ROSICRUCIAN DIGEST

1957
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The Alchemy of Beauty

Sublimation, a new set of emotions.

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The Brain and Earthquakes

Magnetic conditions and psychic results.

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Evils and Karma of Society

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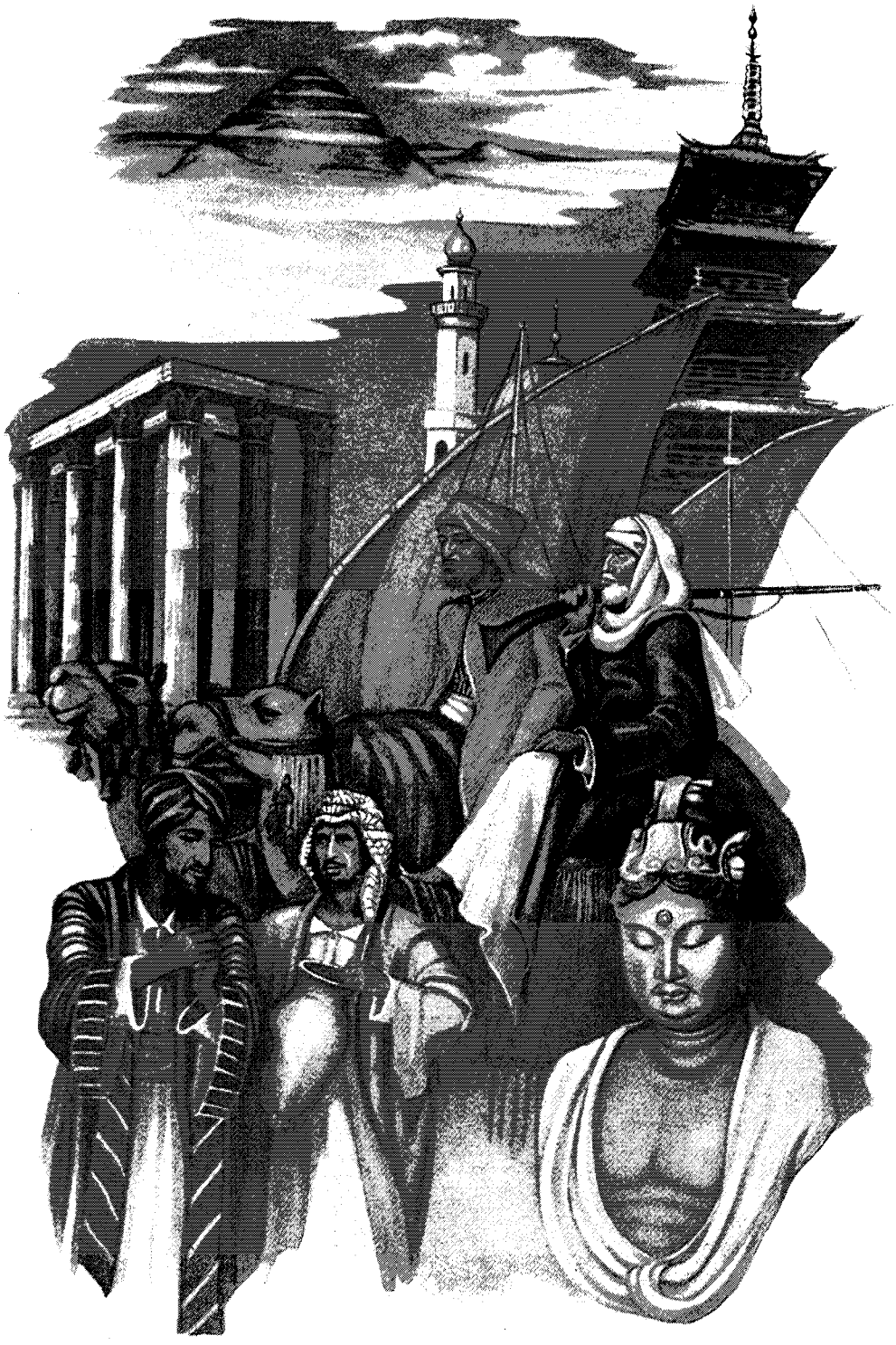
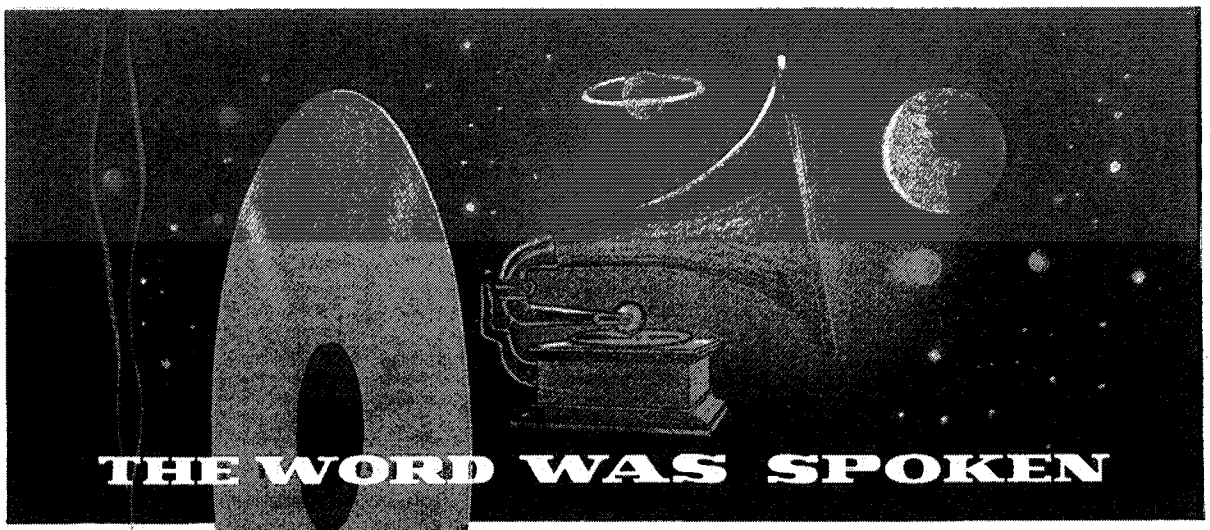
Out of the East





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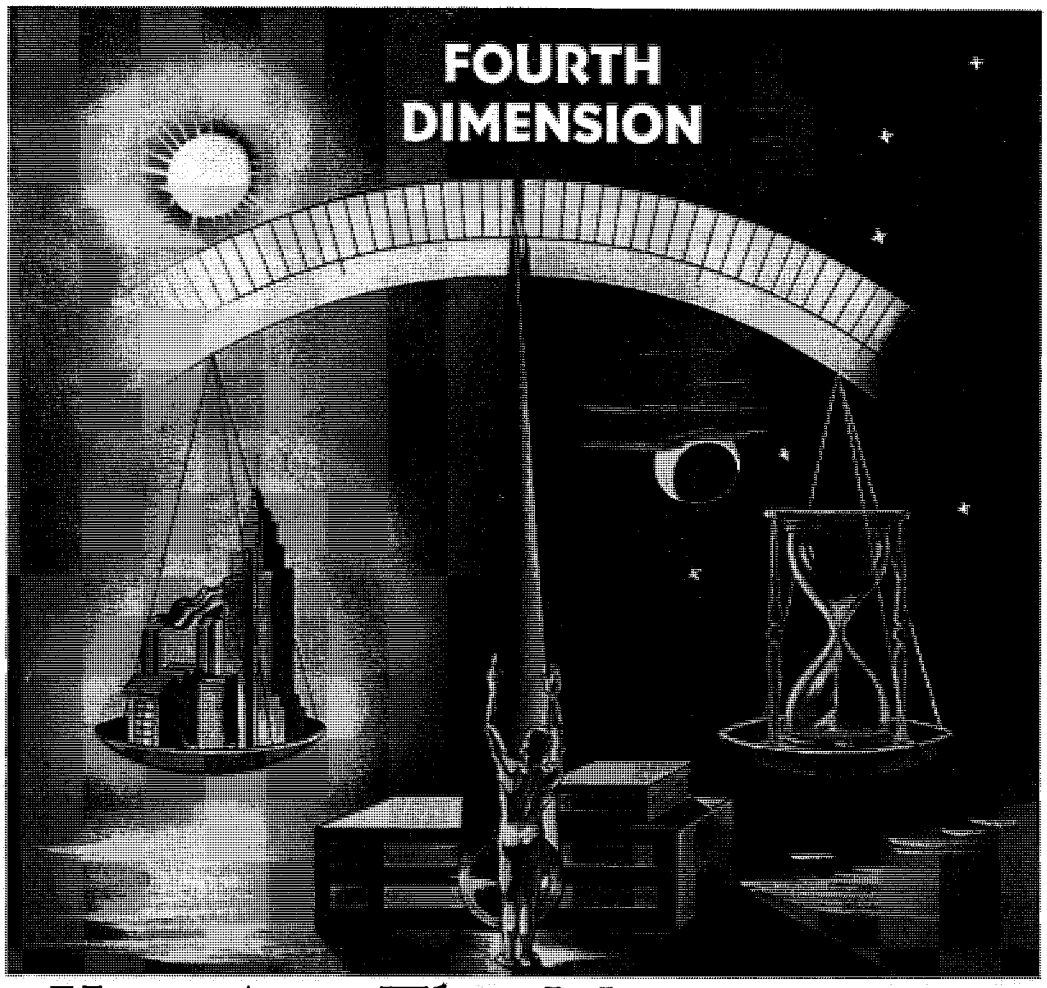
SAN JOSE, CALIFORNIA

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

MONTERREY ROSICRUCIAN TEMPLE

The beautiful new Temple of the Rosicrucian Lodge in Monterrey, Mexico. The large, reinforced concrete building designed by Mexican architects and engineers who are Rosicrucians, is of beautiful tile throughout and is of two stories. It embodies many unique designs revealing originality of thought. The large window in the East of the Temple as shown is triangular in shape, sloping outward and in its center is superimposed the emblem of the Rosicrucian Order. The entire edifice is a symbol of the spirit of the Monterrey members. The dedication and consecration was officially conducted by the Imperator, Ralph M. Lewis, this past February.

(Photo by AMORC)



You Are The Measure Of All Things!

THE values of life lie within your own mind —good, bad, order, confusion, and a thousand other aspects of your daily existence *are not realities*—they are just reflections of your opinions. Once—as a child—you longed for candy suckers. Now you don't. What has changed? It is not the candy—it is *your mental attitude.* If life does not hold for you what you have hoped, if it is devoid of those things that make for happiness and accomplishment—*you need fourth dimension.* You need that *stimulated consciousness* whereby you can appraise things with a new value to yourself. You cannot call the man or woman lucky who can convert commonplace circumstances into *personal achievements* and *joyous living.* Fourth dimension of mind, or developed consciousness, makes this possible.

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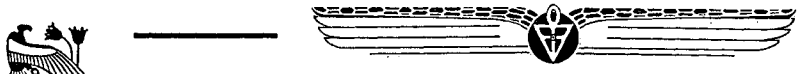

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV MAY, 1957 No. 5

Subscription to the **Rosicrucian Digest**, $3.00 (£1/2/– sterling) per year. Single copies 30 cents (2/3 sterling).

Entered as Second-Class Matter at the Post Office of San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
Rosicrucian Park THE ROSICRUCIAN ORDER—AMORC San Jose, California

EDITOR: Frances Vejtasa

The Purpose of the Rosicrucian Order

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

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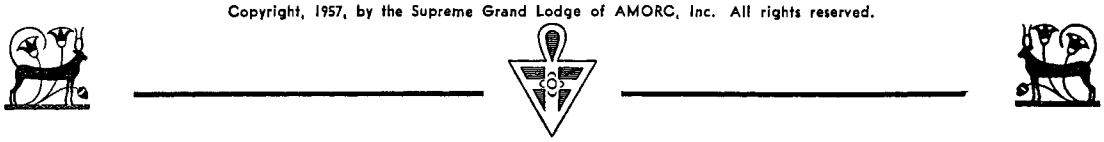


THE THOUGHT OF THE MONTH

CAPITAL PUNISHMENT

By THE IMPERATOR

EVEN today, any protest against capital punishment is often decried as maudlin sentiment. It is vehemently claimed that a heinous crime, such as premeditated murder, deserves the punishment of the forfeiture of the offender's life.

What most of the defenders of capital punishment seem not to comprehend is that objection is not being raised in defense of the criminal. One found guilty of such a crime against society should be punished to the full extent provided by law. The point at issue is the prescribed means of punishment—the *death sentence*. The premise in an advanced society should not be one of retaliation against the criminal. It should not seek to exact pain or suffering in proportion to the guilt involved. The action of the state against the convicted criminal should be of two kinds: first, restraint or his being confined in such a place and under such conditions that he can no longer menace the welfare and security of society; second, such institutions of restraint should be so designed and scientifically operated that, whenever it is possible, the criminal would be rehabilitated. They should endeavor to return him to society as a useful and law-abiding member.

Since it is declared by criminologists and psychiatrists alike that the average criminal suffers to some degree from mental aberration, then he should be subjected to therapeutic treatment. This does not mean that the criminal is to be pampered. Humanitarian but disciplinary measures are to be resorted to.

The taking of another's life is denounced in the sacred writings, the hagiography, of all living advanced religions. The religious, the moral, premise underlying such proscription is that the endowment of life and its taking is a divine prerogative. For man to take human life on the theory of the moral premise constitutes the invasion of divine right. Man, of course, down through history, has often justified destruction of human life in the name of religion. The most inhuman internecine wars have been of a "holy" origin. All of the old and still living religions, except Buddhism, have been guilty of this slaughter, having sanctioned it, directly or indirectly, through their ecclesiastical heads.

The execution of a criminal, however, by the State has not even the implied sanction that religion has conferred upon its wars. If the taking of human life is morally wrong for the individual, does it acquire virtue if done in the name of a group? Even if such a group of persons is called a state, is it still justified? If a multitude of individuals draws up a legal code, a constitution and statutes, thereby declaring that murder is punishable by death, does it remove the moral stigma from the act?

Morals are a consequence of two factors. First, they are acts arbitrarily set forth in religious dogma and which are professed to have been divinely revealed to some human. Second, they are a code of acts which it is believed

will so govern human behavior as to have it conform to man's conception of divine will. Either it is morally wrong to take life under any circumstances, except in immediate self-defense, or there are so many extenuating circumstances that the moral principle becomes in effect nullified. No matter by what means the convicted person is executed, the act constitutes "legal murder." The same principle is at work, that is, the exercise of force by man or men to deprive another human being of his life. To say it is an act of self-defense on the part of society is not sufficient because society has other means of defending itself, as stated above.

