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DIGEST

DECEMBER 1963 • 35¢

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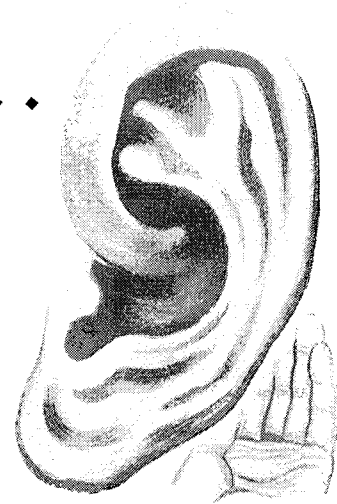
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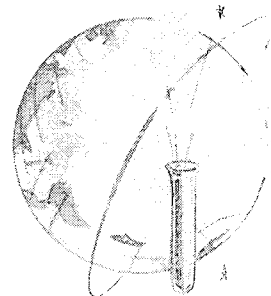
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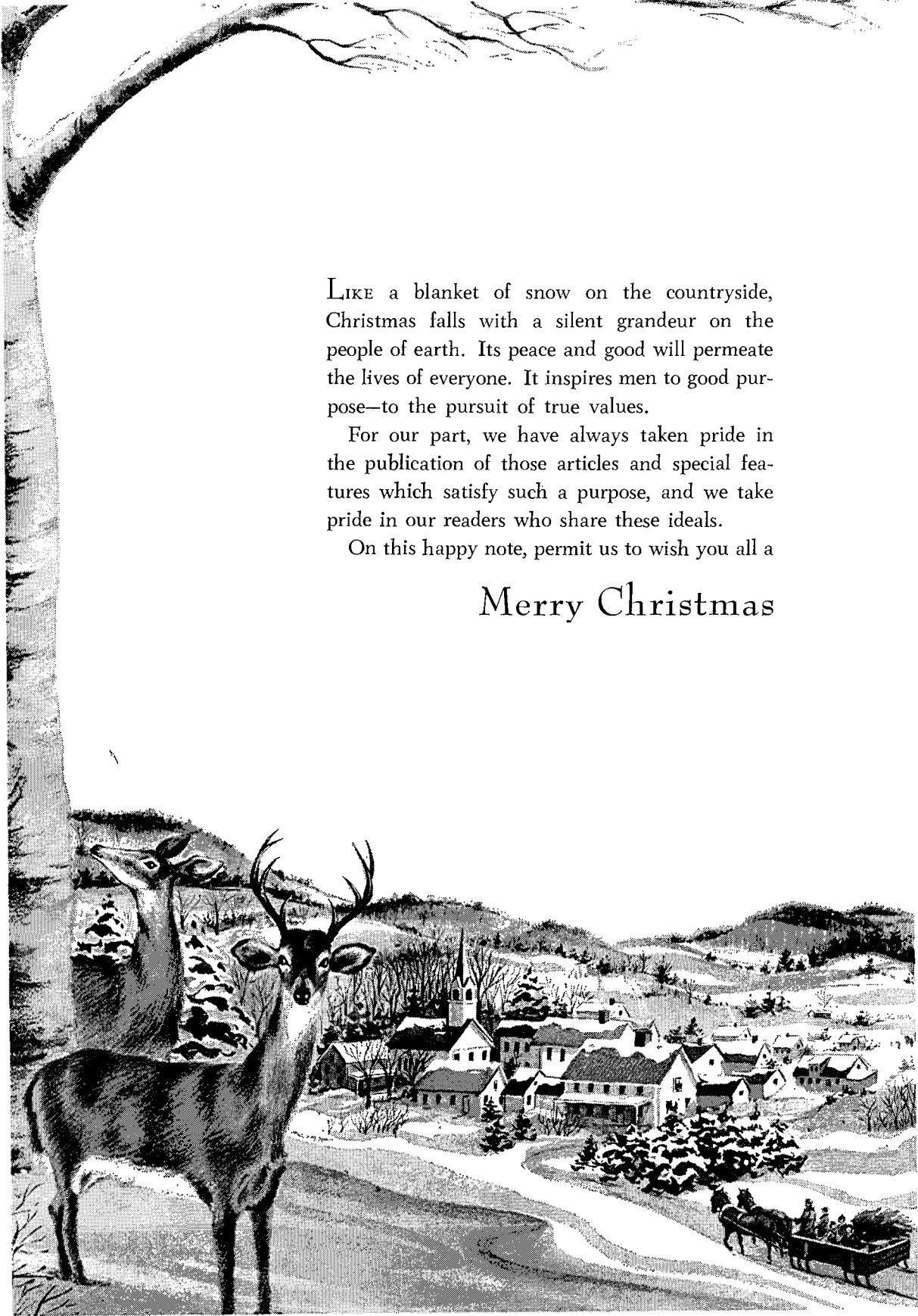
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For our part, we have always taken pride in the publication of those articles and special features which satisfy such a purpose, and we take pride in our readers who share these ideals.

On this happy note, permit us to wish you all a

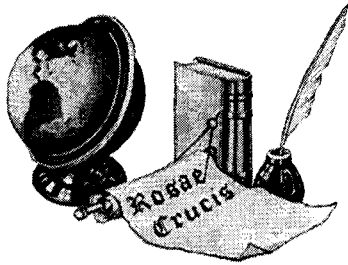
Merry Christmas

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COVERS THE WORLD



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

Joel Disher, Editor

The Purpose of the Rosicrucian Order

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

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ANCIENT RITUALISTIC POSTURE

(Photo by AMORC)

This ancient figure of a prince, possibly the son of King Mena of the first dynasty, (3400 B.C.), assumes a ritualistic posture familiar to all Rosicrucian lodge and chapter members. The position of the hands and the wearing of the apron reveal the early origin of the symbolic gesture. The prince was undoubtedly attached to one of the mystery schools of the period. This rare figure, found in a tomb at Abydos, is one of several thousand authentic objects on display in the Rosicrucian Egyptian, Oriental Museum.

THOUGHT OF THE MONTH

By THE IMPERATOR

THE BROTHERHOOD OF HUMANITY

RE MOTENESS in time and space lends enchantment. Periods and events of long ago have a romanticism about them. Remoteness, however, also casts a veil of obscurity over happenings of past ages. Each age has its strife, its conflicts, whether they are revealed by history or not. Peoples of each age either knew the causes of the strife which confronted them or at the time assumed to know them. Each people came to idealize the remedy or solution for their particular problems. This ideal was some act, something that had to be realized to overcome the difficulties with which they were confronted.

The ideals were then popularized by a rallying cry, that is, a slogan. Whenever it was uttered, this cry became a motivation. It aroused people's emotions; it sent them determinedly in pursuit of their respective ideals. As time passed, the rallying cry, however, often became only an emotional stimulus without any real thought behind it—as people today speak glibly of freedom, democracy, and equality without any comprehension of the words which they have uttered.

There is one rallying cry that has been most persistent. It has endured for centuries and is with us today. This rallying cry is *the brotherhood of humanity*. If one but superficially considers the phrase, the brotherhood of humanity, it implies that all men are innately alike. It suggests, in fact, that they are united. It further implies that it is only necessary for men to accept this kinship to bring about a cessation of all their differences.

An eminent European field marshal once said: "Give me an army that knows what it is fighting for and wants to fight for it, and we will never be finally defeated." Likewise, for the brotherhood of humanity to become a reality, the term must be understood by all peoples. It must not be just an empty cliché spoken by those who

aspire to it. The brotherhood of humanity must be a principle that has been intelligently analyzed. Its elements must be related to the facts of experience. Man must learn what in relation to the brotherhood of humanity is possible and what is not.

A Rational Approach

A rational approach to a rallying cry or slogan often shows its shallowness. In fact, some of our so-called principles of living are actually empty. They reflect hyperbole, a poetic nicety, but are unworkable in life. However, such an analysis may also disclose the worthiness of our principles and slogans. But it may reveal that it is necessary to adopt different measures to materialize them.

An inquiry into the principle of the brotherhood of humanity would disclose what mankind does have in common. It might likewise show what has been neglected and what should be emphasized. The physical, the organic, side of man is an observable feature that appears as the most common. Structurally, in other words, we all seem more or less alike. We stand erect; the shape and position of our ears, eyes, and mouths are about the same.

Just what is man in this physical sense? Man is a multicellular animal; but, then, so are many other living things. A further physical distinction is needed before one can be referred to as *man*. Man has a backbone and he is, therefore, a vertebrate. That also confers upon him a kind of kinship with all other vertebrates which are not considered man. Nevertheless, from this physical viewpoint we find that man has certain features common to all animals belonging to that class called mammals. In fact, one order of the family of living things is called primates.

The primates include man because they undeniably have many of the

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same characteristics. An example is the prehensile ability of the primates, that is, the ability to grasp and hold objects. They also have feet, hands, a collarbone, toes and fingers with nails instead of claws. They have two breasts and a brain. There is a division of the primates which is called the *Anthropoidea*, that is, apes. Now, the Anthropoidea have eyes like man, set in bony sockets. Likewise, like man, their eyes are directed forward so as to overlap and form a stereoscopic image. The Anthropoidea also have tear ducts; further, they have a relatively large complex brain.

Thomas Huxley, English biologist, said: "The structural differences which separate man from the gorilla and chimpanzee are not so great as those which separate the gorilla from the lower apes." A further proof of our relationship to the Anthropoidea is the harmonious mingling found when the blood of man is transfused into the chimpanzee. If, on the other hand, the blood of man is injected into a dog or cat, a disturbance results. The red corpuscles of the dog are destroyed.

The races of man are but minor distinctions of his kind. Whenever those in the community who are similar become numerous, they are called a *type*. If a type is able to segregate itself and to maintain its characteristics, then it is called a *race*. If, later, there are deviations from the type to still others, they constitute new races. Generally, anthropology recognizes three great races. They occupied the three main continents of the Old World—Europe, Asia, and Africa. Then they migrated to the New World.

Three Great Races

These three great races are the white, yellow-brown, and black. Therefore, although there are variations of the physical types as seen in the races, the essential quality of the species of man is the same. The variations are but particulars, and particulars cannot rise above the class of which they are a part. For analogy, all days are not alike in appearance. Some days are clear; others are foggy or rainy. Yet each characteristic is of a day. In the physical order, therefore, there exists an established brotherhood of human-

ity. As we have seen, it has its roots deep in beings lower in the scale than man. The physical structure, however, is but *one* aspect of man's nature.

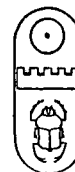
We ordinarily speak of the mental and psychological nature of man as though it were quite distinct from the physical. Actually, there is no complete separation of the physical and mental nature. The difference appears only in their general functioning and phenomena. We are all familiar with the principal phenomena of the mental nature of man. They consist of such things as will, desire, reason, and the like. But these things are dependent, as well, upon the functioning of the physical nature. They require nervous systems, a brain, circulation of the blood, and sense organs. Consciousness, which has an important role in our mental life, is also dependent upon the vital life so essential to our physical being.

Variations

Variations in the physical man cause differences in his consciousness. This in itself shows that the mental life is not independent of the physical one. We may use the analogy of the density of different liquids like water and oil. The same impact of an object falling upon a dense liquid has a different effect when falling upon one less dense. If we drop a pebble into a pool of water, we will note the concentric rings spreading out upon the surface. We observe the difference in speed and extent of its wavelike motions or rings when the pebble is dropped in oil. Likewise, the extent of the intelligence and the esthetic qualities of people also vary their physical nature.

From the foregoing, it is apparent that, in the physical and mental nature of man, there exist two conditions which make all men brothers. The first of these includes the functioning systems, their organs and their phenomena. All men, in other words, have brains as seats of sensation. They all have receptor organs. In the mental realm, too, they all think, perceive, and imagine to some extent. In fact, it is not possible for the human being to cease to be of this brotherhood of mental phenomena and yet to continue to be what we call *man*.

(continued overleaf)



The second condition which provides a brotherhood of man in the mental realm is the agreement of thought. It is the meeting of minds. This may consist of the interpreting of experiences alike. It may also consist of having a notion or concept that is also self-evident to another. For analogy, two or more persons may agree upon the nature of good or upon a political theory. There is, however, we must realize, a great difference between the unity of a substance, that is, a thing, and the unity of a thought or the meeting of minds. The unity of a substance, as, for example, the oneness of the organic structure of mankind, provides us individually with no intimate satisfaction. We realize that there are millions of our species who are, structurally and physically, more or less the same as ourselves.

The Idea of Unity

Now, let us consider for a moment from what the idea of unity arises. Whenever two or more things assume the nature of *one* to us, we then conceive a unity. The idea of unity, therefore, arises out of diversity. It is only where things first appear as separate and then acquire a common characteristic that we come to think of them as being united. Where a thing is experienced as one, it does not really convey the idea of unity to us. There is nothing in its oneness to suggest that it has ever been integrated. An army appears as united because of its separate elements, the men of which it is composed and which we can see. On the other hand, a body of water does not suggest unity. It is because we are not conscious of any diversity in it or any separation that preceded its present oneness.

The *unity of thought* is most satisfying to us because where there is unity of thought we know that a great variation or difference in ideas is possible. We know that two or more minds can respond differently to the same impression. Consequently, when we do agree with another's thought, we realize the potential differences that could have occurred between us. Agreement thus provides an awareness of the distinctive personalities which merge in the common idea. The unity is, therefore, ap-

parent to us in the contributions of those elements which compose it.

Why does man prefer unity of thought to any other unity of his being? It is because such a brotherhood of thought permits him to retain his individuality. He is not obliged in the agreement of thought to submerge his own entity. He does not lose his individuality as he does in the similarity of bodily functions. He does not feel as lost as merely being one of the human species. In the unity of thought, the self is preserved. The ideas expressed are of the self. They are simply being brought into harmony with still another individual's thought.

The self is always separate. There is never any oneness of self-consciousness or ego with others. Any merging of selves would result in the individual's becoming a nonentity, at least to himself. Mystical *at-one-ness* is not a cohesion, a complete merging of the self-consciousness of a number of persons. Rather, mystical *at-one-ness* is a harmony of the individual selves. It is a *unity* in which the diverse personalities continue to exist. For further analogy, it is like a great lawn which gives the appearance of oneness as we look out upon it. Yet closer examination shows that the blades of grass all retain their individuality.

