

ROSIKRUCLIAN DIGEST

FEBRUARY

1962

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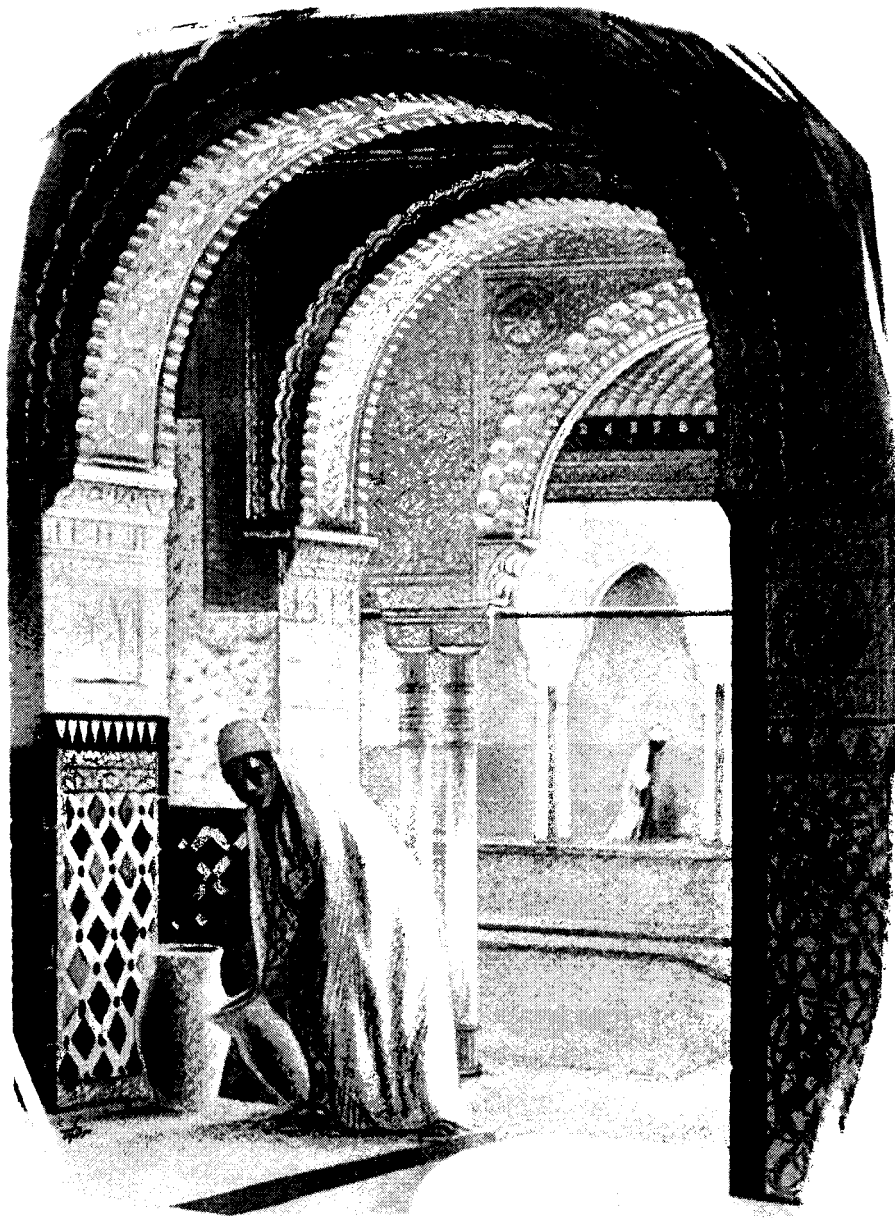
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Cover:

*Splendors
of the East*



ANNOUNCING:

The 1962 International Convention



This big event of the Rosicrucian year will be upon us before we know it! There's so much to be accomplished by that time that preparations are already under way for such main attractions as "Manabus and the Medicine Lodge," a dramatic reconstruction of an initiatory rite of the early American Indians; "Concentration and Visualization," an exploration of these arts through special exercises and experiments; the mystical and physical properties of light and color; and a serious investigation of metaphysical principles through classic experimentation.

These are just the beginnings of an outstanding program. There is much more to hold

the attention of convention-goers from morning till night, for five full days. The fraternal atmosphere of nearly a thousand Rosicrucians sharing in an enlightening experience is reward enough for many who have come from all parts of the world.

Watch for the big announcement in the April *Digest*, but plan now. Set aside the dates—July 8 - 13, at Rosicrucian Park.

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A DICTIONARY OF MYSTICISM

As a student of mysticism pours over the many literary materials in which he is interested, he invariably comes up against words, the meaning of which elude him. For better comprehension of mystical literature, a special dictionary of terms particularly associated with mysticism is a definite asset.

The *Dictionary of Mysticism* offered by the Rosicrucian Supply Bureau contains over 2200 definitions of such special terms—hundreds of which appear for the first time in an English language dictionary.

Edited by the late Frank Gaynor, a member of AMORC, and published by the Philosophical Library, this excellent reference work is available through the Rosicrucian Supply Bureau for only \$5.00, postpaid. Send order and remittance to: ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA, U. S. A.

Rosicrucian Digest

*In French, Spanish,
and Portuguese*

Subscriptions to any of the above language editions of the *Rosicrucian Digest* provide an excellent means of introducing your friends to AMORC. These magazines, with their helpful references and current record of events which are important to every student of mysticism, are obtainable as follows:

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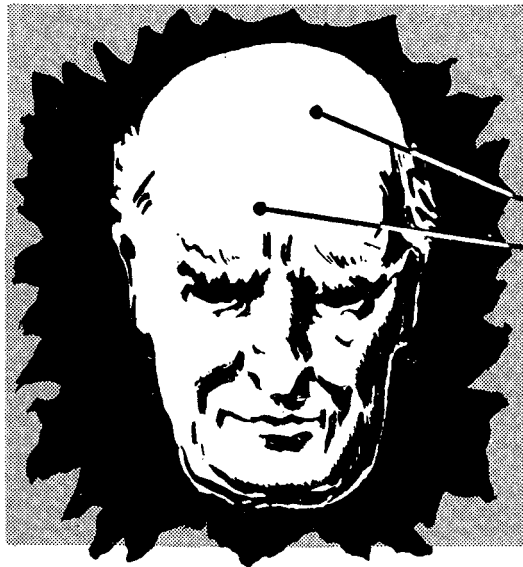
For *Rosicrucian Digest* subscriptions, see listing elsewhere in this issue.





WELL OF THE INITIATES

This well, now dry, is in the pronaos on the ancient site of Eleusis, Greece, but a few miles from the ancient city of Athens. The famed Eleusinian Mysteries were performed here as sacred initiatory rites. It is related that thirty thousand candidates annually participated in the initiations. But first they were obliged to perform a lustration rite—a symbolical purification—at this well. The original lead clasps for fastening the curved stones of the well together may be seen



STRANGE
things happen
here!

**The Dark Continents
of
Your Mind**

DO YOU struggle for balance? Are you forever trying to maintain *energy, enthusiasm* and the *will to do*? Do your personality and power of accomplishment ebb and flow—like a stream controlled by some unseen valve? Deep within you are minute organisms. From their function spring your emotions. They govern your *creative ideas* and *moods*—yes, even your enjoyment of life. Once they were thought to be the mysterious seat of the soul—and to be left unexplored. Now cast aside superstition and learn to direct intelligently these *powers of self*.

**Accept This
Free Book**

Let the Rosicrucians, an age-old fraternity of thinking men and women (not a religion), point out how you may fashion life as you want it—by making the fullest use of these little-understood *natural faculties* which you possess. This is a challenge to make the most of your heritage as a human. Write for the Free Book . . . *The Mastery of Life*. Scribe: S. P. C.

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San Jose, California, U. S. A.

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San Jose, California, U. S. A.

Please send copy of booklet, *The Mastery of Life*, which I shall read as directed.

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State.....



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XL

FEBRUARY, 1962

No. 2

Well of the Initiates (Frontispiece).....	41
Thought of the Month: Is Coexistence Possible?.....	44
Rosicrucian New Year	46
Minute Thoughts: Life.....	47
Music Is Medicine.....	48
Medifocus	50
Evolution's First Hundred Years.....	51
The Fire of Prometheus.....	55
Prisoner of the White Dwarf.....	58
Cathedral Contacts: Knowledge and Culture.....	60
Time in Space.....	63
Angels on Earth.....	64
Francis Bacon As Educator.....	67
"Dear Editor": I Said Goodbye to Old Age.....	70
Rosicrucian Activities Around the World.....	72
Man Never Owns Anything.....	73
"Let Not the Rose Fade".....	76
World-Wide Directory.....	77

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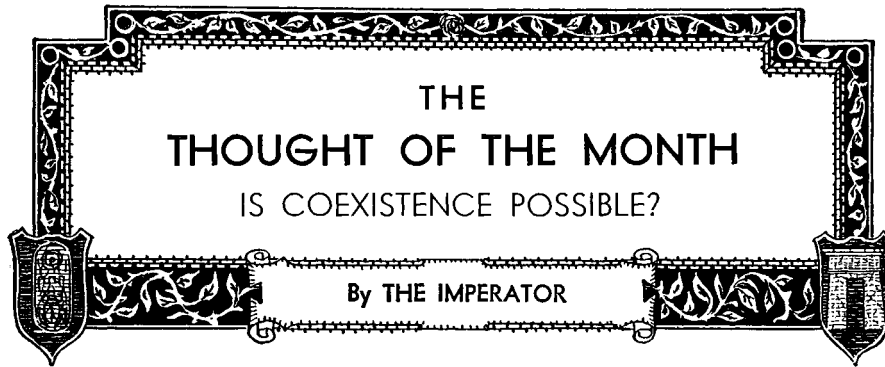
Published Monthly by the Supreme Council of
Rosicrucian Park THE ROSICRUCIAN ORDER—AMORC San Jose, California
EDITOR: Joel Disher

The Purpose of the Rosicrucian Order

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

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THE
THOUGHT OF THE MONTH
IS COEXISTENCE POSSIBLE?

By THE EMPEROR

A POTENTIAL internecine war hangs like the sword of Damocles over the world. If such a war were to materialize, there would be no victor insofar as the consequences are concerned. The opponents have full realization of this. The distrust and suspicion of both dissidents make anything less than an armaments race an impossibility at this time.

Exponents of each of the ideologies are convinced of the rectitude of their claims. Each has millions of followers who voluntarily support their system of government. It is an erroneous idea of many peoples of the West that the majority who adhere to communism do so because of compulsion.

Many Communists see in their present form of government certain pragmatic advantages and improvements over the life they have experienced. The idealism of communism, as they interpret it, promises a fruitful future. They are not, therefore, easily converted to a democracy of which they have no direct knowledge. Furthermore, the history of imperial colonialism, as exercised by some nations now professing democracy, does not make inspiring reading or instill confidence.

Is there an alternative other than one system's trying to succeed by the extermination of the other? *Coexistence* has been proposed. To some, this term is malevolent and they have loudly decried it. The substance of their objection is: How can one agree to live side by side with that which is obnoxious?

The dedicated Communist, as well as those of the democratic nations, may feel likewise. It is, however, either a matter of coexistence or an increasing

of tensions and pressures until the inevitable final spark or incident ignites the holocaust of a thermonuclear conflict, decimating a good portion of the human race.

Just what does coexistence mean? It is the promulgation of both ideologies independent of each other. In theory at least, neither would institute any direct obstruction to the other. There would be no attempt by either the East or the West to interfere with the internal workings of each other's government. Such a coexistence means, of course, a race toward supremacy in economy, trade, standards of living, culture, and numerical strength.

Can two great ideologies, pursuing similar objectives, other than political, continue to remain confined to parallel paths? Will there not be a time in their common pursuit when the courses of their paths will converge or cross each other? In other words, would not a coexistence mean only a postponement of the eventual conflict?

Landwise, the world today is growing relatively small, notwithstanding its exploding population. Sharp lines of demarcation, such as nations choosing sides, will bring conflict. Each side will consider the ever-increasing humanity a prize to be won and an accretion to enlarge itself. Whenever one wants to be what he is, he has to keep working at it. Consequently, Communism and Democracy would inevitably expand into each other's precincts by mere growth, even though there were no intention of actual invasion.

There are factors, however, which in time might prove coexistence to be a

*The
Rosicrucian
Digest
February
1962*

favorable solution. We know that Karl Marx was influenced by the philosophy of Hegel, the German philosopher. He used aspects of Hegel's thought to his advantage and perverted other phases of the idealist's philosophy to satisfy his own concepts.

Hegel's Concept

Hegel has set forth a concept of logical development: It consists of three stages by which we reach any final conception of reality. There is the first stage, the *thesis*. This is followed by the opposite notion or idea, known as the *antithesis*. Finally, there is "the *synthesis* which includes them both." If we pursue a definite conception far enough in one direction, we will eventually reach the point of the opposite notion. From the merging of the two opposites, which is synthesis, we have a truer conception of the reality of the subject.

A continued coexistence might ultimately bring about this very kind of synthesis. A nation, an ideological system, is always exceptionally aggressive in its pioneer stage. Good or bad, it has the weight of established tradition against it. Consequently, to survive, to grow, to assert itself, it must be aggressive. In fighting for survival, it makes moral principles secondary. In fact, in every war, no matter how virtuous the objectives of the war, there have been numerous incidents that were amoral.

When a political power or a system begins to stabilize itself, when it believes it has a permanent existence and that its survival is no longer seriously threatened, its ruthless aggression then diminishes. The sacrifices which it has demanded of its people lessen. The internal welfare of the country is more assured and the standard of living rises. The individual is no longer required to focus all efforts on the promulgation of the national and political ideals.

In a coexistence, the suspicion of the Communist States that the West is plotting and seeking to obliterate them would gradually decrease and the united effort of the people would be more devoted toward a general prosperity of the masses. A greater latitude would then be granted the individual. The prosperous communistic state, one that realizes its economic stability, would

gradually reduce restrictions on the populace. The individual would eventually come to realize certain freedoms and rights approaching those enjoyed by citizens of a democracy.

Communism in a prolonged coexistence would gradually move from the extreme left in the direction of the right, toward a conservatism. The democracies, in turn, have been, and are, required by force of circumstances to become more and more *socialistic*. There is a growing absorption by the state of those powers and functions that were formerly left entirely to the initiative of the individual and to independent units within the state.