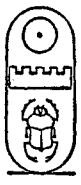
A Primitive Law

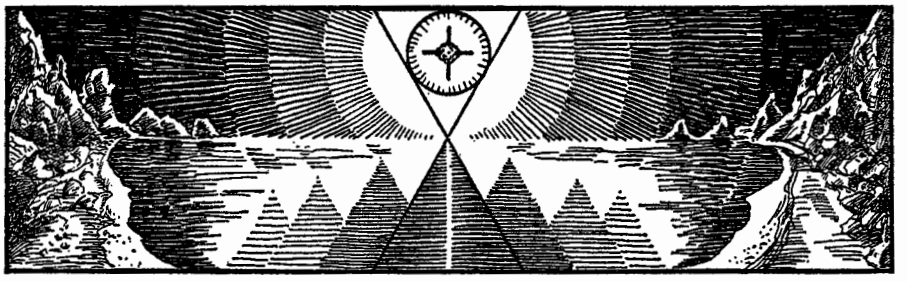
Certainly capital punishment is not representative of any advanced standard. It does not depict an enlightened view. What does it imply? It is an act of avenging society for a wrong committed against it. It is the old Mosaic law of "an eye for an eye and a tooth for a tooth." If killing, other than in defense, is in most instances a matter of passion, then society is impassioned when it kills the killer even by so-called legal means. The enlightened view holds that most homicidal acts are due to mental and emotional states that deviate from the normal to the extreme. Killing the individual, then, is certainly no way of intelligently correcting the situation. What causes the murderer to become enmeshed in such an emotional or mental state where he would commit such a crime? The legal taking of the murderer's life makes no recompense to society. It does not prevent similar conditions from impelling others to commit similar crimes.

The theory that the supreme penalty, capital punishment, becomes a deterring factor, preventing similar crimes, has never been proved statistically. Where capital punishment prevails, the press and radio have in recent years resorted to a brummagem display of the sordid details of the execution. As a consequence of all this, there is no indication that murder has lessened. If psychiatry and psychology are right in their conclusions that certain types of individuals lack the psychological and moral restraint necessary to keep them from committing murder, then such persons would not be intimidated by the threat of capital punishment. In fact, they would be incapable of realizing the responsibility of their acts at the time and what they were incurring. They go berserk and commit the crime, notwithstanding what may be written on the statute books as the penalty. Under the circumstances all that capital punishment accomplishes is to barbarously perpetuate the same brutality under legal sanction.

It has been stated by wardens of large penal institutions that the so-called hardened criminal has often shown little or no emotion at the time of his execution. What has society thus accomplished? It has removed him from possible future danger to his fellow men. However, a prison having full security measures could accomplish the same thing. The argument often brought forth is that the keeping of murderers under restraint for their natural lives imposes an economic burden upon the people. Is such an explanation worthy of a civilized people? Is human life—of any kind—to be weighed against money? If so, let us stop prating about our civilized virtues. Let us resort to the cruel inhumanity of the Middle Ages which took the lives of the hopelessly insane. Or shall we go back farther to the ancient Spartans when weak and deformed children and the aged were compelled to suffer exposure in a remote area until death claimed their lives?

It has been related by criminologists that many habitual criminals fear life imprisonment or life at hard labor far more than capital punishment. If society feels disposed to exact retribution and make the murderer conscious that punishment is being inflicted, why not use such methods within the bounds of human decency? This is not a lachrymose appeal for the human who runs amuck in society like a mad dog. Rather, it is an appeal to the intelligence that our age is meant to represent. Aside from the moral question, capital punishment is, psychologically, a primitive method. In our times it is obsolete as a weapon against crime.





The Brain and Earthquakes

By Dr. H. Spencer Lewis, F.R.C.

This reprint from one of the writings of Dr. Lewis has not previously appeared in this publication.

This discussion pertains to an article by Will Irwin in which he related that he was a newspaper man living in New York at the time of the San Francisco earthquake in 1906. The shock from the news affected him because his family was living in that city three thousand miles away and he could not get to them. The daily accounts of the conditions in the strickened city caused him to go into some peculiar mental state which lasted for four days during which he wrote for one hundred hours with perfect accuracy the exact details of what was occurring in San Francisco.

In the first place, we must understand that Mr. Irwin had lived in San Francisco and was thoroughly familiar with the city; this he admits to be correct. The names of all its streets, public parks, important buildings, daily activities, etc., were thoroughly familiar to him and registered in his complete and perfect memory of the subjective mind. The shock of the news and the fright concerning his loved ones, undoubtedly, affected his objective brain and consciousness the same as might a blow on the head or the falling and injuring of the head. The result was that he was instantly thrown into an almost perfect subjective state.

In this state it was easy for him to delve into the memory storehouse and extract the name of any street or building or personality at will. Likewise, being in the subjective state, he was more or less in attunement with the Cosmic and was receiving from the Cosmic pictures and impressions of what was taking place in the distant city. With the combination of impressions coming from the Cosmic and the ability to delve into the memory storehouse for additional names and facts to put into the stories he was writing, we find that Mr. Irwin was well qualified during those four days to write good accounts of the San Francisco conditions. The fact that he felt no fatigue after one hundred hours of writing further proves that he was in a condition that was more subjective than objective. Very often persons who are injured by a blow on the head or otherwise are thrown into a similar condition, and their rambling talk plainly indicates that they are delving into their memory storehouse and grabbing at unconnected facts and revealing them in an unassociated manner.

During the earthquake itself there were many strange occurrences in California, for not only did many persons suffer a complete lapse of objective rationalism and become wholly subjective so that they even forgot their names and addresses and the names of their loved ones, but other peculiar psychic conditions came upon some of them as the result of the strange magnetic con-

ditions that always accompany an earthquake. You must remember that an earthquake is not wholly a physical condition. Scientists may talk about the fact that underneath the earth some of the underground mountains of stone or granite shift or slide and thereby cause a shifting of the earth's surface above, but there is some other reason which makes the shifting of the stone. This other condition is often a magnetic or electrical one that affects the auras and psychic conditions of human beings who are highly attuned.

Some highly developed psychic persons were thrown into deep psychic states just before the earthquake was manifest and stayed in this state for two or three weeks. During that time they wrote marvelous things or painted wonderful pictures or played unusual music. I know of several cases where persons were thrown into strange psychic states which lasted for many years. During this time they were able to speak two or three foreign languages which they were not able to speak before the morning of the earthquake. On the other hand, some people were affected in such a way that they not only forgot their names and personalities, but forgot some of the languages they knew or some of the arts that they knew.

The strange Cosmic cause of earthquakes has never been thoroughly investigated nor has the relationship of this Cosmic cause with psychic conditions in man been thoroughly investigated. Here is an opportunity for some of our advanced members to delve deeply into this subject and at a future time give us some interesting facts.

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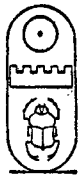
A STRANGE PROPHECY?

"It is sufficiently known to wise men, that the same herbs do alter under several climates; and that which is innocent in one may be poison in another; wherefore it is not safe to compound *India, Arabia, America, Germany*, and *England* together; . . ."—(From "The Mysteries and Laws of the Rosicrucians," by Michael Maier, 1656 A.D.)



The Alchemy of Beauty

By Alice Stickles, F.R.C.

A few years ago my attention was arrested by the following incident in an old art gallery in a California city. One of the permanent exhibits was in a section reserved for paintings of California scenes. I was about to leave the room when a man and a woman entered and glanced quickly around at the collection of paintings.

Their thin, shabby clothing, the extreme emaciation of the man, his nervous gestures, and their speech in a foreign tongue, told me that they had very recently known privation, and perhaps cruelty, in a European country. Here, they were busy and eager as children discovering America and getting acquainted with their new home by means of this exhibit of paintings.

Dominating one wall of the gallery was a picture in oils of Yosemite Valley. This caught their eyes immediately. They smiled and pointed and admired the work as they conversed in their own language. Then the man, being more restless than the woman, moved quickly to the doorway to another room. This gallery was reserved for temporary exhibits and on this day the pictures represented the work of the art department of a local college. Some were excellent examples of creative art. Some were fair, and one was clever! It was a huge drawing on a white background. Black lines used in the execution represented wires, coiled, twisted, and tortured into the grotesque semblance of a human form. It was hideous and repulsive, but clever and ingenious. The title was—*The Crooked Man (who walked a crooked mile And found a crooked sixpence against a crooked stile)*

As I had already seen the picture, I paused and watched the stranger to note his reaction to it. His eyes swept the room in one quick appraisal and came to rest for one shocked moment on the drawing of *The Crooked Man.* A look of amazement and pain passed over the stranger's face, and he abruptly closed his eyes as if to shut out painful memories of crooked men. Then he turned and hurried through the door without another glance at the other pictures in the room and joined his wife before the paintings of gorgeous scenery.

This incident posits the very old questions: Why do we seek beauty and shun ugliness? Where does beauty end and distortion begin? Do we *need* beauty in our surroundings to contribute to our evolution? Is the appreciation of beauty, the study of aesthetics, one of the necessities of life?

My answer to the whole series of questions is this: Beauty represents to us the basic laws of the universe, the most permanent qualities we can conceive, while ugliness represents that which is temporary, ephemeral, and transient. Consequently, we are drawn or attracted to that which is beautiful because it suggests that which is everlasting and Godlike to us. How quickly we forget pain and sorrows, and how long we remember the pleasant associations and ecstatic moments we have known!

We of the twentieth century are indoctrinated with the philosophy of realism. Be practical, we are told. Be objective. Avoid fantasy and daydreaming, and look upon beauty, glamour, romantic ideals as so much froth superimposed upon the hard structure of everyday living. According to the psychiatrists, music, art, drama, glamour, and all that releases the imagination belongs pretty much to the world of make-believe and gives us a means of "escape" from the limitations and frustrations of the work-a-day world. This is based on the supposition that we escape *from* the harsh realities of life when we enter the world of beauty or fantasy. To this postulation, I do not agree. This mechanical world in which we struggle to cope with all the nega-

tive phases of living is not the *real* world, and instead of escaping *from* this world, we are actually escaping *into* the world of idealism with its ultimate truth and beauty.

In Nature

Louis Agassiz, the Swiss scientist who became one of America's foremost naturalists, once said: "Nature brings us back to absolute truth wherever we wander, and the study of nature is intercourse with the Highest Mind." Beauty cannot be separated from nature, and nature cannot be separated from truth or from God. Beauty, nature, and truth are synonymous.

Let us consider the beauty of a tree. What does a tree mean to you? Cooling shade in summer? A windbreak or shelter for livestock? A producer of fruits or nuts? Lumber for the building of homes? This is the practical value of a tree. But isn't there something else about a tree that expresses nature's mysterious and immutable laws? The universe is God's picture gallery, and a tree is but one of the myriad exhibits He has offered to us. The tree lives in harmony with the rhythms of nature, shedding its leaves at the proper time, putting out its buds in the Spring and dropping its fruits at the appointed season. It grows old and dies gracefully when its cycle of life is completed. If it is a *ponderosa pine* it never attempts to imitate an apple tree, but lives according to its own particular design or pattern. If it is gnarled and twisted by the torsion of the wind, or if it is stunted by the crowding of other trees, it never ceases its struggles to make the most of its environment. What could be more admirable?

The tree is also a living demonstration of a law which has puzzled scientific minds for centuries. What makes the tree defy the law of gravity by growing *up?* What draws the sap from the roots in the soil to the highest twig on the tree? Is it the law of *levitation* or some force acting counter to *gravity?* Some of our technicians and physicists have been studying and experimenting with this law, but little is known outside the laboratories about it. "Is this the same law," they are asking, "that draws the millions of tons of evaporated water into the atmosphere from the surface of the ocean and releases it again in the form of rain?"

We could go on asking questions like this forever and never find all the answers. Never take nature or any part of her for granted or look upon her as commonplace. But rather, as Louis Agassiz did, look upon nature with awe and humble questioning, and approach every manifestation of nature—a cloud, a flower, a baby, or a drop of water—in admiration and reverence.

In Art

If the universe is God's picture gallery, then art is man's picture gallery, for it is through the arts that man expresses his highest interpretation of his relation to the Divine Creator.

I am not going to argue with those who paint Crooked Men in the name of art, or who put two-dimensional splotches of muddy paint on a monochrome background in their interpretations. Neither do I refer to the cacophony sometimes called *music* or the contortions classified erroneously as "dancing." A certain amount of distortion in the arts is necessary to show contrast, for only by contrast do we appreciate any good thing. By *art* I mean the portrayal and appreciation of the laws of harmony and symmetry whether

that harmony is expressed in color, sound, or movement.

Sublimation and New Emotions

How does exposure to beauty and the worship at her shrine effect changes in our sensitivities and the development of our soul-personalities? This takes place in the subjective mind, that storehouse of all impressions and the memory of all experiences. We react to our environment and contacts through the emotions. We love this and hate that. We admire this and detest that. We seek this and avoid that, according to our emotional response.

To illustrate this let us set up a hypothetical (and extremely unlikely) case. In imagination we will picture a youth growing up in the most sordid surroundings possible, such as the slum area of a large city. He has never had a home or the companionship of family life. He steals or fights to secure his food and clothing. He hides at night in a filthy corner when he can no longer roam the streets. He has never seen the ocean or a field of grass. His one and only concept of nature is the view of the sky through smoke and a criss-cross pattern of clothes-lines and power-wires across the alley over his head. It isn't hard to imagine what a chamber of horrors is the subjective mind of this boy.

Let us now take him away from these surroundings, by the make-believe method, and give him a new set of impressions. At first he will be suspicious of everyone and of people's motives. He will resent all attempts intended to clothe and feed him properly or to give him an education. Maybe he will try to run away and return to his familiar haunts to find his former companions. The expanse of open country, the hills or the ocean, will be too overwhelming, too awe-inspiring, for him to grasp, and he will dream of returning to the hazardous life with which he was familiar. It may be a long time before he can respond successfully to the new set of emotions around him, the kindness and concern for his welfare, the cleanliness and order in his new life, or the beauty and freedom around him.

Eventually these new emotions will have their effect and become impressions in his storehouse of memory until they crowd the negative emotions further and further into the background of his subjective mind. In time the "bad" negative concepts will be submerged and the "good" concepts will take their places. He will no longer be suspicious, vindictive, and doubtful of himself. He may wear his new set of manners and attitudes like so much veneer or camouflage for a while, but in time they will become a part of himself and a newly-acquired personality.

This refining and spiraling of the consciousness from a lower to a higher state is known as *sublimation*—to make sublime—and the process of making changes is called *transmutation*. The medieval alchemists pretended to be seeking a formula for transmuting base metals into gold. What they were actually seeking was the transmutation of the *gold* of human character from the lower emotions and instincts to the higher levels of refinement and dignity.