Men are not really seeking an absolute oneness of their kind, even though they continually prate about it. They do not actually want to become a brotherhood of beings motivated by a common impulse because under such conditions mankind would be nothing more than a series of automatons. They would not be united in the true sense of the word, as we have explained. They would not have made any separate contribution of thought, that kind of agreement or harmony of which unity consists.

Concordance of Thought

What men really aspire to in the brotherhood of humanity is a concordance of thought that will provide personal security. This personal security constitutes the right to individual expression of thought, action, and experience. It may seem a radical inconsistency that man should want a universal agreement so that he can

personally disagree; but it is so in fact. Men want a meeting of minds that will at the same time guarantee the integrity of themselves. They want to *be*; but they can *be* only by the preservation of the varying characteristics of their mental and psychic selves.

Though men want to preserve the self, any absolute freedom of self would be chaotic. There would be no coordinated action. Each individual would in some manner be conflicting with every other. Though in co-ordination the individual makes some personal sacrifice of his liberty, he is able to achieve more in unison than he could separately. Again, we may use an analogy, that of two motors that are synchronous. This synchronism makes possible what neither motor could do alone.

How is this meeting of minds that provides personal security to be accomplished? It is first necessary that men recognize that they have a common dependence upon cosmic and natural laws. They must also humbly recognize their relation to inanimate substance, to the so-called material things of the world, and their affinity to all living things, no matter how simple. No man or group of men is so godly as to be outside the pale of the workings of nature. We may paraphrase a statement by Seneca, the Roman statesman and philosopher: Whether man believes that fate constrains the affairs of men or that God is the judge of the universe or that chance impels, all human life, nevertheless, is motivated by the same primary forces.

The materialist may show the physical causes of our existence. He may also show how we arrive at our notions of the self. He may reveal that a mechanism of body and mind makes us what we really are. Conversely, the idealist may declare that behind this whole mechanism of which the materialist speaks is a Supreme Mind with a purpose. However, like William James, the pragmatist, we can also say that the theories of the causes of what we are make little difference in the facts of our existence. The fact is that we are subordinate beings.

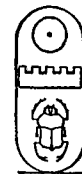
The threads of continuity that tie us fast to the Cosmic are infinite. The beginnings of these threads, man may never know. We can trace our beginnings on earth; we may even trace the origin of the earth in our solar system, but there would then be further need to find the beginnings of that system, and so on *ad infinitum*.

Certain Things Unchanging

Science explains plausibly more of the phenomena of reality every day, but yet there are certain characteristics in common with reality that remain the same since man's earliest inquiry into it. There is the omnipotence of the Cosmic and its all-pervading, ever changing power. There is also the fact that reality is positive, indestructible, and eternal. There is also the fact of its impersonal nature and that it is equitable in its manifestations. There is no being that is a privileged kind or particular in the Cosmic. No man can avoid the Cosmic. Every human must share what it is to the best of his understanding and in the circumstances in which he finds himself. These things neither idealists nor scientists have ever changed.

All human knowledge arises out of man's consciousness of the Cosmic. The sum of human experience is, therefore, but a partial realization of the Cosmic. If humans are declared to be wise, how omniscient must be the Cosmic, of which the stuff of our knowledge is composed! We have then such ever-present factors as *infinity*, *omnipotence*, *omniscience*, and *equity*. Are not these things which men attribute to the nature of a god or a divine being? Since these characteristics are recognized alike by the materialist and the idealist, fundamentally they have much in common.

When men arrive at such irrefutable, universal ideas as these, they will accept them as being their true relationship. They will not be inclined to oppose their own nature. All of their individual thought and action, like spokes in a wheel, will converge upon the hub of their agreement, the unity of thought. Therein lies the brotherhood of humanity.



AMELIA B. EDWARDS

The Egyptian Iliad

*Pentaur immortalizes
Rameses' great triumph*

THE POEM of Pentaur, which is sometimes called the Egyptian *Iliad* . . . is full of incident and dialogue, and it recites, not a mere catalogue of victories, but the events of a single campaign and the deeds of a single hero.

That hero is Rameses II, and the campaign thus celebrated was undertaken in the fifth year of his reign, against the allied forces of Syria and Asia Minor. . . .

Rameses took the field in person with the flower of the Egyptian army, traversing the Land of Canaan, which still remained loyal, and establishing his Syrian headquarters at Shabtûn, a fortified town in a small valley a short distance to the south-west of Kadesh.

Here he remained stationary for a few days, reconnoitering the surrounding country, and endeavoring, but without success, to learn the whereabouts of the enemy. The latter, meanwhile, had their spies out in all directions, and knew every movement of the Egyptian host. Two of these spies, being previously instructed, allowed themselves to be taken by the King's scouts.

Introduced into the royal presence, they prostrated themselves before Pharaoh, declaring that they were messengers from certain of the Syrian chiefs, their brothers, who desired to break their pact with the Kheta, and to serve the great King of Egypt. They further added that the Khetan host, dreading the approach of the Egyptian army, had retreated to beyond Aleppo, forty leagues to the northward. Rameses, believing their story, then pushed confidently onward, escorted only by his body-guard. . . .

At this critical juncture the enemy emerged from his ambush, and by a

well-executed flank movement interposed between Pharaoh and his army. Thus surrounded, Rameses, with right royal and desperate valor, charged the Hittite war-chariots. Six times, with only his household troops at his back, he broke their lines, spreading disorder and terror and driving many into the river. Then, just at the right moment, one of his tardy brigades came hurrying up, and forced the enemy to retreat. A pitched battle was fought the next day, which the Egyptians claimed for a great victory. Such would appear to be the plain, unvarnished facts.

Poetic License

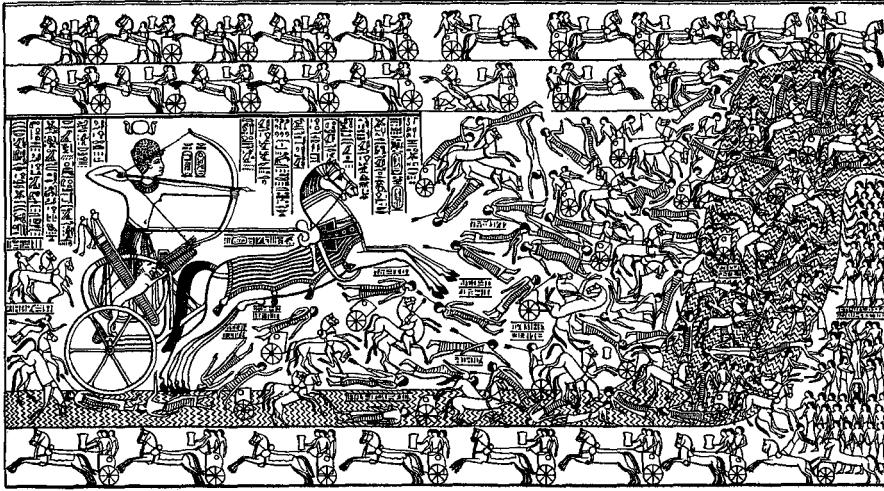
The poet, however, takes some liberties with the facts, as poets are apt to do even now. He abolishes the household troops, and leaves Rameses to fight the whole field single-handed. Nor is the *deus ex machina* wanting—that stock device which the Greek dramatists borrowed from Egyptian models. Amen himself comes to the aid of Pharaoh, just as the gods of Olympus do battle for their favorite heroes on the field of Troy. . . .

*Now had the vile Prince of Kheta, and the many nations which were leagued with him, hidden themselves at the north-west of the city of Kadesh. His majesty was alone; none else was beside him. The brigade of Amen was advancing behind. The brigade of Ra followed the water-course which lies to the west of the town of Shabtûn. The brigade of Ptah marched in the centre, and the brigade of Sutekh took the way bordering on the land of the Amorites.**

Then the vile Prince of Kheta sent forth his bowmen and his horsemen and his chariots, and they were as many as the grains of sand on the sea-shore. Three men were they on each chariot; and with them were all the bravest of the fighting-men of the Kheta, well armed with all weapons for the combat. . . .

Then came messengers to his Majesty with tidings of defeat. And the King arose, and grasped his weapons

* The translated extracts here given are in part from the French of De Rougé and Maspero, and in part from the English version of Professor Lushington.



RAMESES' SINGLE-HANDED VICTORY OVER HIS ENEMIES
 Pentaur's poetic account inscribed on the walls of the Ramesseum at Thebes.

and donned his armor, like unto Baal, the war-god, in his hour of wrath. And the great horses of his Majesty came forth from their stables, and he put them to their speed, and he rushed upon the ranks of the Kheta.

Alone he went—none other was beside him. And lo! he was surrounded by two thousand five hundred chariots; his retreat cut off by all the fighting-men of Aradus, of Mysia, of Aleppo, of Caria, of Kadesh, and of Lycia. They were three on each chariot, and massed in one solid phalanx. . . .

"None of my princes are with me," he cries. "Not one of my generals—not one of my captains of bowmen or chariots. My soldiers have abandoned me—my horsemen have fled—there are none to combat beside me! Where art thou, Oh Amen, my father? Hath the father forgotten his son? Behold! have I done aught without thee? Have I not walked in thy ways, and waited on thy words? Have I not built thee temples of enduring stone? Have I not dedicated to thee sacrifices of tens of thousands of oxen, and of every rare and sweet-scented wood? Have I not given thee the whole world in tribute? I call upon thee, Oh Amen, my father! I invoke thee! Behold, I am alone, and all

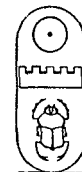
the nations of the earth are leagued against me!" . . .

Amen Answers

"Oh, Rameses, I am here! It is I, thy father! My hand is with thee, and I am more to thee than hundreds of thousands. I am the Lord of Might, who loves valor. I know thy dauntless heart, and I am content with thee. Now, be my will accomplished."

Then Rameses, inspired with the strength of a god, bends his terrible bow and rushes upon the enemy. His appeal for divine aid is changed to a shout of triumph.

"Like Menthu, I let fly my arrows to right and left, and mine enemies go down! I am as Baal in his wrath! The two thousand five hundred chariots which encompass me are dashed to pieces under the hoofs of my horses. Not one of their warriors has raised his hand to smite me. Their hearts die in their breasts—their limbs fail—they can neither hurl the javelin, nor wield the spear. Headlong I drive them to the water's edge! Headlong they plunge, as plunges the crocodile! They fall upon their faces, one above the other, and I slay them in the mass! No time have they to turn back—no



time to look behind them! He who falls, falls never to rise again!"

The next day at sunrise Rameses assembles his forces, and, according to the chronicler, achieves a signal victory, followed by the submission of the Prince of Kheta and the conclusion of a treaty of peace. This treaty was shortly confirmed by the marriage of Rameses with a Khetan princess; and the friendship thus cemented continued unbroken throughout the rest of his long reign. . . .

The Poem "Published"

To use a very modern word in connection with a very ancient composition, one might say that Rameses

"published" this poem in a most costly manner, with magnificent illustrations. And he did so upon a scale which puts our modern publishing houses to shame. His imperial edition was issued on sculptured stone, and illustrated with bas-relief subjects gorgeously colored by hand. Four more or less perfect copies of this edition have survived the wreck of ages . . . carved on the pylon walls of the Great Temples of Luxor and the Ramesseum at Thebes, on a wall of the Great Temple of Abydos, and in the main hall of the great rock-cut Temple of Abu-Simbel in Nubia.

Pharaohs, Fellahs and Explorers. Harper & Brothers, New York, 1891



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.

January: David Ben-Gurion, Israeli leader, is the personality for the month of January.

The code word is: VICT

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



March:

The personality for the month of March will be Fernando Belaúnde Terry, President of Peru.

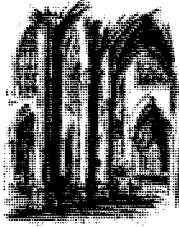
The code word will be: NEO

FERNANDO BELAÚNDE
TERRY
President of Peru



DAVID BEN-GURION
Israeli Leader

The
Rosicrucian
Digest
December
1963



WHAT A truly wondrous adventure a journey is! So pleasurable it would fall into the category of sin were it not for the virtues ascribed to it.

Those who yield to wanderlust can comfort themselves that it is "fun and fattening" and still "good" for them. Everyone knows that travel is broadening, healthful, relaxing, educational.

Travel is a melange of impressions—a uniquely personal experience. Foreign peoples, languages, places, art, scenery, cultures, all are components of travel. When I'm asked why I start off each year with the same relish for travel, the answer seems obvious: "I can't resist this odd nostalgia for places never seen; this yearning after the unknown." It may be a heritage from nomadic forebears centuries ago. It is to ordinary life what impressionism is to painting. Ordinary words cannot tell what one has seen and felt.

Indescribable is that first impression of a new scene, that first miraculous unfolding for which the traveler breathlessly waits. It is this essence that is uncapturable and for each person a different experience. One seeks to recount it without success; and yet how easy to recall it in the mind's eye: An odor, a sound, a stray thought can evoke an instant picture.

I must see it all again—Paris, the sun glinting through the trees; a gray and green city with broad balanced boulevards—elegant and aloof, the acrid odors of the streets blending with the smell of roasting chestnuts and *la belle cuisine*. The subtlety of the French character is sensed everywhere—in the language which says so much so sparingly; in the exquisite creations of the couturiers; in the big-city reserve—formality with an undercurrent of Latin warmth.

Delightful surprises are everywhere, and the adventurous will not be disappointed. One turns a corner of an old section and comes upon a truly great restaurant, exclusive and charming. A thousand vistas rest the eye and offset the superb architecture. With the coming of dusk, one seems to float into another world, a quite unreasonable one. A lifetime is lived over an *aperitif*.

