

ROSICRUCIAN DIGEST

October 1973 • 50¢

Featuring:

- *Mysticism*
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**The Thoughts
We Sow**

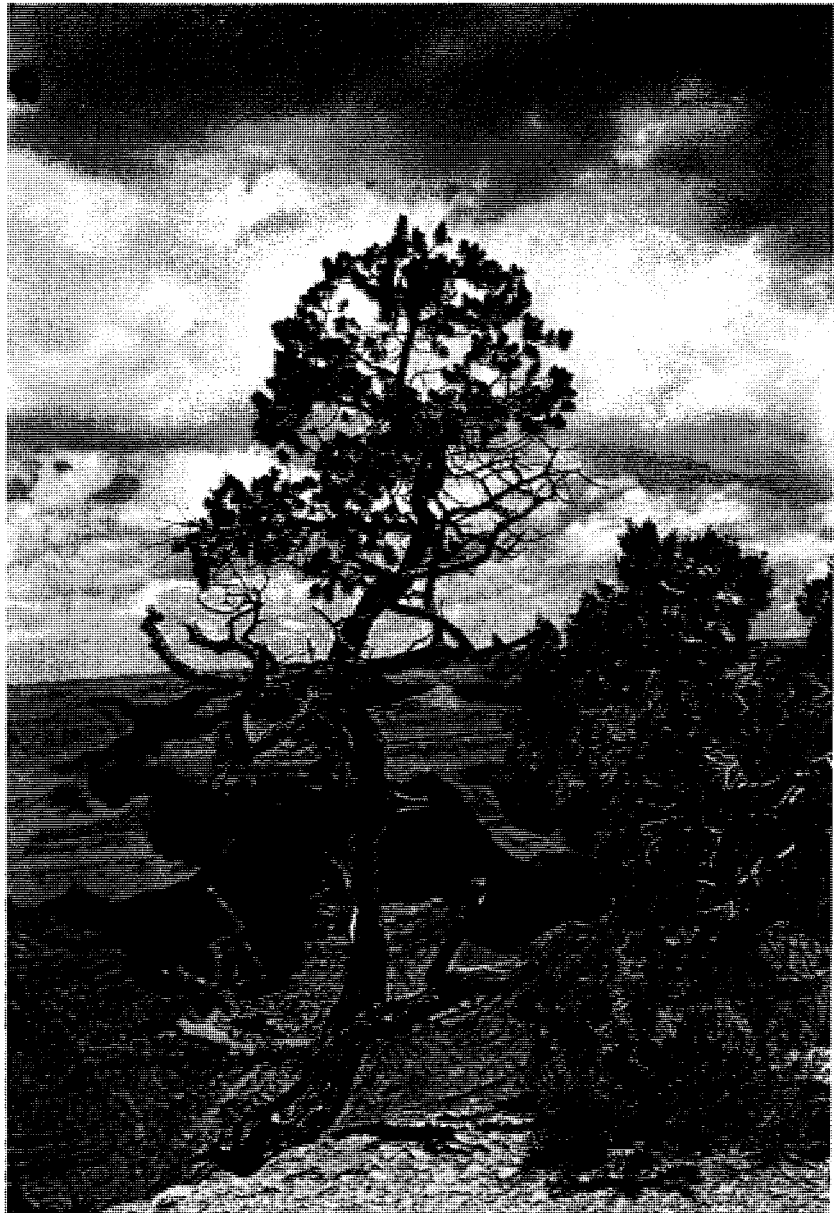
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**How Mysticism
Serves Man**

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Next Month:

**The Oceanic Feeling
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The Practical Value of Mysticism

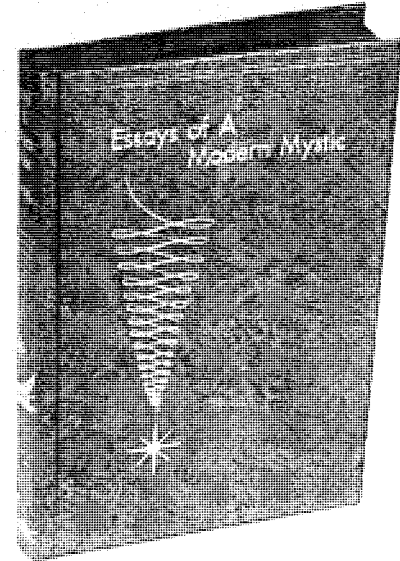
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Essays of A Modern Mystic



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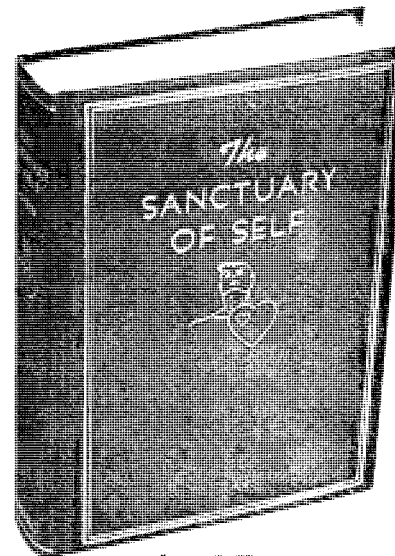
by Ralph M. Lewis, F. R. C.

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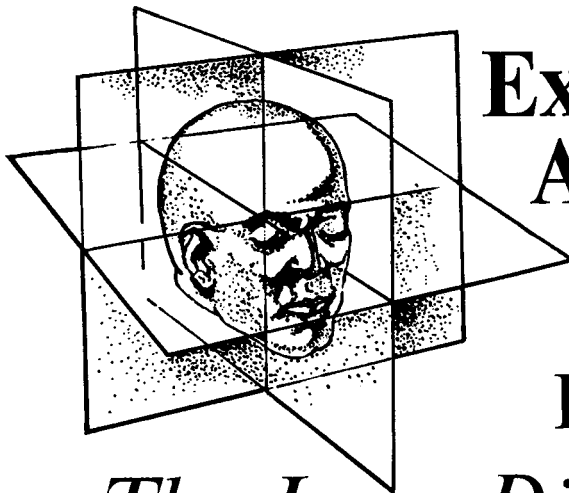
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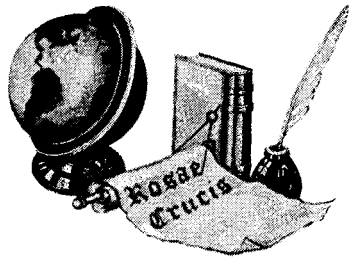
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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, 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 everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) 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 affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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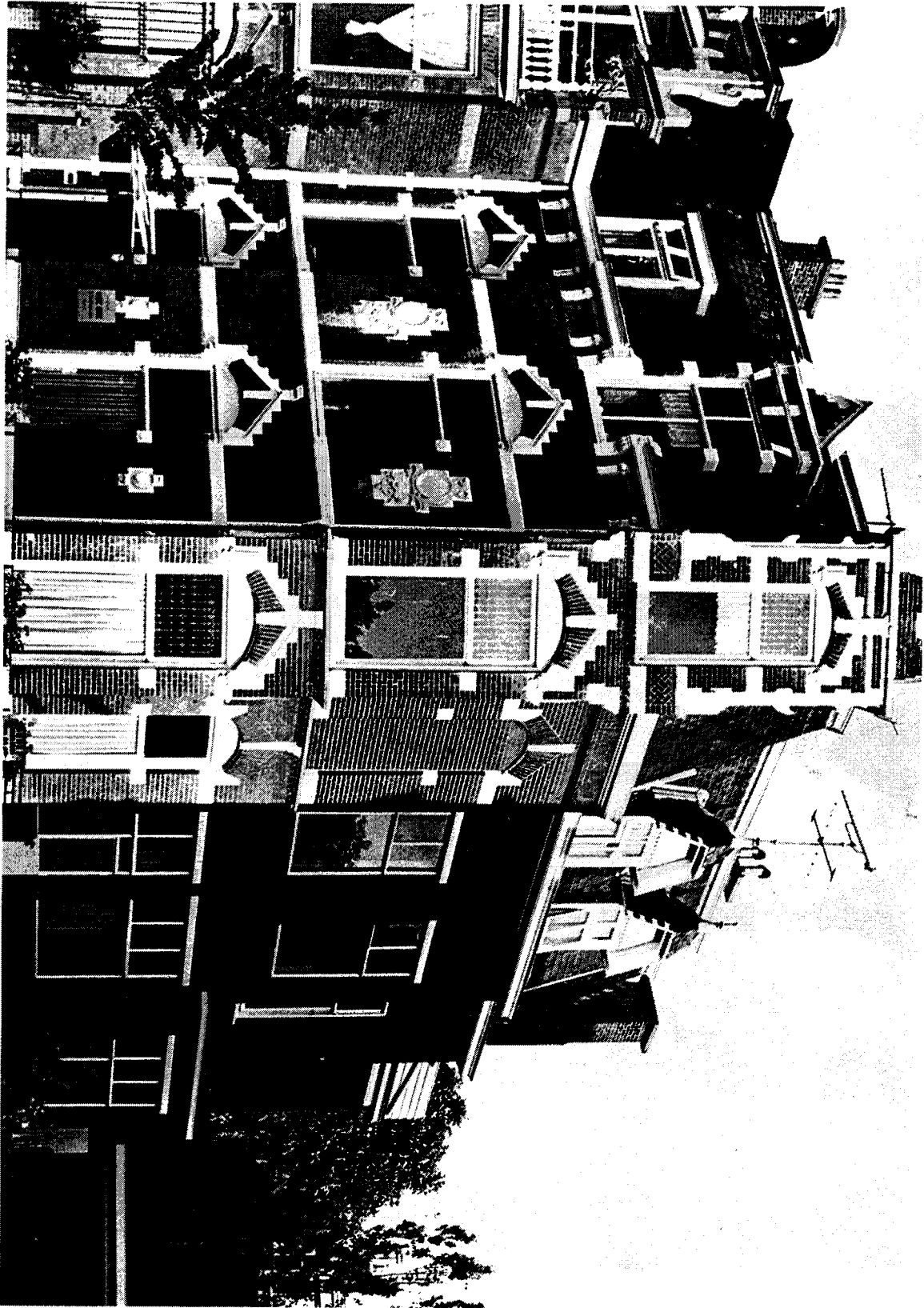
October, 1973

No. 10

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GRAND LODGE OF HOLLAND

This fine old mansion in the suburbs of The Hague is now the headquarters of the Grand Lodge of Holland. Its large rooms and sound structure lend to the expanding work of AMORC in Holland. A large plaque at the entrance identifies it as *AMORC House*.



THOUGHT OF THE MONTH

By THE IMPERATOR

THE HIDDEN BOND OF LIFE

BIOLOGISTS have long known of the basic nature of living cells no matter in which form of living matter they exist. In other words, there are certain characteristics that all cells of life exhibit regardless of their other functions. Each cell manifests a consciousness, a sensitivity, a seemingly innate purpose which it has to perform. As an organism grows in complexity, the cells group themselves in specialized categories such as tissue, bone, blood, and so on. Yet always there exist these fundamental life qualities which make life on earth, in essence, universal in its nature.

It was objectively perceivable that life in its simplest forms, as plants, responded to specific environmental conditions—thermal changes, extreme heat or cold, lack of necessary moisture, and other factors. The simple cells of plants are hardly distinguishable from those of other simple organisms. We all know that certain plants require more sunlight and involuntarily seek such light by turning in the direction of it. Still other plants will try to withdraw from intense light and desire the shade. Roots of plants will search for water. This is an inherent consciousness rather reminiscent of what in man we would refer to as a *subconscious intelligence*.

Molecular biologists who have microscopically analyzed the genes, the transmitting element of the living cell, have found that they are composed of chemicals for which they have abridged the names to the initials DNA, and its messenger, RNA. The DNA forms a template—a pattern of the qualities of the living organism, its form and kind—which the RNA as a messenger transmits to offspring. In this way there is an exact reproduction of the particular

kind of living organism. There is no deviation from this pattern unless there is a mutation, that is, some injury to its function.

It is more interesting to note that these biologists point out there is always a forward progression of this pattern, that there is never any aberration except when there is interference with its function. The manner, then, in which the pattern is consistently and intricately developed suggests an *intelligent order*. It is true, of course, that a biologist and chemist can point out certain material relationships by which this process comes about, but why is it consistently done? Why this ingenious method and not some other?

Response

All of this makes the *unity* of the life force and its basic qualities in animate things very impressive. Man may construct two pieces of machinery yet they do not necessarily respond to each other, but life forms do. The sensory system of the physical senses of animal life accounts for the common method by which one animal form may realize another. In other words, we as humans see, hear, feel, taste, and smell, and by the means of such faculties we can perceive other animate and inanimate things. By the same means we can also see that other animals respond to our presence.

However, man is likewise aware, and it is quite apodictical, that he can *subjectively* influence other humans and certain of the higher forms of animal life. Extrasensory perception is now a popular subject and one that likewise engages science. Long before this contemporary interest in the subject, Rosicrucians were teaching the basic principles of that phenomenon. It is

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therefore, known that our thoughts reach out independently as an energy to be received by persons who can become, or who are, responsive to them.

It would appear that the *collective consciousness* of the cells, the life force in one organism, can in a *psychical* sense respond to that in another organism. This phenomenon is not limited to humans. The lower animals likewise respond. Dogs will detect the anger, the depression, and the illness of the humans with whom they have association as their master. These emotional states need not be manifested in words or by any physical acts to be so detected.