Glamour

While we are discussing the use of beauty and truth as processes for evolving human consciousness to a higher level, a few words about glamour or simulated beauty are apropos. Right here let us qualify the word *glamour* as standing for the *illusion of beauty*. Such illusion contributes to the elevating processes through the subjective mind in the same way that natural beauty does. This is how the metamorphosis takes place. The eyes notify the objective mind that they are conscious of some beautiful thing. It may be a face or figure, a landscape or a work of art. The objective mind may question the actuality of these impressions, but such is not the process of the subjective mind. It asks no questions and makes no exclusions or discriminations. If the message from the objective mind states that a beautiful object has been observed, the subjective mind accepts the statement as a *fact* and stores it away. The imagination then rearranges these impressions to form a blueprint or prototype of an ideal or some new accomplishment we wish to attain.

The motion picture industry, especially since the development of colored films and the mood music of the sound track, has given us new dimensions in beauty by bringing to us, not only the

most gorgeous panoramic scenes of natural beauty, but by creating so many illusions of beauty through the artistry of make-up and stage-setting.

The subjective mind can be compared to a safe-deposit drawer in the vault of a bank where we can keep anything we care to save. If we wish to store items that are tarnished and useless, no one will try to stop us. If we wish to store things of beauty and value, that is also our own prerogative. We are constantly choosing, every hour of the day, what we will keep in this subconscious deposit drawer. The faculty of discrimination is at work every moment, selecting what we wish to make a permanent part of our own personalities. The objective mind stands guardian at the threshold to exercise this ability to discriminate, to analyze, classify, and evaluate that which is presented for deposit. If the objective mind has not been trained in the power of selection, it may allow a constant stream of negative, morbid thoughts and impressions to pass unchallenged into the sacred precincts of the subjective mind.

Just as the food we eat becomes a part of our physical bodies, the thoughts we allow ourselves to think and the impressions we accept become a part of the personality. How careful we are of the one and how careless we are of the other! We may select the very best food with which to start our physical day, but we pick up the morning paper and give our minds their mental food in the form of stories of crime and violence. Then perhaps we enter a bus or office and hear others complaining about the weather or relaying the news of troubles with the supervisors. Do you add to the gloomy thought-patterns of this group by adding to the pessimistic remarks? Or do you offer some cheerful suggestion?

We know there are days when everything goes wrong, and the chirping of glib Pollyanna platitudes does not help. We cannot always close our eyes to the *red light* which keeps us waiting or defeats our purposes. What we can do is to neutralize the suggestions of defeat and resentment which would pass into our subjective safe-deposit vault to become a habit of thinking or an attitude. We can talk to ourselves. Tell ourselves that gossip and unkind criticisms are always distortions of the truth. Practice mental self-discipline. We can choose, analyze, classify, and guard the threshold to our inner self until discrimination becomes automatic and evil or ugly impressions fail to impress us. Then gradually an aura of protection and enchantment will develop around us; it will attract better health and prosperity as well as better friends and environment. You may be surprised when many of the usual irritations and misfortunes leave you untouched as you radiate some of the beauty and truth which you have built into the structure of your own being.

Beauty Clinics

Perhaps the day will come when exposure to beauty will be used as a therapy for the treatment of diseased minds and bodies. Beautiful and sublime retreats would be chosen for the sanitariums. Instead of dosages of drugs and injections of vaccines, the doctors would prescribe exposure to music and color, supersonic treatments for the malignancies, instruction in thought-processes and mental hygiene, and psychiatric therapy for personality problems.

The house rules of one of these highly idealistic clinics could very well read something like this:

1—No talk of wars, crimes, accidents, or violence.
2—No repetition of gossip and idle personal criticism.
3—No reiteration of symptoms, operations, and former ailments.
4—No competitive games or pastimes based on winner-loser relationships.
5—No talk of money, prices, or speculations.
6—No shrieks, crashes, blasts, or unnecessary sound effects.

Now imagine, if you can, a daily program for the patient that might read something like this:

1—Breakfast on the veranda overlooking the gorge, with sunrise music.
2—Walk or rest in the rose garden until nine, with morning music.
3—Nine to twelve—studies in mental science, aesthetics, creative work in shops or studios.
4—Lunch served beside the waterfall, with noontime music.
5—One to three—riding, climbing, hiking, or swimming.
6—Three to five—devotional services and religious instruction under the pines with sacred music.
7—Dinner on the terrace overlooking the gardens and pools, with sundown music.
8—Seven to nine—lectures and demonstrations in science and mysticism.
9—Nine to eleven—motion pictures, drama or ballet, or dancing.

Does all this sound too utterly fantastic? James Hilton dreamed up a place similar to this and called it Shangri-La. St. John had a vision of such an ideal place. He called it Heaven. Sir Thomas More pictured an ideal state which he named Utopia. And as for us—we see this Beauty Clinic as, not only a possibility but a *prophecy*.

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MEMBERS . . . TAKE NOTE

One of the economies practiced by your Grand Lodge is the enclosure of correspondence with your monographs. This step alone helps keep your dues nominal. Generally, it is a most satisfactory way of answering the many questions that arise during the course of each day. There are times, however, when you may want a more *immediate reply*, by first-class mail or by air mail; that is, you may not wish to wait for the arrival of your next monographs. In that case, simply enclose with your letter the necessary return postage if in U.S.A.; or transferable postal coupons in the equivalent amount if outside the U.S.A.

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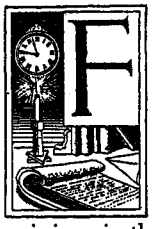
THE ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

Apostle of Individualism

By Thomas J. Croaff, Jr., F.R.C.



Few men and women, if any, have contributed more to the thinking of the American people than did Ralph Waldo Emerson.

Emerson was a keen student of "institutions." Any institution, in his opinion, is the result of the vision and action of some one great man; he called it "the lengthened shadow of one man." It is not the result of the action of many men in social groups; it is the achievement of some individual. Thus, as examples, he cited the Roman Empire, which he held was an extension of Julius Caesar into the centuries following him; the Christian religion is an extension of Jesus Christ. Among other great men who are individually responsible for institutions he listed the hermit, Anthony, as founder of Monasticism; Martin Luther, of the Reformation; Fox, of Quakerism; Wesley, of Methodism; and Clarkson, of the Abolitionist Movement.

In the thinking of Emerson, the individual is the measure of all things; consequently, he himself may well be called the Apostle of Individualism. He felt that a real man must be a nonconformist. A man must not be ruled by what people think of him but what he feels from within that he should do. However, Emerson readily admitted that the price of nonconformity was the world's displeasure.

Emerson also had some vigorous ideas about those qualities that make for one's being a "gentleman." According to this great American thinker, a gentleman is a man who stands in his own right, and works for those things which he believes to be best. He proceeds along the lines of untaught and original methods.

This exponent of individualism was firmly convinced that thoughts are things, and that in order to promote the best that is within each individual, there must be absolute freedom and, in fact, encouragement as to freedom of thinking.

Added to individualism, Emerson stressed that there must be an intellectual awareness which will guide one from needlessly offending others. He sincerely felt that a gentleman, at all times, will possess good nature—ranging from the willingness to be of service to his fellow creatures to the heights of love and charity.

Perhaps more than any man or woman in the history of Western civilization, Ralph Waldo Emerson has earned his place as the leading exponent and promoter of independent and free thinking, unfettered by bigotry and prejudice. Although his birth dates back to more than 150 years, he remains without a doubt, as one of America's most outstanding contributions to its continuing struggle to free men's minds.

Emerson was a student of mystical principles and was in close contact with many of the great minds of his time. Modern mystic students appreciate the great accomplishments of this outstanding personality, and they readily recognize that Emerson and his teachings belong to the ages.

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The sacred rights of man are not to be rummaged from among old parchments or musty records. They are written as with a sunbeam in the whole volume of human nature by the hand of divinity itself and can never be erased by mortal power.

—Alexander Hamilton

Sung to Death

By Ralph M. Lewis, F.R.C.

Not long ago an aborigine in Australia, Charlie Lya Wulumu, 19, was found dying. He was rushed from the interior to a hospital in Darwin. There he was thought to be dying of a mysterious malady slowly choking the life from him—or was it a strange magical practice which he feared and to which he resigned his life?

Charlie tells the physicians that he is being "sung to death" by some tribal enemy. He insists that nothing can save him. "He is unable to swallow. If taken from an iron lung, he stops breathing immediately." There is a mysterious paralysis of the throat and lungs which "has baffled the medical authorities." It was thought, at first, that some tribal members had given Charlie "a green cassava bulb which contained prussic acid," but no trace of poison has been found in his system.

Tribal authorities say that there is a custom by which one who is hated is "sung to death." There are three ways in which one is killed by this magical means. "If a dreamtime shark incantation is recited, the victim dies in one way, it is said. An aboriginal under the spell imagines a shark attacking him internally and natives claim he dies in extreme pain." Then, there is the "dreamtime snake song or the barramunda (fish) song. Either one means death in three days. A barramunda's singing leads to one's wasting away to skin and bones, it is held. But the worst of the Bubabwingu's death songs is the song of the dreamtime *debil debil*. The victim is intended to wander around for six months until he dies of madness."

When it is decided "that an aboriginal be sung to death, personal belongings are stolen from him and used in the ceremony. There is nothing mysterious about the way the victim learns of his fate—the elders pass word to him that a particular item has been stolen and he is told how he will die."

In Wulumu's case lubras were reported to have stolen his spear and woomera. "They placed them in a hollow log used as a grave post, indicating that his bones would soon be with his weapons. By midday, Charlie was being treated for a mysterious illness." Two days later an emergency call for an aerial ambulance was sent, and he was rushed to Darwin, four hundred miles distant.

Due to Charlie's inability to speak for any length of time outside the iron lung, another native, Dundawoi, explained in broken English Charlie's experience and plight: "Dreamtime snake not real. He about ten feet long. When you sung snake song, snake coils around legs and arms and chest and you no longer breathe. Dreamtime snake no hurt unless you bin sung. If I bin sung, snake get around me and I bin finished."

Some time after Charlie had been notified that his personal objects had been stolen and that he was to be "sung to death," he was walking alone in the bush. Suddenly, his legs became stiff; then his arms became stiff. He could no longer open his fingers. Eventually he could not swallow.

All of this is an example of black

magic. Technically, it is a form of homeopathic or sympathetic magic. It is also an excellent example of what Dr. H. Spencer Lewis terms "mental poisoning," in his splendid little book of that title. First, it must be realized that these primitive persons are reared in an atmosphere of extreme superstition. It is inculcated in them from early childhood. They are told that certain customs and ways are taboo. Any violation of them brings upon the violator a penalty from the tribe or the witch doctor. The latter, or shaman, is a kind of priest or intermediary, having power to invoke supernatural forces, it is believed. The simple tribesmen are given many demonstrations of the "powers" of these witch doctors. All sorts of illusions to deceive and awe the people are performed in their presence from childhood.

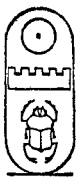
The witch doctor is often a master of the control of natural phenomena. He has learned, partly through observation but mostly through secrets transmitted to him by his predecessors, how to use natural laws to manifest what to the ignorant appear to be miracles. To a modern person, trained in chemistry, herbalism, and psychology, many of the acts of the witch doctor would be understood as the use of natural law. There is nothing magical or mysterious about them. To the aborigine, however, they are weird and seem as supernatural as would the phenomenon of television to a mediaeval European. The writer has seen African witch doctors performing weird rites in the bush in South Africa. He can attest to their intelligence and the power of suggestion which they exert upon the minds of their followers.

Let us analyze the process in the singing to death of Charlie. First, in primitive reasoning, whatever has been in the possession of one for a time is believed to be infused with some of his qualities or characteristics; something of his personality or inner nature is believed to infuse the object. Moreover, wherever such personal belongings are placed, they are thought to retain the connection with their original owner. To steal the possessions of another, therefore, means that, by sympathetic magic, one has a control over him. There is a bond between the objects and their owner. Consequently, whatever is done to the objects, the effect of it is transferred to the owner.

Some of Charlie's objects, including his spear, were taken. He was told that. There was in that a powerful suggestion, one that would instill fear. His person, according to the old superstitious belief long told him, was now at the mercy of another. He was told that his possessions had been buried in a grave. This was symbolic that he was to die, that his bones would soon be there. He accepted the idea that his death was inevitable, even though, it was related that he did not want to die. Thirdly, he was told that he was to be sung to death and that a dreamtime snake would destroy him. He knew exactly how this snake was to destroy him. He had seen others who had been sung to death by the same means. There was no doubt in his mind that such caused their death. He had often heard a description of just how the coils of the snake gradually paralyzed each part of the body, eventually and lastly crushing the chest and making respiration impossible. As a boy, he had often had nightmares, as would all aborigines, terrified by the dream snake. Consequently, he had a very realistic mental image of this serpent.

His terrifying fear obliterated reason. It inhibited any effort to remove what seemed to the mind so realistic. He must die. He would die. There was no escape. He, therefore, began to await and to imagine the first signs of paralysis from the coils of the snake. Autosuggestion induced the inability to make the muscles of the fingers open and caused the arms and legs to be immobile. Eventually the suggestions of his subconscious affected his breathing. Death would have ensued except for the iron lung.

Charlie was in reality singing himself to death. It was also a demonstration of psychosomatic relations, the effect which the mind has upon the body. Could Charlie have been saved? Not unless *his own thinking* and beliefs could have been changed. It matters not what the rites and curses of the witch doctor are. It is the credence which Charlie gave them that was of importance. The suggestion of his own



mind inhibited his physical powers. No force or power was reaching out from his stolen possessions to enslave him. The witch doctor had no efficacy over him; that is, if Charlie did not believe he did.

Today many persons are enslaved by religious beliefs in somewhat the same manner. They fear the afterlife. They fear they will not be saved. They fear that they may be condemned to burn in a mythical place unless they conform to some mediaeval religious practice or rite. They submit to the will of these ecclesiastical witch doctors. If they oppose the will of these witch doctors, the instilled fear of their early childhood of a punishment in the afterlife torments them. It may torment them into their grave.

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Can You Explain This?

By Ernest Nugad, F.R.C.

Near the end of World War I, I was a member of the Sixteenth Engineers of the U. S. Army. Our camp was outside Saint-Étienne where we were repairing a railroad used for conveying supplies to the front.

One Sunday afternoon, I walked out of camp for perhaps a mile and a half. I was attracted by a large clump of trees ahead, and as I neared them I saw a small lane leading off to my right. It was wide enough for a good-sized cart because there was evidence that at least one such vehicle had gone that way recently leaving its tracks clearly visible. Having the afternoon to myself, I set off down this lane and after some time came to a tiny village of perhaps ten or twelve houses and a small inn or cafe. I went into this cafe where I found three men and two women. They greeted me in English and I went over and sat down with them.

We talked like old friends—as much so as though we had always known one another. In fact, I never once thought of their being strangers whom I had never seen before; or if I did, I soon forgot it in the naturalness of their acceptance of me. Yanks were familiar enough to them anyway.

