

ROSICRUCIAN DIGEST

1957
JANUARY

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water.

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The cultural crisis.

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Our Dual Personality

Strife between mental
forces.

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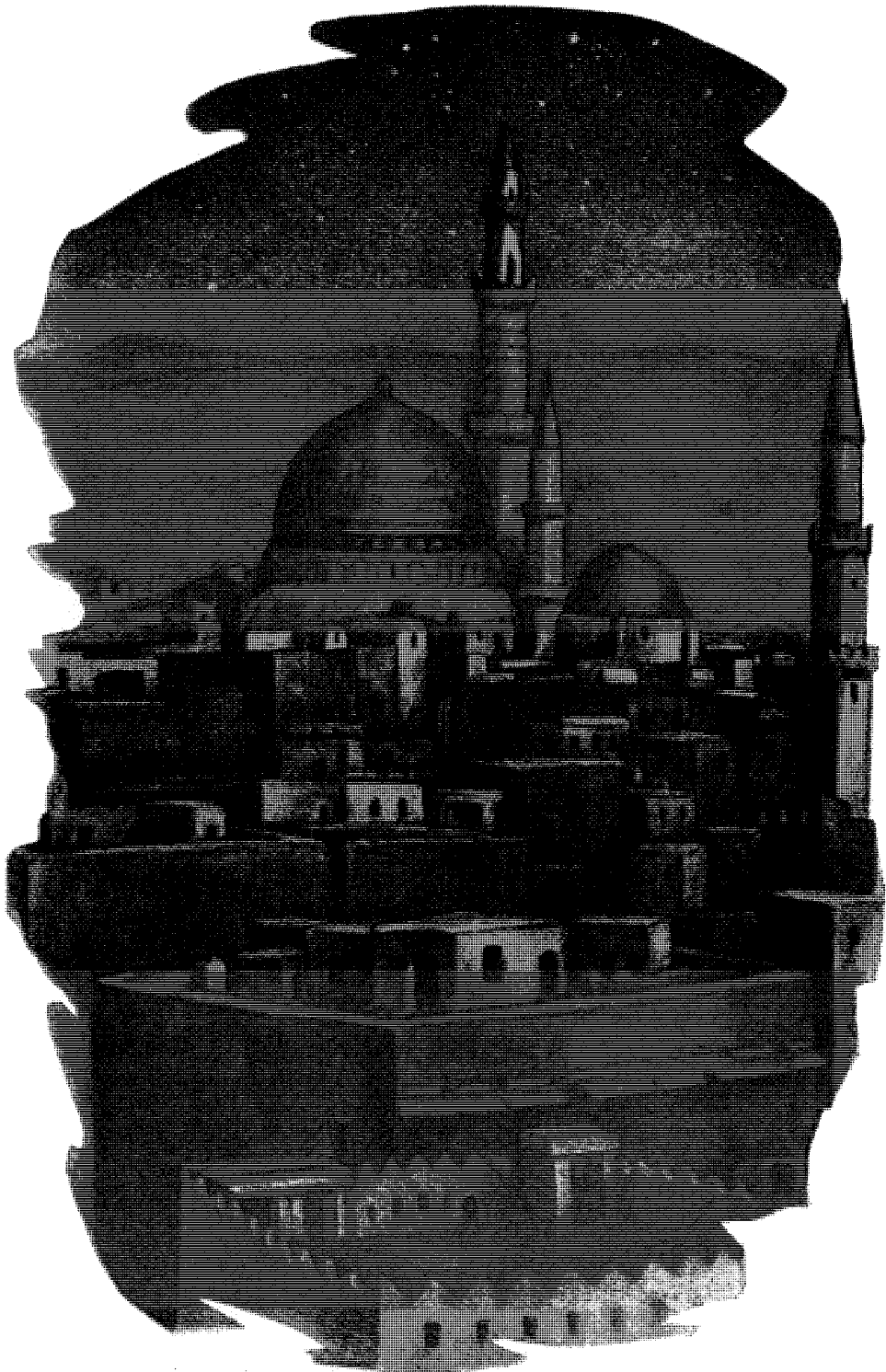
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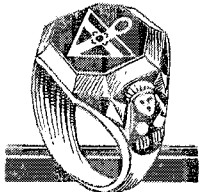
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SAN JOSE, CALIFORNIA, U. S. A.

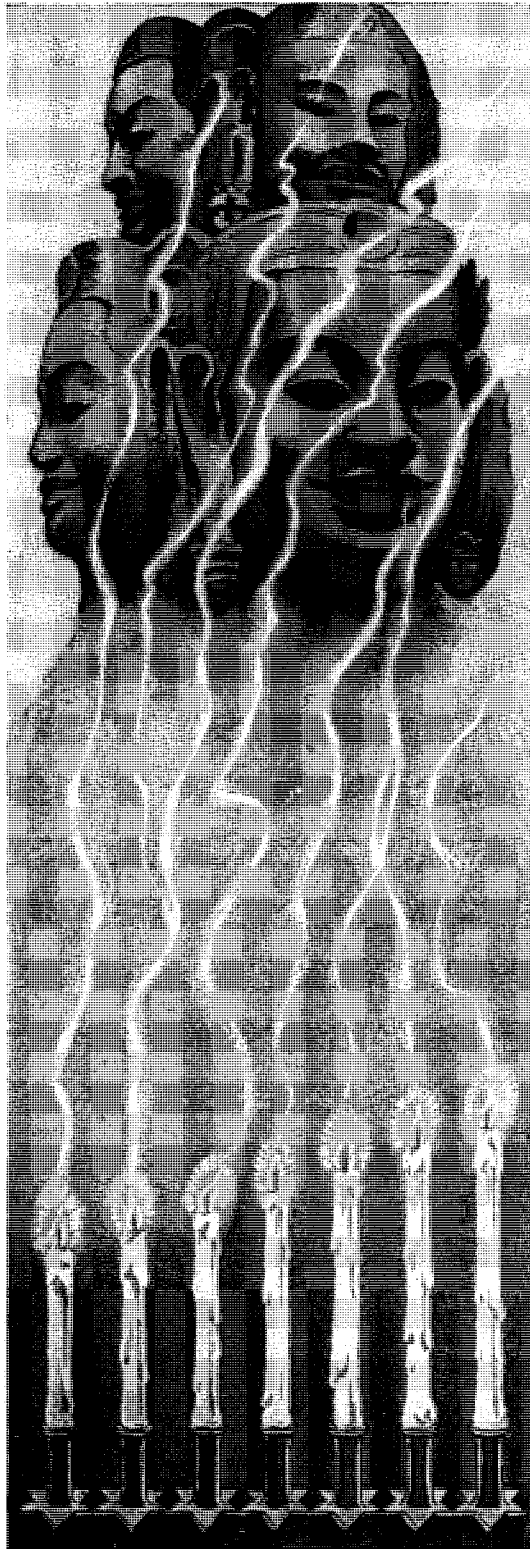
(Each month this page is devoted to the exhibition of student supplies.)



CITY OF THE DEAD

The far-flung Inca Empire was dotted with citadels, fortified cities perched high on mountains overlooking strategic approaches. Thirty miles from Cuzco, Peru, ancient capital of the Incas, is this citadel known as Ollantayambo. Archaeologically, it is known as one of the best megalithic structures erected by this extinct civilization. Gigantic flights of steps led to the summit on which were numerous niches in which the dead were buried, making of it a vast mausoleum as well as a fortress. To the left may be seen some examples of the skillful masonry of the Inca builders.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXV

JANUARY, 1957

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THE
THOUGHT OF THE MONTH
Should Our Children Be Inoculated?
By THE IMPERATOR



ANY parents are concerned about the requirement of inoculation for their children while attending public schools. The recent unfortunate experience with the polio vaccine has caused many persons to review in their minds the whole problem of inoculation.

In considering such a problem one may be confronted with the conflict between *expediency* and *principle*. Sometimes principle is founded upon personal conviction for which one sacrifices with nobility. At other times principle is a mere substitution for superstition and ignorance. When principle opposes the pragmatic view or what experience has shown to be best, then the individual may be obliged to pay a high price for his ideals. There is a natural repugnance on the part of many persons toward the practice of injecting into the blood stream the bacteria of diseases. There is an instinctive fear of the traditional diseases which have scourged mankind. Suggested contact with them in any way will often arouse suspicion and violent opposition on the part of those to be exposed. The majority of such persons are those who are unfamiliar with the theory and science of the injection of serums and the application of vaccines. Others are influenced by religious concepts and moral precepts.

The dislike of contaminating the blood in any way has not arisen out of a modern knowledge of its substance and its value to the human organism. Rather this dislike has its roots in antiquity, and stems from a belief in the

supernatural content of the blood. Primitive man related blood to the vitality of life. To him it was the link with life. All loss of blood in injury was observed to result in a corresponding diminishing of strength. With a draining of the blood it was seen that life itself was drained away. This blood, then, was the mysterious fluid that vitalized man and provided by its efficacy all the treasured attributes of life.

To most ancients, blood provided direct connection with the supernatural world. The essence of life was a power to be conferred alone by the gods. Man did not bring into existence living things; to accomplish such a feat, a power transcending his own was required. Since blood seemed to have a relationship to life, it was therefore (in primitive thinking) believed to be the bond with the supernatural. In an address to one of the gods of the Egyptian pantheon, found in that collection of inscriptions known as the *Book of the Dead*, there appears: "Hail, thou who dost consume blood." In this is the connotation that the gods lived upon the vital and divine fluid of blood. Homer speaks of life and even of the soul as passing away with the blood flowing from an inflicted wound. In this instance, life and soul, or the divine qualities, are made synonymous.

The Hebrews, as well, identified life with blood. In Deuteronomy, Chapter 12, Verse 23, we find "Only be sure that thou eat not the blood: for the blood is the life . . ." Here is a suggestion that the eating of blood is to take into one's own being some of the qualities of the life of that from which the blood came. The qualities of be-

havior or the tendencies of living things were conceived to be in the blood stream. This primitive idea was the precursor of the later scientific fact that the blood has a relationship to heredity. The learned Empedocles, Greek philosopher, taught that the blood is the seat of perception and thought, that our responses to what we see or hear, for example, are centered in the vitality of the blood.

To ancient minds, and to many who are primitive in their thinking today, the blood which is shed continues to retain its vital spirit or *soul*. Since the blood is the vehicle of the mysterious essence of life, it contains, as well, the supernatural element of soul. Wherever it appears, it conveys these properties. In most instances, there is little distinction made between life and the supernatural properties of soul.

The Arabs used the word *nafs* for soul. This corresponds to the Hebrew *nephish* which, in a sense, meant blood. There is an old Arabian adage that states: "When a man dies a natural death, his life departs through his nostrils . . ." But when he is killed in battle, ". . . his life flows on the spear point." Even Claudius Galen, Greek physician and philosopher of the third century, A.D., declared that the blood was imbued with supernatural or "vital spirits." He taught that the liver converts food into crude blood, giving it, as he said, "natural spirits." The heart, however, is the place where the blood, according to Galen, became imbued with its vital spirits. In the heart it was "mixed with air drawn from the lungs and by the innate heat of the heart is imbued with vital spirits." The doctrine, with little variation, was accepted for thirteen centuries.

Blood and Religion

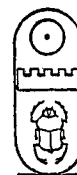
Many religious practices, some of which even endure today with modification, reveal this conception of the supernatural or soul quality of the blood. Sacrifices involving blood are the commonest examples of this ancient practice. However, the offering of blood is said to antedate the offering of parts of the victim by fire. Without entering into a consideration of all these psychological aspects of sacrifice, we can say that, in the main, it con-

stituted the offering of gifts to a deity. Blood was a gift worthy of a supernatural being. When the Arabs sacrificed animals, part of the rite consisted of pouring the blood and smearing it on sacred stones. No particular reason is given in connection with the pouring and smearing of the blood on sacred objects. It has been assumed that, since the blood is a vital mysterious fluid, it must not be defiled. It must be contained in or associated only with things whose properties are related, such as sacred stones.

Among some peoples, it was not the actual killing that they considered the greatest danger in mortal combat. Rather, it was "the shedding of the blood." It was the letting loose in an undirected way—that is, uncontrolled by ritualistic rite—"the mysterious soul power of the blood." The drinking of blood to acquire the vital force of life and soul qualities of another human being still prevails in many areas of the world. Young men will open a vein and sprinkle their blood upon older men with the belief that they are endowing the latter with the strength contained in their blood.

The writer witnessed and filmed (the cinema, *Men and Gods*) a primitive sacrifice in which a blood rite was performed. It was in the courtyard of a centuries-old temple dedicated to the goddess Kali on the Hooghly River in India. In India one may see a progressive evolution of religious thought and practices from the most ancient and rudimentary to the most profound moral philosophy. A kid had been tied to a post driven into the ground of the court. The post had obviously been used for sacrificial rites for considerable time. It was weather-beaten and incrustated with the dark stains of layers of dried blood.

The kid's throat was slit and, after the sacrificial animal had died, it sank into the gory pool of its blood. The religious functionary, a stooped grey-haired elderly man, whose face was heavily wrinkled, shuffled back to where the animal lay. Reaching down with his bare hand, he scooped up the heavy blood. It oozed through his fingers down his arm to mingle with the perspiration which the midday heat of the season induced. Then, solemnly, he



wiped his hand on the sacrificial post, adding to its already incrustated surface. Once again he dipped his fingers into the blood, as younger devotees stood about in awe at the oft seen rite, and fascinated, as well, by our cinema equipment which was registering the event. This time he slowly touched his forehead with the fingers of his hand which were still dripping blood. It was as though he were bestowing a blessing upon himself with the efficacy of the blood. This rite was little different from that performed during Abraham's time and to which the Old Testament refers.

Today in Australia and in West Africa there are tribal rites in which male infants are sprinkled with the father's blood. This, it is believed, confers upon them their father's courage, which is latent within the vital spirit of the blood. Not only is blood itself revered and considered sacrosanct, but even that which has a similar color. There are tribal peoples who hold that anything having the color *red* is *taboo*, because it is similar in color to blood, unless such objects are used in religious rites. There is much literature extant that tells of blood covenants or pacts between men.

This custom still prevails in some of the rural areas of countries in Central Europe among the peasants. Blood is drawn from the wrist and exchanged by rubbing it into the blood on the lacerated wrist of the one with whom the covenant is made. This exchange is maintained to establish *a union*. It is the joining of the lives and moral sense of each individual by the fusing of the supernatural properties of their blood.

