ROSICRUCIAN DIGEST

1961
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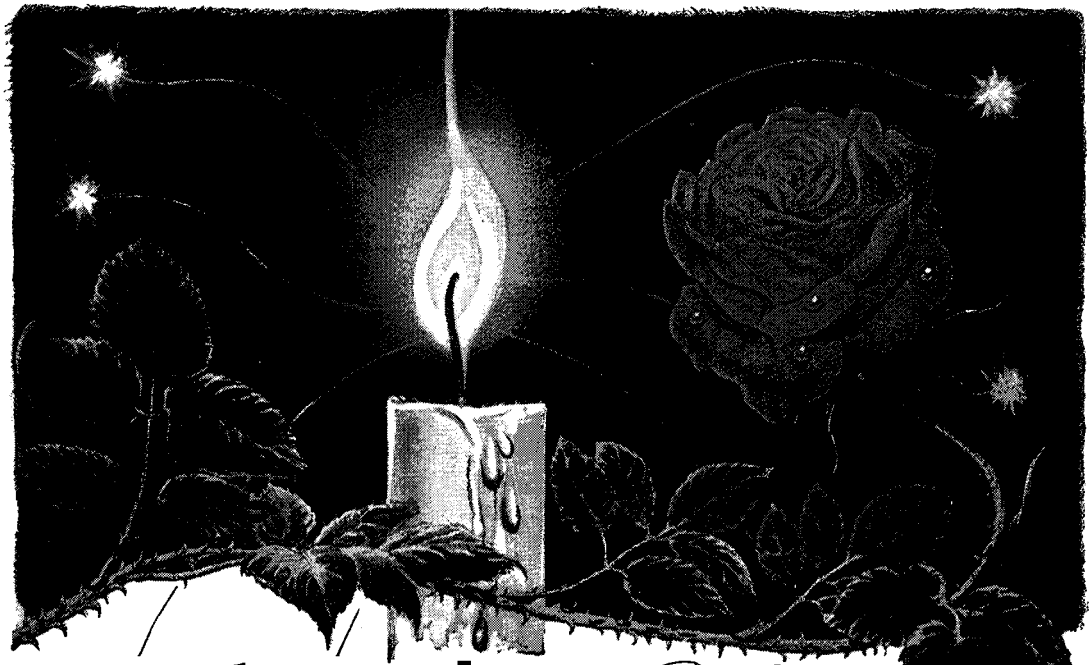

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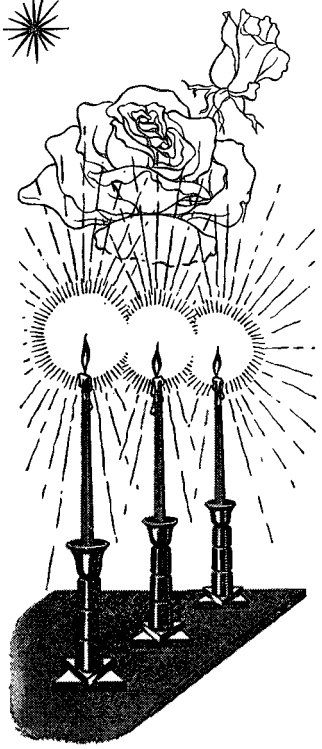

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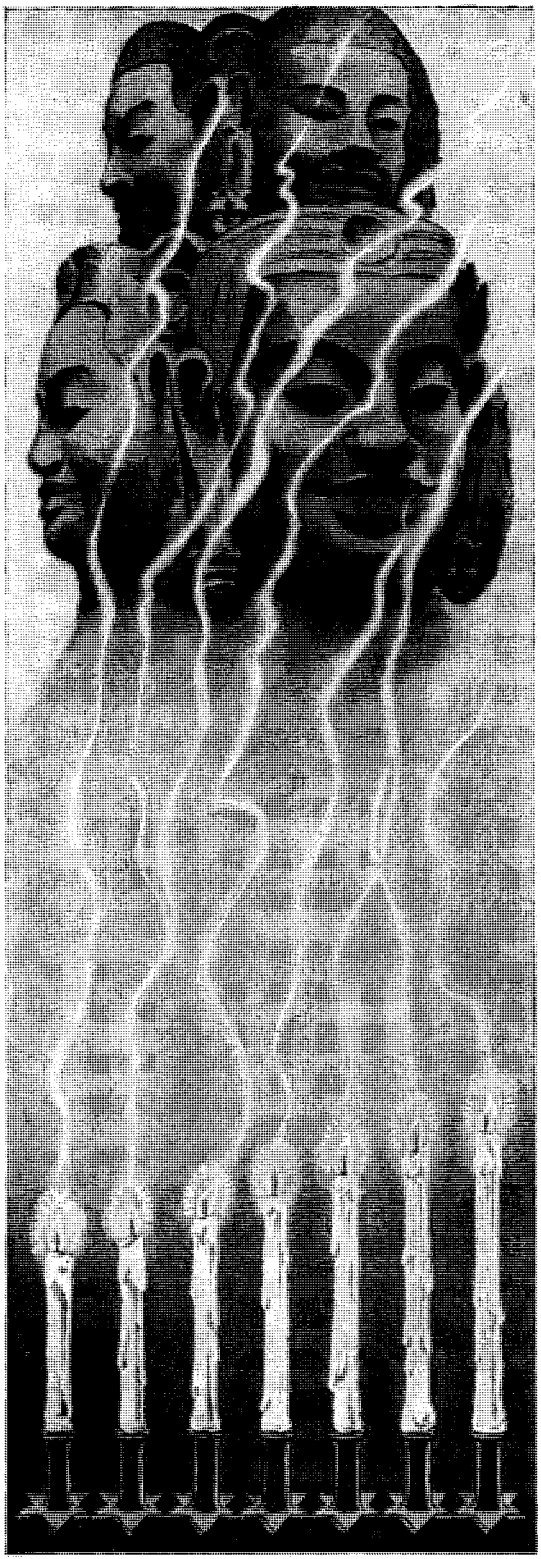
(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)

EUROPEAN ROSICRUCIAN CONVENTION

The international biennial Rosicrucian Convention was recently concluded in Geneva, Switzerland. A special feature of the conclave was the assembly of Grand Lodge officers of AMORC from throughout Europe, Asia, and America. Shown above examining prepared documents are, seated from the left: Allan Campbell, AMORC London Office; J. R. Whitcomb, Grand Treasurer, U. S. A.; Kaj Rasmussen, Vice Grand Master, Denmark; Albin Roimer, Grand Master, Sweden; Raymond Bernard, Grand Master, France. Standing from left: O. B. R. Lobig Clarus, Venezuelan representative; R. S. Soekanto, Grand Master, Indonesia; Mrs. James Whitcomb; H. Th. Verkerk Pistorius, Grand Master, Holland; Mrs. Pistorius and Mrs. Roimer.



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ROSICRUCIAN DIGEST

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THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the 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")**

THE THOUGHT OF THE MONTH

Whence Came Egypt's Knowledge?

By THE IMPERATOR

ONE of the persons who accompanied the Rosicrucian Egyptian Tour of 1959 has propounded some interesting questions. "Up to about the year 4000 B.C. the inhabitants of Egypt were Stone Age people with little or no culture, we are told. Then, seemingly as of a sudden, there was a civilization, a culture, and a real knowledge of medicine, the arts and sciences. How did this come about? Was there a migration to Egypt from other lands, such as perhaps Atlantis?"

The factors of civilization—the arts, sciences, religion, and the classics, or literature and poetry, did not suddenly emerge in their entirety in Egypt. Most of these cultural achievements gradually evolved as Egypt's chronology and archaeology reveal. However, there were certain sudden transitions, that is, exceedingly rapid developments.

One such example occurred during a period of a century and a half, and the achievement seems amazing to us today. There is no indication of the gradual advance of that particular knowledge. Consequently, the question does arise, was such wisdom introduced by a people of a higher civilization? Or, was it a secret gnosis long in existence in Egypt that for some reason came to the fore at that time?

The forefathers of the Egyptian civilization are referred to as *proto-Egyptians*. These peoples were principally of the latter part of the Neolithic period and are assumed to be related to those who were dwelling on the Libyan Desert or North Africa. Others having descended into the Nile Valley to form its earliest population were people of east Africa—such tribes as the Somali and the Beja. Much later there was a migration of Semitic nomads from Asia who entered Egypt from the northeast. All those who descended from the Sahara Desert plateau perhaps fifteen or twenty thousand years ago were of Stone Age culture.

It is surmised that they were driven to the Nile Valley by a change in the climatic conditions of the plateau, which is thought at one time to have been forested and to have enjoyed a plenitude of water. Perhaps this population shift was due to the glaciation, by the great descent of the ice in Europe, changing the climate, followed by the receding of the ice, the process resulting in the destruction of vegetation. At least, there are rudiments of this vegetation, fossilized remains showing that the plateau was very fertile at one time.

The prehistoric burial places of these proto-Egyptians disclose the primitive nature of their culture. In fact, their customs were endemic to most Stone Age peoples even those whose habitat was not Egypt. In other words, the burial place was usually a shallow, rectangular or oval pit in which the body was placed in a contracted position, knees up under the chin. A few appurtenances were placed with the body, as stone implements, weapons and crude pottery. It is obvious that such persons did not have a great knowledge to impart to any descendants.

There is no continuous chronology or written history of Egypt from its earliest period. An Egyptian priest named *Manetho*, who flourished under Ptolemy I (367-283 B.C.), attempted a compre-

hensive history, listing all the dynasties and predynastic kings. However, his work perished and we know of it only through the subsequent writings of other historians, as Josephus. From translations of hieroglyphic inscriptions it would appear that the early, numerous little kingdoms formed from tribes in the Nile Valley finally "coalesced into two kingdoms." The *Upper Kingdom* was of the upper Nile Valley, descending to the delta region. The *Lower Kingdom* consisted of the *delta,* that is, up to the Mediterranean coast.

In the delta, or Lower Kingdom, civilization advanced rapidly. It is difficult to perceive why the advance was more rapid than that of Upper Egypt. Later, of course, the delta region was in close contact with other civilizations such as the Mycenaean, the Phoenician and Assyrian. But in the beginning these other civilizations were barbarian, or at least, of a much lesser development than the Lower Kingdom of Egypt. A calendar arrangement of "365 days was introduced in 4241 B.C.," this being "the earliest fixed date in the history of the world." It is apparent that a people that could so calculate the days and years and leave a written record of it, already possessed a highly developed knowledge in certain matters.

In 3400 B.C. a *united kingdom,* the combining of the Upper and Lower Kingdoms, emerged under *Menes.* With him began the dynasties, a line of kings by family succession. James Henry Breasted, noted Egyptologist, states that this uniform government was "the secret of four centuries of prosperity under the descendants of Menes. It caused a uniformization of resources, stopped the decimating wars between the two kingdoms, and solidified their defense against outside invasions. It also gave the people the opportunity to concentrate on mutual plans of well-being.

This great advance in learning and accomplishment was particularly prominent in the city of Memphis, which became the seat of government. In the June 1960 issue of the *Rosicrucian Digest* there appeared a photograph of a model of Sakkara, the magnificent funerary city built adjacent to the great city of Memphis. It contained the first stone masonry edifices in the world's history. The model now reposes in the Rosicrucian Egyptian Museum.

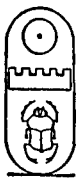
Four royal houses, that is, dynasties, ruled in succession for five hundred years (2980-2475 B.C.). During this period, art and mechanics attained "a level of unprecedented excellence." These achievements were never later surpassed. The administration of government was developed to a degree never previously attained. There were efficient bureaus of taxation and public works. This was the beginning of the period of the great Pharaohs.

The spread of trade and increasing prosperity developed a wealthy landed class of persons who were what we would term *nobles.* These persons grew extremely wealthy and powerful, rivaling the influence of the Pharaoh. They eventually caused the fall of the Pharaonic line about the sixth dynasty, 2400 B.C. The cultural and administrative influence of the great city of Memphis then waned. It is known that Memphis had a school of philosophy over which the priesthood presided. Some of its doctrines like that of the creative power of the divine spoken word undoubtedly became the root of the Greek doctrine of the *logos.*

Egypt's Medical Knowledge

It was also in Memphis where the great physician, statesman, architect and engineer, Imhotep, flourished. His healing fame was so great that the Greeks, centuries later, deified him as the god of Healing. There are medical papyri scrolls which have been found in Egypt which contain prescriptions for various diseases and which likewise reveal an excellent knowledge of the human anatomy. All of this wisdom was not introduced from elsewhere. It was *learned* over centuries of time, as has been disclosed through the comparison of papyri records of earlier periods.

The feudal age, the second great epoch in Egyptian history, was that of the supremacy of the nobles (2000-1781 B.C.). This is called the *Classic Period* because it was the time of greatest advance in literature, sculpture, and architecture. However, great public works were likewise effected at this time, as the reclamation of the land and major mining projects, especially in the mountains of conquered Syria. The



tombs of these nobles may be seen virtually pockmarking the stony hills across the Nile from the former great city of Thebes. The top of these hills is the plateau from which the proto-Egyptians descended, thousands of years ago, to the Nile below.

The third, and another great period of Egypt's history, is known as the Empire Age (1580-1350 B.C.). This was the period of a great religious revolution, the effect of which in modified form has carried down to influence even some of the doctrines of our religious sects today. It was the period of the famed Akhnaton who established a monotheistic religion (that of a sole God), the first such belief generally expounded in the world's history. But, during his reign the empire of Egypt began to crumble away especially in the north under the impact of the Hittite invasion. The era of Egyptian decadence began about 1150 B.C. Although an attempt at restoration was made in 663 B.C., it failed.

