be tolerant toward any other religious system which its boundaries include and which might differ from the one which it is obliged to further. The religion of a Church-State constitutes the supreme law of that State in practice—whether it is so stated in its constitution or not. The Church-State where such a system prevails actually has the technical authority to suppress such “illegal” thought and practice within its domain.

Public school systems are under the direction of the State. In democracies, the direction of such public education is, in principle, functioning in accordance with the will of the people. The State *should not*, therefore, permit the school system to be so obligated or influenced by any thought—religious or not—which is contrary to the expressed will and freedom of the people. The argument often put forth by the exponents of “religion in the schools,” that such instruction will be open to all sects equally, is, in effect, a farce. There

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are only two sects in the United States, for example, which have very actively campaigned as a united front for religious instruction in the schools. These are the Roman Catholic Church and the Lutheran Church. The former is by far the leading exponent. As a unified religious body and a single sect, it is the largest and politically the most influential. The facilities needed to provide religious instruction in the public schools for this sect would require that a major portion of the classrooms, school transportation, and teaching aids would have to be made available to them at public expense.

Few of the other sects have such a dominant influence upon their followers and, as a result, cannot demand to the same extent the facilities of the public schools. Thus, there would be no true equality. In practice, religious instruction would result in the appropriation of large amounts of public funds to accomplish what is primarily the right and the obligation of the Church to support, in any nation where State and Church are separate. Further, it is to be realized that religious instruction in public schools on a large scale means the infiltration of the school administration by the sect's clergy, or their subalterns. It would be impossible to prevent a sectarian influence from reaching into the academic realm.

There is the very apparent danger of the deliberate revision of textbooks to conform to the "religious instruction" of the dominating sect. Gradually, the freedom of thought and of knowledge, for which the State stands in principle, would be corrupted. If one doubts this, let him recall the prevalent boycott and ban influence of the Catholic Action societies with respect to motion pictures, television programs, and books. With a foot inside the administration door of the public schools, religion can, and most likely would, do these things, no matter what the professed motive.

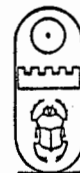
In the United States and in Canada, as leading examples, there is a constant hue and cry in religious circles for the public support of *parochial schools*. The principal argument advanced is that these parochial schools provide facilities and educational instruction for thou-

sands and thousands of children thereby relieving the State of that financial burden. Since the parents of these parochial school children are taxpayers, it is claimed that they are obliged to support two school systems—the public and the parochial. It is further contended that if they must pay school taxes, then the State should use such tax money to support also the parochial schools to which they send their children.

The premise set forth by these exponents is not a sound one. The public is taxed to maintain a *nonsectarian* school system available to all children of all races, creeds, and sects. If any portion of the public prefers *unique* schools, specializing in the postulations of some phase of moral and religious instruction of interest to them *in particular*, it is *their* duty to provide it and at their independent expense. Suppose some other body of individuals wish to introduce a mystical philosophy to be interwoven into the academic instruction of their children; would they, too, have the right to demand that certain schools be built and maintained for this purpose from the public tax funds? Where would such a method end?

One must not overlook the vital fact that the maintenance of parochial schools by the State would strike a severe blow to liberal education. It would obstruct the open-minded policy that every progressive nation wants to inculcate among its people. The ecclesiastical authorities of parochial schools, even if they were supported by public tax money, would nevertheless insist on the administering of their own academic instruction. They, not the public educators, would be the ones to determine just how the history textbooks should be written for their students, which subjects should be modified and which should be completely suppressed. As a result there would prevail a limited type of education for the masses, impregnated with the biases and prejudices of the religious sect—and all done with public funds.

Think of these facts and keep *religious instruction* out of public schools and the Church out of the State—if you value freedom of thought and conscience.





## Love for Our Earth

By ALEXANDER F. SKUTCH



SINCE the beginning of the present century, there has been a growing popular awareness of man's dependence upon the earth. Although city-dwellers tend to lose sight of this, no one who gives serious thought to his condition as an animal who needs many things to preserve life can fail to recognize his utter dependence upon the earth that supports him. And dwellers, long established upon a limited area of ancestral land, have often been awakened to the vital necessity of caring for it lest it become exhausted. But the peculiar conditions of Western civilization had for many centuries encouraged a careless attitude.

When, after much restless wandering, the Barbarians who overthrew the Roman Empire finally settled down in their conquered realms, they found them greatly depopulated, and apparently there was no shortage of arable fields. Throughout the Middle Ages, wars and plagues kept the population low; and in many parts of Europe great tracts of forest remained as a reserve for future use. Then the Era of Discovery disclosed to the European nations vast continents thinly inhabited by tribes who could oppose no serious resistance to men equipped with firearms, so that their lands were available for colonization by the discoverers. Soon they were able to ship great quantities of food and raw materials to the growing multitudes of the mother countries.

In such circumstances there grew up the attitude that the world had un-

limited resources awaiting the greedy hand of the exploiter. It seemed to thoughtless men that, although the earth as a whole was doubtless indispensable to mankind, if any particular part of it became exhausted another might be found to supply what it no longer yielded. Only within the present century has there developed (thanks to teaching and a swelling flood of propaganda) the widespread realization that this is a false and dangerous attitude, and that every part of the earth is essential to the welfare of mankind.

While from one viewpoint the earth has of late been growing more important in the eyes of its inhabitants, from another it has for a long while been shrinking in stature. To the majority of the ancients, this earth was the center of the Universe, and about it revolved the moon, the sun, the planets, and the vault of the fixed stars. Some of the leading thinkers of ancient Greece considered the world to be eternal; and the widespread enthusiastic admiration for the beauty of the cosmos and the regularity of its movements is one of the most pleasing features of Classical thought. But the earth was gradually dethroned from its central position.

By the fifth century B. C., the Pythagoreans were teaching that the terrestrial sphere, along with an unseen counter-earth and all the visible heavenly bodies, revolved about a great fire that occupied the honorable station at the center of the cosmos. About the same time, Democritus and the Atomists advanced the view that the world we know is one of many similar creations, formed by the fortuitous concurrence of

*The  
Rosicrucian  
Digest  
August  
1956*

the restless atoms. In the third century B. C., the Greek astronomer Aristarchus of Samos anticipated Copernicus in explaining astronomical phenomena by the circulation of the earth and other planets about a central sun. But his contemporaries and successors were not prepared to receive this revolutionary theory. The complicated system of Ptolemy held sway for many centuries; until at last, in early modern times, the evidence opposed to it grew overwhelmingly strong, and against powerful ecclesiastical opposition the view that the earth circulates about the sun won acceptance by all unprejudiced minds.

But not only was the earth forced to yield its central position to the sun, this luminary itself has also been steadily humbled as astronomers turned ever more powerful telescopes upon the starry heavens. We are now told that our sun is one among some hundred billion stars in the Milky Way system, and by no means the largest and brightest of them, nor one distinguished by its occupation of a central position. And the Galaxy itself is one among many similar groups of stars, scattered through space so extensive that the very unit employed to measure it, the distance traversed by a ray of light in the course of a year, utterly confounds our imagination. What has become of our once-proud earth in this new cosmic perspective? It is one of the smaller satellites of one of the smaller stars in one among many stellar systems. Viewed against the background of the known Universe, it seems hardly more than an ephemeral speck of dust, a thing almost pitiful in its insignificance.

#### **Confused Values**

Thus recent trends of thought, especially in astronomy and conservation, lead us to take this attitude toward our planet: In itself, as a member of the cosmos, it is almost negligible; yet to its inhabitants it has an importance impossible to exaggerate, so that we are warned of the direst consequences if we underestimate it and fail to treat it with due consideration.

A thing which is important in itself we call an *end*; but that which is of consequence only in so far as it serves or leads to something else is a *means*.

It is an ethical doctrine that ends must always be treated with respect and should never be exploited for the sake of some other being. Means, on the contrary, may be utilized as we see fit. Our single consideration is to derive the greatest possible benefit from them; and when their usefulness is exhausted they are thrown on the dust heap. If the earth is merely a means to human welfare, it deserves to be treated like any tool or piece of machinery which we make to serve our needs. But there is a difference. Since we do not know how the earth could be replaced if it wore out, we should be careful to make it last indefinitely.

That the earth deserves to be treated like some extraordinarily big and complicated machine made to serve human purposes, and that its chief claim to special consideration is that unlike our machines it cannot be replaced when worn out, seems to be a sound deduction from premises the validity of which is widely admitted by the present generation. Yet when we gaze upon the earth with its broad plains and noble hills, its stately forests and smiling meadows, its hurrying streams and heaving seas, a voice deep within us whispers that somehow we have made a mistake.

All our finer sentiments revolt at the notion of treating this beautiful planet, which for millions of years has been mellowing in the sunshine and covering its broad surface with an ever greater profusion of lovely and graceful living forms, merely as an instrument to serve the material needs of mankind. Hence we are prompted to review the argument which led us to this conclusion and see if we cannot find some hidden flaw or at least some error in interpretation.

The conservationist's claim for the importance of the earth, as the foundation of human life and civilization, seems sound enough as far as it goes; and if we challenge it he will point to once flourishing cultures which languished and died because they failed to take sufficient care of the soil that supported them. It seems more likely that we were confused by the reasoning which led us to regard our planet as a negligible constituent of the Universe. This is a question of evaluation, a deli-



cate subject in which one may go far astray merely by placing his emphasis at the wrong point. Although the astronomer furnishes data which must be taken into account in this evaluation, the problem itself is not so much astronomical as philosophical; for science deals only with facts, and values are beyond its province. Without challenging the astronomer's facts, we may consider whether certain inferences commonly drawn from them are sound.

#### ***Space and Matter***

The most obvious components of the Universe are space and matter. Space, although not the void extension it is often assumed to be, seems to us significant chiefly as the container of the matter. Spectroscopic analysis of light from distant stars reveals that they are composed of elements known to occur on this earth; and if one star differs from another in its material composition, this is because the elements are present in different proportions rather than because it contains kinds of matter peculiar to itself. We know from observation of the things that closely surround us that the matter of the Universe is capable of assuming a wide range of forms, some of which are of great beauty. On the grand scale it makes mountains, valleys, lakes, and clouds. On a small scale it produces a vast variety of crystals, including glittering gems and exquisite snowflakes, and an endless array of living things from microscopic monads to stately trees and from the bizarre creatures of the seas to lovely flowers, butterflies, and birds.

And these living things, or at least some of them, are endowed with consciousness, so that they can feel and even think and respond to the beauty around them. Whether sentience is a property of matter is a debatable question, yet as far as we have positive evidence it is always closely associated with matter in complex living forms. Moreover, some of these conscious beings, taking the plastic stuff which surrounds them, fashion it into still other beautiful or useful forms.

Although all the matter in the Universe seems intrinsically capable of assuming these more elaborate forms,

in any period measurable by us only an exceedingly small proportion of it can do so. Possibly half the matter in the cosmos occurs in dust-clouds, or is still more thinly scattered through interstellar space; and in this diffuse state its formative powers are narrowly limited. Most of the rest of the matter seems to be in the incandescent stars, whose temperatures, especially toward the interior, are so high that even complete atoms cannot persist, for their agitation is so great that their electrons become detached. In such conditions, all the more elaborate forms of matter, such as organic bodies and crystals and even complex molecules, can never occur. A star like our sun not only lacks complex formations on the molecular scale, but it is likewise devoid of all permanent topographical features, such as mountains and seas; for its gaseous contents are in constant flux, ceaselessly changing their configuration.

Only at certain special points in the vastness of space, can the stuff of the Universe realize to the full its formative powers—where matter is neither too thinly diffused as in the dust-clouds nor too densely packed as in the interior of many of the stars, where it is not too cold as in the moon nor yet too hot as in the sun. The optimum conditions for such evolution of matter appear to be found at the surfaces of the planets, such as the earth and its companions in the solar system; and not all of these seem equally favorable for such development.

If stars other than our sun possessed planets, they would be invisible even with the most powerful telescopes; but in view of the peculiar train of events necessary to give birth to a planetary system, astronomers believe that most of the billions of stars lack such satellites. At best, the spots in the Universe where matter can be elaborated into complex and beautiful forms are relatively few and very far apart, occupying an almost infinitesimal proportion of the Universe's space and containing a minute fraction of its materials. And it would seem that when viewed in relation to the Whole, these little scattered masses of matter, however insignificant they may be when measured by the astronomic scale, are of the



greatest importance; for in them alone, so far as we can be sure, the potentialities present throughout the Whole can be realized. Without these tiny spheres of more solid matter, so widely separated and so lonely, the creative energy which pervades the Universe could never give adequate expression to its formative powers.