This "creeping socialism," as it has been sardonically referred to, is not the whole consequence of a reversal of political ideology. It is not just due to the intentional acceptance of an opposite political theory. Rather, it is the consequence of a transition in world affairs. The growing world populace and the decrease of certain basic resources naturally make it impossible for the individual to have the freedom he once enjoyed. It then becomes a matter of whether the exercise of freedom of one group can be permitted to cause the obstruction of the necessary rights of others.

A Simple Analogy

A simple analogy may make this more comprehensible. Two or three men in a given limited area may have freedom of movement to walk about and lie down as they will. When fifty men are crowded into the same limited area, restrictions must then be established. All cannot then walk about or lie down as freely as formerly without injury to others. Obviously, each must be restricted to an equal movement.

The problem of the care of the aged and of providing a food supply and distribution of land in certain democracies compels intervention by the state as a practical requirement rather than a preferred political ideology. In other words, there is a trend toward *socialism* in modern democracy by necessity. Therefore, as much as radicals in communism may dislike it, they see their thesis of absolute communism and dialectical materialism moving toward its antithesis, that is, toward a more demo-



cratic attitude; so too will the radical exponents of the right see democracy moving toward the left and a form of socialism.

These two ends can approach each other toward a point of tolerance. Moreover, it is quite possible that, from such a reconciliation, a synthesis may be born, a new and progressive ideology adapted to a changing and unified

world. At least, if such a time and event occurs with coexistence, there would be a greater possibility of mutual agreement than now when the poles of thought are far removed from each other. We must not completely condemn coexistence as being a surrender of our principles. Perhaps it is a strategy to survive. It may not be necessary to be either "dead or red."



Rosicrucian New Year

The Emperor Proclaims Wednesday, March 21, 1962,
the Beginning of the Traditional Rosicrucian Year 3315

PERHAPS the first science was astronomy. The phenomena of the heavens fascinated and awed men. What they could not comprehend from their observations as to causal relations, they imagined. Myth was therefore interwoven with fact. The movements of the heavenly bodies were at an early time associated with other events in nature and with human behavior and life itself.

In the Near East and the Levant generally, the birthplace of the great civilizations, the vernal equinox—when the sun enters the sign of Aries on its celestial journey, at the coming of spring—was heralded as a Cosmic event. Men saw a symbolical relationship to their own lives in the awakening of nature in the spring. As plant life apparently dies and passes into the darkness of winter to be reborn in the spring, so man's spirit and soul may be reborn again after mortal death.

Among early Christian sects it was believed that the creation of the universe began in March on the occasion of the vernal equinox. It was likewise thought by some of such sects that Jesus the Christ must have been conceived in March, a time of creation, and that his nativity must have occurred nine months later in December.

The period of the vernal equinox was a time of great festivity and celebration by many of the ancient peoples. It as

well represented fertility and growth. Prayers were offered and rites participated in which it was hoped would assure bountiful crops. A deeper significance was attached to the period by certain of the *Mystery Schools*. Ritual dramas were enacted depicting the death of man and his resurrection or rebirth into a divine life of greater spiritual illumination.

The feasts of these Mystery Schools were not a matter of licentiousness and debauchery symbolizing fertility; they were instead solemn affairs performed with the greatest probity. The elements partaken at the feast represented the elements of man's nature. They revealed man's Cosmic dependence and how he must nourish himself in "Body, Mind, and Soul."

A Beautiful Ceremony

This beautiful ceremony with its inspirational meaning has descended to the Rosicrucians as a traditional rite. Every year on the occasion of the vernal equinox, Rosicrucian lodges, chapters, and pronaoi throughout the world—and thousands of members in their home sanctums—symbolically celebrate the true beginning of the New Year. The calendar new year has no relation to natural phenomenon. Man arbitrarily adopted the calendar year and has often changed it as well. Therefore, it

*The
Rosicrucian
Digest
February
1962*

is more appropriate to look upon the coming of spring as the beginning of a New Year.

Further, in their symbolical feasts on the same occasion the Rosicrucians perpetuate the *mystical meaning* of life, death, and resurrection, and the triune elements of man's nature. Every Rosicrucian is eligible to attend a lodge, chapter, or pronaos, whether a member of that particular body or not, to enjoy the ritual and ceremonial feast.

The sun enters the zodiacal sign of Aries at 2:30 a.m., March 21, 1962. The Emperor has therefore proclaimed this date as the beginning of the Rosicrucian New Year. Each Rosicrucian body will hold its feast and ritual either on or about that date. It is suggested that each Rosicrucian consult the directory in the back of his *Rosicrucian Digest* of February, May, August, or November and select the Rosicrucian body nearest him. Then write to the Grand Lodge of AMORC in San Jose, California, for the complete address and enclose enough postage to cover the reply. Do this *now*.

When you receive the address, call on, or write, the selected Rosicrucian lodge, chapter, or pronaos and ask the exact date, time, and place of the New Year festival. (All members attending such functions are required to present their *active* membership credentials.)

The Home Observance

Active Rosicrucian members who for any reason cannot attend a subordinate Rosicrucian body may have a copy of the *Sanctum Rosicrucian New Year Ritual* for private performance in their home sanctums. Merely address the Grand Secretary, Rosicrucian Order, AMORC, San Jose, California, and ask for a copy of the Sanctum Rosicrucian New Year Ritual. Enclose fifty cents to cover postage and mailing charges. Those outside of the United States enclose *postal coupons* obtainable at any post office for the amount of the postage.

The full traditional Rosicrucian New Year Ceremony and Feast will be held as usual in the beautiful Supreme Temple in Rosicrucian Park on Friday, March 16, at 8:00 p.m. Doors are open at 7:30 p.m. All active Rosicrucians in the vicinity of San Jose are eligible to attend and are cordially invited.

Minute Thoughts

By MARTHA PINGEL, Ph.D.



LIFE

Life is not a gift to be taken lightly. Whatever the form it assumes, it has certain rights as such: The right to maintain itself in an environment essentially hostile to it; the right to strive not just for its sustenance, but also for its betterment; and the right to recreate itself.

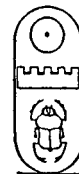
Regardless of the level, life manifests itself by fulfilling functions somewhat less predictable to man than the average materialistic things with which he surrounds himself. Life's secret is contained within this element of unpredictability and is revealed to man only through the slow passage of "time."

Some people achieve this understanding along the life path, and as a result are neither happy nor unhappy. They understand that life as the average man perceives it is an illusion: It neither changes nor causes to change; it merely unfolds. It is forever renewable.

Family connections have little or no bearing on the actual pattern that life takes; rather, the pattern chooses the family into which it is placed for better development. The person who can overcome great odds has that seed within him early in life.

If he were given too many advantages, he might never learn to try his own wings. Equally so, the man for whom life presents a challenge: If he were given all the advantages from the beginning, he might become restless within the confines of his narrow existence and yet not develop the potentialities of his own nature.

Man's life is in his own hands, for each contains within himself the secret of all life.



Music Is Medicine

By KATHERINE BURT WILLIAMS, F. R. C.

(Member, Rose-Croix University Faculty)

ALTHOUGH music is most often associated with beauty and enjoyment, it, nevertheless, is a recognized therapeutic agent for channeling the instinctual energies. Since it is the damming up of these energies that gives rise to emotional disturbances, it is the freeing of them for normal use that restores emotional balance. Music can play a very important role in this process, integrating the personality so that both emotional and physical health may be established.

For several years, as a music therapist in a veterans' psychoneurotic hospital, I had the opportunity of proving this to be true. There were as many as two thousand veterans with various emotional disturbances hospitalized there at a time; all before the war were classified as normal individuals.

Although their disorders were brought on by war experiences—intensive training, anticipation of combat horrors, actual combat, battle wounds, fatigue—the weakness of the psychic structure stemmed from traumatic emotional patterns established in the formative period of their lives.

As therapist, I worked with a variety of disorders, both psychotic and neurotic. Among the psychotic cases were those classified as manic depressive reaction; schizophrenia—simple, catatonic, hebephrenic, paranoid. The neurotic disorders ranged from anxiety; amnesia; conversational hysteria; hypochondriasis; obsessive, compulsive, and depressive reactions.

The personality of the psychotic individual is usually distorted, and he is unable to deal with reality; but the personality of the neurotic remains normal in relation to the realities of the world and social life.

There are six major categories in which music has been used successfully in hospitals for treating emotionally disturbed patients. These are: recreation, socialization, education, physical rehabilitation, mood changing, and music combined with finger painting for obtaining abreaction and case histories.

Any modality which serves to entertain, animate, cheer or amuse, refresh, and delight emotionally disturbed individuals is important in the category of recreation. Musical programs in auditoriums and in wards, whether by professionals, amateurs, staff members, or the patients themselves, are of therapeutic value.

One of the first necessities for the psychotic in meeting reality is to learn to get along with his companions, the patients with whom he is associated daily. Participation in choral groups, bands, orchestras—even dances—contributes greatly to this process. Such music would be designated for socialization.

Music for Education

Music for educational purposes would serve as a means for redirecting emotions—channeling energies into more constructive outlets. Individual instruction plays its part here although this form of treatment is not beneficial to all patients.

An individual might be suffering from a conflict involving early musical training. Under such circumstances, music lessons—unless given by the psychiatrist for emotional re-education—would be disturbing and destructive to the attempted integration.

Prescribed music lessons, on the other hand, have proved to be of great value as a disciplinary measure in treating alcoholics; as an adjunct in controlling moods of excitation and depression in manic depressives; and as an aid in reorganizing and blending the emotions, intellect, and drive of schizophrenics.

The value of music in physical rehabilitation is recognized by the general practitioner as well as by the psychiatrist. Exercises in rhythm to simple melodic compositions have proved of great assistance in the mastery of artificial legs—one case, a paranoid bilateral amputee, gained sufficient use of his artificial legs to participate in social dances.

*The
Rosicrucian
Digest
February
1962*

Blowing reed and woodwind instruments has soothed nerves and at the same time developed lung capacity by deep and regular breathing. Singing has been a successful treatment for hypertension, and just listening to waltz music has had a regulatory effect upon the heart beat.

One of the most important factors to be considered in the use of music in the cases of emotionally disturbed patients is that their attention can be gained only at the level of the individual mood. If a patient is depressed, only music of this type will reach his attention.

By complying with his mood and thereby gaining his attention, the therapist may then gradually change the music to something brighter and gayer. In this way his attention may be held and directed into another state. This is not a difficult situation when only one patient is involved; but it is quite the reverse when the object is to change the mood of a group or a ward.

The rule holds, but the mood of the ward must be sensed and changed accordingly. If the mood is manic, the music must be manic-bright with sudden *fortissimos*, and only gradually changed to the level desired.

For patients scheduled to have insulin-shock treatment, the following procedure has proved most successful: First, soothing music of the type used for sedation prior to giving the insulin—light melodic selections such as musical comedy numbers, waltzes, and lilting tunes to produce a sense of well-being and dispel any anticipatory fears regarding the shock treatment.

Next, music for excitation, played during the insulin coma. Frequently complete symphonies with movements building from *andante* introductions to climactic *allegros* and *prestos* have been played. At the close of the treatment, marches in rapid tempos assist in bringing patients out of coma. (The law of association must always be considered: If the patients are veterans, military marches in all probability would be unwise.)

Chromotherapy and musicotherapy combined offer great therapeutic possibilities. Daily observation of a group of catatonic patients in a particular hospital was maintained for six weeks.

The group was subjected simultaneously to colored light and musical programs. Although none of the patients responded in a startling manner, there were definite reactions to the combination, which were absent when only one of these media was used.

Finger Painting to Music

Music with finger painting is excellent for obtaining abreactions from individual patients and as therapy with groups of patients. Information necessary for completing some case histories often has been gained from individuals through this method. In both group and individual work, music with finger painting releases tension and thus adds to the efficacy of other treatment.

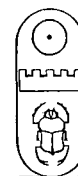
The music therapist must be able to sense the mood of individual patients and be sufficiently flexible in his approach to gain their confidence and establish rapport. After such a relationship has been established, the work can proceed in a definite form. Music should be playing when the patient enters the room, and the equipment in place and ready so that the patient may begin to paint with little effort and no confusion.

Music for this work should for many sessions conform as nearly as possible to the patient's preference. When he has responded with interest and enthusiasm for a considerable time, different types of music may be played—even music he expressly dislikes, with startling contrasts, *sforzandos*, *pianissimos*, *crescendos*, and *diminuendos*. The shock of these dynamics often produces a release.

For opening sessions familiar folk music is usually a wise selection, particularly when the patient's background and tastes are unknown.

Music is so effective in therapy because it is the language of the emotions. Through rhythm, melody, and harmony, the subtle and profound emotions (experiences of ecstasy and pain) though lying hidden in the unconscious, may be awakened.

Emotion is in reality an energy in specialized form. No language so completely expresses emotion as music. Its first element, rhythm, automatically arouses energy; its second, melody,



conveys an idea; and its third, harmony, awakens associations within the consciousness.

Each experience within the personality of an individual becomes incorporated with attitudes and previous experiences, like chords producing overtones. In most instances, music gains the objective attention almost immediately and the patient begins to paint freely without preconceived ideas. The painting is made directly from the subjective or even the unconscious level.

Music here releases three types of reactions: The most common one is rhythmical response in form. A second, the excitation or sedation type of reaction generally evident in color; and a third (and probably most important from the psychological point of view), the association reaction depicted in symbols. A patient's reaction, however, is

not always as anticipated. He may react and yet paint a sad or melancholy scene in response to a stimulating composition because a painful previous experience has been near the surface of consciousness and so has broken through first.

"Music is a universal language" has been repeated so often that we overlook its deeper meaning. No person is incapable of response to some form of music. It is a medicine that can be prescribed for everyone.

Fortunately for the vast majority, music is not associated with mental disorder, psychotism, or neurosis, but rather with all that is thought of as beautiful. Is it any less medicine for all that? No, it is all the more medicine, medicine that has kept the instinctual energies of the vast majority free-flowing and normal.



Medifocus

Medifocus is a special humanitarian monthly membership activity, with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

March: The personality for the month of March is Nikita Khrushchev, Premier of the Union of Soviet Socialist Republics.

The code word is: NAT

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



CHIANG
KAI-SHEK
President of
Nationalist China

May: The personality for the month of May will be Chiang Kai-Shek, President of Nationalist China.

The code word will be: TOLL



NIKITA KHRUSHCHEV
Premier of the U. S. S. R.

*The
Rosicrucian
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Evolution's First Hundred Years

Mr. Darwin Writes A Book

By JOHN LE ROY, F. R. C.