When I thought it was time for me to be getting back to camp, I said goodbye all around and promised to see them all again soon.

Three weeks later I was free again and headed back to the village. I turned into the lane at the familiar clump of trees and somewhat quickened my pace in my eagerness to reach the village and the cafe again. I kept looking ahead for a sight of the houses that I thought should be coming into view, but there was only the open countryside. Finally, I had to admit that there was no village there—if there ever had been. All the way back to camp I was puzzled, too puzzled in fact, and too chagrined to mention my experience to anyone. I couldn't have asked anyway, for if the village had a name, I didn't know it.

Shortly after, the Sixteenth Engineers moved up to Verdun and were there when the war ended and we were finally sent home. Thirty-eight years have passed and the experience is as real as though it had just happened, but I can't explain it. Can you?

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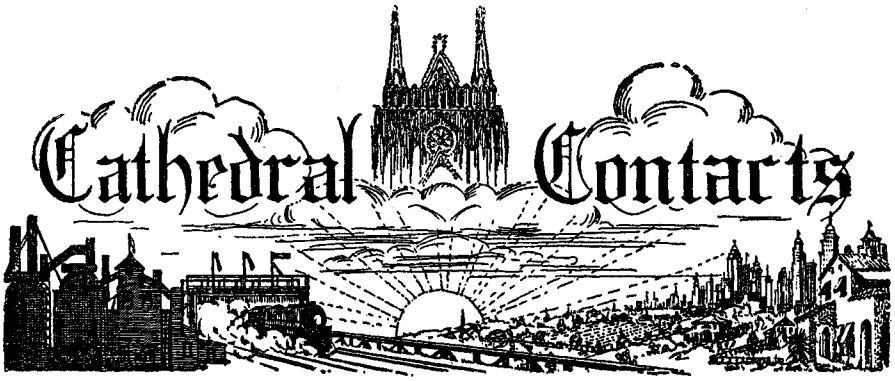
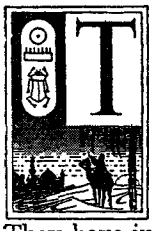


The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner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

MISPLACED EMPHASIS

By CECIL A. POOLE, *Supreme Secretary*



THE mechanistic age in which we live places a great deal of emphasis upon the material achievements of man. These achievements have probably for the first time in history become commonplace to the individual. They have in fact become so commonplace that we are not particularly concerned with new achievements, new inventions, and new applications of material laws and principles. We accept announcements of new discoveries as a natural part of the age in which we live, and our continual use of the products of science and its material achievements makes us more or less callous to the new things that come about from day to day.

Many of us would be lost without the gadgets and mechanical aids which we accept in our daily life as a matter of course. We use the power of electricity, for example, to take care of many of our routine factors. Electricity makes possible light, communication, and many conveniences. Obviously, we should be thankful to science for having these conveniences, for being rid of many of the inconveniences brought about by wearisome toil and effort that would be ours were it not for the application of the findings of science that has made it possible for us to have an easier life physically.

Whenever our materialistic philosophy of modern times is discussed, it is sometimes believed by those who subscribe to an idealistic philosophy that these things should be subordinated and

put into their proper place. One method to accomplish this end is to ignore them, or consider their values of little consequence. Actually, when we reach such conclusions we are attempting to consider science as of less importance than it really is. Everything that has been achieved through science, if properly applied, is good, and we can honestly realize that science in itself is neither good nor bad. Rather, its application and the results upon the human being are the determining factors insofar as the social and moral problems relating to science are concerned.

Whenever man chooses to lean upon something, he becomes more and more dependent upon whatever it may be that he looks to for support. In this age of mechanical advancement, man has not only accepted the convenience of the achievements of science, but he also has come to lean upon them as his entire support. Thereby, consciously and unconsciously, he has overemphasized their importance in his life. It is one thing to accept the conveniences of electricity, for example; it is another thing to believe that without them all would be lost. In other words, it is perfectly satisfactory for the human being to use all that he can to assist him in his adjustment to environment, but it is definitely an ethical error, or rather a moral mistake, for the individual to believe that should he be deprived of any of the achievements of modern science and the accomplishments that have made life easier in this environment, all would be hopeless.

With the advancement of the mechanistic age of the present, man has constantly tended toward the complication of his life by involving all his decisions and consideration in terms of technical knowledge and the use of material devices. During the mechanistic period of which we are a part, we have permitted ourselves to become more and more bound to a type of living that is required by scientific training and is encouraged by the products of the material world. Our scientific, economic, and social achievements are deeply rooted in the human attitudes that have produced them. They in themselves have been an accompaniment of our age rather than a result. Actually, if we make an intelligent analysis, then we should realize that all of our knowledge, all of the mechanistic achievements of our times, and all of the progress which seems apparent will succeed or fail according to its effect upon the human being—that is, the human body, mind, and spirit.

In man himself are reflected the achievements and accomplishments of any age, and when we look back over a period of history or any era that man has lived, we do not necessarily segregate it into its individual parts; we examine the total behavior and consequences of the human race as it existed at that time. Man today, as he has been in all periods of time, is born with certain qualities that constitute his body, mind, and soul. These elements, regardless of the terms which we may apply to them, are the function or part of man that makes him human, that makes him an individual entity. No system, whether it be idealistic or mechanistic, whether it be the result of science or the result of man's educating himself, can maintain its most useful purpose and bring about a desirable end unless it provides the means by which human faculties may be given free play.

A balanced life is necessary to man's total growth, whereas mechanism of so many factors today tends to bring about standards which require specialization, and which make for efficiency of our physical functioning. At the same time, it puts undue emphasis upon man's brain rather than upon a balanced response of his entire being. One question not yet answered by our age of mechanism is, how deeply and how long can man apply himself almost exclusively to his machines without losing those human qualities which are necessary, or, we might say, absolutely essential to the growth of himself as a whole being?

During all the periods of mechanical advancement, man in the Western world has accepted as a matter of course the concentration that he has directed toward his material achievements; however, the individual who attempts to establish a philosophy of life and seriously considers the mechanistic organization of life that has been built about him, realizes that the civilization of which he is a part is actually threat-

ened by its own achievements. This, of course, is a result of man's being able to increasingly realize that he has not been able, or at least, has not directed sufficient time to the realization that his inward development must keep with his outward actions and achievements. These are actual problems concerning the long-time survival of the human being as an entity upon earth.

We know from experience what it is that man can make of science, and how he can develop an efficient mechanical world. Now the question is what our scientific environment, which has been established, will make of man. These environmental effects are constantly creating an interplay between man and his environment, and the result with which we are concerned is the form and the thought of the conclusions that will be reached by each new generation. We have gained the habit of measuring success by the efficiency of what we produce rather than by ourselves.

A philosophy of materialism, which places too much emphasis upon the short-time achievement of individual accomplishments, detracts from the realization that an adequate philosophy of humanism is essential to the long-time survival with what we are really concerned. It would be important for us to take a lesson from history. When we analyze the great advancement of the Roman Empire in contrast to civilizations that preceded it, we find that it was not the outer greatness of Rome which survived, but rather the inner simplicity of Christian thought that has survived through the ages and which was persecuted by the civilization that made Rome great.

The solution to the problems of our mechanical age lies within the individual. The values which will endure come from the feeling of gaining the values that will be perpetuated in terms of the human spirit. We need to perceive the producer as more important than his product, and this will aid us not to lean upon material achievement to the point of actual dependence. We need to realize that it is actually no sacrifice to turn our backs to the material standards of success. When we realize these thoughts within ourselves and have the feeling that true value is more important for the individual than it is for what the individual makes, then we can fully conclude that the character of man is the most essential part of a lasting civilization. Long-term values will be derived from the realization of man himself rather than from what he produces in the material world.

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ROSICRUCIAN SUPPLY BUREAU - SAN JOSE - CALIFORNIA - U. S. A.

Folk Music, Its Appeal

By Clare Richards, F.R.C.

Enthusiasm for modern folk music has made it a dominating influence in the lives of millions of people. The sincerity and power expressed in this style of music is causing an awakening of the hearts and minds, and creating a subtle inner restlessness. People everywhere are responding by striving to translate their inner awareness into a conscious realization—a deeper human understanding.

Last year the American public spent more than 85 million dollars to be entertained by modern folk singers. Approximately 50 million dollars of this was spent on personal-appearance shows; 30 million went for phonograph records; and 5 million to music publishers. Radio and television programs, and soda bar juke boxes, accounted for several million more—until today almost all America is folk music conscious.

A top Grand Ole Opry artist credits this growth in popularity to the fact that it is a soul-satisfying experience. And Burl Ives, perhaps America's foremost interpreter of the traditional folk ballad, says, "Today the world is looking for solace, peace, and comfort. That's why people are turning to more meaningful music. Folk tunes have a tendency to slow you down, to give you the urge for reflection."

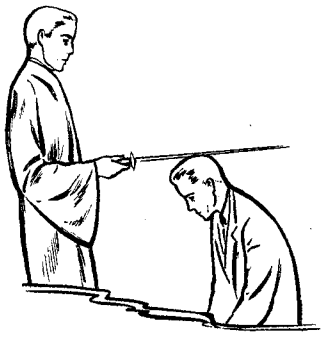
Folk songs are basically defined as a vehicle for interpreting everyday problems and the experiences of common people. Actually their significance is greater. When considered as a functional activity, rather than as an escapist experience, folk songs disclose a subtle quality that penetrates deep into the self. This characteristic has a tendency to arouse emotions that encourage inner reflection and self-analysis. When the experience is repeated, people begin to examine their problems self-consciously and comment on them with objective vigor. Folk songs have always been concerned with everyday themes, with the emotions of *ordinary* men and women.

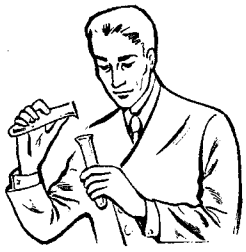
The folk singer himself is an integral part of the experience. He expresses naturally an inherent ability to sing from the heart and to the hearts of his listeners. In fact, it is this characteristic of mutual exchange that distinguishes the folk singer from the art singer. The relationship between the folk singer and his audience is interchangeable—a shared experience, communicating not only a common understanding of ideals and impressions, but also a harmony of emotions. This quality encourages people to relax, reflect, and analyze; and eventually it demands action in the world of realities.

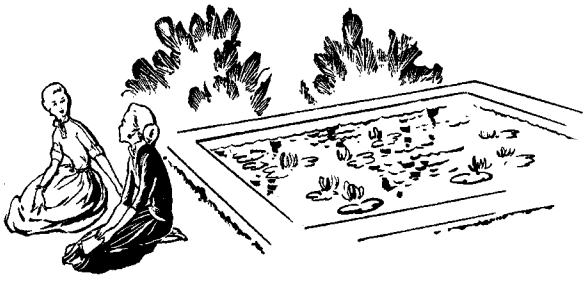
Origin and Unfoldment

The exact origin of folk music is lost in the dimness of antiquity. Undoubtedly the first primitive expressions occurred sometime during man's transition from simple consciousness into self-consciousness. New experiences started his personality to slowly unfold, and then man began to analyze himself in relation to his environment and others of his kind.

At this period no intelligent method of recording ideas and conclusions had been invented. Yet, there were often times when man sincerely desired to share his thoughts with others. As this







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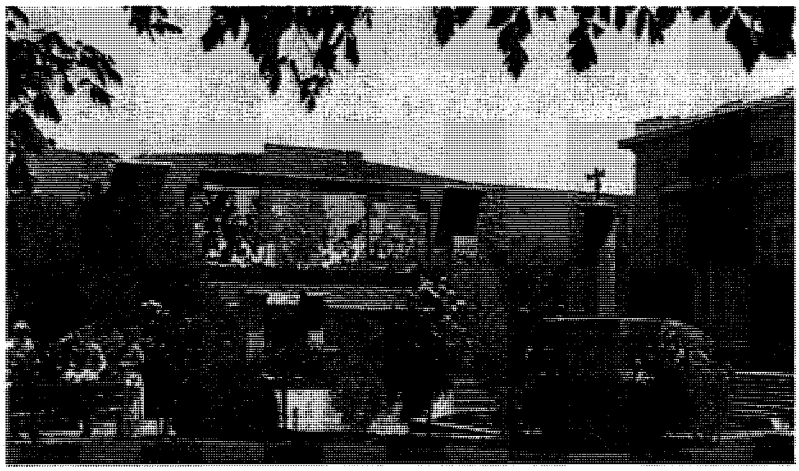
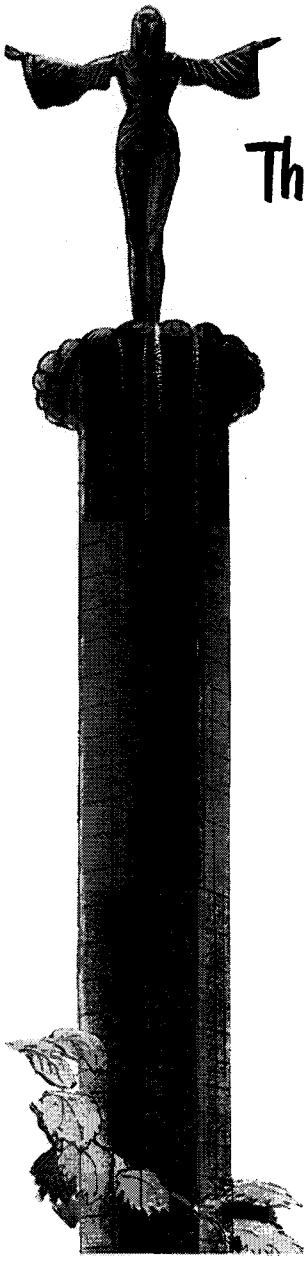
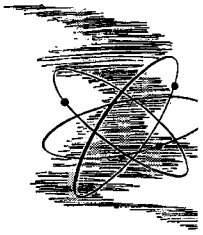


The spacious grounds of Rosicrucian Park are resplendent with colorful and verdant foliage. The exotic facade of each building blends with the natural setting of its environment. Within this tranquil atmosphere lasting friendships are made, and the many enigmas of life are contemplated, and resolved. This is the setting of another Rosicrucian convention.



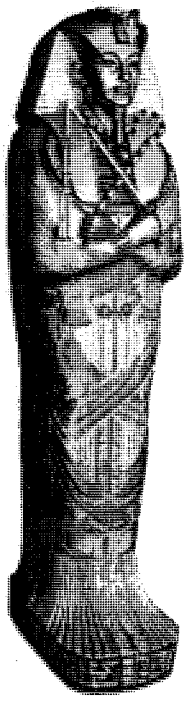
The WONDERS OF CREATION . . .



The phenomena of life will ever intrigue man. Beyond the physical there lie the vast worlds of mental and psychic realities. Bridging these worlds are the unique methods of Rosicrucian study.