Mystical Knowledge

Thus we see that knowledge of varied kinds was common to Egypt over a period of centuries. However, all this knowledge was not publicly disseminated. Sir E. A. Wallis Budge, renowned Egyptologist, says: "there must have been a progressive development in the mysteries, and it seems as if some of them were entirely unknown under the old kingdom. It is impossible to doubt that there were 'mysteries' in the Egyptian rites, and this being so, it is impossible to think that the high order of the Kheri-Hebs (masters) did not possess esoteric (inner) knowledge which they guarded with the greatest care.

"Each, if I read the evidence correctly, possessed a 'gnosis,' a 'superiority of knowledge,' which they never put into writing, and so were enabled to enlarge or diminish its scope as circumstances made it necessary. It is, therefore, absurd to expect to find in Egyptian papyri descriptions of the secrets which formed the esoteric knowledge of the Kheri-Hebs."

It would seem, then, that the Great Pyramid of Cheops, which represents in its structure and orientation so many basic arts and sciences, was constructed according to this secret "superiority of knowledge," released by or under the direction of a great Egyptian mystery school. It is surmised, of course, that the mystery school may have acquired some of its knowledge from descendants of a forgotten civilization such as the traditional submerged Atlantis or Lemuria. Though tradition relates that some survivors of such a catastrophe reached other lands, as Egypt, and brought with them the inheritance of a great wisdom which they preserved, there *is no* chronological or archaeological support of this *in Egypt*.

The great length of time of the Egyptian civilization and the varying peoples and minds who ruled over it, would, it might seem, have resulted in some acknowledging this wisdom from the forgotten civilizations—at least, proclaiming the fact that it did exist. By comparison, even though the teachings and gnosis of the mystery schools were secret, nevertheless, the existence of such schools was commonly known to the people. Consequently, realizing human nature as it is, it is very doubtful if any people could have preserved and then exhibited a unique knowledge suddenly without the source becoming at least a legend in the literature of the land—and none such about a lost continent exists in the records of ancient Egypt.

▽ △ ▽

How can a man be free who does not think? Only a thinker makes a true choice. All others are bound to the influence of suggestion, either subtle or direct.

—VALIDIVAR

The Creative Quantum

By DR. ERWIN J. SAXL

This article is reprinted from *The Philosopher*, official publication of the Philosophical Society of England—Vol. 10 (New Series) No. 1—with the author's permission.

THROUGHOUT the history of science, development has seemed to follow a systematic pattern of growth. Widely differing fields appear to reflect a common basic plan. That is, a development, carried almost to its ultimate refinement, touches off a significant deviation. Hardly is the status of reasonable perfection achieved within the natural limits of an existing system, when a major branch grows from the tree of progress, apparently removed from the established trend and its refinements.

Budding forth from this branch is a radical departure, not just an improvement upon immediate prior art. We are concerned, then, with a *change in kind* which may be called the breakthrough. It differs from logical technological development in that the latter is essentially a change in degree. This sudden discontinuity may be compared, in a manner of speaking, to the spontaneous hereditary changes in living organisms known as mutations.

If the continuous small changes representative of the technological advances may be compared to the systematic evolution of an organism, then the *spontaneity* of the new trend, discovery or invention, may be likened to a *mutation*. It is the ability to fall in with this major pattern in human affairs which permits a great discoverer, a creative originator, not only to recognize this trend, but to bring about its realization in a fortuitous manner. . . .

What is this major trend which seems to run through the history of the arts and sciences? Where do the frontiers of classical and modern science touch? Let us follow such a trend by specific examples.

We have, first, the age-old legendary traditions of extraordinary power made available to those who can control the spirit of power, be it called a Djinn, or by any other archaic name. *At the beginning is desire:* the craving for effortless power, at an age when the prime mover depended solely on slaves or animal power. There is the wish to escape drudgery. Then come the several attempts to devise mechanical prime movers at a premature state of technology. After desire . . . there is the dream. And after the dream . . . the hard work of getting results despite difficulties of *every* kind.

As early as the third century B. C., Heron of Alexandria anticipated the steam turbine in his Aeolipile. It embodied, under actual operating conditions, the principle of the reaction motor. Yet, its actual production did not take place until after the piston engine with multiple cylinders to take care of gradual steam expansion had reached what looked like the apex of its development. Then, instead of "bigger and better" piston engines we find the advent of the high speed rotary turbine. We have witnessed a quantum jump in knowledge, a change in *quality*, not just in quantity.

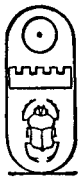
The higher efficiency of the rotating body over the reciprocating engines takes over. New alloys and other novel achievements of technology make it a practical reality, where it was only a toy and wishful thinking when it was attempted before, under inadequate conditions. And now, with the jet-engine highly perfected, we are, perhaps, on the eve of Nuclear Propulsion.

Thus the trend is definite:

(1) From the frequently misinterpreted reports shrouded in the haze of antiquity;
(2) To a feasible machine of modest design;
(3) To quantitative improvements of the latter, the collective effort.

This is the point at which we stand today. But what of tomorrow? Are we sufficiently advanced in the development of the caloric engine that we should expect step 4 and look for the quantum to jump again?

So far, what has been stated is historical fact. What is its teaching? Have



we reached the ultimate of perfection in the jet engine? Or are our rapidly advancing technologies with teams of scientists from differing fields, influencing each other in a manner that perhaps may be compared to an effect established experimentally in drugs and certain fields of psychiatry? *This effect is called Synergism and is defined as the cooperative action of discrete agencies in such a manner that the total effect is greater than the sum taken independently.*

What lies beyond the jet plane and its thermodynamic engine? What beyond the limitations of impeller injection or ram-compression of fuels which, under the conditions of an exothermic reaction, give up calories upon oxidation?

The Limits Encountered

The limits which we encounter in all thermodynamically operated energy converters are given by:

(1) The method of operation;
(2) Fuel, which requires oxidation;
(3) Impellers, which are heavily stressed under the influence of centrifugal force;
(4) High heat and the corrosive action of driving gases upon the engine materials in contact with them.

Except for the basic improvement over piston engines, in that the direction of piston travel does not have to be reversed, the basic concept remains essentially the same to date.

We have quantitatively changed the approach; we have substituted atomic fuel for heat liberation as produced before by the oxidation of fossil fuels and later on "super" fuels within the known thermodynamic cycle. We have incurred the penalty of heavy shielding and other factors incident to the use of atomic materials in proximity to humans, resulting in special handling and maintenance problems, both in the air and on the ground. *But we have not changed our concept of engine-operation from a significant qualitative viewpoint.*

The essential common denominator in the above-mentioned development is that we still transfer BTU's into rotary power by secondary means, and that we utilize said rotary power thereafter to drive either propellers or reaction engines. Whether we use a heat exchanger in a nuclear heat generator to drive a more or less conventional motor, whether we drive pistons or impeller blades by the heat exchange achieved from the oxidation of fossil hydrocarbons or boron-containing fuels, the principle of operation remains the same:

(1) We still generate heat first and, with mechanical loss, transfer it into rotary motion.

(2) Then, at additional loss it is transferred into propelling power relative to the surrounding medium.

This basic concept remains the same; be it air or space, as is the case with planes and missiles, or water, as in the case of atomic submarines and their successors. The *method* of propulsion has not changed. Even where we do not use rotary power as such (except for providing fuel transfer) for propulsion, such as in a rocket engine, we still utilize a process of oxidation. *We still utilize caloric reactions.* In terms of today's atomic concept: we use but a few electrons freed in a chemical process.

We still use brute force, which is not only uneconomical *per se*, but also exposes the human mechanism to gravity forces for which it is not designed.

We know already that the breakthrough occurs where a problem finds a fundamentally novel approach. We know, furthermore, that the time at which such a breakthrough occurs is just before the final perfection of a highly advanced technological concept.

What then, is the next step which will lift us beyond the temporary technological advantage in military operations and industrial possibilities achieved by the perfection of jet-propulsion and atomic reactors?

What we are looking for is not a succession of minor improvements, but *the very quality of propulsion which differs significantly from prior art.*

To draw a comparison from a different field: Based upon the accepted theory of harmony, and given a modest talent, even a mediocre musician can painstakingly compose a tune which will be in accordance with the tenets of the teachers in the conservatory of

music and the critics. His music will then be acceptable to those in control.

But no popular consensus, no majority vote, no legislative pressure group can ever produce a Beethoven. It is the extension beyond the accepted trend, possibly at times even in opposition to it, that marks the major, the God-given discontinuity: the illumination.

The example from the art of music is introduced here purposely. For in the ultimate creative attitude we go not any longer by logical reasoning exclusively, but rather by the ephemeral "feel" to bring into being the reality of an overwhelming truth, existent already, but not fully realized by the multitude. The creative artist, the scientist, the true inventor, must communicate this deeper understanding. Such a truth may be in fundamental research—and all the refinements within the given system of existing facts will never bring about a major advance . . .

To draw another comparison: It took more than the background of the most advanced expert in the construction of industrial furnaces even to think of the concept of ultra-extreme temperatures such as encountered in nuclear fusion.

Here is where it becomes difficult to follow, any longer, preconceived notions such as, the so-called "reality" of the practical business man and military or political expert. We know that we are not the only nation in the world to make nuclear powered engines for ship, plane and rocket propulsion. It is merely a matter of time—and little of that—when others will catch up with us. Major thinking is necessary. We must start with the premise that IT CAN BE DONE. Direct ship and plane propulsion IS a possibility. Inherent power does NOT have to drive a rotary mechanism first. Experimentation is already going on, and articles are published on rocket propulsion, including such advanced devices as jet-ion rockets and the direct use of atomic reaction as well as photons for propulsive purposes.[1]

The same procedural sequence applies in the art of aviation. The flight for man traces back to legends from the dawn of civilisation. All experiments from these early beginnings until the Kitty Hawk episode of the Wright Brothers had "proved" the impracticability of flight for man. These early efforts required the faith of men willing to face the three usual stages of ridicule, discussion, and finally adoption or rejection.

The December demonstration at Kitty Hawk produced the change from ridicule to discussion, and the world knows the story of adoption of powered flight since.

From this early date, quantum jumps of knowledge contributing to air foil structure, new engines, and new metals and instrumentation have brought the piston-engine-driven streamlined plane to a high degree of perfection within its limits. Then, quantum jumps in air age knowledge left the piston-engine outraced by the turboprop and the jets.

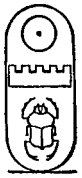
While we cannot say who is the beneficiary of such knowledge, these newest advances in air age transportation find themselves apparently outraced by U.F.O.'s.

Unidentified Flying Objects

The writer has seen the official film "Unidentified Flying Objects."[2] They were colour motion pictures taken against the blue sky. One taken over Montana had two objects in horizontal flight, passing an antenna tower. The other, taken over Utah, showed from 10 to 14 objects. Whereas the total mass moved, objects within the mass were chasing each other like particles in an emulsion experiencing Brownian Motion, however, at very great speed. The objects themselves were white and the commentator said that they were silverish and self-lighting. One object deviated; its flight pattern was in the left upper quadrant and it was more yellowish in colour.

From a scientific viewpoint it was equally interesting to see the picture of the radarscope when the unidentified flying objects were over Washington, D. C., with our jets moving in on them. In one picture the Unidentified Flying Objects were crowding in on a single jet. Then suddenly they disappeared from the screen.

Since the sweep of the illuminating radiation takes a finite time to rotate over the entire radar screen (about one second) it is possible they disappeared by enormous acceleration. Out of other possibilities, one has to keep an open mind toward a *modus operandi* where



by a mechanism beyond our ken they ceased to be reflective to radar waves. There may be other methods of interpretation. What matters is not to know now every detail, but to keep free from clouding one's intellectual integrity, no matter what the clamour, and to report honestly some of the essential facts *as observed.*

After seeing this authoritative film, there remains no doubt that at least *some* Unidentified Flying Objects have a basis in fact, a small amount of precious ore in a large percentage of dross contained in the many fictitious reports of so-called sightings.

Acceptance of this premise, suggests a basic question:—Is this new discontinuity of knowledge, this jump from air foil to U.F.O.'s of different constructions, a jump we have been unable to experience? Is this a quantum gap or possibly a new untapped field? How far have we really advanced technically: What is our take-off point for the next quantum jump?

The problem of flight beyond the gravitational pull, and inertia thus induced by it, has been solved already elsewhere. . . .

Some Considerations of Energy and Structure

Having noticed how the history of development seems to indicate quantum jumps in knowledge in fields of physical power and flight, let us now consider electrical energy.

The mechanical strength of materials in use today is greatly in excess of their electromagnetic effectiveness.

From the immediate viewpoint of equipment design for industry and defence, *a material to be used properly should be stressed realistically near to its safe operational limits.* It is, therefore, perhaps fair to ask: "What is the strength-to-weight ratio of today's electromagnetic machinery? And what is the economy of its energy conversion?"

It is interesting to bring about a quantitative realization that whereas the limiting structural strength even of today's steels lies in the order of magnitude of 100,000 pounds per square inch (more or less), the stress on the rotor of an electric motor lies in the vicinity of only about 1,000 pounds per square inch.

In other words, *the electromagnetic efficiency to which we expose our magnetizable materials is so low that their structural strength limit is approached but within a factor of one in a hundred. That is to say, their mechanical strength greatly exceeds electromechanical effectiveness.* Therefore, their strength-to-weight ratio is such as to require excessive weight of machinery per horsepower delivered, and excessive space for such equipment.