And London? Of course, we know

MOLLY PARKER

Travel Now

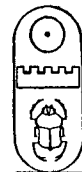
*Store up memories
for the future*

the Tower of London, the Abbey, and London Bridge. We've been here before in literature and history, and English guides cater to one's wish to belong. A first impression is rather ugly, really, in a distinguished sort of way—teeming with humanity, black with age, and quite dismal in some areas. Yet it has purposeful movement, strength, and a leavening of humor. From this seedbed of conservatism come some of the most incredible characters and most individual people to be found anywhere. It is a British anachronism. Somehow, there is a connection between this and the integrity of the people. Truth at any cost.

Rome is a massive confrontation of layer upon layer of monuments, history, religion, people. Noble and awe-inspiring, perhaps its role of progenitor of our civilization gives it its eternal quality. The past surrounds and the great is everywhere, but this yellow city has a warmth which other capitals have not—vitality, mobility, rhythm, and beauty.

What of Vienna, that splendid and somehow compelling city, with the gay surface and melancholy undertones; of dramatic and dour Edinburgh; overgrown Bonn, and many another capital? Capitals may not be really representative of a country, but they do in fact personify it. One cannot imagine a country without its capital.

What pleasure to live again for a moment in these fascinating cities. Here is the priceless treasure of travel: the gift of recall and the permanent ownership of a thousand memories never to be taken away, which belong to one alone, banked against the insecurity of the future.



MADELEINE CABUCHE

Some Aspects of Mysticism

*Understanding brings
its own "shorthand"
of expression*

IT HAS BEEN said that mystical doctrine concerns the relationship and potential union of the human soul with ultimate reality and that the mystical school is one of learning by becoming.

To the mystic, the average person is only half alive, the greater part of his being dormant because it has never been taught or allowed to function properly or to realize its full potentialities. Mystic discipline sets out to remedy that.

The keywords are *Light, Life, and Love*; and by these the student begins to transmute all that is negative in his life to that which is positive and good. He strives always for balance and harmony on all levels—to overcome the "I" of self, not by mortification or subjection (which is merely an inversion), but by enlightenment, outgrowing rather than suppressing it. One can never be self-satisfied or complacent because each advance only serves to emphasize how much further one has to go.

Gradually, the student becomes aware of certain principles through the process of inward discovery or revelation. He commences by a search for truth. Purity of motive must be the underly-

ing factor in this search, for unless it applies to all things—thought, purpose, self-analysis, and outward dealing with others—not even a glimpse of truth as a reality can result.

Many things can be learned intellectually, but not until they are felt and known throughout our whole selves do they become realities and exert a positive influence in our lives. There is a frail dividing line between thinking we understand a thing and really understanding it; yet to effect the transition between the two is for many an apparent impossibility. That is the reason why we have often to experience tragic or unpleasant things in life: They serve to rupture the outer shell that separates the intellectual understanding from that complete understanding which permeates the whole being.

Without purity of motive, one cannot understand oneself; if one cannot understand oneself, it is impossible to understand others. If one cannot understand others, then life becomes full of complexities and distortions and the truth totally obscured.

Understanding brings its own "shorthand" of expression. Colette, the French writer, once watering tulips, found her innate tenderness and compassion extended to flowers dying for lack of water. "Maurice!" she cried to her husband in a flash of revelation, "there is only *one* creature." There, in a sort of "shorthand," the entire thing was said.

God's love runs through all, is manifested everywhere. Those who have eyes to see recognize it in both the animate and inanimate worlds—in earth and rock, in plant and animal—sounding and resounding in every particle, every atom throughout the universe. A love that is both personal and impersonal, reflecting the All and taking us back again to the Source—that is, briefly, the concern of mysticism.

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OUR NEW COVER—Man Contemplates His Cosmic Relationship—symbolically depicts philosophy, mysticism, and science. The background represents the Cosmos, the greater universe, and our own solar system. In the lower right-hand corner is the symbol of the shells of electrons orbiting around a nucleus, alluding to the nuclear age. The seated figure is that of a philosopher or mystic in meditation upon life's mysteries. The shaft of light descending symbolizes the *illumination* of the consciousness.

BIBLICAL PEOPLES venerated visions and dreams, believing them the voice of God. "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." (Numbers 12:6) More sophisticated civilizations later discredited dream interpretation. Freud's theories of a century ago that dreams follow a significant personal pattern—developed and refined by later analysts—laid the groundwork for today's psychiatry, which is lowering the barriers between conscious and subconscious awareness.

The new science, however, merely accelerates a natural process already in operation. Everyone has a built-in vision-producer complete with sound track, which connects him with the Supreme Problem Solver within himself.

The dreams and visions that spoke to people of Bible times still speak today to those who penetrate the falsity of acquired beliefs and artificial values and allow themselves to perceive with a child's simplicity. In the dreams of such, unmistakable guidelines appear—of the same benefit to self-analysis as that obtained by others through psychiatric treatment.

Dreams As Facets of Truth

Dream lore may abound in mystery and misconception; yet dreams are matter-of-fact facets of truth with little of the mysterious about them. They seldom lead to a misplaced object unless the dreamer knew its whereabouts; nor do they prophesy. Fears or fervent desires are probably mistaken for prophecy when dreams are later projected into reality.

There are dreams in black and white as well as in color; dreams traceable to unwise eating; and repetitious dreams that spell out a pattern of confusion or frustration in a hundred different ways. (The dream of nakedness, for instance, is guilt or fear of exposure—sometimes of nothing more serious than one's own weaknesses. The dream of searching for a place to live could be a longing for security—a haven or home. Extended to its logical conclusion, this becomes a personal search for God.)

All dreams, though, whatever their

ANNA STAIR, F. R. C.

The Stuff of Dreams

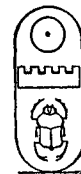
content, adhere to a pattern intimate and personal with each dreamer. All, in common, betray the never-ending search for self-confidence, personal serenity, and poise—the desperate need for personal integration as self seeks Self: the human quest of the Divine.

Dreams repeat the events of waking life but in symbols, fragmentary and without sequence. They mirror, not the happenings themselves, but the soul's reaction toward them. Are not dreams, then, messages from Self, phrased in the language of intuition and pre-thinking; a carry-over from the workings of mind before language, words, or conscious thought? If so, instead of being dismissed as nonsense and without practical value, they merit recognition as the intimate, personal truth of *being* itself! This is no vague statement; each may have personal proof of it.

Several years ago during a personal crisis, dreams reduced the elements of my life to symbols. As if sleep had somehow adopted the quality of abstract art, I noticed that my dreams reflected daily happenings—not the concrete experiences themselves, but their inner significance! They increased in depth and subtlety as I learned to interpret them. When I began to record them, doubt changed into certainty.

For an hour or more each night, I battled sleep while pictures crowded the darkness faster than I could pour their descriptions into the notebook under my hand. The pictures spoke in several ways: *Impressions* came in early "borderline" half-sleep—vignette scenes of a larger background, upon which my mind would suddenly focus and capture a split-second snapshot of life's restless motion.

Dreams came with deeper sleep: the reluctant return from another dimension. And there were also *Voices*, with or without pictures. From the notes



that follow—a cross-section of a period of about six months' dreaming—there emerged a pattern that eventually brought self-assurance, faith, and meaningful direction to my life.

A New Maturity

Only a few weeks after I had faced my life and made some necessary changes, I realized that my dreams were reflecting a new maturity. Nightmares and fantasies, unfathomable then, were changing into messages that spelled encouragement! Here is a sampling:

One impression was of working in a bank. I was a teller, adding to a savings account on a bookkeeping machine. The bank symbolized a solid, substantial foundation—truth; the record, my life.

Another was of proofreading. I set things right by correcting a transposition of letters.

I saw myself in a library reading. The books represented learning and wisdom. I was making use of them.

I admired a tree's leaves, beautifully red, arranged in a mathematical pattern. This was the Tree of Life, the leaves vital truths.

I walked across the snow-covered Arctic—miles of it where I had imagined only ice and water! My footing was on solid ground.

I was beginning to wonder how many times I should have to be told; yet the repetition was needed, for I had believed dreams to be nonsense. Now, through them, I was learning to build my life on a better foundation. Shortly after, *I dreamed of a coronation. I watched from the background as a crown was placed on a king's head: A mumbled benediction, then distinctly: "May you be wise."*

Impressions flashed by in rapid succession: of straining sand through a sieve to catch gold; of pan-washing jewels from mud; of planting grass and pulling up the weeds that grow with it; of leafing through a batch of mail, throwing out the "junk" and saving the good.

All like scenes of a play, seeming to say the same thing. I became impatient. Then I dreamed of people building a road and knew it meant progress. There was a voice: "*A few correct*

something slowly but others may do it quickly." The people became *thoughts*, and I understood: More thought makes faster progress. Also, a thought personified becomes an angel.

Even so, the impatience was not overcome, for I dreamed of grasping the pickets of a fence and shaking them violently. The fence was a barrier, keeping me from the answer.

And then with the first foundation problem solved, the dreams proceeded in a different direction. The messages began to mirror the change: *A fog lifted or a veil was raised—I'm not sure which. A toy balloon burst with a wheezy "phut!" There was a sudden change of temperature. A loud snap as I turned off a juke box—the end of that kind of music.*

A door closed and, as I watched, another opened. A man and woman crossed a narrow bridge; both are myself. Sound of knocking on a door; it is I, questioning. I paused to admire the curved arch at the entrance to a rose garden—a gateway carved with hieroglyphics.

Fears Reflected

Self-doubt often delays the change in real life, and so my dreams reflected my fears. *There was an earthquake; my world was being shaken to pieces about me. I typed a manuscript without a carbon and had to do it over. Two brothers in the apartment next door quarreled violently, and I realized my two selves were at war.*

More delay, and *I dreamed that a rich woman executive, the producer of plays, invited me to her business suite. I waited while she busied herself with papers on her desk. Behind her, doors to her inner offices led to wealth and abundance. I grew impatient finally and asked: "Did you want to tell me something?" Instantly, I understood: I was both women.*

"Have I been feeling sorry for myself?" I wondered. It would seem so, for a revealing dream prompted the question.

I saw a midget dressed only in a diaper—a grown woman masquerading as a baby. She threw a tantrum, fell to the floor, beating her fists and screaming, while a man watched. At first, it seemed he was admiring her

individualism and courage to be "different"; then she realized his disgust. Both the midget and the man became myself!

Delay again: *I paid my check at a cafeteria but I unintentionally short-changed the cashier. A voice said: "Just a little more."*

A migraine headache again, the usual outer manifestation of the war within, my desire for perfection. I had to remind myself that I was not looking for excuses but for the *answer*. I had to stop being a martyr and do things right—there was no other way.

Then came a dream to chill the blood: *I was a savage. I strode into my hut with the Christ's dead, weightless body impaled on my spearhead. I wondered where to put it. I was not hiding it; it was just a burden. Finally, I put it in back of the door. "Don't we all?"*

Finally, a change was made in real life, and the dreams reflected it immediately.

I was on a train starting out from the station. I became the train itself rather than a passenger, and disengaged a heavy anchor and chain. Old habits of thought. Now I could pull away from the station and run my train anywhere I wished.

I ran down a mountain trail unconcerned with my footing, unafraid of falling. I was free, free of gravity, free of care, free of the doubt that had been a weight on my heart.

A man in the next apartment had his living room next to mine. I looked up from reading a book and there he was. "I thought I would find you here, sometime," he said. The selves meet?

Impressions came of putting things in order; of cleaning closets and bureau drawers; of finding soiled linen hidden in out of the way places and bringing it out in the open and washing it.

Then came a dream of purification: *I left my body and hovered above it while white-coated doctors and nurses pummelled and pulled it in every direction. It sprawled soft and shapeless, unable to move, like a pillowcase with*

the stuffing gone. A blood count and scouring with brushes. Invisible to the others, I floated about, permitting the cleansing and tests to continue.

Nights later, *I dreamed of loosening the clasp of a necklace I always wore. As I removed it, I thought: "We need not wear chains and a cross round our necks. The children of God may wear a crown."*

The impression of a high, narrow house, its roof pointed steeply to an apex or sharp peak brought the realization that I had at last found my home and signed the deed to purchase it.

I dreamed then of climbing flights of stairs to my new home. On the third floor, I unlocked the door. Inside, light reflected rich furnishings. My feet sank into the thick rug as I walked over to examine the books that lined one entire wall. Near the shelves was a globe of the world: All that life has to offer was mine!

Cycle Completed

Rereading these notes, I am astonished that much of the symbolism so comprehensible today was only vaguely understood when it happened. Only the record of them proves that the dream series did indeed fit together like the scenes of a play. With the cycle now complete, who is to determine how great was the role of dreams in fusing the separate arcs into a spiral?

I no longer record my dreams; yet their pattern continues to reflect that of waking life. Clearly, dreams are self-analysis—simple, fluid *divination*, pre-thinking that permeates through thousands of years of beliefs and outer sophistications to the core of *being* itself. Each one of us, if he searches mightily, may find the source of *being* by recognizing the "Holy Whisper" within his dreams.

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon me, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction . . ." (Job 33:14-16).



MILLICENT BANNISTER

Enthusiasm is fine, but . . .

IF YOUR HEAD must be in the clouds, keep your feet on the ground. The rewards of otherworldliness are dubious. Besides, it's lonely up there.

Whatever you may think of this physical world, it still remains the arena in which you must perform. The basic instinctual drives propel and necessity presides as ruthlessly as any Nero. A cloud dweller inevitably is precipitated into the melee and unless his stance is firm, his defeat is certain. At the best, he will be badly bruised.

Cloud fabric is tenuous, as disappointing as spun sugar candy, however iridescent and captivating. The Ideal wears a material garb; its essence permeates the Here and Now.

Knowingly or unknowingly, all have embarked on the same journey. The Holy Grail is an earthen vessel, its contents potent with juices fermented from life's experiences. The tools of spiritual growth are at hand and their use is compulsory.

They are earthy tools and seemingly unequitably distributed. But if a spade can turn only a little dirt, the divinity that sparks each grain is the same that fills a steam shovel's load. To ignore the tool fitted to one's hand is foolish, for practiced skill is a prerequisite for mastering another more complex.

This is not to say that the human spirit is earth bound, that it cannot soar and enrich itself by temporary respite from physical preoccupations. But mystic ecstasy is as futile as Dervish frenzy unless it is converted practically.