At a Rosicrucian Convention the mystical consciousness is raised to even higher states of illumination. The wonders of creation are assembled here, and no one is more prepared than a Rosicrucian to discover and master them. Every means of instruction, every facility for demonstration, and every opportunity for practical application are here.

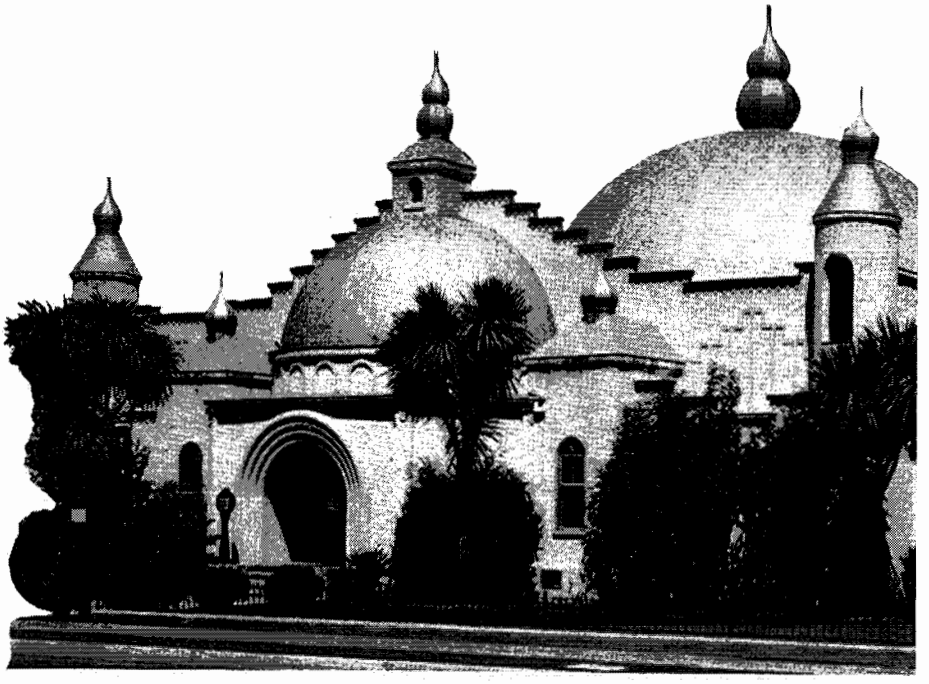
The perceivable universe is the laboratory of man. It is his whole existence, the sum and substance of his being. It is his to enjoy—his to employ—his to discover and ultimately master.



The fountain and plaza are favorite meeting places for old friends and new. Colorful tile, statuesque figurines, water lilies, and silvery fish combine their attractions with the pool. These elements provide an intimate study of nature.

Replica of the fourth and inner golden sarcophagus (mummy case) of King Tutankhamen — about 1350 B. C. This work of art is but one of the many rare exhibits to be seen in the Rosicrucian Egyptian and Oriental Museum.

The Rosicrucian Science Museum and Planetarium provide a show place of man's discoveries and achievements in the world of science. Here are exhibits dealing with earthquake recordings, meteorites, scale models of the moon, stars, other planets, etc. The Theater of the Sky reveals a moving panorama of the night sky in all its splendor through the intricate mechanical device known as a *planetarium*. And like something out of this world, the track of the projected earth satellite is simulated on the planetarium sky. Outside this theater are an array of "live" exhibits which demonstrate fundamental laws of the physical sciences, a prelude to man's next goal—SPACE TRAVEL.

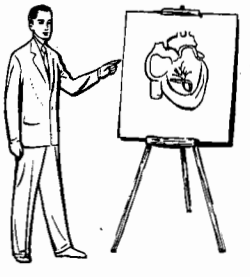


and the WONDERS OF PERCEIVING THEM . . .

With that special faculty—with that unique mystical insight that is Rosicrucian—you perceive these wonders of creation as never before.

Through demonstration of Rosicrucian principles in well-equipped classrooms and auditoriums, through opportunities for contemplation and renascence in the sacred convocations of the Supreme Temple, you dwell for a time in a mental world, apart from the common-place elements of existence.

. . . the Rosicrucian way at a ROSICRUCIAN CONVENTION



Like a vista from the past, the simple lines of this graceful chamber recall the refined architectural style of ancient Egyptian temples. This is the soul of AMORC, the imposing interior of the Supreme Temple edifice. Here you will enjoy soft meditation music, inspiring rituals, and instructive discourses.

Put Yourself in these pictures!

Browsing through the Rosicrucian Research Library is an enjoyable adventure into the mental world. At specified hours, AMORC's important documents of authority are presented. See Rosicrucian charters, official correspondence, as well as original books and rare works of many great Rosicrucian masters. These will be on display for your perusal and inspection.

Dramatic incidents from the lives of great Ros crucian masters are portrayed on the stage of th Francis Bacon Auditorium. You will be witness to th as well as to the dramatic presentations of Cosm laws and principles at other sessions.

Rosicrucian members register for the 1957 International Rosicrucian Convention on SUNDAY, JULY 7. You are there. You are one of a thousand Rosicrucians coming from homes as close as your own city or from homes half a world away. This is the beginning of a truly happy and satisfying week. You explore the environs of Rosicrucian Park, chat with fellow members, and await, expectantly, the Imperator's opening address.

Demonstration is the keynote of Rosicrucian stud The scientific methods used to support our theorie and an honest evaluation of these methods, insu the accuracy and truth of our statements. You w have more than one opportunity to witness practic demonstrations of the Rosicrucian principles outline in your monographs and initiations.

An interview with your class master or with one of the officers of AMORC is a highlight of your convention days. During these treasured moments you come into personal contact with those who are guiding you in Rosicrucian study through your monographs and regular correspondence.

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Rosicrucian Convention Secretary
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desire increased he began to express his experiences in simple story form. Depending upon the nature of their appeal, these stories were told and retold through successive generations until they eventually passed into the realm of tribal legend.

Ages may have passed before primitive man discovered that a chanting accompaniment could imbue his simple narrative with greater emotional appeal. Later the addition of drums, gourd-rattles, and notched sticks rubbed together, introduced an effective background. When he observed the attention this style of delivery aroused, it encouraged him to experiment with vocal arrangements. The result was probably the first folk ballad.

In time the role of story-teller developed into a highly specialized art. Common themes attracted an eager response, and may have been largely responsible for uniting the tribes into the first scattered races. Early historical records disclose that the tribal story-teller had already evolved into the wandering minstrel of that time. He performed a dual function in primitive society, serving both as an entertainer and as a reporter of unrecorded history. Accompanied by a crude lute he sang of glorious battles, of the wrath of nature and the gods, the tragedies of men.

Throughout the Middle Ages folk songs and ballads were an active cultural expression among the peoples of all races. They provided an expedient for crystallizing new ideals in the group consciousness, ideals that sparked an incentive to attain to higher economic, social, and religious standards. Records of these early desires and struggles have since become a part of our literary heritage.

In America

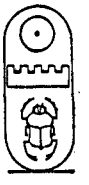
Folk songs were introduced into America by the first settlers. With guitars, violins, and autoharps, these early pioneers found quiet relaxation and fresh hope in singing the quaint ballads of their homelands. Music expressed a mutual brotherhood and a united effort towards accomplishing the ideal that had banded them together and brought them to a far frontier.

Eventually, problems and hardships of the new environment influenced the musical trend. Folk songs began to reflect those experiences most intimately associated in daily living—violence of nature, crimes, wrecks, family feuds, economic disasters. Moreover, as the frontiers moved steadily westward, new occupations suggested particular types of folk songs. Although they employed the same basic themes, they were expressed in relation to their various industries. Negro singing introduced work songs, spirituals, blues, and jazz. Settlers in the Southern mountain areas evolved the prison song and mountain ballad. Sailors, cowboys, hobos, miners, lumberjacks, farmers—each perfected and contributed a specialized type of folk song, reflecting their conditions, customs, and character.

This diversified development tended to impose a form of cultural isolation. Each group existed within its own sphere of activity, and the only transmission from one to another was by word of mouth. At this time, too, the evolving economic and social standards varied widely in different sections of America. Problems and influences that had once been common to all no longer existed. Under these conditions it became increasingly apparent that unless the various folk song types were unified to serve the whole they would soon disappear.

This transition, however, occurred much more easily than might have been expected. When the last western frontiers were settled, the struggle for social, religious, and economic freedom was temporarily relaxed. People began to establish more satisfying patterns for living as they were attracted into their proper environment. Opportunities to indulge in the cultural experiences of life opened new vistas to almost everyone. Also, invention of the phonograph, and later the radio, introduced music into virtually every American home.

In sympathy with these rapid changes it was not surprising that folk music, too, would evolve according to the needs of the people. For where there is a sincere desire to awaken the inner consciousness—an urge to explore new channels of imagination, an intense longing for peace and harmony—someone will provide a way. That someone was Jimmie Rodgers, who was probably



the most unique ballad singer this country has ever known.

Two Who Sang

If it is true that suffering is reserved for the great, then Rodgers satisfied this condition. His whole life was constantly beset with almost unsurmountable obstacles. But with courage and determination he broke them down, to establish himself as one of the all-time greats in American folk music. Born in extremely modest circumstances in Meridian, Mississippi, he knew a lonely childhood, for his mother died when he was four. His father was section foreman on the Mobile & Ohio Railway. It was in this exciting world of bobbing signal lanterns and impatient train whistles that he grew up.

When he was fourteen Jimmie Rodgers joined his father on the railroad, where he listened to the moaning blues and the old plantation songs of negro laborers. These simple songs kindled a compassion and love within him for his fellow men, and in those moments he realized deep happiness. He learned to sing their quaint songs, and strum his own accompaniment on a guitar.

Two years later Rodgers took a job as a brakeman on the Mobile & Ohio. About the same time he contracted tuberculosis, and for the next fourteen years he suffered from failing health, poverty, and disappointments. He shifted continually in his work from one railroad to another, seeking climates more favorable to his health. At last railroading became too strenuous for him to continue, and he joined a traveling medicine show as a black-faced singer.

A long series of minor engagements with other groups followed, while Rodgers struggled to establish himself as a professional entertainer. There were times when failure seemed so certain that he was tempted to quit. But, eventually, he contacted a Victor talent scout, and a test record won him instant recognition.

Jimmie Rodgers' professional career lasted only five years. In that brief time, however, he fulfilled his destiny by synthesizing all the existing folk song types to serve a single purpose. The 109 songs he recorded remain as a lasting tribute to his astonishing versatility. His was a talent set apart from the commonplace. Personal suffering had unfolded a sympathy and understanding for his fellow men that found expression in a depth of emotional appeal. People from every walk of life responded immediately to the warm understanding expressed through his voice, and found enjoyment in the simple, unabashed sentimentality of his melodies.

The songs Jimmie Rodgers wrote and sang laid the foundation on which an entirely new style of American folk song was established. Indeed, his influence continued as an active force for more than fifteen years after his untimely transition in 1933. The range of his accomplishments reached those heights that are always a source of inspiration to those who follow. Some sought to imitate his unique style and passed quickly into oblivion. Some crystallized an inner understanding of the purpose of his mission, and gradually began to unfold the folk song. This period developed the tragic love theme, emphasizing its negative characteristics of sorrow, unhappiness, and regret. These songs exemplified love problems and situations familiar to all; they found an eager reception.

About 1948 this formula completed its cycle. Folk artists, in their frantic search for acceptable song material, had plumbed and exhausted the depths of human sorrow and adversity. Now, lack of reality and stimulation of emotional appeal made these song situations appear ridiculous. The new cycle began when ballad singer Hank Williams appeared, to raise American folk music to the next higher plane of expression.

Like Rodgers, Hank Williams suffered intensely throughout his short, tragic life. He was born in a log cabin in the scrub country of Alabama. His childhood environment was one of poverty and unhappiness. When he was five his father, a veteran of World War I, sought medical aid in a government hospital, where he soon died. Left with the responsibility of bringing up her young family, Williams' mother moved to a near-by town, where she could work in a cannery. But almost immediately fire destroyed their home, and they barely escaped with their

lives. The mother hurried her family on to Montgomery.

Young Williams never knew the advantages of formal schooling. Once settled in Montgomery he became a wandering bootblack. In spare moments he listened to Jimmie Rodgers' recordings. When he was eight his mother gave him a cheap guitar, and an old negro street singer taught him to play the chords. From then on Williams determined to become a famous ballad singer—and, doggedly, he did.

At the time of his death, New Year's Day, 1953, Williams had achieved the pinnacle of success in the field of American folk music. He had 15 million enthusiastic fans, and his record sales reached high figures. More important, he had single-handed made all America folk-song conscious. Many of his hit tunes had bridged the gap into the popular music field, and his name was synonymous with top songs in both fields.

Williams' outer life may have been considered objectional to contemporary social standards, but this tragedy was modified by the counteracting expression of his inner self. His consciousness was so closely attuned to the suffering and sorrow of the world that he was constantly influenced by a flood of impressions. He also had the ability to translate his deeper understanding into musical language that found an emotional response in the hearts of others. His songs reveal what he intuitively realized—that the outer, changing expression of man is a reflection of the tragedy within.

Conversely, there were moments when his acute sensitivity attuned him with higher planes of consciousness. And while his mind was still fired with the vision of their splendor he was able to interpret them into musical magic. Inspirational songs like "My Brother," "I Saw the Light," and others arouse the inner positive qualities in men, and inspire some to more noble living.

The ideal which Hank Williams struggled to achieve continues to influence the music of today's folk artists. His inspirational theme promotes the new cycle in the evolution of American folk music. Songs currently invading the popular hit parade programs indicate that the idea of tragic love, with its unhappiness, sorrow, and regrets, is gradually being replaced by a plea for understanding, a prayer for inner harmony. The inspirational appeal being expressed in folk music can spark the flame of faith and hope in brotherly love.

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THE HEART OF AMORC

With its magnificent colonnaded front projecting from among the smaller buildings, the Rosicrucian Supreme Temple portrays an air of serene austerity in beautiful Rosicrucian Park. Its every feature denotes the ideals of light, life, and love for which it stands. It symbolizes the heart and soul of the Rosicrucian Order.

Every member, while looking forward to his sitting in quiet meditation within the temple's exotic interior, can have a brochure containing several beautiful photographs of the interior and of the exterior—printed on Krome-Coat, a heavy fine quality paper. It virtually radiates the architectural and mystical beauty of this edifice. Order a copy today for ONLY $1.00 (7/3 sterling) postpaid. Learn to know that of which you are such an integral part.