The mechanical strength of a material is influenced by its lattice structure. By the same token special susceptibility to magnetization in a crystal lattice is the property of certain groups in the periodic system of elements. Thus greater effectiveness of magnetization falls ultimately into the science of fine structure of matter.

The number of magnetic flux lines per inch is the real limiting factor in the strength-to-weight ratio of the magnetic device. If we could increase the number of flux lines per inch, even if we should find it difficult to make immediate changes of a more fundamental nature, the problem would then be largely solved. Even now the mechanical strength exceeds substantially the magnetic effectiveness of a motor. A realization of this fact throws the problem straight into the lap of the metallurgist and possibly into the field of physics of the solid state. [3, 4, 5]

In a sense, study of the lattice structure of the material offers the greatest area for new knowledge. Challenged with the realization that the structure of matter and all that this implies, limits our thought, we need to free our minds, to go beyond the boundaries which material characteristics impose upon designs and parts used in the production of electrical energy. We are at a high point of development of electromagnetic devices as they exist today. It is, therefore, perhaps time for us to question some of the limitations of the physical when considering where the next quantum jump will take place.

Fundamentally we are dealing with two determinants: one is the materials of construction; the other is the system into which the said elements are incorporated.

(Continued on Page 19)

400 Years of Mystery

By JOEL DISHER, F. R. C., *Editor*

FRANCIS BACON was one of the most important figures of the Elizabethan Age. Today, 400 years after the times in which he lived, the mystery surrounding him and his many-sided activities are largely unsolved. This is the case mainly because ninety percent of those who have accepted what historians say about him believe there is no mystery at all!

Yet there is a mystery about his birth just as there is a mystery about his death. In fact, touch his life at any point in between, and mystery fairly springs out at you.

Dr. William Rawley, Francis Bacon's chaplain for many years and an intimate friend as well, began his short biography of Bacon thus: "Francis Bacon, the Glory of his Age and Nation, the Adorner and Ornament of Learning, was borne in *York House* or *York Place* in the Strand, on the two-and-twentieth day of January in the year of Our Lord, 1560." [O.S., when the year began in March.]

Is it likely that Dr. Rawley was uncertain as to the exact place of birth of a friend whom he had known so long and so intimately? Is not the statement perhaps purposely enigmatic to raise a question—a question of far-reaching import? Is not, in fact, this biographer alerting his readers to the necessity of half truths in the account of his master's life, because the whole truth cannot safely be told?

Dr. Rawley's reference to "York House or York Place in the Strand" as the birthplace of Francis Bacon seems provoking by design.

York House, it is true, was the residence of Sir Nicholas and Lady Anne Bacon and, of course, the likeliest place for Francis to have been born had he been the son of the Lord Keeper. But York Place, now called Whitehall, was the palace of Queen Elizabeth.

There is no possibility of Dr. Rawley's not having known the difference between these two places. What, then, is one to accept as the purpose of his dissembling? Was he perhaps following a method given notice of by his master, Bacon himself, in his essay on "Of Simulation and Dissimulation": "Where a man cannot choose or vary in particulars, there it is good to take the safest and wariest way in general, like the going softly, by one that cannot well see"?

Matter of fact and innocent enough in the telling are the recorded events in Bacon's life; yet considered in turn each poses a problem challenging the serious investigator. The birth register in St. Martins in the Fields—the scene of so many royal baptisms, including the most recent one of the son of Queen Elizabeth II and the Duke of Edinburgh—carries the record "Mr. Francis Bacon," accompanied by curious annotations in differing handwriting.

The college chosen for the young boy was not the one to which Sir Nicholas might have been expected to send his son. The precocious boy was permitted to leave without taking his degree because he was dissatisfied with the inadequacies of the instruction!

He was rather precipitately sent into France by the Queen herself—and returned only at the death of Sir Nicholas to find himself unprovided for although the other children of the Lord Keeper were substantially remembered by his will.

(Continued Overleaf)

He was put to the study of the law at Gray's Inn—again at the Queen's order—his fees and pocket money provided by her. In addition, she provided him a mansion fit for a Prince, Twickenham Park opposite her own Richmond Palace on the Thames.

Bacon was sent to Parliament from Melcombe Regis under circumstances anything but usual for an unknown commoner.

One is tempted to the prolixity of Polonius by the wealth of detail in this grand puzzle—but in an article such as this, brevity, if not the soul of wit, is still the prime necessity if those to whom the matter should have meaning are to be enlightened to any degree.

Francis Bacon was the world's benefactor and rightly belongs in the category of the cosmically illumined; yet the signposts of his genius, first obscured for reasons of protection, are now buried so deep as to be considered all but nonexistent.

Bacon's demise is perhaps the greatest mystery of all—and so far the one given scantest attention. Everyone is as familiar with the legend of it as with that equally silly one of George Washington and the cherry tree:

The Fowl-Stuffing Legend

A middle-aged scientist puzzling over the problem of cold as a preservative agent, buys a fowl, has it dressed and stuffs it with snow. Standing thus in the chill winter air, he catches cold, is put to bed in a damp chamber, and succumbs. A simple account and a ridiculous one, but effective as a ruse, for it has been repeated so long that no one questions it any more.

It no longer even seems out of character for a scientist—who should have long since passed such elementary considerations—to be standing in the snow on a damp winter's day stuffing a fowl with snow. Nor does it seem in the least unusual that all this took place in the Strand near the house of a friend, the Earl of Arundel.

Arundel House was a meeting place of a very special sort. Those who were later to be known to the world as Rosicrucians, Freemasons, virtuosi, artists, painters, left the country for the Continent and came home again via Arundel House. It was as well a depository for sculpture, paintings, other *objets d'arts* as well as books, drawings, and manuscripts of all kinds, for history tells us that Arundel was England's first art collector. The Renaissance might even be said to have come into England through the portals of Arundel House.

For Francis Bacon to die there, then, would have been like expiring in a railway waiting room amidst arriving and departing travelers with their luggage. It, of course, was possible, since death can overtake one anywhere—but all things considered, in this instance it was highly improbable. It needs only a reference or two to the times, Francis Bacon's *sub rosa* activities and his need for greater freedom in carrying them out to understand why.

It is known that in spite of her seeming regard for Bacon's abilities in the several departments of law, intelligence and diplomacy, the Queen always kept him on a short leash. It is not generally known why. When James came to the throne, Bacon's fortunes began quickly to mend, following rather curiously his marriage to Alice Barnham, a commoner.

At the height of his career as Lord Chancellor, his reputation was ruined by political enemies and the King's favorite, Buckingham. Although he was exonerated, Bacon's public career was at an end.

He retired to Gorhamsbury, where for three years with Ben Jonson as his principal secretary, he labored to ready his literary and philosophic projects for publication. In 1623, it may be remembered, his *De Augmentis Scientiarum* was published in folio, matching in format the Folio edition of Shakespeare's Plays published the same year. Such activity might easily be read either as a final putting of one's affairs in order or as a manner of biding one's time in a period of stress.

James died on March 27, 1625, and Charles succeeded to the throne. On May 1 he married the Princess Henriette Marie by proxy and received her at Canterbury on June 12. Charles was 25, had made France an ally by his marriage but had made himself an enemy of his own people by winking at violations of pledges given to Parliament regarding the practice of the Queen's religion.

The situation was not helped by making Buckingham his Prime Minister—Buckingham who had ruined Bacon. In less than a year, over 400 Catholic servitors of the Queen brought into England had to be deported because of their religious activity. Charles' reign, therefore, began illy and deteriorated rapidly.

A Great Decision

Francis Bacon and his Rosy Cross men now faced a great decision: They must go underground or risk losing all they had worked for in making England a Utopia or demi-paradise. Nothing could be accomplished safely without a secrecy so complete as to seem a wholesale dispersal. With the "secret chief" on the Continent—officially listed as dead—the work for culture and enlightenment might go on uninterruptedly.

So the fiction of the hen-stuffing in the snow and the retirement to a deathbed in Arundel House. Bacon retired temporarily to the Continent—to Holland, in fact, where Protestant refugees were gathering. From there he ranged Europe in behalf of his multifarious cultural and educational projects for the benefit of mankind.

Strangely enough, the death and funeral of so great a man—as Rawley described him, "The Glory of his Age and Nation, the Adorner and Ornament of Learning"—caused no great stir. The event was allowed almost to pass without notice except for a significant collection of Elegiac verses called the *Manes Verulamiani*, ("Shades of Verulam"). These were not verses in memory of a dead friend and companion but verses in honor of the hidden Apollo who had chosen to retire from the battleground of the living.

For further confirmation that this death was long contemplated and carefully arranged for, anyone interested is directed to an examination of the part the "widow" took in the proceedings and the provisions made for her future conduct.

But the mystery of Francis Bacon and his work does not end here. It continues for just a little short of the Rosicrucian cycle of 144 years. Ingenuity is piled upon ingenuity to keep the brethren apprised of what was to be undertaken and where the master was at work. Through ciphers of artful construction, many already referred to in Francis Bacon's philosophic works, the true history of the times continued to be written.

For these, we must consult the many singular and puzzling volumes that were published under various names—Robert Burton, John Selden, John Evelyn, Samuel Pepys, Thomas Brown, Izaak Walton, Thomas Fuller, and at least a score of others. We must, as well, examine the painters of the High Renaissance—using Vasari's enigmatic directions, his *Lives of the Painters*, to fill them out. This may be the most rewarding as well as amazing, for they involve what Francis Bacon wrote of as the *Grand Cipher*—one where by signs openly displayed on various works of art, "the work" might be indelibly and indisputably marked as part of a universal plan to uplift man and bestow honor upon his Creator.

Four hundred years is time enough in most cases to evaluate a man thoroughly and fasten him for all time within an acceptable frame of reference. In Bacon's case, we have scarcely come within the purview of what he undertook for truth and his fellow men. As was written by an obscure diarist in a singular passage: "He copied no-one, he was a compleat original, a perfect unique—a comet in the intellectual system revolving in an orbit of great eccentricity, and which in its perihelion was an object of admiration and amazement, and in its aphelion was beyond the ken of ordinary mortals."

In this four hundredth anniversary year of Francis Bacon's birth that is about as far as the ken of ordinary mortals extends. Significant work is, nevertheless, already well under way in tracing the outcroppings of Bacon's great plan in the years after 1626.

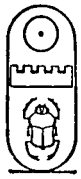
Your public library may have one or more of the following, should you care to read more on the subject:

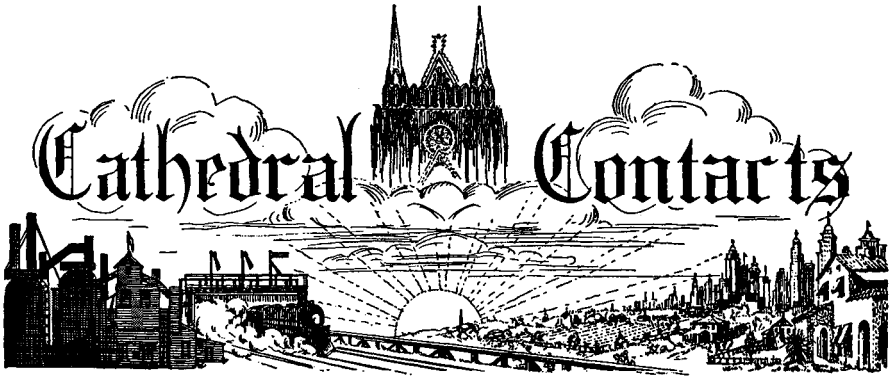
Pott, Mrs. Henry, *Francis Bacon and His Secret Society*, Chicago, Francis J. Schulte & Co., 1891

Melsome, William Stanley, *The Bacon-Shakespeare Anatomy, New York*, Russell F. Moore Co., 1944

Smedley, William T., *The Mystery of Francis Bacon*, London, Robert Banks & Son, 1912

Dodd, Alfred, *Francis Bacon's Personal Life-Story*, Rider & Co., London, 1949





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 five cents in postage stamps. (*Please state whether member or not—this is important.*)

CONTEMPLATION OF ENVIRONMENT

By CECIL A. POOLE, *Supreme Secretary*

FELIX MENDELSSOHN, when he visited Birmingham, England, in the year 1837, did what we might consider today a rather unusual thing. He went to Birmingham as soloist in the première performance of his second piano concerto. While we have little information concerning this trip, there remains extant a sketch he made of a section of the city of Birmingham, one of the few that shows that city as it existed at that time. What is interesting to me in this event is not necessarily that a great musician was capable of sketching the picture which he produced at that time, but that he took the time to do it.

Today, at the tempo at which most people live, there are few who take time to express themselves in media outside their own specialty. By that, I mean that most individuals today, regardless of whether they are traveling to distant countries or only between their home and place of work, restrict their activities to the work that they are doing or to a certain number of hours which they use for recreation and pleasure.

I have traveled somewhat myself, and as I look back over the various places visited, it is usually with regret at the limited time spent in them. I do not know how much time Felix Mendelssohn spent in Birmingham, England; but to look at the sketch he made of a portion of the city, it is apparent that

he was impressed by what he saw and must have devoted time to things other than that for which he went there.

One imagines that he must have taken time to wander about the city, and also to observe; otherwise he would not have had either the time or the inclination to sketch the city in the year 1837. How fast he drew—and he probably was not preparing this sketch other than for his own entertainment or information—is not known, but he did take time to draw it.