But is this sympathetic response—attunement, if you will—only a human-animal relationship? Do plants as a definitely different kind of organism respond to humans? In other words, would human feelings, thoughts, vocal or unuttered, produce a response in the plant?

Experiments With Plants

For many years the Rosicrucians had their members conduct simple experiments with plants and flowers to prove that they were affected by vibrations coming from the human body and by *thought*. It was proposed in the monographs or special discourses that a rose be placed in the member's sanctum. The members were asked to intone certain vowels. They were likewise requested to hold certain thoughts in mind and direct them to the flower.

The reports received would indicate that the flower evidenced certain changes that took place just within minutes of the experiment. The half-closed rose would open to full bloom. In other instances, it would close tightly. Sometimes these effects would occur as a result of just the concentrated thought without the intonation of the vowels. However, everyone who undertook the experiment did not succeed. Perhaps the difference was the psychic force which the individual was able to exert.

It was evident that the *simple consciousness* in the cells of the plant could be affected by frequencies of energy, vibrations of certain octaves, just as

could humans. Our moods, our emotions, it seems, produce certain types of transmitted psychic energy. Particular frequencies of energy are negative, that is, as opposed to the apparently basic harmony of the life force of cells. In other words, these frequencies are disturbing stimuli—a discordant note, if you will. We know that certain vibrations of a musical instrument or of the human voice will shatter a glass. This is because the vibratory cohesion, the harmony that binds the molecules of the glass together is disturbed. A particular vibratory rate to which the glass as a unit responds is disrupted by the extraneous sound.

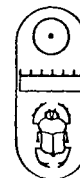
The life force in cells, whether of plants or animals, must have a basic harmony to continue its function. There is then that stimulus of vibrations that apparently will destroy it, and likewise that to which it may be responsive that is *favorable* to the plant. All perturbations are not sufficient to necessarily destroy a plant. However, it may react to the stimuli in ways not visible to the naked eye.

We personally recall an exotic plant in a renowned botanical garden which we visited in Ceylon when doing a color-and-sound motion picture for AMORC. This particular plant would immediately recoil when touched by a finger and endeavor to protect itself by curling up its leaves and generally contracting in size. This was a form of cell response to external physical stimuli.

Brotherhood of Life

But response to thoughts by plants was ridiculed by scientists outside the Order when Rosicrucian demonstrations were related to them. This was because, first, the scientists had no belief whatsoever in psychic phenomena and thought of them only in the sense of some kind of superstition or supernaturalism. They did not believe these phenomena would have any effect on the life force in either animals or plants. Second, these scientists had no way in the past to empirically, that is, by material means, test such phenomena. Instruments sensitive enough to do so were not as yet available to them.

Now circumstances are different. Biology and physics, and technology



generally, have made it possible to detect, to chart the effect of stimuli on plants. The stimuli in these experiments have included the subjective. It has therefore been observed and verified that plants do respond in various ways to thoughts expressed verbally or silently concentrated upon them, as the Rosicrucians long ago said was possible. The first scientific experiments in this regard once again brought derision from orthodox science generally. The individual scientific experimenter had difficulty in persuading his colleagues to witness certain of his experiments.

Publicity, however, given to these experiments throughout the press who observed the effects of them, aroused considerable public interest. As a result, the academic scientists could no longer refuse to investigate the phenomenon without evidencing prejudice. As a consequence considerable experiments are now under way throughout the world, revealing the *brotherhood of life*, regardless of what form in which it may exist.

As we have occasionally speculated in our *Forum* and in articles in the *Rosicrucian Digest*, life in its early stages appears to have been equally divided between simple plant cells and simple animal organisms such as the amoeba. Animal life gained supremacy, and there have been numerous theories advanced as to how this came about. One is that the greater mobility of animal organisms made it possible for them to select preferred environment and thereby flourish.

There is no assurance that plants elsewhere than on earth could not have

exceedingly more complex organisms and that their complexity may include a highly developed central nervous system stem or *brain*. There then could be *intelligent plant life* in outer space! Such plants might have developed a means of overcoming their immobility.

In connection with this subject, we quote in part from a recent copy of *Soviet Life*. This quotation refers to the work of researchers at the Institute of Clinical and Experimental Medicine and the Institute of Automation and Electrometry in the Siberian Branch of the USSR Academy of Sciences; it concerns the "Language of Cells":

The Novosibirsk scientists conducted more than 5,000 experiments. When they poisoned one colony with corrosive sublimate, the cells in the adjacent vessel also suffocated. When they irradiated one colony with lethal doses of ultraviolet rays, the other colony would also be affected. It is worth noting that the pattern of harmful effects on the cells which seemed to be protected would be a mirror reflection of the effects occurring in the culture subjected to the test. This would happen each time the two vessels were separated by a wall of quartz glass.

Simon Shchurin, a Candidate of Science in Medicine, one of the scientists responsible for the discovery said: "All our experiments were 'threaded' onto one idea: the assumption that there is an unknown communication channel in living cells for the transfer of information, that there is a language of waves and radiations."



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October
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How Mysticism Serves Man

by PHYLLIS LUIS PIPITONE, Ph.D.

MYSTICISM often is thought of in terms of application to an inner world of man. It has been referred to as an unseen, unheard communication with that which is beyond this earth plane, as contrasted to the outer world in which man physically is observed to conduct himself.

Mysticism is considered to be a process through which direct knowledge of a supreme being and spiritual truths is obtained. This knowledge is thought to be attained through the thinking and reasoning powers and the logic man applies to his seekings in the outer world. Since man has always been more comfortable with what he can see, hear, and touch, the inner world has remained mysterious to many—a dark cavern better left unexplored or, better yet, left to the few who dare to penetrate it.

But man is dual in nature, hung between a heaven and an earth. Psychology recognizes that man is dual in nature—partly spiritual and partly physical—even though the spiritual nature of man is more hypothetical and not measurable. Man's relationship with himself and others is often difficult to understand, and the science of psychology with all its theories, propositions, and hypotheses does not profess to know all the answers. One means for man to understanding himself is available to him through professional guidance, but in the final analysis it is only through himself that he can come to know this self.

Psychology recognizes the powers of the mind and its influence in that man determines his present and even his future through his thinking. He has a mind and a body, and, even as more and more is learned today about the wonderful mechanism of the body, there is more and more learned about the workings of the mind.

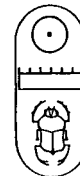


One of the basic principles of psychology is that man needs to feel secure within himself and to be accepted by others if he is to become a balanced individual in harmony with his world. Man needs to be accepted by others for who and what he is and, of extreme importance, he needs to be able to accept himself. By studying himself and his relation to others, or through guidance by someone qualified in this direction, he is one step toward this acceptance.

But as he studies or is counseled he may become or be made aware of self-knowledge that is not always admirable in quality. However, the realization of shortcomings is one step toward betterment of the individual and, with concerted effort to change or adapt, man can become closer to the self he wishes to be.

Psychology continually stresses the need for interaction with others, the need to realize compatibility with others, the need for social communication. Social relationships are important, and one can come to an understanding of oneself through these interrelationships. Security, freedom from anxiety, need for approval and affection—all these are forms of the needs psychologists agree are basic to mental well-being. But while these may be necessary to one's well-being and are needs met by social integration, the inner self also needs an association.

(continued overleaf)



Today, more than ever before, the virtues of meditation are being extolled throughout the country. Man is no longer primarily interested in existing only with the physical complements of society uppermost in his mind. He is on a quest. By approaching the Cosmic with a wide-open heart and mind, the seeker can come to know himself better than by analyzing what books profess to teach. It requires a concentrated effort. Attunement with the Cosmic enables him to read between the lines. The key to man is *within* man, uncovered in the silence he enters; he has only to listen. Long has the Rosicrucian known of the virtues of meditation.

The route to the understanding of man is varied, according to the theorists. There are likenesses in the theories, but the sameness is in the ending. Life as we know it comes to an end. Many live through this lifetime until its end quite differently, one man from the other, but the ending is the same. Rela-

tionships with others serve only as a means toward that end; man must find the meaning and the end by himself.

Instilled also in man is the need for peace within, the understanding of self, and thus the relationship with the Infinite. The science of psychology is in agreement with the human needs and cannot discount the spiritual needs of man. Accordance with the spiritual makes a part of the whole man.

Mysticism is no longer a word to be whispered, with its past connotation of the enigmatic and the occult; it is a word that can mean man is attuned to himself and in tune with the Universe. He begins to know his place in a vast system. He knows who he is—he is a spiritual being; he knows where he presently is—he is a material being. His purpose in life unfolds, and his spirit reaches up to the part of the Unknown that is his and his alone, for all such perceptions are unique to the Self who seeks.



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1973*



Literary Heroes -- Who Refuse To Be Written Off

by HOWARD NELSON

SOME OF THE world's great legendary heroes, sad to relate, are just that—legendary. People simply refuse to concede that their heroes never were.

William Tell. The Pied Piper. Little Nell. The Highwayman. All fictional.

A good case in point is the brave little Dutch boy who stuck his finger in the dike to save his country. The story was first told by Phoebe Cary, a minor American poetess and hymnist, in *A Leak in the Dike*.

Mary Mapes Dodge picked it up and retold it in the juvenile classic, *Hans Brinker*.

For decades, Dutch tourist information officials were besieged by visitors from abroad demanding to know where the incident took place. In vain, they explained the boy never existed. Finally, in desperation, they erected a statue of the lad kneeling on the dike at Spaarnadam, and they now direct the curious to it.

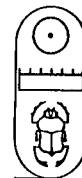
Goethe, greatest of the German writers, liked to spend his vacations around the Lake of Lucerne (properly, the Lake of the Four Forest Cantons), the cradle of Swiss independence. During one of his stays, he picked up the legend of William Tell, common to a number of other northern countries. At first, he toyed with the thought of using the material for an epic drama, but instead, he turned the idea over to

his Weimar neighbor and fellow playwright, Friedrich Schiller.

The resultant drama, *Wilhelm Tell*, won immediate and worldwide fame. When the somewhat startled Helvetians found they had an internationally known hero-patriot, scholars and historians scurried to prove the authenticity of his existence. Alas, their efforts have been in vain. As one authoritative work puts it: "The legend of the national hero of Switzerland is utterly destitute of historical foundation." Thus Switzerland's George Washington is the creation of a German who never set foot in the country.

Nevertheless, there rises on the square of the sleepy town of Altdorf a bigger-than-life statue of the bowman and his son. It is here that Tell was ordered by the Austrian tyrant to shoot the apple from his son's head. And in the environs are memorials to the site of his birthplace, the spot where he drowned in the river in saving an infant, where he leaped into the lake (the famous storm scene in Rossini's opera used as a theme by *The Lone Ranger*), and the gully where he ambushed and killed the despot.

"Hamelin Town's in Brunswick by famous Hanover City," begins Robert Browning's ballad to the most famous of rodent exterminators. As with Tell, scholars have been endeavoring to ascertain if the Pied Piper ever really



was. Some explanations include the choreomania or dancing frenzy of the 13th century when the youngsters waltzed out of town behind a flautist to join the Children's Crusade. Another version has it that in 1285 a military bishop emptied Hameln (the German spelling) by offering them well-paid jobs in his territory.

In any case, the best restaurant in the picturesque town on the Weser is the Rattenfängerhaus (Rat Catcher's House), a fine Renaissance building going back to 1642.

Off London's Lincoln's Inn Field on Portsmouth Street is a favorite tourist attraction, a store selling trinkets and gewgaws that calls itself The Old Curiosity Shop. Here is supposed to have lived Little Nell, the heroine of the teary romance of which Oscar Wilde once quipped that one had to have a heart of stone to read it without laughing. According to *Muirhead's Blue Guide*, which is unusually accurate, the structure Dickens had in mind stood in Charing Cross Road and has since been torn down.

In suburban Hampstead is an 18th-century tavern called The Spaniards, which displays pistols that allegedly belonged to the outlaw Dick Turpin (in reality, a horsethief). Possibly because of that, it claims to be the site of Alfred Noyes' ballad:

"The road was a ribbon of moonlight
over the purple moor,
"And the highwayman came riding—
riding—riding—
"The highwayman came riding, up
to the old inn-door."

King Arthur

Historically, King Arthur was a leader in the Anglo-Saxon invasion, and there are no traces of his abodes. According to legend and the late poet laureate Alfred Lord Tennyson, King Arthur "was born, and all as soon born/Delivered at a secret posterngate/To Merlin" in "wild Tintagel castle by the Cornish sea." When the columnist John Crosby ascended to the ruins, he observed, "It's a nice cozy castle, what's left of it, which isn't much." Afterwards, he got gas at the King Arthur Filling Station, had tea at the Merlin

Cafe and dined at the Round Table in King Arthur Hotel.

At nearby St. Michael's Mount, the villagers will tell you with a straight face that Jack killed the giant there.

Up in Scotland, Ayr is the heart of the Robert Burns country, with his birthhouse, a national monument, a few miles away in Alleway. Ayr's tourist attraction is the Tam O'Shanter Inn, "where ae market night,/Tam had got planted unco right" with "his ancient, trusty drouthy crony, Souter Johnnie." (Both Tam and Johnnie were based on two of Burns' friends.)

Does it matter that neither Johnnie or Tam could have drunk there, for the present edifice was built after the poet's death?