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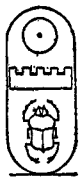
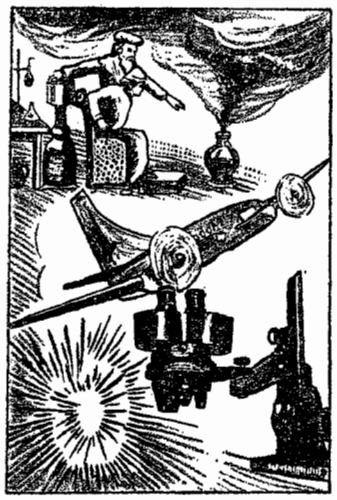


Pioneer of the Atomic Age

By Ben Finger, Jr.

Of all the ancient thinkers, perhaps only Lucretius and a few Ionians and Alexandrians would feel at home in our present scientific world.



The Latin poet Titus Lucretius Carus, a contemporary of Cicero and Caesar, majestically expounded atomistic philosophy in his long epic, *Of the Nature of Things*. Had the world of 2000 years ago embarked on the steady development of his ideas, our Atomic Age would have come centuries sooner. And it wouldn't have made its debut with a life-destroying explosion, for the best of all philosophical poets taught a rational code of ethics.

Alas, Lucretius was born too soon. In the first century B.C., he clearly anticipated modern physics, chemistry, biology, genetics, and anthropology. James Shotwell calls his poetic-philosophic masterpiece "the most marvelous performance in all antique literature." Lucretius was indebted to Leucippus, Democritus, and Empedocles; and he admired Epicurus as the greatest of all philosophers. He gave graceful expression to the wisdom of these scientific thinkers, as well as to his own original insights. But the truth about nature sounded strange to his contemporaries. A few centuries after he died, every science was paralyzed throughout the Roman world. A couple more centuries passed, and the universal ignorance of the Dark Ages identified scientific inquiry with impiety. Throughout the Middle Ages, Lucretius was remembered as an "atheist."

Ever since the Renaissance, developing science has realized the uncanny anticipations of Lucretius. Dr. Fracastoro revived his theory of seeds of disease, and in time Pasteur established the germ theory. The atomic theory of Lucretius was revived by Gassendi, placed on a modern scientific basis by Dalton, and applied in astonishing ways by twentieth-century nuclear physicists. Laplace restored the Lucretian nebular hypothesis, and it has been progressively refined. Mayer was in the tradition of Lucretius when he set forth the principle of the conservation of energy. Science followed in the footsteps of Lucretius when Bacon advocated observation and experiment, when Weismann formulated the theory of the continuity of the germ plasm, when Lavoisier noted chemical affinities, when Newton arrived at the corpuscular theory of light, when Darwin and others developed a scientific theory of evolution, and when Madame Curie discovered radium.

Irwin Edman asserts that the greatness of the Lucretian masterpiece "resides at once in the nobility and intellectual grandeur of its theme, and in the music and passionate imagery in which it is expressed." High praise for Lucretius and his work has also come from Voltaire, Spinoza, Goethe, Huxley, Ludwig Lewisohn, Will Durant, and hosts of other luminaries. *Of the Nature of Things* illustrates the fact that many of man's greatest discoveries began as imperfect premonitions. Of course, Lucretius did not know as much as do present-day scientists. His speculations are crude in detail, but they have

a surprisingly close resemblance to the *basic ideas* of twentieth-century science!

A Silent Worker

Almost nothing is known about the life of Lucretius. Because he explicitly rejected the superstitions of the state religion of Rome, he was the victim of a conspiracy of silence. We do not know exactly where or when he was born, or in what community he did his work. We must rely on just a few uncertain notices and speculations.

Lucretius calls Latin his native, ancestral tongue. Will Durant thinks he probably belonged to the aristocracy. It is supposed that the poet was a friend of Cicero. Eduard Zeller states, in his *Outlines of the History of Greek Philosophy*: "Lucretius seems to have been closely connected with the physician Asclepiades of Prusa or Cios in Bithynia, who lived in Rome at that time and was also a devotee of the Epicurean philosophy." We know by the classic of Lucretius that the dominant influence in his life was the scientific philosophy of Epicurus. A. W. Benn speculates that Lucretius was probably educated to be a lawyer, so great was his forensic skill and systematic logic in expounding the Epicurean wisdom.

Rome's insecure social condition made many persons yearn for peace of mind. But the orthodox state religion implanted superstitious fears of the gods, of the hereafter, of omens and signs. "Happy is the man," said Lucretius, "who has been able to know the causes of things." He searched out the natural causes of natural phenomena, instead of crediting the "miracles" of capricious gods. To his mind, it was not true piety "to bow down to stone and sprinkle altars with blood," but rather "to contemplate all things with a mind at rest."

Lucretius lives in his book, from which William Ralph Inge reconstructs the following picture: "The poet . . . shows himself to have been a lonely man, who had pondered much among the hills and by the sea, and who loved to taste the pure delights of the spring. Thence came to him the 'holy joy and dread' which pulsates through his great poem as he shatters the barbarous mythology of paganism, and then, in the spirit of a priest rather than of a philosopher, turns the 'bright shafts of day' upon the folly and madness of those who are slaves to the world or the flesh. The spirit of Lucretius is the spirit of modern science, which tends neither to materialism nor to atheism, whatever its friends and enemies may say."

Rome lacked a taste for science, but Lucretius influenced Cicero, Virgil, Horace, Ovid, and Livy, to some degree. The atomistic naturalism of Lucretius contributed to the decay of the old religion of Rome. But, when Augustus tried to restore the ancient faith, it became imprudent for the followers of the poet of science to acknowledge their debt to him.

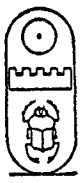
In the Empire Period, Roman enemies of Epicureanism invented the unlikely story that Lucretius was driven mad by a love-potion, did his writing in the intervals of insanity, and finally killed himself. The Christian Father Jerome repeated this fiction in his *Chronica Eusebii*, probably with the desire to discredit a "pagan" freethinker. Even if the unsupported rumor should be confirmed, Lucretius was surely the sanest philosopher of the ancient world when he created his masterpiece!

The ultraorthodox have repeatedly charged that Lucretius denied the Divine, and reduced the universe to a mere "mud pie made by two blind children, Atoms and Space." Yet Goethe finds in him not only "a lofty faculty of sensuous intuition," but also something which goes "beyond the reach of sense into the invisible depths of nature." Let us study his philosophy, and evaluate for ourselves!

Atoms, Space, and Law

Of the Nature of Things begins with a majestic apostrophe to Venus, symbol of the universal creative power. But the serious cosmology of Lucretius is not mythical. He denies that anthropomorphic deities made the universe or govern it. Nature is the author of all things, and the principle of causation reigns over every process.

According to Lucretius, nothing is created out of nothing. The infinite Universe is the "all-creating, all-devouring All," in the three aspects of atoms, space, and law. There is constant change under law, and whatever



has a beginning must have an ending. But the All is eternal. Let us turn to the beautiful translation by W. H. Mallock, in *Lucretius on Life and Death*:

Globed from the atoms, falling slow or swift,
I see the suns, I see the systems lift
Their forms; and even the systems and their suns
Shall go back slowly to the eternal drift. . . .
And all the pageant goes; whilst I with awe,
See in its place the things my master saw;
See in its place the three eternal things—
The only three—atoms *and* space *and* law.
All things but these arise and fail and fall,
From flowers to stars, the great things and the small,
Whilst the great Sum *of all things rests the same,*
The all-creating, all-devouring All.

For Lucretius, evolutionary change of form is a progressive revelation of the nature of the All. We are permitted to conceive of One Life behind every manifest form. Law is an essential aspect of the All, and it is our salvation to understand and love that Law. As Tennyson reminds: *"God is Law, say the wise."*

The atomic theory of Lucretius is most impressive in its broad fundamentals. It came closer to modern science than any rival theories of the ancient world, and it expressed a basic contribution to the rise of scientific philosophy. Lucretius harmonized a scientific outlook with a cosmic sense of reverence.

But naturally the pioneer speculations of Lucretius were oversimple, crude, and sometimes mistaken. He said of the atoms: "These can not be sundered from without by beats and blows, nor from within be torn by penetration, nor be overthrown by any assault soever through the world."

Of course twentieth-century science has succeeded in splitting the atom. We now know, as Lucretius did not, that the atoms are complex energy-systems made up of subatomic elements. Lucretius roughly guesses that the atoms are all of one substance, but differ in shape. They have ceaselessly moved with equal velocity. Their collisions, caused by an inherent swerve, have formed what we call *solid* bodies. Our poet finds facile answers to many problems of the atom which are still unsolved.

But he is on solid ground when he describes the formation of stars by the condensation of atoms in space, and tells how the atoms arrange themselves according to natural law to form worlds of beauty and complexity. He gives us the nebular hypothesis in a sentence: "At last that certain whirl began, which slowly formed the Earth and Heaven and Man."

The poet of science recognizes the vastness of the universe, and the multiplicity of its far-flung orbs. He sees the perpetual creation, destruction, and renewal of system after system, in infinite time. He enables us to view life in the cosmic perspective.

Lucretius tells us that life emerged from the slime of the earth, and there was a gradual process of organic evolution by natural selection. Man did not begin with a Golden Age, but evolved from the lower animals, and was at first a savage. Marriage, and the loving protection of the young, started primitive man upon the path to civilization. The social group arose by an extension of the family group, as man learned mutual aid. Neighboring tribes formed friendly leagues, for they saw that respect for the lives and property of others guaranteed their own security. By experience and reason, the early race passed through a copper age and then an iron age, and finally developed all the human institutions of civilization. Morality has natural sanctions, and is necessary to man's very survival. Man must face the facts of being, and work toward the highest development of ethics and culture, of humanitarianism and science.

George Santayana observes that Lucretius caught a great vision of the goal of human social evolution, and made it his mission "to summon mankind compellingly from its cruel passions and follies to a life of simplicity and peace."

Know Thyself

If we will but inquire of Nature with a humble heart, "one thing after another will grow clear, nor will dark night seize the road and hide from our sight the ultimate bounds of nature." What is it that bars us from "the elevated temples of the wise," save our lack of self-knowledge? Our Atomic Age must honor the lesson of its greatest pioneer, which has been translated as follows by William Ellery Leonard: "Each human flees himself—a self in sooth, as happens, he by no means can escape; and willy-nilly he cleaves to it and loathes, sick, sick, and guessing not the cause of ail. Yet should he see but *that*, O chiefly, then, *leaving all else, he'd study to divine the nature of things, since here is in debate eternal time and not the single hour.*"

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Cosmic Counsel or Coincidence?

By MABEL ATKINSON

(Ex-Flight Officer, W.A.A.F., No. 13 Fighter Group, RAF)

My first experience of an Inner Warning Voice occurred many years since, between the two World Wars, when I assisted my late father in his Quayside office on Tyneside, on the N.E. Coast of England. It was then my custom frequently to accompany surveyors aboard the tugboats which we insured—to check and record small damages sustained by them, often while they were carrying out their normal towage duties.

On the occasion in question, I had intended boarding the large paddle-tug *Hercules*, at the river landing-stage just in front of our office. At the crucial moment, however, someone seemed to speak to my Inner Consciousness—warning me not to do so! At the same moment I seemed to sense a strange aroma of a sandalwood nature in the room—which I had never noticed before. Much against my inclination, I decided to join the tugboat later.

A short while later she passed under the office windows, bound upstream, paddling swiftly on the port bow of the Blue Star Liner *Napier Star*. As I watched them pass I again felt a strange chill of omen, so much so that I remarked to my father, watching the ships from a second window, that: "something was going to happen to *Hercules*."

So vividly did I feel this that, when a few minutes later the telephone rang, I jumped, trembling, from my chair to answer it, but my father took the call himself. A few seconds later his face told me my intuition was right. "Hercules" had been overrun by the huge liner, cut in two and rolled over with loss of half her crew. The Skipper (with whom I should otherwise have been standing in the wheelhouse) had been trapped therein and was one of those drowned.

The Inner Voice spoke to me again—early in World War II when I was (as Flight Officer) posted to Air Ministry, London, for temporary duty. Having been told my injuries might necessitate invaliding or very light duties only, I had to decide whether to accept one of two offers—a less strenuous Air Force appointment which I knew might be mine with the recommendation of the late Lord Lloyd (later Secretary of State for Colonies), or invaliding to certain Intelligence and Liaison duties with a certain R+C Resistance Group in course of recruitment.

If I contacted Lord Lloyd then (as Hon. Air Commodore), I should obtain his support for the RAF appointment which might lead to a very high position in the Service. On the other hand, work with the R+C Resistance officers (which Lord Lloyd later flew to France —at Mr. Churchill's request—to con-

solidate) would be done in secret and with no hope of reward.

Leaving the Air Ministry building, I turned my steps in the direction of Lord Lloyd's home, intending to consult him. Then I suddenly became aware of that strange mystic aroma of sandalwood or something similar which had surrounded me so many years before when I was warned not to board the tragic tugboat. Someone or Something seemed to be speaking to me again and draining me of the will power to continue my walk. I hailed a taxi —and directed the driver to the R+C address given me; the die was cast!

Many months later a Rosicrucian Resistance colleague passed on to me the information that the RAF Station which I had intended to apply for, with Lord Lloyd's approval, had been bombed by the Luftwaffe, receiving a direct hit! For the second time my Cosmic Counsellor had changed my mind for me and saved my life.

A third strange occurrence took place shortly after the end of the War when I received a cryptic message from an Italian Jew ex-Resistance Officer, warning me to open my mail, carefully— and that this applied to some Very Important Service friends also. In handling this scrap of code-message, I once again became aware of that age-old aroma around me; and a Voice seemed to be telling me to write to my old Service Chief, Marshal of the RAF, Lord Tedder. Without hesitation, I sat down and dashed off a few lines, telling him of the danger, and that I thought it might refer to a certain Jewish Terror Group operating against us.

Some four or five weeks later, various newspapers shrieked in large headlines about "Letter-Bombs" posted from Italy by this Jewish Terror Group to V.I.P.s in this Country—all of these packages had, happily, been intercepted by the Special Branch of Scotland Yard. No one was killed or injured as intended! Again, life had miraculously been saved by that Cosmic Counsel— unsolicited.

I could quote several other instances in which this strange contact has been inwardly felt, but these three appear sufficiently outstanding and varied to convince genuine seekers after Truth. I fervently hope that these experiences may help to convince those who are Seekers of the Infinite Mercy of the Almighty.

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WHEN ONE FEAR TRANSCENDS ANOTHER

A savage and a white man thrown together in a lion-infested jungle become blood-brothers against a common foe. They are both *men.* Widening the circle still further, a wolf faced with the dangers of a fearful storm has been known to seek shelter with a man. They are both mammals, blood-brothers in the face of the ravages of the organic world. Pressure of threatening death has cut the Gordian knot of habit, and phantom fear is destroyed. It took centuries in their trailing of man's footsteps for the dog and cat, who now blink so placidly before the fire, to outgrow the dread which the wolf and the lion still feel for it. Terror of the unknown beyond familiar shores held primitive people for thousands of years on their own land.