Many artists, such as Mendelssohn, develop, or possibly are born, some would say, with an innate ability to contemplate their environment. It is from their environment that they draw much of their inspiration. Possibly the music that Mendelssohn wrote came into existence in the same way as did this sketch of a city—as a result of contemplating the environment to the extent that he heard sounds and gained inspiration which he was able to translate into music.

Today, there are probably many men living equal in calibre and ability to Mendelssohn and other artists of the past; but we find little evidence that they are alive to or fully appreciate the environment of which they are a part. Many of them work hard to make their impression in their own particular specialties; yet leave little that will be remembered. Mendelssohn's life was comparatively short, and yet his musical compositions are known throughout the world. His music is a segment of his immortality, something preserved for all time; yet he had time to stop and sketch a scene that impressed him.

Immortality's Comprehensive Meaning

We might ask ourselves if we are doing anything that will contribute to our immortality. If individuals thought of immortality not in terms of personal survival, for which each human being hopes, but in terms of contribution; then immortality would take on a wider and more comprehensive meaning. Immortality, in this sense, is the ability of the individual to participate in life and to make some impression that will add to the benefit or enjoyment of generations to come.

Possibly the greatest criticism that we could direct toward our modern technological age is the limitation it seems to have placed upon our time. Some individuals whom I know, while accomplished in many ways and expressive of a degree of genius, when traveling do not seem to have time to preserve the impressions of the environment of which for the time being they are a part. We all suffer from this seeming malady. We live concentrating upon the immediate demands of our environment, not taking time to contemplate that environment itself.

Man's life is both active and passive if it is to be completely balanced and in harmony, and when we emphasize only the active, we are in a sense only half living. Man's purpose in the experiences that constitute life is both to give and to receive. If his activities are concentrated only in taking or receiving from environment; then he falls short in not making his contribution. Those who take time occasionally to observe, contemplate and meditate are able to produce some of the factors of living that add to existence. The so-called little things, like the sketch of Mendelssohn, leave an impression that will endure.

Many people go to psychologists, psychiatrists, and to advisers in the field of religion and personal help, seeking solution to their problems. This, again, is an example of man extending himself outward, not only for expression, but for direction. Much of the help man seeks to guide him in the complexities of existence could be found within himself if he would take the time to search for it. The greatest storehouse of knowledge and inspiration lies not outside of ourselves. We do not find it by turning to other human beings or physical conditions, but rather by directing our consciousness within ourselves.

To do this requires a pause, a hesitation, as it were, from the demands of living. If we would stop and contemplate our environment in order to be more familiar with all its manifestations, we would at the same time place ourselves in a frame of mind where we might turn our thoughts within and contemplate our inner self and the potentialities that lie within it. Through

this inner self we can aspire to higher ideals and to direction that comes from sources that lie even outside our physical environment.

In other words, in man's haste to control environment, he sometimes forgets that looking within may be the way that will lead to a better understanding of all there is about him. Above all else, we should try to gain the ability and technique to contemplate, to be acutely aware of what we are, and where we are. Through this information, we shall develop aims and purposes which will not only make our lives purposeful but also will make us more adjusted, creating a state of harmony more conducive to an evolvement far exceeding anything we now know. Such an attribute will also permit us to do our share in the total contributions of humanity.

Much of the world's emphasis today is upon the individual or groups of individuals and their accomplishments. What may be more important is that the world may also be the school of instruction for a higher life. Our awareness should come through our contemplation of how we may even in a small way contribute to the world and to future generations that will take our place.

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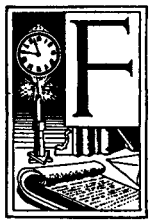
Francis Bacon and the Electronic Computer

By JACOBITE

(Reprinted with permission of the Editorial Committee of the Francis Bacon Society, London, England, from its official publication *Baconiana.*)



OR many ages we have counted, added, multiplied, and divided in the scale of ten, until we have grown so used to it that we do not admit the necessity, or the possibility, of any other mode of arithmetic.

The decimal system is certainly due to the fact that we have ten digits on our hands which serve as a "noiseless" portable computer, admirably suited to clandestine use if necessary, and meeting with the approbation of students of all ages for these very reasons. In the case of human beings it is easy to see why the scale was not extended to twenty! Small wonder then that the system has insinuated itself into our minds to the exclusion of other scales, such as twelve for instance, which in some quarters is held to be more logical, since it has two, three, four, and six, as factors. Ten is nevertheless a very convenient scale when there are ten different conditions, classes or states to deal with.

But Nature is not always so accommodating, and a number of things exist in two states only, the most notable instance being of course male and female; our knowledge of the human species of the latter gender being sadly deficient owing to the unreasonable inability of the male to comprehend a scale of infinite variation. Other instances are:

a statement is true or false,
a piece of material is a magnet or not a magnet,
an electrical switch is on or off,
a lamp is alight or not alight.

In the latter instances, since the device can be changed from one state to another in a few micro-seconds, it is possible and convenient to count at an enormous speed, provided we use the scale of TWO. All modern electronic computers use this scale, including ERNIE of premium bond fame.

Let us then consider this scale. The highest number will be one, that is one less than the radix of the scale, the position occupied by 9 in the scale of Ten, or Denary Scale as it is called today. When we move a digit one place to the left we multiply it by two, not by ten as in the Denary.

Thus 1 will indicate unity,
10 will indicate one x two, i.e. two,
100 will indicate one x two x two, i.e. four.
Adding one to four we will get 101, i.e. five, and so on, as set out below.

The writer is engaged in work utilizing this scale, and, being a cryptographer of sorts, was searching for a mnemonic by which to remember Lord Bacon's Biliteral Alphabet, when he was astounded to find it identical with the Binary, as will be seen below.

A first reading of mathematical history on the subject of the antiquity of the scale gives the first positive date of its use as 1671, when Leibniz produced a calculating machine using binary digits, and demonstrating the superiority of the scale for this purpose. The literature on the subject is somewhat vague and indefinite, which is surprising when it is considered that almost any history will give such things as the numerology of the Ancient Egyptians. It may be, however, that this article will stimulate some enquiry into the matter. It is known that Napier, who published the first paper on logarithms in 1614, was in collaboration with Briggs, who first published tables of logarithms to base ten in 1624. It is believed that evidence exists of collaboration between Napier and Bacon at about that time.

What is quite positive, and very gratifying, is the rigid accuracy of the Biliteral Alphabet. Bacon said, in effect, "Let 'a' equal nought, and 'b' equal one," and then wrote out the numbers zero to twenty-three *in the binary scale.* It is to be expected that his directions

The Binary Scale

0	1	2	3	4	5
00000	00001	00010	00011	00100	00101
6	7	8	9	10	11
00110	00111	01000	01001	01010	01011
12	13	14	15	16	17
01100	01101	01110	01111	10000	10001
18	19	20	21	22	23
10010	10011	10100	10101	10110	10111

Francis Bacon's Biliteral Alphabet

A	B	C	D	E	F
aaaaa	aaaab	aaaba	aaabb	aabaa	aabab
G	H	I	K	L	M
aabba	aabbb	abaaa	abaab	ababa	ababb
N	O	P	Q	R	S
abbaa	abbab	abbba	abbbb	baaaa	baaab
T	V	W	X	Y	Z
baaba	baabb	babaa	babab	babba	babbb

. . . . . .

on the use of the Biliteral and other ciphers would be just as precise and accurate. Applying these directions to an enigmatic passage in the First Folio has yielded a surprising result to the writer, which it is hoped to communicate in the near future. Therein, Bacon gently demonstrates the danger of jumping to conclusions!

As a final thought let no one imagine that this odd count invalidates another which is even simpler!

▽ △ ▽

ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, February 16, 1961
8:00 p.m., Pacific Standard Time

Thursday, May 25, 1961
8:00 p.m., Pacific Daylight Saving Time

THE CREATIVE QUANTUM

(Continued from Page 10)

In studies of the materials, such as conductors, magnetically susceptible media, dielectrics and semi-conductors we still use the basic operational concepts of known principles.

We should consider such basic questions as: "Is intermediary rotary actuation necessary?" Could we produce straight-line propulsion without intermediate stages?

We must seek to find where the major gap is which separates the collective synergistic improvements from the fundamentally novel concept.[6] . . .

"Ere many generations pass, our machinery will be driven by power obtainable at any point of the universe. This idea is not novel. Men have been led to it long ago by instinct or reason. It has been expressed in many ways, and in many places, in the history of old and new. We find it in the delightful myth of Antheus, who derives power from the earth; we find it among the subtle speculations of one of your splendid mathematicians, and in many hints and statements of thinkers of the present time. Throughout space there is energy. Is this energy static or kinetic? If static, our hopes are in vain; if kinetic—and we know it is, for certain—then it is a mere question of time when men will succeed in attaching their machinery to the very wheelwork of nature. . . . "

The above writing of Nikola Tesla reflects a penetrating realization of greater truth than is generally accepted at the present state of science or art.[7]

Though known for a long time, it still seems to many a radical departure to suggest that there is equivalence of vibration between all systems as it were, the structure of matter so-called, and the structure of the space between discrete points that appear to our coarse methods of investigation as though they behaved like solids.

It would defeat its own purpose to propose today such strange concepts to vested interests, unable to see these basic relations. And yet, it could be even more risky, as individuals and scientists in a field of total, oscillating energy living in a world as yet divided into politically opposing factions to deny the existence of such all-encompassing energy and to disregard the system by which it operates, a part of the Cosmos within which we live and breathe. . . .

These are concepts flowing in a mighty stream. In recent years, discoveries and inventions have followed one another at an unprecedented rate. The significant deviations of prior technical advances are now the subject of enlightened study.

The synergistic interaction between different categories of recognition may well offer a tremendous potential for the extension of knowledge, not necessarily accessible by extending thought processes and experimental findings in one single field of study only. Not only does this refer to the exact sciences such as physics, chemistry and medicine.

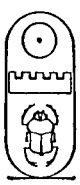
The further application of this method in its inter-relation to findings between the humanities, the linking of truths of nonmaterial character with the rich store of carefully observed and reported specific material, interlinked facts that form the established, scientific perspective of our times, opens up new avenues of approach to age-old empirical truths.

Low Temperature Conversion Systems

It is another characteristic property of the pattern of the breakthrough that it can attach itself to either of the two terminal conditions that limit the integral of action between the lower and the higher limit of its effective operation.

From this viewpoint, it is fair to consider the extreme effectiveness of the human body or, generally speaking, the animal mechanism of operation.

No extremes of temperature are reached there, no reactions that would transcend the limited operational field which lies above the temperature where water freezes and below the temperature where the reaction of albumen and similar materials becomes irreversible, (like the boiling of an egg). It is a narrow range, indeed, where man can live for an extended time and where the plants and animals on which he in



turn feeds can exist in a condition of effective survival.

Within the extremes of temperature the cosmos of which we have cognizance, and that range between the near-absolute minimum of 0 degrees Kelvin, to the maximum measured which is within the reactive mechanism of an exploding supernova . . . there lies but a narrow span of less than 100° C within which the living organism can survive—a small slit within the broad spectrum of possible temperatures and other vibratory events that extends almost endlessly in either direction.

Within this limited range man lives, works, procreates and converts with an incredible effectiveness the, say, about 1,500 to 2,500 calories of his intake into muscular action, brain operation, and the magnificent feedback controlled servo-mechanism that the living operator represents.

Yet none of these high-grade transducing and converting reactions takes place at a temperature which, for the healthy individual, is either fever or subnormal. Thus, at man's normal temperature his heart beats day and night, his glands, nerves and the entire growing, self-repairing and energy-converting mechanism of his magnificent body remain actively engaged in their reactive processes, without at any time exceeding the limits of normal body temperature.

We are dealing here with an effectiveness of chemical and physical energy conversion at body temperature that greatly exceeds the effectiveness of the energy equilibrium that underlies for instance the oxidation of coal or the burning of jet-fuel. Thus in nature herself we have already the prototype of an *effectively achieved low temperature system* of reactions. It is carried out with a finesse compared to which the (on or about 30%) efficiency of energy conversion that an advanced internal combustion engine achieves from its potential caloric intake is a poor comparison indeed . . . not to forget that brain action and the myriad phenomena with which the human body deals as a matter of routine, from thought to will to automatic self-repair. These are of an order of transformation not only of quantity but also of a quality of conversion that we can observe with awe only . . . a highly effective low-temperature reaction indeed.

Data-handling Systems

Another quantum jump may perhaps be predicted with a fair degree of probability. This concerns itself with data-handling and sensing systems. Here again, the machinery for data storage and programming is beginning to reach the stage where machinery becomes too complex and bulky and the time required for its programming excessive as compared to the time of effective operation. We are almost perfected in terms of today's technology. Thus a quantum jump becomes probable.

It may be auspicious, therefore, to refer here to the most wonderful data-handling mechanism of them all, the human brain and the automatic nervous system connected to it. Signals received, for instance, as generated from the photons from an object interacting with our retina, are transported over the marvelous electrochemical reacting mechanism of our nerves to the processing centres in our ganglia and brain cells.

Here storage takes place of a complex data system, the extent of which exceeds any known electronic computer or electromechanical storage system. Finally, the intelligence received is processed into an output device which takes effective action finally in response to the stimulus received originally. And all this takes place over and above the standard continuous action that controls the operation of our living body and soul . . . and within the modest physical space of our craniums.

It may be auspicious, therefore, to mention here the potential advent of the electrochemical storage and data-handling system to follow the known limits of the electronic computers whether digital or analog . . . . compressing into sub-micro-miniature size the data recording and handling system beyond the limits of electromagnetic and electronic methods of today's electronic computers.