Romeo and Juliet

Who in Verona is more famous than Romeo and Juliet? A guided tour of the city certainly includes the house with its balcony, from which the love-lorn maiden called to Romeo. The visitor will also be taken to Juliet's tomb. Yet Shakespeare's play was based on a tale by the 16th-century novelist, Luigi da Porto, and historical research indicates that the Capulets and Montagues were allies rather than enemies.

Of course, everyone knows that the puppet Pinocchio could not have possibly been real—with the exception of everyone living in Collodi, Italy. They have even raised a statue to their famous son, the wooden marionette whose nose grew longer every time he told a lie. The children's classic was the creation of newspaperman Carlo Lorenzini, who took his birthplace for his *nom de plume*.

In addition to the bronze statue, whose cost was paid for by small contributions from children all over the world, there is the Pinocchio Museum, its library containing more than 2,400 different editions of the work, including one in Latin called *Pinculus*. Also a favorite with children is the Pinocchio Park, an Italian Disneyland, with mosaics depicting the escapades of the mendacious imp who reformed and became a real boy.

"Sherwood in the twilight, is Robin Hood awake?/Gray and ghastry shad-

ows (glide) through the brake," wondered Alfred Noyes. Concerning the famed forest, Muirhead succinctly states, "It is inseparably connected with the picturesque exploits of Robin Hood and his Merry Men, which may or may not rest on some substratum of fact." But they are too lovable to be shunned into oblivion by the skeptical.

On the grounds of Thoresby Hall is a statue of "the gentlest thief that ever was," on one knee with stretched bow. Another stands on Robin Hood's Green outside of Nottingham Castle, along with representations of Little John, Will Scarlet, Alan-a-Dale and Friar Tuck. On the wall are plaques showing their deeds.

When Washington Irving visited, he wrote: "I took a kind of schoolboy delight in untying up all traces of old Sherwood with its sylvan chivalry." And he happily wandered seeking the

numerous sites associated with the delightful outlaws. He visited Fountain's Dale where took place Robin Hood's first encounter with Friar Tuck, the memorable conflict that resulted in a treaty of friendship. He was shown the still-standing giant Major Oak, in whose hollowed interior the gleeful malefactors would hide when pursued by the frustrated Sheriff of Nottingham. Were Robin Hood alive today, he would have no fear of the law-enforcement officer, for the post has recently been done away with.

Noting the many barbershops in Seville purporting to have been Figaro's, Richard Ford, author of the first travel guide, observed:

"Such is the magic power of genius that it has given form, fixture and local habitation to the airy nothings of its fancy's creations."

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TWA Ambassador



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. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

November: The personality for the month of November is Dr. Jules Sedney, Prime Minister of Surinam.

The code word is SCALE.

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



LON NOL

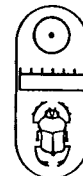
January:

The personality for the month of January will be Lon Nol, President of Cambodia.

The code word will be FRUIT.



DR. JULES SEDNEY



The Satellites of Mars

by DAVID T. BIRD

The unsolved mystery of the planet Mars

TWIRLING about the outer violet regions of Earth is the planet Mars named by the ancient Romans after their God of War. The "angry red planet," so titled because of its reddish hue, presents a vast number of mysteries which scientists, historians, and astronomers have yet to solve to the satisfaction of the critical mind. Those perplexing channel-like markings which fleetingly appear and disappear, those uncertain knoblike "oases" along the channels, a remarkable Herculean cloud veiled in blue and distinctly shaped in the form of a giant "W" with strokes of the letter being one thousand miles in length, whimsical blue mists which seem to roam the hinterlands of the planet, and the wavy color scheme of the surface, first displaying a bright reddish hue then a tawny-colored rust surrounded at some points by a hazy bluish-green—all of these puzzles continue to receive varied explanations and interpretations from our stargazers even today.

The first man to view the two satellites or moons of Mars may well have been Asaph Hall. Hall was placed in charge of the twenty-six-inch telescope at the Naval Observatory in Washington, D.C., during the summer of 1877. In the lingering heat of those August nights, he fixed upon the planet Mars, hoping to mark the discovery which had evaded every known observatory in the world—the detection of Martian satellites.

The last major satellite find had occurred shortly after 1781 when Sir William Herschel discovered Uranus, seventh planet from the sun. The unmasking of four Uranian moons soon followed. On August 11, 1877, Hall distinguished a faint object crossing the face of the red planet, but those prankish Martian clouds obscured the sighting. Undaunted, Hall locked onto Mars for



nearly a week. On August 16 he again found the object still moving. This time there was no doubt—it was a satellite! The following night, while Hall was observing his new find, his gaze suddenly narrowed. His eye was caught by a fast-moving object to the inner side of the first satellite—the second moon of Mars had been sighted! In keeping with classical tradition, Hall named the outer moon *Deimos* (Terror), and the inner moon *Phobos* (Fear) from the horses that drew the chariot of the war-god, Mars.

Twentieth-century findings have verified that Phobos has the most remarkable orbit of all the satellites. It not only rotates in the same direction as Mars (satellites usually rotate counterclockwise), but it also churns through a complete revolution in about eight hours or in less than one-third of the time it takes the red planet to rotate. Martian inhabitants would not only see the moon Phobos rise in the west and set in the east, but would enjoy this spectacle twice a day. In contrast, the period of orbit for the moon Deimos is six hours longer than the Martian day. It lumbers along so slowly that Martians would receive its glow for two days before its setting.

Despite these original findings toward the end of the nineteenth century and their verification in the twentieth, an-

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other set of observations casts some doubt on who really discovered the satellite moons of Mars. A really unique secret of Mars lies here on Earth, perhaps never to be solved because the answer remains in the grave of a rebellious Irish author and poet who lived and died more than two centuries ago. At that time, a famous world traveler offered the following observations of the planet Mars and its two satellites:

They have . . . discovered two lesser stars or satellites which revolve about Mars whereof the innermost is distant from the center of the primary planet exactly three of his diameters and the outermost five; the former revolves in the space of ten hours, and the latter in twenty-one and a half . . .

This is a fairly accurate picture of Mars. It does have two moons. The stated periods of revolution are quite close to the actual cycles. Phobos moves around Mars in the same direction as Mars rotates, yet in about one-third the time. It has been found that this is the only body in the known universe that revolves around a central body faster than the latter rotates. Despite the fact that this is unique, it is in the traveler's description. It is, indeed, a good account of Mars and the unusual behavior of its satellites.

Jonathan Swift

Why should these findings cause us to doubt the authenticity of Hall's discovery in 1877? Because the famous world traveler who wrote this in 1726 was Lemuel Gulliver as portrayed by Jonathan Swift in *Gulliver's Travels*. How was Gulliver able to describe these moons so accurately one hundred and fifty years before the next definite sighting? Is it possible that Jonathan Swift had some information which others did not? Is it coincidence? Was it merely a fiction of Swift's imagination? If he did have the means to make such discoveries, why did he not continue to astound the society of his time and record his findings with the scientists of the world?

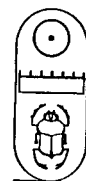
Unfortunately, the biographers of Swift do not elaborate. Still, there are some interesting clues. Swift lived in

the century of the telescope and the revelation of unknown terrestrial bodies. Born in 1667, more than fifty years after Galileo's startling discoveries, his prominence as a man of letters continued until his death in 1745. Filled with a nervous energy, Swift wrote with a keen intellect and brilliant style. In 1694, he received his M.A. at Oxford, and in 1701, his D.D. degree.

It might easily be presumed that he kept abreast of the latest advances of astronomy during his university days and perhaps had an interest in stargazing. Although this scientific field was in its infancy, it held the eyes of the world with exciting disclosures quickened by the invention of more precise instruments of the observatory. Supporting such a possibility is more conclusive evidence. In 1709, Swift published *The Vindication of Isaac Bickerstaff, Esq.*, a literary hoax to put the "quacks" of astrology in their "soothsaying place." It would seem that Swift had some knowledge of the heavenly bodies in order to write this social exposé. It was quite possible that he was able to logically deduce the presence of Deimos and Phobos from the mounting pioneer data on our galaxy.

Another peculiar coincidence that supports this line of thought was the development of the telescope and the date of publication of *Gulliver's Travels*. Swift had completed most of the story by 1720, yet did not publish it until 1726. In 1720, John Hadley, an Englishman, manufactured a revolutionary telescope with a "reflecting" eyepiece enabling a magnification of an object up to two hundred and thirty times its diameter. In 1722, James Bradley, another Englishman, constructed the world's largest known telescope measuring more than two hundred and twelve feet (sixty-five meters) in length. Why did Swift tarry in his publication of *Gulliver's Travels*? Had he the use of these instruments? Was his vision keener than that of the makers?

Fortunately, the science of terrestrial mathematics and scientific records do unveil the answer to this side of the mystery. Despite promising advances in telescopic science during the seventeenth century, a telescope with the



power to sight the Martian moons was not constructed until 1820, one hundred years after the writing of *Gulliver's Travels*. What is the solution to this riddle, then? Was it just a "good guess" on Swift's part? This answer defies the sleuth entirely, since a personal interview with Jonathan Swift would be essential.

A tentative answer may be found in the man himself and the unusual mind that is reflected in his writings. Biographers indicate that a devoted nurse taught Swift how to spell before the age of three, and before the age of five he could read the Bible fluently. Although graded low in his theology classes because of his irregular thinking and challenging attitude, Swift graduated from Dublin University thirteenth in a class of one hundred and seventy-five.

Swift did have an exceptional intellect—one that could master, perhaps, sixteenth-century Newtonian laws and shape them to its own rare design; or a mind that could hypothesize or predict the presence of two unseen terrestrial bodies from the current astronomical data already indicating that most of the observed planets possessed captive satellites. Swift was a known predictor, with fatalistic accuracy, of royal upheaval, civil rebellion, and social reform. During adult life, he passed much of his time within the circle of learned companions such as Addison, Steel, Pope, and Berkeley. He spent many days in the royal courts of England which surged with royal and notable scientists of the day. The financial mainstay of many observatories was the royal courts. Without doubt, Swift had frequent opportunities to enrich his knowledge and insight about his celestial universe.

Swift's writings were rich in humor and reflected a rugged graphic style.

He described his society and its events as though seen through the distorted images of a fun-house mirror. The key to the mystery may be in his writing—the content and style reflecting a most singular mind. His style was daringly original and out of the reach of ordinary faculties. His words were arrayed in a vigorous, nervous but fantastical order. Clearly, Swift was not a prisoner of the tradition of the day, the routine of life, nor of the knowledge of his times. His was a mind that could have reached "beyond"; thoughts that would respond to the realm of the unknown. His contemporary, Alexander Pope, commented, "his most distinctive feature is in his eyes . . . azure as the heavens . . . and have an unusual expression of archness." The content of Swift's works casts the brilliance of his imagination. Repeatedly, his themes glare in the high noon of invention. Surely, he had a genius for the unusual, the unperceived, and the fantastic. One of his earlier biographers, Sir Walter Scott, observed that "his features expressed the stern, haughty and dauntless turn of his mind." Such a mind could wrestle with the unknown and bend it to his own purpose.

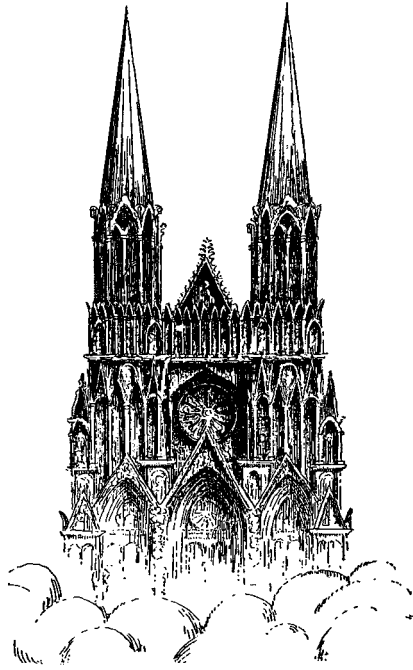
This answer is also inconclusive. Perhaps it will remain this way. Yet, the most probable seems to be the "invention of a creative mind," a dauntless mind reaching out into the vastness of the unknown. How else could we explain a detailed description in 1720 of Martian satellites? How do we explain the unusually accurate accounting of the cycles of Phobos and Deimos while the supposed discovery of these moons was officially recorded one hundred and fifty years later?



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ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.



The Celestial Sanctum

YES OR NO

by CHRIS. R. WARNKEN, F. R. C.

TWO OF THE most important words in the speech of any person, in any language, are *yes* and *no*. They are without meaning unless preceded by a statement or usually a question. Always they represent a decision by those who utter one or the other. The course of one's life is determined by one's selected use of these two words either spoken or implied. Families are established, grow and prosper, or fail and disintegrate as a result of the choice of these two simple words. Governments and great nations rise and fall, depending upon the preferential use of either "yes" or "no."

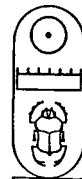
Perhaps man uses these two dynamic words too glibly. Perhaps the simplicity of these words coaxes us into a lethargic

but erroneous feeling that the consequences will therefore be simple also. Not so! The words *yes* and *no* are dynamic, like the keystone of an arch, the trigger of a gun, the wall of a dam. They release forces which oftentimes cannot be reversed. Second thoughts and regrets are of no avail once the deciding word has been spoken, especially if the resultant action has begun. The subsequent phrase, "I'm sorry," is almost as commonplace as "yes" and "no."