Charles Darwin in 1840,
from a water color by George Richmond*

JUST over a century ago, on July 1, 1858, a single idea completely broke apart a society that had long been crystallizing, and opened the way for a totally new concept of man, his origin, and the course of his destiny.

This idea was the proposition of Charles Robert Darwin—advanced at a meeting of the Linnean Society of London—regarding man's origin and progress: *Life on earth is the product of evolution. Its law is that of natural selection.*

To us, a hundred years later, this is so logical and so obvious that its importance as a turning point in the history of thought seems slightly over-emphasized. We have grown so far from nineteenth-century thinking that today those institutions that proscribe such a viewpoint have become an anomaly.

In the middle 1800's, however, the accepted fields of respectable endeavor, especially in England, were medicine, the law, and the ministry. Science, when indulged, consisted of such collecting forays as would add innocently to man's pleasure and knowledge without upsetting his *mores* or his theology. In fact, the clergy were the chief specimen gatherers and the bland speculators. Thus, they were successful bulwarks against "scientific" inquiry's encroaching too far.

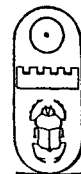
In spite of this—itsself a curious commentary on the hubbub which followed—it was most notably from the clergy that the interest in the natural sciences developed. The clergy were, if we care to put it in such terms, the means of their own punishment. A discreet and respectable association with nature and a growing interest in its manner of functioning, led them too far; before they knew it, the consequences were anything but those intended.

The young Huxley once said in a lecture: "To a person uninstructed in natural history, his country or sea-side stroll is a walk through a gallery filled with wonderful works of art, nine-tenths of which have their faces turned to the wall. Teach him something of natural history, and you place in his hands a catalogue of those which are worth turning around."

This was well and good, for such a "catalogue" was a part of the record of nature and did not advance upon the field of *Moral History*, which was the record of man.

The danger of the open mind lay not so much here, then, as in the field of philosophy, which was equally delimited: *Natural Philosophy* might pro-

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nounce upon the laws of nature, but only *Moral Philosophy* could pronounce upon the significance of human life and experience! The *Ring Pass Not* was this: *Man was a Special Creation, and no respectable scientific theory concerning him could be built upon any other premise.*

With such an arrangement, Victorian society had become content: It allowed for speculation of a genteel sort, and yet kept it from getting out of hand and becoming upsetting. Young minds, however, were restless and active—struggling against the complacency of their elders as well as against beliefs that had become fusty. They were striving, too, to learn what Church doctrine had declared could not be taught.

Restless Young Men

Charles Robert Darwin was only one such restless young man, perhaps the least likely revolutionary one could imagine. He was only one: Huxley, Spencer, Hooker, Wallace, Bates were equally inquiring. Finding no means of learning what they felt impelled to know, they eagerly turned to nature to supply the lack by firsthand observation, thus kindling a divine conflagration which burned away completely the foundations of the society which had nurtured them.

It was not so much *what* they were doing: The Greeks had been inquirers: Aristotle, Democritus, Anaximander. Lucretius, the Roman poet, too, had poured his life's passion into a consideration of *De Rerum Natura*.

Nearer their own times, there had been Buffon, Linné, Lavoisier, Lamarck, Goethe, Cuvier, Humboldt, to name but a few. Nor was the English scene itself bleak and without an inquiring mind. The groundwork for a new conception was being laid by White, Hutton, Herschel, Lyell, Henslow, Sedgwick, Tyndall, Geikie. In the field of ideas, only Minerva seems to have been born fully developed from the head of Jupiter. With mortals, there is a gradual growth of inquiry until suddenly some touchstone appears to signal a complete reorientation.

Unassuming, plodding, and timid Charles Robert Darwin was; yet he became the means whereby *Man* as a *Special Creation* fell *hors de combat*.

Complete Victorian that he was, Darwin gave himself enthusiastically to beetle catching, mineral collecting, bird watching, and shooting.

He was put to school at Shrewsbury under Dr. Butler but seems to have gained nothing from its formal course along classical lines. He did at least have his boyish imagination fired by a copy of Sears' *Wonders of the World*, which was circulating among the students. The Reverend Gilbert White's *Natural History and Antiquities of Selborne* also struck such a responsive chord that he later commented: "In my simplicity I remember wondering why every gentleman did not become an ornithologist."

After his experience at Shrewsbury, Darwin offered no objection when his father sent him at 16 to Edinburgh to study medicine. There, he went rock pooling with Dr. Robert Edmund Grant, trawling with Scottish fishermen, and attended a memorable lecture by Audubon. At 17, he wrote a scientific paper on a discovery he made in marine biology.

When only a little later, his father became dissatisfied with his progress in medicine and proposed sending him to Cambridge to study for the ministry, young Darwin acquiesced. His own private concerns, he seemed to feel, could be carried on at Cambridge as undisturbed by theological contacts as they had been by medicine.

At Cambridge, he read Humboldt's *Personal Narrative* as well as Herschel's *Introduction to the Study of Natural Philosophy*. These were fare exactly suited to his appetite. He also had been drawn to John Stevens Henslow, the professor of Botany. So close, in fact, did the association become that he was often referred to by others as Henslow's shadow.

Henslow repaid this devotion on three notable occasions: First, in persuading Dr. Adam Sedgwick to invite Darwin to join him on a geological excursion into North Wales. Next, he recommended Darwin to Captain Fitzroy as the likeliest young man to be the naturalist on the round-the-world voyage of H. M. S. *Beagle*, a 242-ton brig of the British Navy.

This trip, coming as it did so soon after Darwin's graduation and lasting

five years, no doubt saved the young man from a dull and indifferent career in the Church somewhere in the English countryside.

Henslow's third good deed to Darwin was urging him to read Charles Lyell's just-published volume *Principles of Geology*. Henslow, however, warned him against taking Lyell too seriously. Darwin read the book and wrote later that in his first exciting explorations in Australia, Lyell's propositions made more sense than anything he had read on the subject.

The five years Darwin spent on this voyage took him further from the thinking of his times than an exploratory voyage in space would take anyone today, and prepared the way for his passing the barrier which had kept Moral Philosophy and Natural Philosophy apart.

The wonder world which Darwin saw in South America, Australia, Africa, and particularly in the Galapagos islands he continued to consider painstakingly in the varied specimens he brought home with him. His mind was completely absorbed as it moved slowly over these rich treasures of exotic animal, bird, and marine life. With an almost overnice precision, he arrived at conclusions one day only to reject them the next.

"I worked on true Baconian principles," he wrote of his experience on the *Beagle*, "and without any theory collected facts on a wholesale scale. I soon perceived that selection was the keystone of man's success in making useful races of animals and plants. But how selection could be applied to organisms living in a state of nature remained for some time a mystery to me."

He was an esthete as well as a scholar, and he relived his exciting years of voyage in particularized studies which he published in leisurely fashion every year or so. Home in 1836, he published in 1839 his *Journal of Researches*. In 1840-43, his *Zoology of the Voyage of H.M.S. Beagle*. In 1842, *The Structure and Distribution of Coral Reefs*, which won him a genuine measure of acclaim.

In 1844, he published *Geological Observations on Volcanic Islands*, and followed it two years later in 1846 with *Geological Observations on South Amer-*

ica. From 1851-55, he was concerned with a *Monograph of the Cirripedia*.

This might have gone on for the rest of his life had it not been that a fellow countryman, Alfred Russel Wallace—some years his junior and like himself a natural scientist and explorer in Africa—wrote him a letter from the Malay Archipelago.

Wallace had gone there in 1854, had studied its ethnological relations, collected vocabularies of some 75 native dialects, and had made extensive measurements of aboriginal crania, in addition to studying the habits of the orangoutang and the bird of paradise. He had also written an essay in 1855 "On the Law Which Has regulated the Introduction of New Species." This essay he followed by another in 1858 "On the Tendency of Varieties to Depart Indefinitely from the Original Type."

The thoughts Wallace expressed in this essay prompted him to send it to Mr. Darwin. In transmitting the essay to Sir Charles Lyell to whom Wallace had asked that it be sent, Darwin wrote: "I never saw a more striking coincidence. If Wallace had my Ms. sketch written out in 1842, he could not have made a better short abstract!"

Nevertheless, Wallace's essay along with one by Darwin—both on the same theme and exhibiting much the same viewpoint—were read at a meeting of the Linnean Society. The whole affair spurred Darwin to the completion of his Ms. *The Origin of the Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle of Life*, which was published in 1859. 1250 copies sold the first day, exhausting the first edition. It was immediately reprinted and 3000 copies were shortly bought up.

Survival of the Fittest

The phrase "survival of the fittest" struck fire and engendered an electrifying controversy, but the aims of Natural History were completely revolutionized. "Before Darwin's time," states an encyclopedia, "systematic work was the mere enumeration of species; since, it has been the study of relationships."

Further, says the same article: "Darwin taught that the mind of man in its lowest stages was essentially an animal



mind, and the upward progress of man is viewed as effected by natural cause, chief among which is the action of natural selection."

The storm of controversy and vilification which arose was due almost entirely to the affront which *knowledge* offered to *orthodox opinion*, but the lines ran up and down and crisscross through English society, dividing it in a kind of mock battle array.

Bishop Wilberforce, a clever controversialist albeit a demagogue, rallied the rabble to defend the sacrosanct proposition that Man was a Special Creation. Thomas Henry Huxley, an able scientist and a gifted disputant, was cast in the role of Devil's Advocate as Darwin's defender. The battle was engaged and held the field at home and abroad until as late as the 1930's.

William Jennings Bryan was still shadow boxing the issue in the United States with his famous remark, "I'd rather go to church on Sunday to learn how far I have to go than to visit the zoo to see how far I have come."

But Darwin, who had so innocently raised the ruckus, was patiently and studiously adding paper after paper in absorbed and apparent unconcern for the battle raging around him. In 1862, his *Fertilization of Orchids* was published; in 1868, his *Variation of Animals and Plants Under Domestication*.

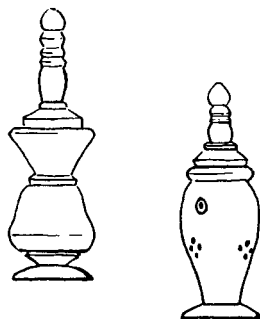
Expression of the Emotions in Man and Animals followed in 1872, and three years later *Insectivorous Plants*, also the paper on *Climbing Plants*.

The next year, he wrote *The Effects of Cross and Self Fertilization in the Vegetable Kingdom* and three years later, *Different Forms of Flowers in Plants of the Same Species*. *The Power of Movement in Plants* came along in 1880 and, in 1881, his last paper *On the Formation of Mold by the Action of Earthworms*. In 1882, he was dead—after a long, active, and rich life.

His stars seemed fixed in his heavens, for the pattern of his experience was undeviating in spite of medicine, ology, and public calumny. In spite, too, of his father's early prediction: "You care for nothing but shooting, dogs, and rat-catching, and you will be a disgrace to yourself and all your family."

The discerning reader has in Darwin an excellent example of the capability of the mind of man to create a dream. Out of the elements of heredity, climate, and struggle for survival which he found in life, Darwin worked his way to complete understanding of the functioning of nature in the reproduction of life: Evolution—growth through adaptation; change brought about by natural selection, or the survival of the fittest.

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The
Rosicrucian
Digest
February
1962

The Fire of Prometheus

By RODMAN R. CLAYSON, Grand Master

IN Greek mythology, there is the story of how Prometheus stole the sacred fire. In the myth, it is said that Prometheus, the friend of man, stole the sacred fire by means of which men were enabled to throw off some of the fetters by which they were bound by the gods. Prometheus was looked upon as the liberator.

Though he suffered terrible torment for his theft of the fire, he was to achieve freedom. His liberation seemed to symbolize a world set free in which man would be the mold of his own destiny and no longer a plaything of the gods or fate. He was to conform to the normal code of ethics, but think for himself, excel in all that he did, and go about the business of shaping his own life.

This curiously compelling fable seems to deal with a freedom which may symbolize or mean one or several things to various people. The primitive Prometheus myth expresses the inevitable first reaction of the individual toward life, a feeling that in the living of life he is the victim of forces too great for his own understanding and control; yet there is a glimmer of light provided by the flame of the fire.

It may be paradoxical to say that there is a kind of freedom involved here. This depends upon decision and personal choice. We can resist what seems to be the inevitable or we can yield to it without a contest. The struggle not to yield is in itself a release from a bondage.

A decision or solution to a problem requires individual thought and effort. Without freedom of individual thought and action people will always be slaves to conditions. It is true, of course, that in the society in which we live, the nature of human existence with all its complex manifestations determines individual actions to a large extent.

In the myth, Prometheus was the creator of mankind. Mankind experienced difficulty with the gods. Prometheus stole fire from heaven and from it bestowed upon mankind knowl-

edge and the technique of the arts so that with this necessary advantage they would have personal freedom from the whims and fancy of the gods.

Symbolically, we might say with regard to this allegory that a knowledge of the arts provides alternatives for courses of action so that we are not enslaved. Through judicious choice we can achieve a semblance of freedom.

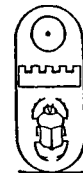
We can have the desire as well as the means to be free, to be master of our conduct and conditions about us, without restrictions. Freedom of thought, conduct, and creative effort may truly be attained. This is accomplished through knowledge, experience, and forethought. As a point of interest, it is said that the name *Prometheus* means *forethought*.

Do you endeavor to excel in everything to which you give your attention? Do you endeavor to improve yourself and your environment? There are many people who do not, for one reason or another. Though not satisfied, many matter-of-factly accept their lot in life. Each new day is like the one before it.

This is not always a case of being a slave to prevailing conditions of the times; sometimes it is complacency, and sometimes it is downright laziness. It is doubtful that such people are fully happy. Many accept unhappiness and discouragement as the order of the day and do not try to rise above negative circumstances. We must not be so unthinking as to feel that this is our destiny. We should refuse to accept the fateful idea that there can be no change in the conditions that prevail around us.

We recall the story, *Anna Karenina*, in which Levin who, after fruitless efforts to find mental and spiritual rest in the scientific and philosophic thought of his day, is enlightened by the simple remark of a peasant that he will find within himself the answer to his difficulties.

All of us have this recourse. Life and its problems are complex, but we find growth in this complexity. The



richness of individual character is to be attained through the conscious effort to find the answer. Oftentimes, the answer will be found within ourselves rather than in other people or in external conditions.