Physiology and Medicine

From the negative point of view, there are persons today who are quite opposed to transfusion in the belief that this acceptance of blood into their system will transmit the personality qualities of the donor which may not be desired and which may alter the recipient's spiritual and psychic self to some extent. In other words, they fear the very union that those who made blood covenants sought.

From the physiological point of view,

it is now generally known that blood consists of a fluid portion or plasma, red and white corpuscles and platelets. The latter are described as nutritive elements. Thomas Huxley, the noted 19th century physiologist and philosopher, made a statement on scientific grounds that sounded like an echo of the religious beliefs of the peoples centuries before him: "The blood is literally *the vehicle of life* throughout the organism." And he added that "It is absolutely essential to the life of each part of the body that it should be in relation with a current of blood that matters can pass freely from the blood to it and from it to the blood." It was William Harvey, a contemporary of Huxley and an associate of Rosicrucians, who first proved, by demonstrating its circulation, that the blood is a current. It was then declared that he had disproved the ancient theory that the blood receives its vitality from spirits or supernatural sources.

Almost everyone familiar with history is acquainted with the great plagues which at times have taken thousands of lives. There was no known means of either preventing or checking them when once they had begun. During the 18th century, smallpox was never absent from the United States. "It sometimes became epidemic, grave and fatal." In the East where superstition was rampant, on the other hand, a method of direct inoculation to prevent disease was in vogue at an early date. Europe, however, gave this practice little attention. To a Lady Mary Wortley Montagu (1689-1762) must go credit for focusing attention on inoculation. She studied the method in Constantinople.

Later experimentation began in England and on the continent. A Dr. Richard Mead, a contemporary of Lady Montagu, had great influence on the medical world of his time. He published a work that supported the practice of inoculation and the use of vaccines. It was Edward Jenner, some three decades later, who demonstrated the condition known as "cowpox vaccine." He replaced the older method of inoculation with smallpox.

Typhoid, history recounts, has been by far "the cause of the greatest mor-

tality from disease in modern armies." Inoculation, combined with modern hygiene, has stemmed this scourge. The procedure, in general and in nontechnical language, consists of a hypodermic injection of the dead organisms of the disease into the person to be protected. This protection is "acquired in about ten days and lasts from eighteen months to two years." Vaccine is standardized to contain "1,000 million typhoid organisms" and 750 million of each of the two kinds of bacilli per cubic centimeter. In inoculation for the prevention of various diseases, the serums may contain dead bacteria and, at other times, live or virulent bacteria. Under certain conditions it has been found more satisfactory to use the dead and the virulent bacteria in succession.

Theories and Viewpoints

What is the theory underlying these practices? Such therapy, it is expounded, introduces into the body a subtle vaccine "in order to stimulate the tissue cells to elaborate a sufficiency of specific antibodies to receive a subsequent invasion of the particular micro-organisms." Then, again, this may be done to prevent the multiplication of invading bacteria in one who is already infected. Every blood stream contains *antibodies* which are constructive forces that arise to repel invasion of foreign forces, as bacteria. The injection of the serum containing, let us say, dead bacteria, stimulates or alarms, if you will, the antibodies which rise to the defense of the whole organism. This stimulation will also cause other antibodies to come into existence, until a protective immunity has been established against the bacteria.

It may be unpleasant to think of bacteria, live or dead, being injected into what we may like to think is a healthy blood stream. To some persons it will appear as a defiling of the vital fluid that contains within it the touch of the Infinite Intelligence that underlies life. If one associates the involuntary actions of the organs of his body with an Intelligence inherent in life force, then one may find justification in his belief that the blood conveys this *mind* to the myriad cells of the body. However, if man uses the functions of nature which he discovers as a

result of his mental faculties to further life, then in such no moral wrong could exist.

Inoculation and vaccines, as we have stated, are a stimulation of the natural defense processes within the blood itself to repel foreign destructive forces. If one presumes that the Intelligence that creates and maintains the antibodies in the blood is of a divine nature, then the scientific method of multiplying them constitutes a co-operation with this Divine Intelligence.

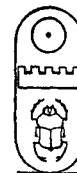
Caution

To oppose all inoculation and serums is not rational. It is a prejudice. On the other hand, if such objection is founded on principle and that principle opposes the expediency of health and vitality, one is then obliged to ask himself, which is better, a dead theorist or a live realist?

Though inoculation has demonstrated its value in preventing the spread of once fatal diseases, there is no reason to offer one's self as a guinea pig in mass experimentation. Serums and vaccines offered to the public are first subject to analysis and approval by Government authorities in most of the advanced nations of the world. However, in our times there is the tendency upon the part of the press and certain popular magazines to rush into print and to exaggerate each new drug or serum as the "miracle cure."

Great and often unverified claims as to the therapeutic value of such are made with the announcement about them. This often, directly and indirectly, is enhanced by the pharmaceutical concerns that manufacture these serums. Further, all *the side effects* of these therapeutic aids are not immediately known. They are helpful in the majority of cases for that for which they are recommended but time often reveals that they produce harmful results if taken in the originally prescribed portions. The sulphur drugs, publicized at first as almost a panacea for all ills, were later found to be effective in certain conditions only and could be disastrous in others.

In this age of exploitation of public interest, *caution* is to be exercised by both the patient and the *reputable* physician.



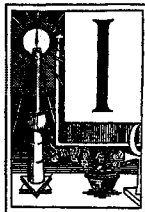


Nature Provides for Our Needs

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

(From *Rosicrucian Digest*—August 1929)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



I would like to call attention to some of the natural methods which the ancients of all lands discovered to be valuable contributions to our physical needs—not our needs for sustenance, but for health, vitality, strength, and the prevention and cure of diseases.

We hear so much about the marvelous cures that the Indian medicine men made through the use of nature's own remedies, as well as through psychological or mystical processes, and we read of similar cures made through natural methods by the Chinese, the ancient inhabitants of Tibet, the mystics of India, the wise men of Egypt, and the miracle workers of other lands. Therefore, we often feel that more information regarding these things might make us better acquainted with many of nature's wonderful lessons.

As an illustration of one of these very unusual or rather uncommon benedictions from nature, I wish to refer briefly to a spring of peculiar water that is not popularly known in America, but which has an interesting history. This spring is located in the Berkshire hills at Lebanon Springs in New York state. The Indians knew of it, and it was famous with them for many centuries,

according to their ancient traditions. Among their peculiar rites and records, it is claimed that the weak, the sick, the diseased, and those especially suffering from unknown diseases or evil possessions, came to this spring, remained awhile, and went away again in perfect health.

It was in 1756 that a Captain James Hitchcock, an English officer who was stationed at Hartford, Conn., learned of the spring through some Indians whom he had befriended. They conducted him across the mountains to this spring, because his health had begun to fail. He seemed to have some disease which herbs and medicine did not affect, and which the Indians believed was connected with the spirit of some evil being that could be washed away by the waters of the spring.

May I be permitted to say that these ideas held by the Indians in regard to an evil spirit holding a person in disease, and that water would wash away the evil influence, seemed crude expressions of what the Indians really thought. It has been my privilege to be the personal acquaintance of a number of Indian medicine men in the past, and to have been the student of many of the Indian medicine men's processes and beliefs as part of my long researches and study of matters relating to early

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mystical teachings. I must say that the common expressions of the American Indian's beliefs are simply statements that the Indians gave to the white men, and not the true beliefs that the Indians held in their own hearts. Of course, I am speaking only of the educated Indians who were mystics of the first water, and real students of human psychology.

It is possible that the average uneducated Indian was told the same story as the average white man. When the educated Indian or the Indian medicine man or miracle worker spoke of evil influences, and possessions or obsessions, he was not speaking of spiritual beings, or creatures that took hold of another person, as was believed by those who followed the witchcraft doctrines. He was speaking of impersonal influences of an etheric nature, and the nearest I can come to interpreting his explanation is to say that he believed in spiritual vibrations which entered the human body at certain times, and set up certain causes of disease; these vibrations had to be removed by other methods than the use of medicines.

We see in this a primitive form of a scientific understanding of the real psychic nature of many diseases. The idea that fire or water could change vibrations or remove the evil influence is likewise a primitive form of an old scientific belief that fire and water are universal solvents. This takes us into the realm of alchemy as associated with the early phases of the study of medicine, and therapeutic methods, and it is not my intention to go into this matter at the present time.

However, to go on with my story, the friendly Indians certainly performed a very friendly act when they led Captain Hitchcock to this old spring. Hitchcock's health began to improve, and in a manner that convinced him that the waters of the spring were responsible, and he began an investigation to determine who owned the spring and how its waters might be used to help many others who were unaware of this wonderful natural blessing. He found that the spring was owned by a Charles Goodrich, and that it could be leased. Hitchcock's plan was to protect it from becoming contaminated in any way,

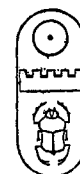
and to preserve it for the future, if such a thing were possible.

It is a notable incident in the records that were preserved, that on December 19, 1778, the spring was leased to Hitchcock and the wording of the lease clearly shows the humanitarian purpose which Hitchcock had in mind, and which Goodrich recognized, for the lease reads that the spring was turned over to Hitchcock for the period of his natural life, and the consideration was "the love of God, the public good, as well as benevolence toward said Hitchcock."

In a few years, the fame of the spring spread throughout the communities of the white men, and an increasing number of visitors came to it to drink and to bathe. Most of these were cured of various physical conditions in such an unusual manner and so completely that the spring was called a miracle worker, and eventually it was known as "the blessed water—the wine of God." This is the name given to it in an ancient chronicle.

During the days of the first Rosicrucian organization with its headquarters in Philadelphia, the efficacy of this spring was known and its benefits told to many of the prominent men of governmental affairs who came in contact with the Rosicrucians. Persons went from Philadelphia, and even from Baltimore and other Eastern cities, to New York state to be benefited by this wonderful spring, and a treasured register of the visitors to the spring contains the autographs of the Marquis de Lafayette, John Quincy Adams, Martin Van Buren, Daniel Webster, Joseph Bonaparte, the ex-king of Spain, De Witt Clinton, Charles Francis Adam, Henry Wadsworth Longfellow, George Peabody, Albert and Roscoe Conklin, and many others of historic fame.

The spring bubbles up from the bottom of a rock basin about twelve feet in diameter and nine feet deep, and at the present time (1929) yields an endless stream of about 500 gallons a minute or approximately 720,000 gallons a day. Scientific investigation has shown that the depth from which the water flows through numberless purifying strata to the surface of the earth is indicated by the fact that its volume is



unaffected by surface conditions. In other words, it is not decreased by drought, or increased by rainfall. Many eminent scientists, chemists, and experts connected with experimental laboratories have investigated the spring from time to time. They find that the water has an unvarying temperature of 78° the year round.

Professor von Oefle, who is probably the leading authority in America on mineral waters, says that the origin of the Lebanon spring was volcanic, which accounts for its even temperature of 78°. The many scientific analyses made of the water reveal that it has a very distinctive nature, resembling very closely the springs of Gastein and Wildbad in Europe. It is believed that the water has some radioactivity because of its contact with certain elements deep in the earth.

According to those who have gone there and been benefited by the waters of the spring, it would appear that those who receive the utmost benefit are those who suffer from any abnormal condition of the kidneys and bladder. The water seemed to have an unusual effect upon broken-down tissues in these organs, and upon gouty and rheumatic affections, or upon most skin conditions.

The Rosicrucians have always held

that the waters of this spring and similar springs contain mineral elements necessary to establish a harmonic chemical composition in the human body, when such elements become deficient through improper eating, the destructive processes of germs, or the subnormal functioning of certain organs in the body. The most important of such minerals produces a solution of rare ingredients in which nitrogen and helium often predominate, thereby giving the radioactivity in the water that greatly aids in curing certain diseases.

If any of our members are touring through New York state, I would suggest that they make a visit to the Berkshires at Lebanon Springs, and enjoy this water for a few days, and likewise enjoy the many stories and interesting incidents told about its past and present accomplishments. I hope, however, that our members will not write to me or the organization asking for more details about the spring, or about how to get there or who owns it now, or how they may get samples, for we are not attempting to advertise or promote any commercial activities in connection with this spring. We merely speak of it as an interesting illustration of nature's ways of contributing to our needs in disease as well as in health.



Can You Explain This?

Mrs. C. M. C. of Washington submits the following:

During the Second World War, when our casualties were enormous, I was one of those worried mothers with sons overseas. It had been weeks since I had heard from either of my sons although up to that time letters came regularly.

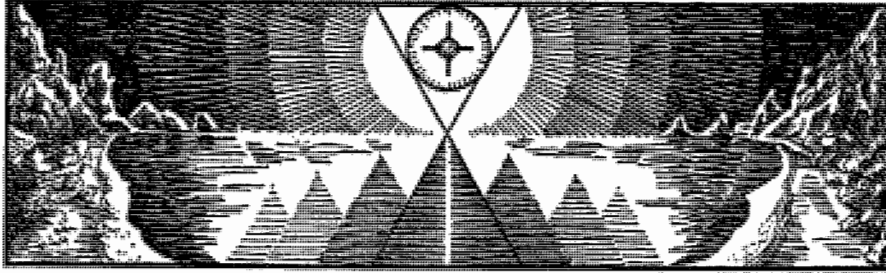
When my husband asked me what I wanted for Christmas, I replied, "a letter from each of the boys."

That night, I dreamed that I went to the mailbox and there were two letters, one from each of my sons. Jack's, written on unruled tablet paper, was two and a half pages long. Frank's was in a square blue envelope, in which was a circular hole about the size of a

quarter. The edges of the envelope and letter were badly scorched.

At breakfast next morning, my husband smiled indulgently over my dream. However, when I came from work that night and opened our mailbox, there were the two letters exactly as I had dreamed of them.

After my sons were home again, I asked Frank about the hole in the envelope and the burnt edges. The stationery was German, he said, and the hole characteristic of it. He said that a mail plane could have been shot down and that would account for the scorched edges. Thus everything was explained except the accuracy of my dream. Can you explain it?



Antarctica, an International Frontier

By COMMANDER CHARLES A. SNAY, F. R. C.

In charge of Communications in the Operation DEEPFREEZE, Commander Charles A. Snay of the United States Task Force 43, makes here an informal report on his experiences in Antarctica in preparation for the International Geophysical Year now in progress.—EDITOR



THE "International Geophysical Year" now in progress until December, 1957, is a world-wide major research into all the earth sciences, including astro-geophysical measurements, meteorology, oceanography, glaciology, ionospheric physics, aurora and airglow, geomagnetism, cosmic rays, and rocket exploration of the upper atmosphere. The first recorded international cooperative effort for scientific study was undertaken in 1882-83 and called a "Polar Year." Its success suggested repetition, and it was agreed that another Polar Year would be observed in 50 years during 1932-33.

