

ROSICRUCIAN DIGEST

December 1973 • 50¢

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Science

The Arts

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Force in Life**

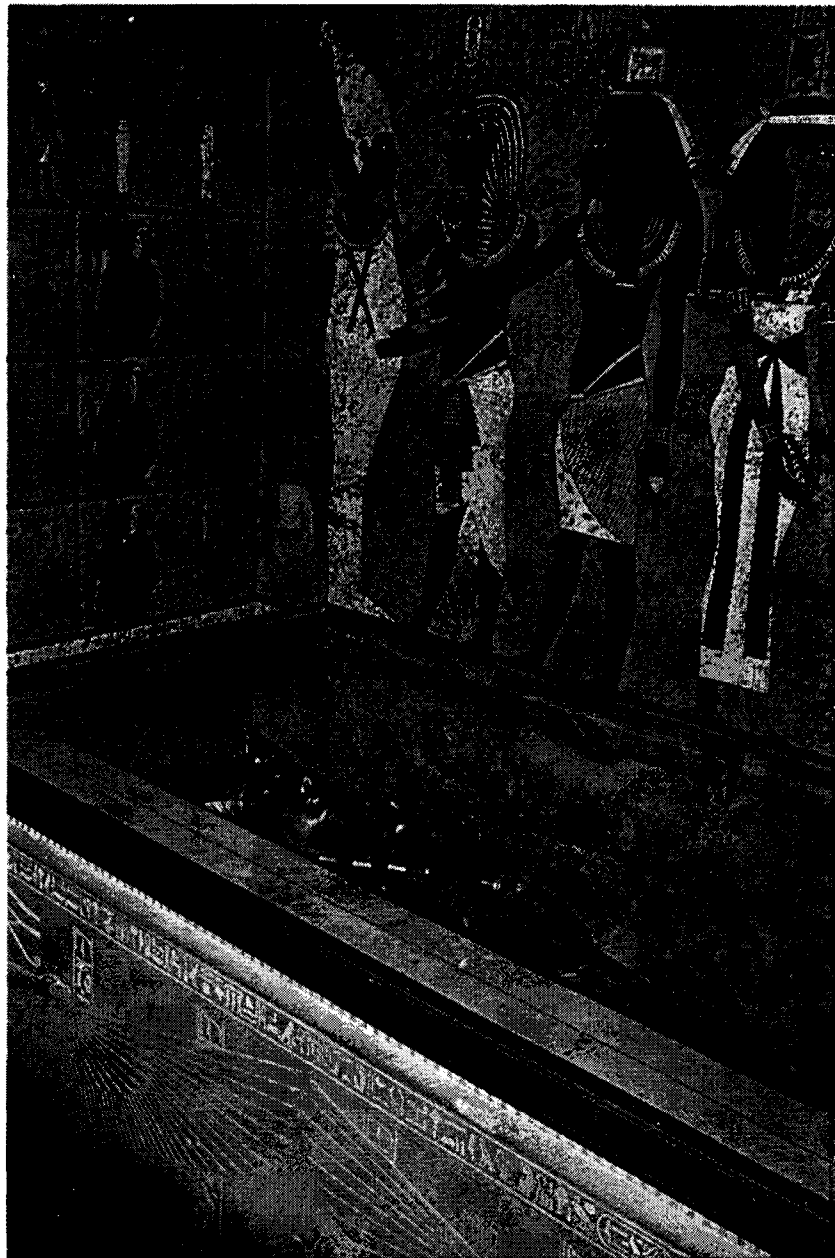
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Next Month:

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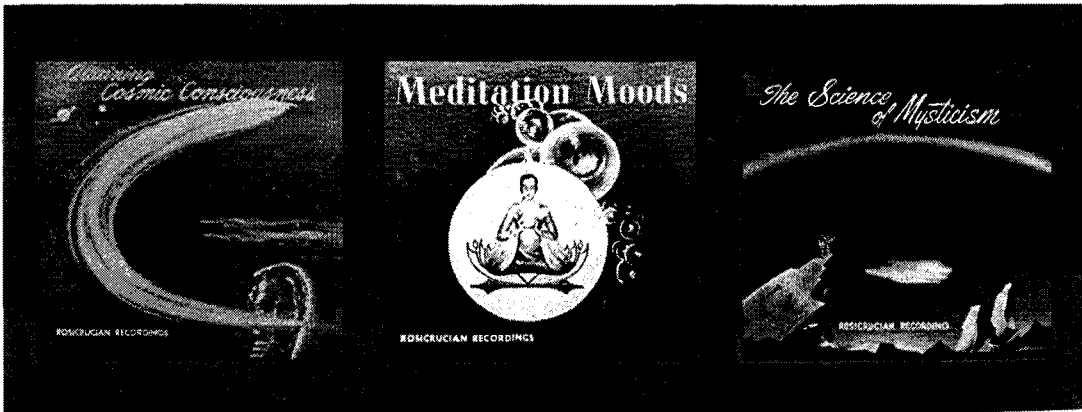


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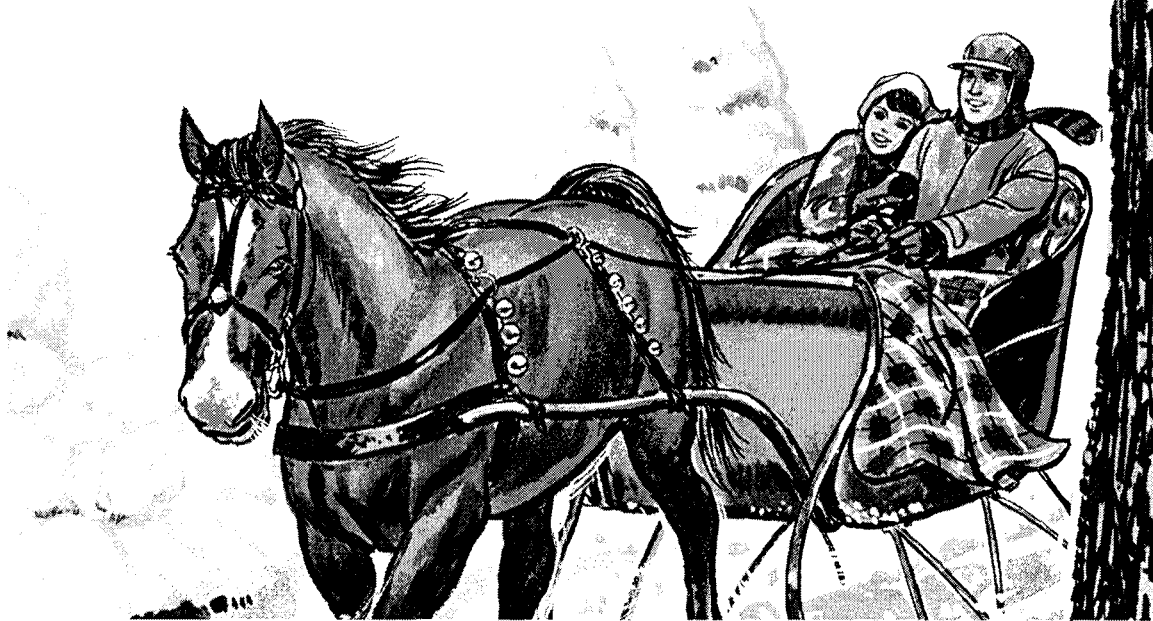
THE ROSICRUCIAN SUPPLY BUREAU

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Season's Greetings

It has been a happy year for the staff of the *Digest*. We have had hundreds of letters from exuberant supporters of our articles and format. We are glad we are pleasing you and look forward to another year of presenting to you challenging and inspirational reading.

The A.M.O.R.C. Staff

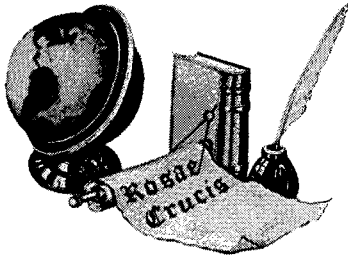


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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

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

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San Jose, California 95191, U. S. A.
(Cable Address: "AMORCO")

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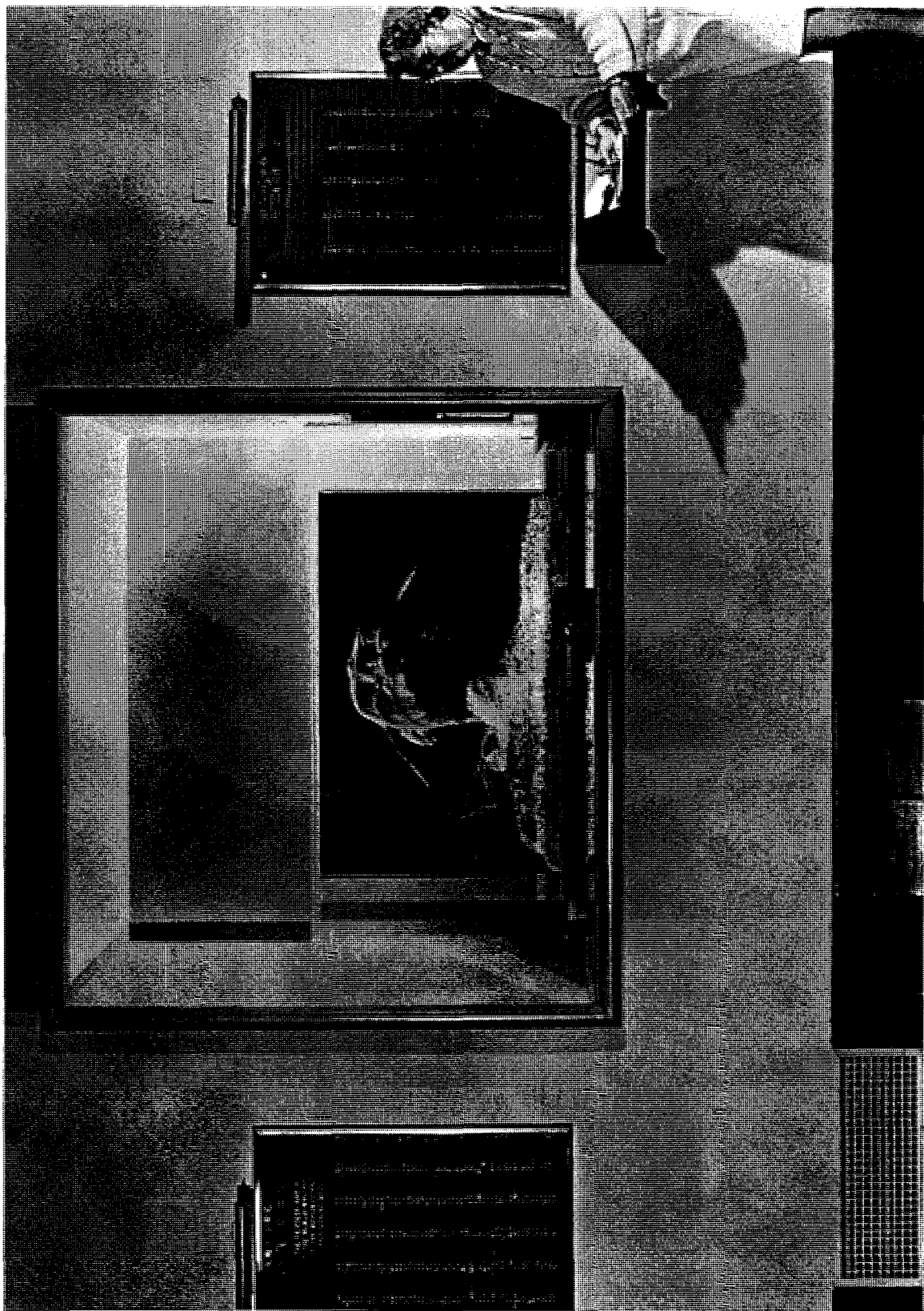
Volume LI December, 1973 No. 12