Summing up, let us consider this basic point. The jet engine is highly perfected. So are its fuels. Therefore, the timing is getting right for a major technological as well as conceptive step to be anticipated in the foreseeable fu-

ture. This major breakthrough should either free us from the general concept of the internal combustion engine and its exhaust gases, or give us new uses for the fundamental principles reflected by this concept.

Strange as it may seem, the direction for the next "quantum jump" in this field of knowledge, seems to point towards separation from the conventional heat exchange mechanism to the generation of energy without intermediate stages of conversion in a form that lends itself to direct propulsion and prime motion.

We are at the eve of the harnessing of a great new power. Controlled fusion may be the forerunner of controlled straight-line propulsion. A deeper understanding of what gravity is will go even further. With mankind's chronic hunger for energy stilled, and the battle for the control of power completed, an era of constructive peace work should then be realistically anticipated.

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1 Beyond Chemical Propulsion: Atomic, Ionic, and Photon Rockets, by Alfred Zaehringer—Aviation Age, November, 1956, p. 76.

2 At the Metropolitan Theater, Boston, Massachusetts, June 25, 1956.

3 "A New Magnetic Anisotropy," Paper delivered by W. H. Meiklejohn and C. P. Dean of the General Electric Research Laboratories, Schenectady, N. Y., October 16th, 1956, Boston Conference on Magnetism and Magnetic Materials.

4 A Contribution to the Study of Permanent Magnets of the Fe-Co-Ni-Al Type. A. J. J. Koch, M. B. v.d. Steeg, and K. J. deVos, Philips Research Laboratory, Eindhoven, Netherlands. Paper presented before the Conference on Magnetism and Magnetic Materials, Boston, October 16th, 1956.

5 Richard M. Bozorth, Ferromagnetism, D. Van Nostrand Co., New York, 1951, pp. 434-443.

6 "Materials Breakthrough," American Aviation, June 4th, 1957.

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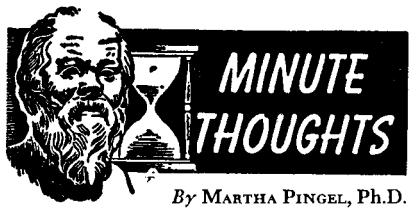
Throughout space there is energy. Is this energy static or kinetic? If static, our hopes are in vain; if kinetic—and we know it is, for certain—then it is a mere question of time when men will succeed in attaching their machinery to the very wheelwork of nature.

—NIKOLA TESLA



By MARTHA PINGEL, Ph.D.

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JUXTAPOSITION

Waiting rooms, whether they are in airport terminals, railway stations, or bus depots, have one thing in common; namely, a curious mixture of composition and confusion. It is this juxtaposition that forms the substance of an interesting lesson in life.

When we examine these two seeming opposites, we find that confusion precedes composition, and that composition is frequently the prelude to more confusion. One is meaningless without the other.

Composition is wholeness, unity, a prevailing sense of calmness and repose that means no inconsistent elements and no incongruities. Confusion, on the other hand, is disintegrative and inharmonious. Placed in juxtaposition, say in the personality, they become a strange force which we may utilize for good or ill.

A mob is a picture of confusion; left to itself it damages not only property but also the sanctity of the individual. A group acting together to fight a forest fire or to accomplish a rescue mission may seem confusion, but actually paints a picture of composition, and illustrates man as he should be.

Understanding little of the inner motives that make us "confusion-oriented" or "composition-oriented," we are pushed and pulled both ways, and become as changeable as the weather, filled with tension and anxiety.

Through practice, the mystic learns to take the elements of confusion and redirect them into a more orderly, composed state. By his own efforts he creates for himself that Peace of Soul which allows him to live in the world, and at the same time, to transform a small part of it.

Was Francis Bacon Shakespeare?

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

(From *Rosicrucian Digest*, April 1930)

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

NCE again the world-wide interest in the Bacon-Shakespeare controversy has been revived.

It has always seemed peculiar to those who have examined all of the evidence that anyone should hesitate in coming to two very logical conclusions: First, that Shaksper could not have written the plays attributed to him; and second, that Bacon is the man who wrote them. Of course, if one can come to the first conclusion as a conviction, it is easy to discover sufficient evidence for the second conclusion.

The great difficulty with the average Shakespearean student is that admiration for the plays and adoration of the mythical superiority of the Shakespearean character prevent him from ever believing that Shaksper did not write the plays. Those of us who have spent many years in a careful study of this controversy, and who entered it without bias or prejudice, have discovered that the average defender of the Shakespearean authorship is moved more by a sense of worship of the man than by any other.

I mean that their love for the plays and for the supposed author has created a glorious character whom they are reluctant to see dethroned by any controversy. Otherwise what difference does it make to the student of the works whether Bacon or this unknown actor wrote them? We have not generally shown such regard for other authors during controversies regarding their works; so why should we be so exercised in this case?

Shakespearean supporters vehemently demand proof that Shaksper did not write all that is attributed to him. This is more difficult than one supposes, even with the mass of evidence in hand. But there is a far more difficult problem which Shakespearean enthusiasts entirely ignore. That is to prove that Shaksper *did* write all that is attributed to him. As in a case in court, however, as plaintiffs, the Baconian supporters must prove their case; whereas the Shakespearean supporters, from a legal point of view, need not offer any defense at all.

The time is coming, however, when the Shakespearean supporters will have to defend themselves; and then the demand for proof—like the tight-fitting shoe—will be on the other foot. After all, what proof, is there that Shaksper ever wrote anything other than a few scraps of paper that have nothing to do with literary matters?

If none of the original folios of the plays had Shaksper's name on them; if the popular belief that he wrote them did not exist, and if the plays and manuscripts were still anonymous, Shakespearean supporters could not come into any court of investigation with any tangible evidence that Shak-

sper had anything to do with the authorship of them.

In such an investigation, it would have to be shown that, first of all, Shaksper was qualified to write such plays. His literary ability would have to be shown, together with the necessary education to compose such masterpieces of English literature. Even if the manuscripts were in Shaksper's own handwriting, it would have to be shown that he had actually composed and not copied them. Here the Shakespearean supporters would positively fail to prove their case. The few known examples of Shaksper's handwriting show an ignorance and degree of illiteracy astonishing for a man admittedly acquainted with so much good literature and able to speak and play parts.

He was not even sure of the spelling of his own name as is indicated on some legal papers. His library was so small as to be of no value even to a modern short-story writer, and certainly deficient in the hundreds of books that the author of the plays must have used.

The known schooling of Shaksper was exceedingly limited, and he had neither the opportunity nor the facilities for accumulating knowledge through travel, and the study of foreign languages and sciences—knowledge which the author of the plays most certainly did have. Investigators and students of Shaksper's life have failed to bring forward one iota of evidence that his training would have enabled him to compose one of the plays bearing his name.

Up to the present time, as I have said, such supporters have not been called upon to prove that he wrote the plays, but have simply maintained their defensive attitude demanding that the Bacon supporters prove their case. They claim that inasmuch as the First Folio and printed copies of the plays proclaim them to be plays of Shakespeare, that is sufficient evidence that he wrote them.

On the other hand, the evidence rapidly accumulating that Bacon wrote the plays is of a nature not accidental nor circumstantial but absolutely positive. I refer not only to cipher codes throughout the plays which reveal Bacon's name but also to the Rosicrucian watermarks that appear in the original manuscripts, identical with Rosicrucian watermarks in Bacon's acknowledged writings and publications. Furthermore, there are Rosicrucian emblems in some of the decorations made for the Shakespearean books similar to the Rosicrucian symbols appearing in Bacon's books, which could not have been put there by accident. It is known that Bacon was a Rosicrucian, and it is known that Shaksper was not.

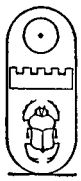
Rosicrucian Symbology

In the plays there is not only scientific and legal as well as historical knowledge and linguistic ability not possessed by Shaksper but also there are references to Rosicrucian symbology, Rosicrucian principles, and Rosicrucian secrets which Shaksper knew nothing of, but which Bacon used in other works which bear his name.

One of the common criticisms is that if Bacon had such beautiful ideas and such wonderful knowledge as is shown by the plays, why he lived such a life of deceit and fraud as to lead to confession and conviction for bribery and the mismanagement of the high office he held?

The fact is overlooked that Bacon as a confidential diplomatic representative was often made the "goat." It was his business to accept the responsibility for errors and mistakes made by others. Despite his confessions and the grand show of condemnation, he was afterwards exonerated completely and held in high esteem.

Bacon, as an official of the government was a part of the machinery of the government, and Bacon as an individual was another character. There is nothing in his personal, private life to warrant the condemnation that has been universally put upon him. There is nothing revealed regarding him to warrant the belief that he was guilty of the things charged against him—things to which he confessed in order to close the investigation and direct public thought toward other matters. The real life of Bacon, as revealed in many books, is much different from that given in those books which attempt to picture him as a weakling and an acceptor of bribes.



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The Father of Medicine

Hippocrates, Father of Medicine, didn't know beans about bones! He counted 91 in the body; actually, there are 200!

Only in recent years has anatomy been freely studied. Hobby shops and variety stores are stocked today with exact plastic counterparts of the human body—skeleton and vital organs—openly informing people of those parts of man which for centuries the state, the church, and the general public declared should be shrouded in mystery.

Galen, the greatest of Greek anatomists (130 A.D.), influenced thought for 1400 years because of his experiments; but Galen studied only *apes*, *dogs*, *pigs*, and *cattle*. He presumed there was no real difference between a human and an animal body—misinformation which resulted in a high death rate among humans. Animals and people are as different on the inside as they are on the outside.

Vesalius made strides in the sixteenth century when he insisted that experimenting on human bodies was the only way to find out life processes. The death rate went down for patients—but not for doctors. The law did not take kindly to dissection, even for medical purposes.

Vesalius wasn't ready to argue with the Galen School, either. When he discovered that the human hip bone was different from Galen's description of it, he announced that wearing tight trousers had changed man's shape since the second century!

One of the best anatomists of the day was the artist Leonardo da Vinci. His hundreds of drawings of the body show a scientific approach. In fact, Da Vinci sketches were used much as today's plastic models are for study, demonstration, and pride of ownership.*

Information derived from dissection was always difficult to attain; it had to be obtained by devious methods, and frequently at great cost under the constant threat of reprisal.

Strangely, and certainly unfortunately, our present knowledge of the human body has come to us by way of the grave robber, the trafficker in innocent victims, and the criminal, as well as by the martyr to science who faced bodily harm without any legal protection. It is not surprising, then, that Hippocrates was off on his bone count; or that we, with accurate and scientifically constructed models in plastic readily available, should know more about anatomy than the *Father of Medicine.—Central Feature News.*

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* Many of Leonardo's drawings and Mss. are now in the British Museum and other Royal Depositories in England, having been acquired through the efforts of England's first antiquary, the Earl of Arundel.

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The Paradox of Failure

By LOUISE A. VERNON, F. R. C.

FAILURE is like a shadow, the absence of light on a certain spot: It is a subjective evaluation made by the individual for himself; it is not an objective entity. Like the shadow which protects from a too-bright sun, failure protects us during the reorganization of our inner resources; until, in fact, we are ready to accept the burden of work again.

Work is used here in a special sense. It means the specific effort made in response to the inner prompting of intuition. We spend much of our life evading effort of this kind. In countless ways we are offered choices—one to direct our energy in a mechanical way based on past actions or habit. Another, to use a different combination of energy to accomplish a creative aim.

One can look up a stairway and long to be at the top; yet never take the first step. A woman who expressed a keen desire to write was advised to prove her interest by a three-week project of writing ten minutes a day. She promised to start right away. She still expresses her interest in writing, but so far has not put pencil to paper.

If we were to observe ourselves evading that special effort toward a specific aim, we would discover a hundred decisions made on the side of laziness, procrastination, and repression. There might even be cumulative reactions—outbursts of emotion at the worst possible times. People wounded, shocked, or repressed in certain areas of their personal selves have little choice in making the right kind of effort. All have noted, in themselves or others, explosions of destructive and distorted emotions which inundate and sicken; but is one at such a point of personal upheaval to be labeled a failure thereafter?

Not long ago, a high school principal embezzled thousands of dollars from school funds. His love of youngsters was genuine and for years he had guided them happily through school experiences. Is this man a failure?

Few of us have occasion to meet with grand failure where a career is at stake; but Madame Strasvoorm did. On the brink of an operatic career, her life became a magnificent ruin. An emotional experience caused her to "burn out of her heart" all feeling of love for anyone. She grew old within two years because she was unable to throw any of her past away. An unquenchable energy, however, made her an unforgettable character. She rented rooms to music students and provided a haven for at least one musician now at the top in his field. Is Madame Strasvoorm a failure?

Untrained individuals cannot be expected to probe the hidden springs of personality in such people. We can only observe and analyze the various phases of failure, any one of which may become a subjective reality when effort is evaded.

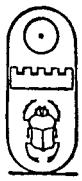
Doubt, certainly one phase of failure, is the scouring pad of the soul. With it, the personality scrubs out dirt and stains and reveals true substance.

Discouragement, another phase, acts like rot. When an apple withers, there is no contagion; but a rotting apple affects all the apples around it. Being discouraged is not a true pain, for pain is a protector and by its nature prompts to action. Discouragement is a distortion of reality—holding a penny before one eye and closing the other. The coin completely fills the scene. Real sacrifice evokes compensation in another area of our being, but discouragement is unlawful desire—asking for that for which we are as yet unready.