Why do we so often speak one or the other of these potent words hastily and before carefully contemplating the possible results of each one? All of us are forced to make decisions daily and hourly, but we are not forced to make them without thoughtful consideration. The problem is *impulsiveness*, and it is a common flaw in the character of many people. There is no justifiable need to be impulsive, and it is not a sign of either ability or self-mastery.

If we seek to justify impulsive decisions because of developed intuition, that too is an error. Just as we should carefully weigh all factors gained from observation and experience externally, just so should we carefully weigh that which comes to us from the "Master Within," the "Inner Voice," or intuitively. Let us assume ourselves whether it is indeed cosmic truth or our own subjective selves deceiving us with colored or slanted advice. Under strict self-examination, we will often find that objectively we want certain conditions to manifest so much that we subjectively convince and deceive ourselves to accept our own wishful thoughts as the true voice of conscience. Let us confess, however, that it is not really possible to *actually* so deceive ourselves. We accept the false guidance because we *want* to and because no other person can possibly know the secret thoughts of our minds.

Some of us are impulsive in making decisions because of innate love for mankind. We cannot bring ourselves to reject the requests of those who are close to us. Because we love them, we want them to have everything, do everything, and obtain everything that appeals to them. This, we foolishly



believe, will prove to them how much we love them.

But does it? Under the spell of excitement and joy, a child experiencing its first visit to a circus will want to eat and drink everything it sees being offered for sale. A parent who loves the child, knowing from experience the very uncomfortable consequences of such overindulgence, will say the dreaded "no" and accept the temporary scorn of the disappointed child. To answer "yes" would have been only self-serving to the popularity of the *parent* but would disregard the welfare of the *child*. The goal of love and the expression of love are external; they are not directed toward the self.

On occasion, impulsiveness is prompted by the desire or need for power or supremacy. Nevertheless, decisions made on such a basis are equally erroneous if not disastrous. Whether it be the head of the family, the church, or the government, a decision made impulsively and primarily to exhibit and manifest the authority of the office is dangerous because of the inevitable human element. Such impulsive decision will generally reflect the human weaknesses and human inclinations of the inviolable authority. Benevolence on the part of such an authority should demand even more than ordinary care in contemplating and weighing all aspects of a situation to guarantee absolute justice and propriety in the decision given, whether "yes" or "no."

Carelessness in deciding "yes" or "no" is inexcusable. Indeed, carelessness is unnecessary and undesirable in all things. When we consider the possible irreparable and expanding consequences of a thoughtless "yes" or "no," we should never permit ourselves to become lax in making decisions. We need only envision ourselves in the position of an innocent victim of a careless decision, and we will then be more inclined to reach our own decisions more carefully.

The purpose of life on earth is to gain experience and to grow spiritually or to evolve. The Creator has given man the ability to think and to reason in order to evolve. The price of this gift is the responsibility of choice. From moment to moment throughout his life

man must make decisions—his choice of "yes" or "no." Each and every step forward made by man throughout history reflects his correct decisions, every setback and negative condition reflects his wrong choices; in both situations, some were "yes" and some were "no." It is never necessary nor even proper to consistently say one or the other.

Before making those decisions which face us daily, we should always assure ourselves that we know all of the factors involved, whether good or bad, pleasant or unpleasant. We should then be certain that we truly understand these factors thoroughly. We should next weigh these factors one by one, projecting the consequences and natural evolution of them. Finally we must make the awesome decision. That decision should be whatever is constructive, honest, just, and best for all concerned. The great test follows. We must have the *courage* to proclaim our decision, *yes* or *no*, whether it be pleasant or difficult for those to whom it is given, and whether it be glorifying or agonizing for us personally.

Think how much better our world could be if each of us tried sincerely to be more careful and less emotional in making his decisions with which he is faced constantly! There is harmony in the Cosmic, and we can help bring harmony to all aspects of earthly life by relating our lives to the Cosmic. This will be accomplished by thinking and reasoning, by practicing patience and restraint, and by courage in deciding "yes" or "no."

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attainments are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.

At the Point of Death

by EDWARD BREESE

*A turning point
in life*

I HAVE NO doubt at all that the major turning point of my life came at that moment when I lay at the point of death. Because of the decision which I made at that time, the moment of dying became in all truth an instant of rebirth or a hinge between two lives. The new life is incomparably better than the old. I am still the same person of course, but it is as if I had entered into a new dimension of living.

This does not mean that I am in any way immune to the normal trials and tribulations of daily life. When a thundershower catches me in the open, I still get just as wet as anyone else. I make plenty of mistakes—some of them pretty senseless mistakes. When I stub my toe, it hurts. And I have certainly not grown either heroic or saintly. It is just that for me life has entered a new dimension in which a new light shines and the old problems are no longer important.

The winter of 1957-58 was an unusually cold and unpleasant one in southern Florida where I lived. The tourists complained bitterly and the natives suffered. Makeshift heaters burned in inadequately insulated houses from November into the following April. Topcoats and sweaters came out of the moth balls and were worn daily indoors and out. Flu and the virus filled our local hospital beds for month after month.

In the week before Easter, 1958, I came down with a serious case of old-fashioned lobar pneumonia. Because I liked to think myself more rugged than I was, I walked around with it for a week before I even thought of giving in. By then I was so sick that even I had to admit a doctor was needed.

On Easter Sunday morning I was taken to the hospital. I was already

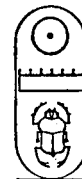


partly delirious. I can remember being put into the ambulance but have no recollection of arriving at the hospital. For most of the next week I was almost continually out of my senses, and grew steadily sicker and weaker. I was under an oxygen tent, of course. A number of "miracle drugs" were administered, but none of them seemed to do any real good.

By Thursday night my family was told that everything possible had been done and that my life was in the hands of God. A close friend told me since that he sat up all that night at his home waiting for the phone call that would tell him I had died.

Sometime in the small hours before dawn I "awoke," all alone in my hospital room. It was quite dark outside, and the only sound that I could hear was the rush of the oxygen mixture through the pipes into the plastic tent. I knew that I was weak and in considerable pain, but did not stop to analyze the feeling. For the first time in a week my mind was perfectly clear and rational. I was aware of myself and my surroundings. All of my senses were operating normally. I knew that several days had passed, that it was night, and where I was and why. I knew that I had been in a delirium or stupor but was so no longer. This is why I say that I "awoke."

(continued overleaf)



Hospitals do not put electric bells into an oxygen tent for fear of the spark igniting the oxygen. Instead I had a small metal bell lying next to my left hand. I wanted to call a nurse or orderly, but I could not manage to move my hand enough to strike the bell. I tried again, but there was just not enough strength in me to move my hand. I could not do it!

In that exact moment I knew without any shadow of doubt that I was dying—not tomorrow not at any vague “later time” not even in an hour or so. I was dying right then. There was no time for “last words” even if anyone had been present to listen; or to do or undo anything in life. It was utter finality; not later—now. This was the moment of truth.

How did I know? We do not really have words to answer that. Ask anyone else who has been at this “crossing point.” Believe me, when you reach it, you too will KNOW. I did not doubt—I knew. I can remember thinking, “but I will never see the sun again.” On the heels of the thought there was an instant when I could have given way to fear. I say an instant—time may have been compressed or speeded up or stretched out. It *seemed* like an instant; perhaps it was more or less. In any case, this was the turning point.

Let me say here that, up to this point, I had never been a particularly religious person. I had been brought up in a religion but had never been more than a nominal churchgoer. I have always believed in a God of some sort, though I was frequently rather agnostic in respect to His nature and will. I believed in a general way that He was both omnipotent and omniscient, and I had prayed in time of need.

Complete Trust

Now, at this final moment, I somehow made the decision to trust God. I put myself utterly and completely in His hands, without question or qualification. I asked only for the power to accept whatever His will for me might be.

Understand that this sort of thing is very difficult to put into words. Per-

haps the words just do not exist yet in our language. I am doing the best I can. I did not ask God to let me live. If I asked for anything, it was to accept His will so that I might die decently—like a man and a child of God—not whimpering in the dark. I became willing to get myself out of the way and trust Him utterly. Instantly I knew the love of God.

I did not die, of course, or these words could never have been written. In due time the pneumonia abated and I returned to the routine and activities of a normal life. As I said before, I am just as human as anyone else. I do not even lay claim to the title of a “good” man. If “to err is human,” then I am eminently human.

Nevertheless, that night was assuredly a turning point. Nothing has been quite the same since. In the moment of decision I learned once and for all what has become for me the secret of a happy and victorious life. It is a twofold secret:

First, be willing to accept life and any crisis of life *on its own terms*. Try to face the reality—whatever that may be—without the deadly errors of either false pride or that worst of all manifestations of spiritual arrogance that most of us call *self-pity*.

Second, be willing to *trust God* as much as you trust the air you breathe or the ground you walk on. Know that, as long as you get yourself out of the way, He will have already solved all of your problems.

Life is still to be led. I have not yet been fed by ravens or tended by angels. The new life is not fatalistic. I must still make decisions. The *difference* is that there is no longer either doubt or fear. I do not have to “earn” or “deserve” God’s love and mercy. I only have to be willing for Him to come into and rule my life. With this knowledge it is impossible that loneliness and fear should ever again exist for me as realities. Call it *willingness* or *acceptance*. It does not matter what the word
(continued on page 34)

Of Planetary Citizenship*

by LOUISE KIDDER SPARROW

OF PRIME importance in establishing a sorely needed world organization is the education of men and women to the idea of it. Thousands in every civilized country are already so educated, but millions more must also be informed on the subject. The most recent attempt to forward this endeavor is named *Planetary Citizenship*. The former Secretary-General of the United Nations, U Thant, accepted the invitation to become the world's first Planetary Citizen. Over sixty world leaders endorsed his leadership and signed the *Human Manifesto and Declaration of Planetary Citizenship* to be as widely circulated as possible throughout all the world for individual endorsement. Many well-known leaders in many walks of life are among the initial sponsors.

The campaign opened officially in May, 1972, with a press conference in New York and a full-page advertisement in *The New York Times*. Although the campaign is focusing now on the United States and Canada, it is to be extended to other parts of the world. Registrations from some forty countries have already been received. A recent report tells us that in one week seventy-four registrations were received from Iceland, and the week before three hundred were received from Japan. Our present-day facilities for travel and for quick communication with all parts of our global home make us close neighbors whether we will or no, and sharers of all the good or ill of the great family of Man.

Today we discover that every nation is involved in various ills: air and water pollution, overpopulation, soil destruction. The very survival of humanity on this favored planet depends

*For more information, please write to: Planetary Citizen Registry, c/o W.A.W.F., 63 Sparks Street, Ottawa, Canada K1P. 5A6.

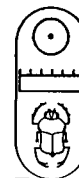


upon the cooperation of all nations in fighting these planetary ills *together*. No one nation can fight them effectively alone.

To be a Planetary Citizen will soon be as natural as being an American, a European, an African, a South American, and so on. We continue to be loyal to family, city, state, nation, world—loyalties that embrace our fellowmen and will at last bring reconciliation and peace. This natural evolution can be greatly hastened by reading the *Manifesto* and signing the *Declaration* which is easily obtainable. For three dollars one may obtain his registration card; for ten dollars, his planetary passport which, it is hoped, will soon be accepted all over the world. Recently a family used it at fourteen frontiers with no difficulties whatever!

Our young people today are already enthusiastic world citizens (many of us have called ourselves by that name for years). People are traveling more widely than ever before in the history of the world; travel opens our eyes to realize that human nature—its joys, its griefs, its virtues, and its vices—is similar or the very same among all races, creeds, and colors of our human species.

The *Manifesto* is clear and easy to understand. Planetary Citizenship is a splendid concept of responsibility for the good of all, not limited to our family or nation—the greatest of all educational enterprises. Our very existence depends upon the realization of the world's need of *world law* and of *world order*.



STRANGE HUMAN POTENTIAL REVEALED

by RICHARD R. LEGER*

*Study of living things' "halos" may bring gains
in medicine, psychology and agriculture*

ZAKIR HUSSEIN, who plays a small Indian hand drum called a tabla, recently had his fingertips photographed before a concert at California State College at Sonoma. The picture revealed heavy red blotches surrounding the tips—not on the fingers themselves, but in the air around the tips, rather like a halo. After the concert, the experiment was repeated and the photo showed red, white and blue streamers flowing from the fingertips.

At the University of California at Los Angeles, experimenters photographed the fingertips of a medical student before, during and after his consumption of 17 ounces of bourbon. The glow from his fingertips increased noticeably during the test.

In Seattle, at the experimental college of the University of Washington, researchers are planning to check the validity of a traditional acupuncture point on the human body by giving a volunteer a six-pack of beer to drink. The imbiber's foot will be photographed before and after he drinks the beer, to see if there is a change in the pictures. One acupuncture point on the sole is supposed to bear a relationship to the bladder under stress—thus, the foot could start emitting signals from this point when the bladder is full. Some researchers believe that the signals that show up in such photographs are strongest at the traditional acupuncture sites. If so, this would be a step forward for Western medical specialists seeking to unravel the mysteries of Eastern medicine.

Previously Invisible

These unusual photographic experiments, and many more like them, are the outgrowth of a process introduced in the U.S. two years ago. The result-

ing pictures are remarkable in that they capture on film previously invisible emanations from the human body (and from plants) that change in color and size. The Russians, led by the discoverer of the picture-taking method—Semyon D. Kirlian and his late wife, Valentina—have been quietly investigating the subject for 30 years.