But these favored globules of cosmic matter could not exist, or at least could not fill their peculiar role, alone in boundless space. If they are to support the more complex aggregations of matter, they require a special environment and a vast machinery to serve them. Since they must have a solid surface at a moderate temperature, their outer layer must be too cool to emit light or even much heat. Hence the light and gentle warmth essential for vital processes must come from some external source. If this source is to continue to supply energy for the many millions of years which life requires to evolve into its higher forms, it must be of vast size as well as at a very high temperature. It is evident that it must be situated at a great distance from the planet it serves; otherwise, it would send an excessive amount of heat to it, or draw it into its fiery mass by gravitational attraction.

A cosmic engineer planning a heating and lighting system for our earth, with the condition that for hundreds of millions of years a large portion of its surface could not fluctuate in temperature beyond the relatively narrow range between the freezing and boiling points of water, would find it necessary to assign a huge amount of material to the power plant, and to spread his system over a vast sweep of space. It would be a mistake to judge the significance of the body, so warmed and illuminated, merely on the basis of its own dimensions; we should form a truer estimate of its importance by noticing the size of the arrangement which serves it.

It is evident that those who affirm that the earth is an insignificant part of the Universe judge childishly by size alone, overlooking its privileged position as one of the few points amidst the immensity of space where the creative process can reach higher levels. Thus this planet, and possibly a few other

satellites of the sun and other stars, have a cosmic importance all out of proportion to their size. And in the measure that we appreciate the significance of our little earth in the total scheme of things, it will become impossible for us to regard it merely as a means to be exploited for human use, differing from the machinery and apparatus we make to serve our purposes only in being far bigger, more complex, and irreplaceable.

We shall realize that the earth would still be an outstandingly important member of the Universe even if mankind should disappear from it, provided only that the creative process, which made us, continued to go forward on it, possibly to produce some form of life more admirable than man. On the wider view, humanity may be significant chiefly as part of the total complex of beings which the creative energy has brought forth in this part of space, so that if it finally proves to be an incompatible element of the whole assemblage its value will decline and possibly even become negative.

#### **Lest We Perish**

The recognition that the earth occupies too important a position in the Universe for us to treat it merely as a means to human ends will inevitably influence our attitude toward it. The surface of this planet must continue to serve us, lest we perish; but at the same time we must serve it with love and devotion, lest a fate far worse than physical starvation overtake us—the fate of dying spiritually. The realization of the earth's importance will cause us to take thought not only of its productivity in foodstuffs, textiles, lumber, and minerals, but likewise of its beauty and life. We shall cherish its mountains and woodlands for their grandeur and the marvelous variety of living things they support, making every effort to prevent the disappearance of any of them, and doing all we can to maintain such conditions that new forms may continue to evolve. By this course we shall show that we appreciate our planet's outstanding and possibly unique position in the cosmos and are grateful for the privilege of dwelling upon it.

If the habit of looking upon the earth as an end to be served rather than as a



means to be exploited became widespread and general, it would give a new impetus to international cooperation and help to cement the fellowship of mankind. When we exploit the earth for the marketable products it yields, we are interested in getting as much as we can from it. We may talk generously about "an abundance for all," but even with the most careful husbandry we shall be fortunate if there is a bare sufficiency for the world's teeming billions of men, who like other animals tend constantly to reproduce up to the limit of their means of subsistence.

People whose hearts are set upon material things are never satisfied with a bare sufficiency; they want more and more. As individuals and nations, they wish to surpass their neighbors in wealth and display. Hence, despite all their professed altruism, which so embellishes the speeches of politicians, they compete with each other for natural resources and markets, and they envy or hate the neighbors who exceed them in prosperity. Finally, growing jealousies lead to wars, which at an accelerated pace deplete the resources of the planet, destroy its beauty, and do incalculable harm to the whole community of living things.

Service to the world as an end has an effect just the contrary to that of

exploiting it as a means, uniting men in cooperation rather than dividing them in competition. We now know enough about the planetary circulation of air and water, the migrations of living things, and the effects of conditions in one country upon the natural community of neighboring regions, to be convinced that the effort to preserve the grandeur and beauty of the earth must be an international undertaking if it is to be successful. Men who cooperate sincerely in a common endeavor vie with each other, not to get the most for themselves, but to perform the greatest service to their cause. Moreover, the common admiration of something too grand to be held as a personal possession draws men together in spiritual fellowship.

People with an adequate appreciation of the glory of their planet and what they owe to it might possibly fight with bows, slings, and swords, but they would under no circumstances go to war with modern weapons which work such havoc upon the whole earth, scarring its face, depleting its bounty, poisoning its lands and waters, maiming and destroying countless living things in addition to the belligerents themselves. When we cultivate piety to the earth as to a mother, we shall all dwell together in peace and happiness as her devoted children.



## Our Ancestors

It has always been the contention of mystical philosophy that man was a separate and distinct creation and not the offspring of a lower form such as the ape. This contention is presently gaining support.

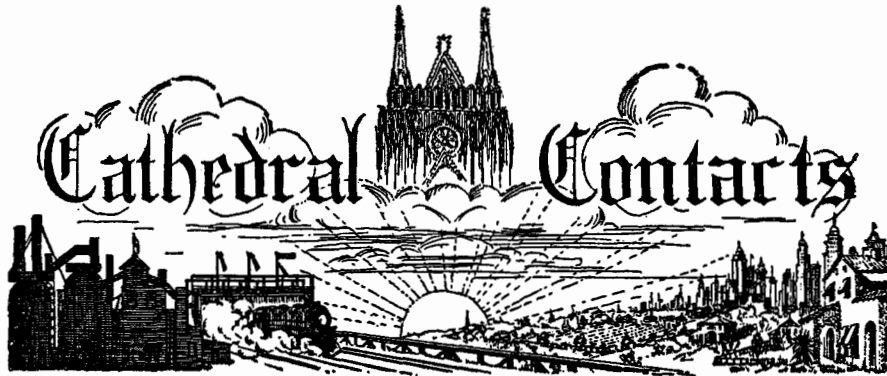
Fossils found in coal mines near Tuscany, Italy, in 1872, and thought to be a variety of mountain apes, are now considered to be the remains of 10-million-year-old human beings.

Dr. Johannes Hurzler, curator of vertebrate paleontology at the Natural History Museum in Basle, Switzerland,

recently made the statement that he is convinced that these particular fossils are direct ancestors of modern man.

Dr. Helmut de Terra, Columbia University geologist who shared in the findings, said that the study definitely challenges the concept of man's descent from apes.

Curiosity has been aroused as to how these men appeared in face and figure. It is believed that many of the more complete specimens have been burned or destroyed with the coal and a search for the missing parts continues.



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

## HERO WORSHIP

By CECIL A. POOLE, *Supreme Secretary*



WHETHER we are conscious of the fact or not, every individual is to a certain extent subject to hero worship. Every person regardless of his social standing or any other circumstance of his life looks up to some thing or some person. Hero worship is, of course, usually connected with the latter; it is one's respect for another human being.

Whether we give our attention and devote our efforts toward the attainment of a physical object or attempt to imitate the practices of another individual, the general idea is the same: that we are copying something or somebody else. There is apparently within most

individuals a certain innate desire to look up to something or someone. Hero worship seems to be automatic in children. The fairy tales, stories that have been told over and over again, are always interesting to the child hearing them for the first time. A normal response for most children is to want these stories repeated time and time again because they find enjoyment in projecting themselves into the story and becoming a part of it. Children select their favorite stories and certain characters in these stories become their heroes.

If looking up to a hero seems to be a more or less natural response, it would seem that there would be nothing wrong with it. It is true that, as in many other



things, there is nothing wrong with the process, but of course the use of the process can be overdone or at least misdirected. Some years ago a popular story told of the effect on the character of two girls—one who had selected Joan of Arc as her heroine and one who selected Marie Antoinette. The implication of the story was that the characters of the two heroines were opposite, and, to carry out a moral, it was claimed that the two girls also became opposite in character—one good and one bad.

Whether or not there is any truth to the story it does, probably in exaggerated form, illustrate a point. The lesson is that we not only look up to persons and things, but we also attempt almost involuntarily to become what we observe and idealize. We become what we behold. We have a tendency to try to imitate our hero in our own life as if we were living a similar life. Children will imitate those whom they respect. Adults are not far removed from the same procedure, and in many ways will imitate individuals in one way or another whom they think they would like to consider as their ideal.

If this tendency of hero worship is so engrained in us, there should be a little more serious consideration given to the selection of heroes, whether they be persons or ideas. There is a tendency today in the entertainment world to classify into one of two classes the participants in plays, in motion pictures, and in the serials that run on television; that is, all participants are either heroes or villains. Many of the programs in the theater or at home that children see today are produced by small casts and the individuals in them must necessarily be exemplary of the type of character they represent. Consequently, children today see one play after another in which a very important factor is missing. That factor is the average individual. The plays attempt to exaggerate the importance of the individual who is either the hero or the villain of the sketch. There is the possibility that children are unconsciously gaining the impression that

everyone is either a hero or a villain whereas in actual life few are heroes or villains. Most of us are more or less average.

This exaggerated concept of the importance of individuals may be an important psychological factor in the adjustment of the next generation to the actualities of existence. Not all heroes and villains exist in plays and motion pictures. Individuals who strive after wealth, position, or power have selected those inanimate things as heroes, or at least they have put those things in the same category that a child puts a hero. Individuals who strive with all their effort to attain a material possession indicate in their own behavior and activities that mentally they are reflecting the thing they seek. As a result such individuals close the avenues of real development in their life. They give themselves exclusively to the attainment of the rewards of the material world.

If, as we have said, it is possible to become like the thing we admire the most, it is just as easy for man to select ideals and the virtues and look up to them. If man can aspire to power and wealth, he can aspire also to justice and peace. So it is that in a world today in which materialism makes such an impression upon the senses of both young and old, the ability still remains for the individual to select that which he or she would prefer to look up to and subscribe to ideals rather than to the possession of things.

There is a tendency for the idealist to criticize materialism as a thing which is evil. Actually this is a false conclusion. Material is ethically neutral. We make it evil or good depending upon our use. But if man can become a part of what he respects, then he can aspire to be better. He can select as his ideal not necessarily any individual or a material thing. He can select the ideal itself—the ideal which is productive of peace, harmony, and justice, which will dominate his life and in turn should radiate upon and effect the lives of others.



To do an honest work well is to earn a satisfaction.—VALIDIVAR

*Dr. Heinz Haber discusses . . .*

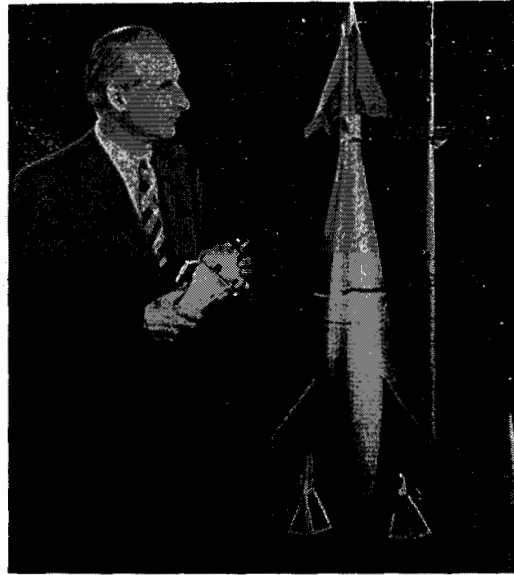
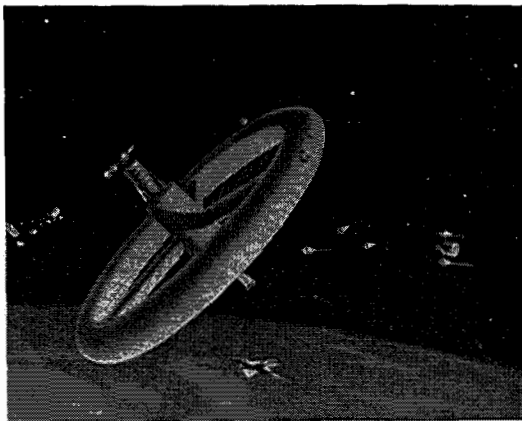
## Why Should We Conquer Space?