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IN MEMORIAM

The two huge bronze plaques have entered in perpetuity upon them the names of Rosicrucian members who have passed through transition and who have thoughtfully and generously remembered AMORC in their last will and testaments. They thus made possible the continuation of many of the Order's activities which might not otherwise be possible. Standing before one of the plaques and making an entry of a name is Grand Secretary Margaret McGowan.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

THE MYSTICAL WAY OF LIFE

AT A TIME when idealism seems to have succumbed to expediency and materialism, it would seem that mysticism is an archaic subject, one which is not applicable to contemporary life. In the minds of most persons, mysticism falls into two categories. The first assumes that mysticism concerns some weird or occult supernatural phenomena. The very word is commonly, though erroneously, identified with the mysterious, the strange, or even the uncanny. Consequently, the student of mysticism is assumed to be indulging in magical rites and practices of a nature which are not entertained by the rational, practical person.

The second category in which mysticism is placed by those having a somewhat greater comprehension of the word, is that it is a kind of lofty, religious system which is not adaptable to modern-day demands. Actually, none of the religions we consider advanced are devoid of mysticism. In fact, Judaism, Christianity, and Islamism, for example, and several of the Oriental theologies, would be fallow without mysticism. It is an essential part of their doctrines, but unfortunately it is often couched in other terminology so that the devotee of the faith is not aware of its existence. None of these so-called enlightened religious systems is devoid of the practice of its followers seeking to attain a personal relationship with their concept of God or some other sanctified being.

This attempt at communion, or oneness, with the Divine, the Supreme Consciousness, or the Absolute, is *mysticism*, whether so designated or not. Technically, mysticism may be defined in the broad sense as the personal, intimate awareness of a unity, or one-

ness, with the Absolute. The Absolute can be construed as God, Universal Consciousness, a Sole Being, or whatever man recognizes as the First or Transcendent Cause of reality.

There is still another reason for the confusion about mysticism in the minds of the masses. This is due to the present-day conglomeration of what is styled metaphysics and occult sciences. The practices of such are primarily occult in nature or might be included as an aspect of metaphysics, but they are often referred to as mysticism. In fact, many who refer to themselves as teachers of these subjects freely interchange the words *metaphysics* and *mysticism* with regard to what they teach.

Communion

Assuming, then, that true mysticism is, as it is technically defined, a direct unity of the personal consciousness with the Absolute, of what value is this in the present world of materialism into which most men are thrust? Another question may be further asked as an approach to an answer. It is, Does man *actually*, personally, commune with his God or the Absolute in mystical meditation? The answer to this would require a universal proof acceptable to all men that there is a God, or that there is some Supreme Intelligence that can be so contacted. We think that it is unnecessary to enter into such a discussion to prove the practical aspect of the mystical way of life.

Let us look at the technique of mysticism from the psychological point of view. More and more it is being established that the human consciousness is stratal in its functioning, that is, it consists of levels of awareness. There

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are no definite demarcations or breaks in what we choose to term "the stream of consciousness." The differences are merely in the variations of experiences that consciousness provides. For example, in reading this you are definitely in an objective state; that is, you are focusing your visual attention, your consciousness, upon the printed words. If you lay this paper aside to think about or reason upon that which you have read, you are exercising mental processes commonly called the *subjective* in contrast to the objective state of consciousness.

The Subconscious

It is generally assumed that the stream of consciousness is not limited to those two states of phenomena. The *subconscious* is a name given to the more subtle and subliminal phases of consciousness. But the subconscious is a blanket term used to cover manifestations of the consciousness that we cannot easily subdivide or differentiate. It, too, may consist of integrated levels of awareness which man gradually comes to realize.

Does this greater depth or reservoir of consciousness have an external relationship? In other words, is the intelligence which is attributed to the subconscious—or call it by any other name—solely immanent or is it related to an external Supreme Intelligence of, say, a cosmic order? More succinctly, is our subconscious being fed by a cosmic spring?

This is a vitally important question. There is sufficient proof that to some extent our subconscious has a genetic inheritance from our parents and that also it is influenced by our environment. There is, of course, the belief of many persons that the subconscious is attuned with a *Cosmic Consciousness* or an absolute transcendent mind. Science has not yet been able to establish this, but it is intrigued by the subject. To the mystic, there is no doubt about it; he feels or believes that he receives a unique illumination in his meditation, and it is of such value that he cannot credit it to just his own mental processes exclusively. Religionists, of course, say that such experiences are the revela-

tions of a divine personality which they have sought to contact.

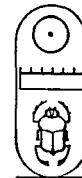
It is quite understandable that one having a true mystical insight with the ecstatic sensations which it provides cannot attribute it to just his own finite nature. Its superior clarity of thought, its seeming liberation from depression and anxiety, its stimulation, its inspiration, seem to suggest an attunement with an exalted source external to one's own physical limited being.

There are numerous case histories of the projection of consciousness; that is, that the human awareness reaches out beyond the body. Extrasensory perception is one such field of exploration. The Rosicrucians for centuries have conducted successful exercises in such phenomena. But the question here is, Is there a noetic state or condition existing outside the human mind that can be tapped by man's consciousness? Would such be an actual source of knowledge as an accumulation of particular facts comprehensible to the human mind as a kind of cosmic reference library? Or, would it be the mind of a deity that personally provides answers to the questions of the devotee who appropriately approached it?

Supreme Consciousness

We cannot accept the idea that there is an infinite storehouse of ideas in terms of man's worldly knowledge, as, for example, the particulars of science and the arts. Although this question can never possibly be answered to the satisfaction of all men who have had a mystical experience, it seems plausible to presume that the source is in the nature of a *supreme regenerative power*. It would seem that underlying the physical structure of the Greater Universe and its millions of galaxies, there is a kind of consciousness, a state of cosmic awareness which constitutes what man terms the *order* of natural law. If this be so, then all that exists is the consequence of such a Supreme Consciousness. Further, all reality—men's minds as well—is eternally *in and of it*. More simply, the human consciousness and the vital life force are a part of it.

In mystical exercises the consciousness is introverted. Figuratively speak-



ing, man, then, by that means climbs up and back in his awareness. He marches upward in the stream of consciousness to its universal source. If successful in the height of his ascent, he becomes attuned with this universal consciousness but not with a particular array of facts or a specific guidance as is often thought. Rather, there is brought about a tremendous regeneration and stimulation of man's own subconscious state. It is a process of synthesis, of new ideas, of the reorganization of existing ideas, and of an exalted state of emotion that occurs.

As a result of such an experience, there is an infusion into our objective consciousness of creative thoughts, of solutions to problems, of renewed courage and confidence. Out of such come those particulars which actually are ultimately made out of the stuff of our own objective knowledge and experience. They are fabricated, shall we say, by the electrifying experience of the mystical contact.

We know that every celebrated mystical experience of renowned mystics and adepts has always been clothed in ideas which are common to man, that is, words and phrases. Obviously it must be so, or otherwise the individual would not comprehend the experience. The mystical experience, then, to use

common vernacular, is the *recharging* of our stream of consciousness. It permits the mind of man to conceive and to perceive what his reason has not been able to accomplish. In fact, it becomes a stimulus to the reason and the imagination, and it provides creativity in various phases of one's everyday life.

Now let us bring the subject down to the common needs of everyday life. Mystical illumination need not be entered into just for a moral or ethical purpose. It can serve utilitarian ends as well. Such rejuvenation strengthens and arouses the mental faculties. It helps the individual to meet situations which were previously clouded to his mind. The great inventions, musical compositions, scientific achievements were often the result of the *mystical contact*. The one having such may not have known anything about the subject of mysticism either historically, religiously, or even psychologically. He, however, unknowingly entered into the state which caused a rejuvenation of his psychic and mental powers. The sudden intuitive insight, as it was perhaps called, was a kind of mystical experience.

Think, then, of the *mystical way of life* as returning from our common objective awareness and its isolation to a full unity with the source of our stream of consciousness.



ATTENTION, HIERARCHY MEMBERS

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

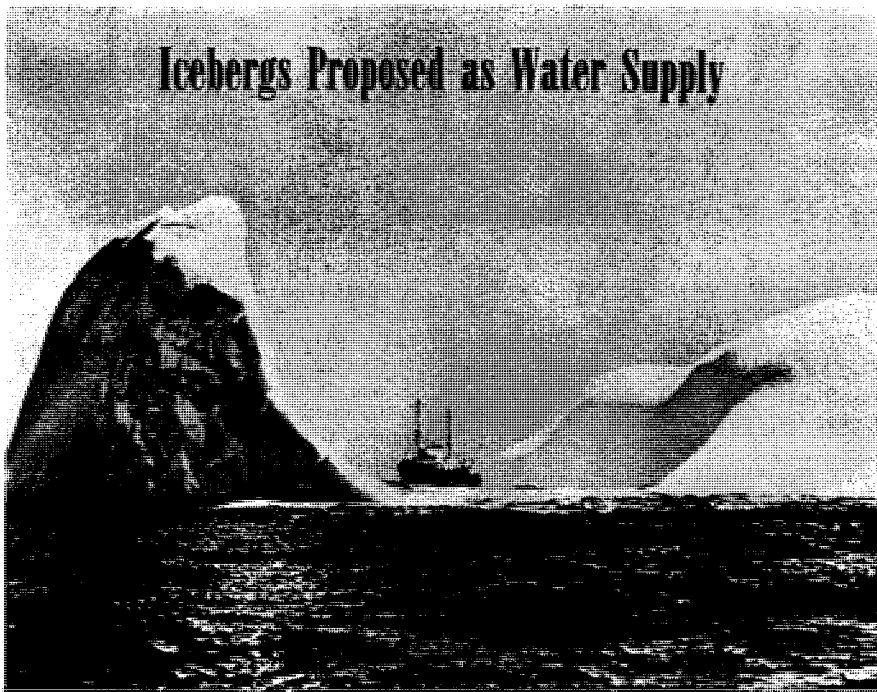
First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor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

Thursday, February 21, 1974
8:00 p.m. (your time)

Thursday, May 23, 1974
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

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Iceberg in North Atlantic

ICEBERGS towed from the Antarctic by tugs the size of battleships could provide Australia and South America with a vast supply of cheap, fresh water.