During those fifty years, the study of earth sciences evolved so considerably that scientists decided the periods would be shortened to 25 years. During the last 25 years, increased scientific observatories located throughout the world have made it possible to take world-wide simultaneous observations. At an Inter-Allied Conference on International Scientific Organizations in London in 1918, an International Research Council was provisionally constituted; since 1931 it has been known as "International Council of Scientific Unions (ICSU)." Through the ICSU, some 40 nations will participate in the "International Geophysical Year 1957-58."

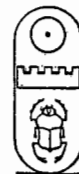
In 1951, in recognition of the importance of the continent of Antarctica

as a possible source of heretofore unrecorded scientific data within the field of earth sciences, a special committee, Comité Spécial de l'Année Géophysique Internationale (CSAGI) was formed. Its membership was composed of scientific representatives of the International Unions of Astronomy, Geodesy, and Geophysics, Radio, Physics, Geography, Ionosphere—and on Solar and Terrestrial relationships.

The proposed program—commencing July 1, 1957, and continuing through December 31, 1958—will include observations on geographic latitude and longitude, geomagnetism, ionosphere, aurora and airglow, meteorology, cosmic ray, glaciology and solar activity. There will also be readings taken through seismological and gravity observations at some of the Antarctic stations.

Fourteen nations have agreed to establish scientific stations on the continent of Antarctica for this International Geophysical Year. During 1956-57, Argentina, Australia, Chile, France, United Kingdom, United States, and U.S.S.R. will have activated stations. Because of the remoteness of the territory and its utter inaccessibility except for a short time, it was necessary that extensive preparations be made ahead of the actual beginning of the IGY. Additional smaller stations to provide for as complete a coverage for the various disciplines have continued to be established in 1957.

This cooperative effort on an inter-



national scale will provide a pooling of techniques, skills, advanced equipment, as well as a continuity of readings in disciplines requiring several decades to determine fallacy or truth. One practical aspect is the study of weather. Much of the world weather is suspected to originate in or to be influenced by Antarctic conditions. Airglow and aurora are believed to be the result of bombardment of the earth's atmosphere by high speed particles. Differences of opinion exist as to the earth's geographic poles being at the earth's spin axis—or that the poles are contained within a definite area but tend to move about the surface of the earth.

It is natural, perhaps, for the layman to ask, "What more can be achieved from these bases than from those located elsewhere?" Principally there are two answers to that question: (a) this is a cooperative endeavor representing a world-wide effort; (b) these Antarctic observations hold out the promise of data heretofore unknown. In addition and almost equal to the above are the possibilities of discovering new mineral deposits, developing new scientific techniques, and perfecting human engineering science conditions from an international point of view.

There are, for instance, various types of minerals supposed to exist in unknown quantities in the Antarctic. Inaccessibility, as well as the required outlay in men and equipment, makes commercial mining out of the question. Conditions are such as to argue against any permanent occupation required by commercial development. Only a primary type of vegetation exists and that is in the form of mosslike growths. There is no record of human habitation except for exploration in relatively modern times. Migration of any kind in the Antarctic is impossible in anything other than especially designed ice-breaking type vessels. There are no nearby land masses such as in the Arctic—for man to "hop" from one to another.

Incidentally, our chief means of transportation were the "Weasel," a kind of enclosed jeep with tractor treads, the tractor sled-train, the helicopter, skiing or plain walking. These odds, coupled with the lack of vegetable and animal life, would suggest that on Ant-

arctica human life could never be self-sustaining.

Personally, Antarctica presented conditions of severity and isolation which I could never have believed without actually experiencing them. I visited the United States bases at both Little America V and McMurdo Sound as a part of Task Force 43, under the command of Rear Admiral George Dufek. Rear Admiral Richard E. Byrd was the Officer-in-Charge.

Our major responsibility was that of establishing a base in which to winter. It was necessary to provide every item necessary to maintain life in this land with no vegetation, animal or amphibian life. Here only hardy explorers had ventured from time to time in the past century and a half; here only birds precariously exist; and complete isolation from the outside world prevails except when the brief Antarctic Spring makes it possible for long-range aircraft to fly in, or sturdy icebreakers to break through the ice pack.

My adjustment to the existing conditions was relatively unimportant since I remained on board ship, living under somewhat normal cruising conditions except for the nervous tension of hazardous operations. Since the time in which ships could remain adjacent to the continent was severely limited by the short Antarctic Summer—the off-loading, hauling, and final construction of the base required continuous working—16 to 20 hours per day for all hands. Food was plentiful, four full meals a day and access to tid-bits from the ship's store or stock in ice boxes. The long working hours required men to consume more food in order to maintain heat energy.

Clothing issued was designed for bitter cold, and proved highly effective under such conditions. Ordinarily, however, the weather during the Antarctic Summer rarely dropped below 0° F. and was not too uncomfortable unless a wind kicked up. There is no moisture in the air.

Bases already activated have joined radio intercommunication networks for the exchange of meteorological data, weather, etc., as well as to test the compatibility of such networks in meeting the communications requirements dur-

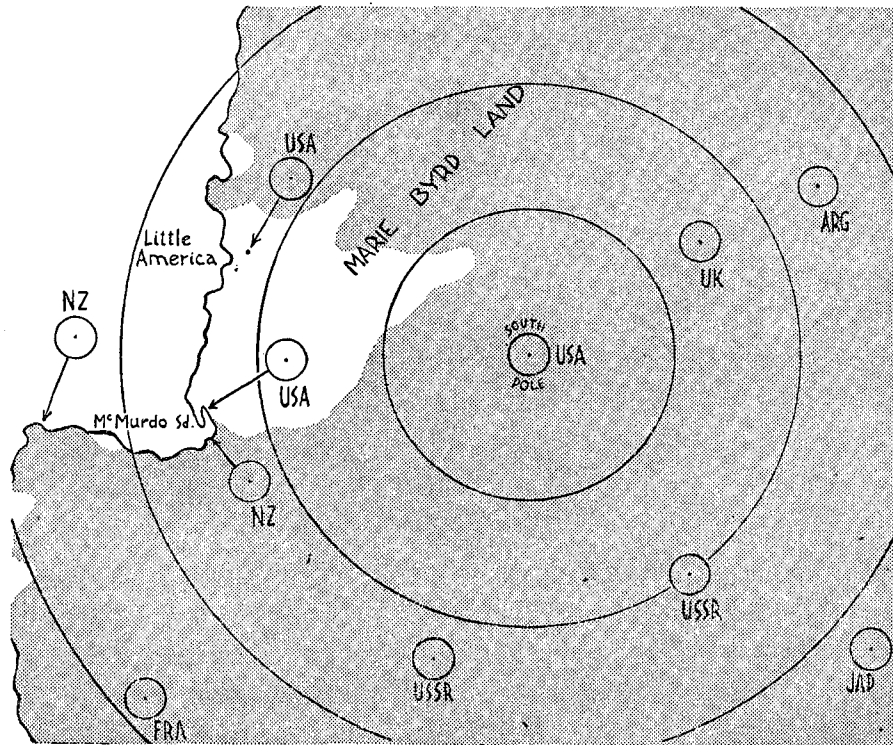
ing the International Geophysical Year.

This was my concern—attempting to maintain continuous communication with all ships and units involved as well as radio stations in the United States. This meant checking and double checking gear, insuring the safe landing of equipment, planning for and construction of practicable radio stations and providing for their effective operation.

Not only that. It also meant the planning and procurement of equipment and supplies to refurbish the existing bases. In addition, consideration had to be given to providing and equipping three or more proposed minor bases. Sufficient cargo had to be left at McMurdo Sound to be flown in to the South Pole in the Spring. Another cargo had to be left in Little America to

be hauled by tractor into Marie Byrd Land. In short, the plan is to supply the eight stations that the United States will operate during the IGY.

Upon returning home, I activated my own Amateur radio station so that I could talk directly with my men on the Antarctic bases whenever ionospheric conditions permitted. The radio is their only contact with the rest of the world. I have the greatest respect for their willingness to undergo this difficult experience. If I have any desire at all to get back there myself, it's only because I am eager to bring my men home. Like my own, their satisfaction and relief will be great, for the results of this study made possible by the International Geophysical Year will be immense.



Partial View of Antarctica

Showing some stations of various countries mentioned in the article.



Our Dual Personality

By WAH WING YEE, F. R. C.

EVERY human being in the process of evolution, from primitive coarseness to a refined and morally integrated individual, strives under the stress of his dual personality. Within the depths of every human mind there exist the unfolding, natural fine traits in opposition to the brutalities that were developed under ignorance of life during the bygone dark ages. Whether a man or a woman steadily advances toward perfect character and enjoys the benefits that are commensurate with it or hinders his or her development and suffers the consequences of being a slave to the domination of the destructive personality is a matter of choice.

The two personalities are ever active in the effort to influence the physical body to obey and carry out their urges. The basic divine personality constantly urges us to think in terms of high ideals, and to act constructively so as to permit our virtuous qualities to expand freely. On the other hand, the secondary personality that was created in ignorance is just as strong in its drive to make the intellect act with all the primitive coarseness and cruelty. And because of that inner contest between the two personalities to possess and rule the intellect, the struggle between good and evil is always within each individual, fundamentally. And whichever urge the intellect obeys sets the beginning of a chain of personal circumstances that are to be experienced in the immediate incarnation or future ones.

Then, under this natural and unchangeable law of compensation, every



man and woman of today is experiencing personally created conditions extending from causes set in motion in some previous incarnation. Of course, some of those events would be happy and beneficial while many others would be painful and shameful. The reason for the alternate appearance of positive and negative conditions throughout one's life is that one becomes more comprehensive of respectable conduct by learning through suffering the results of errors. And the good deeds resulting from

such self-correction naturally start a chain of circumstances commensurate with good behavior. On the other hand, our falling into the temptations of the destructive urges also starts the creative law to bring adversities in keeping with misdemeanors. In the light of Truth, no person can mitigate a former misconduct by cursing God or man, or his parents, or by making others suffer the brunt of his mistakes and frustrations because all unpleasantness comes through that person's own fault.

Very often, it is the belief of many people who join occult groups that their troubles and adverse conditions will come to an end, as soon as they begin their studies. On the contrary, the students invariably experience more trouble, more adversities, and greater emotional disturbance. Occult knowledge by itself does not make personal trials disappear. Rather, the acquisition of esoteric knowledge acts as a magnifying glass through which one discerns more clearly the personal faults and weaknesses that are causing the unhap-

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py circumstances. Occult Truths not only make one more aware of the right way to live, but they also give inspiration and strength to apply that knowledge, to control and overcome the negative habits of conduct that are at the bottom of all one's social and economic troubles.

It is only natural that when the heretofore hidden faults are brought to the surface of the mind to be dealt with properly, the predominant position of the faults immediately brings external negative conditions into prominence. But that is the natural procedure in occult training and personal mental purification. Unless one comprehends his own failings and undesirable thought-habits it would be difficult to know where to begin the process of neutralizing the dark personality that is causing all the trouble.

However, the sordid and unholy side of human nature is not God's handiwork; it is a monstrosity created entirely by a person's glorification of his intellect and physical self. Spiritual leaders in all centuries have stated time and time again that the human being possesses all the natural Divine faculties and attributes to make him a noble and Godlike being; but, more often than not, he makes a monster of himself and scorcherer's apprentices of his offsprings.

Men and women are basically pure and Divine because the Divine Creative Mind, or God, created man in Its own image; that is, the true inherent nature of man, often referred to as the Soul or the Master within, is a beam of God's own intelligent pure Light objectified in a human body. Thus, it is true that the Universal Creative Light in all its wholesomeness and creative propensities is recognized as God in man—and also as man in God. The physical body is also God's creation; but the body without the living Divine Light is inert: minus intellect, movement, and unable to feel any sensations.

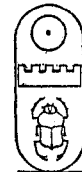
Yet, what is the Divine purpose of creating a body of flesh and projecting a beam of the Creator's own intelligent Light into the material form to give it Life and consciousness? As we look at all the material wonders in Nature around us, we find the answer to the question eternally asked by mankind.

Since all animate or inanimate things are created by God, then, each visible concrete element is a specific manifestation or a primal idea in the Divine Mind being objectified on the earth plane. And thus, because man is the highest form of functional life on earth so far, the human species is God's most profound expression or manifestation of His original idea.

Furthermore, since God created the human body and gave that corporeal entity life and consciousness, it is a self-evident Truth that God desired to express Himself in limitless varieties of abilities through the faculties of the physical instrument from the very beginning of the Creation. And regardless of how many material bodies are used up to manifest that Divine ideal in the individual, or the length of time it takes, that specific seed of Light in each individual body must come forth to a full maturity.

We never cease to marvel at the natural magic and the effortless psychic powers that the Master Mystics have at their command. They have all knowledge of life at their finger tips: the ability to heal instantaneously with a mere thought, the power of levitation and suspended animation, the magic of making themselves invisible and reaching various parts of the earth in a split second, the Divine insight to see through people and understand their problems, the power to dissolve the body of flesh when it has become too decrepit for practical use, and of entering into a new body re-formed out of the universal Life Essence, and the power to create solid objects out of the air. Is it then surprising that those Masters are revered as having earned their rightful position next to God?

Yet, those Divine powers are not special Cosmic dispensations to a favored few. Those Mystics merely applied esoteric knowledge to expand and mature the natural Divine attributes within themselves through the process of cleansing their minds of every destructive habit. And the natural Divine powers are potentially within every man, woman, and child, because the Light of the Soul contains all such attributes ready to expand whenever the intellect gets down to business and re-



moves the obstacle of self-worship out of the Soul's way.

Before the Master Mystics had attained the maturity of the Soul Light within themselves, they too were blundering and suffering men and women. But the point of difference is that instead of sulking in a corner over their sufferings and thwarted desires brought on by themselves, and making others suffer their misery and self-anger, they stood up on their own two feet and resolved to learn the whole Truth of Life and to dispense that Truth so that their fellow men would not have to suffer as they had previously in ignorance of the Divine nature of man. In that resolve the Mystics had established the Spiritual Ideal to worship God, to learn from God, and to obey God's directions for the betterment of self and humanity above their own material desires. In that instant, they had attained true humility by placing their intellectual and physical self in second place to God.

Notwithstanding the amount of esoteric and mundane knowledge that a person has acquired, nothing moves within him until the value of the knowledge inspires him to recognize the Fatherhood of God and dedicates his whole mind, heart, and body to serve under the Divinity's direction for the good of self and humankind. Until such becomes an unshakable ideal to follow, the ways of one's personal life will not improve and expand in physical health, social contacts, worldly opportunities, Cosmic illumination, and recognition by the Cosmic Masters.