Both doubt and discouragement are conveniences for avoiding right action. Misinterpretation is another. If a near-sighted person looks at a beamed wall, he may make elaborate movements to avoid the dark mass which he assumes is the beam, but is in reality the shadow. The shadow is insubstantial all the time.

The Value of Intuition

The best way to derive success from failure is to use the guidance of intuition. Most of us pay lip homage to this



faculty but abuse its usefulness in practice. I recall a loose handle on a saucepan of boiling cereal. Intuition warned me; I cautioned myself to look out for the handle; I forgot. Five minutes would have been ample to fix the handle, but it took forty-five to clean the stove after the accident.

It is not enough to acknowledge intuition; it must be followed or the consequences suffered. My intuition was not saying the handle is loose; it was saying *fix it*. That would have been an act of responsibility requiring special effort—the stumbling block. Like many others, I recognized the nudge for what it was, but mistakenly planned to act later. Intuition means *now*, never later.

This incident was trivial; not so the one when a friend acknowledged that she should see a doctor but did not. "I know there'll be a day of reckoning," she said. Ten years later it came, and she paid.

Fortunately for her, though, when that time came, she had lost her previous fear—in itself a spiritual victory. She has had to give up many activities she enjoyed, and her convalescence continues. Is she a failure?

To the extent that we put off action toward our aims, we create for ourselves the failure best calculated to make us grow inwardly. Not every *no* is negative. A doctor's *no* may prophesy greater health. The Cosmic's *no* means *not yet* —in the present state of affairs, we are not ready.

Life Grants Our Desires

Life grants us our desires only after we have acquired the proper detachment. A little boy carried in his father's arms twisted and screamed for the candy held out of reach—the father only waiting until the candy could be safely handled.

Failure is successful when it is learned that every action pays its own way in satisfaction. This assures harmony with our inner rhythm and that of the universe. When we yearn, become anxious, or live ahead of ourselves in a wished-for achievement, we may accomplish something, but the tension sets up a compensatory reaction, ranging from physical or mental discomfort to illness or anguish.

One of the greatest protections of life may be the failure to understand what happens to us. An emotional shock may loosen the hard crust of our outer selves so that new growth can take place. Through emotional impetus psychological necessity sets up a different order of cause and effect and compels a readjustment of the existing pattern: A new order of things becomes possible.

On the other hand, success is never what we think it will be. I once babysat with two three-and-six-year-olds. Each had a toy car in his hand. The three-year-old wanted his brother's car as well as his own. He did not wish to exchange; he wanted both—pleaded, demanded, and cried.

I explained to the older boy that it was not right for his little brother to have both cars, but he could give him the car and see what happened. The little boy's tears dried as he grasped his brother's car. But with a car in each hand, he couldn't play with one without putting the other down. This he refused to do, and so, unable to solve the dilemma tired himself out and fell asleep. Both cars slipped out of his hands.

In the adult world, the pattern of achievement often seems to be public acclaim, private grief. A middle-aged professor bitterly resented a certain university. The university equally resented him; yet it acknowledged his achievement. Thus, the man was acclaimed in public by the very ones who disagreed with him in private. He seemed to have reached the top; but was he a success?

Failure changes to success when one acquires self-knowledge. Life's most meaningful experience is this realization based on the right kind of work—a realization stimulating mentally, physically, and spiritually. The way to further *work* opens with a priceless dividend of ability and desire to do it.

Failure is the emptied cup; incomplete but ready for refilling. When filled with confidence, it becomes the guarantor of success and the product of experience with creative action.

The Man Whom You Seek

By "JAEL"

"And, Behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, 'Come, and I will show you the man whom you seek.'" Judges 4:22

IT is amazing that our so-called advanced society has allowed centuries to pass while it has adhered to accepted traditions, being bogged down at the first hurdle—the controversy over who wrote the Shakespeare plays.

"In the study of human truth," Francis Bacon wrote in *De Augmentis (Advancement of Learning)*, "for grown-up men to be still reading and conning over the first elements of inductions like boys, is accounted poor and contemptible . . ."

It would be convenient if some magic could provide a neat and popular-priced little packet that would gather together the overwhelming proof that lies lush in the pages of the Shakespeare plays and other Elizabethan poetry, philosophy, history, fable, and fantasy that comprise our literary inheritance. Until such is provided for us, however, we must dig for ourselves in the unsorted oddments called history.

In *Titus Andronicus* the following was found in cipher: "Very few know, today, the injustice done us by the late Queen of our most powerful realm—Elizabeth of England—for she was our royal mere, the lawful wedded wife to the Earl of Laister who was our true sire, and we the heir to crown and throne ought to wield her scepter, but were barr'd the succession.

"We should, like other princes, the first that blest that royal union, succeed the Queen-mother to soveraig'ty, but punished through the rashness of our late artful brother this shall be denied us forever. F. Bacon."

Lord Robert, Earl of Essex, we discover elsewhere, was this artful brother.

Here, then, is one valid reason for so much secrecy and *double entendre* in this grave period. England was leading the opposition against Philip of Spain who sought to rule the world. Spanish propaganda agents were everywhere—rousing the Catholics, enraging the Protestants, and causing general havoc to the administration.

The breath of scandal was more than a *personal* matter to England's Queen: Her destiny made it impossible to acknowledge either the husband she adored or her two handsome and brilliant sons. The first, Francis, the heir to the throne and the inheritor of gifts so rare as to cause universal amazement, was known to the world as the son of Sir Nicholas Bacon. Robert, the younger, as impetuous and lion-hearted as herself, was known as the Earl of Essex.

There was a still further complication: Lord Burleigh's son, Robert Cecil, who became Secretary of State upon his father's passing, allowed a murderous jealousy to affect all his dealings with these two Princes from their boyhood onward. He was the "SEES-ALL," "SAYS-ILL," or "C-SELL" whose evil deeds are recorded in countless lines in the Shakespeare Plays. His lies and false accusations achieved the complete ruin of Essex and made it imperative that Francis MASK his authorship of the Plays.

Cecil was also the direct cause of bringing the Rustic of Stratford into the picture—at the time, a stroke of genius since the familiar Warwickshire name of SHAKSPUR could so easily be stretched into SHAKE-SPEARE—PAL-

LAS ATHENA, the mythological Spear-Shaker, who was Francis Bacon's Muse.

Many overlook the fact that up to the year 1598 twelve of these plays were published without the author's name. What reason could Shakspur of Stratford have had to remain anonymous if the plays were his own inventions?

In order to "obscure and retire the record," Francis Bacon put names of men who never lived to his works as well as "Masks" who gave him the privilege. In his acknowledged works, he openly suggests this practice, writing (*Advancement of Learning*), "For myself, most excellent King, I may say that both in this present work, and in those I intend to publish hereafter, I often advisedly and deliberately *throw aside the dignity of my name and wit*, (if such thing be) in my endeavour to advance human interests." [The italics are not in the original.]

Rulership the Theme

The Shakespeare plays and the Sonnet Diary were written by one apparently fascinated by rulership; by a genius in ungoverned ascent having a well-founded expectation of power. This is reflected in *Romeo and Juliet* and *The Merchant of Venice*—a happy looking forward to ruling England and eventually the world.

Then, there is a period of suffering and defeat. The playwright discovers that he is to rule only himself; that his lifetime is to be a crucifixion toward fulfilling a higher destiny. This is a deep sorrow: *Hamlet* and *King Lear* are dramas furious with rage, but gravely introspective, too, sensitive and beautiful, telling of rulers denied power.

There are even plays wild, obscene. Out of the turmoil comes *Cymbeline* and *The Tempest*, representing an attained tranquillity. The Sonnets are his intimate Diary, revealing many personal details.

The *Advancement of Learning* even describes Ciphers. Bacon was aware that communication by coded ciphers depended entirely upon the ability of the decipherer. This led him to devise a GRAND CIPHER, which he described in the *Magna Instauratio* (Great Restoration). He called it "a new method by which we may glide into minds most obstructed: a teaching through a medium of ART to exhibit the matter naked to us that we may use our own judgment." Francis' Ladder of the Mind (La Scala he called it in Italy) was illustrated by painting which made "Direct Representations to the Eye."

By re-examining the signed works with the recognizable Old Master paintings—*a method never before tried*—new conclusions emerge that are beyond dispute! (John Selden, Francis' antiquary, who helped conserve the ever-increasing manuscripts, wrote: "When in search of new discoveries, methods never before tried must be employed.")

Besides the Ciphers hidden in the Plays, Francis planted many Monograms as well. One of the readiest occurs in *The Tempest* in Act 1, Sc. ii, of the First Folio, year 1623, where Prospero says to his daughter, Miranda:

Pros.
*F*or thou must now know farther.
Mira. You have often
*B*egun to tell me what I am but stopt
*A*nd left me to a bootelesse Inquisition,
*Con*cluding, stay: not yet.
Pros. The hour's now come
the very minute byds thee ope thine eare, . . .

[The letters spelling out *F BACon* as they are read downward were not italicized in the Folio.]

A curiously significant part continuously passed over in *Advancement of Learning* concerns history: "History is of three kinds; not unfitly to be compared with the three kinds of pictures or images. For of pictures or images, we see some are unfinished, some are perfect, and some are defaced.

Three Kinds of History

"So of histories we may find three kinds: Memorials, Perfect Histories, and Antiquities; for Memorials are history unfinished, or the first or rough draughts of history, and Antiquities are history defaced, or some remnants of history which have casually escaped the shipwrack of time. . . .

"Antiquities . . . are . . . when industrious persons by an exact and scrupulous diligence and observation,

out of monuments, names, words, proverbs, traditions, private records and evidences, fragments of stories, passages of books that concern not story, and the like, do save and recover somewhat from the deluge of time. . . .

"He that undertaketh the story of a time, especially of any length, cannot but meet with many blanks and spaces which he must be forced to fill up out of his own wit and conjecture."

It is with these "blanks and spaces" of history as we customarily know it that *BIRD OF LOUDEST LAY* deals. A new importance is revealed in these historic pictures, some unfinished, some perfect, and others defaced by expurgers who sought to remove all trace of the great soul who gave us our very language. Thus, new proofs surmount the tedious controversy over who wrote the Shakespeare plays and also supplant it with admiration and wonder at the extent of his unique genius.

[*Our pseudonymous author has been ten years compiling the long and eventful history—especially of the years after 1626—which Francis Bacon was forced to reveal obscurely and under many aliases. It provides the key to the operation of Bacon's Grand Cipher—that dealing with works of art—and in doing so understandably "tampers with history as we know it."*

This compilation Bird of Loudest Lay *(cf. Shakespeare's* Phoenix and Turtle*) will certainly convince those who read it of the error of limiting their study of life to mere "reading and conning over the first elements of inductions."*—Editor]

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"Never put off . . ."

By ELISE PINKERTON STEWART

Every day you find yourself making or not making decisions. When you make them, you get a sense of relief. But too often you carry around with you the hounding worry of wondering about them.

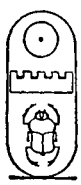
The trick is to make a decision, however small, at once, according to the facts available. Corral them as completely as you can; then use common sense. Postpone the larger decision until later.

Major decisions may not have to be made as speedily as you suppose. At first, they always appear to demand an immediate response. Your problem may be: From whom to borrow money to pay for your wife's hospital expenses or to meet the high overhead that threatens to take your house away.

You may avoid the problem—and probably want to—but it comes back again and again to haunt you. Finally, for your own peace of mind, you are forced to solve it in some manner.

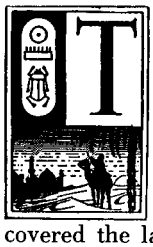
Face it by making minor decisions in regard to it first. Thus, you will at least get the better of your indecision. For instance, you may start widening your business contacts with a view to finding an eventual loan. Or you may discover you can turn a piece of expensive equipment into savings that will reduce the enormity of the hospital bill.

Often, the cumulative effect of your little decisions will cut your major one down to convenient size. Thus the giant problem at last becomes a midget one. You can now meet its deadline. And you have not permitted it to fester into a worry boil!



Capitalizing on the Commonplace

By ADRIAN W. SASHA



THROUGHOUT the history of human progress, great men have found deep and useful meanings even in the most commonplace things.

The Greek mathematician Archimedes, in the third century B. C., discovered the law of hydrostatics by noticing how the level of his bath water rose in ratio to the immersion of his body—a usual occurrence. He was so excited with the implied meaning that, as legend has it, he ran out in the street shouting, "Eureka!" ('I have found it!').

The English mathematician, Sir Isaac Newton, at the close of the seventeenth century, saw meaning in the usual occurrence of things falling: They do so downward and not upward though the earth turning on its axis and traveling around the sun should drop them off into space. He had been wondering why an apple fell from a tree to the earth and not up to the sky. The result: his discovery of the law of gravitation.

Louis Pasteur, in the latter part of the nineteenth century, started the science of bacteriology with an inquiry into the reasons why wine, left in unsealed bottles deteriorates more rapidly.

Thomas Alva Edison was intrigued by the commonplace occurrence of two metals producing sound when rubbed together. What kind of a sound would be produced by a needle point moving against a resonant plate? What if the pressure on the needle point were to vary in response to the air current produced by the human voice? The phonograph resulted, the principle being basic for all voice-reproducing apparatus.

Dr. Sigmund Freud considered trivial contradictions and slight memory lapses as indicators of conflicting patterns of behavior in the subconscious. The result: the evolvement of psychoanalysis as a system of bringing those hidden conflicting patterns into open understanding for possible establishment of inner harmony and peace of mind.