This article was specially prepared for the *Rosicrucian Digest* by Dr. Haber. It is a summary of the illustrated lecture he presented to nearly 1,000 Rosicrucian members during the 1956 Rosicrucian International Convention. As one of the world's leading space authorities his comments are exceedingly timely.

Rocket pioneers have been dreaming of the conquest of space for some 30 years. The beginning was modest. While their small, hand-made rockets barely reached a height of a few hundred feet above the ground, men were talking of extended travels to the moon and even to the planets. However, during the following decades the art of rocketry was advanced to such an extent that space flight no longer is a fantastic idea. In fact, today the conquest of space is a government-supported research project.

On July 29, 1955, the White House announced that the United States will sponsor the establishment of a so-called "artificial satellite." It will be the first true space vehicle.

An artificial satellite is a small, man-made moon which swings around the earth in an orbit similar to the natural moon. It will move according to the laws of celestial mechanics—the same laws that keep planets and moons in their eternal orbits. About 300 years ago the



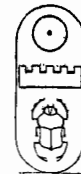
Dr. Heinz Haber, famed space medicine authority and special science consultant at the Walt Disney Studio, holding model of a "space bottle" while studying a model of a four-stage rocket designed for man's conquest of outer space. The space bottle is a mechanized "suit" to be worn by free-floating humans in outer space. Dr. Haber is assisting Walt Disney on two science-factual programs, "A Trip to Mars" and "Our Friend the Atom," which will be seen on the Disneyland-ABC-television series. He also is helping plan futuristic exhibits for Disneyland park in Anaheim, California.

great Isaac Newton solved the problem of planetary and lunar motion. He taught that our moon, for instance, is constantly subjected to the force of gravity which the earth exerts upon its satellite. However, the moon is prevented from falling upon the earth because its orbital motion around the planet is attended by centrifugal force which pulls outward. These two forces, pulling in opposite directions, cancel each other in the most exact fashion.

The very same principle will apply to a man-made moon; it, too, will follow an orbit around the earth. A relatively simple mathematical problem shows how this balance of forces can be achieved for an artificial satellite. If, for instance, the satellite is supposed to circle around the earth at a height of 300 miles, a speed of about 17,000 miles per hour will be

A wheel-shaped artificial satellite, more than 1,000 miles above the earth, becomes a commanding vantage point for meteorological observations of the whole planet.

All illustrations in this article  
© Walt Disney Productions



attended by a centrifugal force equal to the force of terrestrial gravity found at this altitude. Under these conditions the satellite will swing around the earth once every  $1\frac{1}{2}$  hours.

Of course, the chief problem in the establishment of an artificial satellite lies in that fantastic speed. It will require all our technical know-how to propel an object into the range of cosmic velocities. The propulsion unit for the artificial satellite will be a so-called "three-stage rocket": three rockets, progressively smaller, stacked one upon another. The lowest and largest rocket will propel the whole assembly until its fuel tanks are drained; then it will be thrown off, and the second rocket will take over. It, too, will be abandoned at the moment it runs out. Then the last stage will give the

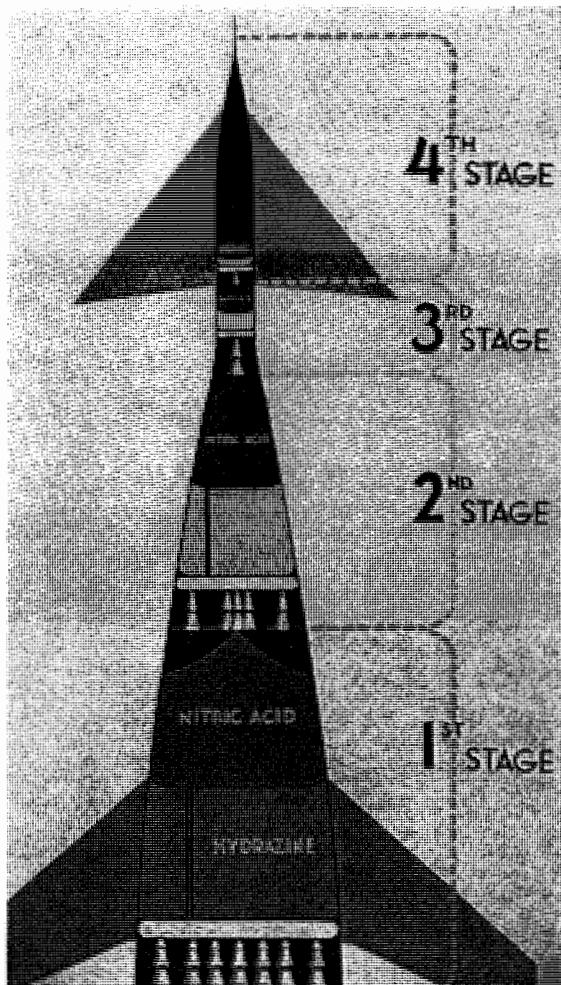
satellite the last push directing it into a course parallel to the surface of the earth.

When the critical speed of 17,000 miles per hour is reached, the actual satellite will be separated from the last stage and sent on its way. From now on there is no need for further propulsion: in the emptiness of space the vehicle will keep coasting around the planet since there is no air drag that would slow it down. As a second moon it will be anchored in its orbit.

The first artificial satellite will be a small spherelike object, measuring between 20 and 30 inches across; it will weigh about 20 to 22 pounds. A larger pay load would strain our technical resources—in fact, to put even this little ball into space will be a million-dollar project. Many people might wonder why we should spend millions of tax dollars only to have a forlorn little sphere hurtle through the emptiness of space.

The answer to this question lies in the nature of the satellite project. Several years ago 42 nations, united in the "International Council of Scientific Unions," began to discuss plans for a large-scale international scientific effort designed to improve our knowledge of our own planet. It was decided to realize these plans in the form of the so-called "International Geophysical Year" which will be held between July 1957 and December 1958. Each participating nation will contribute toward a worldwide, co-ordinated scientific program in all fields of the earth sciences: meteorology, aerology, upper atmosphere research, terrestrial magnetism, polar research, climatology, and oceanography.

One of the contributions of the United States to the International Geophysical Year will be the launching of the artificial satellite. The little sphere in space will be equipped with delicate scientific instrumentation designed to measure cosmic factors outside the earth's atmosphere such as solar radiation, cosmic rays, and micrometeorites. The motion of the satellite



A diagrammatic cut-away view of the four-stage rocket indicating size and position of fuel tanks and rocket motors for each of the four stages as sketched for Walt Disney's exciting production, *Man in Space*.

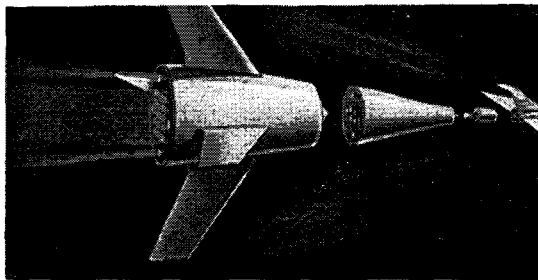
along its orbit will supply valuable clues about the vanishing traces of the earth's upper atmosphere, about the true shape, size, and internal structure of our earth. With the artificial satellite, the United States will furnish the most unique and valuable research tool in the service of international science.

And, of course, the first satellite will supply the scientific world with a wealth of information that will be required for the final conquest of the space frontier. Eventually man himself will want to take the ride in huge rocket ships and coast through space in an inhabitable, artificial moon. The realization of space flight has become the task of the next half-century.

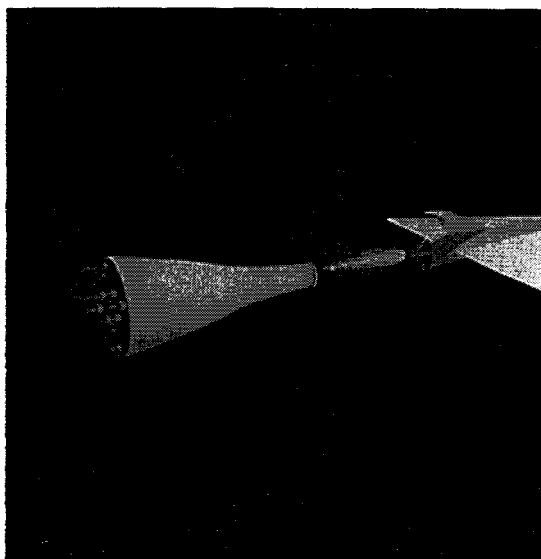
Of course, before the first man may dare venture into space, a great number of engineering and medical problems will have to be solved. Although the difficulties look formidable, nobody is equipped to say at this time that these difficulties cannot be overcome in one way or another during the next 50 years. The question then arises as to what benefits may accrue to the world from an eventual successful conquest of space. To the adventurous mind, craving for new frontiers, this question may not make much sense; many maintain that space must be conquered simply because "it is there."

It is true, man's insatiable curiosity about the things around him has been playing a decisive role in the history of this planet's exploration and conquest. But these feats of the past were accomplished by relatively simple and inexpensive means. One small sea-going sailing ship and a courageous mind sufficed to bring the American continent into the orbit of Western man. It will take billions of dollars and thousands of skilled minds and hands to reach our closest neighbors in space—the moon, the planets Venus and Mars. And, upon closer inspection these heavenly bodies reveal their generally uninviting nature, each in its own way: the airless moon, the hot Venus, and the arid Mars. Our neighboring worlds in space are hardly worth-while objects of exploitation. For a long time to come, an interplanetary expedition cannot

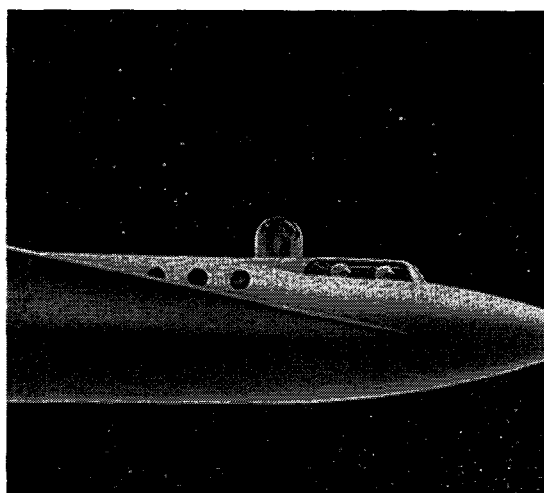
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A schematic view of the four-stage rocket, showing each of the four stages as they separate, as sketched for Walt Disney's production, *Man in Space*. This science factual film tells the story of man's conquest of space.



Second stage of a four-stage interplanetary rocket is shown being jettisoned in this sketch prepared for Walt Disney's *Man in Space*. Filmed in brilliant color by Technicolor, this combination live-action and animated-cartoon subject is released by Buena Vista.



First human crew conquers outer space in this scene from the same movie.

be expected to yield economic returns great enough to justify the huge expenditures involved.