The ability to perceive one or more courses of action grows with the exercise of our volition. Perhaps misfortune has been forced upon us, perhaps we are conscious only of a vague discontent with our way of life. If so, we should stop in mid-career, as it were, and sit in judgment upon our acts, and reformulate our code of thought, action, and our way of doing things. We should look upon ourselves in a somewhat detached way, unselfishly removed from the usual partisan prejudice, and establish an ideal for ourselves toward which we can work.

Simply to have the desire to change things about us is not sufficient. Desire alone does not provide an intelligent devotion to higher ethical and spiritual values. We must be stirred. Something must lead us to action to help us achieve the comfort and peace we desire—to have the realization of what we long to be. Neurotic fears and anxieties must be relegated to their proper place.

Accepting Ourselves

We must accept ourselves for what we are, but at the same time progress in search of wholesomeness, integrity, harmony of heart and mind, and the expression of the very best of which we are capable. We are, perhaps, in need of reorientation.

We can never achieve our objective or purpose with simple random thoughts, by depending upon a chance acquaintance with people who might be able to help us, or by accidentally stumbling upon certain literature which may give us direction. There must be the sincere search for that which will provide guidance and direction, the search for better understanding of those things which exist and influence our lives. Of course, we must search within ourselves for the foundations of truth and justice, foundations on which action is based and from which a new course in life may be taken.

There is nothing wrong with having a certain amount of restlessness. Actu-

ally, a slight nervous disposition of this kind indicates a certain amount of dissatisfaction and also a wholesome curiosity with and toward new opportunities. We must learn to accept ourselves for what we are before we can expect to bring about a change. We must accept our obligations; they are a part of our lives. We must carry them out with dignity. We must exercise forethought and foresight, and plan for the future. We must manifest a willingness to approach difficult problems. Virtually every adversity can be overcome.

It is only because of an innate restlessness and curiosity in man, the desire to know and experiment, that he has progressed to the point he has reached today. He has been spurred on by new discoveries which create new and better ways of life. He has had the pioneering spirit to create a new approach or find an answer when faced with necessity. If one is not happy and satisfied with the conditions under which he is living, then he must set about doing something about them—as did the pioneers who acted and achieved because they were driven with deep desire. For them, better ways and new lands were found.

Throughout life, we find we must adjust and adapt. We are subject to change; in fact, we find change all around us. Our lives are in a constant process of change and adjustment. This gives us the opportunity to correct mistakes of the past, to start a new direction for our efforts and use a new approach. In doing so, we keep our minds alert and ready to act. We are endowed much more than we might suspect with resources of courage and endurance.

We must come to believe in ourselves and our inherent power, potentialities, and abilities. There are untold possibilities for human development. We must learn to use our strength rather than our weakness. We must work with our hopes and desires rather than from our fears and anxieties. We must use our reason. In our restlessness, we wonder; we think; we contemplate; we are not indifferent to the needs of the day, and we are not impervious to the necessary demands of others. We can achieve at least a degree of success.

The opportunity for the nobility of success, as Shakespeare reminded us, is not to be found in the stars but in ourselves. Our search must be systematic. We must look for new avenues of expression in utilizing our understanding and knowledge. Our search will reveal to us new and more effective ways to achieve our objective.

We must never postpone action until we have absolute certainty. If we were to do that, we would never act at all. We must be reasonable and logical in all that we do. Involved in this is the use of heart, mind, and conscience. We must not endeavor to forge ahead with complete disregard for the rights and needs of others.

The problems of life cannot be explained away by moralizing. The utilizing of intelligence with reason can help to give new meaning to life. Primarily, we must have faith in ourselves and in the eternal goodness of which we are a part. As we hold this faith, we must gather to it experience and increased knowledge, and grow with it no matter how many doubts may assail us.

We benefit from experience; we are refined and strengthened by it. We have the capacity for much knowledge, understanding, and experience. As we bring these into proper perspective, problems will be seen in a different light. They are real, but they are not necessarily insurmountable. They can be lived with; they can be surmounted.

From this experience, we grow in stature and human dignity. We maintain a balance for ourselves in life. The learning of any new thing, the creating of a new object or condition, the solving of a new problem, will leave us wiser and stronger than we were before. It has been said that the mark of maturity is to keep on growing and to find greater use for our talents. We progress through quiet steady growth in self-understanding by stripping away superficial ideas and old concepts. We find an effective balance in living successfully in this world, a balance between the external demands of responsibilities and the internal necessity of ordering our lives creatively. We feel refreshed.

Man is and should be a rational being. He should want to live a logical and reasonable as well as a practical life. He should willingly accept the challenges of life.

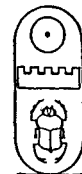
We Are Emotional Beings

We are emotional beings, but we must not let our emotions carry us away. Emotion is to be disciplined and directed by reason and thought. There is dignity in original thought and rational action. Into this we can bring new ideas. It is our sober responsibility to understand ourselves and to use all the powers at our command. If we do this, we will never be found to be drifting aimlessly. We will have a sense of direction. We will have a new standard of judgment so that the incessant demands and challenges of life can be met and decided and acted upon in orderly fashion. We must admit our own limitations and our own mistakes. We must not deliberately evade responsibility and decision.

Within each of us is a well of great abundance, of great resources. We have the quality of flexibility for change and adjustment. We are sensitive to the weakness as well as to the strength of personal characteristics. If we explore ourselves honestly and deeply, we will find that we have the capacity for new strength, growth, and adaptability. Perhaps we are not all that we pretend to be, but if what we pretend is noble, we can work toward making this a true accomplishment.

As long as we draw the Breath of Life, we have the power to utilize our potentialities, our knowledge, and achieve in a mature way. Remember that we give power to whatever we decide is the most important thing in life; and this should always include the essence of *quality* rather than *quantity*.

Individual effort and work are a necessity if new vistas are to be opened and our horizons extended. Let us utilize the gift of the fire of Prometheus to throw off old fetters, outmoded ideas, old habits; to create constructively and live a richly rewarding life.



Prisoner of the White Dwarf

By CYRIL C. TRUBEY

I COULD not move: neither lift an arm nor shift a leg. It was as though I were encased in a strait jacket. I was the prisoner of a dense star, the *White Dwarf*. Desperately, I racked my brain to remember some bit from the astronaut's grueling preparation which might aid me. But nothing: All the exercises were of no avail.

It had been a good landing. The instruments were intact despite the abnormal gravitation. I was on a star of the incredible density of 960 gms. per cc., a specific gravity almost a thousand times that of water. That I had not already perished was due to the atmosphere, oxygen tempered with sufficient helium to prevent a black-out or the bends. It gave me the balance of an inside pressure as I breathed, for as one could readily understand, the atmosphere was heavily concentrated at the surface of the dwarf star.

One fact had been attained for science: I could still think under this unnatural strain. That had been a moot question. Even though I now knew the answer, there was no way of conveying the information to Earth. Contact with the star had automatically set off a flare, which was detected at the observatories; but that was all.

Like the Marines, I had landed; but I did *not* have the situation well in hand. It was unfair, really—one lone man pitted against the cosmic forces. However, there was no profit in being sorry for myself.

The night was astoundingly beautiful, as if one could reach out and touch the stars, had it been possible to touch anything. This was due to the magnifying effect of the dense atmosphere.

What had eluded me was the fact that whereas climbing down from the vehicle had been easy, any movement in the opposite direction was impossible.

As daylight appeared (for every celestial object rotates), my ears caught the sound of a peculiar whistle, a far-away sound, but coming nearer. As the light grew stronger, I perceived a strange sight. A flock of bird-like crea-

tures was approaching, their wings describing a rotary motion in the heavy atmosphere. They passed quickly and the whistle subsided. This gave me a mental lift. I was not alone.

It was getting warmer. How hot it would be at midday I had no way of knowing. The carefully worked-out plans of my superiors concerning the use of anti-matter to repel myself and the vehicle from the deadly grip of supergravitation had misfired for one reason only. I could not lift a hand, not even a finger. I was virtually in a state of paralysis; except for my mind.

And here was thought. *All I would ever have left was thought.* I remembered demonstrations of levitation in which I had taken part: The apparent weightlessness experienced when the recumbent individual was lifted by four people, one at each corner, so to speak. By breathing simultaneously and lifting in unison, the body was made to rise with scarcely any effort. Then we extended hands over the body, and something caused it to float unsupported.

One Course Open

Perhaps my mind began to wander. In its search for an escape, a thought took possession. There was but one course open, only one way to escape the clutches of the White Dwarf: *the power of mind over matter.* If I could make myself weightless, I could nullify the force of gravity!

It had been done, but against a lesser gravitational pull. But weightlessness was not a counteracting force; it was not a repellent of gravity. It was a condition as though a partially disembodied spirit had annulled the gravitational force with respect to the body. Therefore, the degree of gravitation made no difference. If it worked on planet Earth, it would work here. I resolved to try.

Concentration was the first requisite. Then a sweeping of the mind to clear out all other thoughts and impressions. This was not a job for Superman, but

*The
Rosicrucian
Digest
February
1962*

a supreme test of a step beyond for the human race. I had come to a distant star only to find that existence was in me alone. The entity, in order to survive, had to prove itself the master.

I must desire to become weightless. I must feel weightless. I must imagine myself rising to the entrance of the spaceship. I must project my mind and believe that my body would follow.

Impossible? The only thing that is really impossible is death. But I would surely perish here if my trial failed.

I had, of course, experienced the weightlessness of my body in space. This was due to mathematics, for the force of gravity is proportional to the product of the masses of the attracting bodies, and inversely as the square of the distance between them. But I was now dealing with *metaphysics* rather than *physics*. I was trespassing the border of a New Frontier. I was ac-costing that greater Space which has no boundaries.

To the subconscious mind all things are feasible. Perhaps the weight of the atmosphere or some new substance in its composition embalmed the alert consciousness. In the depth of my concentration, I may have hypnotized myself. It is even possible that I had inhaled some unknown ingredient of the atmosphere that had given me buoyancy. However abnormal the condition, it brought results. *I was rising.*

Suddenly, I was there, lying face down in the entrance of the spaceship. I was covered with a cold sweat inside my suit, and I shook in an uncontrollable reaction.

I was aroused by the raucous cries of the goony birds, who had discovered the strange object and had come to investigate. Apprehensive that they might

attack me, I slipped down to the comparative safety of the capsule.

The Tape Recorder

The tape recorder was automatically repeating the last message from headquarters: "Home Base to Polaris 3. Hear this. At 3000 ft. open hatches. I repeat, Open hatches. The capsule will flatten due to excessive pull of gravity unless open to the atmosphere. Your star has a dense atmosphere and it will counteract the excessive distortion of capsule."

I had now recovered sufficiently to contact Earth and report. I flipped the switch. "Polaris 3 to Home Base. Landing achieved. Vehicle O. K."

The silence was potent. Then the triumphant voice of the Colonel came clearly from the speaker. "Now, hear this. Return procedure. Release antimatter according to formula. Antimatter will assail gravitation at point just below vehicle. The explosion will simulate a small hydrogen bomb. The thrust will release you from the star. Then use rockets full force until you are on your way. Congratulations."

It is a well-known fact that the mutual annihilation of matter and antimatter, when they meet, produce energy, light, and heat. It was tricky business. Too little would jettison the only chance of return. Too much would bring instant disintegration. I studied the formula religiously and applied it with a prayer. I lay prone and covered my face from the blinding flash.

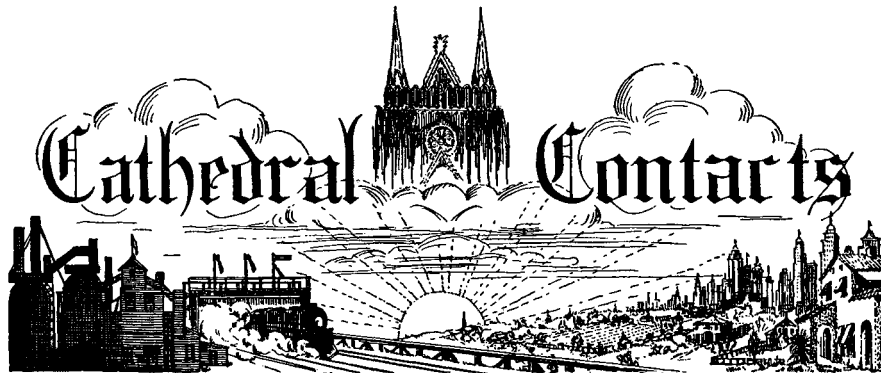
The jolt was bearable but bruising. I pressed the automatic-rocket button. We were off. As I called Home Base to report myself successfully back in orbit, I raised my hand in salute to the White Dwarf. To be able to do this was an appreciable accomplishment.



ROSICRUCIAN INITIATION, PASADENA

Akhnaton Lodge, 20 North Raymond Avenue, Pasadena, California
Sixth Temple Degree, February 27 at 2:30 p.m.





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.)

KNOWLEDGE AND CULTURE

By CECIL A. POOLE, *Supreme Secretary*

MANY believe that *knowledge* and *culture* are one and the same thing. Frequently these words are used as synonyms, and the use of these words in such a manner tends to reinforce the idea of there being little or no difference between them. Actually, there is considerable difference, and these differences are more important than the similarities. It is possible for knowledge to exist without culture, and it is possible also for one to have a degree of culture without possessing vast knowledge.

Knowledge is in a sense a form of raw material. It is like the marble upon which the stone carver works. It is an unfinished product in that it can be more or less compared to conditions or objects which have not been completed

or made to serve their best purpose. The work of the artist on simple materials, such as canvas with oil colors, is similar to what culture may do, or rather, how it may influence knowledge.

We are today constantly being informed of discoveries and the results of research which add new knowledge to that already accumulated by the civilization in which we live. Therefore, emphasis is placed upon the accumulation of knowledge as a means of better adapting ourselves to the circumstances about us. Knowledge is looked upon as of high value and worthy of attainment.

Universities and colleges offer instruction to those who wish to gain knowledge, and individuals preparing for life strive to attain knowledge through proper instruction. Knowledge

*The
Rosicrucian
Digest
February
1962*

which is available may be used by one to fit him for his life's work, for gaining a living, and for adjustment to environment. Yet this emphasis upon knowledge sometimes causes the individual to forget that knowledge in itself is nothing more than a commodity which he must learn to use.

Knowledge Is A Commodity

In order to classify more carefully the scope of this terminology, it is worth while to consider the meaning of the terms and the impact they may have upon any individual who considers their definitions.