It is impossible to worship the physical self above God, and profit by it. God is Universal Mind; the Creator and Director of the physical universe and all things in it. The human intellect and the body of dust must at all times assume the position of a servant before illumination and expansion of Divine power become actual. So, it is sheer folly to harbor jealousy toward those who enjoy Cosmic blessings by serving God with that which rightfully belongs to Him from the beginning.

General ignorance of the Truth that Mind existed before the body was created is the primary cause underlying the mass of trials, troubles, and frustra-

tions that hound mankind continuously. Since the Truth of life was withheld from the masses in the earlier centuries by groups who profited by keeping the masses in ignorance of their Divine heritage, the ideology of the intellect and the body as being of first value was disseminated, and it still exists today. As it were, when the Soul Light began activating the human intellect to carry out God's inspirations through constructing material things, man viewed all his works, and believed that he, as a physical entity, was the originator of what he had produced. From that moment, the John Does and Jane Does began placing a high value on themselves, and exaggerated their importance to the world.

In time, self-adulation became such a strong habit that practically everyone grew vainglorious of his body. Humanity became so arrogant, in fact, that the arrogant ones began to fight other arrogant personalities just to prove their superiority. Naturally, such conceit soon led to continuous strife and bloodshed. And living for centuries under such destructive ideology, man soon created for himself a vainglorious, lustful, self-seeking and aggressive personality to oppose the Divine Soul within. And within man today, that dark insidious force still persists, because the individual man has done little to get rid of it; and he still likes to use every means to draw admiration and adulation.

As time passed, social laws, courts of justice, and penal institutions were established to protect the weak and to check physical violence and bloodshed. Although the conscious fear of legal punishment for physical brutalities curbed such destructive actions, man-made hindrances did not subjugate or banish the negative personality. Regardless of external conditions, it had to obtain the satisfaction of ruling the intellect with the habits of showing off and proving superiority over others.

And now, instead of provoking the intellect into proving superiority by force, more subtle methods are used to destroy others within legal limits. Underhanded and unfair trade practices to force competitors out of business is most prevalent in the economic world.

Socially, the besmirching of character with whispering campaigns or slander or seemingly harmless gossip loaded with poisoned barbs, all are means of humiliating others with the sly intention of raising one's own value in the comparison. Yet, when a person stoops so low as to make himself *appear* big, blameless, and above reproach in other peoples' estimation, he is actually as low as the despicable destructive personality within.

Cosmically, the superiority of a person is not judged by his pretty speeches or his physical appearance, or the amount of his knowledge or how successfully he has belittled and humiliated others. From the heights of illumination, he is deemed superior *only* when his ideals, thoughts, and conduct are actually superior to the baseness of self-worship, conceit, arrogance, jealousy, vindictiveness, selfishness, and hypocrisy, the pretense of being what one is not. It is only when one denounces and renounces the offensive carnal personality and becomes a living exponent of the basic Christian Creed for living that he deserves the mantle

of nobility and superiority in character.

Uprighteous men and women are rational-minded seekers after God's moral superiority. They refuse to degrade themselves with self-created illusions of greatness induced by the subtleties of the dark personality. Illusions are the cheapest and most useless imitations of the real thing; and when they have become an obsession, they bring about deterioration of the mental faculties. In mental institutions there are men and women who drift dazedly in the misty illusions of self-aggrandizement and assume great personages. But such is the price one must pay for following the wrong lead in life.

Thus, in order to preserve our sanity, and to oust the malignant force that is slowly undermining the health of mind and body, we must, at all cost, re-establish faith and trust in Spiritual values. We must learn to recognize, accept, and worship something higher, greater, and finer than our puny arrogant selves, lest the dark forces that have ruled us so long eventually destroy our minds, bodies, and reputations.

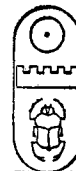


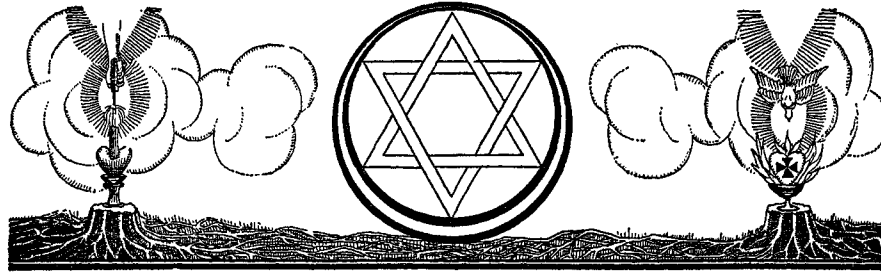
ROSICRUCIANS MEET IN GENEVA

Geneva has often been the setting for intense Rosicrucian activity. Much of the Order's history was written there by such great Rosicrucians as Paracelsus, Cagliostro, and others. It is most fitting that this city once again becomes the setting for further great developments in the liberation of the human consciousness. The French Chapter of AMORC in Geneva, Switzerland, opened convocation for members in that area recently. These inspiring meetings will be held at 8:30 p.m. every *first* and *third Tuesday* of each month, at 8 rue Nueve du Molard, Salle Raoul Montandon, Geneva.

A full complement of ritualistic officers will make each session duly impressive, according to the ancient landmarks and traditions of the Order. We are proud to welcome this bright, new center of activity for AMORC in Europe.

All active members are invited to attend, and will be admitted upon presentation of their valid membership cards. Convocations will be conducted in the French language. For further information regarding the activities of the Geneva Chapter, write to: Emile Rognon, Master, Geneva Chapter AMORC, 27 rue Voltaire, Geneva, Switzerland.





Using the God Power

By ELOISE FRANCO, F. R. C.

(Author of the book, *Journey into a Strange Land*)



THERE is tremendous Power in the body of man. This same Power is part of the universe. It was thus that the universe was brought forth and by such means it continues in manifestation. There can be no Power outside the Creator of the universe, and His dominion is within it.

Give a moment's thought to the means of that Creation. God is All. The attributes of God are many. Those which are His tools of creating are: first, Himself the Love and Desire to create; second, the Light of Mind; third, the Life Eternal. These three, the all-inclusive Powers of God, are the motive power of Creation.

Gain an understanding of their relationship to each other and you will understand Creation. First is Love—God is Love. Then there is Light—God's Mind Power is the true Light, the light of understanding and true wisdom. Third in the arrangement of these attributes, but by no means the least, is Life. This is the attribute of God which is the negative, the meaning of which does not convey a state of incompatibility with the positive, but rather the condition necessary for the more and more increasing Mind Power to express.

Mind Power is positive and therefore must find the negative in order that manifestation may take place. This takes place when a more positive con-

dition seeks and finds the negative, combining with it to complete the expression of both. Thus, Mind without Life cannot express; Life without Mind is incomplete. For the creation of the Universe, God—through His desire for expressing Himself—took the Power that is His Mind and sent it forth in search of the Life within Him. These two, meeting in the Law of the Triangle, came into existence as manifestation.

On this Earth Plane, man is endowed with this same privilege of thought. It is the uniting of the Life in him with the Light of God Mind in him, expression of the most powerful combination of forces possible. This combination takes place through the nervous systems. The cells of the brain are in themselves filled with Life and the Power of God Mind which has brought them into manifestation. Even the atoms and molecules of their composition are formed by this combination of Mind and Life Forces.

Therefore, the cells of your body give the all-powerful Mind of God expression through the manifestation of your body. There is the thought that is your body, but there is more than that, the thought of God Mind which is YOU. Men call this the Soul. The Soul is the means of Mind expressing to become Self-realized. For when one's Soul comes into the realization of itself as a thought of God, it brings into manifestation that union of Life and Light through the Power of Love which was

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the end purpose of Creation itself—God the Most Powerful, taking of Himself to express His own Being in Existence.

Time takes no thought of itself. Time is the fulfilling of the Law, the Law of God becoming realized in Man. Therefore, when Man comes to recognize within him the threefold Power of his Creator, his Soul blossoms like the rose and the Light of Understanding, the Life Eternal and God Love expand in its opening petals.

These, then, are the God Power in you. Take the Mind Power of your Inner Soul Self, together with the thought of the Life within you, sending forth the image of that which you would create or bring into manifestation through the true Power of Love, the God in you. Give the image or

thought pattern which you have conceived no concern for ways or means of expressing. Take no care in your thought of its coming forth. Eternal Light, Eternal Life, and the God of Love will fulfill the Law. The meaning of this is that, in the end, it is not you of yourself who is creating or bringing into manifestation, but the One God in Himself expressing through the Image that He has made that is you.

Time is the consciousness of God. In His consciousness all things exist to Him *now*. Look, then, not to the hour when that which you have desired shall come into existence, but know in your heart that if the Will of the Creator is your will, so shall it be unto you. This is man's power. This is your use of the God Power in you.



ROSICRUCIAN RALLIES

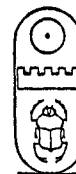
CHICAGO, ILLINOIS: Nefertiti Lodge will sponsor the 16th Annual Midwest Rally on February 8, 9, and 10 at Nefertiti Lodge, 2539 North Kedzie Boulevard, Chicago 47. The principal speakers will be Grand Councilor Harry L. Gubbins of Detroit, Michigan, and Grand Councilor Harold P. Stevens of Ontario, Canada. The Ninth Degree Initiation will be conferred upon eligible members on Sunday, February 10 at 9:00 a.m. For further information write to William Lauson, Master.

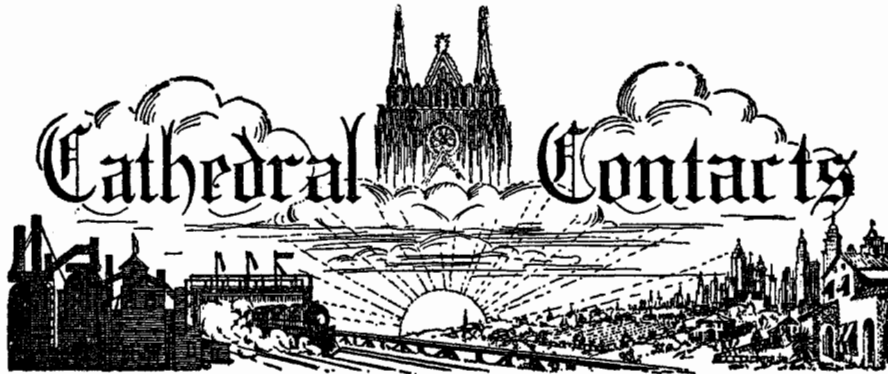
DALLAS, TEXAS: The Texas Rally, sponsored by the Triangle Chapter of Dallas, will be held Sunday, February 10, at 1921½ Greenville Avenue, Dallas. A "get-acquainted" informal party will be held Saturday at 7:00 p.m. at the same address. Registration for the Rally will start Sunday at 9:00 a.m. The Emperor, Ralph M. Lewis, will be the guest speaker. For further information, please write to the Rally Secretary, Miss Daphne A. Jannopoulo, 4132 Glenwick Lane, Apt. 5, Dallas, Texas.

PHOENIX, ARIZONA: The Sixth Annual State-wide Rosicrucian Rally and Convention, sponsored jointly by the Phoenix and Tucson Chapters, will be held at the Odd Fellows and Rebeckah Center, 1325 North 14th Street, Phoenix, on Sunday, February 3.

Registration will start at 8:00 a.m.—program will close at 6:00 p.m. The program includes a Temple Convocation, bazaar, art and hobby show, lectures, motion pictures, demonstrations, and social activities. A noon-day luncheon will be served in the dining hall on the premises. The Emperor, Frater Ralph M. Lewis, will be the honored guest speaker.

Further information may be obtained from Thomas J. Croaff, Jr., State Rally Chairman, 208 West Jefferson Street, Phoenix, Arizona.





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.*)

CHOOSE YOUR ADJECTIVES

By CECIL A. POOLE, *Supreme Secretary*



YOU will remember when you studied grammar at school that there came a period for the various parts of speech to be taught. Probably many of us have forgotten the technicalities of grammar, but most of us do remember a few of the basic or fundamental principles.

One of the parts of speech we were taught had the name that must have seemed complicated to us. It was called an adjective; and if my memory serves me correctly, it was formally defined as a word which modifies a noun or pronoun. We discovered as we became older and used language more, and de-

pended upon it as a vehicle for our expression, that adjectives played a rather important part in our language. Probably few of us thought of them in that way; but, in the last few years, particularly the period or the era since the first world war, it would seem that, with the growth of communication methods, adjectives have taken even a more important place in the lives of individuals than they may have had previously. Probably, it was the advent of the radio that has made adjectives so important.

Today, great enterprises, great industries, and many intelligent men and women involved in the business of advertising devote many hours of research, study, and hard work to attract us by

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new applications of adjectives. When we turn to the radio or television for entertainment in our home, when we drive on the highways and see the multiplicity of billboards, or when we pick up our favorite magazine or newspaper and have difficulty finding the editorial matter because most of the periodical is devoted to advertising, we have repeatedly brought to our attention the force of adjectives. Nothing is simply *good* any more: it is super; it is deluxe; it is colossal! These words have become so common place that it is now extremely difficult to select an adjective which will convey a superlative idea.

We find the youth of our country coining new adjectives. I am not in a position, unfortunately, to be able to quote these as I am not familiar with the modern vocabulary, but this attempt indicates that the stress upon adjectives has made it extremely difficult for the individual of today to feel that he can properly describe things or situations without coining new words to carry the emotional overtone that is intended to be conveyed.

I am not going to raise a moral question in these comments as to whether the general effects or the final results of this condition are good or bad; but I am going to ask you—and in fact through you—all thinking people, to stop and consider before using these exaggerated adjectives in everyday conversation. To say a certain food is good is a logical statement, but to say that it is the best is something that should require tolerant thoughtfulness before the statement is made. If we go a step further and add many of the adjectives that are literally hurled at us today through various media, we are detract-

ing from the thing itself by our over-exaggerated attempt to portray it in a setting outside of its proper place. While these comments may seem to apply primarily to material commodities, they also apply to other phases of our life.

The individuals who have been great in history have been those who were good. They did not have to have superlatives in order to describe their life or their work. It was not necessary for them to coin new words to be able to describe the discoveries or achievements which they were able to bring to humanity. Actually, the opposite is true: the greatest things in the world have frequently been the most simple. The things that impress us the most are those events or conditions that impress themselves upon our consciousness because of their obvious meaning.