Countless words have been written to express the inexpressible. They are nebulous, distracting, and even dangerous if they induce detachment and encourage idleness. Development of the spiritual consciousness is accomplished *in* the world. It is a turning of the inside out, a chemicospiritual interaction for which externality is indispensable.

Unless the indwelling gaze sees outwardly as well, there is no transmutation. Instead, there is the danger of spiritual pride and intellectual stagnation; an insularism that precludes true spirituality and contributes nothing to humanity's advancement.

Spirituality is not made of cloud stuff; rather it is composed of struggle and effort, the conversion of spiritual insight into practical action. In his *Essay on Man, God and Atomic War*, Samuel H. Dresner wrote: "It is not enough to say, as is said again and again, that our spiritual progress has not kept up with our technological progress, but rather that our technological advance has finally reached such a point that virtual spiritual perfection is demanded to harness it to good purposes and prevent it from being used for evil purposes."

This is the challenge, and the time is Now. Earth substance provides the means, and spiritual perfection is possible.



Still Time . . .

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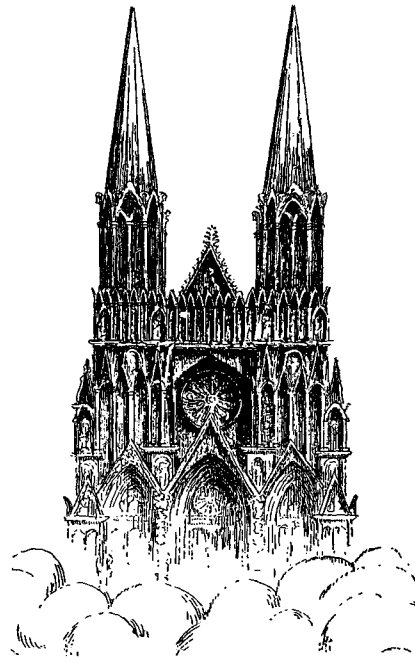
WE HAVE OFTEN heard the phrase, "In the beginning." For a commonly known reference, two of the most mystical books of the Christian Bible begin with these words in the English translation. What is meant by this phrase?

Some early folklore and religious traditions credited God with a beginning. According to some beliefs, at one time or other He *was not*—then He *was*, and out of Him came the creation. Such theory does not coincide with that of an infinite God. If God is infinite and all-powerful, it is hard to conceive that He could ever have had a beginning, for anything that begins must end, and anything that has a beginning or an ending is limited.

That a thing once was not and now is, or now is and at some time will not be, is evidence of a restricting force working upon that thing. If God had a beginning, then He at one time had not existed, and we immediately think of His being as restricted. We cannot conceive of an infinite being as having restrictions. This concept of being is naturally one which is puzzling, and the more we try to word the concept, the more we become confused in terminology.

We can see *being* at the moment as something that is. In other words, anything that seems to have a state of existence within the realm of our conscious perception thereof is being. Most things that are a part of our environment may be conceived of as having a limited life span; that is, it is obvious that they begin and end. It is equally obvious that the laws, or the inner substance of these things that causes them to have being, even for a temporary period of time, must have existed before the particular thing was manifested and will continue to exist after it is gone.

There are factors in the universe that exist continuously beyond that of any specific manifestation. These laws, therefore, are above any specific application that we would make of them and seem to be indicative of endless time as the very stability of anything that has been, that is now, or ever will be. The very existence of anything is dependent upon the continued manifes-



Cathedral Contacts

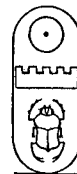
IN THE BEGINNING

By CECIL A. POOLE,
Supreme Secretary

tation of the laws and the force or cause that brings them about.

It is difficult for man to conceive of the endless existence of anything. Everything physical or material in his environment is obviously a transient manifestation of being. When we look upon any material thing, we only perceive that which registers with our objective material consciousness. The law operating to cause it to be is not evident to our sense, but it is there as a continuous manifesting factor. We cannot perceive the force or law itself. It is a part of the creative and sustaining force of the universe. Its manifestation is one polarity of a universal force. If it is endless in its existence, then it must be a manifestation of God or the supreme first cause that never had a beginning nor an ending.

The concept has been held by many religions that there never has been a



time without God and that there never will be a time when He will not be. However, whenever we try to explain such an idea in terms of our concept of time, we run into many unexplainable theories and apparently contradictory manifestations. Many attempts have been made philosophically, religiously, and physically to give man an understanding of endless time, but in all probability the failure of these ideas to be readily accepted is based on the concept of time itself because time is as limited to our physical comprehension as is the material which we judge in time.

The term "In the beginning" does not refer in a mystical sense as much to God as it does to the time when man realized God. "In the beginning" refers to a state of consciousness rather than to the beginning of creation or to the God who created it. In this sense, man as an individual and conscious being did have a beginning. It may have been an outgrowth of something else—it may be, as some Eastern philosophies hold, that man's soul is a segment of the original Creator—but at least as a conscious being he came into existence, and each individual through the process of birth renews that beginning many, many times throughout the whole span of his soul history.

There are two theories that have sought to answer the question of endless being: In the theory of eternal recurrence, the cycle of life is likened to a wheel in which lives are lived over and over until finally the lesson that the Creator set to be learned is mastered. The theory of Karma is one of compensation; that is, man will eventu-

ally reach a solution to the mastery of life. Through the trial and error method of living one life after the other—the lessons of one life helping the next—he will acquire a concept of the source from which he came and the end to which he is going. Such a theory upholds the idea of individual immortality; that is, that there is a certain soul consciousness to which our earthly personalities add or contribute until the total growth is incorporated in the mind of the soul.

As long as we reason as mortal beings restricted in our physical bodies, we are limiting our reason to the limitations of our physical movements; that is, just as we live physically in a three-dimensional world, so our reason seems to dwell within the same restrictions.

The question of being, its possible beginning or end, and its source lie in a fourth or even higher dimension, which can be comprehended only by the expansion of consciousness and not by the expansion of the ability for physical achievement.



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ONE SIGN of the times is the premature advance into middle age. The major biological degeneracy threatening fruitful maturity involves the circulatory system. It is called *atherosclerosis*. Until recently, atherosclerosis was considered to be an inevitable development of "growing old," but this working hypothesis has changed.

A recent report states, "Atherosclerosis is no longer regarded as the inevitable result of age or of 'wearing out' but must be considered as a disease entity." Statistical, clinical, and laboratory animal experiments indicate the widespread importance of the problem: "Autopsy studies suggest that almost all North American adult males have some atherosclerosis, and that the degenerative process can begin early in adult life and may often exist in an occult (unperceived) form for years before recognizable manifestations appear." The report notes that autopsies on the bodies of 500 American soldiers killed in Korea showed that more than 75 percent had unmistakable signs of coronary disease.

Other reports show that rats and other "lower animals" not only do not develop artery disease except under forced experimental conditions but that with them atherosclerosis is "reversible," meaning that a return to the animal's normal way of living will correct or "cure" the lesions. "Normalcy" for rats means living in city alleys, where they must constantly exercise vigilance and where they can select those foods which instinct leads them to choose. In wild areas the same conditions prevail.

There is another finding as to rats: When permitted to live as they have evolved to live, metabolism, or the total processing of food for energy and tissue repair, does not abate with age. Such rats usually die from an accumulation of trauma—or injuries—received in accidents or in fighting others of their species. Also, both male and female rats remain fertile throughout life. "The human female is the only species that shows complete cessation of the rhythmic genital activity, associated with lessened hormone production and loss of ova, in relation to calendar years."

Recent scientific research points to a something overlooked in the life habits

PAUL ELLSWORTH

Old Age and Immortality

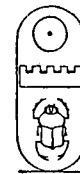
*Each phase of life readies
man for eternity*

of men which accounts—in part, at least—for his vulnerability to early senility of mind and body. The first major breakthroughs concern new understanding of the structure and functions of the nervous system.

The Nervous System

At the top of the human brain is a cap-shaped layer of gray brain cells, the *cerebral cortex*. Many lower animals possess a cortex. The cortical layer of man, has, however, in the last 50,000 or so years developed almost explosively. It is these higher cortical cells together with their association fibers that enable him to see, not only optically but *mentally*, what is before him: to compare the here-and-now with past events somewhat similar; to come to conclusions and make decisions based on the present moment as compared with the past. Man is a problem-solving animal. He has the machinery for judging what his present situation is and what he should do about it.

In the lower part of the brain lie those cell clusters which in the cave-man organized themselves into specialized control organs. At the bottom, as an enlargement of the spinal cord, the *medulla oblongata* controls without conscious thought the functions of normal breathing and heart beating. Above it, the *cerebellum* controls the maintenance of balance and also stores memories of past body activities. In this "small brain with the long name" may be located the real consciousness of *self*—of the I am I. Injuries to this area sometimes result in loss of a sense of personal identity with the body. The patient speaks of an injury to his arm,



for instance, as something wrong with "that," not with "me."

A small group of "old" brain cells called the *reticular area*, seems to act as a step-up transformer: Incoming sensory messages are split so that one report reaches the top-level cortex while another makes its impact on the reticular area. If this second incoming message is unusual, exciting, alarming, or if it arrives in a series of continuous currents, the reticular area in some unknown way excites the thinking brain to attend—to think, to make decisions, to send out orders for action.

A fourth brain function seems to be located in the cerebral cortex. Its anatomical location is not known. The thinking brain sets up a kind of censor, or evaluator, of incoming messages. Apparently, the lower animals do not possess this functional activity. Perhaps they are better off without it. With them, decisions for present conduct are directed partly by that racial and unconscious memory called *instinct* and partly by such fragmentary memories of previous experience as their memory storage cells retain. They probably have no tyrannical ethical theories—no "censor."

Man's Censor

With man, the censor establishes the philosophy of life, the ruling purpose; it is the evaluator of action. It gathers and integrates ideas, feelings, and purposes. Psychic fragments that are judged not to further the main purpose of life are discarded. Consider the case of a middle-aged industrialist, devoted to his master passion. Perhaps as a boy he lived on a farm. He heard the singing of thrushes, catbirds, grosbeaks, song sparrows, and probably knew these songsters by sight. In the spring, he smelled the fragrance of newly turned soil. He waded in the trout stream that meandered across his father's farm and felt the chill and thrill of the icy water. All of these incoming sensory messages reached not only his cerebral cortex but his reticular formation. By this intercession, they gave to his thinking a tonic excitement, an interest, a curiosity as to the world about him.

Grown middle-aged and gray, this devoted businessman actually sees very little except the sights and events that

concern his business. He associates with others of his kind. His cortex is preoccupied by impressions from his private world. Most of the enjoyment he gets from "thinking" is actually only the recognition of the familiar. Because of this absorption in a narrow area of interest, he eventually becomes like the farmer who works his small farm year after year without diversification. A time comes when the portion of his heritage to which he has devoted himself is "worked out."

The significance of the above hypothesis: A few decades ago neurologists believed that pathological aging began in the brain cells. These cells, unlike most other body cells, do not renew themselves when worn out. It was believed that some of the irreplaceable brain cells grew old and died. In time, the functions they controlled deteriorated. When this pathological aging reached a critical point, death followed.

Reports from the *Institute for Brain Research*, in Neustadt, Germany, indicate that these theories are wrong. First, the nerve cells of the *medulla oblongata*, prime maintainer of mortal life, are found to be the most long-lived of all brain cells. Second, exercise of diversified thinking in the cerebral cortex not only increases the thickness and vitality of this layer of cells, it tends to defer the aging process in the lower brain areas.

What all this information about brain function seems to mean is that the human brain over a long period of years has evolved for varied and exciting problem solving. Maintenance of this thinking mechanism at optimal levels includes "sensory bombardment" of the reticular area, which in turn stimulates the problem-solving area to "think."

But this thinking must not be allowed to succumb to the censor, who is vulnerable to the "this and only this is significant" fallacy. Highly specialized body cells, if not adequately supported, die young. The thinking brain as well as the physiological body requires sustaining substances and activities in order to remain physiologically intact. Real thinking must be vigorous and continuous throughout mortal life.

If thought is devoted to solving new

and intricate problems and to exploring new areas of knowledge, this highest potential of human activity supports continuous life and vigor. Evidence supporting this assertion can be found in the relative length of fruitful living among "pure scientists," those who seek out the laws of physics, astronomy, mathematics, etc., without constant reference to the money value of what they are doing.

Other Physiological Areas

Other physiological areas have in the past been considered subject to inevitable aging. Man's muscular strength, which not only controls his body movements but also maintains that circulation of the blood that transports nutrients to and waste products away from the peripheral cells, depends upon the integrity of his muscles—in the arms and legs but even more critically in the heart and in the artery walls.

Muscle is chiefly protein. Every one of the billions times billions of body cells performs its work under the control of an enzyme body. This enzyme body is protein. Muscles can be drawn upon for enzymic maintenance. One eminent scientist states that this enzymic support exerted by protein is its most important function. Thus muscular deterioration with advancing years means also physiological, mental, and emotional senility.

Prevention and the cure of pathological aging runs parallel to brain maintenance: exercise—steady, daily work, appropriate to the tissues involved. Exercise built up from easy beginnings to the "overload" point is now being used to "cure" sick hearts and to rejuvenate other body parts and functions. Loss through disuse seems to be the basic cause of the degeneracies of the aging process.

A third functional area has been studied in this same context: How do human beings change from the plus, or life-sustaining, to the minus, or life-destroying, activities of the emotions? What is the cause of the modern disease

of pathological stress, of anxiety, of apathetic surrender to the challenges of life?

There is a correlation between muscular fitness and brain health and that creative optimism which perceives and attacks each daily problem with "biological violence" and astuteness. The man or woman whose muscles are kept young and fit by daily optimal exercise, and who conditions and maintains his or her brain by vigorous thinking, has partly solved all emotional problems. Those endocrinologists of a few decades ago who believed that many hormonal glands essential for remaining alive in health inevitably deteriorated with gathering years actually got the cart before the horse: Hormonal glands abate their sustaining secretions chiefly because they are not stimulated by muscular exercise, by brain perceiving and problem solving, and by uniting by recognition with the thousand and one beautiful and fruitful aspects of life available to all living creatures.