U.S. scientists already are excited about the possibilities for wide application of the technique. Thelma Moss, assistant professor of medical psychology at UCLA, hails the procedure as "a laboratory tool, perhaps the equivalent of the EEG (the electroencephalograph, a device used to detect and record normal and abnormal brain waves) in its early stages of development." Prof. Moss was one of the first Americans to go to Russia (in 1970) to study the Kirlian technique and bring it home.

Prof. Moss believes it may be possible to measure states of anxiety through Kirlian photography, which would be a major diagnostic advance in the treatment of emotional disorders. Blotchy, red discharges from fingertips, such as in the first picture of Mr. Hussein's hands, usually reveal an anxiety state, she says. Her experiments show, she reports, that people who are relaxed, or drunk as in the bourbon experiment, usually generate a larger glow. (Finger-tips are a favorite site for research because of the ease of photographing them.)

Use in Biology Seen

William A. Tiller, professor of material science at Stanford University, believes that Kirlian photography may make it possible to "monitor energy states" in living things. While he cautions that scientists are still in the early stages of understanding the process, he believes "it will turn out to be a most

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*Staff Reporter of *The Wall Street Journal*

efficacious device with great value in biology, medicine and agriculture."

The U.S. picture-taking process, patterned after the Russians', is simple and relatively cheap. Called Kirlian photography, after its inventor, it works something like an X-ray machine.

A generator is rigged to emit an electromagnetic field to a metal plate. A piece of photographic paper or negative film (which can be developed later) is placed on top of the plate. The object to be studied, such as a fingertip, is placed on the paper or film. A photograph is taken in a dark room, or in a small dark box enclosing the device, merely by turning on the generator for a moment. This gives an electrical charge to the area surrounding the object.

Such a device, which requires no camera, can be built for about \$50.

The results are startling even to scientists. Waves or force fields can be seen surrounding leaves freshly plucked from plants. The emanations become distorted if the leaf is mutilated. They gradually diminish and disappear as the leaves die.

Faith healers, persons who claim they can cure illnesses by touching others, have a smaller glow after "healing" than before, while those healed have greater emanations after the "healing," some researchers say. This gives rise to speculation that something flows from the hands of healers into other people.

Precisely what phenomenon is being photographed is the subject of a growing debate among scientists. Some suggest it may be the "aura," or life force, allegedly visible to some mystics but not to the unaided eye of ordinary observers. The aura would be analogous to the halos painted centuries ago around religious figures.

Prof. Tiller of Stanford says the radiations are a "corona discharge." This is a kind of static electricity sometimes emitted after a person walks across a carpet and touches another person or metal lamp.

Richard Miller, a physicist and director of research of the department of parapsysics and parapsychology at the experimental college in Seattle, says he

believes the phenomenon is related to the normal discharge of gases from a living object. "The human skin is permeable and emits gas as do all living things," he says. "Kirlian photography ionizes this gas and enables you to photograph it. What's significant is that the gas appears to be concentrated at the sites described in acupuncture."

Some scientists assert recent experiments indicate Kirlian photography may develop into a valuable medical tool, even though it isn't thoroughly understood, much like the recent introduction of acupuncture to the Western world.

Prof. Tiller says the Russians discovered that the finger of a human dead for several days didn't emit any distinctive patterns, which parallels U.S. studies with dead plant leaves. "The self-emission of living things seems to be a direct measure of the life processes occurring within their system," he writes.

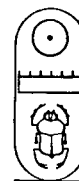
Male and Female

"The structure and emission characteristics of these discharge channels," he continues, "can be utilized for an objective evaluation of the physiological state of the living organism, for diagnosis of body health or pathology, and for registration of the emotional state."

Prof. Moss and her research partner, Kendall Johnson, a lawyer who constructed the professor's first Kirlian device, in one experiment studied the male-female interaction. First a male photographer was used to record the emissions from the fingertips of a male volunteer. After three pictures were taken, a female photographer replaced the male. The result: "a much brighter and wider aura" with the female photographer, she says.

In another study, Prof. Moss and Mr. Johnson photographed fingertips of different people with their fingertips almost touching. "In some cases the energy fields attract each other, and in other cases they push each other away—just like a magnet," the professor says. "My guess is this is why some people like each other instinctively when shaking hands. You can call it good vibes and bad vibes."

(continued overleaf)



Future research planned in the U.S. may prove of significant value. One study, for example, is aimed at unraveling the learning process in children. Dr. Gerald G. Jampolsky, staff psychiatrist at the Child Center, a non-profit institution in Kentfield, California, says he is having a Kirlian device built for him. He says he plans to take Kirlian photographs of the fingertips of children while they're allegedly reading to see if he can discover when a child is, instead, daydreaming. "We hope to find patterns and differences," he says.

James Hickman and Larry Amos, researchers at Sonoma State College, are planning an experiment at a nearby state mental hospital to develop Kirlian photography into a diagnostic aid. They say they intend to study Kirlian photographs of fingertips of "normal" persons and compare them with patients at the institute. Mr. Hickman says that preliminary studies indicate it will be possible to tell whether a person has an emotional disturbance of some kind. "We hope to pin it down through patterns in the photographs to determine specifically what the disorder is," he says.

Question of Proportions

Mr. Miller in Seattle plans to examine his gas-emission theory further, linking it with acupuncture. He says he hopes to use his discoveries for diagnosis as well as the basis for potential healing.

"We're going to see if the various gases emitted are different in relative proportions with different people," he says. "Sick people may emit gases balanced in different proportions than healthy people. Research in this field may enable us both to diagnose what's

wrong with an ill person and give us a new kind of medicine in which you can inject gases into the skin at acupuncture sites."

The gas wouldn't be injected into veins or the bloodstream, of course—that would be dangerous—but into pores in tiny amounts. Even so, it would take much research before it could be done safely.

It sounds pretty farfetched, but so did the Australian scientist J. F. Cade's theory in the late 1940s that manic-depressive persons were merely suffering from a lack of lithium—a common chemical that can be fatal in relatively small doses. Lithium only a few years ago became a prescription drug in the U.S. used orally to treat manic-depression, which is a disorder that causes a person to be alternately either depressed or overly excited and energetic.

U.S. scientists say they believe the Russians are far ahead of Americans in incorporating Kirlian photography into medicine. Mr. Hickman of Sonoma State College says he understands the Russians already "have gotten the technique down to the point where they're capable of detecting disease in plants and animals well before traditional means. They're using it for diagnosis."

Just how much the Russians have learned isn't clear. UCLA's Prof. Moss says she believes research in the field has become of great scientific importance to both the Russian and U.S. governments, but that both governments are keeping their efforts secret.

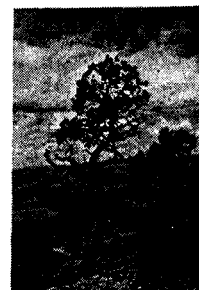
"I have a strong feeling they aren't revealing some things because it's top secret," she says. . . .

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*The
Rosicrucian
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October
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Cover Shown here is one of the hundreds of vistas of the Grand Canyon of Arizona. It is one of the scenic wonders of the world. Though visited by hundreds of thousands of persons annually, the visitor, because of the magnitude of the Grand Canyon, can find trails which lead him to sequestered areas where he may sit in solitude and ponder the stupendous workings of nature's forces over the thousands of years.

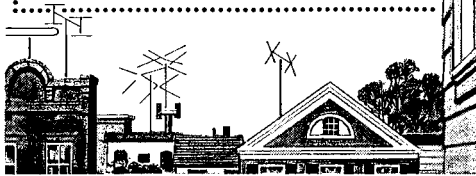
(Photo by AMORC)



THE THOUGHTS WE SOW

by

WILLIAM F. HAACK, M.E., F.R.C.



HOW LITTLE we realize that we are continually sowing thoughts daily, and the harvest materializes true to the kind of seeds we sow in the fertile field of thought.

Can a thought reproduce its kind? Do we try to make ourselves feel that a thought is disposed of and dies after it is spoken? Indeed it is not. A spoken thought is but its birth; thereafter it finds soil in receptive minds—there to grow and even multiply and bear offspring. Conceding this as an established fact, does it not seem worthwhile that we pay strict attention to the kind of thoughts we give utterance to?

Consideration should also be given to the kind of garments with which we clothe these thoughts; that is, tone of sincerity, sympathy, love, hatred, indifference, impudence, and so on. In our material world, clothes make or unmake a man to a great extent. So too the clothing of our spoken thoughts may be made repulsive or attractive, according to the spirit with which we clothe them. The spirit can be expressed in tonal effect, cadence, and the accompanying facial expression.

Man's mind acts like a mirror inasmuch as the natural reaction is to reflect or send back thoughts of a like nature to those received. A thought that has entered the mind takes possession of it and produces a brood of thoughts of a similar nature. If an angry thought is spoken, anger is incited, activated, and reflected back from

the receiving mind. Unlike a mirror reflection which merely reflects the true shadow of the object received, a thought is dynamic, entering a complex and sensitive field. It seeks out latent impressions of similar thoughts and gives them life and action. These in turn, if not suppressed, surge forth and find expression through the various actions at their command, such as voice and expression of the physical body. An angry thought received, in turn has the power to attract hordes of similar thoughts for the defense of the person attacked.

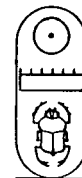
Thoughts that have been born are indestructible. They may lie dormant for long periods of time; they may be made powerless; or they may accumulate strength until they sway a nation. We become the victims of our own spoken thoughts, either clearly or imperceptibly; quickly or after long periods of time.

The redeeming feature about the whole problem of thought is that thoughts are controllable. There is a master thought—*the will*—that has power of supervision over all transient thoughts. This *will* stands like a guardian at the portals of the mind and may admit or refuse entrance to a particular thought. Or, having entered in an unguarded moment, an undesirable thought may be asked to make its exit and be banished.

If we could bring ourselves to look at thoughts as being things just as real as the physical things which we recognize so readily, our lives could be made much more enjoyable by avoiding the kind of thoughts that bring pain to us or others. In the physical world, we recognize physical objects and thus perceive how to use or avoid them for our comfort.

It must be recognized that the physical forms are nothing but crystallized thoughts and in this form they are fixed. They reflect only the true thought embodied and are not modified by outside influences. The crystallized thought can impress the mind or the field of fluid thought and can arouse similar associated thoughts.

Thoughts, when crystallized as noted above, continue to exist in the thought



or spirit world and there may continue to create other similar thoughts. The existence of many thoughts may not even be known to us. This is due to the fact that we may not have the approved or proper avenues in us through which they may find a means of expression.

Our mind may be compared to a radio set with many channels. For in-

stance, it is self-evident that a short-wave radio designed for short waves only will not detect, recognize, or receive long waves. Vice versa, a set designed for long waves would not and could not receive messages existing about us in the shortwave field. Nevertheless, all these waves do exist. Likewise, thought waves exist around and about us that we do not recognize.



So Said Thales

Thales was declared in antiquity to be one of the seven sages as well as the first of the Western-world philosophers in ancient Greece (640-546? B.C.).

"He held there was no difference between life and death. "Why then," said one, "do you not die?" "Because," said he, "there is no difference." To the question which is older, day or night, he replied: "Night is the older by one day." Some one asked him whether a man could hide an evil deed from the gods: "No," he replied, "nor yet an evil thought." To the adulterer who inquired if he should deny the charge upon oath he replied that perjury was no worse than adultery. Being asked what is difficult, he replied, "To know oneself." "What is easy?" "To give advice to another." "What is most pleasant?" "Success." "What is the divine?" "That which has neither beginning nor end." To the question what was the strangest thing he had ever seen, his answer was, "An aged tyrant." "How can one best bear adversity?" "If he should see his enemies in worse plight." "How shall we lead the best and most righteous life?" "By refraining from doing what we blame in others." "What man is happy?" "He who has a healthy body, a resourceful mind and a docile nature."

—DIOGENES LAERTIUS
from translation by R. D. Hicks

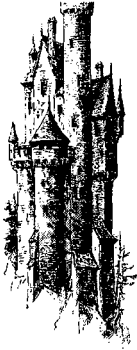


ROSICRUCIAN CONCLAVES

CALIFORNIA, OAKLAND—Central California Conclave—November 10-11, Oakland Masonic Memorial Temple, 3903 Broadway. Grand Lodge will be represented by Arthur C. Piepenbrink, Supreme Secretary. Please contact: Jeff Cushing, 9 Corte Del Sol, Martinez, CA 94553.

TEXAS, EULESS—Southwestern Regional Conclave—November 3-4, Western Hills Inn, Highways 183 and 157, between Dallas and Fort Worth. Grand Lodge will be represented by Grand Master Chris. R. Warnken. Please contact: Mrs. Lillian Jennings, 11711 St. Michaels Street, Dallas, Texas 75230.

*The
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October
1973*



The Stuff That Dreams Are Made Of

by WANDA SUE PARROTT, F. R. C.

AFTER sixty years of life will you have slept for approximately twenty years?

Maimonides, Jewish philosopher and physician, claimed in the 12th century, "Man spends about eight hours per day in sleep."

Even today the average hours slept by the bulk of the population is from seven to eight hours.

A fairly small percent of the population sleeps five or less hours or ten or more hours daily.

Like most people, you probably dream during your sleep. The proverbial "good night's sleep" includes REM (rapid eye movement) periods accompanying the dream state.

Emotionally disturbed individuals sometimes state, "I don't dream." Quite possibly they do not remember dreaming, though it is possible they have dreamed while sleeping.