We do not need a dictionary of adjectives to express the effect upon us of a beautiful scene or a beautiful painting. The aesthetic appreciation which wells up within us comes about through our own feeling; and we know that words in themselves are insufficient to, in any manner, add to or detract from the thing itself. The greatest of personal experiences have been those that have not necessarily been associated with an emotional complex, but rather with the realization of the still small voice of God that in its simplicity and in its realism can be heard by man if he will direct his thoughts toward simple fundamental principles. In the appreciation of the good and the beautiful, man forgets the exaggeration implied by new adjectives that are added to becloud the actual situation or to direct our attention away from those things which would be of true value.

WE THANK YOU

The officers of the Supreme and Grand Lodges, as well as our many staff assistants, wish to thank the thousands of Rosicrucian members throughout the world and our many *Digest* readers who have so kindly remembered us with Christmas and Holiday greetings by card, letter, cable, and radio.

We take this means of thanking you, *one and all*, because it would be almost impossible for us to acknowledge personally each kind expression received.

May the Cosmic abide with you!

Fraternally,
ROSICRUCIAN STAFF



Franklin As World Senior

By FRANCES VEJTASA, F. R. C.

A MAN who decades after his departure from Earth still holds his place among the foremost intellectuals of the world. A man who succeeded in fully realizing his innate capabilities, utilized them, and made them obvious to himself and to his fellow beings. A man who in his youth often made a meal of dry bread at three pennies a loaf, with which he preferred water as a drink, and who lived to achieve wealth, influence, and satisfaction in intellectual success. This was Benjamin Franklin. His record indicates a person of amazing insight and also foresight who discerned that truth, sincerity, and integrity are of utmost importance in all dealings and relationships among men and women.

At 42 Franklin retired from business, but immediately his time was demanded by public needs. When inspirational fires burst into flame, they burn all anchors at the bases. And so Franklin became a world resident. His work exacted separation from his family for many years at a time.

At 82 he retired from public life, stating humbly and contentedly, even if perhaps somewhat wearily, "I am now in my *niche*, after being kept out of it for 24 years by foreign employments . . . I am again surrounded by my friends, with a fine family of grandchildren about my knees, and an affectionate, good daughter and son-in-law taking care of me." At 84 he retired into the invisible world whence had come his "blessings." His last day on Earth was April 17, 1790.

The pains of gout and pleurisy in his aged body, as it prepared for disintegration, did not affect the clearness of



his mind nor detract from the cheerfulness of his spirit. He was ever grateful that the "Supreme Being had raised him from small and low beginnings to such high rank and consideration among men." He had no doubt that his "present afflictions were kindly intended to wean him from a world in which he was no longer fit to act the part as-

signed him."

How and when had he prepared for the part assigned to him? What was the source of this magnanimous attitude toward human success, the purpose of life, and its departure?

In the period when science could exact no claims for his longevity, he made himself responsible for his health, personality cultivation, and a simplified and good life which reached out as a world influence even in a period of time when air travel was yet in the unknown. In early American colonial days neither food nor education was handed out packaged or in capsules. At the age of retirement Franklin was equipped with overwhelming knowledge. The "lack of opportunity" to express himself was not then, and never had been, a phrase in his vocabulary—he invited and created his own opportunities.

Long before he gained insight into the magnitude of life's meaning, he had discovered his necessities and planned for his health, success, and moral perfection. Since schools were none, he reached into books for knowledge which men preceding him had evolved. He budgeted his time, and being poor financially, he practiced frugality. He made meals of bread and milk, and soon realized that a periodic vegetarian

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diet improved his health, and saved him money with which to buy more books. He resorted to foods which gave him "clearness of mind," and refrained from overeating. Any discovery for his own benefit, he promptly shared with others, using organized groups and the press as a broadcasting medium for knowledge.

He wrote in his newspaper, "Nothing is more common than instances of people who after eating a hearty supper are found dead abed in the morning." Many nutritionists of the present-day agree with Franklin's advanced thinking that mankind eats much valueless food and twice as much as is necessary.

In his studies he was also concerned with the ailments of the body, such as still challenge modern medicine—common colds, cancer, paralysis, insomnia. He contributed much to the establishment of the Pennsylvania Hospital—now the oldest general hospital in the United States. In recent years this hospital organized the Benjamin Franklin Clinic, a cooperative diagnostic center emphasizing preventive medicine; thus Franklin's work continues. He was a self-taught physician, but many of his letters, including the one on lead poisoning, hold a place among classics in medical literature.

Franklin's memory has also been honored in recent times by one of the world's most eminent scientists, the late Dr. Robert A. Millikan, who stated that the actual discovery of today's much-exploited atom was made by Benjamin Franklin 200 years ago.

Not only did this scientist consider the health of the body, he also never forgot to exercise his intellect and to strive seriously to stabilize and evolve his character. From the *Golden Verse* of Pythagoras, he learned, in daily examination, to mentally reflect on his own behavior. "The used key," he declared, "is always bright." He carried a notebook, and marked with a black dot any violation of virtue at the end of that day. By the diminishing black marks, he measured his progress. He practiced open-mindedness as to his failings. When a Quaker friend informed him that he (Franklin) was frequently over-bearing, he immediately decided to cure "this vice." To accomplish this, he changed his too-positive

arguments into inquiries, following the question-and-answer method of Socrates, upon whom he looked as an ideal.

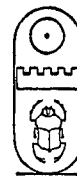
Thus he developed a "matchless diplomacy" in dealing with people. This skill became his greatest asset during the years of service to America as a representative in foreign countries.

Franklin was a man who could not tolerate an aloneness of mentality: he wished to share the fruits of his intellect, and also to partake of the intellectual achievements of others. He made many attempts to concentrate mental powers upon group activities. In young manhood he established the Junto Club, for discussion of science, philosophy, and politics. This club in time grew into the American Philosophical Society, and many similar philosophical groups were formed in various parts of the world. They represented the hierarchies of thought and invention among men. To the philosophical societies were brought reports of invention and discoveries especially in the field of science.

In this area of the flourishing intellect, Franklin was a member of 24 educational and scientific societies in America, England, France, Scotland, Germany, Holland, Italy, Spain, and Russia, which served as an international exchange of ideas.

Lest we assume that the mind of this time was highly appreciative and progress made easy, we are reminded that even Franklin's invention of the lightning rod was challenged and looked upon with some fear and anxiety. In 1755, Thomas Prince, pastor of the Old South Church in Boston, in a published sermon "Earthquakes the Work of God," suggested that the destructive Boston earthquake of that year was caused by the electricity that the lightning rod had drawn into the ground. Franklin himself treated his invention with considerable respect. He refused to patent it and to profit from it in any monetary way.

The man who "drew fire from heaven and wrenched the sceptre from tyrants," who could "fashion a new stove or a new commonwealth," had in addition a mystical understanding of universal laws as they pertained to men. Here is an instance where he demonstrated in a special way his understand-



ing of the law of balances, and in a manner such as many present-day philosophers are attempting to practice. He helped with money an English clergyman, a prisoner in France at that time. In a letter to the clergyman it is written:

"Some time or other you may have an opportunity of assisting with an equal sum a stranger who has equal need of it. Do so. By that means you will discharge any obligation you may suppose yourself under to me. Enjoin him to the same on occasion. By pursuing such a practice, much good may be done with little money. Let kind offices go round. Mankind are all of a family." This practice was said to be common with Franklin.

Being of a philosophical mind, it is not surprising that early in life Benjamin Franklin was attracted to the Rosicrucian Brotherhood, located at Ephrata, Pennsylvania—exponents of philosophical thought through the ages and promoters of cultural pursuits. Franklin contributed a notable service to the Rosicrucians by acting as printer of their works and their private teachings. Among the books which bear the Franklin imprint are Beissel's famous *Ninety-nine Mystical Sentences*, the first book to be published by the Ephrata group. Beissel was one of the early leaders of what was known as the Rosicrucian colony or community. The historically famous Peter Miller became his successor.

Not even in old age did Franklin approve of "idle gentlemen." Sometimes in dull moments he amused himself writing humorous lyrics, or prose such as "The Dialogue with the Gout," laughing at his own expense, which classifies him as a true humorist. At the age of 61 he wrote from London to his sister, "I thank God I too enjoy a greater share of health, strength, and activity, than is common with people of my years." At 65 he began his *Autobiography*, the first five chapters being in the form of letters written from London to his son William, then Governor of New Jersey; this work continued for the rest of his life. At 70 he was a leading force in a Revolution and was one of the signers of the Declaration of Independence. At 77 he negotiated the final treaty of peace be-

tween Great Britain and the United States. Also at this time, while in Paris, he watched two French balloonists experimenting, and called their balloon "a newborn baby."

Benjamin Franklin was doing spade work for the American Republic when Hamilton was in a cradle, Madison learning his ABC's, and Jefferson barely a teen-ager. At 81 he took an active part in framing the United States Constitution. One of the happiest thoughts in his last days was that he had lived to see the Constitution serving as the Supreme Law of a great new nation. The last public document to receive his signature, only a few weeks before his death, was the Memorial to Congress (February 12, 1790) asking for the abolition of slavery. It will be remembered that Franklin himself owned slaves.

In the stream of his popularity, Franklin became the most-painted American of his time. Also everywhere his imprint appeared on rings and on lids of snuffboxes—even though he himself, in a "snuffing" age, never "snuffed" as he termed it. One engraver substituted Franklin's picture in the frame of an old etching, thereby depicting Diogenes holding a lantern over him. It will be remembered that Diogenes, Greek philosopher 4 B.C., went about with a lighted lantern at midday, hoping to find *one* honest man.

Franklin whose outward appearance has been simply described as "a big man with keen eyes and a warm smile," had the unusual family background of being the 15th of 17 children and the youngest son of the youngest son counting back five generations. His birthday was January 17, 1706. He "cut his teeth" on *Pilgrim's Progress*, and was early influenced by Plutarch's *Lives* and Locke's *An Essay Concerning Human Understanding*. His circulating library became well supplied with arithmetic and grammar books—and books on law and medicine.

A born philosopher, he assimilated the teachings of profound thinkers such as Paracelsus, Pythagoras, Socrates, and Plato. In his late years he often recalled an early instruction frequently administered by his father. This admonition consisted of Solomon's proverb,

"Seest thou a man diligent in his calling, he shall stand before kings, he shall not stand before mean men." In his old age, Franklin laughingly recalled that in his lifetime he had stood before five kings, and had the honor of sitting down with one at dinner, the King of Denmark.

Franklin's writings covered a period of almost 70 years. Perhaps the treasure hunt, which began in 1956, for some 30,000 letters thought to be still scattered about the world—in old attics, historical archives, museums, and forgotten storage places—may bring to light much more of the wisdom too far advanced for the times it was born into and therefore neglected. The first volume of collected letters is to appear in

1959, with the Yale University Press as publisher.

These volumes will no doubt become a world literature, just as their author's death was of international concern. A "Discourse on the Death of Franklin," by Mirabeau, published by Order of the French Assembly, began—"Franklin is dead. He has returned to the bosom of the Divinity—the genius, who freed America and poured out torrents of light upon Europe."

Franklin was 81 when he stated, "I have lived a long time and the longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men." He thus marked a record of the source of his "torrents of light."



Constructive Non-Resistance

By ALPHA L. WOLFE, F.R.C.



To better understand the philosophy of nonresistance, we should first learn where it comes from and how it works in human relations. "Resist" is a Latin form: *re* meaning "back"; and *sistere*, to take a stand.

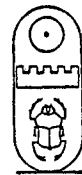
Resistance has been defined as striving successfully against or withstanding the action of a condition or circumstance. It might appear, therefore, that resistance is an active process and that nonresistance is a passive state. This might imply that nonresistance is synonymous with humility, submission, meekness, or the following of the line of least opposition. The Sermon on the Mount has been indicted as a plea for Pacifism. Jesus was not a pacifist in either word or deed. He was always active in the defense of truth and righteousness. He would not surrender principle in the face of opposition, nor did he instigate violence and aggression in its defense.

The philosophy of nonresistance is difficult to understand and apply, without our considering the constructive aspect expressed in "resist not evil" but

"overcome evil with good." Resistance is common to the natural or carnal man; nonresistance is a spiritual quality consciously attained through experience. We might ask, why is it natural for man to resist and strike back instinctively when his well-being is disturbed by a blow to his ego or pride, or when some restriction is placed upon him so that he experiences frustration rather than happiness?

What are some of the ways by which we express this natural counteraction? Anger is one of Nature's ways of self-protection through combatting conditions that restrict advantages and personal welfare or social justice. Anger as nonresistance is still active when raised to a higher type of reaction and expressed as indignation restrained by the will. Retaliation may also be used on a higher level to oppose or rectify an injustice. Rebellion may come under the supervision of reason so that frustration and restraint are intelligently directed into channels where energy can serve as a rectifying agency.

Without some form of constructive nonresistance, the individual would not long survive or grow in strength of



character. Suppressing all inner reaction to frustration inhibits the emotional flow, and psychological changes persist and interfere with the normal organic functioning of the body. Anger transmuted into constructive action is never a sign of weakness of character. It requires greater strength to exercise restraint on the mental and emotional plane than on the physical. Such forms of resistance as fear, envy, jealousy, hate, bitterness, holding a grudge, despair and defeat, retaliation and revenge, mental fixations, are all forms that involve suffering and imprisonment of the spirit. All these emotional reactions are inconsistent and inefficient. It is the mind, not the emotions, that can work constructively on a problem and find the best possible solution under existing circumstances.

It is a mark of emotional maturity to be able to accept quietly without rebellion the fate that overtakes us. Our first recoil from what seems unfair or unjust is a natural, instinctive reaction as a means of self-preservation and self-protection. William James gives us a thought in line with the ancient, "Love thy fate"; that is, "Be willing to have it so. Acceptance of what has happened is the first step in overcoming the consequence of any misfortune." Nonresistance grants acceptance of the situation with the probability of working out a correction without undue friction or painful experience. It does not recognize opposition or evil. It is both tolerant and protective as we overcome evil with good. Resistance only permits the frustrating situation to grow in power.