What the writer, now in his eighty-second year, has to say is that growing a full sized body, dealing with the procreative problem, and learning how to live in a complicated but always manageable world are only a beginning. Nerve systems, muscular and organ systems, are production machines. Once they are set up, usually after six or seven decades of closely observed experimental living, you are ready for that for which you were created: to learn to know your True self.

Should you care to read more on the subject: Bello, Francis, "New Light on the Brain," *Fortune*, January, 1955

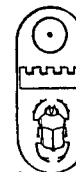
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One Way To Keep Warm

MAN'S INVENTIONS, for the most part, are not inventions at all: They are discoveries and adaptations of nature's creations. A bird was the inspiration for the flying machine; a bat taught man about radar. Spiders and beavers have demonstrated engineering principles.

The sun and ocean currents taught man his first lessons in radiant heating: The earth is warmed by radiation and giant circulating ocean currents.

Coal grates and stoves once supplied heat, but both were inefficient. Central heating was based on the law that warm fluids rise and cold ones descend, and today's hot water and steam heating still employ the expansion and rise of hot gases and liquids and the descent of the same elements when chilled or cooled.

Man becomes warm when the surface temperatures around him are too warm to absorb the heat his body radiates, and cold when the air absorbs body heat faster than nature can replace it. Radiant-panel heating controls heat loss from the body.

Many people think it a new idea, but the nobility of Korea used it 7,000 years ago. Rich lords built in their homes "spring rooms" fitted with hollow masonry floors under which fires were built. The heat of combustion warmed the floor, creating in winter an atmosphere not unlike that of springtime. The ancient Romans used a similar method to heat their famous baths.

Early in this century, the English engineer, Barker, noticed a relationship between the unusual comfort of a room



York County Historical Society

In 1800, the Old Lutheran Church in York, Pennsylvania, used a sheet metal tank atop a stove and a long flue pipe to radiate and circulate the air within the church to keep parishioners snug and warm.

in his own home and the system used in the Roman baths. The room walls were warmed by several chimney flues which, in effect, were radiating panels.

In 1909, the first radiant heating panels were installed in a four-room schoolhouse in Gary, Indiana. Later, the architect, Frank Lloyd Wright, used radiant-panel heating in several notable structures of his design. Since that time, installations have been made in homes, offices, hospitals, and other types of buildings where uniform air temperature is a requisite.

One thing, more than any other, made possible the economical installation—lengths of steel pipe welded into one continuous circulating system. Water, thermostatically controlled at comparatively low temperatures, circulates throughout the system from a central heating source. The steel pipe assures perfect functioning and seems to be the nearest approach yet to nature's own method of keeping the planet on which we live warm and habitable.

A POSTCARD WILL DO . . .

Please let us know:

1. Your favorite *Digest* article in 1963
2. Your favorite article in this issue
3. Your favorite article read elsewhere

*The
Rosicrucian
Digest
December
1963*

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

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



THE CELEBRATION of the anniversary of the birth of Jesus, the Christ, is intended to be a day of rejoicing, happiness, and the free sharing of bounties and blessings.

In truth, the holiday should be a period for the celebration of *the spirit of Christ* and *the realization of the Christ consciousness* in each of us. It is really immaterial whether the day selected is the true birthday of Jesus, the man, for, after all, any period of the year or any hour of the day is proper for the realization of the Christ consciousness within us and for the demonstration of the spirit of Christ.

Undoubtedly, the great outstanding message of Jesus was that of universal love. Critics point out that nearly all of his doctrines were based upon religious principles known in other religions and perhaps viewed only in a more modern form; but the principle of universal love was quite unique—brought to the world at a time when it was most needed. It is doubtful whether the need has ever been quite met, even after all these years of Christian teaching.

Jesus said that man should strive to love his neighbor as himself. That is a big order, a big proposition. After all, it is not purely a religious doctrine but a cosmic doctrine, and if applied would mean universal love, universal peace, universal harmony. If man would love men in a universal sense, it would bring an end to war, strife, disagreement, and contention. It would encourage us to do the right thing at the right time and to be our brother's keeper, to see and understand things from the cosmic point of view.

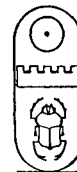
Perhaps there is no greater need in the world today than the need for the cosmic point of view. As Rosicrucians, we talk about broadening our vision and extending our consciousness out of the narrow limitations of self and self's environment. But how far do we prac-

The Spirit of Christ

tice this principle? How far away from ourselves do we really get in each twenty-four hours of the day?

It is true that the Rosicrucian philosophy does tend to broaden our vision, our viewpoint, and our contact with humanity; but even though that broadening may extend our consciousness from the narrow limitation of our physical immediacy, it is doubtful whether we extend it at all in a universal sense.

To love our neighbors as ourselves and thereby sympathetically understand their problems, trials, and tribulations, we should be able not only to extend our consciousness and understanding part of the way but also all of the way. We should do more merely than to push that horizon from our own city, our own state, or our own country to another distant land; we should extend it to all distant lands. We should be able to sense the crying needs, the heart throbs, the tears, the heartaches, the problems of all beings,



even in the uttermost parts of the world.

We should be able to realize what it is that the oppressed in various parts of India and Africa are asking and praying for. We should be able to understand what it is that the Russians are seeking to accomplish, the Germans hope to prevent, the Italians desire to accomplish, the French seek to bring about, the Britons hold as their ideal, the Japanese and Chinese believe is their serious problem, and what the people of many smaller lands consider the outstanding obstacles to their progress in life.

To do this, we would have to lay aside bias, prejudice, self-interest, and intolerance. From the cosmic point of view all races of men, all beings, all creatures created by God are equal in the right to work out their own evolution and attain the inevitable goal of their present existence. Trials and tribulations are but steppingstones to human beings, and what we consider an obstacle may be a commonplace incident in life to others. That which we condemn as crude or cruel, unnecessary or unimportant, fictitious or unreal, immoral or unmoral, may be classified quite differently by the cosmic consciousness.

Christ, as a saviour, came to save mankind. His message was for all beings and the light that he shed among men was a light for the darkest part of every country and of every race. His life and teachings were cosmic symbols for all beings to interpret. The interpretation of Christians may differ greatly from that of the Mohammedans, the Buddhists, the Jews, or many other sects and cults; but however the symbol is interpreted there is back of it the cosmic law of equal application and universal good.

So, at this period of the year when much of the world is thinking of the Christ and the accompanying symbolism and prophecy of the Christmas season, it is well to remember the universality of the Christ consciousness

and that what was real, great, divine in the consciousness of Jesus is equally existent in the consciousness of every human being in the world today.

It is not necessary for the tribesman, the atheist, the heathen to know of Jesus and his work, to have discovered the message of Jesus, or to have been saved through the grace of his teachings and to have a realization of a Christ consciousness within him. God and the cosmic laws and principles did not limit the Christ consciousness to those who outwardly and objectively recognize the symbol of that consciousness.

As we develop the Christ consciousness within us through our realization of it, Jesus becomes to us the saviour in a cosmic sense, not in a sectarian one. But first must come the realization of the Christ spirit universally diffused throughout the divine consciousness of all beings.

Let us, therefore, be at one with this Christ consciousness at this period of the year if not at all times. Let us indulge in the holy communion of cosmic baptism and be bathed not in the water of material symbolism, but in the divine waters that flow in the cosmic sense through all of our being, through all of earth's beings. In this way, we will attune ourselves with the highest consciousness of the Cosmic and be at one with God and with each other. In this sense, we will understand what is meant by the message of Jesus regarding universal love. To understand our neighbors sympathetically is to love them and to harmonize with them, and this can come about easily through attunement with the Cosmic Consciousness.

Rejoice, therefore, in this season and let it be the beginning of a period of realization for each month, or each week, or each day of your lives. Let each hour or at least each sunrise of a new day be the birth of a Christ day for you that you may celebrate every day as a Holy Day.

Rosicrucian Digest, December 1931

The Timeless Element of Life

THERE IS A soft sadness in passing time, a melancholy such as touches autumn days when leaves fall and nature is filled with winter's imminence.

"Time's winged chariot" is ever at our backs and seems to hurry near. Not that one "feels" older. Inside, the same ego looks out and ponders the world. But when old friends come by, the streaks of gray, the lines around the eyes, and the stoop of a spine once erect make plain that what has happened to them must be happening to us.

It is strange that we should all grow old and time affect what we feel to be our inmost self. Maybe we judge too much by the gray and the lines and too little by the feeling.

After the first stab of realization of passing time, we may observe that friends have not really changed; underneath, they are the same recognizable

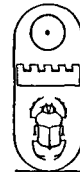
personalities despite the repeating cycles of the years. Let the gray, the colors, and the lines be forgotten. Let experience and patience and tolerance and peace be the intangible marks we recognize.

If there be soul, these will be of it. If we take with us what we do *not* leave behind, then these will march forward with us. Why go back a day? Why should the river not press to the sea? Why should spring not come again or the flower return to the seed; or the leaf to the branch; or the egg to the nest?

Down the reincarnations, greeting old friends, why should we not say, "Why you are here and you have not changed! The flower has left the seed and has returned. The intangible that ever *was* still *is*. Your beauty enhanced in repetition makes you lovelier."

Ralph Jacobs' oil
Ricky in East Lynne
shown in the
Rosicrucian
Art Gallery
during November.

(Photo by AMORC)



TERENCE J. BATTERSBY

Wall Markings

*Their strange hieroglyphics
are often revealing*

ANCIENT MAN inscribed, as a kind of pictorial signature, pictures on the walls of his caves. We marvel at these crude scratch marks, conscious of the importance that he ascribed to his impressions. We may even recall with a certain nostalgia how in somewhat similar fashion we once proclaimed our love for Mary or John or life itself.

The vast bulk of wall markings have been eroded by the hand of changeable time. No one can estimate how many millions have been obliterated in the course of centuries. Today, with the exception of those cryptic messages which old *amour* still inclines us to make, chalking on walls is considered the eccentric activity of subversionists.

We have progressed through an artistic renaissance to proper and beautiful murals, great mobiles, and wrought-iron abstracts such as would have made our ancestors blink with amazement; but the picker-up of unconsidered trifles may still read amazing things on walls. Not quite so dramatic as the letters of fire that appeared to Nebuchadnezzar, they still display a wealth of self-expression.

In a city noted for its squalor, drabness, and crime, I once entered a small building on a waste plot. Its windows were out, its brickwork pocked and damaged, its light fixtures assaulted and broken. The very site and scene were a kind of apotheosis of everything man has made grim. However, on one wall was perkily chalked a strange and poetic legend: "I wish I were a little bird. I would fly from place to place."

I wondered about the unknown executor of that wish. Was he boy or

man? If boy, had adolescence developed or suppressed that strange poetic urge? If man, had the fresh vision of innocent fancy survived into maturer years?

I envied the lack of sophistication that could so spontaneously chalk a wall. Was it that freshness of outlook said to be a prerequisite for entrance into heaven's kingdom? People I knew could not be imagined chalking so frankly and ingenuously the substance of their inner aspirations.

But then we do not need to chalk on walls; our thoughts may already be inscribed in some more subtle medium—as certain mystics aver—on a kind of scroll in the regions of uncharted time and mind. There may be, as Abou Ben Adhem found, a kind of Angelic Book, which someday will be opened at our page and there we shall find as in a dream our own thoughts and sentiments recorded.

Walls have a symbolic value beyond their material usefulness: While, admittedly, a shell or substance for protection, they are also a kind of prisoner's doom. Socrates speaks of emerging from a cave as into a new world of light, and Wordsworth of the shades of the prison house that close around the growing boy.

The poet, James Elroy Flecker, dying of tuberculosis, in a vision saw the sanatorium walls dissolve to show him a greater vista beyond—

*The lake in which the planets swim,
And all that lake a dewdrop on a rose.*

Figuratively, if not actually, we still write upon walls. Each day we inscribe some little thing with character and spiritual aplomb: a letter that brings another joy, a flower bed rearranged in the back yard; a house decorated so that it becomes a temple rather than a burrow. It may be, too, that some serene-faced angel records it all with the steady movement of a quill—that angel the very form and personification of conscience, who knows our every deed though the world and future ages may never see our mark.

*The
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December
1963*



ON THE FRINGES of Canada's Arctic regions and above them on the islands of the Arctic Ocean, live some 11,400 Eskimos whose traditional way of life is already so disrupted and changed by the white man's influence that the present generation may be the last to identify itself with the nomadic life of the hunter and trapper.

The old time Eskimo is passing from the scene and in his place, if efforts of the Canadian government succeed, will be a Man of the North, in whose veins may run Eskimo blood, but whose way of thinking and whose activities will no longer be those followed by his forefathers. The transition is inevitable.

The change began with World War II, when construction workers and military personnel swarmed over areas which previously had known only the most adventuresome travelers. The Eskimos were fascinated, if bewildered, by the newcomers, and their machinery, equipment, clothing, and gadgets. From landing barges to wrist watches, it was a wonderful new world they did not want to lose.

They desired to copy the white man, do his kind of work, live in his kind of house, wear his kind of clothing. To do so, it was necessary to acquire cash, luckily available to them through jobs offered at the new military sites. The idea of wages was as new to the Eskimo as the remarkable things that money could buy. . . . With cash, and through mail order catalogs, the Eskimos began to accumulate outboard motors, short wave radios, cameras, record players, sewing machines, refrigerators, motor scooters, cigaret lighters, even electric shavers, and baby carriages.

Today Eskimos work in population centers, mining areas and at military sites. Their uncanny ability to readily understand the new machinery and equipment enabled them to pick up skilled trades quickly and move up the wage scale from laborers to machinists, mechanics, electricians, and heavy equipment operators.

They are truck drivers, carpenters, painters, cooks, bakers, hospital attendants. They work in radio communications, do watch repairing, are postal clerks. A few have gone into the professions of engineering and dentistry.

Women are trained and employed as

KATHRYN WINSLOW

Canada's New Man of the North

teachers, nurses' aides, typists, hairdressers, waitresses, store clerks. In the north all women seem to have jobs, whether or not they are also homemakers. The Eskimo working mother is no exception.