The idea sounds like science fiction, but more and more scientists are becoming believers. A new analysis of the costs of the operation, published in the American magazine *Science and Public Affairs*, suggests that it could turn out to be one of the most attractive investments of all time.

A single large iceberg broken off from the Antarctic icecap, contains almost unimaginable amounts of fresh water. With a super-tug 10 times as powerful as any presently afloat, an iceberg would be selected, lassoed, and towed from the edge of the icecap to western Australia or the Atacama Desert in Chile.

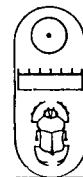
The tow would be a long and dreary task, but the rewards would be great. An iceberg of the size suggested—6½ miles long, 1½ miles broad and 800 feet deep—would be enough to irrigate an arid area 126 miles square. To produce

the same amount of water by current desalination technology would cost a staggering \$1.2 billion.

But would the scheme work? Dr. W. E. Weeks, a glaciologist working for the United States Army's Cold Regions Research and Engineering Laboratory, and Dr. W. J. Campbell, a geophysicist with the U. S. Geological Survey, believe it would. Along with other American scientists, they have been putting the idea forward for several years and have now produced a detailed, if preliminary economic analysis that makes it appear highly attractive.

They admit that they didn't believe in it at first. . . . "We now believe," they say in *Science and Public Affairs*, "that the idea is highly attractive when applied to selected locations in the Southern Hemisphere."

The plan would be to select suitably shaped icebergs that had broken off from the Antarctic icecap. The shape that produces least drag and is easiest to tow is a flat table four times as long as it is broad. Such "tabular" icebergs



are common in the Antarctic but rare in the Arctic.

Once a suitable iceberg had been found, a towrope would be attached and the tow begun, along routes specially selected to get the maximum benefit from wind and current. As the tow proceeded, the iceberg would gradually get smaller as ice was worn away from its sides. But at the same time its drag would probably be reduced by the streamlining effect of the tow.

For really large icebergs, the loss by melting would be comparatively small, less than 10 per cent of the total mass. A smaller iceberg would lose a much larger proportion of its mass, and there might be very little left by the time it arrived. For this reason, the economics of towing icebergs becomes more and more favorable the bigger the iceberg. The most economic procedure of all is to tow the largest possible iceberg at the slowest possible speed at which it is feasible to maintain control of the tow.

This would probably be about half a mile an hour—a year for the journey from Antarctica to western Australia. But even at this snail-like pace, the total delivery of water would be enormous. Alternately, the same tug could make several trips with smaller icebergs, towing them faster and losing more of the ice. Unless the tug was to be refueled en route, it would need

enormous reserves of fuel, or nuclear power, to make the trip.

Existing tugs could tow small icebergs, though the losses in transit might be too great to make the venture pay. The world's largest tug, Oceanic, for instance, could tow an iceberg 1,000 yards long, 250 yards across, and 250 yards deep at half a mile an hour. The total amount of water in such an iceberg could cost around \$7.2 million to produce by desalination.

Weeks and Campbell admit there are plenty of guesses in the analysis, and more research is needed to check the figures. It is not yet clear how easy it would be to anchor the tow lines, or whether the icebergs would break up in mid-journey. Details of how the water would be "mined" from the iceberg at the end of its journey also have to be worked out.

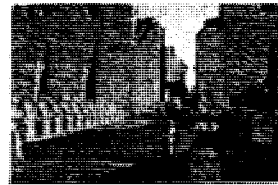
But the best part of the scheme, say Weeks and Campbell, is that it would use the greatest untapped source of fresh water left in the world. Instead of simply melting away, the water would be directed through an irrigation system on its way to the sea. "We would guess," they say, "that the potential rewards to man of the more torturous path will prove to be well worth the additional energy expenditure."

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NIGERIAN CONCLAVE

LAGOS, NIGERIA—February 23-24, Isis Lodge, 71, Coker Road, Ilupeju. Contact: Johnson Ade Ladipo, Conclave Chairman, 12, Curtis Adeniyi Jones Close, Surulere, Lagos, Nigeria.

Cover This structure in Upper Egypt actually consists of a complex of temples begun at an early period and extending over many centuries. Originally, the temples of Luxor and Karnak were connected by a row of sphinxes, some of which still remain. Here we show the famous Hall of Columns. In the middle are two rows of twelve columns about sixty feet in height and with a circumference of thirty-five feet. There are 122 other columns about forty feet in height. This hall, or hypostyle, originally had a roof over it. The whole area was once sacred ground.



(Photo by AMORC)

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1973*

Rose-Croix University 1974

(June 17-July 6)

FIRST WEEK: June 17-June 22

- Communication and Self-Expression
- Rosicrucian Principles in Health and Healing
- Hermetic Philosophy
- Man's Psychic Structure
- Morals and Ethics
- Creativity Through Art

SECOND WEEK: June 24-June 29

- Human Relations
- Biological Mysticism
- The Religions of Man
- Dreams Men Live By
- Man Views the Cosmos

THIRD WEEK: July 1-July 6

- The History and Mystery of Initiation
- The Employment of Reason
- A Study of Human Behavior
- Creative Writing
- Your Personal Psychic Bridge
- The Nature and Manifestation of Spirit Energy

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— All active members of AMORC are eligible to attend —

Feeding the Hungry

The food collecting and distributing of a humanitarian couple

THERE ARE many social welfare organisations in India, each endeavouring its best to render assistance to the needy, but outstanding among these is the unique and invaluable service being rendered by a selfless Gujarati couple of Bombay—Shri H. C. Mehta and his wife Smt. Suhas Mehta.* They are devoted to the cause of feeding the underfed. The greatness of their work lies in the fact that they are able to feed a large number of hunger-stricken people in spite of the acute food shortage prevailing in India. They collect and distribute the excess food among the semistarved unfortunate folks who have no means of getting even one square meal a day.

The food collection and distribution scheme envisaged by the Mehtas is a very simple one. They arrange to receive intimations of or invitations to social banquets—not for dining with the guests, but for collecting the leftovers from the plates of guests. As soon as the guests finish eating, the Mehtas and some of their volunteer friends move around the tables with plates in their hands and systemically collect the leftover food, each item of food separately. All their collections are speedily carried to the places of distribution—the various hutments in different parts of the city and suburbs. They ensure equal and orderly distribution of the collected food among the dwellers of the hutments in whichever locality they serve. The leftover food, which would otherwise have



Vast quantities of vegetables remaining unused are collected from the kitchen and delivered to institutions in need of foodstuffs.

been thrown into the gutters, is thus saved and diverted to satisfy the hunger of the needy.

Besides, it is not very uncommon that clean, good food prepared for the guests is far in excess of the food actually consumed. This wholesome food, which also would have been thrown away is collected by the Mehtas and their group of volunteers from the kitchens and delivered to some of the orphanages and protection homes. They distribute such wholesome food regularly to nearly three dozen institutions in this great city of Bombay, including the Victoria Memorial School for the Blind; the Workshop for the Blind; the N. S. D. Industrial Home for the Blind; the Happy Home for the Blind; the Dadar School for the Blind; the Shradhanand Anath Mahilashran; the Vanita Vishram; the Rescue Home for Indian Women; the Bhagimi Samaj; Bapnu Ghar; the Receiving Centre for Beggars; the Lady Northcote Hindu Orphanage; the Anand Kendra; and many others. And, due to this noble act of the Mehtas, these beneficiary institutions are able to save a considerable amount of ex-

*Editor's note: Word has been received at Rosicrucian Park that Shri H. C. Mehta and his wife Smt. Suhas Mehta, who were the recipients of the Rosicrucian Humanitarian Award in 1970, have again been recognized for their efforts in behalf of the less fortunate. In July of this year they were presented jointly with the "Excellence Award" of the Indian Centre for Encouraging Excellence, whose offices are in Bombay. What began as a small, individual activity on the part of

Mr. and Mrs. Mehta has now become "a multi-sided social service covering distribution of food, clothing, assistance to the needy in the form of books, seeds, and such other aids as would rehabilitate them in life . . ." and indications are that "in the course of time there is every probability that their social service movement will become an all-India movement . . ." May we again extend our congratulations and good wishes to Mr. and Mrs. Mehta for their exceptional contributions to the welfare of humanity.

penditure on providing food for their residents.

The Mehtas started on this unique food collection and distribution scheme three and a half years ago and by now they must have fed more than a lakh (one hundred thousand) of poor children and adults—by personal deliveries and through the various institutions. Time and weather are no hindrance to them. From breakfast time to well past midnight, they run hither and thither collecting and delivering the leftover food to the underprivileged.

The Mehtas have the willing support of a few social brothers and sisters who work hand in hand with them; they have purchased and also received as donation a number of utensils for transporting the collected food; they have engaged four servants to help them carry and wash the utensils. Until recently they were making use of their own car and two other cars provided by their friends for this specific purpose. Now, they also have at their disposal two delivery vans—one donated by the Rotary Club of Bombay Midtown and the other donated by Shri T. Maneklal.

Although Mr. Mehta is blessed with a good job, there is a limit to the amount of money he can spend out of his own earnings. He has never asked for help from any of his numerous friends or relatives. He accepts with gratitude whatever donations he receives from his admirers. To meet the ever-increasing financial needs of this rapidly widening project the Mehtas have recently formed themselves into a Trust under the name and style of SANJIVANI. This Trust is duly registered under the Bombay Public Trust Act, and all donations thereto are exempted from income tax.

In this glamorous city of Bombay, where numerous banquets are arranged

each day, the Mehtas are at times called upon to attend as many as seven to eight parties a day. But the devotion, the zeal and the enthusiasm with which they attend each and every call is beyond one's imagination. They deem it a godsent opportunity to collect the leftover food for distribution among the poor. They can be contacted at B-53 Nalanda, 62 Pedder Road, Bombay 26, India.

Due to the poverty prevailing in India, there are countless numbers of underfed and semistarved people. In such a situation, what more noble task can one dedicate himself to than endeavouring to satisfy the hunger of at least a few poverty-stricken people? Any individual, club, or association can easily undertake this project. In fact, this project should be universally undertaken—especially in those countries where poverty still prevails. Mr. and Mrs. Mehta cherish the fond dream that their example will be followed all over the globe.