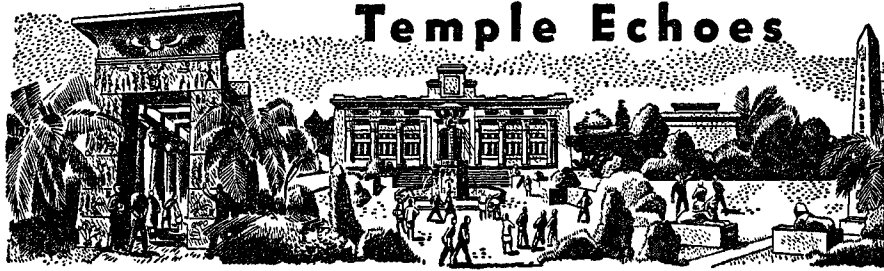
The next step after acceptance of our fate should be the making of an effort to discover whether the trouble is self-made or a problem in the stream of destiny. If it is self-made, the problem comes as a part of the disciplines of living. We must realize we cannot fight or resist life, or as the Scriptures state, "kick against the pricks." Failure in friendship, the death of a dear one, financial adversity, or some disaster may prove to be a great experience if accepted in a constructive frame of mind, and the factors involved are analyzed to decide on a constructive course of action. If the trouble stems from the adverse mood of another, we

should try to learn the cause of the indifference or thoughtlessness expressed in the act or words. In meeting the problem with thoughts of kindness and love, we are able to cope with it without any discordant effects. Why should we turn the other cheek? The very act touches the spark of the Divine within every human soul and tends to arouse a reaction that forbids striking the second blow.

By yielding our will to the higher Order, we find that most of the unhappiness in the world is due to fighting against things that are part of the discipline of life which are meant to be experiences for the unfolding of the soul. Our puny will cannot hope to cope with the law and order of the universe or change it in any way. Why should we resist the working out of God's laws and decrees and as a consequence experience anxiety, unhappiness, and pain? "God resisteth the proud, but giveth grace to the humble." Real humility is a protection against any kind of resistance that is negative and ineffective since we have a true sense of values and of our own importance in the scheme of things. We should not resist the working of the Holy Spirit within us. If we do, we miss the power, wisdom, and glory intended for us. We need not be victims of destiny if we give the philosophy of nonresistance a fair trial. We are told to agree with our adversary quickly and accept evil as part of the drama of living, but we must develop a constructive policy in dealing with it.

Above all circumstances there is the application of the new commandment of Jesus who taught the philosophy of nonresistance. He gave freedom to minds from the tumult and confusion caused by events, but he also filled them with the life-giving spirit of love. Love is the greatest therapeutic agent given freely to mankind. It is the foundation of peace and happiness when it becomes the ruling principle; we are then reborn with new faith and trust in God, in ourselves, and in our fellow men. Let this be our prayer: "God grant me the serenity to accept what cannot be changed, the courage to change that which can be changed, and the wisdom to know the difference."

Temple Echoes



CONVOCATIONS in the Supreme Temple have lately offered some items of more than ordinary interest. On one occasion, an experiment in relaxing to music was presented by Frater Arthur C. Piepenbrink, Dean of Rose-Croix University. Another time, the Grand Treasurer, Frater James R. Whitcomb, gave a showing of the new "aura" slides which have been prepared under the supervision of Frater E. W. E. Watermeyer of the Technical Department. On a third occasion, Soror Marty Lewis, wife of the late Emperor, Dr. H. Spencer Lewis, was guest speaker; and on a fourth, Frater Harvey A. Miles, Grand Secretary, showed pictures which he had taken on his vacation in Mexico, Guatemala, and El Salvador.

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Those who serve as the Supreme Temple ritual officers or as Convocation Masters during the year were the guests of the Emperor at the annual dinner prepared in their honor on Saturday evening, December 8. The Recreation Room of the Supreme Temple could barely accommodate those who came for this traditional affair. Mr. Lewis presided, cordially expressing his appreciation of the exemplary fashion in which the Convocations had been conducted and the Degrees presented.

This year's banquet was especially prepared and served by a professional catering service which left all attending free to enjoy themselves completely. A short film provided the entertainment.

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United Artists are said to have released a picture called *The Peacemaker*. It may interest Rosicrucian movie-goers

to watch for it, for the novel from which it was made is generously sprinkled with Rosicrucian ideas. So says its author, a long-time Frater of the Order, who this time masks himself under the nom de plume of Richard Pool.

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On July 29, 1956, the Colombo Pronaos was officially constituted in Colombo, Ceylon. A photograph of those attending the organization meeting has been received by the Supreme Grand Master, Rodman R. Clayson. The officers elected to preside over the Pronaos in its first year are Fratres W. Gunasekera, Master; M. Burhan, Secretary; and Dr. J. S. Agarwalla, Guardian.

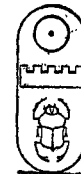
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The Santo Domingo Chapter of Ciudad Trujillo, Dominican Republic, has published its first bulletin, the cover of which is the inspiration of Frater Guillermo Selman Cordero, Chapter Guardian. The Chapter also held its first annual rally in November, wisely applying the proceeds of the occasion to furnishing the Chapter's quarters.

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While attending the Pacific Northwest Rosicrucian Rally in Seattle, Washington, Soror Vivian Whitcomb, daughter of the late Emperor, was presented a pastel portrait of Dr. Lewis by the artist, Frater Jack Greenlaw. Only a week earlier, Frater Greenlaw had received the inspiration for the work. Soror Whitcomb received the gift in the name of the Supreme Grand Lodge.

The rally itself, with Michael Maier Lodge as host, was a three-day affair, participated in by Tacoma and Spokane Chapters, the Yakima, Kennewick, and Victoria, British Columbia, Pronaoi, and the Vancouver, British Columbia, Lodge.



Frater James R. Whitcomb, Grand Treasurer, was the principal speaker.

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Thomas Jefferson and George Washington Carver Chapters of Washington, D. C., met jointly this year in a combined Pyramid Building ceremony. The ceremony which was held in Rock Creek Park was followed by a picnic. These Chapters, working separately while enjoying the best fraternal spirit, have made history in this first ceremony jointly sponsored.

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The Great Plains area of the United States was a frontier a hundred and fifty years ago and an illustrated travel book of 1839 caused excitement and wonder, especially because of the drawings and water colors of the red man to be found in it. Some of those water colors—and many more like them but never published—were on exhibition in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum during most of November.

These studies of landscape, peoples, and fauna are part of an exhibition called *Carl Bodmer Paints the Indian Frontier*. Bodmer, born at Tiefenbrunnen near Zurich, Switzerland, in 1809, was selected as a youth of 23 to accompany Prince Maximilian zu Wied on

his travels into the interior of North America in 1832-34. The two men formed a team of scientist and artist to study the red man, his way of life and his surroundings.

Bodmer's work on that expedition might be called prodigious. As a collection, it has been part of the estate of Prince Maximilian at Schloss Neuwied in the Rhineland. Under the sponsorship of the German Government, the collection of water colors was brought to the United States by Prince Karl Viktor, great grandnephew of Maximilian, and circulated by the Smithsonian Institution Traveling Service Exhibition of Washington, D. C.

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The publication, *Education*—issue of June, 1956—contained an article "Experiences with Public Education in Peru" by Soror Elizabeth J. Klemer. Soror Klemer spent some time in Peru as a specialist in elementary education for the Institute of Inter-American affairs. The article, as its title suggests, concerns the educational progress which Peru is attempting with the recommendations of the Institute of Inter-American affairs. (*Digest* readers may recall "From a Travel Diary" which appeared in the June, 1953, issue by Soror Anne B. Klemer, Soror Elizabeth's mother.)

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ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasion:

On your calendar, *mark the date given below*. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph* received, as well as your Degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 21, 1957
8:00 p.m., Pacific Standard Time

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The Famed University of Vienna

By ARTURO CASTIGLIONI, M. D.

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THE 14th century marks an important period in the development of all great cultural and political institutions of Europe. At the time when the formation of the first modern states occurred, the rulers of these states used every opportunity to consolidate power and position. The example of Italy and France, where the universities played a great role in ensuring the position and might of the princes, suggested to the chiefs of the states in central Europe to follow suit. Accordingly new universities were founded in order to give their subjects the possibility of learning and exercising the professions without turning to foreign schools.

The universities of the 14th century and of later times were, however, always dependent on the authority of the Church; even when they seemed to be autonomous. It was not admitted that a university might be founded without the permission of the Pope. At the time of the ascension of Rudolph of Hapsburg to the throne, Italy no longer belonged to the immediate sphere of power of the Holy Roman Empire; consequently, it became necessary for the Emperors to have their universities in the capitals of their various dominions.

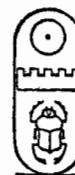
Charles IV, King of Bohemia, who became Emperor in 1355 and chose Prague as his residence, gave a great impetus to the development of the city. In 1346, Pope Clement VI granted permission for the founding of the University of Prague which was modeled after the University of Paris at which the King himself had been a student. He wanted to have a school which would rival Paris and Bologna, and, as

teachers, called some of the most famous scholars. Prague became the center of learning for the Slavic countries.

Vienna was the second great university of central Europe. Its foundation is due to Duke Rudolph IV of Austria, a son-in-law of Charles IV, who had vainly hoped to become Emperor, and wanted to make Vienna the economic and intellectual center of his dominion. The Hapsburgs had increased their territories; Tyrol and Styria had been annexed to their domain. The roads which led to Italy and the Danube, the main traffic arteries to the Balkans and the Alps, were in their possession.

A nucleus for the university in Vienna was a school of St. Stephen. We know that Emperor Frederick II, in 1237, had blessed the School of St. Stephen under the authority of a "Rector of the Scholars," who had to be appointed by the Emperor and had the right to appoint the masters. A poet at the beginning of the 14th century sang a eulogy of the school to which, it is said, clerks from all parts of the world flocked to hang on the master's lips.

It is clear, therefore, that, as Rashdall observes, the School of St. Stephen was more than a mere grammar school. Rudolph IV had obtained from the Pope a promise of a charter for the new university, and it was in fact issued on the 12th of March, 1365. It contained an ample grant of privileges and fixed the constitution of the university in considerable detail. A "General and Privileged Studium shall henceforth be established in Vienna, according to the ordinances and customs observed first at Athens, then at Rome, and afterwards at Paris." The constitution is the Parisian Constitution with a few modi-



fications. The ancient town church of All Saints (which was generally known as St. Stephen's) was to be made collegiate and its provost to become chancellor of the university.

A short time after the issue of Rudolph's charters, the Papal Bull of establishment was granted. However, Urban V made an important restriction, excluding theology from the faculty. Prague had been granted a theological faculty from the first, and it was probably through the intrigues of Charles IV that a similar concession was not granted to Vienna.

On July 27, 1365, a short time after the privilege had been granted, Rudolph died suddenly at the age of twenty-six. The heirs to the throne were his brothers, Albert III, sixteen years old; and Leopold III, fourteen. They began a fierce struggle for the throne, which finally ended with the division of their possessions. In 1379, Albert III, residing in Vienna, began the institution of the university, and in a short time, the arts faculty, which was dependent on the Cathedral of Saint Stephen, attracted a great number of students from all parts. The grammar school of St. Stephen's was also incorporated into the university which was henceforth to appoint its rector and three other masters.

Students and Nations

The division of the students into nations was officially adopted by the constitution of 1384, and the students began to inscribe themselves in 1385. There were four nations: 1. the Australes, that is the Austrians, among whom were included the students from Trieste and Istria; 2. the Rhenenses (including western Germany and all western Europe); 3. the Hungari (embracing students from Hungary as well as all Slavs); and 4. the Saxones (which included the students from northern and eastern Germany and Brittany). The number of students was small in the first years. In 1386 they numbered one hundred and fifty-five. . . . From the beginning up to the year 1519, that is, a period of about two centuries, the number of the students totalled around fifty thousand.

A number of special exemptions and privileges were granted to the Viennese

students. All charges against a master or scholar were to be tried, not as at Paris by the Bishop, but by the Chancellor. Criminal charges were to go before the Rector who had jurisdiction also in ordinary civil actions and minor criminal charges where the plaintiff was a scholar.

Many precedented privileges were conferred for the protection of scholars and for the benefit of the university. Property confiscated for outrages on scholars was to be divided between the university and the injured party, the assailant of a scholar lost the benefit of sanctuary, and if a scholar was robbed the Duke would compensate the loss. Finally a special quarter of the town was granted for the accommodation of students with a right to demand such houses as they pleased for their residence, the rent to be fixed in the usual manner by arbitration. By the terms of the charter this quarter was to be fortified against aggressions by a special wall.

Some teachers were called from Paris and from Prague. The Duke founded colleges and scholarships; he granted exemption of taxes to all the members of the university, chose the seat of the schools, and put the university under the direction of the Archbishop of Salzburg, and the Dean of the chapter of Vienna, who represented the Pope. A Pontifical Bull (1384) confirmed all the privileges and gave permission to establish a faculty of theology. . . . The Duke's advisor in all matters concerning the university was Heinrich von Langenstein, who had taught in Paris. The organization of the school followed the example of Paris but soon a very important change was made. Up to the end of the 14th century any professor could teach any subject, because the only important guide in teaching was the text which the lecturer had to read to the students; and the different texts were divided between the professors by drawing lots. At the beginning of the 15th century, the council of the Faculty assigned the subjects to the different teachers according to their respective choice.

Medical Students

In the first fifteen years of existence of the university, no more than ten or

twelve students of medicine were enrolled and only three obtained the medical degree in Vienna. Many of the students had attended Italian schools. . . . The first teacher in anatomy was Galeazzo di Santa Sofia, a member of a very famous family of doctors, who came from Padua. It was at this time that the Duke ordered that none of the teachers or students be permitted to leave the university to enroll in another school on pain of severe punishment. The same rule had been enacted in all Italian universities. . . .

Before beginning the medical studies, the students had to be graduated from the faculty of arts, which was a preparatory school. In order to obtain the bachelor's degree, the student had to be twenty-two years old and was required to have attended lectures on Johannitius, the *Ars parva* of Galen, a part of the Canon of Avicenna, and the Ninth Book of the *Liber medicinalis* of Rhazes. The examination for the bachelor's degree was given in the presence of two doctors. After having discussed a medical thesis, the candidate had to take the oath that he would never practice medicine in Vienna nor in the suburbs, without obtaining the license from the Medical Faculty.

The bachelor, who had attended only theoretical lectures without seeing either a cadaver or a patient, then had to join one of the doctors, accompanying him in his visits to patients and at the same time attend lectures very diligently. The whole course of medicine had to take not less than five years. After this time the bachelor was permitted to take the examination *pro licentia*, that is, for the license. . . . After the end of the examination, all doctors who were present had to cast their vote. If the vote was unanimous or at least if the majority was favorable, the "promotion," that is, the license, was granted and the conferring of the doctorate took place. It is interesting to note that sometimes the license was not granted because the moral behavior of the candidate was judged to be objectionable.