It is evident that most Eskimos prefer their new way, having experienced its ease and comforts, and would not be able to wholly return to the meagerness of the old. It was an extremely hard life, dangerous and insecure. Often it was unendurably miserable. They do not want it for their children. . . .

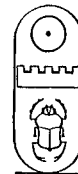
The transition has not been easy. Traditionally these people live close to nature. They are free to do as they please, when they wish to do it. Historically they are nomadic. The coast dwellers took their food from the sea while the caribou has been the staff of life to the inlanders. Trapping the white fox was the only occupation with a trade value.

In the new environment an entirely different social and cultural order must be adjusted to, whether or not it is understood or even valued.

The cherished freedom has been exchanged for job confinement. Self-direction and independence have been submerged in the boss concept, an altogether alien idea to an Eskimo.

The social structure of the community is another concept difficult to follow. Traditionally the social unit did not go beyond the family. Sending children to school is still another white man's custom the Eskimo is required to accept. Sanitation, public health regulations are slow to catch on. Even lesser "notions" like door locks and handkerchiefs are perplexing.

Time had been nature's regulation of the sun, moon, and seasons, or it was figured by animal migrations, or the appearances of the walrus and whale. The white man's manipulation of time is irksome to an Eskimo who does not feel that the only time that matters is



that kept by clocks. He is frustrated by punctuality and the 8-hour day.

To help them understand some of these things an illustrated book in hard covers is in the process of preparation, to be written in both Eskimo and English. Among many things it will take up taxes, voting, life insurance, banking, licenses, various common laws and rulings. It will cover the care and handling of firearms, the care and operation of outboard motors, safety, sanitation, health rules, first aid. It will explain government welfare programs and other services. . . .

Through the Department of Northern Affairs and National Resources a policy of introducing self-supporting industries into Eskimo communities was established two years ago. Various economic development programs are presented to the Eskimos for their expression of approval and interest. It is essential that they have a strong desire to initiate these projects and will continue to support those they adopt. Many preliminary discussions are held. Most industries start as co-operatives, financed by loans from the government's Eskimo Loan Fund. Others are financed initially by the department and later turned over to the Eskimos. The department acts in a technical advisory capacity, closely supervising all projects at the outset. Specialists train the Eskimos in techniques, standards, and management. When the people are able to take over for themselves, the specialist withdraws and supervision ends.

The projects undertaken so far include fisheries (Arctic char, whale, seal, whitefish, trout, salmon, cod), fish reduction plants for dog food products, logging and sawmilling, canoe building, handicrafts, graphic arts, the making of fur garments, house construction, and store retailing. During the past year, 33 programs were in operation at 12 locations. The estimated total value of their products was half a million dollars for the 1960-61 fiscal year.

The practice of pooling labor and sharing resources is traditional with Eskimos. The people are eager to assume responsibility for the development of their industries, although hindered by illiteracy. The education of their children is expected to eventually provide the management.

Great emphasis is laid on the importance of education and vocational training. In 1961 the department operated 43 schools in the Northwest Territories and assisted in the operation of one company school and three part-time schools. In the north children of all races attend school together. An estimated 53 per cent of all Eskimo children attended school in 1961. . . .

To prepare young northerners for jobs, the department offers trade skills and training in the industrial arts as part of the school curriculum wherever facilities can be provided.

The Sir John Franklin School at Yellowknife, largest vocational training center in the Northwest Territories, offers courses in carpentry and building construction, auto and diesel mechanics, heavy equipment operation, and food service.

Teachers in most Arctic communities offer adult education classes in home-making, cooking, child care, shop work, and basic English.

Special courses are given at the Royal Canadian Electrical and Mechanical Engineering School at Barriefield, in the operation and maintenance of diesel electric power plants. Courses are also given in prospecting and mining at the North Rankin Nickel Mines. . . .

The government has made a substantial effort to upgrade housing by providing low-cost prefabricated dwellings that can be purchased through loans. The cost of such a house with a cooking-heating unit, sink, sanitary facilities and electrical wiring, ranges from \$1,500 to \$2,000, depending upon the area to which it is shipped. A man's labor in erecting his house keeps costs at a minimum. . . .

The Canadian government is making valiant efforts to preserve all its northern people, by protecting their culture and helping them retain their character and independence as a group within the nation. While in no way withholding from them any of the better things of life, it does not wish to impose a patriarchy. Its planning in education, economic development, medical care, health and welfare are designed to strengthen the Eskimo's independence.

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SANCTUM MUSINGS



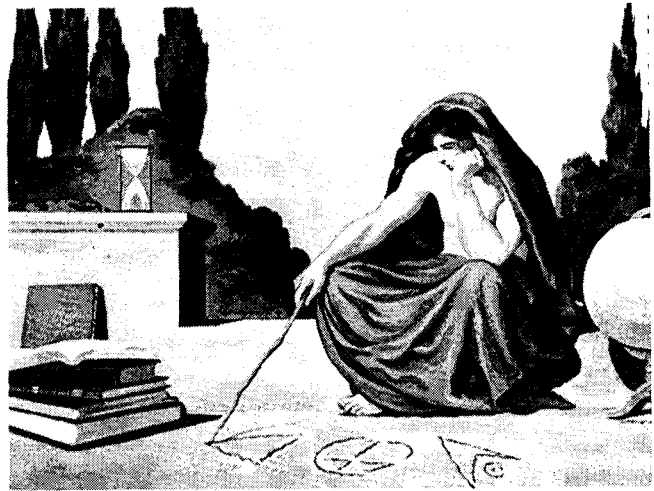
CAN WE KNOW REALITY?

CAN WE KNOW the noumenal world through studying the phenomenal world? Are they comparable? These questions touch upon one of the classical philosophical and metaphysical problems. By *noumenal* world is meant the world as it is—in other words, absolute reality or “things in themselves.” The phenomenal world is the one of appearances. It is the world as perceived by our objective sense faculties. The crux of the question, then, is whether there is a correspondence between reality or existence as it may be and our experience of it. Obviously, if we can rely upon experience, then we can say that what is seen or heard is *actually* the world.

The reliability of the senses has too often been refuted to allow absolute dependence upon them. There are many commonly known examples of the deception of our faculties. What may seem real to one may be experienced quite differently by another whose faculties may be either impaired or more nearly perfect. Also, as each of us knows from intimate experience, a visual image may appear to change its nature in relation to our position to it.

At a distance, an object may seem to have one form, but it assumes different dimensions and qualities when we approach it. Did the object change because we changed our position in relation to it, or did the varying spatial factors, the distance from which we observed it, cause an illusion? Simple experimentation proves that the object does not change its qualities but that distance causes us to observe it differently.

We thus know that what we experience as reality, the objects seen, heard,

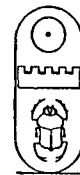


or felt, for example, are to a great extent *subjective experiences*. The nature of our existence, the world of particulars, is dependent upon our consciousness of it. We experience reality through limited faculties. These senses confer even the *qualities* which we associate with objects of the world. Physics, for further example, has proved that a color such as red is not inherent in a red image which we perceive. Such an object may simply reflect those wave bands of light or vibrations which engender in the consciousness the *sensation of red*.

Plato's Dialogues

Plato in one of his *Dialogues* gives the analogy of shadows flickering on the walls of a cave. These shadows are of objects which are outside the cave. To one seated in the cave and who cannot see outside or beyond the shadows themselves, they appear real. However, such shadows may be quite unlike their cause, which exists beyond the cave. Little children all have experienced or participated in the game of making silhouettes of animals and persons by manipulating their fingers so that they cast shadows on a wall. To one who did not see the fingers so being used, the shadow images would appear to be quite real. In his analogy, Plato was pointing out the deception of the senses and the fact that they give one no true conception of the world of reality.

Other philosophers, such as Locke, Berkeley, and Hume, have challenged the nature of reality. Locke took the



position that there is no reality *as we perceive it*. The ideas (in fact, all knowledge) stem not from what *is* but rather from our perception of external impressions and from the notions arising out of the qualities of our senses. Berkeley, too, took the position that perceptions, or the experiences of the senses, are the essence of reality. Hume, likewise, held that there is no material world which corresponds to our ideas and that reality and knowledge are sensations only. It is a corollary that there must be some reality, some being apart from the human mind itself. Certainly, the human consciousness does not just float as an isolated reality in a state of nothingness.

Kant's Position

Kant expounded a unique relationship between experience and reality. He took the position that a thing *is* only to the extent that it participates in our mental world. Our ideas are not images or counterparts of objects in the world outside of us as so often has been thought. The mind has an inherent faculty of *synthesis*—a combining of sensations into ideas having a unity. This power of the mind is independent of the external world, and it is separate from those sensations which arise from the world. Things have a particular reality only as they fit into this combining faculty of the mind. The mind or consciousness is what confers the particulars upon the world of reality. Things have no existence until we conceive them. However, these constructions of the mind do not deny a reality

independent of the mind. It makes of this reality an abstract, formless, nameless *something*.

To be more explicit, a reality, or a noumenal world, exists; but it is quite unlike anything which we realize it to be. This external something reacts upon us in the way which it does only because we are so constituted as to perceive it in just that way. We are thus working with illusions at all times; these illusions are the phenomenal world, the one of appearances, the one of our senses. We cannot abandon our senses and at the same time have any media for experiencing the noumenal world, that is, the one which actually *is*. We must be content with our phenomenal world. We are obliged to understand ourselves as thoroughly as possible and realize that as humans we will have only certain general experiences channeled through our receptive faculties. From such experiences, we shall create a world of daily living, and this world will be a grand illusion.

To use a simple analogy, it is like peering through eye glasses which are optically imperfect. They may elongate every object perceived through them. However, we know that images as seen through the glasses are not true to the object. We might not see at all if we were to remove the glasses; and, further, since other glasses are not obtainable, we are obliged to adjust our understanding to what we do see. As a consequence, we should not disturb ourselves over what the noumenal world, or the things in themselves, actually may be like.—X



WHY TIME SEEMS SHORTER WITH AGE

In youth, the consciousness is crowded with many new experiences which hold the attention. The duration of the succession of experiences thus seems drawn out.

With age, many experiences each day and week have become repetitious. They have little demand upon our attention. The succession of experiences, therefore, seems less, and the duration or time, shorter.—VALIDIVAR

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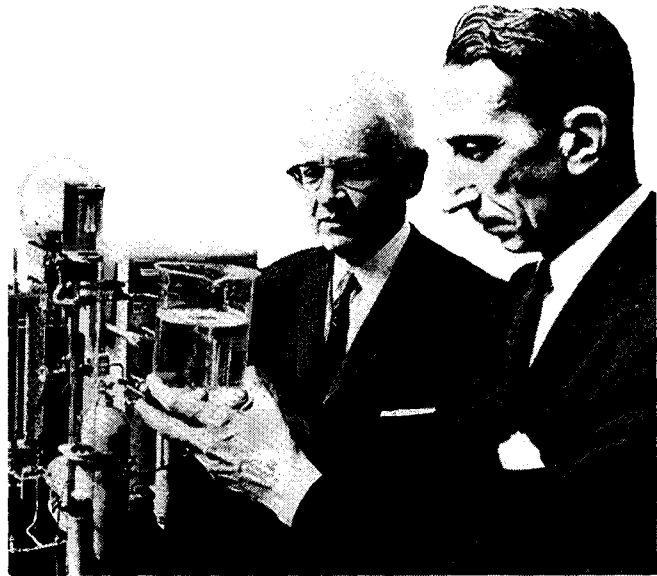
"Pasteurized" Water

IS THE SUPPLY of naturally "clean" water running out? Will industry and an exploding population leave enough water in reservoirs and wells to go around?

Streams into which others have dumped their sewage are water sources for thousands of communities. Water that comes from the taps of hundreds of thousands of homes got there via somebody else's drain. This water is not "contaminated" (purification equipment takes the harmful ingredients out), but the job of making impure water pure again is sometimes excessively costly.

Igor J. Karassik and Joseph F. Sebald, executives in charge of engineering projects at the Worthington Corporation, have been concerned with getting wholesome water to everyone who needs it. To find a better way of purifying "used" water cheaply, they tried improving the process invented by Louis Pasteur in the 19th century, by which he learned that heating milk to 161 degrees Fahrenheit made it safer to drink than it had been for centuries.

In the Worthington laboratories, engineers Karassik and Sebald developed a working model of a "pasteurizer" with which water can be sterilized completely. It may be a while before municipal water works use the "pasteurization" process, but it is likely this method of purifying water will be put to other uses almost immediately. A "pasteurizer" unit mounted on a flat car could be rushed to disaster areas where the regular water supply has



Worthington Corporation

Inventors Igor J. Karassik and Joseph F. Sebald examine a beaker of ultra-safe water produced by their invention, Worthington Corporation's "Pasteurizer" (patents and trademarks applied for).

been cut off or fouled. Rural home owners, plagued by septic-tank seepage into wells, would find small "pasteurizer" units solving their water problems.

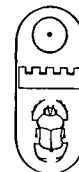
More important, however, is the role "pasteurization" could play in the future. "For almost every spot on the face of the earth," the engineers say, "there's going to come a time when it's cheaper to provide artificially conditioned water than to go far afield after fresh water supplies. For a sea-going vessel or a desert community, that point was reached long ago. . . . For New York City or Chicago, it may come in forty years. In Alaska or Siberia . . . it may not come in the foreseeable future. But it will come." Whenever it does, the "pasteurization" process may answer water-supply problems.

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *November* issue for a complete listing—the next listing will be in *February*.



(International Jurisdiction of The Americas, British Commonwealth, France, Germany, Switzerland, Sweden, and Africa.)



RALPH M. LEWIS, F. R. C.

The "Illuminati" Vanishes Into the Pleroma!

*Facts concealed
behind a fabric of fancy*

TIME is a developer of circumstances. Circumstances have now developed to a point where it seems necessary to make public certain facts. Why does an organization in England that has vaunted itself as the "Brotherhood of the Illuminati" suddenly cease and desist from the use of that title? What would cause an organization to forgo a title in which it had pride if it were authentic? The writings of its self-styled leader may clarify this mystery.