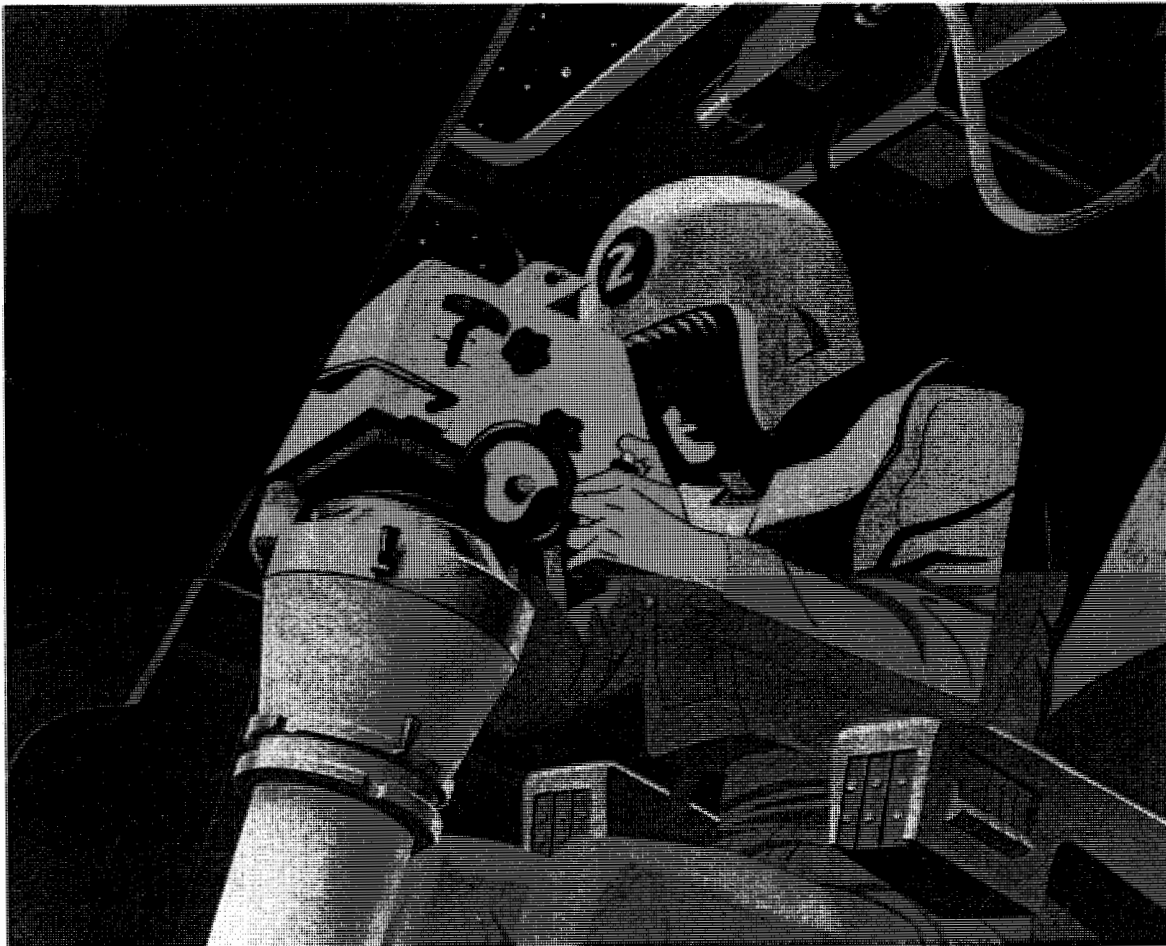
However, there exists one planet that is an important goal of space flight. It is our own earth. In the shape of the artificial satellite, space flight will turn out to be an extremely profitable investment of our future technical efforts. Coasting around the earth permanently at close distance, a manned satellite would be an ideal vantage point from which the entire planet and its atmosphere could be observed and kept under constant scrutiny. This would permit us to advance the sciences of meteorology and climatology to such an extent that we might eventually control the weather for the benefit of all mankind. Hurricanes, disastrous droughts, and floods could be accurately fore-

cast, diminished or even averted. The artificial satellite could eventually be used to survey global projects designed to change the climate of whole sections of continents to the better. A manned satellite would be an indispensable tool in an age of "planetary engineering."

Our future in space holds a great promise. Space flight will play an important role in the future task of engineering our planet into the best possible shape. It will be a powerful instrument of peace, and it will be an effective unifier of nations; because of its all-encompassing, planetary nature, space flight can serve either all of the nations—or none.

All these are noble reasons why we should attempt to conquer space.

**Member of first human crew to conquer outer space shoots aerial photos from inside his speeding space craft.**





# What Do You Communicate?

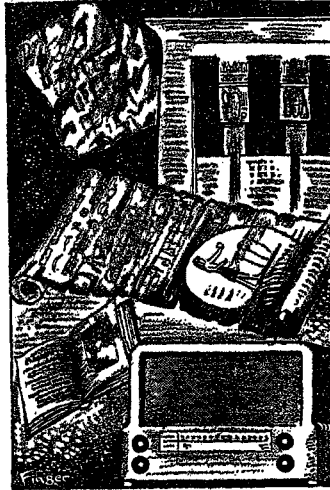
By RODMAN R. CLAYSON, Grand Master

## COMMUNICATION!

When we see or hear this word, we perhaps think of a message passed between two people, such as a letter, a telegram, or a telephone call. We have the feeling that, in the communication, intelligence has been involved; at least our mind and consciousness have been impressed. Actually we live in a veritable sea of communication. We are in communication with the sky, the stars, the earth, animal life, trees and flowers, the ocean. Through the air pass waves of thought, radio, television, and other frequencies of an electrical energy. This is communication.

By suggestion, advertisements on billboards, in magazines and in newspapers communicate something to us. Perhaps we think of the spoken word as the means of communication most used. However, in addition to the oral statements we make or the questions we ask, we are continuously involved in other kinds of communication. Each of us is a transmitter as well as a receiver. Communication, in making ourselves understood by another, is not always objective or physical in nature. For instance, what kind of impression of yourself do you communicate to another person? What kind of impression do you make upon him? Throughout all means of communication, the effort should always be made to make what we are communicating intelligible and understandable.

We are told that intelligence or lack of intelligence on the part of one person is communicated to another person with or without words. One's habits, facial



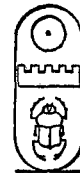
expression, his personal or physical actions are direct means of communication. Our thoughts, the nature of our thoughts, even though unspoken, are often communicated as by a radio transmitter and received by other people.

Perhaps you pause and ask yourself just what it is about yourself that you communicate to others. Do others see and understand you as you wish them to? Are you conveying or transmitting your

true self, your true feelings? What kind of an impression are you making on your receivers? Regardless of what you are trying to communicate, are you correctly understood?

If we are to achieve the greatest of success and happiness in this world, we must be understood; therefore, thought and care must be given to what we communicate. No matter where you are, you are always communicating something of yourself and about yourself. People like and understand you, or perhaps do not care for you as a result. It behooves one to think well and make his communication of the very best.

In American history we read how upon occasion smoke signals were used as a means of communication between one or more Indians or even between tribes of Indians. This was accomplished by building a fire and then letting the embers smolder. The upward flight of the resulting smoke was interrupted by momentarily holding a spread blanket over the smoldering fire. Not only in ancient times but even today, we find natives in the jungles



using drumbeats as a means of communication. Thumping on hollow logs or drums can be heard at great distances in the forest. Certain smoke signals or drumbeats may indicate possible danger and others may signal the approach of unknown people.

Thus we see that communication is not simply a means of conveying words by speech, magazines, newspapers, or radio, and television. Fresh tracks on the ground communicate to the hunter the information that a deer has just taken flight across his path. Flags flying from their masts wherever seen, as symbols communicate the identity of the country, state, or organization. Traffic signals and railroad wigwag signals are a means of communication.

Among inanimate things which are communicative are beautifully rendered music, a colorfully executed painting by a master artist, and even the glorious sunset behind the wooded hills. Here something of beauty is communicated to our emotions.

#### **Transmission and Reception**

In communication, whether we are transmitting or receiving, definite impressions are made in the consciousness. The extent of understanding derived from the communication may largely depend upon our interest. If our interest is only casual, we may not be properly impressed. Misunderstandings or misinterpretations should be avoided. For instance, a person with a head cold usually has a somewhat heavier voice than normal; and, if breathing is impaired, his words are not spoken distinctly. Therefore, if such a person is to communicate his words to another person, he must be conscious of what is involved in the transmission of his communication, and speak slowly and distinctly. If he does this, there will be no misunderstanding.

It is said that the successful transmission of any communication depends upon the efficiency of the transmitter and the receiver. Any communication must have a sender and a receiver. In electrical parlance, the sender is positive in polarity, and the receiver negative. Communications reach us by way of the ears and the eyes, as well as by taste, smell, and the sense of touch.

If one or the other of these senses is impaired, our reception may not be entirely comprehensive. The books we read communicate information which contributes to our knowledge or entertainment. How we understand or comprehend this or any other means of communication depends largely on our background, experience, interest, and our bias or prejudices. We usually transmit our communications through speech or writing.

It is said that love is the universal language. This is something that we radiate rather than speak or write, but it is communication. The same is true of the constructive thoughts which we have in our mind. In this regard, thoughts are usually inadvertent communication. Others know us and understand us by the various means of communication of which we are capable; in fact, we are usually known to others by what we communicate to them.

Animals, such as our house pets, are capable of communicating to us a kind of devotion or love. Animals in the wild, however, communicate their fear to us. We see, then, that communication is something more than words spoken in conversation or in speeches, letters, messages, correspondence, and the printed word. The word *communication* denotes something imparted or conveyed. It may be an act or an action. Sometimes communication is referred to as a transfer.

In all instances, any communication which we receive makes an impression of some kind upon us. The shouted order of a drill sergeant to his platoon of men is a communication which requires a response. In other words, the soldiers must each understand the command exactly alike and as communicated by the drill sergeant. There must be no misunderstanding. And so it is in regard to what we wish to communicate, regardless of what it is. If it is our desire to willfully communicate or impart information to another person, we must transmit it as efficiently as we possibly can.

It is often said that the written word can be more severe to the receiver and his comprehension of it than the spoken word, even though the writer may not

have had severity in mind. The interpretation of severity by the receiver is the result of his own interpretation. In the spoken word, the personality of the speaker is expressed, and sensed by the receiver. Thus, when intelligently understood, the spoken word may have a more far-reaching or lasting influence on the receiver, as the personality of the speaker would indicate by the tone and tenor of his words exactly how he wishes his words received.

One's state of health is often communicated to other people rightly or wrongly, and often causes misunderstanding. A person who is not feeling his best does not as a rule radiate a dynamic personality. His actions and words do not have sparkle and warmth. Other people, therefore, may feel that this person is not interested in them or is ignoring them, when such may not be the case at all. Good health is an important factor in our favor in communications, and so is our strength of character, integrity, and honesty. A feeling of cheerfulness is immediately communicated to other people; and so is sadness.

Proper communication is something which can be learned. For instance, learning to use the transmission key of the radio or telegraph is often thought to be a typical process of training for the communication of messages. The training is difficult, but the fact that it can be mastered and accomplished is obvious.

It is not too well known that perhaps the most difficult process of learning to communicate is that experienced by deaf children. Of the hundred thousand or more children in special schools for this purpose in this country, deaf children are learning to communicate; they are learning to speak or sound words, to enunciate, so that they can communicate with children and people who have normal hearing. This is a long and

arduous process, and requires the utmost patience and understanding of teachers and doctors who work with the children.

The children are taught that this is a world of communication and that the spoken word is a communication that will fit the most needs. These children are taught (and this precaution is applicable to all of us) that it is extremely important to make the communication understandable.

Throughout nature, throughout the universe, there is communication of one kind or another. Venus, the sun, and the stars communicate to us by radio waves their nature, size, density, etc. Next year the space satellites will communicate to our scientists information concerning our atmosphere, the ultraviolet rays of the sun, and other things.

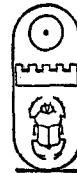
Animals, fish, and fowl through some means perhaps not known to us communicate with one another. In a more subjective way, in the woods, on the mountain, at the seashore, most people feel that they can commune or communicate with Nature. In addition, the mystic at the appropriate time and place knows on occasion that he has attuned or communicated with a higher intelligence, an Infinite, Supreme, or Universal Mind. At least he is impressed with a high, conscious level of inspiration.

One of our greatest achievements can be the cultivation of the best of human relationships. Personal communication is definitely involved in this achievement. To do so we must be skilled in wisdom, thought, and action, and share or communicate our wisdom and knowledge to others. Let what you communicate be worthy of the genuine warmth of your character. Its message may simply consist in revealing how you live your life. Therefore, live your life as if it were an autobiography to which you are proud to give your signature.

### ROSICRUCIAN INITIATION

CALIFORNIA,  
Los Angeles:

Hermes Lodge will confer upon eligible members the *Fourth Degree Initiation* on August 25 at 8:00 p.m.—at 148 N. Gramercy Place, Los Angeles.



# Music of the Papago

By DOLORES M. BECKER, F. R. C.

Reprinted from *Smoke Signals*, September-October 1954 issue, The Indian Association of America, Inc., Staten Island, New York. The author is editor of the magazine.

IN MANY studies and observations made on the reservation of the Papago tribe, particularly those made and reported by Frances Densmore in Smithsonian Institution reports, it was found that Papago music as a whole, contains greater variety, and is more pleasing to the ear than that of the songs of other tribes observed, such as the Chippewa, Sioux, Ute, Mandan, and Hidatsa.

There is a marked melodic freedom in the songs of the Papago, with two accompanying variations from the usual custom of repeating a song over and over. The very old songs, and the medicine songs, however, must be sung twice through, then the last part sung twice through, and then the whole song sung twice and the last part twice, and so on to the end of the performance. In certain songs the first half is sung twice, then the last half is sung twice. The time is usually maintained when parts of a song are repeated, but there is usually a slight break in the time between repetitions of the entire song, as in the common melodies. In addition to this slight break in the time, there was frequently a change of one or two notes in the beginning of a repetition.