In 1405, the Rector of the School of the Scots, Johannes, who had early obtained the degree of Bachelor of Arts in Medicine, was refused the license, and was invited to present himself again

"after having improved his behavior according to the laws of honesty." In other cases, the degree was given only under certain conditions. In 1414, the bachelor, Stephen Speczhard, was admitted to the examination for the license, under the condition, however, that if he should pass the examination "he would not practice medicine in Vienna, but return to his native country, and not come back to Vienna if he should not have ceased to behave in his childish way, sometimes as an actor, as he had behaved during his studies in Vienna." . . .

All doctors who lived in Vienna and in the suburbs formed the Medical College and were ranked according to the date of their degree. Two meetings were called every year for the election of the Dean. . . . The record of the arts faculty begun in 1399 gives us a very interesting chronicle of the life of students and doctors, of lively discussions and sometimes of quarrels between young and old doctors, and about the honors to be paid to one or the other member of the faculty. . . .

Colleges and Houses

In 1385 the Duke bought for the university, near a great cloister, a house in which the first college was established. Twenty years later the Duke bought three houses in the neighborhood for the college. The first college was inaugurated at the beginning of the year 1385, and we know that in January of the same year carpenters were working on the chairs and the benches for the medical school. It was a one-story house in the place opposite to that occupied today by the Academy of Sciences. . . .

The first college was called *Collegium ducale* and was only for the students of theology and the artists. In 1384 the Duke bought from the Bishop a house in the *Schulstrasse* where the school of the lawyers was situated.

At the beginning, the rooms of the *Collegium ducale* were already too small to contain all the students, and the first to complain about it were the arts students who asked to have the great hall of the theological faculty. However, as they very often wrote their names or other inscriptions on the walls, the rector of the School of The-



ology did not like to have them as guests. Therefore, the arts students, among whom the medical students were in the majority, asked that one room be made out of the two rooms which had been the classrooms of the theologians and of the artists, but this, too, was not sufficient and in 1423 a new house was bought in the street which, up to our time, bore the name of *Wollzeile* where for some time the students had enough room for their classes.

With the acquisition of the new houses, the university began to plan the establishment of a library, but the program was very slowly realized. It is interesting to recall that when Dr. Johannes Geus bequeathed a book to the faculty it had to be kept in the library of the college because the faculty did not have its own library. In the year 1461 there were so many gifts of books and new acquisitions that it was decided to devote a room in the house of the arts students, which had been a part of the lodging of the beadle, for the library. From this time on the medical library grew very quickly, but unfortunately it was near the kitchen of the college, and, therefore, always in danger of fire.

It was soon evident that the students had to have an opportunity of learning in a hospital. In 1492, Master Leonardus Frumman in his will left to the faculty a generous gift of 300 Hungarian florins, to buy a house "*pro infirmaria et hospitali*"; some months later, the faculty bought a new house situated opposite to the college. But very soon it was clear that this house situated in the center of the city, and next to the college, was not the best place for the hospital, and it was therefore rented for private use. Then in 1510 the faculty bought another house which was used as a hospital, and in which 6 students had the right to be accepted.

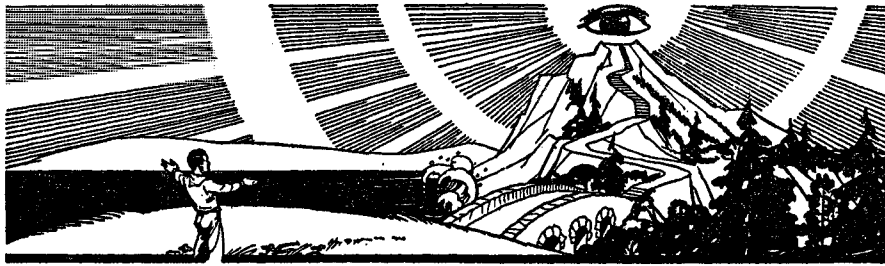
A great role in the history of the Vienna University was played by the *bursae*. In the language of the university, the Latin word *bursa* meant the sum which the student and the bachelor had to pay weekly to contribute to the expenses of the university. But very soon institutions were founded which gave the poor students the money for the *bursae*, the oldest of these at the Sorbonne in Paris. Later the name *bursa*

was given to the foundation which granted the student the sum for tuition, board, lodging, and often for heating.

The houses in which the students lived were later also called *bursae*, first in Paris, then in other European universities (in Bologna and Padua they were called colleges). There were two kinds of *bursae*: those that were founded by institutions, or by private persons who liked to provide in a generous way for the life and study of poor students, and others which belonged to landlords or to masters who rented houses, and required a regular contribution from the students.

The university regarded with favor especially from the point of view of discipline, the fact that many students lived together under the direction of a master or bachelor. In 1388 the greatest number of students living in the *bursae* belonged to the Faculty of Arts. Many of these houses were in very modest condition and were occasionally used also as lodgings for foreigners or as stables. When King Sigismund came to Vienna in 1419, an order was given that stables for the horses of the King and his retinue should be prepared; the university applied to the marshal asking that the *bursae* should not be used as they were absolutely necessary for lodging students.

The houses where students lived had to be closed at night at a time which had to be announced by the ringing of a bell. After this time, no students could stay out of the house, and if one of them was found at night on the streets he was fined 60 den. when he was not armed, and 1 fl. if he had arms or a musical instrument with him. If it proved that he had opened the door and left the house of his own will, he was punished by expulsion from the *bursa*, loss of privileges, and prohibition to attend lectures. Students who did not have an opportunity to enjoy the privilege of a *bursa* and did not have sufficient means to provide for themselves, found a lodging in the *codria* which were houses for indigents, also under the direction of a master. Six of these houses existed up to 1450. Life in these houses was much freer and less controlled than in the *bursae*, and many students who could have lived in the *bursae* preferred the *codria*.



Knowledge and Understanding

By WALTER J. ALBERSHEIM, Sc. D., F. R. C.



WE are living in an age unequaled as to growth and spread of factual knowledge. Railroads, steamships, and automobiles have welded diversified nations into familiar neighborhoods, and air travel is shrinking the entire globe into a few days' touring time. Our telescopes scan the immensity of super-galaxies; our X rays, cyclotrons, and nuclear reactors pry into the infinitesimal world of atoms and electrons.

Public libraries, newspapers, magazines, the radio, and television carry yesterday's discoveries and today's "knowledge" to the poorest student and to the most isolated farmhouse. Let a doctor test a new remedy for polio or cancer, and sensation-hungry reporters will dump his theories on your breakfast table—even before they are confirmed.

The scope of material knowledge is widening explosively and is made available to millions instead of being the privilege of a few. If culture were measured by quantity of information, this would indeed be a Golden Age of culture and education.

And yet, there are those who claim that few ages were *less* cultured than ours. Have you met the elite of modern scientific education?—young Ph.D.'s in mathematics, nuclear physics, or electronics, graduating with Honors after 20 years of study, through Grammar

School, High School, College and University?

Their spelling and grammar is often quite inadequate; and someone's quotations from the Classics or from the Bible are likely to fall flat against a stone wall of unfamiliarity and indifference. These graduates are suspicious of religion and also of philosophy because in their science courses they had been led to believe in either rigid determinism or in the equally rigid rule of chance.

The Dilemma

Can we blame these overtrained and undereducated specialists? Are they not victims of a cultural crisis in which all values, all understanding, are in danger of being choked by an overgrowth of unassimilated knowledge?

The ideal of culture and of Humanism is mastery, or at least awareness, of all arts and sciences. But as disciplines and techniques branch out and subdivide, every day brings new scientific books by the dozens, and periodicals by the hundreds. How can any man, in a single lifetime, digest the output of organized mass research?

A man who wishes to contribute to the growth of any art, or technique, must perforce specialize to the utmost. He ends up by knowing more and more about less and less. A man, on the other hand, who tries to keep abreast of the times finds himself knowing less and less about more and more. By spreading himself too thin, he is likely



to become shallow. Is there no way out of this dilemma?

Permit me to tell you a story from personal experience! A long time ago, when I was approaching the final examinations in Electrical Engineering, I found that I had lost contact with my subject. I had frittered away my time in war service and travel, by philosophizing and romancing, and by taking an undue interest in music and art. The customary last-term cramming became a desperate race against time.

Fed up at last, I threw my notebooks into a corner, and told a fellow student: "If I could only understand Maxwell's two equations, I would be willing to take the finals tomorrow!" He was dumbfounded. "Why, don't you know Maxwell's laws yet? We learned them years ago."

"Sure, we learned them long ago. But I want to *understand* those laws, not just know them by heart!"

So I betook myself to the woods, armed with a fundamental treatise on electromagnetic theory instead of lecture notes; and among squirrels and birds, I pondered on the basic laws for days at a time, until I began to get a feel for them, and they came to life for me. P.S.—I passed the finals.

What saved me from failure was an instinctive feeling that I was being over-stuffed with facts and that I could only absorb them by grasping their interrelations and their common roots. And just this is what Understanding does for us.

Some Basic Laws

According to the dictionary, *understanding* is "the power to render experience intelligible by bringing perceived particulars under appropriate concepts."

Thus the unwieldy masses of information are classified and recognized as manifestations of a few basic laws. As an example, it was found about 100 years ago that the push of a compressed spring, the impact of a falling stone, the heat of a steam engine, and the spark of an electrical battery are modifications of one universal, indestructible working power called *energy*. Since then the process of unification and of generalization has been extended through all branches of science:

The material processes in living tis-

sues obey the laws of biochemistry. Chemistry, in turn, is based on the electrical attraction and repulsion of electrons and atom nuclei; hence it is, in principle, a branch of physics.

Physics, when stripped down to essentials, becomes a science of elementary particles that are impelled to simple or vibratory motions by fields of force. These motions are governed, on a large scale, by the laws of Relativity; on a small scale, by the laws of Quantum Theory. Quantum Theory, more recently called Wave Mechanics, teaches that energy can be transferred only in fixed amounts or "quanta," and that it is possible to calculate the probability of energy transfers but not the exact time and place of their occurrence. It further teaches that, in conformity to Einstein's law, the mass of elementary particles is only frozen energy; hence, particles can be created out of energy quanta and can revert to them.

Does this "thumb-nail sketch" confuse you? If so, don't worry, because it is difficult to encompass the gamut of modern science in a few sentences. However, insofar as you can visualize the chain of interlinked natural laws, you do, in a sense, understand the world view of our scientists.

The Source of Truth

I said "in one sense only," because Understanding has a double meaning. In its practical or dictionary meaning, it classifies and orders the raw material of our worldly knowledge, of our outer experience and book learning. This type of understanding reduces the golden rays of the Sun, the wings of an eagle, the ocean waves and earthquakes, and the majestic orbits of planets and galaxies to formulas that any student can remember and apply.

But in a human and philosophical sense, mere classifying and sorting does not amount to real understanding. This process falls short because the concepts, to which it reduces experience, themselves stand in need of explanation. The chain of explanations begins in the Unknown and ends in the Unknown.

It begins with the Unknown in the complex domain of living tissues. You may analyze the anatomy, the brain cells, the physiology and psychology of Man. You may study politics and be-

come able to estimate the reactions of a crowd to an election speech. But you *cannot* predict the actions of any individual person under individual circumstances.

It ends in the Unknown on the seemingly simple side of elementary particles: You may calculate the probabilities of quantum transitions but you *cannot* predict the actions of a particular electron at a particular time.

Science admits that it cannot calculate individual behavior, whether of men, of mice, or of molecules. This admission leaves our thirst for understanding unsatisfied, because we feel that full understanding implies full knowledge, or at least its potentiality. But aren't we arguing in a vicious circle?

We first called for understanding in order to organize our knowledge, and now for knowledge in order to bolster our understanding! However, we are talking of two different kinds of knowledge. That knowledge which needs organizing and classifying, is only the sum of our sense impressions and of our book learning. It can tell us the "how" of things but not their "why." To find the *why*, we must go to the only source of direct knowledge that is available to us: to our own inner consciousness.

Observation from outside indicates that the actions of living beings are governed by the urge for survival—either the survival of the individual (instinct for self-preservation), of the race (sex instinct), or of the group (herd instinct).

Our inner consciousness knows that we act by individual preference, by desires crystallized into Will. Behaviorists and other philosophical schools may claim that our will is not free, but they cannot impair our awareness of it as *our own* will and purpose.

The condition that outward observation calls *herd instinct*, we may inwardly feel to be devotion to our family or free sacrifice for country and mankind. As stated before, psychology, as any other science, may explain individual actions after they occur but cannot predict them. A lover or friend, however, may so completely understand the beloved, that his or her acts become predictable.

But what about the world of "dead"

matter? is there a "why" to the motions of electrons and of stars or is all the grandiose, mathematically consistent Universe nothing but a senseless, lifeless mechanism?

We may by analogies try to approach an understanding of the macrocosm. The instinct of self-preservation in living beings may be likened to such physical principles as the preservation of motion (inertia) or the preservation of energy and mass. The herd instincts that make for the formation of superpersonal groups, may be paralleled by the forces of attraction that organize elementary particles into atoms, molecules, crystals, planets, solar systems and galaxies. If our own actions, which outwardly appear to be determined by heredity and environment, are inwardly known to be decisions of a conscious will, and if we living beings are an inseparable part of the World, may we not surmise that Consciousness is inherent in the Universe and that the *whole* is not poorer in sense and purpose than are Its *parts*?

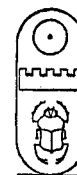
Superpersonal Love

Admittedly, none of these analogies and surmises are proofs. They may save us from despair and give us strength to hold on to our ideals, but they do not bridge the gulf between our small individual selves and the vast, strange Universe. Can it be bridged at all? This is the ultimate question, the ultimate test of Knowledge and Understanding.

Many religions and creeds claim that they know and teach the One universal Way across this Gulf. Some seekers feel, however, that they must find their own personal ways. They must pass their own tests, cross their own bridges. At best, the testimony of predecessors can show them and us a general direction. And what may that direction be?

We said before that love enables us to enter into the personality of a friend and that by this identification we may come to understand him fully. Can this Understanding through Love be extended to the World at large?

There are, and there have been at all times and within the outward forms of all religions, men and women called *mystics* who are able to embrace the entire Universe in a superpersonal love.



Many of these mystics claim to have attained identification with a Cosmic Consciousness pervading the World.

To these illumined lovers, the world is not a prison filled with death and suffering and cluttered with confusing facts and laws. It is, instead, a Home that they strive to adorn and to enrich. To them there is no distinction between knowledge and understanding: they know from inner experience—hence

they understand. And their understanding, in turn, helps them to acquire all outer knowledge that they may need in order to live full, creative lives.