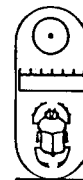


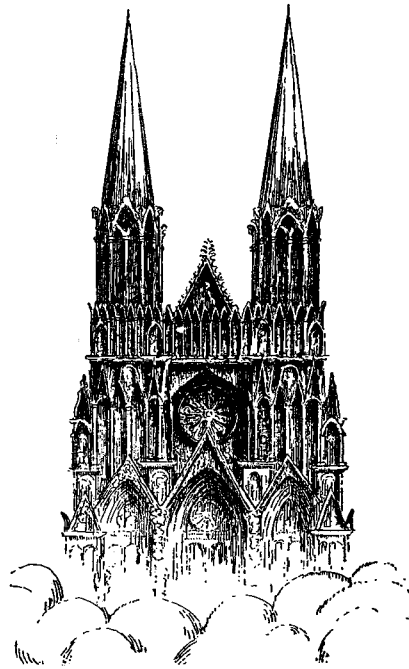
Food being delivered to an institution. Taxis are often engaged to overcome the problem of transportation.



When shall all men's good be each man's rule and
Universal Peace be like a shaft of light across the land.

—ALFRED LORD TENNYSON





The Celestial Sanctum

THE PITY OF PREJUDICE

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

IF THERE IS one scar which man inflicts upon himself more than others, and which is more difficult to heal and eradicate, it is that of *prejudice*. The varieties of prejudice are many, but the effects are similar. Many times, the prejudiced person is unaware of what is taking place within *himself*, let alone his victims. Yes, prejudice is a two-edged sword. It not only maims the victim but does irreparable psychological harm to the perpetrator. The darkest and saddest pages of history all reveal the evils of prejudice at work.

Prejudice is simply a judgment or opinion formed beforehand or without thoughtful examination of the pertinent facts, issues, or arguments. It is especially an unfavorable, irrational opinion. To pass judgment or to express an

opinion without *knowing* all facts is also presumption, if not arrogance. It was a realization of this fault that gave birth to the first forms of trial or hearing before a tribal chief in our most primitive cultures. For the preservation of society it is necessary that man be judged by others, for he is always prejudiced emotionally toward himself.

It is natural and human for man to say and do that which, at any particular time, he deems right and proper. Vanity causes him always to consider his position good—otherwise he would not take it. But when he finds himself in situations that are unacceptable to him and with which he cannot cope, he takes refuge in prejudice to save his self-respect, at least as *he* sees it. Since he cannot surrender to that which differs from his own inclination, he will pass judgment against that difference in order to ease his conscience. He does not realize that by so doing he is becoming more and more entangled in a web of untruth. It is generally agreed that one lie requires two to cover it; two lies require four to cover them; and so on.

Prejudice against people is the most difficult to overcome. Those who are prejudiced against others are not necessarily evil; they are hampered by *limited vision*. They judge the entire world by their own limited experience. Would they accept the responsibility of governing the entire world from that same limited experience? Did not one Creator bring all people into existence? Do we not consider that Creator all-wise and all-just? Can we say that the Creator made a mistake with those of His creation against whom we are prejudiced? All people were created with the same love and for the same good reason as those of us who are prejudiced. Could it not be that through our narrow vision we simply do not know the heart of those we criticize? Aeschylus wrote some five hundred years before Christ: "He hears but half who hears one party only."

A painful but thorough manner in which to understand the error of prejudice is to become its victim. As stated previously, most of us believe that we are conducting our lives properly. However, because of the unwhole-

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some nature of prejudice, it is quite possible that there may be, or could be, those who would pass judgment against every good rule and action of our lives. Indeed, we experience it all about us in our daily lives!

Regardless of our individual *political* philosophy, there are those who criticize us unfairly. *Religious* prejudice has been the cause of many of the wars in history. Anyone who has suffered for his personal religious persuasion knows prejudice firsthand. In recent years, the world has been witnessing the natural reaction to *racial* prejudice. H. G. Wells once wrote, "There is no more evil thing in this present world than race prejudice, none at all. I write deliberately—it is the worst single thing in life now. It justifies and holds together more baseness, cruelty, and abomination than any other sort of error in the world."

Students and supporters of mystical philosophies are well acquainted with the injustices of prejudice. For centuries there have been great and powerful sources who have endeavored to bring ridicule and shame to those who faithfully preserve the philosophical truths which have descended and evolved from ancient mystery schools. These students and followers of the mysteries have been, and still are, a minority. They have found the truth and are determined to protect it and adhere to it at whatever cost. Because of their persistence and dedication, they have survived the evils of prejudice. They *know* the truth and they know that, if those who are prejudiced would only expose themselves to the same truth, prejudice would disappear. Prejudice is a darkness which the light of truth will eliminate.

We should not condemn those who are prejudiced, for we might thus discover ourselves to be prejudiced against the prejudiced. Each does that which he considers right at the moment. In *Jane Eyre*, Charlotte Brontë says, "Prejudices, it is well known, are most difficult to eradicate from the heart whose soul has never been loosened or fertilized by education; they grow there,

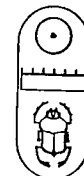
firm as weeds among stones." There is no escaping the fact that prejudice stems from ignorance. Without full and complete knowledge of all facts, we cannot judge without prejudice. It is as though a jury would decide "guilty" immediately after hearing the prosecutor and dismiss the defending attorney unheard.

Surely no person can be proud of prejudice. It not only hurts others against whom it is directed, but in a hidden psychological way it hurts the prejudiced person more. One might not even be aware of the true hidden cause of certain physical conditions which are being made manifest psychosomatically. The soul personality is struggling against itself. Pure soul within is trying to direct us in truth, while contending with the subjective aspect of mind which egotistically supports our petty prejudices in order to preserve our self-image. This is complicated and can produce complicated physical conditions. *Both inner and outer peace and harmony demand both an open heart and an open mind.*

One of the keystones for success as a Rosicrucian student is the promise made by each new student to maintain an open mind to all new ideas which may be received. Only in this way may one learn more of the truth of all people and all things. With light, one becomes happy to be part of the entire family of mankind, with appreciation for *all* of its variations and diversifications. Then one is free of the pity of prejudice.

The Celestial Sanctum

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



In the Vast Reaches of Space

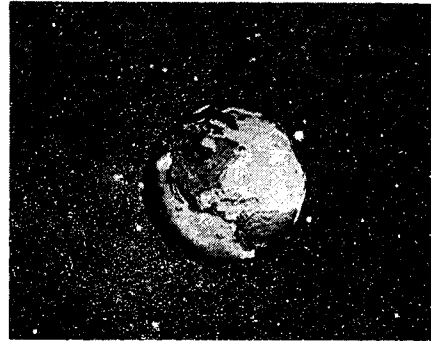
by DAVID GUNSTON

Is there anyone there?

WITH AN American space probe now flying endlessly into infinity, and carrying pictures of a man and woman, the question, "Is there other life besides us in the Universe?" takes on fresh significance. Scientists and thinkers alike have lately given this supremely fascinating poser much attention. So what are the latest expert views on the subject?

Most authorities now take the view that we are not alone. "There is every probability that organic life has already developed on a great many planets in a great many galaxies," says Harvard University astronomer Dr. Harlow Shapley, "but the chances are a million-to-one against man's development exactly as on earth. Expecting us to be reproduced elsewhere is a vain sort of thing." Yet such life may well be intelligent, though not necessarily in a human way. And Kenneth Gatland, former vice-president of the British Interplanetary Society, says, "If only we had sensitive enough equipment, it is probable that we could listen into the chatter of aliens in the deep recesses of space, yet only a few years ago the very idea of communicating with other intelligences belonged to the realms of science fiction. Not so today."

There is, in fact, fairly general agreement that every prospect exists that the Universe, in spite of its remoteness and vastness, is relatively teeming with life, that other civilisations based on science and machines have come to be. The only leading authority I can find who betrays a certain indecision of view (hardly skepticism) is Dr. Lee A. DuBridge, of the California Institute of Technology, who declares: "When I contemplate the eventual possibility of finding life elsewhere, I am reminded of the cartoon where one character is



saying to the other: 'Sometimes I think we are alone, and sometimes I think we're not.' In either case, it's a staggering thought." So staggering in fact, that very few human beings have yet begun to grasp the implications either way.

Already, space research stations all over the earth are listening in to the etheric noises of the Universe, and it is clear that, if they heard anything that was definitely considered to come from another planet or star, every effort would be made to reply, if only in simple radio-wave signals.

Would such a discovery prove to be a shock to earthbound humanity? Kenneth Gatland replies that "there would be no shock among scientists at the level of this work, but among the public there would be. Rigid dogma in religion would be shaken, like the unique nature of man."

And Dr. Krafft A. Ehrlicke, of the Space Division of the North American Rockwell Corporation, declares: "I believe encounter with an alien civilisation will be an elevating or a dangerous experience, stimulating and interesting in any case, but not degrading on the grounds that it refutes the cherished but not very plausible postulate that we are of a unique quality. There are those, of course, who say we as mere mortals have no business questioning the secrets of the Universe. I cannot imagine a more foreboding, apocalyptic vision than the fate of a mankind possessed with cosmic powers and condemned to solitary confinement on one small planet."

One interesting theory that may possibly explain why we have seemingly

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remained alone for so long is that only in the past fifty years or so has radio become a reality on our own planet. Only during this time have broadcast radio, radar impulses, and definite radio probes into space begun to radiate outward into our own galaxy. In theory, at least, the very weak signals from the early days of radio should now be reaching stars some fifty light-years away, whereas the strong directional signals now common have so far been able to penetrate only about twenty-five light-years into space. In other words, being perhaps a late starter scientifically, Planet Earth has barely begun to announce its presence in the wider domains of space.

Contact

Any question of actually reaching space worlds that might conceivably support intelligent life by the kind of super spaceships now being envisaged can be dismissed as absurd. At the present state of our knowledge of *space travel*, as we so fondly call it, at least 40,000 years would be needed to reach the smallest handful of the "nearer" stars. The only conceivable contact that can be imagined for aeons ahead is by some form of radio signal.

In short, scientists are now actually ready to try and crack the radio "code" that may be used by alien beings for their own local purposes. This may not prove so difficult as might be thought, since the basis of all known possible message-sending is the basic mathematical language used by us. This is the aim of the latest space probe sent out by the Americans with its equipment on board for pulsing out a simple computer print-out picture of what we look like, and our relative position in our own very tiny and insignificant galaxy.

For over three years past, Russian astronomers have focused their receiving apparatus on fifty selected "nearer" stars, that is, within one hundred light-years of our own solar system (a single light-year, in terms of earthly distance, is about 5,880,000 *million* miles), in the hope of possibly picking up signals of this kind from one of them. If such signals were detected now, it is worth

remembering that they would have set out from one of these stars in the year 1873 at the earliest!