Dreams and sleep remain mysteries still being explored by science. Your ancient ancestors were as intrigued with sleep as are modern doctors, psychologists and chemists all dedicated to learning the secrets of being human.

Early man, newly emerged from the dawn of self-consciousness, speculated upon his dreams probably in a manner similar to your own question, "What did that dream mean?"

Early cave drawings depict crude impressions of the belief in another world, one inhabited by spirits and ethereal forces. Many of these beliefs possibly sprang from the questions still asked:

Do we glimpse another world when we sleep?

Is reality dual—both mental (subjective) and physical (objective)?

Philosophers contend that possibly

the belief in multiple "gods" arose from dreams among the builders of ancient civilizations.

Freud believed dreams are wish fulfillments.

This means that unconsciously your mind might have an unfulfilled "wish" or desire. During your sleep period it breaks through the barriers that have kept it repressed and becomes available on a conscious level usually in symbolic form.

You dream on a "borderline" state, juxtaposed between total objective wakefulness and unconsciousness.

Recent experiments in "dream laboratories" have resulted in the scientific viewpoints that many dreams appear to be of a "psychic" nature. This is, a sleeper may have telepathic rapport with another individual or individuals, with the data obtained on an unconscious level being transmitted to the sleeper's dreams and thus, being made conscious.

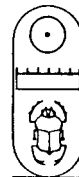
Several investigators believe colorful dreams indicate psychic experiences, while black-and-white dreams arise purely from the dreamer's own bank of experiences. This theory has neither been proven nor disproven.

However, experiments in dream laboratories have dampened the on-existent theory that people dream mainly in black and white. Many subjects report dreaming in "vivid technicolor."

A boat skipper in San Pedro says, "I am color blind. I see only in hues of black and white and gray. But I know what color is because I dream in color."

A Monrovia woman dreams frequently of race horses. Later, some of these horses are winners.

A junior executive, secretly afraid he could not handle the managerial posi-



tion he held, had recurring dreams of running, but never reaching his destination.

A secretary dreamed her teeth fell out. A few days later one tooth abscessed and needed extraction. She believes her unconscious mind attempted to relay the information through a dream before the actual abscess occurred.

Many ancients believed the "soul" left the body during sleep. Modern students of metaphysics frequently refer to "astral projection" as an experience in which the consciousness seems to expand outward from the body, unencumbered by space and traversing time boundaries in its capability to glimpse the past, future and present. Science is investigating these "out-of-the-body experiences."

You have probably been puzzled by your own dreams as have thinkers throughout history.

People who sleep five hours can dream in the same manner as people who require ten hours sleep per night.

Cyclical Patterns

According to Dr. Julius Segal, National Institute of Mental Health, people are born with their own cyclical patterns which are approximately twenty-four hours long. In this twenty-four-hour period we have our own high period and our low period.

You have a time for activity and a time for sleep. You might be either a "lark" or an "owl." Dr. Segal explains the lark is a "daytime" person; the owl is a "night" person.

Even infants have their own cycles, according to Dr. Segal, who says in a copyrighted interview in *U. S. News & World Report*:

"It has been assumed that every newborn spends roughly twenty hours of the twenty-four-hour day asleep, but laboratory studies show a much greater variability—from ten to twenty-three hours.

"So, you see, sleep is a very individual matter."

He suggests a way in which you can determine your own need for sleep. Each night, go to bed at approximately the same time. Do not use any sleep-

ing potions or other drugs. Awaken without the aid of an alarm clock.

Keep a tally of the average number of hours you sleep before awakening. After several days you may discover that you sleep an average of six, seven or eight hours.

He further says that age does not change one's need for sleep as much as it influences the quality of sleep.

You have probably seen babies who can sleep through thunderous noise.

Few older persons "sleep like a baby," however. Stresses, such as those experienced by most adolescents, can disturb sleep.

Dr. Segal believes it best to follow a pattern in going to bed. If warm milk helps you sleep, drink it. If reading or watching television relaxes you, you should indulge in this habit which prepares you for sleep.

For many people suffering depression or fear, sleep becomes an escape from reality.

Dr. Segal says, "Ten percent of all prescriptions by British general practitioners are for sleep drugs."

In America, he says, "We spend over half a billion dollars a year on sleeping pills. There are 800,000 pounds of barbiturates alone produced in this country each year . . . enough to supply one capsule a week for each man, woman and child in this country."

But he believes sleeping pills, and also alcohol, can adversely affect sleep. "The nightly rhythm of vivid dreaming—the apparently essential REM periods of the night—is dampened by heavy doses of most sleeping pills." The same is true of alcohol.

Ways suggested to overcome insomnia are:

Write a letter; read a book; take a walk; balance the family checkbook. Then go back to bed.

A frequent problem with parents is presented by children who simply lie awake in bed. As Dr. Segal points out, children, too, have cycles.

Perhaps youngsters are being put to bed too early. By allowing them to read after going to bed, or letting them

(continued on page 31)

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

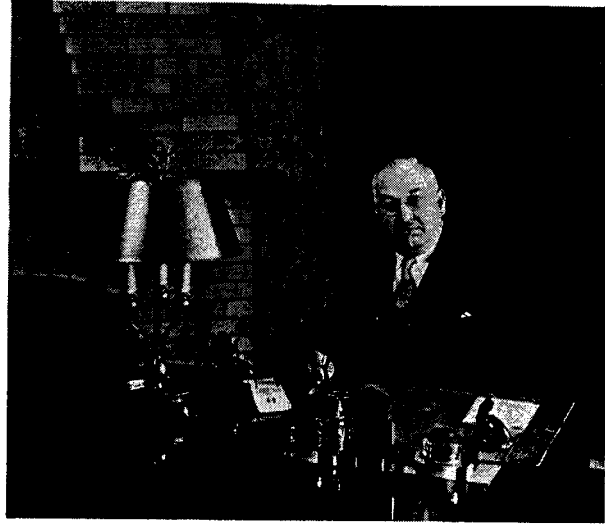
THE INFLUENCE OF THE MOON.

WE DO NOT have to resort to the principles set forth in any arcane science to discover that the moon has certain definite influences on our lives or on life generally. It is the purpose of this article to set forth in a simple manner some of the most vital of these influences and relate them to incidents which affect us all.

The subject is worthy of a volume, but the whole matter resolves itself into a study of the simple laws of rhythm. We will not take the time here to argue the point or even completely outline the principle of rhythm in life. It is, or should be, too well known to most of our members or readers to require such presentment here.

Rhythm has its place in all the functioning of the organization of the animal body and manifests itself in the physiological and psychological phases of functioning. We may refer to the peristaltic motion of the intestines, constrictions of the esophagus, and the pulse of the blood in circulation. These and many others are typical of the physiological organic and functional process rhythm. The psychic or emotional system of man has its rhythm, or rhythmic activity, often made more manifest than that of the organs. In all mental or neuromuscular diseases such as spasms, tics, tremors, and others, where excess energy expresses itself, there are perfect rhythmic periods of manifestations. And we have learned that rhythmic breathing is an aid to building up health and balance.

While all this is generally admitted by the masses and by medical authorities, and undoubtedly seriously considered by the student of nature's laws, the relation of such rhythm to the phases of the moon is not generally known. Recent discoveries by science, however, have confirmed many of the principles known to a few and used by them in many ways. It is the recent [1923] discoveries, united to what many have known, that will be presented now.

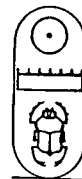


The moon, as a planet, has a very definite cycle of phases, the cycle covering a period of approximately twenty-eight days and known as a lunar month or a lunar cycle. We will use the term *cycle*. Because this cycle is divided into phases, and these phases are also divisible, we will proceed to divide the cycle into units, each unit being a rhythmic unit as we shall see.

One half of the moon's cycle is fourteen days; one half of this (or one fourth of the cycle) is seven days; one half of this is three and one-half days. These three and one-half days equal eighty-four hours.

The full cycle of the moon, constituting one complete revolution from perigee to apogee and back again to perigee, is the lunar month referred to above. This complete cycle is often referred to as the *long cycle* of the moon, while a *short cycle* would be the ordinary tide cycle corresponding to the upper and lower transit of the moon. This short cycle is, on the average, twelve hours. Hence, we have two moon-cycles to refer to: the short one of twelve hours, known as the moon's tide cycle, and the long one of twenty-eight days on the average. We can deal only with averages because of slight variations in time.

Because there is a long and a short cycle we will also have long and short



units of these cycles. Not as an arbitrary matter, but because of fundamental laws you will recognize, we will call the three and one-half days, arrived at above, the unit of the long cycle, or a *long unit*.

Taking the short cycle of twelve hours and dividing it, we will have units of three hours as a *short unit*.

First, let us note that a *long unit* of three and one-half days equals seven short *cycles*, or seven times twelve hours.

The two units, arrived at as above, one of three hours and one of three and one-half days, manifest themselves in the rhythmic actions of mind and body like waves or undulations of rhythmic wave. Here is where we make important discoveries and can go beyond the findings of science, even, through our other knowledge of certain laws of nature.

Rhythms of Diseases

In the case of diseases we find some very interesting and helpful facts by analyzing average cases and using the averages of units of the moon's cycle. These averages betray the effect of anabolic or catabolic lunar phases, or units of the cycle as follows:

The incubation period of typhoid fever is from 7 to 21 days, or 2 to 6 *long units*. The incubation period of varicella is 14 days, or 4 *long units*; of smallpox, 7 to 14 days, or 2 to 4 *long units*; of scarlet fever, $3\frac{1}{2}$ days, or 1 *long unit*; of measles, $10\frac{1}{2}$ days, or 3 *long units*; of whooping cough, $10\frac{1}{2}$ days, or 3 *long units*; of dengue, $3\frac{1}{2}$ days, or 1 *long unit*; and of diphtheria $3\frac{1}{2}$ days to $10\frac{1}{2}$ days, or 1 to 3 *long units*.

In all acute fever cases the rhythmic period of these units is very pronounced and definite. Regular changes occur every 7 days (as has been noted for years) or, in other words, after every 2 *long units* (one positive and one negative, as we shall see). The longer the disease continues, the more definite are the changes every 7 days, and even the single *long unit*, $3\frac{1}{2}$ days, is well marked and important.

These units of rhythm also manifest in the process of germination and gesta-

tion of life. The average time in hatching eggs of many species is $3\frac{1}{2}$ days, or 1 *long unit*. In many insects it is $1\frac{1}{2}$ weeks, or 3 *long units*. The hen lays eggs for 3 weeks (6 *long units*) and sits on them for an equal period.

We have spoken of the negative and positive units or periods. It is this difference in potentiality that determines strengthening or weakening influence of the units during disease. These different potentials can be determined easily.

The Key

Returning again to the short cycle of twelve hours, called the moon's tide cycle, we find that the action of the tides gives us the key to the potentials. The six hours of time preceding the maximum point of high tide are strengthening and the six hours immediately following the hour of high tide are weakening in their effect on the physiological and psychological processes of life. The first three hours before high tide point are positive hours, or constitute a *positive short unit* (or wave) of the rhythmic cycle; while the first three hours after the point of high tide are the negative and constitute the *negative short unit*.

Each positive unit is preceded by a negative and followed by a negative; hence in every twelve hours, or tide cycle, there are two positive and two negative units; in each day of twenty-four hours there are four of each of these units. But to be able to determine when they are negative or positive, we must take the hour of high tide as the key—taking the hour of high tide as it is known for each locality on the face of the earth, regardless of whether the locality is near a body of water or not.

Taking the long cycle or lunar month cycle of an average of twenty-eight days, we have the long unit of three and one-half days. There are eight of these long units in each long cycle. We find that the first of these units immediately preceding the hour or full moon is a positive long unit, and the unit following a full moon is a negative unit. Hence we have three and one-half days before full moon as a positive in nature and three and one-half days immediately following full moon as nega-

tive in nature. There are four such positive and four such negative units of three and one-half days in each lunar cycle of twenty-eight days.

It is easy to see now that we are living under the influence of a very systematic, though strange, series of alternating units of positive and negative rhythmic waves, some three hours long and others three and one-half days long. Therefore, while one of the long positive units of three and one-half days is in effect, there will be twenty-eight short units of three hours each, alternately negative and positive in effect also. A positive short unit in effect during a positive long unit will give a very positive effect; a negative short unit in effect during a positive long unit will give a neutral condition; a negative short unit in effect during a negative long unit will give a decidedly negative condition.

The long units of three and one-half days have their greatest influence on purely physiological functioning of the organs or physiological processes during disease or abnormal conditions of the body as a whole. The short units have their greatest effect on the mental, psychic, nervous, and biological functionings and processes of the body in either health or disease.

It is for this reason that the long periods have an important effect on such diseases (fevers) as we have mentioned, and many others; while in such conditions as fertilization, fecundation, contagion, and similar processes the shorter units have a greater effect. A purely positive unit or period of time produces a strong, life-giving *masculine* condition, while a purely negative unit or period produces only a weaker, *feminine* condition. The one is active, the other restive. The neutral period, the third state, as mentioned above, produces a passive condition.

Childbirth

We find the short units exerting their influences very strongly in the conditions relating to childbirth. Here the nervous system, the sympathetic processes, and the organic functionings are very sensitive to the influences we have been describing. During the negative

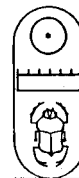
long unit of time, especially the *first three hours* after high tide maximum point, the body is at rest and the contractions are weaker and less helpful during labor; the positive long unit, especially the *first three hours immediately preceding* the high tide point, produces an active condition so far as the contractions and other process conditions are concerned, and less willful effort is needed by the patient, with no external or artificial assistance given by the physician.