Knowledge is fundamentally an acquaintance with fact. That is, if I want to do a certain act, it is probably necessary for me to gain certain facts in order to perform the act or participate in the activity in which I am interested or hope to achieve some degree of ability. One who trains for service in a profession must learn the facts that are fundamental to that profession. For example, the doctor must learn the facts of physiology, anatomy, chemistry, and physics. The musician must learn the nature of sound, the theories of harmony, and the writing of musical notes and how they can be played on an instrument.

A fundamental accumulation of facts is necessary before we can become proficient in any field of activity or endeavor; but just as a workman may collect the best of tools and still not use them to perform acts that result in perfection, so may an individual accumulate facts and gain vast knowledge, yet be unable to make that knowledge have true value either for himself or for his fellow human beings.

Knowledge also implies a degree of familiarity gained through the process of learning and experience. Facts themselves are not enough. We could read or listen to a recitation of facts for protracted periods of time; and yet without truly learning those facts and experiencing their use, they would have little practical value. All of us can remember in school that there were problems to solve in the textbook we used in arithmetic. These problems were to help us learn the use of facts presented in the lessons.

True knowledge also infers the acquiring of a skill. The knowledge of

the use of tools, for example, presumes that anyone interested in securing such knowledge will also gain a degree of skill in their actual use.

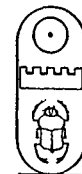
Knowledge can generally be classified, then, as the sum of information available to an individual or group. It is, as I have already stated, the raw material with which we can build life's experiences. In contributing to our own well-being and that of the society in which we live, we are applying that knowledge.

Whenever two subjects or two definitions are compared, as we are doing here with *knowledge* and *culture*, there is sometimes the idea that competition is involved—that one must be defined in such a manner as to subordinate the other. It is true that there are degrees of value, but this does not always indicate that one degree has preference over another.

In a field such as mathematics, for instance, it is certainly much easier to learn the simple facts of addition, subtraction, multiplication, and division, than it is to interpret the complicated formulas of advanced algebra or calculus. However, that does not mean that algebra and calculus are more important than arithmetic. Each is important within its own field, its own scope, and its own degree. One is a prerequisite to the other. In consideration of knowledge and culture, though, it can hardly be considered that either is a prerequisite to the other, but rather that one complements the other.

Culture can be considered as enlightenment and refinement of taste. It is in the process of experience that we develop culture, acquiring a taste superior to mere satisfaction with elementary materials or situations. This enlightenment and refinement of taste, which is the mark of a civilized and educated man, is acquired by intellectual and aesthetic experience and training. Being able to repeat facts and thereby have great knowledge is in itself a worthy attainment; but it does not give polish to one who has acquired that knowledge, nor to the facts which are a part of it.

I was recently discussing various matters with a graduate student of one of our great universities. After considerable discussion, I came to the conclu-



sion that he was a genius in his field, that he had vast knowledge in a highly technical area. In contrast, his behavior was crude, altogether inconsistent with his ability. His attitudes were insolent, and his general point of view and outlook upon life did not fit him to be a worthy citizen of modern society, to contribute true values to civilization, or even contribute to his own happiness. In addition to the other traits I have mentioned, he had developed a certain contempt for anybody's knowledge that did not equal his own in his specialized field.

This individual, in my estimation, had gained knowledge but had failed to gain culture. The thought came to me that perhaps our great universities today are producing others with similar points of view; that is, with a vast amount of knowledge and no culture, without which men are unable to contribute true values to their own lives, or to the lives of others whom they influence.

It seems to me that the final test of society is in its culture rather than in its knowledge. We even speak of ancient cultures, and admire the knowledge they had and applied; but we also value the ideals they upheld and passed on to us. Many of the highest ideals and the greatest virtues which man can conceive have been passed down through generations from one culture to another.

Preserving and raising the value of these concepts are as important as contributing to the material welfare of human beings.

The Individual Is the Measure

Knowledge and culture are to be measured by the individual. If he gains in character, in the ability to do good, to live well, and to be an influence for the right and the good, then he has probably combined knowledge and culture into an experience of true value. John Burroughs wrote, "There is no such thing as deep insight into the mystery of creation without integrity and simplicity of character." Character, after all, is the individual standard upon which a worth-while society is established. To have knowledge without culture and its contribution to character growth is to have a civilization not worthy to endure.

Our challenge today is not to save civilization but to make the men and women who constitute modern society worthy of survival. Ideal citizens should be examples of character founded upon understanding of physical and Cosmic laws. Good character with accompanying consideration and good taste reflects culture evolved from the intellectual and aesthetic experience of those who strive to fit themselves for the service of humanity and God.



The transmutation of species is, in the vulgar philosophy, pronounced impossible, and certainly it is a thing of difficulty, and requireth deep search into nature; but seeing there appear some manifest instances of it, the opinion of impossibility is to be rejected, and the means thereof to be found out.

—FRANCIS BACON



***The
Rosicrucian
Digest
February
1962***

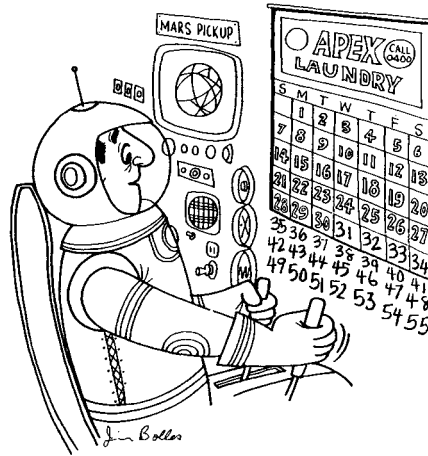
YOUR CONSTITUTIONAL RIGHTS

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? The rights and privileges of membership are clearly set forth in the Constitution; it is contained in a convenient booklet. To save yourself correspondence and asking questions, secure a copy from the ROSICRUCIAN SUPPLY BUREAU for only 25 cents (1/9 sterling).

Time in Space

55 days hath September;
 Also March, June, and December.
 All the rest just for kicks
 Have numbered their days to 56.
 (On Mars, that is.)

Central Feature News



Courtesy Hamilton Watch Company

MARS is most likely to be the first planet visited by man—and to make it easier for him to keep track of time, the year on Mars has been broken up into 12 months. The names are the same as ours, but the months are almost twice as long.

The astronaut will have to be able to integrate Mars' time and Earth's so he'll know the exact second to begin his homeward journey. The Hamilton Space Clock, invented by Dr. I. M. Levitt, director of the Franklin Institute's Fels Planetarium in Philadelphia, will make this possible.

This first interplanetary timepiece not only demonstrates the difference between Earth time and the time on Mars, but also records hour, date, month, and year on both planets!

The journey in space for the first pioneers to Mars should last about 260 days. During this time, they can tell "day" and "night" only by their watches, for in space the sun *always* shines. When the space timekeeper

shows five days have passed, the pioneers will have come almost a million miles!

Approximately 70 days later, the Earth and its moon will be visible against a flaming background of the sun! After four Earth-months (and 40 million miles), the astronauts will still be receiving radio broadcasts, beamed from one of the space stations orbiting the Earth.

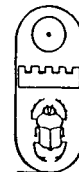
Ten days before the spaceship is close enough to be captured by the gravitational pull of Mars, its crew will be busy unloading unnecessary cargo and carefully calculating rate of speed. The speed will be reduced to 120 miles per hour for landing.

A young man, 21 on Earth, will theoretically on Mars find himself aged 11½ again, and a man of 70 will be only 38.

Time in space teases the imagination, but it is serious business, too, for it will one day aid our first adventurer to Mars—and bring him home again!

READ THIS ISSUE'S DIRECTORY

Please note that a *World-Wide Directory* of Rosicrucian Lodges, Chapters, Pronaoi and Grand Lodges appears at the back of this issue. Members are encouraged to attend and participate in those nearest their homes. Consult the directory, then write to the Grand Secretary, Rosicrucian Order, AMORC, San Jose, California, for complete addresses. (In countries which list their own Grand Lodges (except England) addresses of local bodies can be obtained from the respective Grand Lodges.)



Angels on Earth

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

(From the *Rosicrucian Digest*, October 1930)

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

It is quite common for us to think that angels are an essential part of the heavenly kingdom and reside exclusively in the spiritual world beyond our present ken. It is also almost universally believed that only men become angels. Wherever one sees in Europe or foreign lands the magnificent statues supposed to represent angels, they are always masculine. Even the Latin word for angel is associated with the masculine gender.

The early Church Fathers especially did not believe that women had souls or could become sufficiently spiritualized to permit them ever to be angels. A great many seem to feel that St. Paul is responsible for this early attitude on the part of the Christian Church because St. Paul seemed to have had unpleasant experiences in connection with women.

There are pages in his writings which plainly indicate his antipathy toward them. However, he did not deny the possibility of a female's becoming highly spiritualized, for in a spiritual sense he recognized neither male nor female gender. In his writings, he states that in heaven there will be found neither male nor female: He believed in the universality of the soul.

We cannot, therefore, trace this attitude of early Christians to anything that St. Paul wrote, but rather to an early pagan belief regarding women. It is notable that the mystics of the Orient did not have this pagan attitude, for in the earliest Mystery Schools of Egypt and other lands, women were permitted to enter into the spiritual work on the same basis as men.

We have always been happy in the knowledge that the earliest foundation of the Rosicrucian work guaranteed women equal standing with men and permitted them to hold the same high

offices. In fact, there were certain branches of the work in these early schools that were assigned exclusively to women because of their spiritual development. In our organization today there are official duties of a spiritual nature assigned exclusively to the female sex.

The truth of the matter is that if we are honest and unprejudiced, we will admit that the real angels of today are the highly spiritual souls of women, and that no higher degree of spiritual development is attainable than that achieved by the average woman who seeks it. The nature of women is essentially that of the spiritual, protective tenderness that more easily attunes itself with cosmic principles, and therefore, more easily develops a spiritualized expression.

In all of the ancient writings of the Mystery Schools, the quality of God's nature is often and variously treated. It is only in the occidental world and in the Christian religion, especially, that we find this duality of God's nature overlooked in the attempt to express God as a part of the Trinity.

Most oriental religions speak of God as the father-mother Creator of the universe. It is true that in the religion of Egypt, God was symbolized by the Word *Ra*, but it is also true that among the mystics of that land, the word *Ma* represented the mother element of the dual nature of God, and by combining the two we have the word *Rama*.

It may be noted that the word *Ma*, or the sound of *M* followed by almost any vowel sound represents the vibrations of the mothering, protective, maturing nature of the cosmic vibrations. And in nearly all languages the word for mother begins with the *M* sound.

In all countries and among all races of beings, the first sound produced by a

*The
Rosicrucian
Digest
February
1962*

child in its attempt to express itself with words is generally of the "Ma" combination of sounds. It is surprising in foreign lands where no word of English is known, especially to young children, to find the infants crying the words "ma, ma," or others similar to them.

There is something specialized in the nature of woman that makes her especially fitted to be a more refined expression of spiritual vibrations. Not only are her natural intuitive faculties more developed than are man's, but many faculties and functionings of her objective inner self are spiritualized to a very high degree.

Her sympathy and understanding; her quick and complete attunement with the mental and spiritual thoughts of others; her abundant and quick flowing magnetism, which soothes the suffering; her warmth of affection unassociated with any sex nature, and her greater inclination toward the pure and higher things of life, easily show the high degree of spiritual development which she has attained throughout the past generations.

The Adam and Eve Story

We are very likely to look upon the Adam and Eve story in the Christian Bible as a unique story of creation. When casually read, it tends to give the Christian the impression that the creation of Eve or of a female partner for man was secondary or an afterthought.

If we take the fact that Eve was created after Adam as an indication that it was only an afterthought and, therefore, of less importance, we should take the same attitude regarding the soul in man. The physical part of man was created first and the soul breathed into his body afterward. This, we find by carefully analyzing the entire processes of creation, does not indicate that the soul is of secondary importance.

In many other sacred writings, however, we find the story of Adam and Eve presented in a manner that illuminates our spiritual understanding, for there has been no wilful or accidental misrepresentation as we find in the Christian Bible, which gives undue importance to the creation of the male side of the race of man.

Most of the ancient stories depict the creation of the first man as being the crude, material side of the human race, and the creation of woman as the spiritual, refining element necessary to make man, as a race, a perfect expression of the Divine Image. In these stories, God is pictured as both male and female, or as a dual expression of cosmic creation.

From this primary creation came forth love, and out of this love there evolved first the body of man with the strength and power to supply the material forms of creation and then the woman to supply the spiritual and protective forces for the human race.

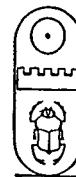
In such a story we see at once that woman is elevated to a higher spiritual status than man. Man is distinctly a creature of force and material power necessary on the earth plane in order that the spiritual nature of woman may have the material foundation on which to raise a race of healthy beings.

It has always been the tendency of the mystics of the Orient and all lands to pay continuous homage to the beauty, tenderness, spiritual sympathy, love, and understanding of woman. To the mystic, woman is God's highest and most beautiful creation, and he never loses either his respect or his adoration for womankind.

If you have read the writings of Elbert Hubbard of Roycroft fame, one of the early associates with us in the establishment of the Rosicrucian work in the United States, you will have noted in his book entitled *Hyacinth* the adoration of womankind and the homage he paid to his own wife. You will see in his words and thoughts the typical mystical appreciation of womankind.

It is true that in some of the early religious movements initiated after the Christian era, woman was feared because of her spiritual power and higher spiritual understanding. For this reason, there were any number of sects in which woman was forbidden to take part.

It is a strange coincidence that this attitude toward women developed in the Jewish religion just before the Christian era and reached a state of distinction wherein women were considered less



important in a spiritual sense than men —although in the heart of every Jewish man there is an immutable and greatly enlarged adoration and respect for womankind.

It is a notable fact that Jewish men are ever anxious and wholeheartedly expressive in their desire to pay homage to their mothers and female relatives. But every religion that thus excludes women to some degree represents the attitude of fear of woman's high spiritual development.

The inconsistency of this attitude in the Jewish religion went so far in the Christian religion that woman was even denied the possibility of having a soul that might become sufficiently spiritualized to become an angel. In spite of this the most holy of its saints are female, and the Virgin Mother has a high place in the early Christian religion, which is still retained in the Roman Catholic Church.

The average man of today, especially in the occidental world, shows a higher degree of respect toward womankind than is found in many oriental countries. He does not have the same prejudice in regard to woman's place in worldly affairs.

In the Orient, where the spiritual nature of woman is recognized, she is considered incapable of assuming material responsibilities solely because of her spiritual nature. Here in the Occident, the average man gives little thought to the spiritual nature of woman, but does recognize in her the possibilities of worldly development co-equal with men.