Other distinctive peculiarities of Papago songs are a prescribed manner of singing certain classes of songs. A glissando was used frequently in the Limo songs and those connected with the ceremony for bringing rain, and three sorts of medicine songs were sung with special degrees of loudness and speed.

A peculiarity of singing heard among the Papago consisted in the



sustaining of a tone above the general trend of the melody, this tone being held by two or three women's voices for the space of perhaps three or four measures, after which the voices descended and joined the others in the remainder of the song. It is said, however, that only a few women in the tribe can hold this 'drone,' and it is regarded as an embellishment of the melody. This peculiar-

ity was not noted among the other tribes observed for comparison, but was heard once among the Pawnee during the Morning Star Ceremony.

The various classes of Papago songs appear to have more rhythmic distinction than in other tribes. One medicine woman's song used in treating the sick was characterized by a steady forcefulness of rhythm.

The words of Papago songs are always continuous throughout the melody, which is in contrast to other tribes under observation. Some songs of other tribes are sung with no words whatever, the tones being separated by means of a peculiar action of the throat, while in many songs the words are used with only part of the melody, the remainder having vocables or vowel syllables, as ho, ah, ay. In three classes of songs, the first word is preceded by a word or syllable which is either meaningless or obsolete. Thus the koop songs begin with 'aliwercei,' the songs connected with expeditions to obtain salt begin with 'hicia,' and the wakita songs begin with *hoi hoi*.

No accompaniment was used with the songs concerning Elder Brother, the songs of the tiswin lodge, and the wind

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dance. A gourd rattle accompanied the songs for the treatment of the sick and the wakita songs. Rattle and basket drum were used with the Limo and bat dance songs; and rasping sticks, either with or without a basket resonator, were used with the songs to obtain salt.

The manner of shaking the rattle varies more in the Papago than in other tribes. The common rhythm is an accented and an unaccented stroke, corresponding approximately to the 1st and 3rd counts of a triplex. A doctor, however, shakes the rattle "in accordance with instructions received in his dream." Thus some doctors shake the rattle four times sharply before they begin to sing, while Garcia who recorded more songs than any other Papago, preceded his singing of medicine songs with a "roll" of the rattle for a few seconds.

In recording Papago music it has been difficult to note the rhythm because the Papago use no percussion instrument with a loud tone, and recordings of their songs have failed to catch the rhythm of the instrument used. Only in one song was the rhythm indicated and this was because rasping sticks were used.

Besides the types of songs already mentioned, the Papago sang songs connected with legends, war, racing, dreams, and hunting. Also, there were miscellaneous songs and songs for the entertainment of children.

Four instruments are used by the Papago. In some of the songs only one is used, and in others it is permissible to use two sorts of instruments. The gourd rattle (cakot) was used with songs to bring rain and with songs used in treating the sick. No other instrument was used. The scraping sticks (hiohkat) were used in pairs—one stick being slightly curved and notched, the other smooth for rasping downward and upward across the notches. These were used with medicine songs that came from the ocean and in the Viikita. They were used either resting on the basket drum or held in the hand. Sticks observed, were 18" to 24" long and had 11 to 15 notches. The basket drum (tamo) could be any basket in household use. It was inverted on the ground and struck with the hands. Preparatory to its use the basket was dropped on

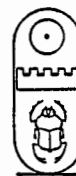
the ground in such a manner as to cause an explosive sound that could be heard a long distance. Three or four men could play this instrument at once, kneeling beside it and striking it with their hands. Some of the men might shake a rattle with the left hand.

The flute was made of cane, the outer septums removed, but the inner septums retained. Two small holes were made from the outside into the bore, one on either side of the middle septum and a groove or channel was cut from one hole to the other. The player places his index finger above this channel, its lower edge on a line with the lower face of the septum, thus forming a whistle. The finger, by a slight motion or adjustment, directs the air and thus forms a part of the equipment or sound producing mechanism of the instrument. Three finger holes are made in the tube below the sound hole. With these instruments may be mentioned a short flat stick which was rubbed on the surface of the basket drum with certain classes of songs.

The Papago people, whose name derives from papah meaning "beans" and ootam meaning "people," are a Piman tribe, closely allied to the Pima. Their original home was the territory in the main tributary valleys of the Santa Cruz River in the territory south and southeast of the Gila River especially south of Tucson, Arizona, and extending across the desert into Sonora, Mexico. They are an agricultural people, maize, beans, and cotton formerly being their principal crops, which they cultivated by irrigation. Many desert plants contributed to their food supply, especially the mesquite, the beans of which are eaten, and the saguaro or giant cactus (*cereus giganteus*) from the fruit of which a ceremonial drink was made.

At one time an extensive trade in salt was conducted by the Papago who obtained the salt from the great inland lagoons and sold it in Tucson and Tubac. Their main crops in the early 1930's, and which may well be much the same at the present time, were wheat and barley, and the raising of cattle to a considerable extent.

They are by nature an industrial people, and are now finding employment in activities caused by the coming



of the white civilization. The Papago women are expert basket weavers, but their baskets are coarser than those made by the Pima. Their pottery while good is not as highly developed as that of the Pueblo. The designs of both their pottery and baskets are the same as those of the Pima. Their typical dwelling was dome-shaped consisting of a framework of saplings thatched with grass and leafy shrubs, with an adjacent

shelter or ramada. At the present time they live in adobe houses. There are six subdivisions of the tribe living in the United States. The number of Papago in the United States as shown in a census taken around 1930, was 4,465.

(Sources used for the article on Papago Music: Bull. 30, part 2, Bur. Amer. Ethn. Bull. 90, Bur. Amer. Ethn., and other miscellaneous notes.)



## Our Mental Impressions

By PENWOOD ROUNTREE, F. R. C.

“ . . . Do you observe how captious a way of reasoning you introduce? For it follows from hence, that it is impossible for a man to seek, either for that which he knows, or for that of which he is ignorant.” So stated Socrates. It was his argument that “no man would seek to know what he knows, because he has the knowledge of it already, and has no need for seeking for what he has. Nor could any man seek for what he is ignorant of, because he would not know what he is seeking for.”

Man's thinking begins with an impression, an immediate conscious effect produced by stimulation of the senses, the stimulation arising either outside or inside himself. These impressions once received should be tested as one would normally test apples to be placed in a barrel for storage, remembering that one rotten apple-cell will in time contaminate the whole content of the barrel. The impressions retained await to be developed by thought.

“Thought,” says Aristotle, is “that whereby a statement is proved, or a general truth expressed . . . that is, the faculty of saying what is possible and pertinent in given circumstances . . . Thought . . . is that whereby we prove that something is or is not, or state a general maxim.” Thought may also be defined as that by which we examine,

evaluate, and develop a mental impression.

Thinking controlled by exterior stimulation alone—that is, coming from the surroundings and suggesting nothing creative—makes man a slave of environment. On the other hand, if he is able to discard any impression at will, discarding those impressions which harm himself or others, he is well on his way to the mastery of self and the creating of a new and more beautiful environment. After mastering the technique of retaining impressions with desirable (not lustful) possibilities and rejecting impressions with undesirable possibilities, man's mind is free from strife.

Any impression has a positive and a negative side when fully developed; therefore, man may develop any impression satisfactorily provided he takes the positive (creative or valuable) approach. He must, however, realize the truth regarding any or all of his impressions, never letting one of them mislead him, because *they come in many disguises and in all sincerity*. To recognize the true nature of an impression is often all that is required to realize either its full development or its true worth.

To cultivate his impressions correctly, man must establish criteria from which

to work: unless he is writing fiction, he should stick closely to facts; he should not cultivate impressions which tend to upset him emotionally. The cultivated impression should lead to something of value capable of being used for universal gain as well as for personal gain. The positive development of an impression may be the beginning of a created thing, a realization of an additional truth not understood before, or it may be the beginning of a course of action to stop something undesirable or start something desirable. In developing the positive and rejecting the negative, it is helpful to realize that every action is countered with an opposite reaction which will bring him to a state of rest unless he exerts the universal power within his being—*man must work to gain truth*, but he can, without effort, fall into ignorance.

Regard impressions as seeds sprouting in the field of consciousness, and know that too many of them develop into weeds which, perhaps, will produce seed to sprout more weeds. Some, however, are seeds of fruit-producing plants which should have thorough thought cultivation.

Cultivating the negative or undesirable impressions causes man's thinking to form and follow a vicious circle. Quite often this negative thinking leads only to indecision and confusion, but in too many instances it leads to some undesirable destructive action. Thinking on any untested impression registered in consciousness is a habit that

man must eliminate if he expects to become successful as a thinker. He who has an undisciplined mind cannot stay long on any particular and profound subject, but is likely to wander far afield following the trivial. It has been said that man's natural desire is to do what is illegal, immoral, or not healthful; this statement appears too true for comfortable consideration. The opposite of this idea, however, is true of any GREAT THINKER of any and all AGES. Such a one thinks himself out of the UNDERWORLD OF IGNORANCE, and thereby tends to respect law. He is moral and wholesome-minded.

Training oneself to accept or reject impressions at will is the key to the door of success; behind this door lie our heart's desires—but of course we must know our *true* wants which in turn must agree with the *Universal Want*. Man becomes what he thinks; *that is the law*—and as the world collectively thinks, it will become.

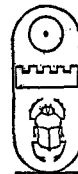
*Hunches* are *impressions*, and to reach profitable goals, they must be developed by *thought* cultivation. Any man who fertilizes his mind by acquiring a broad field of practical knowledge, which he uses to evolve his desirable hunch impressions, is practising the *law of progress*. He who follows this simple procedure will never be considered a failure, because action arising from *right opinion* is just as effective as action arising from *scientific knowledge*.



### HATE SHORTENS LIFE

Even the not-quite-addicted, the catch-as-catch-can television viewer will occasionally gather a jewel to be remembered. Were you glued to the screen a few weeks ago too tired to move out of range, too, when Jack Barry presented the gentleman of ninety-one springs on *Life Begins at Eighty*? Hate shortens life the philosopher remarked. "Have you ever stopped to think," he added, "that when you hate someone you are actually killing yourself for someone you don't even like?" It seems like a maxim, remembered individually and collectively, that could make a richer and happier 1956.

—From *The Pen Woman*, January 1956



# Whither Civilization?

By PERCY PIGOTT, F. R. C., Yorkshire, England

RELEASED from the tumults and tensions of war, civilization suddenly burst into a new age, the Aquarian Age. We were, and still are, voyaging on an uncharted sea. Whither are we bound? Few, very few, can surmise. Statesmen, our pilots, become confused and filled with fear. At one time they endeavoured to return to the land they had left behind. They feared

an unparalleled financial crash and the uproar of another war. They mistook their fears for the inner light. Like others before them, they soon learned that the thing they so greatly feared had come upon them. The ship of civilization was nearly wrecked, first by the great depression, and then by the second world war. Those, however, who had cultivated their intuition sensed that we were heading for the promised land rather than for total obliteration by horror bombs.

To unveil the secret of Aquarius, we shall have to use symbolism. For the key to the mysteries of man and his universe is written in the language of symbolism. Symbolism makes the invisible visible, for all things on earth are a reflection of their archetypes in heaven. And how better can we learn of the plans and activities of heaven than by studying the movements of the stars which are in heaven? Those who have never learned this language and regard the ceaseless circling of the great constellations as just motion, need read no further. They will not understand. Those who can discern in this rhythmic motion in heaven the workings of a divine plan will, if the conclusions suggested in this article are sound,



find reason to rejoice.

Like an astronomer in his observatory we must, therefore, watch the unceasing revolutions of the heavenly bodies, we must time their passage through the signs and learn therefrom something of the plan made in heaven for the welfare of mankind.

The Aquarian cycle is not an arbitrary or imaginary cycle. Astronomers know of it. It is a very long cycle.

The last span was under Pisces and covered approximately the Christian era. This period saw the gods of Greece and Rome yield up their positions to Jesus and his Apostles. Similarly, Isis, so beloved in the East, yielded her rank as the virgin queen of heaven to the Madonna.