If the birth does not occur during the first two units (six hours) preceding high tide, it will not occur without forced and painful conditions during the next three hours (the first unit after high tide) or without unnecessary suffering and weakness during the next three hours (the second unit after high tide). The patient should be permitted to rest and be quiet during the negative units and become active and helpful only during the first unit before high tide.

It will be noted that the contractions through labor are rhythmic and become stronger during the positive units of time, and passive or weak during the negative units. By taking advantage of such influences on the rhythm the patient retains much strength, the use of drugs becomes unnecessary, and artificial assistance is entirely avoided. Of one hundred tests made of this method, ninety-eight confirmed each principle involved and the other two were affected by other causes and conditions of abnormality.

In thinking or planning, in talking or doing any mental or functional act that requires strength of the nervous system, impressiveness of personal magnetism and good vitality, take advantage of the positive units of time. In the treatment of disease administer all help possible during the long positive units and the short positive units, but permit the patient to rest during the negative periods. If a crisis is due during a long negative period keep the patient as quiet as possible until a positive unit is at hand, especially a long one; then, if the patient has not reached the crisis, the positive unit will assist in passing over it successfully.

(continued on page 34)



Gaining Respect

by WALTER N. SCOTT

THE MAKING of a leader is in no way incommensurate with the making of a man. Certainly leadership entails a greater responsibility and presumes abilities for guiding and directing. Ideally, the leader has exhibited his understanding through his actions as well as his knowledge through his verbal expression. But these things serve more readily as a measure of the man, and it is the *quality* of the man that might well be the first concern.

In assessing quality, consideration has to be given to the nebulous realm of the intangibles. For, with due notice and acknowledgement accorded a man's tailor, it yet remains that clothes do not make the man. Similarly, a man's command of the language, his pleasantries, his ambition do not necessarily reflect a deep understanding of people. No, a man is more than that which meets the eye or ear, as the case may be.

Everyone has had the experience of admiration for someone for inexplicable reasons. Challenged nevertheless to explain, such abstract words as nice, well meaning, appreciative, gracious, even loving are offered. These explanations sometimes fail to satisfy the inquirer. But entry gained and presence felt—the intangibles appear. Something in the make-up of the man or woman commands that airy feeling called *respect*. And, curiously, this feeling has not been solicited; it has been won!

How does one come to win this intangible, "respect"? Is he to expect it because he feels he gives it? Is it his without effort, or does he earn it?

Perhaps it is the result of the man's efforts to be sincere and truthful with himself. Having adopted a courageous stance, this man has decided that he must be as he finds himself, not as he wishes himself to seem to others. Then he endeavors to perform his duties as well as he can and attempts to learn as he goes, both about himself and his

work. Consequently, his results, his education, come from the well-tilled soil of personal experience.

Perhaps this man has begun to embattle his enemies: fear of taking a chance, fear of making a mistake, fear of handling the distasteful. As he faces these fears, they give way and thus allow him freedom to act where action is needed. And in the place of the manifold fears comes a deeper concern and care for the people and the duties that surround him.

Perhaps this man has gained a better perspective of the world around him, a world colored less by his narrow and defensive complaints. He begins to value more the quality of his own contribution to that world. He finds different yardsticks by which to measure his contribution, knowing full well and accepting the fact that these yardsticks can only be seen by him. But he discovers that he lives better with himself when he makes his best effort, and he discovers that only by such efforts do others profit. He begins to understand that the most important rewards he can earn have less to do with the seeking of the approval of others.

Bettering Oneself

Admittedly, the realm of supposition provides ample ground for speculation. But does it not seem reasonable to suppose that the man who is a product of such an undertaking will be respected? Certainly he will have earned an increased measure of respect for himself. But does it not seem imperative that each man pursue such a course for his own betterment? For only then will he truly be of assistance to others, because he will be attempting to live and act from the results of practical experience.

Of course the ability to command respect is, by itself, insufficient for leading men. The knowledge and understanding that were mentioned are required. Whereas knowledge and understanding imply the added commodity of respect, the converse is not always true. So a desire to learn seems a reasonable place from which a man can begin. Once he increases his knowledge and deepens his understanding,

then he is ready for additional responsibility.

The making of the man is of primary importance. Respect seems to be a natural by-product of the process rather than the goal toward which one points. Whether or not a man aspires to a higher position, his ambition is nonetheless secondary to his ability. If he has recognized the value and cultivated

the bed of the intangibles, his intrinsic value as a person will unfold. It is on this sound foundation that layers of knowledge and information can be placed. What the man then learns and shares carries the trademark, bears the imprint of this solid base—this budding flower of something inexplicable. And it just as inexplicably commands respect.



The Stuff That Dreams Are Made Of

(continued from page 26)

draw, a relaxing pre-sleep habit can be started, following which they might go to sleep more easily than if they lie in the dark, staring at the ceiling.

During sixty years of life, the average person sleeps about twenty years. Some people enjoy their sleep; others do not.

Dr. Segal says, "How we view our sleep is a function of how we view life in general. Sleep is, after all, a very personal and emotional matter."

And it remains one of the great mysteries still to be totally understood by man.

From Los Angeles Herald-Examiner



Art Exhibition

Throughout the month of August paintings by Jack Laycox of Carmel, California, were presented in the Art Gallery of the Rosicrucian Egyptian Museum. Mr. Laycox's works are well known to Gallery visitors and this latest exhibition of oils and watercolors reveals anew the special inner emotional content and bold impressionism that are Mr. Laycox's individual style. He has exhibited widely both in this country and Japan. Shown here is **October Woods**, which was among those on display.



Philosophers Honored Philatelically

by JOE KELLS

BY DEFINITION, a philosopher is one whose life and thoughts are governed by rational considerations and who does not allow his own feelings and emotions to assert themselves unduly. He is a person who faces events and fate calmly and rationally, and refuses to be elated or depressed by good or evil fortune. Examples of such great men are Abraham Lincoln, Mahatma Gandhi of India, Britain's Sir Winston Churchill, the wonderful Dr. Albert Schweitzer, and Blaise Pascal of France.

Of course there is a very long list of others, such as the Austrian philosopher and playwright widely known for his humorous satires, Dr. Karl Schönherr, Johann Nestroy, Rabindranath Tagore, Confucius, and Leonardo da Vinci. If one delves into history, the list is found to be almost endless, but all of those mentioned above have been honored by their own countries issuing postage stamps on their anniversaries. In many cases they have been so internationally famous that other countries too have issued commemorative stamps carrying their portraits.

During recent years, the hobby of stamp collecting has become more and more specialised, until now there has grown up a complete new hobby within

a hobby which is known as *thematic collecting*. Briefly, this means that someone interested in, say, fishing, will collect stamps which illustrate varieties of fish; a sailor will probably collect ship stamps; an athlete, those which picture sports and games; an engineer, railway stamps; and so on. Obviously, "philosophic philately" also has its adherents, who are usually even more interested in their hobby than usual, the nature of the subject being what it is. Here are a few notes to introduce the subject:

Abraham Lincoln

Besides appearing on the stamps of the United States, Abraham Lincoln's portrait has also been on those of the following countries: Gabon, Dahomey, Central African Republic, Haitian Republic, Dominican Republic. In addition, Honduras issued in 1959 a whole series of a dozen values to mark his 150th birthday.

Confucius

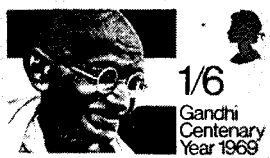
A Chinese 1947 commemorative set shows Confucius' portrait, a school, and his tomb on three values, while one stamp of the same set depicts the Temple of Confucius. His disciples developed and altered his teachings so that by about 200 B.C. they formed the dominant philosophy in China. He advocated a this-worldly, rational philosophy, emphasizing humanity and reverence for the sages and government.

Mahatma Gandhi

The word *Mahatma* means "great-souled." This Hindu nationalist leader



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and philosopher, considered the architect of Indian self-rule, studied law in England. He first used his now famous technique of passive resistance in South Africa when the Indian settlers there were trying to gain political rights. This ploy later became his chief weapon against the British in India. His devotion to the ideals of his fellow Hindus and his efforts to overcome the social and economic distress of the Indian peasants endeared him to all, and his costume of simple white, worn throughout his lifetime, appealed to the Western imagination. So did his individual form of protest, which proved so very effective against the British Empire. He was assassinated in 1948, ironically, by a Hindu Nationalist, and is now honored on the stamps of many countries. India, of course, has several stamps which portray him and his wife.

Johann Nestroy

Johann Nestroy is commemorated on the Austrian set issued in 1931; this set also honored other writers less well known in the Western world.

Rabindranath Tagore

This Bengali philosopher (1861-1941) was awarded the Nobel prize for literature in 1913 and is well known throughout India for his lyrics and songs on

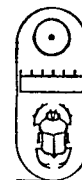
nature, love, and childhood. In the West he is generally considered a poet of mysticism and religious feeling. For a great many years after he was awarded his Nobel prize, his work tended to be misinterpreted as Oriental mysticism, but his early work strongly impressed Ezra Pound and W. B. Yeats. Besides being honored by India on stamps, he has also been shown on the stamps of Brazil in 1961.

Dr. Albert Schweitzer

Dr. Albert Schweitzer (1875-1965) was an Alsatian philosopher, musician, theologian, and medical missionary. His philosophy expounded what he called *reverence for life* and is an ethical system based upon the mutual respect of all living things. It really calls for the fullest development of human resources. Among his best-known works are *Philosophy of Civilisation*, *The Quest for the Historical Jesus*, and *Out of My Life and Thoughts*. In 1952 he was awarded the Nobel Peace Prize. Some of the stamps honoring him are a 1966 Airmail in Dahomey; a 1960 Airmail in Gabon showing his portrait against a background of jungle huts and an organ upon which is a sheet of Bach music, which he loved; also a 1965 Airmail (printed in gold) showing his portrait and a map. In East Germany, a 1965 issue to mark his ninetieth birthday consisted of a set of three stamps—the first showing him against a background of the Lambarene River; the second, with nuclear disarmament marchers; and the third, with part of a Bach prelude. A Mali Republic 1965 Airstamp shows him with a young African boy, and a Mauritanian 1966 Airstamp gives him a background of a school and a hospital.

Blaise Pascal

Blaise Pascal (1623-1662), French philosopher, scientist, and mathematician, discovered the axioms of Euclid unaided when he was only twelve years old. At eighteen he had invented a primitive form of computer. He formulated the first laws of atmospheric pressure and equilibrium of liquids. In 1654 a mystical experience caused his conversion to Jansenism and he then



retired to Port Royal where he ended his days writing philosophical treatises. He is commemorated on a French stamp issued in 1962.

Sir Winston Churchill

This great Britisher, whose political career was as spectacular as some of his speeches, is honored on the stamps



of many countries besides his own. He led his country, as Prime Minister, through what were in his own words their "darkest hours" when it seemed that all the world was against them, and did more than most men of his time to alter the course of history. Besides being a great statesman, writer, and philosopher, he loved music and was a successful artist. He is honored on so many countries' stamps that it would be too long a list to reproduce here.

Some of the processes used in stamp printing are extremely interesting, and looking at the stamps themselves it is sometimes sad that they have to be used on envelopes through the mails and receive the cancellations of heavy-handed clerks. Those of Bhutan are actually printed on a kind of plastic surface in relief, and a heavy cancellation would squash them. There are also stamps printed in really beautiful colors which it is a shame to deface—a far cry indeed from the original "Penny Black" of Britain!



At the Point of Death

(continued from page 18)

is; the reality has changed everything in life.

I know that there is nothing either original or unique in what I have said above. Many have found the same truth in their own ways all throughout man's history. It can be found by some through an experience such as mine; by

others through a formal religion. The very fact that so many have found it attests to its truth. Let the reader who doubts put all to the test. In time of trial, be willing to trust God. Do so whether you are devout or agnostic. It does not require faith or works—only *willingness*.



THE INFLUENCE OF THE MOON

(continued from page 29)

To properly determine the units of time one should secure from an authentic source the daily or weekly schedule of tides for the city or locality where one lives; and likewise a moon table, such as is published in most almanacs, giving the revolutions or phases and cycles of the moon for each month.

The matter is not a subject that can be widely published or even discussed with many because of general disbelief in the principles of moon influence; but

we trust that our readers will be discreet enough to realize the importance of the matter, make some tests of it, and help to establish further facts.

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

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Rosicrucian Activities Around the World

IN AUGUST, Mr. E. V. Caborn of Salisbury, Rhodesia, who is television "uncle" to thousands of Rhodesian children, was presented with the Rosicrucian Humanitarian Award. Known everywhere as "Cabby," Mr. Caborn has brought laughter, happiness, and encouragement to afflicted and underprivileged children through the medium of his special television program, the purpose of which is to promote sympathy for charitable causes. He is equally well known in Salisbury for his visits to patients in various hospitals and therapeutic institutions, many of whom he presents on his television program after they have recovered. He has devoted many years to his unselfish work with children, and all of it in addition to coping with a full-time job. The volume of mail he receives from his little friends stands as a testimony to the contribution he has made and is making to children in need.