On the other hand, the more intelligent and discerning man of the western

world, and especially in the United States, has come to realize that woman's highly developed intuition and keen analytical mind are valuable business assets. He is not only ready and willing to allow her to hold a place in business, but also consults her in regard to those matters in which he will not trust his own judgment or intuition.

The World Without Woman

Without the influence of woman today, the world would be a sorry place and conditions would be a sorry mess. Woman's higher nature, her tenderness, her natural desire for wholesomeness and cleanliness, and her appreciation of the finer things in life have not acted as a restraining influence upon man's naturally broad nature. They have inspired him to create more beautiful and attractive things in order to please the nature of woman.

In every crisis or disaster, in every wave of suffering or perplexity, it is the influence of woman and her natural powers that come to the rescue and restore peace and patience. In any community lacking the influence of woman, there is a marked evidence of the fact as well as the evidence of future deterioration. In every such community where a woman has entered to become a part of it, there is an immediate change for the better. In this regard, we cannot help but look upon women as angels on earth. If their influence can be such in this material world, we feel certain that in the future spiritual kingdom, if there are any angels to maintain peace, beauty, sweetness, elegance, love, happiness, and adoration for all that is good and godly, it will be because women are angels there, too!



*The
Rosicrucian
Digest
February
1962*

ROSICRUCIAN SPRING RALLY

Allentown Chapter, AMORC, Allentown, Pennsylvania
Sunday, March 11

Those interested in this one-day program should contact Margaret P. Huffstutler, Rally Chairman, Masonic Temple, 1524 Linden St., Allentown, for further information.

Francis Bacon As Educator

He inspired the creation of the Royal Society and
foresaw the rise of modern science

By LOREN C. EISELEY

Mr. Eiseley, Provost of the University of Pennsylvania, spoke on "Francis Bacon As Educator" at an occasion jointly sponsored by the University of Pennsylvania and the American Philosophical Society to commemorate Bacon's 400th anniversary. The following excerpt from that address is reprinted with the author's permission as well as that of the publishers of SCIENCE where it appeared in extended form in the April 21, 1961, issue.

THERE are two colossal intellectual figures which loom across the century of Queen Elizabeth. Of one, William Shakespeare, we know almost nothing except that by some terrible insight into men, he understood almost as much about the human psyche as we have since learned painfully by scientific means.

Of the other man, Francis Bacon, we think we know almost too much. We frown from the safe distance of four centuries at the intrigues of a mean court and moralize upon his folly, yet we are sufficiently overawed by the meteoric genius of both men that we sometimes seek to combine their talents in the body of one individual.

The talents we are trying to combine represent, oddly enough, the two great academic worlds of today—the scientific and the humanistic. They were less divorced in the time of which we speak; in fact, one world, the scientific, was at best incipient, and the other, at least in the case of the drama, had the stain of lower-class vulgarity upon it.

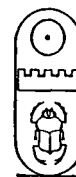
Now Francis Bacon represents an odd phenomenon in science. He is frequently denounced, but we cannot lay his ghost. . . . Is it because he left his name ambiguously to the "next ages" and because each age since his death feels it is the one to pronounce a verdict? Or is it that we, in trying this man, are unconsciously seeking to pass judgment upon our century and upon ourselves? Is it we who are both judged and the givers of judgment? Are we projecting outward upon a vacant chair and a phantom defendant, in this age perhaps more than any other, our fears, our hatreds, our almost willful misunderstanding of the world for which he spoke?

It is my contention that this psychological projection is a fact, and I shall assume the case for the defendant. Let it be understood at the outset, however, that each of us is both the judger and the judged—that each man among us sits in the dock, as well as at the prosecutor's table. Only so can the necessary charity of which Bacon once spoke be compounded with knowledge. "Make," he said, "the time to come the disciple of the time past and not the servant."

The words ring with such axiomatic brevity that without reflection the sharp ax-blade of his thought glances aside from our dull heads. Yet in that single phrase is contained the essence of Bacon, the educator, who, though trained in the profession of law, admonished posterity, "Trust not to your laws for correcting the times, but give all strength to good education." No man in the long history of thought strove harder to lay his hands upon the future for the sake of unborn generations. "I confess," he wrote, "that I have as vast contemplative ends as I have moderate civil ends." . . .

Bacon's whole life was spent in a barbaric society exposed to the dangers that attended those who surrounded the royal person. The headman's ax was a familiar sight to him. He lived in its shadow. Gibbets were the sea-marks for coasting mariners. Bacon had seen the heart torn from a living man leap after it was flung upon the fire. "It was an age," says one historian, "when it was present drowning not to swim with the stream."

With no means but that derived from royal favor, Bacon survived Elizabeth only to fall victim to James, the First. After achieving the office of Lord Chancellor, he ended his days in dis-



grace under charges concocted to make him a scapegoat for the crimes of his masters. . . .

"There is nothing more lamentable in the annals of mankind," wrote Basil Montagu, one of Bacon's biographers, "than that false position, which placed one of the greatest minds England ever possessed at the mercy of a mean king and a base court favorite." It is ironic that those who took his possessions and destroyed his name are remembered only as shabby villains posturing eternally upon a stage from which their victim has long since departed.

James I—even Elizabeth—could not comprehend the world of which their courtier spoke, yet what he sought was no more nor less than an education which would give men power over their own destiny. "For the world," Bacon said, "is not to be narrowed till it will go into the understanding (which has been done hitherto), but the understanding to be expanded and opened till it can take in the image of the world. . . . Then, and only then," admonished Bacon, "shall we no longer be kept dancing within little rings, like persons bewitched, but our range and circuit will be as wide as the compass of the world."

It is customary to assume that the education of our day supplies all that Bacon envisaged, but a careful reading of his work will raise some doubt about the validity of this judgment. It may well be that we are still dancing in our own particular ring—a dance engendered, it may be, by some of his writings, but lacking the balance of his final judgment.

More Written About Than Read

Like most classics, Bacon is more written about than read. Moreover, many who come to him for a phrase or a literary passage forget that he wrote both in a time of royal censorship and in a time when it was necessary to persuade men to follow new paths. For this reason his meanings are sometimes veiled and his appeals are made on a frankly material basis more frequently than might have been necessary at a later epoch. One has to read him all, and to know, at the same time, something of the despotism, "the little ring," that kept him chained. If it had been

possible for him to gain the intelligent interest of the rulers he served, the march toward the modern world might have begun a century earlier—and perhaps (who knows?) under more balanced circumstances. . . .

Total originality in anything so sweeping as a new philosophy is difficult, if not impossible, to demonstrate. Many scholars seem to believe that if they can show that Bacon did not originate induction, or that, if he talked much about inventions but failed to make any, they will have succeeded in dismissing him as a leading figure of the scientific revolution. Actually, though Bacon talked about the experimental method, he was primarily an educator—one of the first in the new field of science.

He knew this very well and was humble about his own contributions. One thing he knew, however, with intense certainty: the world was changing. There was a wind blowing, not alone from the new continents discovered by the voyagers, but also from some new continent of the mind—some isle awaiting its birth in time. Bacon, with an almost supernatural prescience, had sensed the first faint breath of wind out of the future: "Let it be believed, and appeal made thereof to Time . . . that the New Found world of land was not greater addition to the ancient continent than there remaineth at this day a world of inventions and sciences unknown."

If men, in the past, have been impressed by some one discovery or invention, he reasoned, how much higher a thing "to discover that by means of which all things else shall be discovered." Pausing on the threshold of modern science he recognized that the scientific method itself is the invention of inventions. "The very beholding of the light," he tells us, "is a fairer thing than all the uses of it." . . .

Bacon was one of the first time-conscious moderns. Unlike the ancients, he was not interested in a logical system intended merely to enable men to argue consistently, or to contemplate the universe. Instead, Bacon was concerned with process and with time. He was intent upon bringing his figurative "new continent" out of the limbo of the future.

The traditional logic, concerned largely with eternal ideas and definitions, had to be reoriented in an empirical direction, in, as he puts it, "the discovery of particulars." Moreover, the contemplation of the natural world was not enough. An artificial world could, through knowledge, be imposed upon the purely natural world. "By the agency of man," contends Bacon, in what was then a bold and novel interposition of the human into the natural universe, "a new aspect of things, a new universe comes into view."

Bacon makes a sharp distinction between nature at rest and nature tormented by the experimenter: "For like as man's disposition is never well-known till he be crossed, nor Proteus ever changed shapes until he was straightened and held fast, so the passages and variations of nature cannot appear so fully in the liberty of nature as in the trials and vexations of art."

The "Art of Discovery"

It is frequently reiterated that Bacon felt that his inductive method had done away with the necessity for genius, and that he was laboring under the fixed idea that the collection of facts would almost automatically lead to discoveries. Two things have obscured his real intentions. First, much of his work, because of the vicissitudes of his career and the enormity of the task he attempted, remains fragmentary and of variable and uncertain date. Second, his own reservations are lost sight of in the cult which has surrounded his name.

The following remarks, for example, are as dispassionate and as far from fanatical intemperance as could possibly be imagined:

I think my rules are true and useful. But I do not say that they are either perfect or absolutely indispensable. I do not mean to suggest that nothing can be done without them. On the contrary I think that if men had available a good Encyclopaedia of Nature and of Art and would work hard at it, remembering just two of my rules—first, to drop all preconceived notions and make a fresh start, and second to refrain for a while from trying to rise to the most general conclusions or even near to them—they would succeed without any other rules of induction by the light of their own intelligence in falling into my method of interpretation. . . .

Bacon's *Sylva Sylvarum* . . . was written in haste in his declining years

after all his hopes for new universities, co-workers in science, and aid from enlightened rulers had been disappointed. . . . He is aging, hope is gone, the task looms gigantic. He has no adequate conception of the size of the universe he has attempted to engage. . . .

He was dying seemingly without scientific issue; the great continuity of learning for which he pleaded had been received indifferently by the world. Yet hidden in the *Sylva Sylvarum*, regarded as of no importance today, is a quite remarkable statement.

The passage is striking because it sets the stage for as pure a demonstration of the value of the induction for which Bacon argued as he could possibly have hoped for. Yet because 250 years were to elapse in the reasoning process, men have forgotten the connection. After some observations upon changes in plants, he remarks: "The transmutation of species is, in the vulgar philosophy, pronounced impossible, and certainly it is a thing of difficulty, and requireth deep search into nature; but seeing there appear some manifest instances of it, the opinion of impossibility is to be rejected, and the means thereof to be found out." This tolerant and studious observation, with its evolutionary overtones, was made before the nature of fossils was properly understood and before the length of geological time had been appreciated.

"The path of science," Bacon had proclaimed, "is not such that only one man can tread it at a time. Especially in the collecting of data the work can first be distributed and then combined. Men will begin to understand their own strength only when instead of many of them doing the same things, one shall take charge of one thing and one of another."

For the next 200 years men allied in international societies originally foreseen by Bacon would make innumerable observations upon the strata of the earth, upon fossils, and upon animal and plant distributions. Heaps upon heaps of facts collected and combined by numerous workers would eventually lead to Darwin's great generalization. In the end Darwin himself was to write: "I worked upon the true principles of Baconian induction." The

(Continued on Page 74)



“DEAR EDITOR”

I Said Goodbye to Old Age

It all began when I saw an account of rejuvenation with the use of a certain hormone. I was seventy-one at the time. Very well, I thought, but shouldn't I be able to rejuvenate myself by the power of thought? I had already successfully cured myself of arthritis, although a specialist had told me I was a "hopeless case."

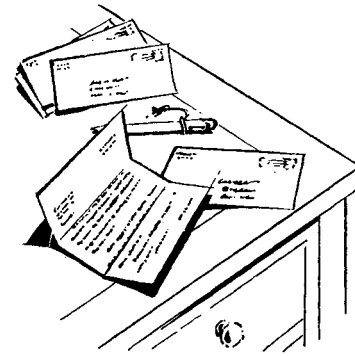
High blood pressure, too, I had conquered, and various smaller ailments. I believed this power limitless, and if I could control my thoughts, keep to a simple diet, and use common sense regarding the needs of the body, I would discover perfect health with a long life. My method consisted of knowing fully what I wanted to do, whether it was to cure some ailment or to travel to a certain part of the world.

Then visualizing myself as cured, or as arriving in the desired country, I went on to my next two rules: Do not allow any shadow of doubt to enter my mind, and affirm twice daily while visualizing it that my thoughts will draw this thing to me.

This idea of rejuvenation, however, certainly appeared a tough proposition and as difficult as anything I had undertaken. Having lived through two wars in England, and then working hard in the tropics for twelve years, I found my face marked with countless lines. My neck was even worse. I wore a denture, glasses for reading, typing, and needlework, and had done so for thirty years—with regular trips to oculists for stronger glasses.

"Well, old girl," I said to myself in the mirror, "you'll be accomplishing a miracle if you succeed even a tiny bit in altering what you are looking at now."

[70]



Every day before starting my rejuvenation "treatment," I took several deep breaths, holding each about ten seconds, and released them slowly. I could feel power coursing all through my body like an electric current.

I decided first to get my full sight back so I could read, write, and type without glasses. I found more than one book containing simple eye exercises to tone up the muscles around the eyes, and various hints as to diet. I combined these with my thought procedure.

I had been doing these exercises two or three times a day for four months when I happened to find myself without glasses walking in the Canadian forest where I was living. I had intended to read the newspaper and thought this would be a good moment for a test. I sat down, held the paper in front of me, and found to my joyful astonishment that I could read.

The finer print was not possible, but the main part of the paper was clear and I read it easily. I continued the exercises with greater persistence, and now a year and a half afterward, I can thread a needle, read fine print, and type by day or night. I have put my glasses away and never use them.

At the same time, I continued giving orders to my body to refuse all ideas of old age. I found, for example, that I could stop such symptoms of high blood pressure as palpitation and nervous tension by altering the rate of my breathing. Instead of taking quick short breaths, I changed to long slow ones. This practised three times a day and often at night completely cured the symptoms. Then a dramatic thing happened. I found when visiting my

dental surgeon that I was growing *a third set of teeth!* He informed me that he had never heard of such a case at my age. I removed the denture so that the teeth would be able to come in more easily.

With glasses and denture put by, I began to feel more youthful. My limbs became more supple, my skin tighter all over my body, and I walked with a swinging stride, forming the habit of keeping my back straight and my head high. Whenever I thought of it during the day, I would say to myself, "I am young, and as the years go on I shall get younger instead of older."