Dr. Alexander Fleming discovered penicillin by questioning why molds are more disease-resistant than healthy plants. Investigation proved that molds are forms of bacteria convertible into antibiotics to fight disease in humans.

The invention of the airplane, credited to the Wright Brothers, had its inception in a very usual phenomenon: Winds lift objects from the earth. Would an artificially created and deliberately directed air current carry objects through the air? From this point on, it was only a matter of choosing the right materials for fuselage, motor, and propellers, and of shaping fuselage and wings to receive the air pressure produced by the propellers.

These outstanding examples of genius discerning meanings and principles in the most usual things, lead to the question: Is there a special kind of mental faculty that accounts for such discernment? Can such faculty be developed in every person? It manifests as a mental attitude of inquiring into obvious things for the discovery of new values which may be found in them. The following experiments may develop such mental attitude in you without your becoming unduly inquisitive and "quibblesome."

Helpful Experiments

Consider everything you see or hear as a hint, a suggesting of something more beyond it. Hold onto definite and well-verified details; always ask yourself how relevant the details are to what you are trying to understand. Guard against giving your imagination too much reign in entirely imaginary interpretations, and you will begin to notice new possibilities. Avoid wishful flights of imagination unrelated to reality, and new possibilities can lead you to practical results and to greater mental resourcefulness.

Or try this: Think again and again of some usual thing or occurrence until its usualness fades. Become increasingly interested in all its possible relationships, in its origin, its various effects, in how environment affects it and how it

counteracts. A mere blade of grass, a pebble, a snowflake, a person's usual smile or frown and a usual home, through your continued thought of it, will reveal new depths of meaning and heretofore overlooked dimensions and aspects of living.

Nothing will appear to you totally frozen, irrevocably finished. A thing is never isolated. There's always something more to be understood. Continued concentrated thought on how grass grows—mere grass—can yield the experience of growing vitality, freshness, Mother Earth's nourishment, fertility, strength, even healing power. Knowledge of these and similar facts might bring a salutary slowing up of our haste —instead of fleeting thoughts, interest in more profound and concentrated thinking might become widespread.

Just as all of Nature's usual phenomena—rain, snow, darkness, light, fragrant spring blossoms and colorful autumn leaves, howling winds, and quietly dreamful distances—when regarded with thoughtful search for deeper meanings can yield energizing experiences; so also all our usual ways and tasks of daily living can yield exhilarating and energizing experiences, giving greater zest and renewed meaning to life.

Nothing will appear essentially haphazard and fortuitous: Where inherent principles of existing order are not as yet known, you will nonetheless sense that they are there to be discovered and discerned. This is exactly what takes place in the minds of the men of genius. You may not become a genius yourself, but you can surely increase your mental resourcefulness by following their example.

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I desire no added blessing for the coming year but this—that I may do some good and lasting work and make both my outward and inward habits less imperfect—that is, more directly tending to the best uses of life.

—George Eliot

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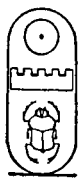
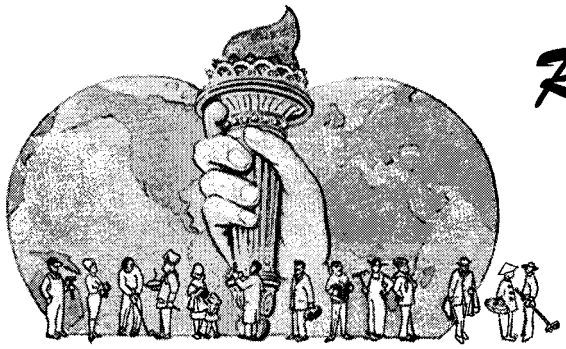
WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank the thousands of Rosicrucians and the many *Digest* readers for their kind seasonal greetings.

Personal acknowledgments of the wonderful greetings sent to us would be a pleasure. but naturally it would not be possible. Thus, we take this means of thanking each of you. May you have a very happy and successful New Year!

The Rosicrucian Staff





Rosicrucian Activities

Around the World

You'd noticed, perhaps, that the *Digest* is subtly different since October? It is now being printed on a new Miller Offset, two-color TPJ Perfector. So far there are only 90 in the world—five on the West Coast of the United States and one of these is in San Jose. The *Digest* goes to press now at the rate of 6,000 sheets (16 pages to the sheet) an hour. That's three times faster than before! A week or so ago, the Editorial Staff took time out to see the new press in operation.

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On October 1, 1960, Nigeria became a sovereign nation within the British Commonwealth. Significantly, the Bulletin of Isis Chapter of AMORC in Lagos referred to this event. Frater Okwaraojiaku C. E. Nwaozuzu, the Master, wrote: "If this our young nation is above all spiritually matured, what Organization in the world do we owe it to? The answer is simple. It is the AMORC. . . .

"When we consider the word of Mr. Harold Macmillan, the British Prime Minister, that 'The wind of change is blowing from Africa,' we must remember that the wind of civilization and nay, Mysticism, started in Africa and Egypt for that matter and traveled to the West from where through the cycles of evolution it is returning to Africa. . . .

"AMORC has a tremendous goodwill in Africa and now that many are coming to understand what it stands for is the time to work harder. Already we have been accepted as an arm of the Order . . . and we must understand that 'Heaven helps those who help themselves' and that our aim to establish the known fact that AMORC is the highest Mystical Organization in the world could come true by our remaining true to our laid-down principles."

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At a recent rally in London, England, Soror Marjorie Chard gave a reading drawn from material of Savitri Devi's *Son of the Sun.* Soror Chard, well-known throughout the British Isles and beyond as an accomplished actress, made a thing of beauty and poetry of the life and times of Akhnaton of Egypt. So appealing was the recording that it has been made available on tape. Lodges, Chapters, and Pronaoi of the Order may borrow it free of charge. Requests should be made to the Technical Department of AMORC, Rosicrucian Park, San Jose, California.

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The Swiss Government has undertaken a unique project: that of providing centers of education for orphans. Arrangements are now under way to establish twenty Tibetan orphans and their foster parents in Switzerland. The Dalai Lama has given his approval and has designated certain lamas as teachers in the Gömpa to be erected in the Alps.

Various organizations, among them the Zurich Chapter of AMORC, are lending their support to the project.

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On September 20 occurred the peaceful transition of a devoted Rosicrucian, Soror Marianne B. Szell-Kubelik. An honorary Life Member, she was known in Germany, Austria, Switzerland, and

Italy, mainly under the pen name, Adrian Santi. She worked with Dr. H. Spencer Lewis to establish the Rosicrucian Order in Czechoslovakia.

Soror Kubelik was the widow of the violin virtuoso, Jan Kubelik, who in 1935 gave a concert in Francis Bacon Auditorium. Soror Kubelik was also the mother of eight children, one of whom is a distinguished orchestral conductor.

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The Fifth Annual Rally of Alden Lodge, Caracas, Venezuela, is scheduled for January 31 through February 5. Further information regarding its complete program may be had from Dr. Enrique Arapé, Norte 11, No. 6, Ferrenquín a Platanal, Caracas.

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Electronics has come to the aid of Good Hope Chapter, Cape Town, according to Deputy Master, Frater Don Miller. The chantress throws a switch and has the pitch. In fact, there are nine switches she may throw, for a tiny one-transistor electronic device has been built into her lectern, allowing her to select the proper tone for the vowel to be chanted. So, farewell pitch pipes in Cape Town, it's the Pitch Switch now. If you want to go electronic, maybe Frater Miller can help you.

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It's an idle question, but it keeps coming up. "Did The Rev. Frederick W. Densham celebrate Christmas alone again this year?" He has for about twenty years, so newspapers report. In cassock and surplice he has every year mounted the pulpit and read the Church of England service to himself. His little granite church has been empty of communicants. Not that he has no parishoners. He has, some 160-odd; but they refuse to come to church—even on Christmas. The boycott began when the vicar refused them the use of the rectory for what he thought an unworthy purpose. It has continued all these years, for in Cornwall there are those of determined mind and firm viewpoint. So here we have England presenting us with another Christmas custom. But the question remains, "What about this Christmas?"

▽ △ ▽

Not long ago, Frater W. H. Clark of Texas sent us some of his mystical musings. We paraphrase somewhat his final paragraph:

It is the pilgrim's incontestable prerogative to tread the high road to glorious destiny. We thrill vicariously, for we realize that he has heard distinctly the soft, inviting overtones never heard by duller ears. We watch him as he turns with enthusiasm and decision toward the fulfillment of mystic purpose and goes forth on his brave adventure. We may waver ourselves and be dull of hearing; yet we draw inspiration and even courage from his example and through the strange grace of Providence there is born in our hearts the sincere desire to follow him.

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Along the Sterling Highway on the Kenai Peninsula, Alaska, we hear there is still land available for homesteading—both for farming and for timber. There is some for sale, too, according to Allentown, Pennsylvania, Chapter Bulletin for October. Soror Bernice Raffensperger, P. O. Box 143, Kasilof, Alaska, wrote fratres and sorores there inviting them up on a permanent basis. It may be that Soror Raffensperger is a kind of one-woman Chamber of Commerce for Kasilof. Anyway, she thinks Wonderful Alaska will be even more so if Rosicrucians will come to live there. Anyone for Alaska?

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Father's Day items somehow rise in the news rather slowly but one that should not be overlooked was the Appellation Rite conferred in New York City Lodge last June. Triplet girls—Loretta, Laureen, and Laverne Bowen—were the participants at that time.

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"Of course, there's the cover and then there's the inside." That's what we had to tell a new subscriber recently when he complained that he was getting the same *Digest* every month.

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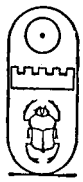
One resolution I have made, and try always to keep, is this: To rise above little things.

—JOHN BURROUGHS



Rising Above Depression

By FLORA EDWARDS, F. R. C.

ONE dictionary defines depression as "a sinking of the spirits," and most of us have experienced it. "A sinking of the spirits" means a temporary closing of oneself to the influx of the Cosmic; unable for the time being to harmonize the objective and subjective selves. This results in a dull, languid, and impoverished state of being. Instead of being responsive to constructive and healthful manifestations, one is caught up in a world of frustrated or fearful thoughts. Perhaps the cause is lack of purpose in life or unfulfilled desire. Or it may be fear of poverty, ridicule, physical or mental pain, or even of death.

Such depression may last no more than a few hours; but again may stretch on for days—even becoming a chronic condition, necessitating medical treatment. Whatever its duration, it has a detrimental effect on the health and the material well-being. The vitality is lowered, leaving one open to physical illness and at least a slower mental reaction to life and the opportunities of earning a living. Pleasures and social life are also affected, partly through lack of will to enjoy them and partly through repelling the advances of associates.

Such a situation can be remedied only by the individual himself. He may be shown how to reorientate himself, but the initial effort must come from within—one of the reasons why severe melancholia is so difficult to treat successfully. A doctor may uncover the cause and suggest the cure, but the patient may refuse to cooperate.

None of us goes through life without frustrations, nor can our fears always be completely resolved. But, if we will, we can determine to meet frustration with hope, and fear with love. Whatever the cause of our frustration, we can always hope for success in overcoming it, and love is an infallible cure for fear—even fear of death. No one fears to die if his life has been one of love toward his fellows and sympathy for the conditions of their lives. In the larger analysis, the conditions of any life are necessary for spiritual growth.

A hopeful attitude at all times will prevent the mists of depression from enveloping us when our plans appear to go wrong and people seem uncooperative. The practice of continually loving will prevent fear from entering. It is not enough that we remember this when we are suddenly conscious of being in the "slough of despond," for it will then be more difficult to surmount. If we practice dispassionate and unemotional love continually, we can keep despondency at bay.

Since depression is the result of thinking out of tune, we cannot be impoverished in spirit if we daily attune ourselves with the Cosmic forces.

When we have learned to harmonize without letting anything interfere with time set apart for this purpose, we will discover that we remain free from depression ourselves and at the same time help free others who may contact us. People will thus be drawn to us in their need.

In helping others, we shall help ourselves, for whatever mood we give out completes the circle and comes back to us.

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Who knows whether to live, may not mean to die, and to die, to live?
—Euripides, 5th century, B.C.

Demonism in Ceylon

By Dr. B. Gunawardena, F. R. C.

The author, a medical doctor in Colombo, Ceylon, has made an intensive study to determine the psychological origin of this primitive belief and superstition, which has millions of followers throughout the world.—Editor

Demonism is practiced in many countries. Its believers obtain the aid of witch doctors in preference to modern medical practitioners to administer its powers for their ailments. They have more confidence in their witch doctors. The methods employed vary in each country, but those set forth here concern Ceylon.

Families, whose members are devotees of demonism, have their own particular witch doctors who are family advisors in all ailments as well as being trusted friends of the family. Fees charged are relatively moderate. On the occasion of various family festivals, the witch doctor is well rewarded with gifts of food, clothing, and other personal items. The gifts are often costly, depending on the resources of the family presenting them.

When a member of a family falls ill, the witch doctor is promptly summoned as any family physician would be. On arrival, he immediately inquires into the full history of the malady; in particular, he tries to learn just where the victim was prior to being stricken. Had he been near a lonely stream, a water source, or a cemetery? Was he at the junction of several lonely roads? Such information will enable the witch doctor to determine the particular demon who has caused the ailment.

Once this has been discovered, he proceeds to learn the type of the ill person's diet prior to his affliction. Fried meats, it is asserted, are especially liked by certain demons who cause illness when persons are negligent in sharing their diet. The time is also important for the diagnosis, for certain demons have definite periods in which their powers have the greatest influence. Early twilight, noon, afternoon, late evening and midnight being particular times when demons search out victims.