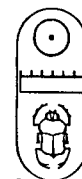
Some authorities are so optimistic about the chances of other forms of life in space that they have started to estimate their numbers. In their extraordinarily interesting book, *Intelligent Life in the Universe*, Dr. Carl Sagan and Vsevolod Troitsky think that there may be between 50,000 and one million civilisations "substantially in advance of our own." And taking the orthodox religious viewpoint, Rev. John Lynch, of Fordham University, United States, suggests that "we might find that some of our neighbors in space have survived the test to acknowledge God's supremacy, and be living a far happier existence than our own. Others might have failed, and we could expect them to be much like ourselves."

In this connection, it is difficult to understand the deep religious horror that many people feel when confronted with the possibility of our not being alone. If God can create one earth, and one galaxy, and people it if only in a limited way, it surely magnifies rather than reduces His greatness if He has done the same many times elsewhere in the Universe. Any other view is both conceited and self-limiting.

Evidence of Extra-terrestrial Life

In the simplest terms, as Kenneth Gatland points out, "the best evidence of extra-terrestrial life is ourselves. Wherever we look in space we find the same basic chemical elements—hydrogen, helium, oxygen, nitrogen and carbon. Except for helium, these are the basis of all living things. We know that ultimately the structure of man was not moulded in a womb of flesh and blood but in the hot interiors of stars. Unless we are the rarest kind of freak, similar organic processes that brought us into being must have happened widely elsewhere."

What will other forms of life prove eventually to be like? Here the imagination of man tends to run further than his basic scientific knowledge—little green men, flying-saucer robots, insectlike entities with aerials jutting from their heads, and so on. Only one



thing is absolutely certain: They will not resemble us too closely.

In fact, according to Professor Zdenek Kopal of the University of Manchester, our own genetic pattern is such that the odds against it being duplicated in another world is the number 10 followed by 936 noughts! Indeed, the genetic blueprints for inhabitants of other worlds may be so vastly different from our own as to be quite unrecognisable. Who can imagine an intelligence embodied in a microscopic droplet living in water or underground, or picture communicating with a creature whose eye might be a half-mile in diameter, or whose brain had to be bigger than a city block in order to survive its own particular environment?

Professor Sagan has suggested that space people may well breathe gases we consider poisonous, or be living happily in great cold or scalding heat or in strong liquid acids. He has even suggested that the inhabitants of the planet Jupiter, if they actually exist, may be balloonlike entities floating in a gaseous "sea" comprising a (to us) deadly mixture of hydrogen, ammonia, and methane, all the while absorbing some form of organic "plankton" by way of food!

There is certainly a strong likelihood that many such beings will be far, far in advance of us mentally and mechanically, and may perhaps have long surpassed the need for the kind of sight, speech, and hearing we enjoy in favour of some form of electronic "thinking" and reacting to outside environmental forces. If they live in a world with higher atmospheric pressure than our own, then they may well have shell-like armour-plated bodies.

Similarly, on the very large planets, with their much greater force of gravity than that we know, the inhabitants may be very much larger, sturdier, and

more stockily built than ourselves, operating closer to the ground—space tortoises, perhaps, with incredibly developed brains. In any case, intelligent contact with other celestial inhabitants, other than by the simplest radio signaling, may well be limited by the terrific gulfs in development. As Mr. Gatland comments: "Who could possibly imagine an intelligence which is hundreds of millions of years ahead of us? The level of contact could be farther apart than we are from the insects."

All this suggests possibilities for the enlargement of our own knowledge and viewpoint beyond anyone's wildest imaginings. One lone voice suggesting that whatever may be living "out there" is best left in total ignorance of us mere earthlings is that of Professor Kopal. He outlines his views: "A thousand, or ten thousand, years of evolutionary difference is just nothing on cosmic scales; and the chances that we could come across another civilisation in the Universe at approximately the same level of development—and with which we could effect some kind of intellectual understanding—are, therefore, vanishingly small. And such being the case, what gain—I repeat—could we hope to derive from contacts with hypothetical civilisations which are likely to be removed, not thousands, but millions or hundreds of millions of years from our level?"

"Certainly the risks entailed in such an encounter would vastly exceed any possible interest—let alone benefit; and could easily prove fatal. Therefore, should we ever hear that "space-phone" ringing in the form of observational evidence which may admit of no other explanations, . . . let us not answer; but rather make ourselves as inconspicuous as we can to avoid attracting attention." It is a thoughtful view but, as things are now, still a lone one.



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ROSICRUCIAN DIRECTORY

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

Making Christmas Come True

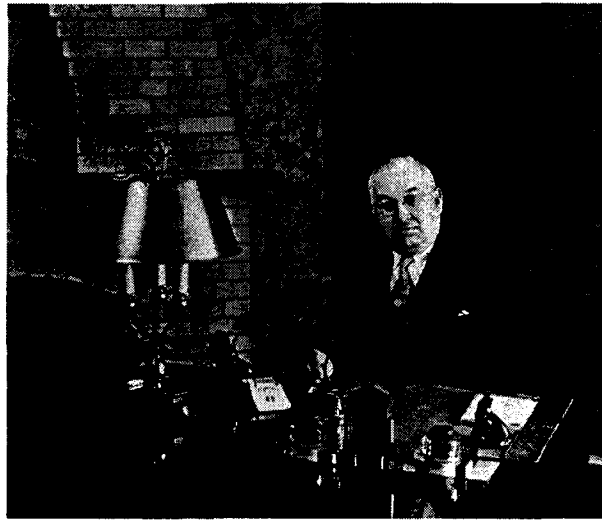
DR. H. SPENCER LEWIS, F. R. C.

WE ARE approaching the holiday season when the majority of the people of the Western world give vent to all of their pent-up emotions, so far as great celebrations and religious and human brotherhood relations are concerned.

Whether or not we are Christians in no way affects our appreciation of the spirit of Christmas. Of course, a month before the Christmas holiday is the popular Thanksgiving holiday in the United States, and immediately after Christmas falls the New Year holiday which is very widely recognized and celebrated in most countries of the Western world. Therefore, between November 25 and January 2 our lives, our social affairs, business and personal interests, and other matters are greatly affected by the almost universal spirit of celebration, goodwill, and human joyousness.

Whether we can enter into the Christian spirit of accepting the twenty-fifth day of December as the birthday of Jesus the Christ, or not, the fact remains that Jews and Gentiles and many others of other religions accept this day as a time of goodwill to all beings. December 25, as we have stated before in this department of the magazine, was a time for goodwill, the giving of gifts, and the bringing of joy into the human consciousness long before Jesus the Christ was born.

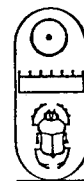
Among the many festive days of the pagans and among the many holidays of those religious and non-religious peoples who preceded the Christian era, December 25 was the most outstanding and most important of all. There are many things which indicate that, when the great fathers of the Christian church were perplexed at deciding upon the precise date of the birth of Jesus the Christ, they were influenced by the fact that December 25 had always been a holiday typical



of the Christian spirit and would, therefore, be most appropriate.

The spirit of that ancient holiday is reflected in every feature of our present-day Christmas time. In pre-Christian years prisoners then in bondage were set free on the eve of December 25. Throughout the day people exchanged gifts, readings, and every symbol and sign of goodwill was expressed. Today the spirit of Christmas is something that is always separate and apart from the sacred celebration of the birth of the Great Savior. As we have already said, even those peoples whose religious beliefs do not permit them to keep the sectarian holiness of the day find in it an opportunity for the definite expression of the spirit of goodwill and human fellowship that is very broadly and quite uniquely the true expression of the Christ spirit.

Modern civilization has become quite accustomed to systematizing its emotions and organizing its human expressions. There are millions of persons who labor throughout the year, and who need a periodical vacation from their labors in order to rest and recuperate. Many of these are worthy of such rest and vacation at almost any period of the year, yet for no good reason at all postpone the needed vacation until the summer months, solely because we have become accustomed to



organizing even our vacations and rest periods. By common consent we have selected June, July, and August as the months in which to renew the vitality of mind and body. The idea of setting apart one day late in the fall to give thanks to God and the heavenly hosts for all of our blessings is but another evidence of our ritualistic formalities in things that should be free from ritualism entirely.

For no reason that is sane and sensible, January 1 has been selected as the beginning of the year. It is, in fact, neither the beginning nor the end of a year or of a season. It is mid-season, midwinter in most places in the northern hemisphere, far removed from the rebirth of the year and the rebirth of life throughout nature as made manifest about the time of the spring equinox in March.

In many oriental countries the month of March is looked upon as the proper time for the celebration of the beginning of a new year. It is not only the beginning of a new season but the beginning of new life after the long sleep and transition of nature throughout the winter. So it is with the spirit of goodwill and good fellowship. Instead of expressing this goodwill to all beings throughout the year and seeking every opportunity to give to those who are in need, and to bring happiness and joy to others who are in sorrow, and singing the songs of *life everlasting* to those who are cosmically and spiritually asleep, we wait for Christmas day to do those things which might be done on any day of the year.

Systematizing Our Emotions

Perhaps there are some utilitarian and practical benefits to be derived from the working and systematizing of our emotions and the expression of our desires. Perhaps by concentrating such expressions into one brief period of the day, or two or three days, we are more efficient and more definite in what we do.

Perhaps the fact that December 25 is so universally looked upon as a time of goodwill induces us to express the goodness in our hearts more completely, and with greater significance than we would under different circumstances. If

this is an argument in favor of organized and ritualistic emotional expression, then we should be logical enough to prove it and to do it. Therefore, I say to those who withhold from others throughout the year the goodwill they should express, and who restrain the impulses to give and share with others what they have, that on Christmas day or throughout the festive week following it every effort should be made to unburden these pent-up and restrained expressions of the entire year.

Trustees for the Cosmic

Unquestionably, each one of us owes something to others, and unquestionably each one of us is enjoying benefits and blessings that we can and should share with others. The cosmic law of compensation and the universal law of supply and demand require that we not only give thanks for what we have, but that we look upon ourselves as trustees for the cosmic dispensation of blessings. God and all of nature requires human channels through which the great work of the universal benedictions can be carried out. Each one of us is a channel, therefore, for the dissemination of that which God intends each of us to enjoy.

Certainly joy and happiness are the most essential things in life, often enjoyed in abundance by many but found wanting in the lives of many more. I need not pose as a prophet nor phrase my words as a prediction when I say that next Christmas day there will be millions in our own environment and close to each one of us who will find that day nothing more than a day of ordinary experiences fraught with solitude, despondency, gloom, sorrow, want, and regret. Without leaving our immediate neighborhood or, perhaps, even crossing the street, we can find someone on that day whose picture of life will be the very opposite of our own. Just how any one of us can feel the fullness of Christmas joy and be as extremely happy as we should be while across the street or around the corner there is someone in want or in sorrow, in sadness and grief, is something I cannot understand.