This exponent of the now extinct "Brotherhood of the Illuminati" has as many titles as the "Consortium," another name encompassing intriguing titles of organizations which he professes to represent but which any day may become as ephemeral as the "Brotherhood of the Illuminati." The title which he most commonly acknowledges is "His Serene Highness, Duc de Palatine, D. D., D. Sc."¹

In the first place, he states as the authority for his illumination coming from out of this world. "The Lord of this Planet came from Venus some 16,500,000 years ago to take over the Kingship of this Planet and to form the Spiritual Hierarchy which will guide the destinies of man towards Perfection, such knowledge has ever been known to the Masters, Adepts and Servants of the Light and is to be found in most of the Sacred Scriptures and Traditions of all civilizations."²

The "Duc de Palatine" further tells us that the guides and influences of this Lord that came from Venus are now

finally descended to him. "Such a task has been entrusted to His Serene Highness Richard, Duc de Palatine who himself is a proven 'Illuminati',"³ etc., etc.

How was this implied planetary and celestial authority to manifest itself? "The Brotherhood of the Illuminati is the first of these Channels of Light to be formed which seeks to train men and women into the ILLUMINATION and INTERIOR COMMUNION of the Divine Light. His Serene Highness will be touring the United States demonstrating this Divine Power in the hope that men and women will offer themselves to the Lord of Venus as His Co-workers when He comes in 1975. Will you offer yourself as a Co-worker? Are you willing to be trained for this Office? If you are, then this Brotherhood of the Illuminati will train you for this Office. This is no trick or baseless claim, but a proven fact and capable of being demonstrated."⁴

Then in 1959 came the tremendous transition—the death of the "Brotherhood of the Illuminati"—the "Duc's" asserted "Divine Power" being of no avail. Did the Lord of Venus also forsake it? A recent mimeographed brochure states: "Please Note: Although The International Brotherhood and Order of the Illuminati and The Hermetic Brotherhood of Light [another title of the Duc's societies] has no connection, by inference or suggestion either in fact or intent with the 'Brotherhood of the Illuminati' of San Francisco, California, in any way either in law or in propaganda, it has, nevertheless, been decided in Council to alter the title of our organization to the above [The Brotherhood of the Pleroma]."⁵ So-o-o-o, with a snap of the fingers the new title became the "Brotherhood of the Pleroma." Would the Lord of Venus like that?

It would appear that notwithstanding the influence and guidance of the so-called Lord of Venus, the "Brotherhood of the Illuminati" was made to *vanish* and by such a mundane thing as a threatened lawsuit. A newspaper, the *Press Democrat*, of Santa Rosa, California, in its Wednesday, October 4, 1959, issue, revealed that another group styling itself The Royal Temple and Order of Illuminati brought legal proceedings against the "Duc de Palatine." The headline of the newspaper stated: "His

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Serene Highness Accused Of Transgressing On Church Name." An opposition witness said: "We are going to restrain him [Dr. Palatine] from using the name . . . or in any way misusing the word, Illuminati, to try to persuade people that he has the authority to speak for The Illuminati."⁶

"His Serene Highness, Richard, Duc de Palatine, D. D., D. Sc.," in giving a laudatory biography of himself, mentions as one of his alma maters, the Universite Philotechnique. However, the *Sunday Chronicle*, of October 3, 1954, published in London, England, had something interesting to relate about this Universite Philotechnique with which the "Duc" claims academic distinction. "The university called the *Universite Philotechnique Internationale* . . . is a remarkable organisation. Not just because the man at the head of it claims to be a lord abbot, bishop and count all rolled into one, but because he is the only person who knows where this university is to be found.

"The man is 38-year-old Australian-born Richard John Palatine, M. A., Ph. D., D. D., who has styled himself: 'Right Rev.,' Lord Abbot, Bishop, and Count on various occasions. . . . In a newsletter issued from 'international headquarters' . . . 'Bishop' Palatine describes his 'university.' [But, in fact,] 'This is only an accommodation address, shared with scores of others.'"

When the reporters asked a Doctor Green, who was supposed to be associated with the activities: "Is it possible to be shown round the University? Where is it?" Doctor Green replied: "As far as I know it exists only on paper." Then, the *Sunday Chronicle* quoted Doctor Green: "At his home in London, 'Bishop' Palatine told me last night: 'I am not sure whether the university will continue to operate. Perhaps it had better be kept in abeyance.'" Moreover, the *Sunday Chronicle* continues, "the 'Bishop' has put his name down on the list for a job at the British Legion Employment Bureau in London."

How should this be summed up—who are students of mysticism, philoso-

phy, and the esoteric? The answer is, By their fruits you shall know them.

1, 2, 3, 4 Two-page mimeographed bulletin from London: "Greetings to All the Sons of Light"

5 Introductory paragraph of 7-page mimeographed bulletin with blue top sheet labeled *The Sovereign Imperium of the Mysteries*. London

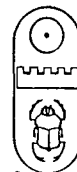
6 *Press Democrat*, Santa Rosa, California, Wednesday, October 14, 1959

▽ △ ▽

Piano Recital



Albert Ferber held an overflow audience in Francis Bacon Auditorium in a masterly musical net on a Sunday afternoon in November. Playing an exacting program drawn from the works of Liszt, Schubert, and Beethoven in the first half and Smetana, Chopin, Debussy, and Granados in the second, Frater Ferber brought his audience spontaneously to its feet in a standing ovation at the conclusion of his concert. As *Combat* of Paris said: "The halls should be full to bursting point to applaud him. Let us proclaim him!"



CHARLES HARRISON, F. R. C.

What Is An Obstacle?

*It may be a problem
or an opportunity*

AN OBSTACLE may be a problem or an opportunity. A mud puddle, for instance. The most famous, of course, was the one which was a problem for Queen Elizabeth but an opportunity for Sir Walter Raleigh. In a period when heads were insecure for a variety of reasons, Raleigh's action in spreading his cloak for the queen to walk on perhaps extended his life.

We have outlawed the guillotine and the headsman's axe; improved transportation and communication; created machines to do most of our manual labor and electronic devices to do much of our thinking. With all of our leisure, we still have obstacles and sometimes fail to recognize them as opportunities. We may even call them problems.

We live in a golden age—for psychiatrists and formulators of sleeping pills and tranquilizers. The anxieties of Sir Walter Raleigh, the Earl of Essex, Ann Boleyn, and others of the English scene, including Elizabeth before she became queen, concerned only the security of their heads. Our anxieties are unknown fears which arise from things we sense but cannot fathom.

Living in a mental age, we are admonished to be objective. We are told that we live, move, and have our being within a group of physical organisms which function so long as the blood flows through its normal channels and the machinery is supplied with adequate fuel.

Our modern way of life, however, is an obstacle to spiritual development and the elevation of consciousness be-

cause it arises from a concept conceived and sustained intellectually and limited by the confines of objective knowledge. Our analyses are performed in the laboratory of our objective consciousness. We glorify what we perceive through the five physical senses and depreciate that which cannot be seen, weighed, or measured. We interpret infinite law by finite concepts.

Science has followed Aristotle in its investigations into finite matter; yet stands at the portals of infinity, bewildered by its immensity. Doubts that Aristotle entertained have been dispelled, but, unlike Aristotle, science has not taken into consideration basic principles developed by Plato. Instead, it has been concerned primarily with the discovery of the basic components of matter and the proof of the nonexistence of that which cannot be perceived through the five physical senses.

Discovery of the components of matter, however, reveals an invisible world greater than the material one perceived by man's physical senses. Physical law is found to be dual in nature, its counterpart extending into realms imperceptible to the physical senses. Dogma and superstition retreat before the light of intellectual reasoning and we perceive, not multiplicity, but unity.

There is but one world, perceptible to all according to the light of inner understanding. Jesus, the Christ, was the greatest exponent of unity. "The Kingdom of Heaven is within you," he said—a message too simple for ordinary men to understand.

He did not consider his so-called *miracles* outside the workings of natural law. He assured his disciples, ordinary men, that they had the potentials to perform even greater ones—the greatest of all, perhaps, the removal of obstacles which separate philosophy, religion, and science. In the light of understanding, the true philosopher's stone will be that which will reveal unity in the presence of duality. The greatest obstacle to this miracle is the mote in one's own eye.

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VISITORS to the Rosicrucian Egyptian, Oriental Museum's Art Gallery in November were treated to an exhibit of exceptional merit, entitled "Paintings in High Key," a one-man show in oils of portraits, landscapes, and still lifes. The artist, Ralph Jacobs, California born and first-prize winner of the 33rd Annual Statewide Art Exhibition in April, has exhibited widely, and many of his paintings are included in private and public collections in this country and abroad. His painting *Ricky in East Lynne* appears on page 465 of this issue.



Early in October, announcements were sent out regarding the fall and winter Friday evening lectures sponsored by Rose-Croix University. The series, which began on October 25, will continue through April 3. The topic to be explored is "The Dual Approach to Life." Officers, staff members, and Rose-Croix faculty will present the material.



The Children's Hour had its first meeting of the 1963-1964 season on Thursday morning, October 10, with a class for preschool-age youngsters. Rosicrucian principles are used in the teaching, which introduces harmony in color, rhythm, music, as well as making an imaginative approach to life through story and drama.

Once a month, a class for 6-12-year-olds will be held. The over-all theme for both groups will be *Our Sanctum*.



An unexpected turn of events made possible the appearance of the Supreme Secretary, Frater Cecil A. Poole, and Soror Poole at the Detroit Rally in early October. Both the Supreme Secretary and the Detroit Rally attendants expressed themselves as pleased by the meeting.



Even those who work at Rosicrucian Park may not be aware of the fact that bananas are grown on the grounds. A few choice stems of delicious little finger bananas are garnered every year—mainly for the gardeners' consumption. But if you happen to know a gardener. . . .

Rosicrucian Activities Around the World



Byron Chapter, AMORC, of Nottingham, England, was on two separate occasions during the summer the scene of inspiring Rosicrucian ceremonies. In August, Anne, the daughter of Frater and Soror D. A. Wells, was installed as Colombe, and in September, Tina Rose, recent addition to the family of Chapter Master, Frater P. G. Harris, was given the beautiful Appellation ceremony.



In the midst of final preparations for the Twelfth Eastern Canada Rally, Toronto Lodge Master, Don R. Bevis, recently took time out to give advance notice of a special event coming up on Sunday, January 26. To quote his letter: "We at Toronto Lodge will be holding a Ninth Degree Class on January 26 (Sunday) at 2:30 p.m., sponsored by The Past Masters' Association."



In spite of ten days of continuous rain in Fort Lauderdale, Florida, more than half a hundred persons turned out recently to participate in a somewhat unique occasion at Fort Lauderdale, AMORC, Chapter. Mrs. Florence C. Hardy, retiring as City Clerk after 35 years' service was presented with the Rosicrucian *Humanist* Award by Soror Ruth Yorston, Past Master of the Chapter.

Among those who witnessed the presentation was Mrs. Frank Stranahan, the first pioneer of Fort Lauderdale and also its first school teacher. In addition, many city officials were in attendance, including Mr. August Burkhardt, Commissioner.

In making her presentation, Soror Yorston reminded her audience that



Mrs. Hardy had come to Fort Lauderdale from Providence, Rhode Island, with her husband, William G. Hardy, in 1924. Almost immediately, she set out to learn the early history of the city and to acquaint herself with its pioneer citizens.

She established the City Clerk's office, catalogued city archives, founded the Youth Community Center, and was among the five founders of the Historical Society. To interest others in the progressive aspects of Fort Lauderdale, she wrote some fifteen pamphlets—*The New Library, The New River Tunnel, The Bahia Mar Yacht Basin, The Lockhart Stadium* among them.

The Business and Professional Women, The Rotary, and the Irish Society have honored her, a city park has been named after her, she is in *Who's Who*

of American Women, and she is the possessor of The Rosicrucian Humanist Award.



La Vie En Rose was a favorite of Parisian chanteuse, Soror Edith Piaf. It had an inner significance to her, unknown to the millions who may have heard her sing it. Hearts all over the world were touched as "the Sparrow of the Streets" sang her bitter-sweet songs on a bare stage under a single spot, her slight figure clad simply in a black dress.

Now "ensconced by the rose and the cross," as the Rosicrucian Funeral Ritual has it, she will have no need of the Cross; but "the Rose in all its sweetness and perfect development shall remain . . . a symbol of the unfolding of . . . soul experience."



To Man Subject to Solar Cycles?

DOES light exert a *strange influence* on man's mind? Are wars and large-scale political upheavals the result of subtle cosmic disturbances? Sun spots alter your radio reception—do they also produce aggravating effects upon your nervous system? You are being continually bombarded by invisible radiations from space. Learn about these mysterious energies and how they influence your thoughts and moods.