During the reign of the Piscean Cycle, the zeal of the fire worshipping followers of Zoroaster waned and the voice of the Prophet, first heard in Arabia, soon reverberated from the Bay of Bengal to the shores of the Atlantic. After having been distracted by civil wars, as we have been by world wars, Rome forsook her traditional Republicanism and obeyed an Emperor. All was change. So it is today. We are even witnessing a decay in the zeal for traditional religion, and, just as the voice of the Prophet superseded the older faiths, so now mysticism is spreading over the Western civilization.

## **The Aquarian Age**

If we would understand these movements and disturbances we must read in the book of Nature, which is written in the language of symbolism, the story of mankind's evolution, past and to come. What of Aquarius whither we

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are tending? Aquarius then is an airy sign. It is air in its motionless aspect for it is a fixed sign. What are the distinctive characteristics and functions of air as compared with the other elements earth, fire, and water? It is, like God, invisible, limitless, and all-pervading.

Though the other elements are indispensable to life, air forms the basis upon which all life is erected. We breathe air. With our first breath we become alive, and when we cease to breathe life is no more. Aquarius is thus the life-giver. It is invulnerable and not subject to decay. Air indeed scoffs at pain, for in itself it is deathless and changeless. Indeed it manifests more of God than even the sun with its power and its light; for, the sun leaves us at times, but the air, like God, is always with us. Surely the Aquarian Age will be great.

Let us descend from the universal to the particular. The fact that air is the source of vitality and is immune from disease would seem to symbolise improved health. Again, air alone among the four elements is indivisible. It cannot be confined, isolated, or divided into separate regions or nations. This situation suggests universality. We may thus entertain hopes of the lowering of tariffs and possibly the abolition of passports and visas. Is the help now sometimes given to undeveloped countries inaugurating a movement which will culminate in making national barriers obsolete? At least the air knows no boundaries. In domestic politics, since air cannot be owned, some more communal sharing of what is communally produced may be looked for.

Religion will probably be more affected than economics. Creeds may suffer the same fate as national frontiers, for creeds divide. They also limit and the air is limitless. Men's thoughts, even their prayers, may tend to be more and more directed to the universal, all-pervading mind and less to deified personalities. In ethics the air suggests a closer approach to the brotherhood of man, for Jews and Gentiles, Negroes and Anglo-Saxons, rich and poor, saints and criminals, all breathe the same air. We are made one with what we

breathe. Air is the basis of all sounds as well as of all life.

Musicians during the Aquarian cycle should be greater than any we have known in the past. Their mighty harmonies may well thrill man's soul so that it will be resolved into the all-pervading air.

#### ***Promise of Peace***

We must not forget that Aquarius is a motionless sign. This speaks of repose and relaxation. In this matter astrology is in tune with the Pyramid prophecy, which looks for the coming of the Sabbath of the Lord after his 6000 years of labour. Descending to the earth plane of existence, the development of air travel is already well on its way. If it has achieved this success while Aquarius is only dawning, what may we not expect at the full blaze of midday? Tennyson, in a vision, saw "the heavens fill with commerce dropping down with costly bales." Is this to be literally fulfilled? Quite possibly. He also saw the Parliament of man. This is Aquarian, for the air is a unit. Wireless communication and television also seem naturally destined for great developments as also is space travel, the discoveries of which may startle the pundits of astronomy.

What are we leaving behind? What is it to which statesmen so ineffectually tried to return after the first world war? All that the last great cycle brought into manifestation must fall into less importance as the new gathers strength. The last cycle covered just over 2000 years. It included the fall of the Roman Empire and the growth of Western civilization. Pisces, a watery sign, was the dominating influence and during that epoch the whole vast ocean was explored. America and Australia were discovered. Vessels, built of iron, transported thousands of emigrants from one continent to another. Nations grew wealthy on the power of steam, which is water, and which caused wheels to revolve over many miles of railway tracks and coins to rattle in the busy banker's tills. But, as stated, with the coming of Aquarius the aeroplane is well on its way to supersede the steamship and the locomotive.



These are the visible manifestations. The invisible, here as everywhere, are deeper than the visible. Let us return to the higher plane, the plane of symbolism. What does water symbolise? Consider the sea. It has its moods and emotions. It can be angry, furiously roaring and lashing at the solid cliffs which imprison it. Anon it is in a merry mood as the sun glitters on its myriad ripples. It has its solitudes and perhaps its sorrows for we often hear it moan. The sea then is a visible manifestation of invisible emotion. What part has emotion played in moulding civilization?

It has caused wars unnumbered, for nationalism is an emotion. Under the sway of the oneness of Aquarius we may hope that the love of country will be lifted to the higher plane of love of mankind. The efforts to assist backward countries, now being urged, may be an indication of this development.

Emotion has played an even greater part in religion than in statecraft. History records several instances of the deification of personalities. Krishna, Osiris, Odin, and Jesus are examples, but the latter, who gave to Western civilization its religion, is more en-

veloped in an aura of emotion than any of the others. The pathos of the crucifixion is mainly responsible for this. The Supreme addressed as Father had its birth in emotion. Indeed it is not unhistorical to claim that the Christian religion, under a watery or emotional sign, first introduced pity into our mentality. We hear little of it in pre-Christian times. The Romans scorned pity.

Pisces has thus done its work, and done it well. The moral and spiritual treasures of this cycle will be carried into the Aquarian Age, for the survival of the fittest operates through astrological as well as biological epochs. The compassion felt for a dying Christ may well be extended to mankind at large. Because the Piscean Age established the divinity of Christ so that it might be perceived by the Aquarian many now realise their own divinity.

Now that we have read a page of man's destiny in the book of Nature, who among us will ask, "Whither civilization?" Who fears world destruction by horror bombs? Like that army which beleaguered the city of Prague, our fears are proved to be phantoms.



### ROSICRUCIAN CONVOCATIONS IN PARIS

Active members of AMORC living in the vicinity of, or traveling to, Paris, may now enjoy mystical, Rosicrucian convocations there. The newly named *Jeanne Guesdon Chapter* of AMORC, commemorating the ideals and accomplishments of the late Grand Master of France, will hold convocations the first and third Saturdays of each month.

These sublime ritualistic ceremonies are enjoyed by members everywhere, in many tongues. Always they leave with the member a sense of Peace Profound. You are cordially invited to avail yourself of this new opportunity to meet with other Rosicrucians.

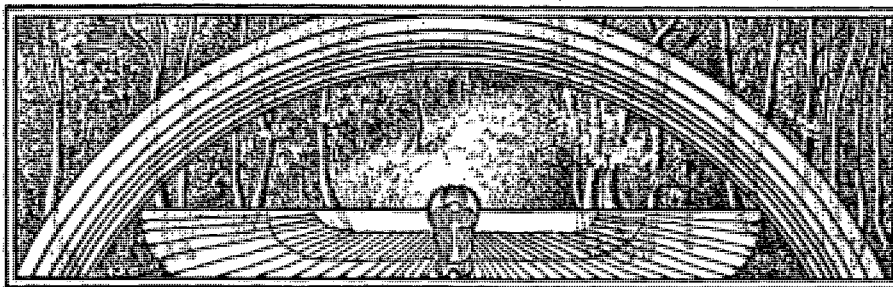
Time: 8:15 p.m.

Dates: First and Third Saturdays of each month

Place: 71 bis rue de la Condamine, Paris XVII, France

*The  
Rosicrucian  
Digest  
August  
1956*

An international library card may become a possibility. A holder of such card would have access to university and research libraries in all countries operating with the plan. UNESCO is surveying the situation.



## The Greatest Privilege

By ELOISE FRANCO, F. R. C.

Author of new book, *Journey into a Strange Land*.



RECENTLY in a radio program of miscellany there was inserted an excerpt from the speech given by a minister at the dedication of a church just built by his congregation. In conclusion he said, "To participate in the building of a church is the greatest privilege a Christian can have."

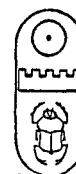
How true, I thought; how true—in more ways than one! For is not each of us—not only those denominated as Christians—charged with the responsibility of building the temple of the Holy Ghost, our own body? Unfortunately we do not seem to be proceeding too well with our task. Would it not help if more and more of us could become aware of the manner of our building and the tools that are used?

Too few of us realize—even granting our participation in self-building—that this work was not begun with the first breath taken in this body prepared for us so conveniently by our parents. Actually it began with our entrance into the world of phenomena. At first there was the thought of the Great Thinker about Himself Self-Realized. This tremendous idea was visualized by the Creator to form a mental image or Mind Pattern representing the original thought. This Pattern was Man. But

still we were only existing noumenally and could not become self-realized ourselves until reflected in the phenomenal.

Therefore we were cast down from the Rock of Reality into the Sea of Actuality, the Waters of Oblivion closing over our heads. It was then up to us to partake of this ocean of vibrating energy and build for ourselves a reproduction of that divine Man Mind Pattern. Only we did not remember that it was divine. In fact we soon found that because of our ignorance we could not even maintain expression by means of the balanced electromagnetic energy utilized by the stars. Instead we were obliged to "fall" to the Astral Plane where we were clothed with the predominantly magnetic astral light. However, this was but one polarity and in short order we completed our "fall" by landing on the Earth Plane where the inner astral expression was covered with a material coating of opposite polarity formed from the predominantly electrical aether.

For us this was comparatively simple because all the previous Patterns thought out by the Creator were here for us to employ. Congealed aether-energy had already formed the three Kingdoms, with electrons, atoms, molecules, and cells all working together to make more and more complex expres-



sions. Those we took to use represented in their functioning and cooperation the macrocosm itself, for we were to be the microcosm. Since then we have been trying to perfect this expression. Our goal is to blend the higher or astral with the earthly until the whole is illumined and we have reached our own Christhood or the state of representing God Self-Realized.

It has been a long tedious process, for we were left free (how could the Pattern of the Creator Himself be otherwise?), bound only by divine and natural law, guided by the Hierarchy of Intelligences and the Voice of Conscience within. But we are much closer to our goal than most of us realize. For this reason the forces around us—those which appear to be “evil” as well as those we recognize as “good”—seem to be gathering together in one great effort to help us “awaken.”

For actually all this time we have been building in our “sleep.” First, the Waters of Oblivion separated us from any sense of divinity; then, at the conclusion of our “fall” we were caught in the grip of earth’s inertia. Through the processes of birth and death, sojourns on the Astral Plane between Earth Plane incarnations have been made possible, allowing for the destruction of our imperfect efforts as well as providing opportunity for spiritual schooling and advancement. In this manner the number of those on the verge of awakening from the deathlike sleep of inertia is gradually increasing.

The point is that Man’s evolution is an individual affair, the result of our being free-willed. As soon as we awaken to the point where we become personally interested in this construction of the holy temple, we shall build faster. When we take up our tools consciously and apply our talents as they were meant to be used, the more perfect the results will be and the closer we shall approach an electromagnetically bal-

anced expression like that of the “immortal” stars, for example.

What are these tools, then, and these talents? They are the same as those used by Him in whose image we are made. Remember thought is the original creative power. First comes thinking, then, by law, follows the same sequence or “descent” we made ourselves from the noumenal into the phenomenal, progress depending upon the strength of motivation. This motivation, like all motion which sustains the universe, is furnished by the Duality of Desire: Will separates polarities establishing a stress; Love relieves the tension by drawing them forward into a new point of union. For a perfect expression Will must be balanced by Love.

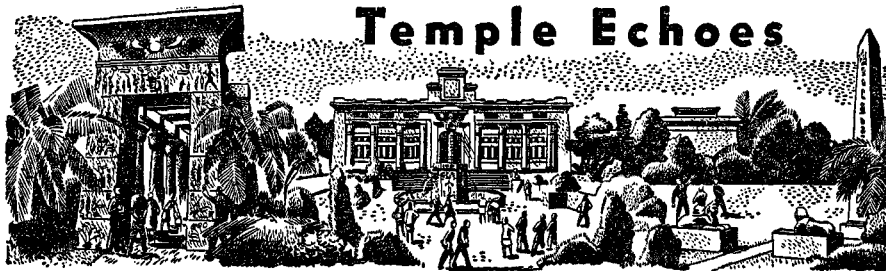
What does all this mean in our personal lives? It means that literally we are molding our body-temple in the world through our *mental fixations* and *emotional strictures*. How much better we shall build when we finally thoroughly understand how this is so! In the meantime, though, we need not become discouraged by our obvious failures. What appears to us an error of faulty construction may only be the means of repaying a karmic debt, through which experience we shall rise to even greater heights. For, after all, it is not the body that is most important, even though to be completed as a fitting temple for the Holy Ghost. Through experiencing the microcosm we may come to understand the great macrocosm. By constructing a perfect illumined body which indicates the achievement of our Christhood, we shall have proved ourselves not only worthy but capable of taking our rightful place with the Masters. Each of us, as “a Workman that needeth not to be ashamed,” is to become a companion of the Creative, Constructive Forces of the Universe. This is the greatest privilege of all.