We speak of desiring to have the Cosmic Consciousness developed within us. Even those who are not essentially

Christians admit that the presence of the Christ Consciousness would be not only desirable but the maximum of their earthly desires. Yet, if there was any one outstanding emotion made manifest by the living Christ on earth it was the consciousness of the sorrow of the world. He constantly expressed the thought that He was highly sensitive of the grief, the pain, the bitterness resting in the hearts of those around Him and throughout the world. He was a man of sorrows, not because of personal experiences but because of His consciousness of the experiences of the millions of human beings around Him. How then, can any of us expect to have, or feel that we do have, the slightest degree of Christ Consciousness within us and at the same time be immune to the sorrows of the world and restrain from sharing our happiness and our blessings with those who do not have them?

If we would get the utmost out of the Christmas spirit this year or any other year, and if we would live a life that would exemplify the Christ Con-

sciousness within us, we will seek, as the ideal Christ sought and as the ideal of Christ within us would seek, to find opportunity, occasion, and means of bringing some happiness and joy, some relief, some bright light of hope and cheer into the lives of those who do not have these things either at Christmas time or any other time of the year.

Therefore, make this Christmas a holy day in the true Christian spirit by sharing with others to some small degree, at least, that which you have in abundance. In this way make Christmas come true, independent of its religious significance, independent of its sectarian meaning, and uniquely and wholly in the spirit of the ideal that it exemplifies.

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



Christmas Bells

For ages the Christmas Bells have rung their message of peace upon earth and goodwill to all men. For ages they have summoned a sleeping world to a new life, a new ideal, a new joy.

—HELEN KELLER



NOW - in Italian . . .

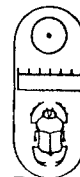
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The Unique Art of Pantomime

*In the age of noise we live in,
it is sometimes wise to listen
to what silence has to tell us*

IT IS NO paradox that in a world full of noise, of commercial and inane advertising, the silence calls to us. Man, the artist, deeply concerned with his art, searches out the original spiritual source in order that he may dream and meditate, rediscover his Self, and give of himself in action and in contemplation to the art of silence. And silence is the true being of mime and the philosophy of using the speech energy only when it is necessary. It certainly seems to me that we communicate better in silence and movement than in words.

In the evolution of civilization, the essence of the human being has been hidden from immediate awareness. This basic fact has caused an attribution of the artistic sense to visions of the reaches of "other worlds," when in truth the reality of every human being is *artist*. This cannot be more simply exemplified than with the silent technique of *pantomime*—the music of the soul.

The history of this nonverbal art goes back to times of primitive man. Having developed no spoken language as yet, the people of that time communicated through body movement, but the origin of pantomime as the theatrical form we now know has been lost in the past with the ancients who created it.

Since then, the art of mime has passed through various periods of glory and obscurity, now coming into a dynamic age of classical and contemporary forms. It is being heralded by some artists as a means of mind/body harmonization, an expansion of the centering of consciousness. More famous among actual perpetrators are Charlie Chaplin and Marcel Marceau, masters in the illumination of this art form.

It is known, by practice and self-knowledge, that any art form has

sprung up from a spiritual reality. Too many artists today have gone away from that spiritual reality, attaching themselves to only commercial and material aspects of art. They have to find the way back to that spiritual source and its processes, and remember that any art form originates from the depths of silence, the self-search for cosmic expression of the essence of life, which is in all. Then the artists' contribution will open new spaces in our consciousness.

The Work of Decroux

To begin a short review of the art of mime, we shall look first to the work of the man, Etienne Decroux. Practically every contemporary mime has studied under this French master, who, through his analytical study of the human body and its movements, has created or rediscovered his own special technique of work, a kind of ABC of practice, which he has been teaching since 1931.

An actor in the theater and films from 1923 to 1945, Decroux has interpreted a large array of characters from the works of Aristophanes, Shakespeare, Ben Jonson, Molière, Tolstoi, Pirandello, and so on. He has directed and worked with the well-known film artists, Copeau, Gaston Baty, Louis Jouvet, Artaud, and Charles Dullin in Paris.

A brilliant actor and a born orator, Decroux entered the theater of Jacques Copeau to learn diction; later he became the apostle of silence, theoretician, psychologist, and master of mime. He worked with Jean-Louis Barrault long before the film, *Les Enfants du Paradis*, and had also as a pupil the well-known and well-loved Marcel Marceau.

Although Decroux studied with Copeau, it was not there that he developed

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his system of pure mime. From 1921 to 1928, he sought out the various aspects of mime that could be taught and followed through by the actor. His new school took into account the costume, properties, and best means of expression both in body and gesture. His creation of a new alphabet, the "ABC of mime," was hailed with enthusiasm. The comedian, who had previously been only a kind of glorified marionette, came now close to realism, and not only was a new style being evolved—it was a new art.

The pure mime is no longer a simple actor of pantomime using symbolic and comic gestures to achieve his part; he now partakes of the "Art of Silence." Decroux has said, "Ideas are incorporated in the mime work itself—otherwise, it would just be pantomime."

Decroux took into consideration all possible body movements—action, speed, and intensity in time and space—and defined clearly whether they expressed rational or abstract ideas. "All are geometrically calculated. Mechanical movement must become natural," he has said. Analytical cubism and ideal presentation of the form seem to have the greatest influence in his teaching of the heritage of the old mimes. Decroux is a great admirer of Rodin.

Thus, he established a foundation of articulate and distinct movement. He localized the action, one step at a time, *une chose à la fois*, only one limb at a time in motion; "The mime takes a step to begin something—not to come back to it later and re-do it." It is only through complete attention to the extent of fulfillment of the action that one attains its real beauty. "The mime condenses space and time to the essence of it, he can represent the universe in the small space of a few square feet."

The actor may express everything with his body only. He can do this without words, costume, properties, disguise, even without facial mimicry, as all these all too often demonstrate how small, mediocre, talkative, and inexact a scene can be. The mime seeks to develop an art, an art which is a contrast to that of the dance. "Dance is ethereal, Mime is solidly rooted in earth," says Decroux. "Whereas dance with music throws off bodily bonds,

the mime in comparison seems static and silent."

Decroux made a great case of exactitude and clarity in form and became a doctrinaire and severe formalist. He created a repertory—*Mime Statuaire*, or *Mime Subjectif*—a repertory of expressions of the human form. Fundamental examples of these are "The Sporting Man" and "The Man of the Salon," the former having a body bent forward and curved; the latter, straightly erect.

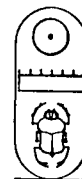
Second and principally, Decroux made pertinent and vital what he calls the *Mime Subjectif*; that is to say, with the techniques of exact suggestive reactions and imagination, one "sees" an object that is not actually there. This seeing replaces the object itself. The Mime therefore will fully evoke the concrete object through simple movements and gestures.

Jean-Louis Barrault

Then came Jean-Louis Barrault, the unorthodox pupil of Decroux, who asks the questions: "How can we express the silence, the solitude which is alive inside of us all the time?" "How can we recreate outwardly for all to see the intimate life which is lived in secret?" Mime, or the art of life which endures, makes endurable to the greatest possible extent the life we live—this art comes from a tragic or dramatic situation.

In his book, *Réflexion sur le Théâtre* (1949), Barrault recalls that at the Decroux school nothing more than walking in place (a mime technique that gives the illusion of real walking) was practiced for three months in order to perfect this particular technique. As in any field of endeavor, the simplest things are always the most difficult things to accomplish. To walk in control, one must understand that it involves being on the balls of the feet with the back straight, chest forward, head erect.

The first "must" for the student of mime is the control of the spine, vertebra by vertebra. All gestures, all body positions—the arms, legs, chest, and head—are regulated through the positioning of the spine. This repre-



sents the fundamental basis for the individual mime's style.

Barrault's first triumph as a mime was "The Horseback Rider," which later became such a marvel of grace and imagination in mime that it has become legendary. He received acclaim for the film, *Les Enfants du Paradis*. A special ballet-pantomime was adapted for this film by Jacques Prévert, which Barrault performed with Etienne Decroux and which he later incorporated in the repertory of his theater. Today Barrault is a speaking actor.

Marcel Marceau

This great mime genius studied in 1944 with Dullin and Decroux for two years—a relatively short period of training, in which he made himself known. "Mime is the drama of the human being in his most secret aspiration," Marceau says. "In identifying ourselves with the elements that surround us, the art of mime makes visible the invisible, makes concrete the abstract."

Marceau is incontestably the most noted mime of our day. In relying on all he had learned from Decroux about the old techniques of the Great Debureau, he nevertheless created his own personal blend of pantomime and mime which included as well some elements of the clown and the music hall. His style exercises present the grammar of the Decroux school in simple examples such as walking in place, walking against the wind, pulling fishing lines, and so on. Alone, Marceau accomplished a seeming miracle: a single person on stage, without props, without special lights, without music, but who, through a series of simple changes of gestures, succeeded in filling the stage space with characters—a performance of solo interpreter that kept the audience on the edge of their seats.

One of Marceau's most poignant studies, "Childhood, youth, old age, death," while obviously derived from the work of Barrault, bears nevertheless Marceau's own stamp—his "Poetic Halo," as it has been called. This Halo is gesture which must inspire and reveal. The mime actor must vibrate with gesture as do the strings of a harp. He must be lyrical or almost

musical, and thus transforms mere gestures into a bodily movement. Even in standing still, there must be fluidity.

At the peak of his career, Marceau seems to perform alone in his work; yet in the beginning his work was aimed at ensemble mime. "There are times on stage when one cannot make all expositions oneself," Marceau declared in a conversation with Herbert Ibering in 1956. "Alone, I would never have been able to mime the story of 'The Cloak.' Alone one can only express a certain person in a particular element; for example, a man climbs a stairway, then becomes the stairway; Bip (the personage creation of Marceau), playing the role of the lion tamer, gradually reveals himself as the lion; he catches a butterfly, and the simple movement of his hands become the butterfly—these situations are clearly seen by the public when the mime is alone on the stage.

Conclusion

After this brief presentation of the work of these masters of the art of mime, we must know, then, that actually there are very few who practice it, which is understandable because of the long, hard training that one must go through, and the strenuous exercises one must practice in order to develop a fit body.

In my experience and practice, it is indeed so. The techniques of mime can help one integrate one's mind and body. Harmony of the mind develops through using one's imagination and becoming aware of the movements, actions, and reactions one has used in presenting oneself. When the muscles and breathing are truly moving in tune with the mind, the psyche is free to experience the meanings of subject and object, time, space, and consciousness.