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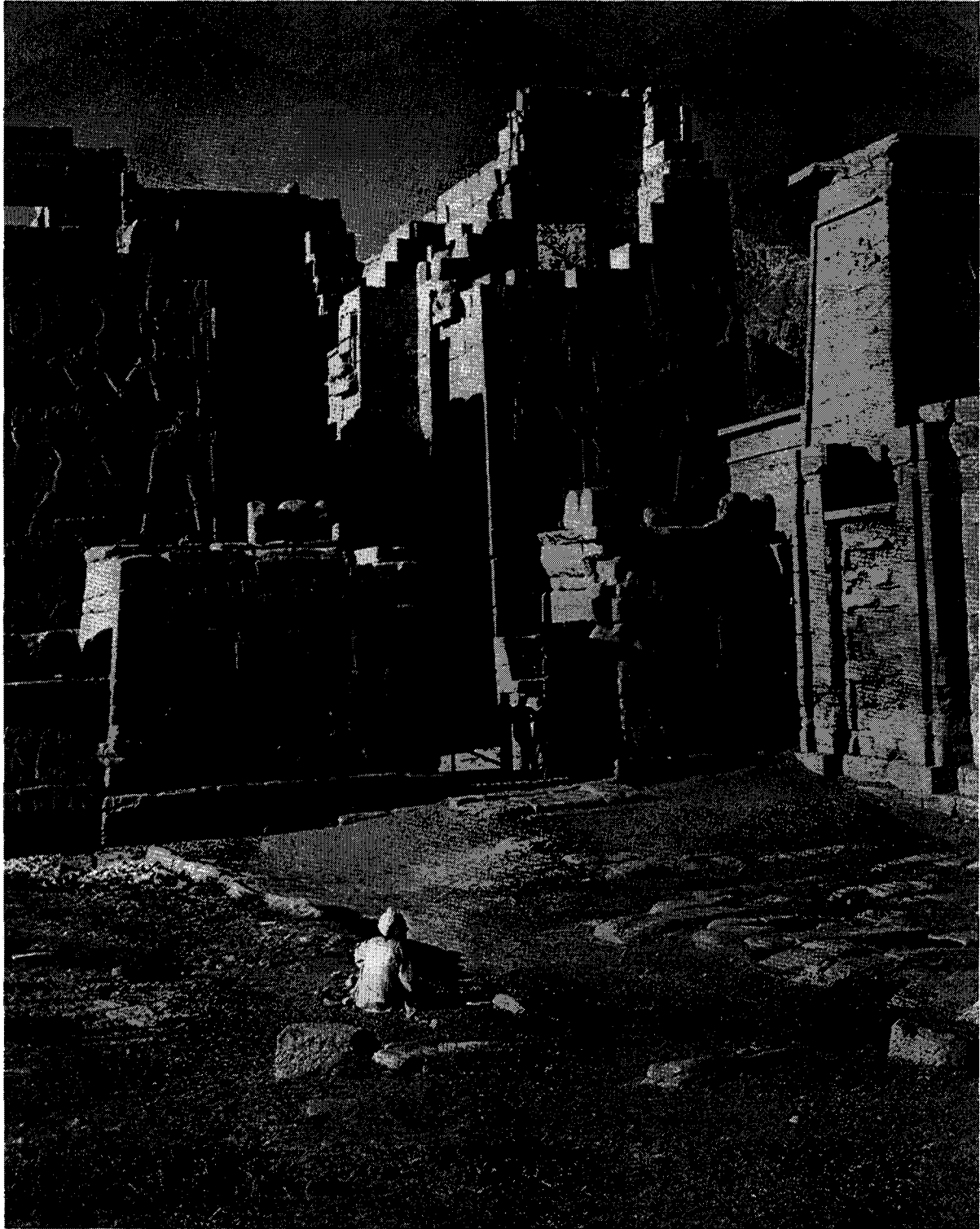


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*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

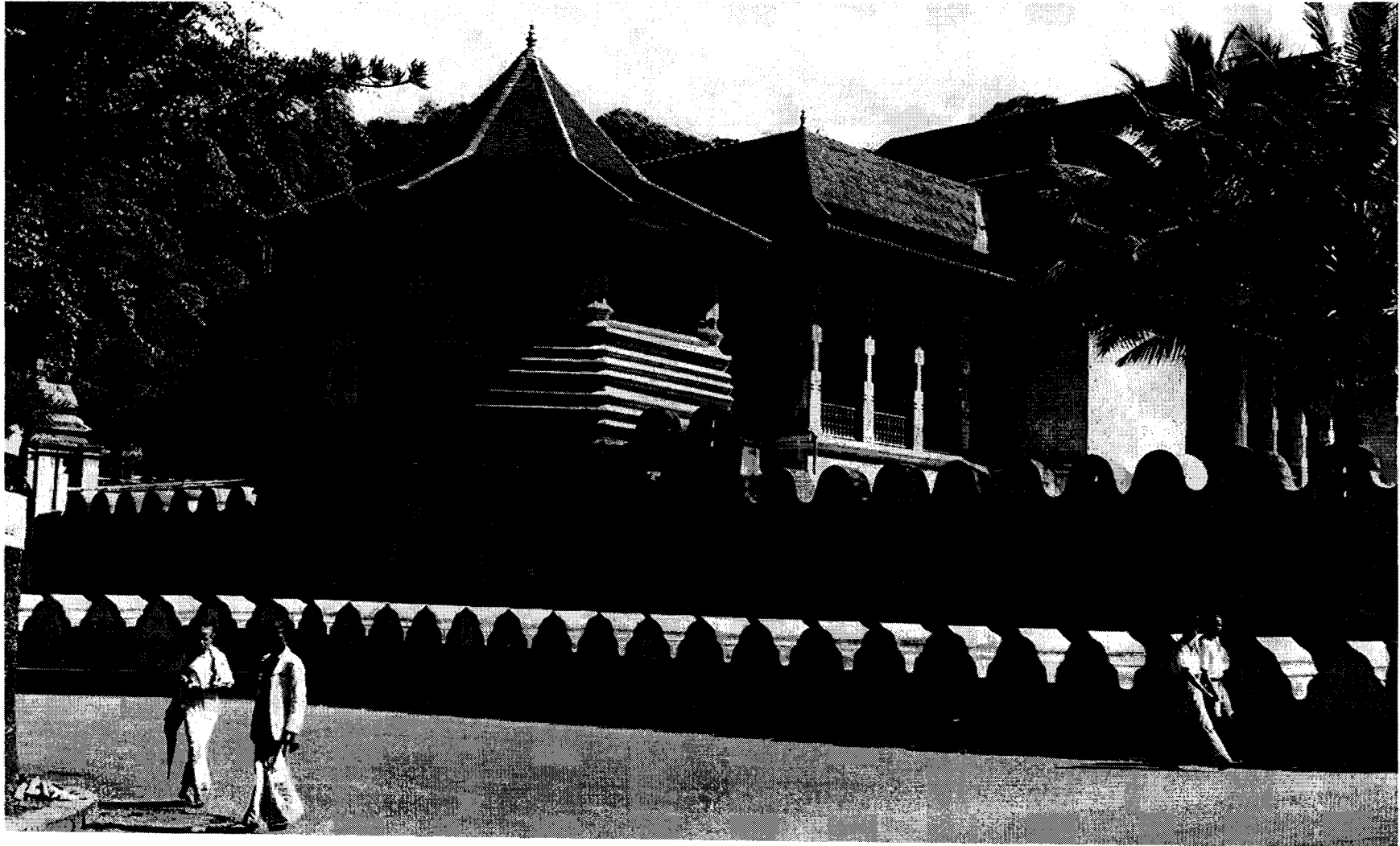
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SILENT TRIBUTE TO THE PAST

(Photo by AMORC)

These portals and pylons in Luxor Temple are a tribute to an age when the site was the capital of ancient Egypt. Wandering among the great monuments that relate their history in stone, one is transported beyond the vale of time. The Rosicrucian Camera Expeditions have captured the atmosphere of ancient Egypt in sound and color films which are exhibited throughout the world.



TEMPLE OF THE SACRED TOOTH

(Photo by AMORC)

In Kandy, Ceylon, is this very old and sacred Buddhist Temple. Tradition states that the Temple is the repository of a tooth of Gautama Buddha. The city of Kandy, high in the mountains in the north of Ceylon, is climatically excellent and scenically beautiful.



COME WITH ME ON AN . . .

Adventure *into the* Mental World

¶ There is a lure to tales about men embarking on journeys to strange lands, or their setting out in search of places whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers, working their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky

bottom of an inlet in search of pirate loot aboard a galleon now embedded in the sands of the sea. But none of these speculations challenges the imagination, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown — the mental world.

SOME MYSTICAL ADVENTURES

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies to be conquered, to be mastered, much more than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or the frozen Arctic.

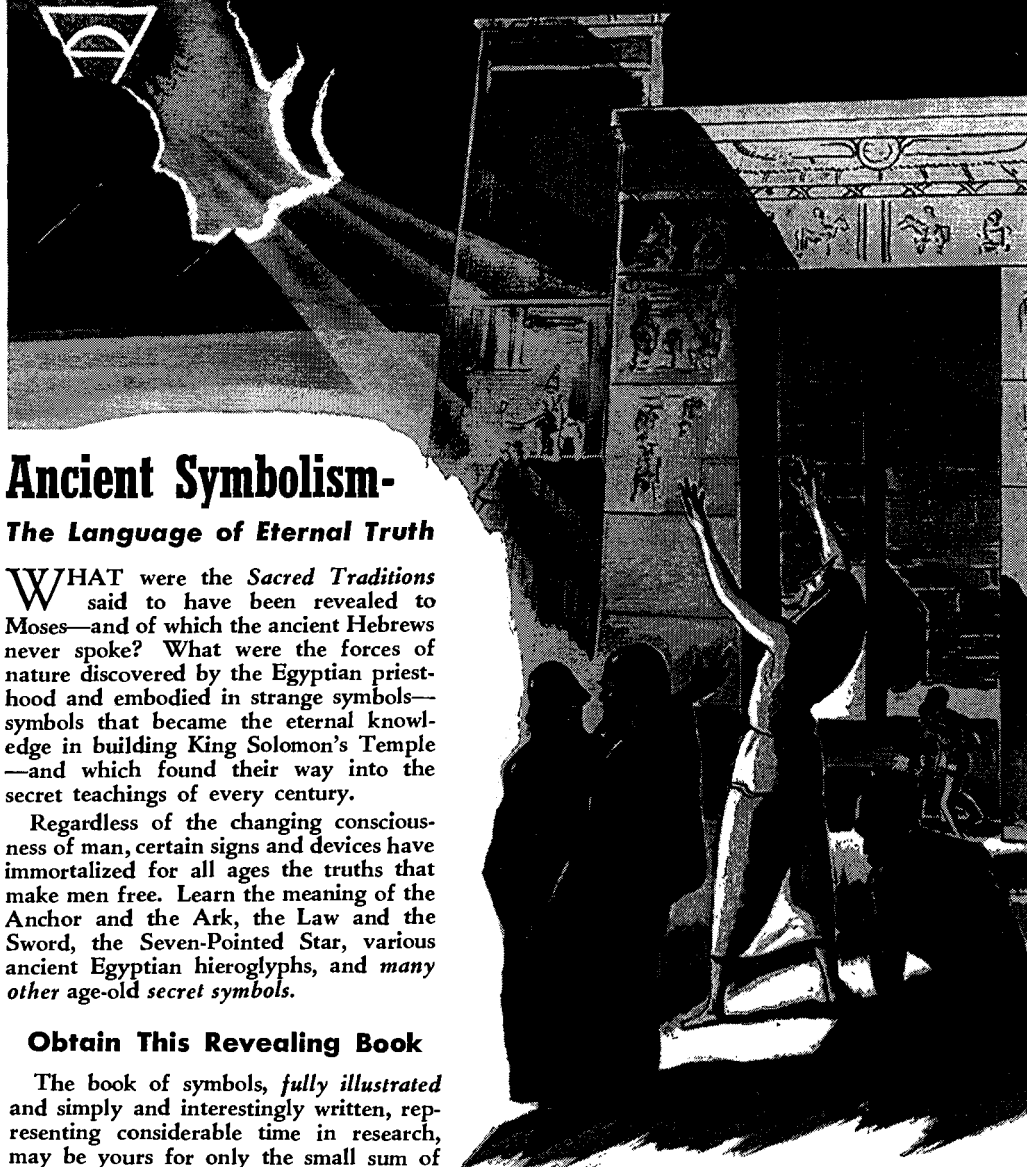
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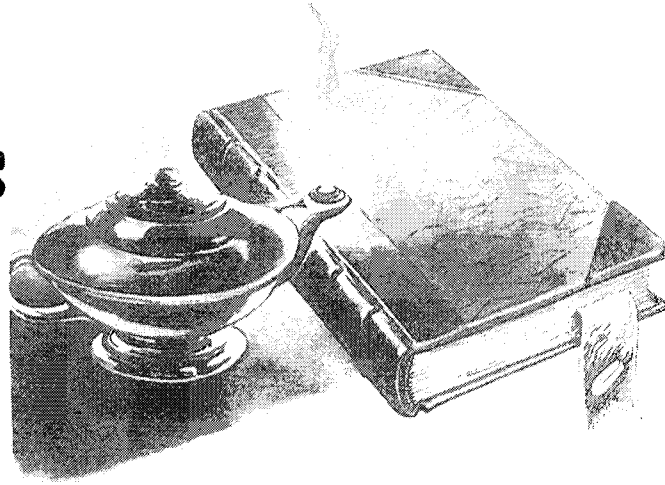
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As Rosicrucians See It



Religious Training

Religious training today is subject to many definitions, depending upon who is defining. Zealous sectarians define it as indoctrination in their particular sect solely. Those who violently oppose orthodoxy, usually resulting from some unfortunate personal experience, consider it an accepted form of brain washing. Liberal and philosophical minds interpret it as an elementary introduction to spiritual truths. No one of these definitions is either totally true or wholly false.

While the sectarian training has inspired great accomplishments in art, literature, music, and solidarity in ethnic groups, it has given rise, at the same time, to some of the most atrocious manslaughter, bigotry, and deceit in the recorded history of man. Most of this shameful conduct, carried on by evil zealots in the name of their gods or prophets, has had little or no relationship to the pure religious principles of the founder.

Those, who have at some time had the

yoke of fanatic orthodoxy foisted upon them, without an understanding effort simultaneously to bring about spiritual awakening, mistakenly condemn all religious training as inane myth intended to enslave unsuspecting minds. Those so confused seldom realize that they are, to a degree, guilty of the same bigotry and bias as that orthodoxy which they vehemently condemn.

As Rosicrucians see it, religious training free of sectarian bias and stripped of all narrow and dogmatic annexations may well serve in reawakening in the eternal soul of man, the consciousness of the spiritual world in which man exists but which he so seldom realizes. The pure mysticism of most of the great religious founders is more easily grasped by the young mind, so lately a part of the spiritual world, than is generally acknowledged. It is the well-intended but false embellishments of man that rob religion of its real merit and nullify the value of religious training.—W

Adventures In Reading

The following are but a few of the many books of the Rosicrucian Library which are *fascinating* and *instructive* to every reader. For a *complete* list and description of all the books, write for *Free Catalogue*. Send orders, and requests to address below.



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