—from *Unmasking our Minds,* by David Seabury.

A Forgotten Science

A unique timepiece, a horologium, brought to America from Germany by Rosicrucians in the 17th century became a subject of much searching 200 years later when Historian Julius F. Sachse strove to discover its purpose among "mystics and philosophers" of the 8th century B.C., and what the early Rosicrucians in Pennsylvania intended to do with this prized possession, now with some parts missing and records indicating that its connection with scientific progress had been disrupted.

The following article consists of excerpts taken from the records of Proceedings No. 147 of the American Philosophical Society held at Philadelphia for Promoting Useful Knowledge (Vol. XXXIV, Page 21—printed March 19, 1895). The information was read before the Society on February 1, 1895 from a paper entitled "Horologium Achez (Christophorus Schissler, Artifex)" by Julius F. Sachse.

—EDITOR

AMONG the scientific apparatus, models and philosophical instruments preserved in the cabinets of this Society, there have been conspicuously displayed two brass plates, finely wrought, engraved, chased and gilded, without, however, bearing any label explanatory of their former use or import.

As a matter of fact they are parts of a unique instrument, the equal of which is not to be found in any museum or scientific collection in the world. Unfortunately, several parts of this instrument are missing . . . I [Sachse] have endeavored to restore this instrument as well as I could, in the absence of any definite account of how it was in its original state; for no published description was allowed by the censorship of the press, for reasons which I will explain in the course of this paper. . . . The instrument was known by the mystics and philosophers of old as an "Horologium Achaz," or Dial of Achaz. . . .

This instrument was formerly used, nominally, for calculating nativities, and in the various occult studies wherein the hour of the day or night, and the position of the planetary system of the heavens took a prominent part, as by its aid it was possible to see, not only the true time of day by sunlight, and at night by moonlight, but other solar phenomena, such as the true time of sunrise and sunset; the orb's place in the twelve houses of the zodiac; its perigee and apogee; its height above the horizon; the relative length of the day and night, as well as many other astrological data.

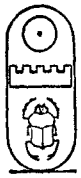
There is, however, another peculiarity about this instrument. In the hands of the Astrologus or Magus of the sixteenth century, it was capable, at the will of the operator, of apparently reversing the laws of nature. Thus, if the basin was filled with water or any other translucent liquid, the time marked was advanced or retarded as many degrees as equal the angle of refraction; thereby repeating the miracle of Isaiah. . . .

By referring to the thirty-eighth chapter of the Book of Isaiah, in the eighth verse we read:

"Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down."

This is what is known as the great miracle of Isaiah, and is portrayed in one of the engraved panels upon the base plate of the instrument. It will be noticed that the invalid sovereign [Achaz or Ahaz] is in his bed, while the prophet is pointing to a sun-dial, which, however, in the representation, is a vertical one—a precaution that was resorted to for obvious reasons by the Augsburg artificer, to distract attention from the true character of this instrument, in case it should ever fall into the possession of the profane [the uninitiated].

The other engraved panel on the base plate illustrates the twenty-first verse of the same chapter of the Book of Isaiah, viz.: "For Isaiah had said, Let



them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover."

We have here portrayed the consummation of the miracle. The king is seen seated upon a throne, with his right leg extended, while the prophet is applying a poultice of figs to the wicked carbuncle. An attendant, in the rear, it will be noticed, holds a basketful of the same remedy in reserve.

The above mention of the "Dial of Achaz" which had the property of going backwards ten degrees at the command of the old prophet, is the earliest reference to any instrument for the purpose of marking the true time of day of which mention is made in the world's history.

Achaz, who was the son of Jotham and the eleventh king of Judah, about the year 771 B.C. went to Damascus to greet his benefactor, Tiglath Pileser. He saw there a beautiful altar, and sent working drawings of it to Uriah, the priest in Jerusalem. An altar was completed against his return. He likewise set up the dial which is mentioned in the miraculous cure of his son Hezekiah, thirteen years after the death of Achaz. This is the first dial upon record, and is 140 years before Thales, and nearly 400 years before Aristotle and Plato, and just a little previous to the lunar eclipses observed at Babylon as recorded by Ptolemy.

That this instrument and its peculiar properties were not unknown to the scientific faculty of the Helmstadt University, is shown by the Memoirs of Uffenbach, that were published at Ulm, in the early part of the last century. The University at that time was presided over by Dr. Johann Fabricius (Altdorfinus), who was the former tutor at Altdorf of Johannes Kelpius, Magister of the Rosicrucian Community, on the Wissahickon, in Pennsylvania (1694-1708).

Zacharias von Uffenbach, the celebrated scientist and traveler, and former classmate of the younger Falkner at Halle, notes in the Index to his Memoirs, *Sun-dial,—Hiskia, Where the Shadow Turns Back, Curieux,* ii, 542. But on referring to the place indicated, no reference whatever to the subject is to be found. The inference is that the whole matter was, at that time, suppressed by the Censor. There is, however, a reference to the instrument by the same writer in another volume of his Memoirs (Vol. i, 252) of which no mention is to be found in the Index.

Uffenbach, who was always careful to note down the most minute particulars of any special scientific matters brought to his notice, states that, while on a visit to the University Library, Abt Schmid called his attention to a description of this peculiar instrument, and then continues that "he would attribute the especial discovery of this peculiar sun-dial to an atheist, and that it would be apt to give such as had no faith in miracles the idea that this was the sun-dial which, by the retrogression of its shadow, furnished the sign for King Hezekiah; or that it was a similarly constructed instrument having the same property, and which being known to the prophet, he, on that account, proposed that particular test to the King."

During a late visit to Europe, a careful search was instituted in the various museums for a duplicate of this Horologium, but without result. So scarce and sought-after are the specimens of Schissler's ingenuity, that the great Germanic National Museum at Nüremberg contains, I think, merely a small pair of dividers from this great artificer. The museum of his native city, Augsburg, contains nothing whatever of his handiwork.

Failing in my efforts to find a duplicate or a similar instrument in either Germany or France, by the aid of which our own specimen might be restored to its original condition, as a matter of interest, I next endeavored to obtain whatever information was to be had relative to the ingenious mechanic whose name adorns the rim of our specimen. Here I was more successful, thanks to the courtesy of Herr Hans Boesch, Director-in-Chief of the Germanic National Museum. The following references to the artificer were found in the Archives of the Museum, viz.:

In Paul von Steffen's account of the "Kunst-, Gewerbt-, u. Handwerks-Geschichte der Reichsstadt Augsburg," it is recorded, that more noteworthy

than any one is Christophorus Schissler. This man, according to his apprenticed trade, was a brassworker in a small way, or brazier. His talents, however, led him into geometry, mechanics and astronomy. Therefore, he subsequently called himself a geometric and astronomical master mechanic (Werkmeister).

From this artist, continues the old chronicler, there stands in the Bodleian Library at Oxford, England, a solid gold quadrant, which measures more than a Rhenish foot square, and has a weight of six to eight pounds. Upon this instrument is engraved in large letters, "CHRISTOPHORVS SCHISSLER, GEOMETRICVS AC ASTRONOMICVS ARTIFEX, AUGUSTAE VINDELICORUM FACIEBAT, 1579."

I will here state that this quadrant was also known and described by Zacharias von Uffenbach, who states (Vol. iii, 101, 102) that it was of pure gold, and was covered with scales, divisions and calculations, which he thought were poorly executed. The Librarian of the University at Oxford, however, differed with him, and gave the opinion that the calculations were of even greater value than the precious metal of which the instrument was constructed. . . .

Speaking of the inscription, the question was raised here some time ago as to the meaning of the word "Vindelicorvm" as applied to this instrument. I will state that the term denotes that the artificer was descended from the ancient German race of the Vindelici, whose chief city, in former times, was "Augusta," therefore "Avgvstae Vindelicorvm"—the modern Augsburg.

Again referring to the old records in the Germanic National Museum, it is there stated that Schissler constructed numerous ingenious scientific apparatus and automata for the Emperor Rudolph II. of the Holy Roman Empire. This fact alone, continues the old chronicler, furnishes ample proof of the repute that the artificer had gained by his proficiency in the mechanical arts.

In the year 1600, Schissler was commissioned by the authorities to survey and plot his native city and the suburbs as well as the Imperial Bailiwick (Reichs-Landvogtey). The plan of the city was engraved on copper by Alexander Mair, a noted artist of that day. The other plans were stored at the Land Office. (During my search at Augsburg, none were to be found.)

In the year 1606, Schissler constructed a large *Sphaera Armilaris*, which he presented to the magistrates of his native town, and which was there exhibited for many years in the "Stadt-Bibliothek," but is now missing.

In conclusion, the chronicler states, "in these days (early in the seventeenth century) many of our learned scientists became proficient in Geometry (*Messkunst*) but chiefly in Astronomy."

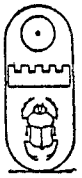
An equally interesting reference was found in the old "Memorial Buch," wherein one Hector Maire mentions that, in the year 1561, Christophorus Schissler constructed the four large sundials upon the "Perlachthurm," at Augsburg, where they still, after a lapse of three centuries, mark the time of day.

The Perlachthurm is one of the peculiar landmarks of the ancient city, at the confluence of the Wertach and the Lech, and commands a view of the surrounding country. This solitary tower, of which I have here a contemporaneous engraving by Hess, dates back to the tenth century, but has been altered and restored upon several occasions, notably towards the close of the sixteenth century, when it was raised by the celebrated architect, E. Holl, to its present height of 326 feet. It was on this occasion that Schissler was commissioned to construct the four sun-dials, two of which are seen in the engraving. . . .

The Memorial Buch further states that his Meisterstück or *chef-d'oeuvre* was placed in the Mathematical Hall of the Zwinger, or Royal Museum at Dresden. It was a *quadratum geometricum*, and bears, beside his usual inscription, the date 1569. This apparatus was for the purpose of measuring both elevation and distance, in which the divisions were given by transverse lines.

He also constructed an ingenious odometer or measuring wheel (*Wegmesser*) which is described by Kirchner, p. 221, Ed. Colon., 1647.

From the above enumerations of Schissler's handicraft, we are safe in assuming that the Augsburg artificer



was one of the most ingenious mechanics of his time. . . .

The first public mention of, or reference to, the phenomena of the refraction of light was made by Willebrord Snellius (1591-1626), the celebrated mathematician, shortly before his death, or about a half century after it had been practically demonstrated by the Augsburg artificer, as is proven by the specimen here brought to your notice.

After the death of Snellius, René Descartes, by some means, came into possession of the former's experiments on the refraction of light, and published an account of the phenomena, in his *Principia Philosophiae,* 1637, with several illustrations, from which we may obtain a possible clue to the missing parts once elevated by the figure upon the rim of our interesting specimen.

Schotus, in his *Magia Universalis,* published in 1657, also illustrates the refraction of light, Pl. xxiii, by a simple experiment and plate. None of the above references to a refracting dial, or the refraction of light, however, make any reference to the miracle of Isaiah; thus showing that our scientific relic is unique of its kind, and was known only to persons who were intimately versed in the higher phases of occult philosophy.

The written records of this venerable Society, so far as I have been able to discover, fail to show just from whom this interesting relic of Christopher Schissler's handiwork was received, or even when it came into possession of the Society.

Tradition, however, connects this instrument directly with Dr. Christopher Witt, the last surviving member of the Rosicrucian Community, which two hundred years ago was located on the banks of the romantic Wissahickon, in the vicinity of Philadelphia, and usually known as the "Hermits on the Ridge." Dr. Witt, prior to his death in 1765, gave some of his philosophical and scientific apparatus to the local Philosophical Society, then presided over by Benjamin Franklin, among which presumably was the specimen under discussion.

It will here again be necessary to take a short retrospect, viz.: Between the years 1691-1693, a company of religious and philosophical enthusiasts or mystics was organized in Germany. Their purpose was to escape the religious and secular proscription under which they suffered, by emigration. They naturally cast longing eyes towards Pennsylvania, where liberty of conscience was assured.

These enthusiasts had all received a liberal education, six of the number being clergymen. All were members of the theosophical brotherhood known as "Rosicrucians," and were under the leadership of Magister Johann Jacob Zimmermann, who, as you will see by reference to the reports of the Royal Society, was one of the most noted astronomers of the time in Europe. It is to the possession of this philosopher that this instrument has been traced, prior to his leaving Nüremberg. When finally the "Chapter of Perfection," consisting of the mystic number of forty, was completed, the start was made from the two rallying points, Halberstadt and Magdeburg, for Rotterdam, whence they were to embark for the New World.

Upon the very eve of embarkation, Magister Zimmermann died. The vessel, containing his effects, sailed for America, and Johann Kelpius was elected Magister in his stead; under his guidance, the party of mystic philosophers came to these shores, and upon the romantic banks of the Wissahickon erected a tabernacle in the forest, suited to their occult studies and researches. The structure was surmounted by a "Lantern or Observatory" (*Sternwarte*), in which a nightly watch was kept for celestial phenomena. This was the first regular observatory established in North America.

It is a noteworthy fact in connection with this [Rosicrucian] community, that here in the wilds of the New World were practiced the various mysteries and rites of occult philosophy and esoteric theosophy.

Here the crucible of the alchemist frequently fumed until long after midnight, while the alembic of the Magister was distilling juices of herbs gathered at the dark of the moon, in the hope of discovering the "Philosopher's Stone" or the "Elixir of Life,"—in contrast, as it were, to the lonely

watch maintained in the "Sternwarte" on the lookout for the harbinger of the Bridegroom, who was to appear in silky holiness.

Some of the horoscopes that were calculated and cast by these Hermetic philosophers, on the Wissahickon, are still treasured as precious heirlooms among some of the leading families of this State.

To return to our *Horologium*. It is known that after the death of Kelpius, in 1708, and the virtual disbanding of the Community, all of the philosophical instruments, as well as Zimmermann's astronomical apparatus, passed into the possession of Daniel Geissler and Dr. Christopher Witt. The latter then went to Germantown, and continued in his profession as "Practitioner of Physick" until the end of his days.

It is further known from his correspondence that has come down to us, that Dr. Witt was a close friend of both John Bartram and Benjamin Franklin; also that he was upon intimate terms with others of the original American Philosophical Society: all facts going to substantiate the old tradition as to the actual donor of this HOROLOGIUM ACHAZ HYDROGRAPHICUM, and that the interesting instrument is not only a relic of German mechanical ingenuity of three centuries ago, but also of the chapter of "True Rosicrucians" who settled in the Province of Pennsylvania two centuries ago, and were the first community of Hermetic philosophers who attempted to put their occult teachings to a practical test.