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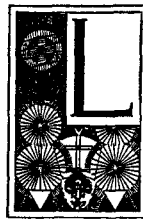
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The soul of man has been brought hither in order to cause it to see—to see the writing of God.

—IBN EZRA, 11th century Hebrew philosopher



## Temple Echoes



**L**INKING children and art together neither makes children unnatural nor art childish. In fact, it is more likely to make for better balanced and more natural grown-up children, and it makes art more realistic and meaningful. So say the educators, at any rate. The Rosicrucian Egyptian, Oriental Museum held an exhibit of children's art work recently which was a case in point. It was an exhibit of "Swedish Children's Paintings" being circulated by The Smithsonian Institution Traveling Exhibition Service under the auspices of the Swedish Embassy in Washington, D.C. Being the work of children between the ages of seven and fourteen, the sixty paintings shown were sufficient to allow certain tendencies to be recognized and a few conclusions drawn.

In many ways, we see art in its most direct form, pure, and uninhibited in the work of a child. He communicates his idea boldly and without hesitation. Everything he thinks and he is goes into his work without affectation. His lines and use of color are the result of his feeling about the thing he represents and no artificiality creeps in. All this is as admirable in life as in art, and with proper guidance may remain. It is interesting to note that those who have become mentally ill are able to be restored to a saner viewpoint through the same manner—suggesting that children may be saved from psychological difficulties later by learning early to express themselves freely in art forms. Psychologically, therefore, such attention to art education at this level is sound; and with the proper understanding on the part of the viewer such

exhibitions as these are esthetically rewarding.



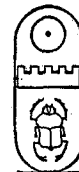
Believing with Sir Francis Bacon that "it is wiser to engage in an undertaking that admits of some termination than to involve oneself in perpetual exertion and anxiety about what is interminable," the Fratres and Sorores of Matanzas Chapter in Cuba have set themselves a definite goal for this Rosicrucian year 3309. The goal is to have their own temple. They have made a plan and formed a committee to implement it. They even have a slogan: "Forward March." In March of 1957, they confidently hope to reach their goal. At this halfway point, their sincerity and effort deserve commendation.

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A few months ago mention was made here of the aura of financial success that seemed to cling to the name *Ash-ton*—John Dalton Chapter in Manchester, England, and Adelaide Chapter in Adelaide, South Australia, both have Treasurers by that name, and both are accumulating bank balances rapidly. Now, Joseph Priestley Chapter in Leeds, England, asks, "What's in a name?"—a Treasurer by any other name can as quickly convert shillings and pence into pounds and guineas, especially when every member has a drop of Midas' blood. And that's the case in Leeds, says the Joseph Priestley Chapter Bulletin. Well, if not in Leeds itself, at least in Yorkshire at large! Who can deny it when a healthy Chapter bank balance is there to prove it? Who wants to deny it anyway?

\* \* \*

Nor must Auckland, New Zealand, Chapter, be left out. Its proposed New



Temple is pictured on the cover of its bulletin. The same bulletin contains the following encouraging account of the progress of its building fund:

"In its first twelve months of operation over £200 worth of books have been sold through the Chapter Book Agency. . . . All profits go to the Building Fund, the Agency being run by volunteer Chapter members who donate time, and even postage, dispatching mail orders all over New Zealand, from Awakino in the north, to Dunedin in the south." Another instance of the value of cooperative effort.

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Among the outstanding extracurricular activities of the recent Rose-Croix University session was the Kepher-Ra Carnival held Saturday evening, June 23. While affording an exciting evening of fun and frolic for RCU students, the Kepher-Ra Club—made up of women employees of Rosicrucian Park—added materially to the funds it uses for charitable work.

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Some time ago this department commented on the fact that the friends of the almost-extinct Whooping Crane had successfully protected the privacy of these birds from encroachment by the U. S. Army Engineer Corps which had intended to carry out bombing experiments within half a mile of their refuge. Newspaper accounts have recently been reassuring—the flock has flown north with its ranks undepleted after a peaceful winter along the Gulf near Galveston, Texas.

\* \* \*

Orders to the Rosicrucian Supply Bureau are coming in even via radio. Ham radio operator Frank Quement, who operates a wholesale radio concern in San Jose, the other day relayed an order from Hector Cloete of Paarl, Cape Province, Union of South Africa. Quement, whose call letters are W 6 N X, contacted Cloete, another enthusiast, with call letters C S I C Z. When Cloete heard "San Jose," he asked Quement to contact the Order and have a

certain book sent him. It has not been learned what Quement ordered from South Africa.

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An April "rumor" blossomed into fact in June when Soror Eloise Franco's book *Journey into a Strange Land* came off the press. It attempts the difficult task of setting forth the scheme of creation in a series of dialogues between Jim Andrews who knows and Tom Richards who is willing to be taught. An ambitious undertaking, and Soror Franco pursues her aim enthusiastically, making extensive use of diagrams and varied restatement. While not easy reading by any means, the book will find readers among the serious and persistent. Copies may be had through the Rosicrucian Supply Bureau for \$3.50 postpaid.

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A final RCU echo: One hundred and forty-five students intent on learning and at the same time eager to enjoy that special companionship known to Rosicrucians brought a hum of activity to Rosicrucian Park during the twenty-second session of Rose-Croix University. Sixteen students from outside the United States were enrolled, with twelve from Canada, and one each from Puerto Rico, Egypt, Jamaica, and Haiti. A busy schedule both for work and recreation—from the intentness of the classroom to lighthearted hours of folk dancing and special tours to nearby points of interest—was provided, culminating in a final ceremony of dignity and beauty. And so again, three weeks sped by as only time can when every moment is exciting and absorbing.

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The June *Digest* gave notice of the new magazine *Wisdom* which promises to fill a reading need for many thoughtful people. Through a copy of the Bulletin issued by the Extension Department for District Commissioners of the Order it has been learned that the September issue of *Wisdom* will carry a special article written by our beloved Imperator.

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## THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

AMORC TEMPLE • Rosicrucian Park, San Jose, California, U.S.A. • (Cable Address: "AMORCO")

Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa: **Ralph M. Lewis, F.R.C.—Imperator**

## DIRECTORY

LODGES, CHAPTERS, and PRONAOI throughout the WORLD

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in various nations of the world. The "American Directory" for Lodges, Chapters, and Pronaoi in the United States will appear in the next issue of the *Rosicrucian Digest*. The International and American directories alternate monthly.

### ARGENTINA

Buenos Aires: Buenos Aires Chapter, Calle Char-lone 76. Atilio Landioni, Master, Calle Galicia 2112.

### AUSTRALIA

Adelaide: Adelaide Chapter, Builders & Contractors Assn., 17 Weymouth St. Peter Bowden, Master, 5 Austral Terrace, Malvern.

Brisbane: Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley. Morris Phelps, Master, Leirim Lodge, Glenora St., Wynnum E.2.

Melbourne: Harmony Chapter, 31 Victoria St. Herbert Thomas Robinson, Master, 18 Parker St., Pascoe Vale, Victoria, Aus.

Newcastle: Newcastle Pronaos. Mrs. A. Tickle, Master, 3 Hubbard St., Islington.

Perth: Perth Pronaos. Frederick James Duffield, Master, 61 Great Eastern Hwy, Rivervale, W. Aus.

Sydney: Sydney Chapter, I.O.O.F. Hall, Box 202, Haymarket. A. W. Taylor, Master, 81 Yarranabbe Rd., Darling Point.

### BRAZIL

Belém: Belém Pronaos. Raymundo Avertano Rocha, Master, Caixa Postal 437.

Rio de Janeiro: Rio de Janeiro Lodge, Rua Goncalves Crespo 48, Silvina R. Diederichs, Master, Rua Prefeito João Felipe 681, Santa Teresa.

São Paulo: São Paulo Chapter, Rua Santo Andre 144, Hall 806. Julio Moledo, Master, 10 Av. Baraldi, São Caetano Do Sul.

### BRITISH GUIANA

Georgetown: Georgetown Pronaos. Karl C. Marcelle, Master, 60 Robb St., Lacytown.

### BRITISH WEST AFRICA

Calabar, Nigeria: Calabar Pronaos. O. E. Inyang, Master, Box 322.

Kaduna, Nigeria: Kaduna Pronaos. H. I. Thompson, Master, % Electricity Corp.

Fort Harcourt, Nigeria: Fort Harcourt Pronaos. M. K. Johnson, Master, Box 5.

Yaba, Nigeria: Yaba Chapter, The Ladi Lak Institute, 68 Akiwunmi St. I. O. Aina, Master, Box 60 Ebute Metta, via Lagos, Nigeria.

### BRITISH WEST INDIES

Bridgetown, Barbados: Barbados Chapter, Ancient Order of Foresters Bldg., 112 Roebuck St. Rudolph Brathwaite, Master, Progressive Lane Bank Hall, St. Michael, Barb.

Kingston, Jamaica: Saint Christopher Chapter, Forrester's Hall, 21 North St. R. B. McNeill, Master, % National Life, 43 Port Royal St.

St. George's, Grenada: St. George's Pronaos. Cyril G. Augier, Master, % Cable & Wireless, Ltd.

### CANADA

Calgary, Alta.: Calgary Chapter 421 12th St., N.W. John C. Blazina, Master, 7627 26th St., S.E.

Edmonton, Alta.: Fort Edmonton Chapter, 10169 103rd St. Svend Mortensen, Master, 10549 Whyte Ave.

Hamilton, Ont.: Hamilton Chapter, 194 Main St. Paul Lipinski, Master, 29 Bellview Cres., Burlington, Ont.

London, Ont.: London Pronaos. Victor Vickers, Master, 64 Linwood St.

Montreal, Que.: Mount Royal Chapter, Victoria Hall, Westmount. Edward A. Livingstone, Master, 3477 Montclair Ave.

Ottawa, Ont.: Ottawa Pronaos. D. A. Shearer, Master, 426 Tillbury Ave., Apt. 4.

Regina, Sask.: Regina Pronaos. Larry Glover, Master, 4720 4th Ave.

Toronto, Ont.: Toronto Lodge, 2249 Yonge St. Peter Maydan, Master, 11 Somerville Ave., Mt. Dennis.

Vancouver, B.C.: Vancouver Lodge, 805 W. 23rd Ave. Mrs. Thomas R. Simpson, Master, 2125 Marine Dr., New Westminster, B.C.

Victoria, B.C.: Victoria Pronaos. F. Newman, Master, 1724 Coronation Ave.

Windsor, Ont.: Windsor Chapter, 808 Marlon Ave. C. M. Fry, Master, 36 Isabelle Pl., Riverside, Ont.

Winnipeg, Man.: Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Leslie Froggatt, Master, 275 Burrin Ave., W. Kildonan, Man.

### CHILE

Santiago: Tell-El-Amarna Lodge, Clasificador 163, San Diego 224-G. Eugenia de Tasville, Master, Emiliano Figueroa 870.

Vina del Mar: Vina del Mar Pronaos. Felix Hodl Korsic, Master, Casilla 1074, Valparaiso, Chile.

### COLOMBIA

Barranquilla: Barranquilla Chapter, Edificio "Emiliani"-Jesus-Libano. R. M. Aparicio, Master, Calle 37 No. 46-219.

### CUBA

Camaguey: Camaguey Chapter, Independencia y Raul Lamar. P. Stoyanoff, Master, Jesus Maria 163.

Cárdenas: Cárdenas Pronaos. Ma. del Pino Medina, Master, San Juan de Dios 625.

Ciego de Avila: Menfis Chapter, Academia Sam-pedro-Rodriguez. Candido Lopez Medina, Master, Apartado 2849.

Cienfuegos: Cienfuegos Chapter, Gacel 70. Clara Rumbaut Delgado, Master, Union 40.

Guantánamo: José Martí Chapter, Orden Cabal-leros de la Luz, Calle Prado 457. Oscar Cruz, Jr., Master, Apartado 139.

Havana: Logia "Lago Moeris," Masonic Temple, Santa Emilia 416, altos Santos Suárez. Carlos Garcia, Master, Melones 257, Pasaje Garcia, A. Luyano.

Holguín: Oriente Chapter, Logia Teosofica "José J. Martí," Rastro entre Frexes y Martí. A. Ochoa, Master, Miro 66.