If we belong to those who feel hungry and thirsty midst the surfeit of outer knowledge, let us listen to the voice of inner knowledge. We may, in our own good time, be rewarded with true understanding and, at last, with the Peace that passes all Understanding.

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Have you ever had a desire or an opportunity to show your favorite club or association a film about the Rosicrucian Order? Have you ever been asked by any group to present a program about AMORC?

Many members are not acquainted with the film library of AMORC through which select motion pictures about the Rosicrucian Order and its activities are available to members for public showing, without charge. These film programs include the following subjects:

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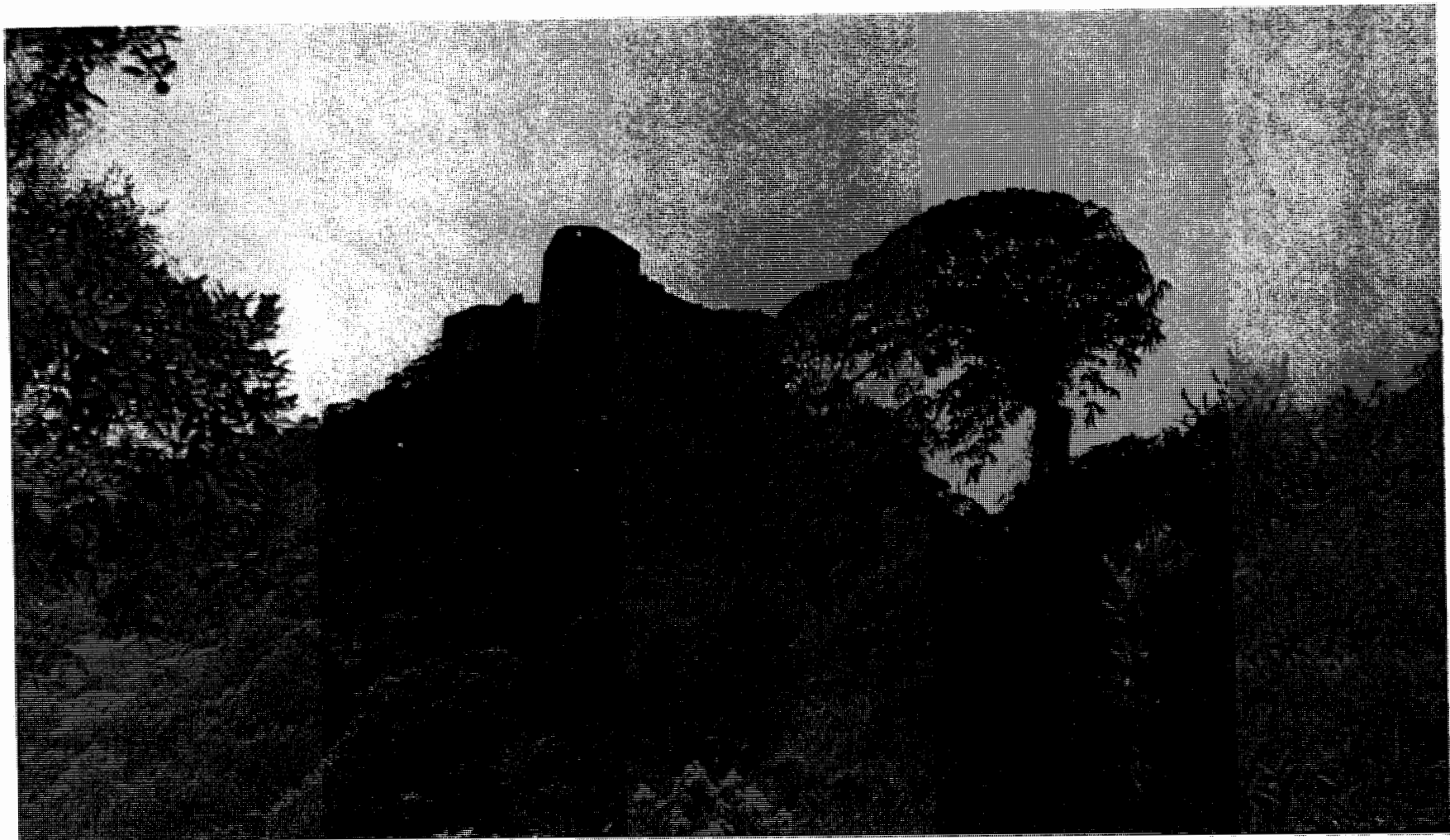
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Long Island: Sunrise Chapter, Masonic Temple, Hicksville. Perley A. Reed, Master, Croft Lane, Smithtown.
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New York: * New York City Lodge, 250 W. 57th St. Max E. Hodge, Master, 596 Edgecombes Ave., Apt. 6-B.
Rochester: Rochester Chapter, Hotel Seneca. Howard W. Coates, Master, 640 Winona Blvd.
Syracuse: Syracuse Pronaos. Raymond A. Barker, Master, 3704 Midland Ave.

NORTH CAROLINA

Fayetteville: Fayetteville Pronaos. Francis M. Foy, Master, 409 Hay St.

OHIO

Canton: Canton Pronaos. Helen Mihal, Master, Room 204, Municipal Bldg., Barberton, Ohio.
Cincinnati: Cincinnati Chapter, 148 W. 5th St. Betty M. Zimmer, Master, 4320 Montgomery Rd., Apt. 4, Norwood, Ohio.
Cleveland: Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Herbert H. Hausman, Master, 2712 Rockside Rd.
Columbus: Helios Chapter, 697 S. High St. S.W. Honeywell, Master, 656 S. Hague Ave.
Dayton: Elbert Hubbard Chapter, 15 S. Jefferson St. George F. Gates, Master, 203 Inverness Ave., Vandalia, Ohio.
Youngstown: Youngstown Chapter, 428 Richards Dr. Michael Pitini, Master, 132 E. State St., Niles, Ohio.

OKLAHOMA

Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Emmett H. McElroy, Master, 104 N.W. 26th St.
Tulsa: Tulsa Chapter, 919 So. Cheyenne, Aurora Lodge #36 I.O.O.F. Hall. Ruth Farnam, Master, Box 552, Sand Springs, Okla.

OREGON

Eugene: Eugene Pronaos. Mary E. Kalkhoven, Master, 2792 Riverview St.
Portland: * Enneadic Star Lodge, 2712 S.E. Salmon. H. R. VandeBogart, Master, 8408 N.E. Eugene Ave.
Roseburg: Roseburg Pronaos. Conrad H. Clune, Master, 1544 N.W. Almond.
Salem: Salem Pronaos. George O. Kisler, Master, Box 351, Independence, Ore.

PENNSYLVANIA

Allentown: Allentown Chapter, Masonic Temple, 1524 Linden St. Wilbur Fritzingler, Master, 1146 Tilghman St.
Lancaster: Lancaster Pronaos. Walter Geister, Master, Rte. 2, Ephrata, Pa.
Philadelphia: * Benjamin Franklin Lodge, 1303 W. Girard Ave. John P. Turner, Master, 314 S. Camac St.
Pittsburgh: * First Pennsylvania Lodge, 615 W. Diamond St., N.S. Charles C. Lambert, Master, 402 Cooper Ave., Johnstown, Pa.

PUERTO RICO

Arecibo: Arecibo Pronaos. Francisco S. de Jesus, Master, Box 455.
Ponce: Ponce Chapter, 65 Hostos Ave. Luis Justiniano, Master, Apartado 202.
San Juan: Luz de AMORC Chapter. Ponce de Leon Ave. 1658, Stop 24, Santurce. Miguel Angel M. Segui, Master, Carretera Insular 12, Urb. F. Roosevelt, Hato Rey, P.R.

RHODE ISLAND

Providence: Roger Williams Chapter, Sheraton-Biltmore Hotel. Lloyd G. Hanson, Master, 708 Providence St., Woonsocket, R.I.

TEXAS

Amarillo: Amarillo Pronaos. Jere Carroll Reese, Master, 1925 Beech St.
Beeville: Beeville Pronaos. Helen Y. Ezell, Master, Box 366.
Dallas: Triangle Chapter, 1921½ Greenville Ave. Rudolph Johnson, Master, 2114 Mercantile Bank Bldg.
El Paso: El Paso Pronaos. Penwood Rountree, Master, 8820 Sheridan Drive.
Fort Worth: Fort Worth Pronaos. J. C. Huddleston, Master, 3143 Greene Ave.
Houston: Houston Chapter, Y.W.C.A. Bldg. J. J. Paterson, Master, P. O. Box 586.
Wichita Falls: Wichita Falls Pronaos. Malcolm L. Hughes, Master, 3112 10th St.

UTAH

Salt Lake City: Salt Lake City Chapter, 23 E. 1st, South. Stanley F. Leonard, Master, 851 S. 5th St., West, Provo, Utah.

WASHINGTON

Kennewick: Tri-Cities Pronaos. Thomas M. Hall, Master, 120 S. Fillmore.
Seattle: * Michael Maier Lodge, Wintonia Hotel. Jack V. Young, Master, 6508 54th Ave., N.E.
Spokane: Spokane Chapter, W. 1203 Riverside Ave. Louis G. Freund, Master, S. 1312 Monroe.
Tacoma: Tahoma Chapter, 508 6th Ave. L. G. Nichols, Jr., Master, 4820 S. Thompson St.
Yakima: Yakima Pronaos. Ellis Green, Master, 710 N. 15th.

WISCONSIN

Milwaukee: Karnak Chapter, 427 W. National Ave. Alton W. Cheney, Master, 5655 S. 113th St., Hales Corners, Wis.

WYOMING

Casper: Casper Pronaos. Richard L. Foster, Master, 704 S. Washington St.

(* Initiations are performed.)

Latin-American Division

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

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

The Invisible Council

DO PAST PERSONALITIES INFLUENCE OUR LIVES?



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

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

The fact is, there has *ever* persisted the doctrine that the eminent characters who have departed are *Cosmically* ordained to perpetuate their work and aims through new, *living personalities* in each age. Perhaps you, too, have observed an inexplicable similarity between *your ideals* and *inclinations* and those of a prominent personage of some other century or time.

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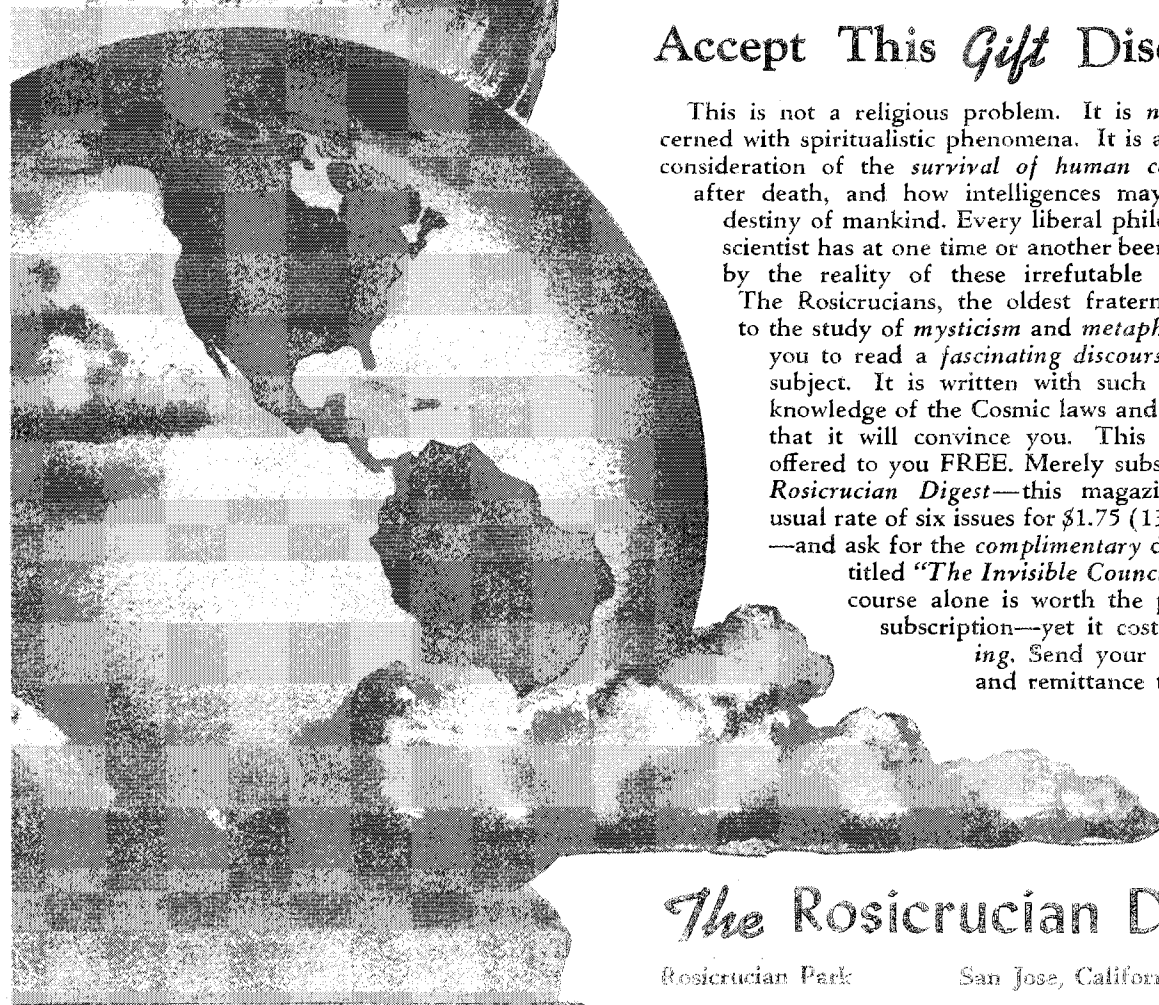
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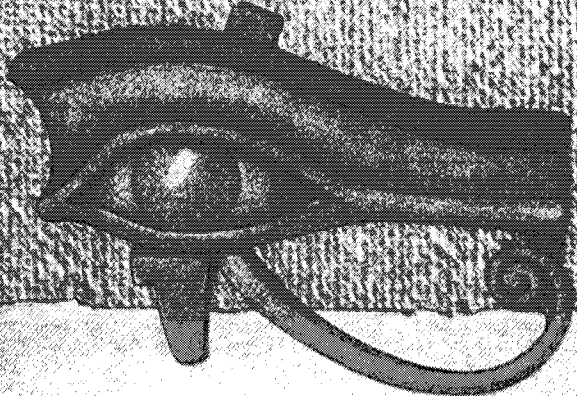
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