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A Fish With Human Interests

By COLOMBE FAY CRUMP, age 17—New Zealand

SITUATED on Hokianga Harbour on the west coast of the far north tip of New Zealand is the little way-back settlement of Opononi (O-po-no-ni). Suddenly and dramatically, Opononi is world news! and why?—all because of A FISH, but not an ordinary fish.

This fish is a bottle-nosed dolphin or cowfish (Tursiops truncatus), probably about three years old (three-quarter grown), nine feet long and weighs about a quarter of a ton. Towards the end of last year, "Opo" or "Opo George"—as the dolphin has been called—was first noted playing with another dolphin about his own age. Fishermen, working the Hokianga Harbour, used to see him occasionally but it was not until about eighteen months ago that he struck up a nodding acquaintanceship with the people of Opononi.

When he first started cruising about the wharf and near the beach, everybody kept out of his way. They even got boats to chase him away, but he loved boats. The sound of the engine was enough to bring him close, and he escorted each boat in and out of the harbour. Then the people began to realize that he was harmless and good fun. He graduated in Opononi's eyes, from the mistrusted, to the tolerated and then to the affectionate friend.

It all started when he became stranded on the beach and was lifted back to the water. He tried to show his affection by playing with the folk in the water, even coming in to the shallows to let the little ones ride on his back, swishing his tail to keep himself steady while the passenger was settled comfortably. Many a little girl has looked anxiously as her beach ball has been thrown back and forth to "Opo," who played as though he were a professional polo player. He caught the ball well with his snout and could send it long distances with a flick of his tail. He loved to have his back and sides scratched with an oar or by one of his friends. He would leap clear out of the water in sheer joy and could throw bottles from the sea-bed high over his

head. He loved applause and played for hours. One lady tells the story of how Opo would dart in and out among the bathers, as though he were playing hide-and-seek, then he would make a wide circle and disappear far out in the harbour—presumably to get a little rest.

Day after day, and week after week, buses made the journey over the unsealed roads carrying thousands of sightseers to the previously unknown little town. The few businesses of which the town boasted—the hotel, a general store, a tea room cum milkbar, a garage, and camping ground—have benefited as though a shower of gold had come upon the town. The Government has given official protection by an Order in Council approved by the Executive Council, for "Opo" or any other dolphin that enters Hokianga Harbour. A member of the Society for the Prevention of Cruelty to Animals (S.P.C.A.) and a local Justice of the Peace have kept guard to see that "Opo" is not hurt by over-enthusiastic youths. He has been photographed a thousand times, televised for the American coast-to-coast, and filmed for general release. He has become New Zealand's Number One tourist attraction!

* * *

Since writing this little account of "Opo," it is now my sad duty to add a footnote, for "Opo" is dead!

Her passing (for it has been found that she was a lady) has had a profound effect throughout the country. Her death was reported on the National radio, picture theatres flashed the news on the screen, and now the papers carry headlines and editorial comments usually reserved only for the important personages.

While out collecting shellfish, a man found the dolphin's body. "Opo" had become trapped in a three-way rock crevice while quietly feeding on seaweed minions. It was clear that "Opo" had swum, as she had often done, amongst the rocks at high tide. She must have cruised over a V-shaped entrance to the pool, finding, when her body was completely in, that she could not turn either way. Unless she could reverse, she would have had no chance in the world of escaping. Judging by the cruel body markings and by the flayed skin on the rocks, she must have struggled madly and had obviously succeeded in turning her bulk completely around.

The tragedy of it was that she had turned the wrong way. There was an opening to the pool on the other side, through which she might have swum with relative ease had she been able to turn her head that way. Her struggles to turn must have succeeded only when there was not enough water for her to swim out the way she had gone in. As the tide receded further, "Opo" must have been left almost—if not completely—high and dry in the rock prison. When found, "Opo's" body lay in a few inches of water.

"Opo," like "Pelorous Jack" (the albino dolphin that lived in the channel between the North and South Islands of New Zealand), was a dolphin and a creature evolved from warm-blooded mammalian ancestors, once shore-living but now fish-hunting and living entirely in the sea. Dolphins bring forth living young which are able to swim at birth and are suckled by the mother. Normally they surface to inhale air every 30 minutes. Unlike fish, their tails are horizontal and they are capable of a speed of thirty-five miles an hour through the water. They are able to kill a shark by ramming it. They have no external ears but are sensitive to water-borne sounds. They display great intelligence and in its ability to learn, the dolphin (or porpoise) has been classified by scientists close to the chimpanzee which is the smartest mammal next to man.

—from *Cape Town Quarterly Magazine*
—Jan./March 1957

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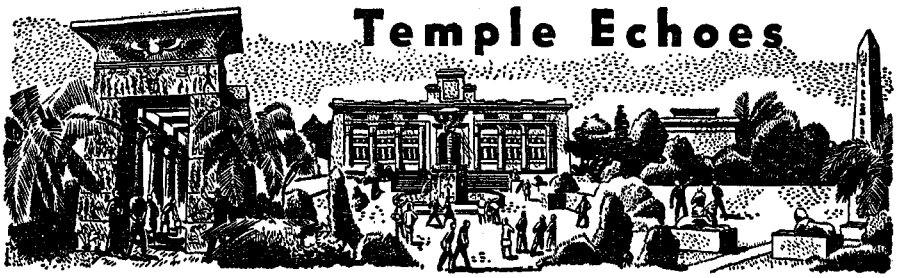
A thing does not exist unless it has meaning, for identity depends upon the significance of experience.

The understanding derived from experience corresponds to reality.

—VALIDIVAR

Temple Echoes



EARLY in March, visitors to the Theatre of the Sky in the Rosicrucian Science Museum began to see just how the man-made satellite will appear. Made by the Spitz Company, it attaches to the projector now in use and casts a spot of light simulating the satellite. Viewers thus are able to trace its course through the heavens in much the same way they will be able to follow the course of the actual satellite if its launching proves successful.

Grand Master Rodman Clayson, director of the Museum, explained that at present a west-to-east path is being followed in the planetarium although the path of the actual satellite may be more nearly southwest to northeast.

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The Light and Shadow Club of San Jose presented its Third International Salon of Photography in the modern Gallery of the Rosicrucian Egyptian, Oriental Museum during March. Two hundred and forty-four prints were exhibited—thus taxing the Gallery's limits. On each of the four Sundays during the month, 308 slides were shown. The Club's yearly show never fails to draw overflow crowds. In attendance and enthusiasm, the 1957 exhibit was no exception.

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Mrs. Walter William Fondren of Houston, Texas, after many years of philanthropic activity received public honors recently, although through the years she declared she had "always tried to stay in the background." This is true, but when her charitable acts performed in secret came to light she submitted to the honor with the sentiment, "No individual is honored as an individual. His life takes on a dignity as the causes to which he attaches himself take on dignity." A precept certainly exemplified in her experience. The Rosicrucian Order, along with many other organizations, has expressed its recognition of her worth and dignity in presenting to her its Humanist Award.

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Being aware of the importance of public relationships, members of Vancouver Lodge have been preparing themselves with a course in public speaking. No fee was charged but the class was limited to twenty. Undoubtedly these twenty will prove to the lodge as a whole the effectiveness of training in the matter of bringing worth-while results out of their public relationships. As a Past Master pointed out in the Lodge Bulletin for March: "Today's lack of understanding between nations, ruinous differences between factions in industry, stubbornly varying ideologies are sometimes said to be attributable to a widespread absence of a right philosophy for living." Persons with a right philosophy may therefore do much to correct such a situation if they are able to set forth those ideas acceptably. Much good must come from courses designed to add to one's effective speaking ability.

* * *

According to Sydney, New South Wales, Bulletin of January, what promises to be a successful campaign for the Chapter's own Temple is now underway. An impromptu collection taken at its initial meeting to launch the campaign netted over £16. Since then, further substantial donations have been received, and the duly appointed Fund-Raising Committee has instituted plans to keep the campaign rolling toward its

goal—a permanent Rosicrucian Centre in Sydney. So worthy a project cannot fail to receive the wholehearted support of Rosicrucians in Sydney—and elsewhere.

* * *

John Dalton Chapter, Manchester, England, held an extraordinary General Meeting early in January and unanimously voted to move to larger and more desirable quarters. The new address is 94/96 Grosvenor Street, All Saints, Manchester. The quarters in the building, which belongs to the Independent Order of Odd Fellows, Manchester Unity, are described as twice the size of the previous ones, centrally heated, not far from the city's center, and served by busses from all areas. It is hoped that the move will enable the Chapter to improve its usefulness to its members and to the community.

* * *

Byron Chapter, Nottingham, England, along with other Chapters and Pronaoi in Great Britain, is moving into a new year of growth and activity. A New Year social and get-together in January incorporated a Bring-and-Buy Sale for the benefit of Chapter Funds. It had earlier gathered enthusiasm from the visit of Frater John La Buschagne of the London Office who alerted the area to the possibilities of growth as a result of public lectures to be given there and in other near-by communities during May.

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During 1955-56, Erica Karawina was in Europe and in the Far East reacquainting herself with art techniques. Returning to Honolulu she offered a one-man show in three media: stained glass, ink rubbings, and collage. Stained glass, her favorite medium, led her while in Formosa to the use of collage to attain stained-glass effects from Chinese paper and ink, when the ordinary materials were unobtainable. For colors she used bits of discarded *Life Magazines* rearranged to form her patterns. To quote Austin Faricy's review in the *Star-Bulletin*: "The imagination, charm, and skill which the results display are tremendous, and in one incredible scroll, *Spring Song*, transcend the medium to evoke an actual mosaic."

This same reviewer was equally taken with her ink rubbings done in the ancient Chinese classical manner—a technique mastered by the artist at the Academica Sinica during her stay on Formosa. The rubbings themselves were made in Cambodia in the temple ruins of Angkor Vat. "Carefully and precisely done," wrote Faricy of the rubbings, "they are enough to make the connoisseur of such things delirious."

Digest readers familiar with some of Soror Karawina's experiences during her war years in the Far East (*Digest*, August and September, 1948) will be interested to know that her recognition as an artist blending Western civilization and Oriental culture is becoming more general.

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In the East, an art traditionally as old as life itself is still being pursued with modern skill, devotion, and enthusiasm. In Bombay, India, there is a specially equipped theatre where the world may be seen in miniature—at least that portion of it which concerns man's aspirations and his dreams. Not too long ago this theatre, operated by The Marionette Playmakers, Dr. and Mrs. A. G. Brocke, presented Shakespeare's play, *The Tempest*. The *Evening News of India* declared it "a most charming spectacle" and *The Times* added "the Brockes deserve to be warmly congratulated."

In its November, 1956, issue *Trend* magazine devoted an article to marionette-and-puppetry making as the Brockes see it. Their enthusiasm and artistry are heartwarming and unique. Because of their interest in mysticism and the Rosicrucian Order, it is not surprising that their miniature world so often offers something more than just entertainment.

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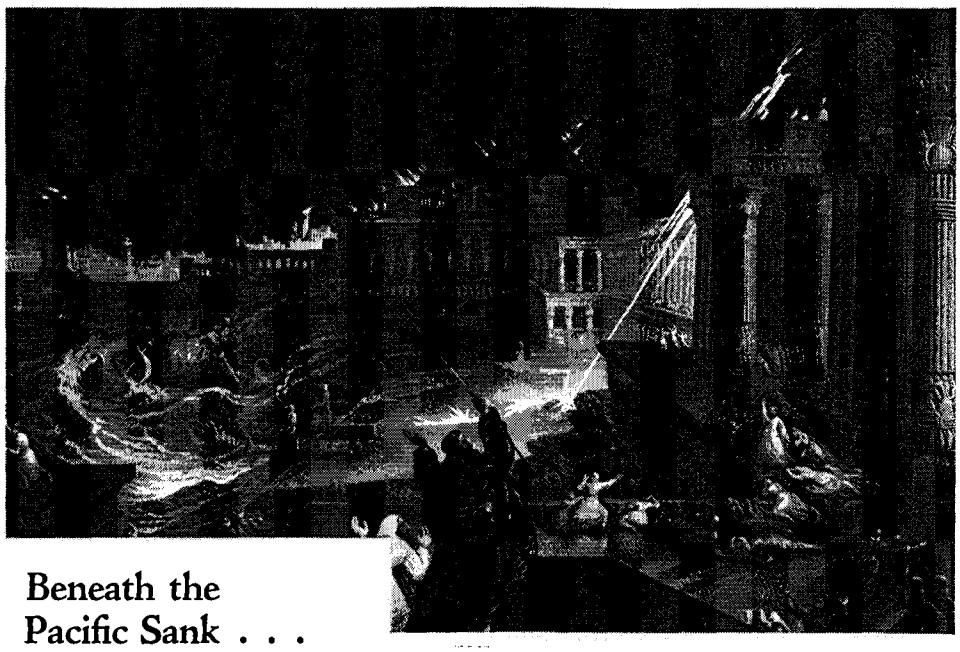
Frater T. E. Hartwig makes a suggestion which this Department herewith passes along: "During this three-day week end, I reviewed all of my monographs to date. I discovered that I should have been doing this oftener, for quite a few things had more meaning—and questions I might have asked were answered. A gentle nudge now and then might keep the member from procrastinating." We agree, so here's the nudge: "Have you reviewed your monographs lately?"

SYMBOL OF PEACE AND LONGEVITY

The Master of Monterrey Lodge, Sr. A. Sanchez P., and a complement of officers assist Imperator Ralph M. Lewis to plant an olive tree in the spacious patio adjoining the Monterrey Lodge's new Temple building. The event followed the dedication of the Temple. The olive tree was selected as being symbolic of peace and long life. The event was attended by hundreds of Rosicrucians from throughout Mexico and included several from the United States. The Master is shown at the left of the tree, and the Imperator is at the right.



Beneath the
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Lemuria, the Mystery Continent!

In the depths of the Pacific shrouded in darkness, lies a vast continent. Where once great edifices reached skyward and multitudes went their way is now naught but the ceaseless motion of the sea. Centuries before the early men of Europe or Africa found the glorious spark of fire or shaped stones into crude implements, the Lemurians had attained an exalted culture. They had wrested from nature her proudest secrets. Then nature reclaimed her power. With a tremendous convulsion she plunged the civilizations of demigods beneath the leveling waters. Again she reigned supreme, the victor over man's greatest efforts. Has the learning of this early civilization been completely lost? Was their strange knowledge submerged with the land upon which they dwelt? Whence came these people? And were they all destroyed? Science today is proving the physical existence of the continent, and down through the ages there has come the tale of a strange people who live today and have preserved the mystical knowledge of Lemuria.

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Tucson: Dr. Charles L. Tomlin Chapter, Knights of Pythias Hall. Lillian Tomlin, Master, P. O. Box 2344.

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Desert Hot Springs: Desert Pronaos. Robert J. Hoffman, Master, Box 413, Yucca Valley, Calif.

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