Matanzas: Matanzas Chapter, Masonic Lodge, Medio 188½, Humberto Casas, Master, Imprenta "Casa y Mercado," Independencia, Mat.

Morón: Morón Pronaos. Luis Bravo Hernandez, Master, Calle Luz Caballero 38.

Santa Clara: Santa Clara Pronaos. Florentino Lopez Rios, Master, Roscano 515 Sur.

Santiago: Heliopolis Chapter, "Logia Fraternidad No. 1," Calle Desiderio Fajardo. Ines Martinez de Remedios, Master, Ave. Mariana Grajales 47.

(Directory Continued on Next Page)

**DENMARK AND NORWAY**

Copenhagen: \* The AMORC Grand Lodge of Denmark and Norway, Arthur Sundstrup, Grand Master, Vester Voldgade 104.

**DOMINICAN REPUBLIC**

Ciudad Trujillo: Santo Domingo Chapter, Edificio Copello, Apartado 401, Ramon A. Frias, Master, C. Arzobispo Merino 88.

**EGYPT**

Alexandria: Alexandria Pronaos, Mario Saphir, Master, 47 Blvd. Saad Zaghloul.  
Cairo: Cheops Chapter, Wilson Boulos, Master, 5 Garstin St., Zamalek.

**ENGLAND**

The AMORC Grand Lodge of Great Britain, Raymund Andrea, Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

Birmingham: Birmingham Chapter, Imperial Hotel, W. E. Head, Master, "Crescent," Abbey Crescent, Warley.

Brighton: Brighton Pronaos, Charles Latng, Master, 9 Goldstone Lane, Hove, Sussex, Eng.

Ipswich: Ipswich Pronaos, Donald G. Barker, Master, Grafton Hotel, 73 Henley Rd.

Leeds: Joseph Priestley Chapter, Theosophical Library, 12 Queen Sq. Arthur Fisher, Master, 23 Hookstone Chase, Harrogate, Eng.

Liverpool: Pythagoras Chapter, Stork Hotel, Queen Sq. Frederic R. R. Coulter, Master, 88 Richmond Terrace, Anfield.

London: Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. Mrs. R. D. Solman, Master, 27 Barmouth Rd., Wadsworth S.W. 18. Rosicrucian Administrative Office, 25 Garrick St., London W.C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m. John H. La Buschagne, Regional Secretary.

Manchester: John Dalton Chapter, St. Michaels, Spath Rd., Didsbury, E. W. Gaddum, Master, Sundal, Portland Rd., Bowdon, Eng.

Nottingham: Byron Chapter, Unitarian Church, High Pavement, Mrs. C. B. Drake, Master, 11 Durham Cres., Cantrell Rd., Bulwell, Eng.

**FRANCE**

Grand Lodge of France, 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine-et-Oise).

Paris: Jeanne Guesdon Chapter, 71 bis rue de la Condamine, Paris XVII. First and third Saturdays, 8:15 p.m. (For details address Grand Lodge of France.)

**GERMANY**

AMORC, Muenchen 33, Schliessfach 33.

**GUATEMALA**

Guatemala: Zama Chapter, Logia Masonica, 6 Ave. A, 4-51. Francisco Velarde R., Master, 3 C. 4-06.

**HAITI**

Port-au-Prince: Martinez de Pasqually Chapter, Maison Monnin et Bauduy, Grand Rue, Marcellus Paul, Master, B.P. 941.

**HOLLAND**

Den Haag: \* (The Hague) De Rozekruisers Orde, Groot-Loge der Nederlanden, H. Th. Verkerk Pistorius, Acting Grand Master, Postbus 2016.

**HONDURAS**

San Pedro Sula: San Pedro Sula Chapter, Apartado Postal 572. Ildefonso Orellana, Master.

**INDIA**

Bombay: Bombay Pronaos, Fall J. Shroff, Master, Taj Bldg., 30-B Gowalia Tank Rd.

**INDONESIA**

Djakarta: Grand Lodge of AMORC, Tjia Von Tjan, Grand Master, Menteng Raya 24E.

**ITALY**

Rome: Grand Lodge of AMORC, Giuseppe Casara, Jr., Grand Master, Via Sistina 4.

**MEXICO**

Ciudad Juárez, Chih.: Juárez Pronaos, Mario Fuentes M., Master, Calle Anahuac Nte. 257.

Mexico, D. F.: \* Quetzalcoatl Lodge, Calle de Merida 105. Graciela R. Maldonado, Master, San Carlos 35, Villa Obregón 20.

Monterrey, N. L.: Monterrey Chapter, Calle Doblado 622 Norte. A. Sanchez P., Master, Padre Mier Pte. 653.

Tampico, Tamps.: Tampico Pronaos, L. Garcia, Master, Aurora 118 Sur.

**NETHERLANDS WEST INDIES**

Curacao: Curacao Pronaos, Lauriston M. Barnett, Master, Cas Coraweg 113.  
St. Nicolaas, Aruba: Aruba Chapter, 320 Bernard St., Box 254. George E. Sandiford, Master, San Nicholas, V. N. 53.

**NEW ZEALAND**

Auckland: Auckland Chapter, 156 Grafton Rd. John O. Anderson, Master, % G. S. Russell, 266 Jervois Rd., Herne Bay.

Christchurch: Christchurch Pronaos, A. Leo Leghorn, Master, 173 Geraldine St., St. Albans N. 1.

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Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. P.O. Box 2417, T. R. Truter, Master, Box 184, Vereeniging, Trans., S.A.

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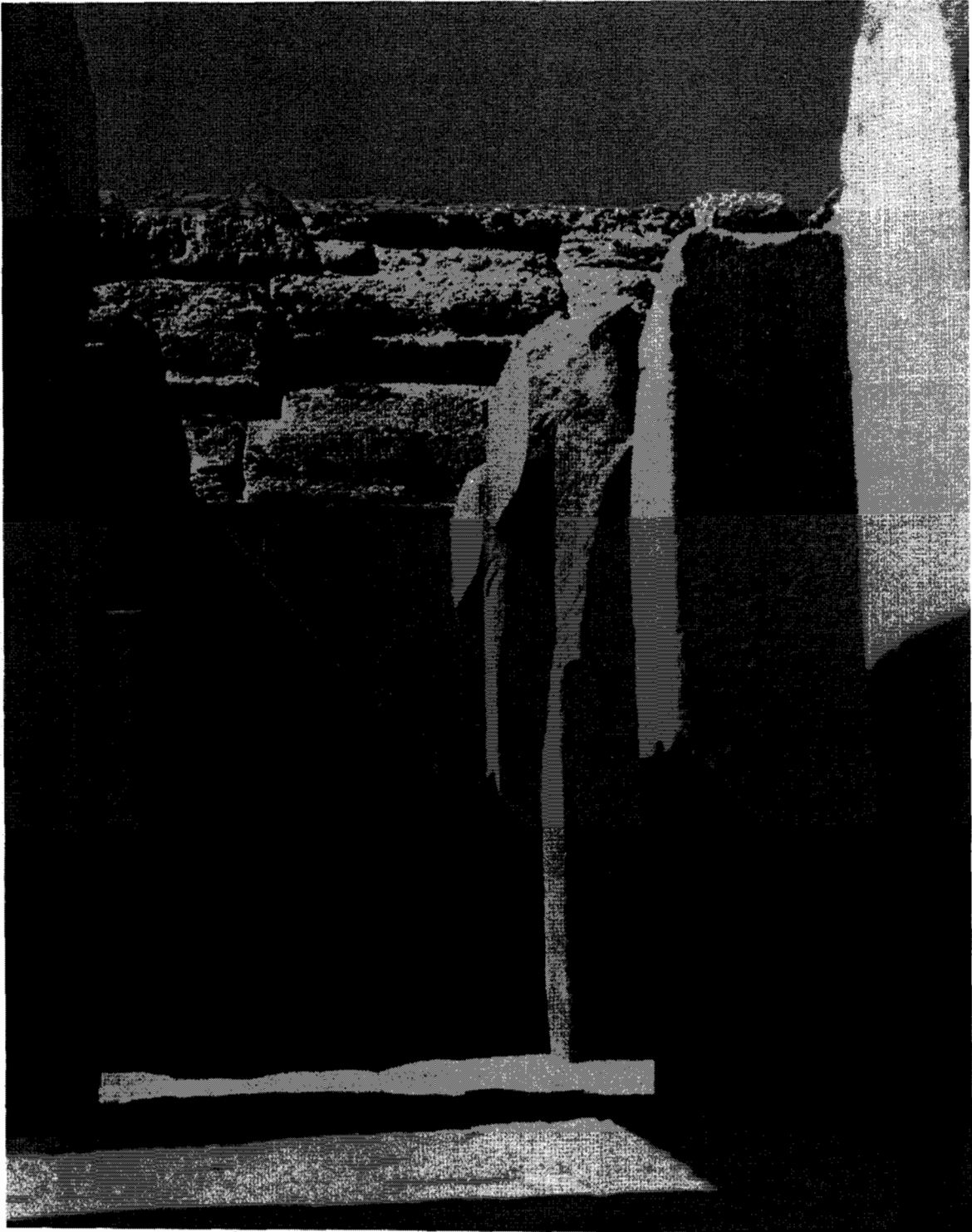
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**Latin-American Division**

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

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### TEMPLE OF THE SPHINX

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*(Photo by AMORC)*

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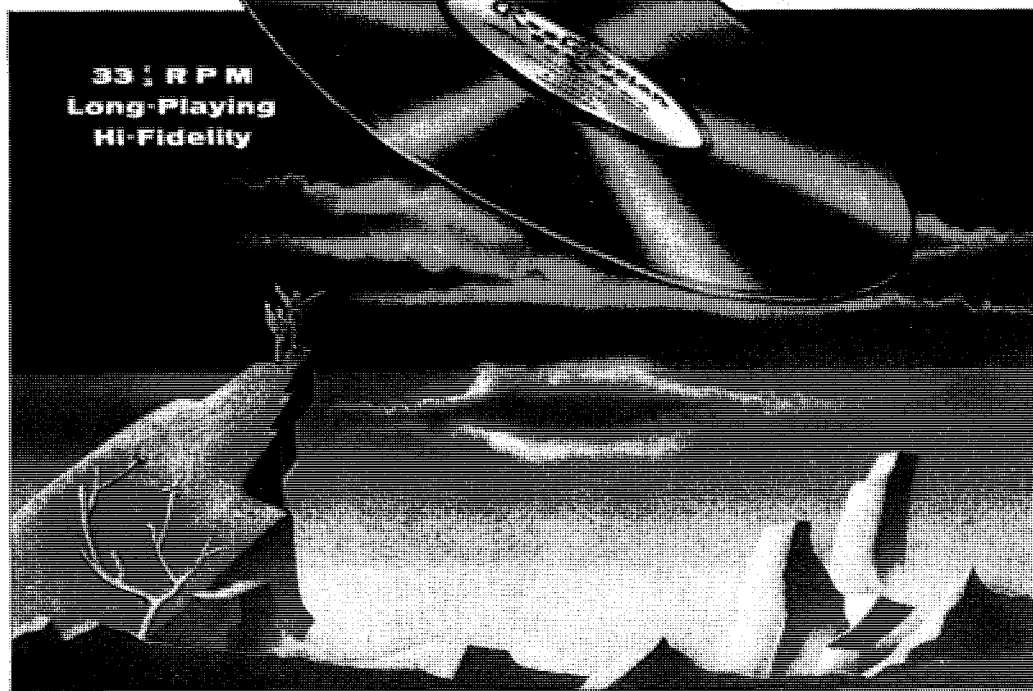
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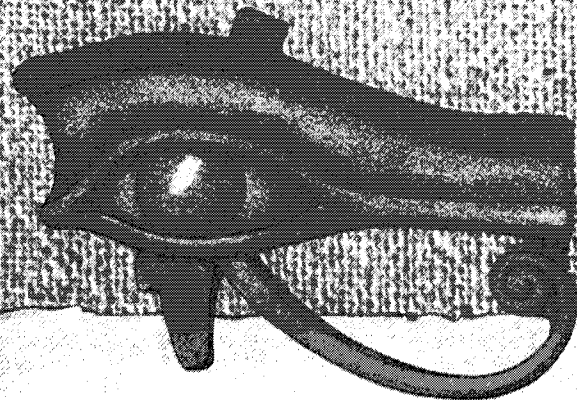
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