It is said that the art of mime is outside or rather beyond all instinct. To develop it, one must continuously work on supple and strong exercises of both body and mind. The mind must be constantly awake and aware; one needs to develop a strong will without defiance or weakness, and the student of mime must have an ideal within his

(continued on page 34)



THE FRUIT OF WISE MEN

by BENNIE BENGTSON

AS NEAR AS can now be made out, the banana originated in the tropical regions of southern Asia, perhaps in the valley of the Indus. The sages or wise men of ancient India were in the habit of resting and taking their siestas in the shade of its broad leaves—hence its botanical name of *Musa sapientum*, or “fruit of the wise men.”

The banana is one of the oldest fruits in the world. Just when man began using it for food no one knows—it reaches back before the dawn of history. When Alexander the Great and his invading armies entered India in 327 B.C., they found the people there planting and eating bananas. The Arabs, those great travelers of olden times, carried the banana from India to Egypt, Africa, and the Biblical lands. This took some time, for there were of course no airplanes in those days, and it does not seem to have reached Egypt until sometime after A.D. 650.

When the Portuguese arrived in Africa about 1482, they found the banana there. It was in Africa that the fruit was given the name by which we know it—*banana* being one of the native African names for it.

Even before it started on its western travels, the banana journeyed east, for the ancient Chinese, Sanskrit, and Malay languages all have names for it. When white men first reached the tropical islands of the Pacific South Seas, the banana was there ahead of them. These islands are believed to have been populated by a migration or series of migrations from the southern Asiatic mainland. Apparently the settlers carried the banana with them.

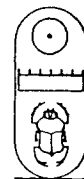
Growing to a height of fifteen or twenty feet, banana plants are often referred to as *trees*, but they do not have real trunks, even though attaining such heights—only leaf-bearing stalks. When the plant is about ten months

or a year old it blooms, the fruit maturing in another five or six months. The plants bear fruit just once and then die. Even so it can be seen that bananas are not too difficult to grow, as a plantation will yield its fruit only a year and a half after planting. This is a short waiting period when compared with other fruits.

Well over a hundred million bunches of bananas are shipped into trade channels every year, more than half of these coming into the United States and Canada. Most of the bananas grown for export are produced in the West Indies and in the Central and South American countries that lie in the tropics. The banana came to the New World only a few years after Columbus, being brought into the West Indies by a Spanish priest, the Reverend Father Tomas de Berlanga.

Bananas are unlike other fruits in appearance and in some other respects too. For instance, in most fruits the tree-ripened product is by far the best. This is not true of the “fruit of the wise men.” Bananas must be cut from the plant when *green*. If allowed to ripen on the plant, the fruit becomes starchy and loses its flavor, and the skin cracks permitting insects to invade and destroy the ripening pulp. Most fruits keep well in our household refrigerators too—bananas do not. If placed in a refrigerator, they deteriorate rapidly, as they do not stand chilling.

Besides being very good eating, bananas are healthful for us too. They are very nutritious, a good source of vitamins A and C, and give one a quick lift if tired or exhausted, being an excellent provider of energy. Easy to eat and digest, they are a highly desirable food for infants, children, and elderly people. In fact everyone is “wise” to eat them. Grown in the tropics where there is no winter, they grow and mature the year around. As a consequence there is no slack season, and they are available in our stores at Christmas as well as in July.



The Wonderful World of Braille

by OTTO WOLFGANG

FOR THE BLIND in ancient days, life was a world of unrelieved total darkness—a hell without hope! Blind persons filled no useful function, had no place in society; they were shunned like lepers, ridiculed like the insane. Some found refuge in the hospices of Europe. Conditions were more humane in these religious institutions, but the life of these unfortunates remained in the shadows. Since ninety percent of all knowledge normally comes through the eyes, the blind were considered beyond education. Unable to work or to learn, they languished in boredom and darkness waiting for their only relief—death.

Social attitudes gradually became more generous, but the situation remained essentially unrelieved till fairly modern times. Then, at the close of the eighteenth century, a ray of hope dawned for the sightless. A man named Valentin Haüy attended a concert by a noted blind Austrian pianist. As Haüy walked home through the Paris streets, recalling the glorious music, he thought of the unimaginable difficulties the musician had surmounted.

Suddenly, a different sound jarred his thoughts—dissonant musical sounds, a clatter of cacophony. He looked up. A group of blind peasants, dressed in buffoon's costumes, were gathered on a corner to make comic "music" for the amusement of passers-by and thereby gain a few coins. Most onlookers thought the sight hilarious and obliged with a few *sous*.

Haüy, moved to compassion by the contrast between this pitiful "concert" and the earlier event, decided on the spot to dedicate his life to educating and training the blind. With a sightless orphan as his first pupil, he began to try to find a way to transfer knowledge to those without sight. Progress was slow, as method after method failed. But one day a seemingly idle occurrence

suggested a new approach. Haüy noticed his pupil's fingertips playing over the surface of a printed card. The letters on the card had been indented by the type during printing, and the blind boy could "read" them!

The simple discovery was a major breakthrough. With embossed letters, books could be printed for the blind. Their fingertips became their "eyes"!

There were many drawbacks, though. Production of the new kind of books was a tedious operation; everything was done by hand. Few books could be printed, and costs were great. Also, only persons blinded relatively late in life, already familiar with the standard alphabet, could learn to read the books. And no blind person could write. The year was 1826, and now the scene was set for the monumental contributions of Louis Braille.

Braille, a brilliant scholar, teacher, organist, pianist, and violoncellist, had been blind since the age of three. He knew, from first hand, the agonizing struggle to acquire an education without the use of eyes. He also understood another fact: without a simpler, more efficient method of communication only a few persons—as gifted as he—could ever rise above their handicaps.

Reading by Touch

Somewhere, Braille heard of a French cavalry captain who had improvised a system of "night writing" for combat, using embossed dots in coded combinations to represent letters. Intrigued by the possibilities, Braille worked to adapt the idea. The result of his labors was a complete alphabet, consisting of dots that could be easily "read" by touch.

Invention of a Braille typewriter in 1890 gave further impetus to the "reading" process. Also, the blind could now *write*, as well as read.

A special printing technique—*inter-point printing*—was a further help. Developed in the United States in the 1920s, it permitted Braille characters to be printed on both sides of a page, thereby reducing the production costs of books and publications. Use of sound recordings in the 1930s was another milestone in education for the blind.

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But the most important contribution, by far, remained the Braille alphabet. In 1932, the International Braille Alphabet was standardized and made universal. A blind man, anywhere, could read the literature of the entire world.

The only remaining bottleneck was the job of physically translating books into Braille. Braille is similar to shorthand, containing many abbreviations and contractions. A skilled Braille translator requires two years of training. The time and expense of translation mean that only a small percentage of new books published find their way into Braille translations. A very recent development, however, appears to have broken this bottleneck.

Scientists began to explore the feasibility of using electronic computers to translate English into Braille. A year of effort produced an elaborate set of computer instructions that, in a fraction of the time formerly necessary, could automatically "translate" printed English into printed Braille.

The printed English text is first punched into cards using a key punch

machine which has a standard typewriter keyboard. The cards are then fed directly into the computer which has previously been programmed to follow a set of rules for conversion of the holes in the cards representing English into holes in a new deck of cards representing the same text in Braille. These, in turn, are fed to a printer which produces the Braille symbols with their English equivalent just above. This printed version serves as an editor's proof. The punched card deck is corrected and finally fed to an embossing machine which produces the metal plates used to print Braille books. The system translates a 300-page book in one hour. This is equal to six days' work for a skilled translator.

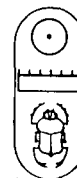
Especially looked forward to with this new method is the translation of technical works which will help the blind to enlarge their career opportunities. For the first time, then, there are truly educational tools by which the blind may fully utilize their latent talents.

Art Gallery



Visitors to the Art Gallery of the Rosicrucian Egyptian Museum during the month of October were privileged to again view an exhibition of paintings by Marjorie Close. Outstanding works in trompe l'oeil, one of the artist's favorite techniques, were included in the display. Meticulously detailed still life

paintings captured various textures such as carved wood, ostrich feathers, embroidered silk, and pearls. Impressionistic works as well as portraiture and landscapes also found their place in this enjoyable exhibition. Shown is **Basket with Onions.**



THE REGENERATIVE FORCE IN LIFE

by CHARLES GETTS

The healing process

WHAT IS the power in the cells of a living sponge that after it has been torn to shreds will cause it to reassemble anew and rebuild another body? How does the crayfish replace a lost claw with a new one? What causes the cells of the human body to continually rebuild with new tissue in such a fashion as to cause Doctor Alexis Carrell, Nobel-prize winner, to state that medically there was no reason for the human body to experience death?

It is evidently a regenerative force in life. It is also infinite, for it is found in the regions of outer space as well as on earth. Scientists state that there are new galaxies being continually formed at the rate of about twenty to fifty each day so that the overall density of the Universe remains in balance.

Man has always held a subconscious faith in the renewal of life. This is due to the fact that, at some long-forgotten time, he was aware that life was eternal. If this were not so, how could he feel that there must be something beyond the evidence of his five senses? As examples, there is the ancient Babylonian story of Gilgamesh and his search for the plant of immortality; and in Egypt we find the legend of Osiris in which, after being slain by Set and his body cut up into small pieces, the god formed a new body. This story aided in the development of the powerful faith of the Egyptians in immortality and their amazing conceptions of a future life.

In this article, we will discuss one aspect of the regenerative force in life—the healing process. We turn to two more examples from the past to illustrate the occult nature of healing:

In Greece, the lame and the sick came from great distances to the temple of Asclepius in Epidaurus where marvelous cures took place. The patients

spent the night in the shrine and the god appeared to them in the form of a serpent to heal their ailment.

The world-famous waters of Lourdes have drawn the sick and the dying from all over the world and cases pronounced incurable and beyond hope have been cured. Furthermore, one sick person after another is lowered on stretchers into the waters and yet there is no infection of the patients. Chemists have made numerous tests of the waters and have pronounced them normal in every way and without any unusual qualities of any kind.

Man has found only one manner to describe this force, and he uses the word *faith* in connection with a Supreme Power he calls by various names according to his land and race. Faith played a strong role in the beginning of Christianity. It will be recalled that in many of the healings performed by Jesus he first asked the person if he had faith that he could heal him. Then, after the sick man had been healed, Jesus often explained that it had been his faith that had healed him. In his own city, Jesus did not perform many miracles "because of their unbelief."

Infinite Power

Jesus utilized a Supreme Cosmic Power, infinite and omnipresent at every point in the Universe, that he personalized as a father for the people who gathered to hear him speak. He used this nomenclature to show them both the closeness and the creative function of the One Mind. And this man, who was the greatest healer the world has ever known, said plainly that the works he did could also be done by others—and even greater works.