The only difference I made in my diet during the whole of this period was that I took a pint of yogurt each day, which I made myself from fresh milk.

My hair became glossy and thick. At this time I was in Fiji, and I visualized myself with masses of hair like the Fijians.

It is not, of course, necessary to grow a third set of teeth to become rejuvenated, but it is certainly a help psychologically. It encouraged me greatly, especially since the teeth started to come after I had begun to use the thought process. Being patient, happy, and optimistic worked wonders, too.

I am in process of buying a small cabin with a quarter of an acre of garden, facing an inland sea in the extreme north of the North Island of New Zealand. This is wild, rugged country, very beautiful, and a perfect retreat for me—now that I have said goodbye to Old Age.—Beatrice Russell

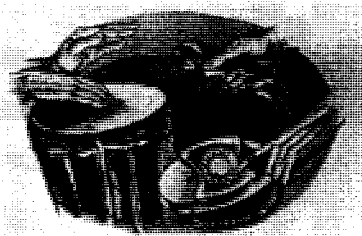


Jungle Drum to Data-Phone

MAN's search for more dependable ways to communicate over long distances has progressed from drum and smoke signals to voices bouncing coast-to-coast off an aluminum-coated sphere circling a thousand miles above the earth.

In ancient Persia, messengers on horseback worked in relays to deliver royal dispatches, usually inscribed on bronze tablets. Andrew Hamilton organized America's first communications system in the 1690's with post riders who traveled the New England colonies weekly. He didn't believe it worth while to extend the service to Maryland and Virginia, for he thought not more than 100 letters a year would be exchanged between those areas and the northern colonies.

Air mail had its beginning in 1793 when Balloonist Jean Blanchard, drifting from Philadelphia to Woodbury, New Jersey, 15 miles away, carried a letter from President Washington urging citizens to treat well "an individual



American Telephone & Telegraph Co

distinguished by his efforts to establish and advance an art."

Electrical communications systems brought in a new era of speed and accuracy. Samuel F. B. Morse demonstrated the telegraph at New York University in 1838.

Alexander Graham Bell proved in 1876 that speech could be carried by wire: The first long-distance call was made that same year.

Data-Phone, one of the most recent developments, enables electronic business machines to "talk" to each other at speeds up to 2,600 words a minute, transmitting information from punched cards and tape and even handwriting over the regular telephone network.

This telephone network is pushing skyward with satellite communication systems recognized as a practical means of relaying not only telephone conversations but also television and data across the oceans.—*Central Feature News.*





Rosicrucian Activities

*Around the
World*

SOMEDAY, someone is going to write a book with the title: "Albert Schweitzer Comes to Balsam Grove." It will be about a young North Carolina doctor who in 1931 was inspired by a magazine article on Dr. Albert Schweitzer.

Suffering from a heart ailment, in 1953, Dr. E. Gaine Cannon came to the little hill community of Balsam Grove for a rest. To local people, who were too isolated to be within reach of necessary medical attention, a doctor, even a sick one, was a godsend. Ninety-two patients came to him on the first Sunday of his stay. And now he has built a wing of his Albert Schweitzer Memorial Hospital in Balsam Grove—a community project with 36,116 hours of free labor going into it. Duke Foundation of Durham is furnishing much of the medical equipment. The Rosicrucian Order's *Humanist Award* was presented to Dr. Cannon in October 1961.

Rosicrucian Life, the triannual bulletin issued by Colombo, Ceylon, Pronaos, devoted its September issue to the Indian mystic and poet, Sri Rabin-dranath Tagore. The year 1961 was the centennial year of his birth and very fittingly Colombo Pronaos paid homage to him. This issue of its bulletin carried a beautiful photographic study of the man, together with excerpts from his writings, an editorial, and a reminiscence by Mr. Wilmot Perera.

On January 20th, members of the Newcastle Pronaos paid a fraternal visit to Sydney Chapter in Australia.

The same day in Oakland Lodge, in California, ten members from Redding

Pronaos received their initiation into the Ninth Degree.

We should have told you that last October, in Venezuela, Barquisimeto Lodge held its first rally. Its success was assured by the whole-hearted co-operation of other Rosicrucian bodies in the country. The present and past Masters of the Chapters in Puerto Cabello and Valencia were present as was the Grand Councilor from Caracas, Frater Sergio Sanfeliz Rea.

Byron Chapter, Nottingham, England, recently performed its first Appellation Ceremony. This means a Rosicrucian hostage to the future. There will certainly be others. The chapter is also looking forward to the organization of a Sunshine Circle.

Soror Julia Crawford, R.C.U. faculty member, looked around her studio in Saint John, New Brunswick, a month before Christmas with the thought of tidying up a bit—then she had a better idea: "Why not organize her accumulated paintings into a Loan Collection?" And she did. Some 50 of her paintings were made available for loan at a nominal fee (to be deducted from the purchase price if the borrower decided after a month or so to keep the picture). Too bad we aren't nearer Saint John.

Soror Joyce Palvie of the Public Service Commission was honored in the October Bulletin of Pretoria Pronaos. Rightly, too, for she was one of its founding members, its first Secretary,

*The
Rosicrucian
Digest
February
1962*

and in 1958 its Master. She is also a member of Southern Cross Chapter, and during the six months when she is in Cape Town for the Parliamentary Session, she attends Good Hope Chapter. In addition, she gardens, swims, walks, dances—and indulges in a little dress-making, too. That adds up to a very busy and worth-while Rosicrucian, doesn't it?

* * *

At Pyramid Building time, Pretoria Pronaos with Southern Cross Chapter met at Colonel Bogey Shellhole at Clubview. After the ceremony, which some seventy-five attended, there was a *braaivleis*. In our book that is a South

African Whing-Ding with EATS—in this case, *sosaties*, too.

* * *

A romantic note was added to mysticism in Denver, Colorado, last October, when Dr. Martha Pingel of the R.C.U. faculty became the bride of Frater Bert R. Taylor of Dallas, Texas. And this quite naturally will add a fillip of interest to the psychology course next session.

▽ △ ▽

Want another hobby? How about the one Soror Eileen Mercer of Seaside, Oregon, has been following for some time now? She tells all about it in *Let's Make Doll Furniture*, which Harper and Brothers is bringing out this spring.

▽ △ ▽



Man Never Owns Anything

By DR. B. GUNAWARDENA, F. R. C.



To the east of my bedroom window is a block of palatial homes. They represent today's luxury living. They are occupied by the rich. They give a certain sensuous pleasure and are intended to fortify one's sense of well-being.

They remind me, though, that in the changing scenes of life, Nature never sells anything outright. She merely loans temporarily to man what she possesses. I do not own anything in the universe—nor does any man.

This scene, for instance: A few short months ago, a row of tenements stood there. My neighbors then were a fishmonger, a witch doctor, a laundryman. They were a poor but happy lot. There was life and laughter. There was a tangle of trees where squirrels, crows, magpies, parrots, and lesser birds noisily quarreled, chattered, and sang. The children of my neighbors played in the shade, singing and dancing to their hearts' content.

One fine day, the capitalist who owned the tenements decided he should do something of more profit to himself, but what? He would clear out the families, raze the tenements, and divide the land into separate building sites. As soon as my neighbors were gone, their homes were pulled down.

The trees of the jungle were cut and tractors came up to level the land, raising clouds of dust. The lovely sights and sounds of my poor but happy neighbors were no more. The trees were gone. There were no children to dance and sing under their once fine shade. The birds and squirrels went elsewhere looking for jungle, for fine new dwellings have no place for such.

I stand at my bedroom window again and look to the east. There is a block of fine homes. They, too, are a part of Nature's gifts. They tell me, though, that they are only temporary. Nature never sells anything outright: Man cannot ever own anything in this universe. I remember and am grateful.



FRANCIS BACON AS EDUCATOR

(Continued from Page 69)

individual empirical observations which led to the theory of evolution and the recognition of human antiquity had been wrenched piecemeal from the earth.

Bacon, moreover, was keenly cognizant of the value of the history of science. He deplored its neglect and urged that all such history of "oppositions, decays, depressions [and] removes . . . and other events concerning learning will make men wise. . . . For," continues Bacon, "the unlearned man knows not what it is to descend into himself, or to call himself to account . . . whereas with the learned man it fares otherwise, that he doth ever intermix the correction and amendment of his mind with . . . the employment thereof."

The Follies of Thinkers Anticipated

Bacon also anticipated the folly of great thinkers in their tendency to extrapolate too broadly from the base of a single discovery. Thus, though he admired Gilbert's discovery of the magnet, Bacon wrote: "he has himself become a magnet; that is he ascribed too many things to that force." One might observe that this well-known tendency is apparent in Louis Agassiz's final exaggeration of the extent of the Ice Age. Other equally pertinent examples could be cited. Even the great thinker, warns Bacon, sometimes shows a tendency to create anew a ring within which he dances. . . .

A careful reading of Bacon reveals that what he is anxious to achieve is the triumph of the experimental method. This triumph demands the thorough institutionalization of science at many levels of activity. In one passage he encompasses in a brief fashion all those levels on which science operates today.

I take it, he writes prophetically, that all those things are to be held possible and performable, which may be done by some persons, though not by everyone; and which may be done by many together, though not by one alone; and which may be done in the succession of ages, though not in one man's life; and lastly, which may be done by public designation and expense, though not by private means and endeavor.

Only in this manner can the continuity of the scientific tradition be maintained and the small bricks which

go into the building of great edifices be successfully gathered. "Even fourth rate men," Darwin was later to observe, "I hold to be of very high importance at least in the case of science."

If Bacon meant anything at all he meant that working with the clay that sticks to common shoes was the only way to ensure the emergence of order and beauty from the misery of common life as his age knew it. He eliminated, in effect, reliance upon the rare elusive genius as a safe road into the future. It partook of too much risk and chance to rely upon such men alone. One must, instead, place one's hopes for Utopia in the education of plain Tom Jones and Dick Thickhead.

Ironically, this was the message of a very great genius, an aristocrat who had lived all his life in the pomp of circumstance, but who, in the end, was willing to leave his name to later ages and his work to their just judgment. "I say without any imposture, that I . . . frail in health, involved in civil studies, coming to the obscurest of all subjects without guide or light, have done enough, if I have constructed the machine itself and the fabric, though I may not have employed or moved it."

Bacon had an enormous trust in the capacities of the human mind, even though no one had defined better than he its idols and distortions. "There be nothing in the globe of matter," he wrote, "that has not its parallel in the globe of crystal or the understanding." John Locke, almost a century later, is far more timid than this. Perhaps Bacon reposed too much hope in the common man. Or perhaps it is we who lack hope, the age for which Bacon waited being still far off, or a dream. But is it not a very great wonder that a man who spent all his life in the arrogant class-conscious court of a brutal age strove for personal power as a means of transmitting to the future an art which would, in a sense, make him, a very great genius, and men like him, almost unneeded for human advancement?

The True Ends of Knowledge

I know of no similar event in all history. As an educator in a country which has placed its faith in the com-

*The
Rosicrucian
Digest
February
1962*

mon man, I can only say that the serenity of Bacon's faith takes our breath away and gives him, at the same time, our hearts. For he, the Lord Chancellor, was willing to build his empire of hope from common clay—from men such as you and I. "It is not," he protests, "the pleasure of curiosity . . . nor the raising of the spirit, nor victory of wit, nor lucre of profession, nor ambition of honor or fame, nor inablement for business, that are the true ends of knowledge." Rather it is "a restitution and reinvesting of man to the sovereignty and power which he had in the first state of creation."

Have we, Bacon's intellectual descendants, forgotten this vision? . . . Is he talking, still, to an age farther away and more remote from us than Elizabeth's court will ever be? . . .

Ours is not the light he saw. Ours is still the vague and murky morning of humanity. He left his name, the name of all of us, to the charity of foreigners and the next ages. We presume if we think we are those addressed in his will. We are, instead, only a weary renewed version of the court he knew and the days he wore out in blackness. The gyrocompass in the warhead has no new motive behind it; the Elizabethan intrigues that flung up men of power and destroyed them have a too-familiar look; the religious massacres that shook Bacon's century have only a different name in ours.

There is something particularly touching about Bacon's growing concern "to make the mind of man, by help of art, a match for the nature of

things." He knew, in this connection, that man the predator is also part of that nature man had to conquer in order to survive. Bacon had sat long in high places; he knew well men's lusts and rapacities. He knew them in the full violence of a barbaric age. . . .

"It must ever be kept in mind," Bacon urged, "that experiments of Light are more to be sought after than experiments of Fruit." The man was obsessed by Light—that pure light of the first morning of Creation before the making of things had commenced, before there was a garden and a serpent and a Fall, before there was strontium and the shadow of the mushroom cloud. He who will not attend to things like these can, in Bacon's own words, "neither win the kingdom of nature nor govern it."

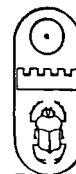
Because Bacon saw and understood this light, it is well, I think, that he be not judged by us. Those who charge him, like a necromancer, with having called up from the deeps of time the direst features of the modern age, should ponder well his views upon the soul—"the world being in proportion," as he says, "inferior."

"By reason whereof," our worldly philosopher adds, "there is agreeable to the spirit of man, a more ample greatness, a more exact goodness, and a more absolute variety, than can be found in the nature of things." Because he could not renounce this vision, in the name of man, in the name of all of us, the defense of Francis Bacon rests—for another thousand years.



The addition in the fable that makes Proteus a prophet, who had the knowledge of things past, present, and future, excellently agrees with the nature of matter; as he who knows the properties, the changes, and the processes of matter, must of necessity understand the effects and sum of what it does, has done, or can do, though his knowledge extends not to all the parts and particulars thereof.

—FRANCIS BACON (*Wisdom of the Ancients*, "Proteus, or Matter")



“Let Not the Rose Fade”

It was so vivid that I have to accept it as a personal experience. Yet, since it occurred neither in time nor space, it must be called a dream.

I stood in a church, of what denomination I do not know. The reredos was taken up by a large crucifix of dark timber, with a carved figure set thereon.

Matins was about to begin. The organist took his place at the console. There was no minister or priest.

A thundrous note was struck, and the organist disappeared completely, but the music continued magnificent, defying description.