He is shown here among some of them at the Margaret Campbell Day Centre in Eastlea. With him (waving) are Frater Tom Jackson (seated in back), Chairman of the Board of Trustees of the Flame Lily Chapter, AMORC, who proposed him for the award; and Frater Jan H. Labuscagne (left), Chapter Master, who made the presentation.



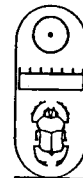
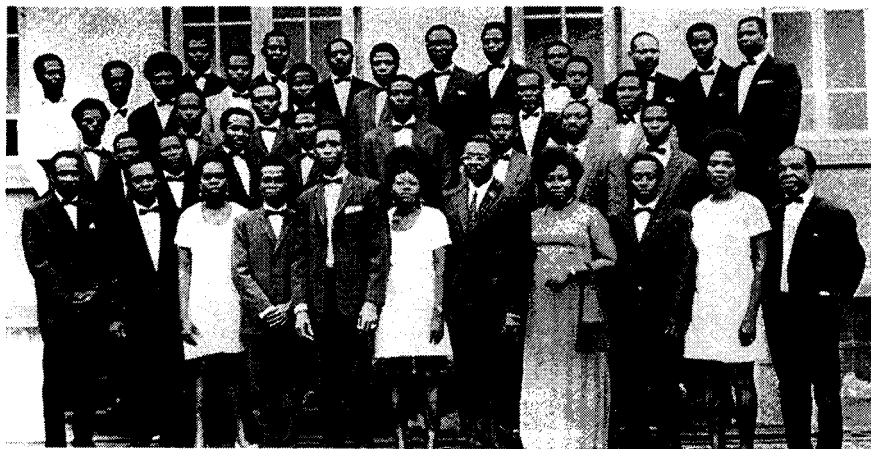
—Rhodesia Herald photo



A recent visitor to Rosicrucian Park was Frater Roland Ehrmann of Johannesburg, South Africa. Frater Ehrmann is AMORC Grand Councilor for Southern Africa and Rhodesia. This was his first visit to Rosicrucian Park since 1960. He spent a busy three days meeting with the various officers and members, and observing the many new additions to the Park since his last visit. Frater Ehrmann attended the Rosicrucian International Convention in Montreux, Switzerland, before returning home.



From Kumasi, Ghana, comes welcome news of the elevation of Kumasi Pronaos, AMORC, to Chapter status. Shown in the photograph below are officers and members upon the occasion of the Chapter's first Convocation, which was held at the end of June. We extend our congratulations and best wishes for continuing success to Kumasi Chapter in the new and greater endeavors to come.





Public lecture at Peterborough, Ontario, Frater Don Hossack, Master of Quinte Pronaos, is shown giving the address.

Members of Quinte Pronaos, Belleville, Canada, have been most active over the past year. Four public lectures have been held, two in Belleville and one each in the cities of Peterborough and Kingston. On Saturday, June 30, a booth and separate display were set up at the Quinte Mall, Belleville's new indoor shopping center. Two or three members were on hand all through the day to answer inquiries. The display illustrated the nature and scope of AMORC.



Here is shown the three-panel display designed and constructed by Frater Bill Broderick. Seated in the booth provided by the management of Quinte Mall is Frater Karel Jatel.



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The Mystery of Time

SINCE the advent of Einstein's theory of relativity, more and more scientists are studying the enigma called *time*.

Is time duration—the relation of one thing to another? Does this duration imply *substance* or, in other words, has time a substance separate from our consciousness of it? How do time and space relate?

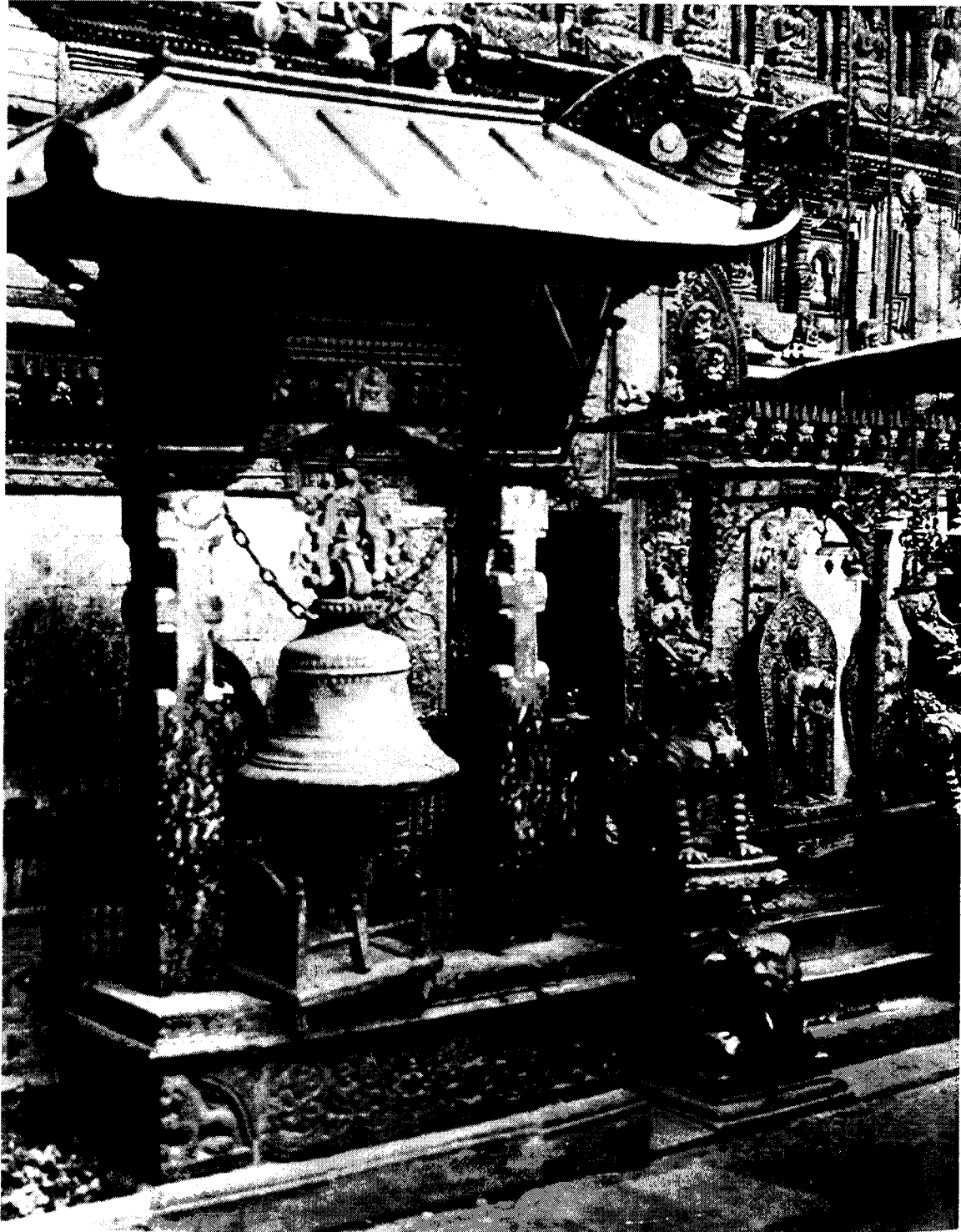
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ORIENTAL SANCTUARIES

In the precincts of temples in India are often found, as shown here, small sanctuaries in the form of alcoves in which are situated the priests or holy men of various cults. The alcoves contain as well a niche in which an image of the deity is placed, and on the matting on the floor are laid amulets and other sacred articles used in conferring blessings upon the adherents who stop by.

(Photo by AMORC)



INTERFAITH TEMPLE

In the little Himalayan kingdom of Nepal, Buddhism and Hinduism are the two dominant religions. Nepal was the birthplace of Gautama Buddha. In this country great temples, landlocked between India and Tibet, are a combination of design and symbolism of both religions. The photograph reveals the inner, sacrosanct area of such a temple in Katmandu.

(Photo by AMORC)



TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry*, *fear*, and *anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before* and *after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

Child Culture Institute

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1974

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BRAVE NEW ERA

This year marks the twentieth anniversary of the uncovering of one of the scientific world's best-prepared and longest-lived hoaxes: *Eoanthropus dawsoni*, or the Piltdown man.

At the turn of the century, English archaeologists and paleontologists had a tremendous inferiority complex: traces of ancient man and his cultures had been discovered in many parts of Europe (French savants had become intolerable ever since the discovery of Cro-Magnon) and Asia, except in the British Isles. Then in 1912 Charles Dawson, a very respected amateur archaeologist, discovered in a gravel pit near Piltdown the skull of a creature which could only be the long sought "missing link" predicted so long ago by Charles Darwin, which would establish an uninterrupted line of descent between modern man and his apelike ancestors.

Best of all, this find had at last put England on the archaeological and paleontological map!

The find was promptly dubbed *Eoanthropus dawsoni*, or "Dawson's dawn man." The fact that Piltdown man had been found in a shallow gravel pit led to the conclusion it was unquestionably Pleistocene, and probably as early as the third interglacial period. Found with it were teeth of very early types of elephant and hippopotamus, and a few roughly shaped eoliths, or crudely shaped flints.

But all was not quite right. The discovery consisted of several fragments of a human cranium of great thickness, which any anatomist would identify as *Homo sapiens*. Near one of these, however, was found the right half of a lower jaw containing two molar teeth. This jaw promptly became what one wit christened "the bone of contention," because several leading anatomists belligerently refused to concede it could even belong to a primitive man, much less the associated human cranium, insisting it belonged to a fossil ape of some type, even though no such animals are known to have existed in the British Isles during the Pleistocene.

British anatomists generally accepted the validity of *Eoanthropus*, regarding it as a discovery of great importance in the investigation of man's ancestry. On the other side of the Channel, however, the consensus of opinion was that the jaw that marked Piltdown man as an early form of human being was that of an ape, and that it, together with the bones and teeth of other animals, must have become accidentally washed out of their original resting places, and mingled with-

in the gravel with the human remains. It was pointed out by the English, however, that the coloring of the remains and the teeth was alike and everything—including how the molars had been worn away by chewing in a human, not apelike, fashion—matched and proved this could not have been so.

The matter became further complicated by matters of national pride and leadership in the field, with the latter (due to the significance of the discovery) immediately shifting over to England, much to France's distress.

Then came World War I, Dawson died in 1916, and the whole controversy was overshadowed by other events, forgotten, left to rest untouched through World War II and beyond, until in 1933 it was decided to make a thorough examination of Piltdown man, using the most modern methods developed, some unavailable in 1912.

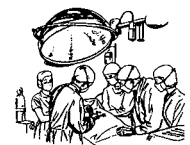
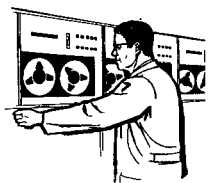
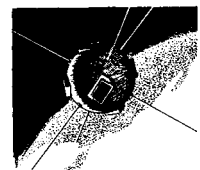
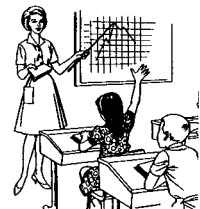
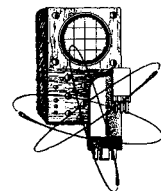
The results were, to say the least, startling.

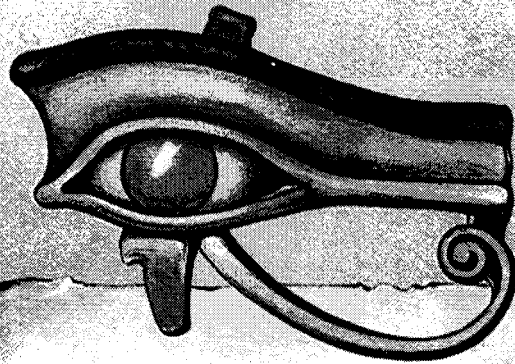
The atmosphere always contains minute traces of a radioactive form of carbon, called carbon 14. As long as a plant or animal is living, it absorbs and maintains a constant level of it; but when it dies, it stops taking radiocarbon in, and the level present in it begins diminishing by radioactive breakdown at a rate of one half every 5,600 years. Thus it is possible to ascertain, fairly accurately, the age of organic objects up to 30,000 years old.

Piltdown man failed the radiocarbon test. What is more, a closer scrutiny revealed the teeth had been filed into shape and bone surfaces chemically dyed to match. The *coup de grace* came when the fluorine and nitrogen contents of the cranium and jaw were analyzed. Bones in the ground lose nitrogen and accumulate fluorine. The cranium turned out to be a true, 25,000-year-old fossil of *Homo sapiens*, but the jaw was only about 500 years old, and was finally identified as having belonged to an orangutan.

Who was responsible for the hoax? Nobody knows although there are several theories, the most likely being that it all started as an elaborate practical joke which got so out of hand the prankster did not dare reveal it as such afterwards. However, one thing seems certain: it was not Charles Dawson; he died convinced he had uncovered another of man's ancestors. Regardless of the results, he truly believed he had extended a little further into the past the horizons of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint.)





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples:

I am one whose mouth is pure, and whose hands are pure, to whom is said, "Come, come in peace," by those who look upon him.

—BOOK OF THE DEAD
Chapter CXXV

There are three arts which are concerned with all things: one of which uses, another which makes, a third which imitates them.

—PLATO, 427(?)–347 B.C.
The Republic, Book X

Men do not know how that which is drawn in different directions harmonises with itself. The harmonious structure of the world depends upon opposite tension, like that of the bow and the lyre.

—HERACLITUS
c. 500 B.C.
Fragments