If the patient is delirious, the witch doctor tries to associate with the condition the particular demon said to be fond of causing delirium. In the case of women, the time of their menses is also regarded as a period when they are vulnerable to attack by demons. After a careful survey of all circumstances, the consultant gives his diagnosis and outlines a course of treatment which he insists must be followed if a cure is to be effected.

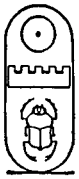
The ceremonies performed depend on many details and the type of demon inflicting the disease. For minor maladies, the ceremony is quite simple. A case of a rash is a condition invariably attributed to *an evil eye*. The treatment-ceremony for such is as follows: a clean porcelain pot is filled with fresh water from a pit dug near a stream in the early hours of the morning.

The collection of the water should be done in silence and before the sounds of birds are heard heralding the morning so that no sounds, human or animal, enter the water. This pot of collected water is now brought to the home of the patient and into it is put the branch of a lime tree. The branch must have about a dozen tender lime leaves attached to it.

The witch doctor now intones certain sounds while stirring the water with the branch of the lime tree. He finally allows the sick person to drink this water, even to wash his face in it. Within a very short time, the branch of the lime tree turns brown and its leaves appear as though they had been boiled in water.

It is declared that the intonations have a beneficial effect within a short period and the ailment is cured. Words used in the incantations contain appeals to the demons to leave the sick person. If the demons disobey, the witch doctor then resorts to more drastic ceremonies to compel their exclusion from the afflicted person.

The ceremony described is known as the *water charming ceremony*. It is



thought that all demons are afraid of two personages, namely, *Buddha* and the demon king, *Vesamuni*.

I have personally seen several cases of infants with severe eczema over their bodies healed by such ceremonies without medicine of any kind being given, externally or internally. There is, and must be, an empirical or natural law involved, of course, to explain this, rather than anything supernatural, but what it is has not as yet been scientifically determined.

When roasted meats are taken from one locality to another at night, the custom is to accompany them with a piece of iron or some other metal object such as a key. This, it is assumed, prevents the demon from attacking the person and seizing the meat, as the demon is believed to be afraid of the piece of metal. It is also the custom to chew a small piece of meat and then throw it upon the ground as an oblation or offering, before consuming the balance of the meat. This is said to satisfy the demon.

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I bequeath my soul to God . . . . My body to be buried obscurely. For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and the next age.

—From Francis Bacon's Will.

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Modern Mystics at Prayer

New York

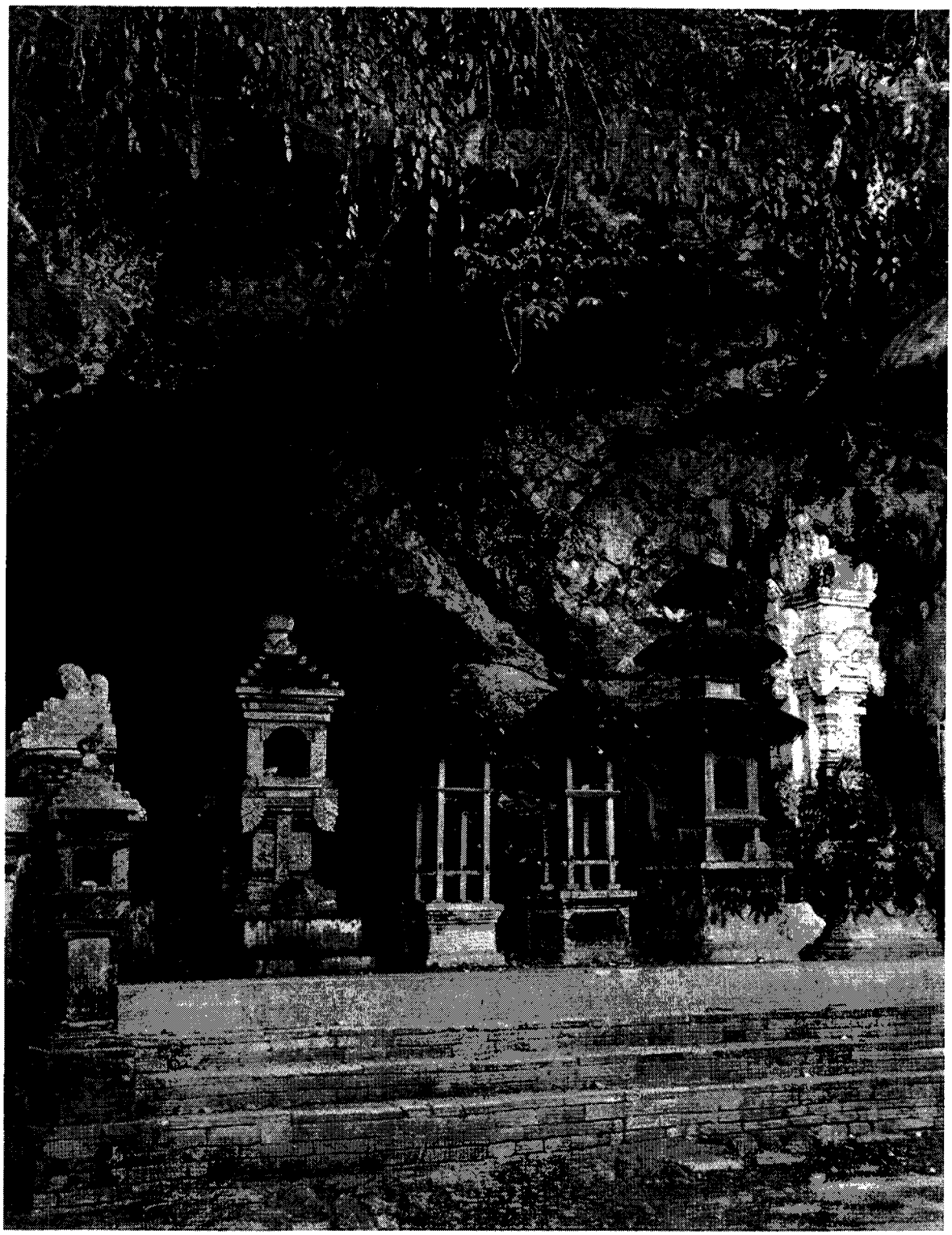
LORD, weaken my hands, if they lift themselves against Thee; take my feet, if they walk not in the path Thou leadest; blind my eyes, if they will not see Thee; deafen my ears, if they will not hear Thy voice; deny me comfort, if comfort will make me forget Thee; deny me riches, if riches become my God; leave me naked, if only in nakedness others can see Thee in me.

—I. A. Marks, F. R. C.

Nigeria

MAY the Secret Eternal Flame that burns invisibly in my soul blaze forth with Supreme power for my good and that of all mankind to the glory of God.

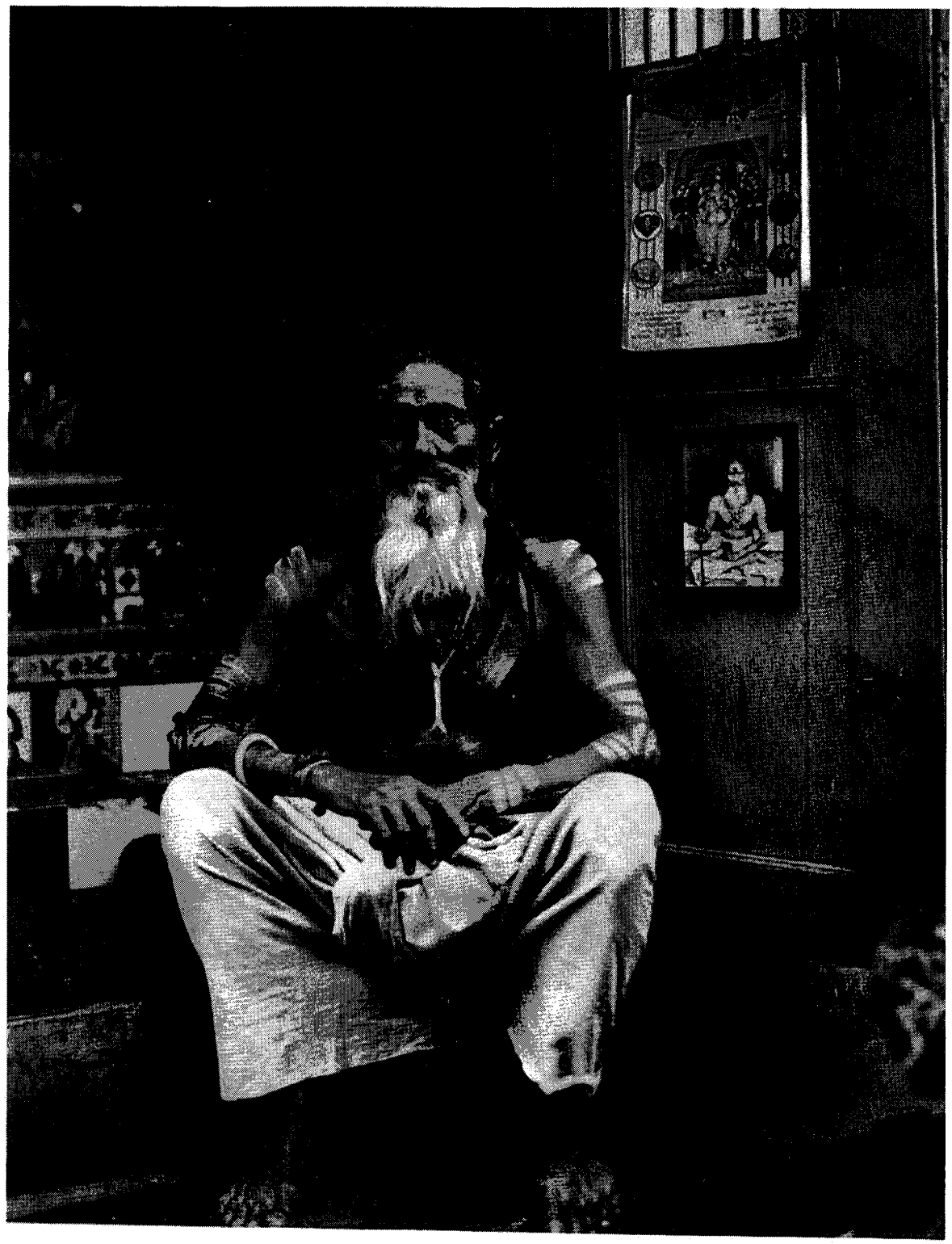
—M. F. Sibi, F. R. C.



ASCETICS' CAVE

On Elephant Island, a short distance from Bombay, India, are a series of caves as shown. In centuries past, these were occupied by religious ascetics who disdained the world, living as recluses. Their lives were occupied almost wholly with meditation, transcending the restraints of mortal existence. In front of the caves were erected shrines. Such radical conceptions amounting to escapism, though perhaps bringing satisfaction of a kind to the individual, contributed nothing to the advancement of mankind.

(Photo by AMORC)



ATTENDANT TO A GOD

Adjoining the Maha Lakshmi Temple in Bombay, India, are a series of shrines dedicated to the pantheon of Hindu gods. In each, as shown, is a "Holy Man," a virtual priest of the god (or saint) whose shrine he attends. An image of the god is sheltered in the edifice and symbols attributed to his powers and virtues. Devotees, as they pass to enter the Temple, leave offerings at the shrine of their patron god.

(Photo by AMORC)

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LOOK at yourself in the mirror. As you search your face you will realize your weaknesses and know your strong points as well, but DO YOU REALIZE that minute organic substances — glands — often cause them? They affect your growth, height, weight; they influence your thinking, your likes, and dislikes; they make you dominant or extremely phlegmatic — negative. These *invisible guardians* of your personal welfare help fashion your character and influence your personality. Do not be bound any longer to those glandular characteristics of your life and personality which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.

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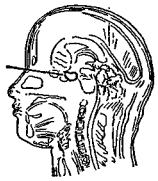

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How many of your own ideas which you dismissed from your mind as too **different** or **new**—or merely because they were your own—have years later returned, as Emerson said, in the alienated form of someone else's recent accomplishment? Perhaps you, as have many others, let germs of creative thought die for want of a place in which to mature them.

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The Mystery of Numbers

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result, again, is an even number. Axiom: even numbers always add or multiply to even numbers.

Add any two odd numbers; the sum is always an even number. However, in multiplication, odd numbers multiply with one another to produce *only* odd-numbered totals; likewise, *adding* any odd number to an even one will produce odd-numbered sums.

0 2 4 6 8

1 3 5 7 9

WHAT DO THEY MEAN?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping thereby to be able to understand and control the affairs of his life. Why have most of these systems failed? Is there a true method—a practical one—for wresting from numbers their hidden values? By what essence do numbers relate to each other, and to *other* laws in nature?

In man, for example, we know that nature insists on numbers in certain obvious manifestations: *one* nose, *two* ears, *two* hands, *two* feet, *five* senses, *ten* fingers, *ten* toes, *seven* important glands, etc. *Why?* Why not one hand or three eyes or eight fingers or twelve toes?

The great philosopher, Pythagoras expounded (569 B.C.) many esoteric ideas about the function and value of numbers and their relation to Cosmic Law. Even the very words *mathematics* and *philosophy* are said to have been originated by him. Also, there are the Kabbala and the ancient Hebraic teachings about numbers and the Power of the Deity. Why did the Hebraic alphabet consist of only 22 letters? What is the mystical use and meaning of each of them?

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The Rosicrucian Digest

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