With the swelling of the music, the figure on the crucifix began to fade, to

be supplanted by a climbing rose in full leaf covering the arms of the cross. An enormous red rose, palpitating with life, its petals translucent, appeared about three-quarters open. It was perfect; the whole of the church being filled with its fragrance, I was floating in an ecstasy of joy and peace. Then I heard a voice, rich and deep, intoning:

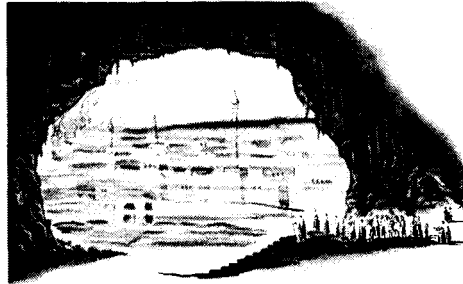
Let not the Rose fade.

By Faith shall it be sustained.

By Hope shall it be uplifted.

By Charity shall it be beautified.

Suddenly the organist was again visible, the dark timbers of the crucifix reappeared, and the minister was opening the service.—A. C. T.



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INDIA

Incense

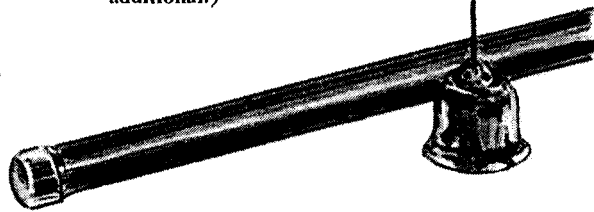
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(Listing is quarterly—February, May, August, November.)

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(*Initiations are performed.)

(Directory Continued on Next Page)

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Rosario (Santa Fe): Rosario Pronaos.

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Santos: Pronaos de Santos
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Salisbury, Southern Rhodesia: Salisbury Chapter.

CENTRAL REPUBLIC OF CONGO

Léopoldville:* H. Spencer Lewis Lodge.

CEYLON

Colombo: Colombo Pronaos.

CHILE

Santiago:* Tell-El-Amarna Lodge.
Valparaíso: Valparaíso Chapter.

COLOMBIA

Barranquilla, Atlantico: Barranquilla Chapter.

CUBA

Camagüey: Camagüey Chapter.
Cárdenas, Matanzas: Cárdenas Pronaos.
Cienfuegos: Cienfuegos Chapter.
Havana:* Lago Moeris Lodge.
Holguin: Oriente Chapter.
Manzanillo, Oriente: Manzanillo Pronaos.
Marianao, Habana: Nefertiti Chapter.

Matanzas: Matanzas Chapter.
Media Luna: Media Luna Pronaos.
Santa Clara: Santa Clara Chapter.

DENMARK AND NORWAY

Copenhagen:* Grand Lodge of Denmark and Norway, Vester Voldgade 104.

DOMINICAN REPUBLIC

Santo Domingo de Guzman:* Santo Domingo Lodge.
Santiago de los Caballeros: Luz del Cibao Chapter.

ECUADOR

Quito: Quito Pronaos.

EGYPT

Cairo: Cheops Chapter.

EL SALVADOR

San Salvador: San Salvador Chapter.
Santa Ana: Vida Amor Luz Pronaos.

ENGLAND

Bristol: Grand Lodge of Great Britain, 34 Bayswater Ave., Westbury Park, (6).
Bournemouth, Hants: Bournemouth Pronaos.
Brighton: Brighton Pronaos
Ipswich: Ipswich Pronaos.
Leeds: Joseph Priestley Chapter.
Liverpool: Pythagoras Chapter.
London: Francis Bacon Chapter.
Rosicrucian Administrative Office, 25 Garrick St., London W. C. 2. Open Monday through Friday, 9:00 a.m. to 4:00 p.m.
Manchester: John Dalton Chapter.
Nelson: Nelson Pronaos.
Newcastle-on-Tyne: Newcastle-on-Tyne Pronaos.
Nottingham: Byron Chapter.

FEDERATED WEST INDIES

Bridgetown, Barbados: Barbados Chapter.
Kingston, Jamaica: Saint Christopher Chapter.
Port-of-Spain, Trinidad: Port-of-Spain Chapter.
St. George's, Grenada: St. George's Pronaos.
San Fernando, Trinidad: San Fernando Pronaos.

FRANCE

Villeneuve Saint-Georges (Seine-et-Oise): Grand Lodge of France, 56 Rue Gambetta.
Angers (Maine-et-Loire): Alden Pronaos.
Angoulême (Charente-Maritime): Isis Pronaos
Besançon (Doubs): Akhenaton Pronaos.
Biarritz (Basses-Pyrénées): Thales Pronaos.
Bordeaux (Gironde): Leonard de Vinci Pronaos.
Cannes (Alpes-Maritimes): Cannes Rose-Croix Pronaos.
Clermont-Ferrand (Puy-de-Dôme): Heraclite Pronaos.
Grenoble (Isère): Essor Pronaos.
Lille (Nord): Descartes Chapter.
Lyon (Rhône): Jean-Baptiste Willermoz Chapter.
Marseille (Bouches-du-Rhône): La Provence Mystique Chapter.
Metz (Moselle): Frees Pronaos.
Montpellier (Hérault): Montpellier Pronaos.
Mulhouse (Haut-Rhin): Balzac Pronaos.
Nice (Alpes-Maritimes): Verdier Pronaos.
Nîmes (Gard): Claude Debussy Pronaos.
Paris: Jeanne Guesdon Chapter.
Pau (Basses-Pyrénées): Pyrénées-Ocean Pronaos.
Perigueux (Dordogne): Plato Pronaos.
Rocheft-sur-Mer (Charente-Maritime): Osiris Pronaos.
Reims (Marne): Clement Le Brun Pronaos.
Strasbourg (Bas-Rhin): Galilee Pronaos.
Toulon (Var): Hermes Pronaos.
Toulouse (Haute-Garonne): Raymund VI of Toulouse Chapter.
Valence (Drôme): Louis Claude de St. Martin Pronaos.
Vichy (Allier): Pythagoras Pronaos.

FRENCH EQUATORIAL AFRICA

Fort-Lamy, Tchad: Copernic Pronaos.

(Directory Continued on Next Page)

FRENCH WEST AFRICA

Atar, Mauritania: Michael Maier Pronaos.
 Cotonou, Dahomey: Cheops Chapter.
 Dakar, Sénégal: Martinez de Pasqually Pronaos.
 Parakou, Dahomey: Spinoza Pronaos.

GERMANY

Ueberlingen (17b) am Bodensee: Grand Lodge of Germany, Goldbacher Strasse 47, (West Germany).
 Hamburg, Frankfurt am Main, Munich, Nuremberg, Stuttgart: For information about official Rosicrucian groups in these cities, please write to the Grand Lodge office above.

GHANA

Accra: Accra Pronaos.
 Kumasi: Kumasi Pronaos.

GUATEMALA

Guatemala:* Zama Lodge.

HAITI

Cap-Haitien: Cap-Haitien Chapter.
 Port-au-Prince:* Martinez de Pasqually Lodge.

HOLLAND

Den Haag:* (The Hague). De Rozekruisers Orde, Groot-Loge der Nederlanden, Postbus 2016.

HONDURAS

Puerto Cortez: Puerto Cortez Pronaos.
 San Pedro Sula: San Pedro Sula Chapter.
 Tegucigalpa, D. C.: Francisco Morazán Chapter.

INDIA

Bombay: Bombay Pronaos.

ITALY

Rome: Grand Lodge of Italy, via del Corso, 303.

MADAGASCAR

Antsirabe: Democritus Pronaos.
 Tananarive: Diamant Pronaos.

MALAYA

Singapore: Singapore Chapter.

MEXICO

Chihuahua, Chih.: Illumination Pronaos.
 Juarez, Chih.: Juarez Chapter.
 Matamoros, Tamps.: Aristotle Pronaos.
 Mexicali, B. C.: Mexicali Pronaos.
 Mexico, D. F.:* Quetzalcoatl Lodge.
 Monclova, Coah.: Monclova Pronaos.
 Monterrey, N. L.:* Monterrey Lodge.
 Nueva Rosita, Coah.: Rosita Pronaos.
 Nuevo Laredo, Tamps.: Nuevo Laredo Chapter.
 Puebla, Pue.: Tonatiuh Pronaos.
 Tampico, Tamps.: Tampico Chapter.
 Tijuana, B. C.: Cosmos Chapter.
 Veracruz, Ver.: Zoroastro Chapter.

MOROCCO

Casablanca:* Nova Atlantis Lodge.

NETHERLANDS WEST INDIES

Curaçao: Curaçao Chapter.
 St. Nicolaas, Aruba: Aruba Chapter.

NEW ZEALAND

Auckland:* Auckland Lodge.
 Christchurch: Christchurch Pronaos.
 Hamilton: Hamilton Pronaos.
 Hastings: Hastings Pronaos.
 Wanganui: Wanganui Pronaos.
 Wellington: Wellington Chapter.

NICARAGUA

Managua: Managua Pronaos.

NIGERIA

Aba: Socrates Chapter.
 Benin City: Benin City Pronaos.
 Calabar: Apollonius Chapter.

Enugu: Kroomata Chapter.

Ibadan: Alcuin Chapter.

Jos: Jos Chapter

Kaduna: Morning Light Chapter.

Kano: Empedocles Chapter.

Lagos: Isis Chapter.

Onitsha: Onitsha Pronaos.

Port Harcourt: Thales Chapter.

Warri: Warri Pronaos.

Zaria: Zaria Pronaos.

PANAMA

Colón: Colón Pronaos.

Panama: Panama Chapter.

PERU

Callao: Callao Pronaos.

Lima:* AMORC Lodge of Lima.

REPUBLIC OF CONGO

Brazzaville: Peladan Chapter.

REPUBLIC OF IVORY COAST

Abidjan: Raymond Lulle Chapter.

Bouake: Robert Fludd Pronaos.

REPUBLIC OF TOGO

Lomé: Francis Bacon Chapter.

SCOTLAND

Glasgow: St. Andrew Chapter.

SOUTH AFRICA

Cape Town, Cape Province: Good Hope Chapter.

Durban, Natal: Natalia Chapter.

Johannesburg, Transvaal: Southern Cross Chapter.

Pretoria, Transvaal: Pretoria Pronaos.

SOUTH WALES

Cardiff, Glam.: Cardiff Pronaos.

SWEDEN

Skelderviken:* Grand Lodge of Sweden, Box 30.

Gothenbourg: Gothenbourg Chapter.

Malmö: Heliopolis Chapter.

Stockholm: Achnaton Chapter.

Uppsala: Uppsala Pronaos.

Vesteras: Vesteras Pronaos.

SWITZERLAND

Berne: Romand de Berne Pronaos.

Geneva:* H. Spencer Lewis Lodge.

Lausanne:* Pax Losanna Lodge.

Neuchatel: Paracelsus Pronaos.

Zurich: El Moria Chapter.

TAHITI

Papeete: Lemuria Pronaos.

TASMANIA

Hobart: Hobart Pronaos.

URUGUAY

Montevideo:* Titurel Lodge.

VENEZUELA

Barquisimeto:* Barquisimeto Lodge.

Cabimas, Zulia: Iris Pronaos.

Caracas:* Alden Lodge.

LaGuaira: Plotino-Maiquetia Chapter.

Maracaibo: Cenit Chapter.

Maracay, Aragua: Lewis Pronaos.

Maturin, Monagas: Maturin Pronaos.

Puerto Cabello: Puerto Cabello Chapter.

Puerto La Cruz, Ansoategui: Delta Pronaos.

Punto Fijo: Luz de la Peninsula Paraguana Pronaos.

San Felix, Bolivar: Luz de Guayana Pronaos.

Valencia, Carabobo: Valivider Chapter.

Valera, Trujillo: Menes Pronaos.

(*Initiations are performed.)

Latin-American Division

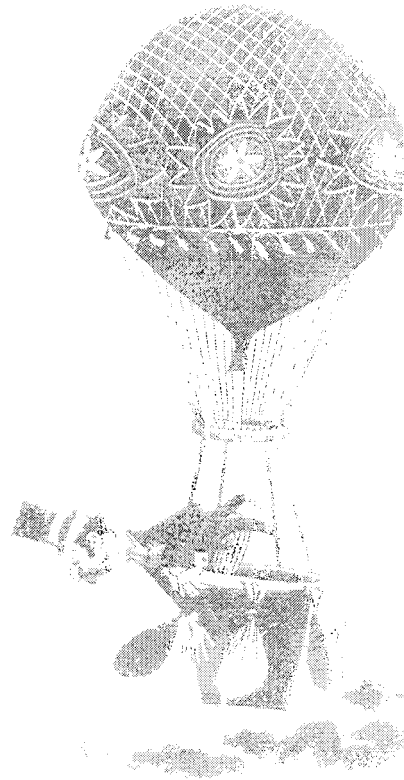
Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

Along Civilization's Trail

DRIFTING CONTINENTS—The weight of evidence for this phenomenon is gaining ground. Scientists who have been exploring underwater crevices are practically convinced that land masses do move and change their positions relative to the oceans and to each other. Just what brings about this drift is not quite clear, but one thing seems certain; the earth's crust is not anchored to anything solid beneath. If we like to speculate, and who doesn't, the earth's molten inside may still be spinning a fraction faster than the hardening crust, thus "pulling" at the crust from beneath and gradually displacing surface areas.

PAST GLORIES—Excavations of ancient ruins are probably going on at a more rapid pace than ever before, as archaeological teams seek to reconstruct the world of yesterday. Few things are more fascinating than this labor of discovery. The more completely we see the thread of centuries past, the better able are we to choose the path to take ahead.

Everywhere these teams find evidence of human remains—evidence of arts and crafts employed by man. The exquisite sculpture of ancient Rome; the astute minds of ancient Greece; the architectural grandeur of ancient Egypt; these have set standards which are little changed over the centuries. Theirs was a glory unsurpassed by their descendants. Nevertheless, these civilizations declined and deteriorated, each in its turn.



Is there anything we can draw from in their experiences to ward off a similar decline in our civilization? Perhaps there is one significant feature of civilization today that distinguishes it from its ancient counterparts; a feature that holds a promise for its survival and continuation; namely, mass distribution of the fruits of civilization.

Until modern times, the education and wealth of the world were hoarded by small select groups composed for the most part of a ruling hierarchy and its favorites. The fate of civilizations would consequently rise and fall with the whims or fate of these groups. They were rigid, inflexible, social structures, with no slack in the sense of an educated, participating populace to take up where others left off.

The modern trend toward the disposition of wealth and education to an ever-growing number of the populace implants a concept of self-generation in the social structure which no one catastrophic war or dissipating element in society can destroy.

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