It should be mentioned that this power we term *faith* is a positive force which, if misunderstood or misused, be-

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comes a negative force known as *fear*. It is common knowledge that African witch doctors after first instilling fear into their victims by telling them of a powerful curse put upon them brought death to many natives. These two opposite aspects, faith and fear, were also called *white* and *black* magic during the period of the Middle Ages. While there is, in reality, only one force and *not* two as often appears to be the case, ignorance of this cosmic law resulted—and still does—in people *missing the mark*, which is the ancient meaning of the word *Satan*.

A further illustration of faith in connection with healing is found in the old custom of certain days appointed when a ruler would go out among his people and lay his hands upon the sick. Many would be cured through their faith that the King possessed divine powers. The custom was also observed in Tibet where the Grand Lama touched the people with the end of his dorje, or scepter, which was believed to have great spiritual powers.

It is not possible to discuss all of the various forms of healing in which people have put their faith—from experiments with magnetic iron circles down to the New Thought movement of the last century and the mental religions of today. The possibility that man could utilize this tremendous regenerative life force was known to the Stoic Roman Emperor, Marcus Aurelius, who wrote, "For there is a Mental Force which, for him who can draw it to himself is no less ubiquitous and all-pervading than is the atmosphere for him who can breathe it."

The One Cosmic Mind

The presence of this force within man is referred to by Jesus in Saying No. 70 of the *Sayings of Jesus (The Gospel according to Thomas)* when he stated, "If you bring forth that within yourself, that which you have will save you."

Then just how does man go about utilizing this inner force? We have established that it is mental, or as some people prefer to say, spiritual. It is not, however, an individual quality although it is manifested through each individual.

The One Cosmic Mind, being infinite, is present within everyone. The sunlight shining into a hundred rooms of a large hotel is not furnished by the management; it is part of the sun and cannot be separated from its source, even though that source may not be visible to the eye. For man to utilize his part of this One Mind, he must put his consciousness in tune with it. Just as a television set, to present a clear, perfect picture, must have all of the controls tuned properly, so the man who wishes to heal—either himself or others—must be in tune with the One Mind.

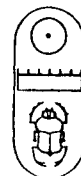
The Endocrine Glands

To achieve this purpose, an intelligent control over the glandular system of the human body is necessary. The seven endocrine gland groups have proved to be the most amazing organs of the body, and much is still to be learned about them. For instance, the pineal gland is believed to be the vestige of a primitive light-sensing organ, or "third eye." Descartes thought it to be the seat of man's soul.

Since it is now known that all forms of matter give off vibrations, these seven glands also do so and, when the mind force is concentrated by correct meditation, this vibration is intensified and raised to a higher degree. It is this action that enables the person to become conscious that he is in tune with the One Mind, which, in the corresponding Indian process, is called *samadhi*. In other words, the gland groups of the endocrine system are the link between the individual and the Cosmic or, as some say, between the physical body and the soul, or spiritual entity.

This is a very elementary and abbreviated description of one of the most profound and occult processes used in contacting the supreme forces of life, but it is hoped it will serve to lead the interested person to a deeper study. It is the first step in healing.

The second step for the healer is to establish a *rapport* between himself and the sick person and then to try, with the help of faith, to make him aware of the regenerative life force within. It must be stressed that it is not a question



of him receiving any kind of a force from the healer for, as the force is infinite, it is within him all of the time.

Healing comes about because of the potentiality of perfect health within the cells of the body, and this potentiality is released from the actuality in the One Cosmic Mind. (Aristotle's theory, that potentiality is based upon actuality as given in his work, *Metaphysics*.)

The Cosmic Mind is perfect and, being infinite, cannot receive this perfection from any other source but must be its own perfection. It cannot contain any element of sickness, which would be saying that imperfection is a part of perfection. These truths are impressed upon the subjective section of the mind which controls the state of the body. A person is sick because this subjective mind is carrying out a false or mistaken belief and projecting it in the body. Fear, as stated previously, is often a motivating reason for this belief which is seen as a form of sickness. Job, in the Bible, states, "For the thing which I greatly fear is come upon me." Modern psychosomatic study has revealed how important a role fear plays in the bringing on of disease.

Since only the presence of fear or doubt in the mind of a sick person will hinder him from accepting the truth about his condition, it is most important that these two qualities be destroyed or removed from the subjective mind before the actual corrective action can begin.

Hypnosis, through control of the subjective mind, has attempted to cure

many ailments but with this still questionable method, as the sick person does not understand how he was cured, it is quite possible for him to manifest the same disease a short time later.

On the other hand, by becoming aware of this regenerative force within him, one is enabled to consciously direct it to throw off the false fear and take on the condition of health. Perhaps some may say that this procedure does not work all of the time but only in some, perhaps responsive, cases. Aquinas wrote in his *Summa Theologica*, "Since then, the will of God is the universal cause of all things, it is impossible that the divine will should not produce its effect." As the One Mind is not limited by the three-dimensional world but is beyond what we term space and time, the healing action just mentioned can take place anywhere and at any time.

In summing up the theory we have presented, we find that it falls into two major propositions: first, the fact that it is possible for man to identify himself with the One Cosmic Mind; and, second, this Mind fills and governs all things in the Universe from the complex, astonishing organization of a bee colony through the relationship of the planetary systems in space on up to the highest form of creation—man.

So the day exists when the findings of Doctor Alexis Carrel will come about and man will control and rebuild the cells of his body with the regenerative, creative life force of the One Mind, to return to the eternal life that now he only at times remembers.



THE MYSTICAL teachings of Jesus Christ are fundamentally and essentially similar to the teachings of other great masters, saints and mystics. The correct method of meditation is beautifully stated in the Bible as *Be still and know that I am God*, which means one should keep the mind undisturbed emotionally under all circumstances and maintain the profound state of PERFECT PEACE and serenity with full awareness of the Absolute Reality which alone exists eternally.

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The process of divine healing is purely a spontaneous act which takes place quietly and sweetly when we are in deep silent meditation in tune with that Cosmic Consciousness of Divinity. The healing aspect of prayer can be conceived not by mere intellectual ability but through the communion with that Supreme Power which operates full of spiritual magnetism.

—DR. K. M. P. MOHAMED CASSIM, Ph. D.

Goodwill

WE ARE living in one of the great crisis eras in all human history. Issues of peace and war, poverty and abundance, of racial, political and industrial conflict face us on every side. Religious divisions and the clash between age and youth are likewise prominent, and underlying all is the basic conflict between material and spiritual values, between self-interest and world service.

And yet there is a universal recognition that mankind is entering a New Age. Science has made the world one and human knowledge and intelligence are greater than ever before. Countless movements based on goodwill are attempting to create a better world and there is a growing recognition of humanity's essential unity.

The decisive question today is whether humanity can solve its prob-

lems before they get out of control. The race is on for the future of mankind and only the men and women of goodwill in the world can guarantee a successful outcome. How therefore can the men and women of goodwill combine their strength in a united world service in these critical times?

Men have the power . . . to affect world events. The massed thought power of the men and women of goodwill can create a channel of communication between God and man through which spiritual energies can flow to heal and rebuild a troubled world. It is this power, properly used and directed, that can be humanity's "saving force."

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Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

January: The personality for the month of January is Lon Nol, President of Cambodia.

The code word is FRUIT.

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



March:

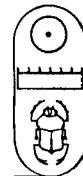
The personality for the month of March will be Dr. Marcelo Caetano, Prime Minister of Portugal.

The code word will be SUP.

DR. MARCELO CAETANO



LON NOL



The Fall of Man

by WALTER J. ALBERSHEIM, Sc.D., F. R. C.

A blessing, not a curse

THE LEGENDS of many races, all over the world, tell of a former Golden Age in which men were more virtuous and happier than now. Over two thousand years ago, the Greek mystical philosopher, Plato, located the site of such past glory in the island country of Atlantis that was later destroyed in a cataclysm and submerged under the ocean.

The same Plato also told a myth according to which the immortal and originally divine human souls were imprisoned in animal bodies as a punishment for greed and lust. Our languishing souls must slowly and painfully reascend to liberation, through many incarnations.

The Judaeo-Christian Bible relates that at the dawn of creation Man dwelt in Paradise, in innocent bliss, until he tasted the forbidden fruit that gave him knowledge of Good and Evil.

Can we reconcile these stories of a Fall from initial perfection into guilt and corruption with the belief that evolution has an upward trend toward ever better adaptation, toward growing consciousness, mind power, and understanding?

The tales of materially and mentally powerful ancient empires may well have a factual foundation. Even in historical times, great centers of civilization such as Egypt and Rome decayed and finally crumbled under the onslaught of barbarian hordes. Such catastrophes do not run counter to the concept of evolution. As we understand it, evolution advances by trial and error, on many fronts at a time. Any development that does not fit its environment dooms the offending group to failure and destruction, unless it can readapt in time.

The myths of original perfection and self-inflicted Fall are more difficult to understand. Taken literally, the Biblical book of Genesis depicts a cruel, vengeful God who punished a single transgression of our ancestors by damning not only them but all their remote offspring, until He was finally reconciled by the "redeeming" blood sacrifice of His own Son.

We do better justice to both the Platonic and the Biblical myths by interpreting them symbolically. In the language of symbolism, the two stories complement rather than contradict each other. Both tell us that Man's nature is a blend of material and spiritual traits. Both agree that the awakening of material, intellectual knowledge results in feelings of guilt and anguish, instead of the power that it seemed to promise.

In order to understand this seeming paradox, let us look at the stream of evolution both from above, as a creative, cosmic drive, and from below, as felt by the evolving creatures:

After an age-long stage as a sphere of glowing gases and molten metals, our earth cooled sufficiently to permit successive formation of organic compounds, living cells, and higher vegetable and animal organisms. Every living creature was, and still is, endowed with the innate drive to preserve itself and to propagate its kind. The surrounding world was experienced either as potential food or as potential destroyer and devourer. The question of whether life itself was good or bad could not arise, because the instinct of self-preservation made life the greatest of goods. Only the sex drive was stronger than life and death itself, be-

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cause in the scheme of evolution preservation of the species takes precedence over that of the individual.

Gradually these vital reflexes evolved to a stage that permitted short intervals of consciousness and of purposeful action. In the human mind this purposefulness became strong enough, at times, to overcome immediate gratification of every instinctive drive, to plan for the future, and to reflect about one's relation to the surrounding nature. By such meditations, man became aware of nature's tremendous powers. What was his own strength compared to that of storms and floods, to the all-illuminating Sun, and to the immutable cycles of ebb and tide, night and day, moons and seasons?

Since the concept of impersonal forces was beyond the primitive mind, all awesome manifestations of nature's power were attributed to personal beings, spirits, or Gods. Such divinities whose unexplainable whims had to be endured or, if possible, appeased by magic rites, gave man a feeling of inferiority, awe, and fear that is foreign to unreflecting animals.

The same power of ideation that populated the world with gods and demons transformed parental and herd instincts—nature's tools for race preservation—into conscious responsibilities, duties, and restrictions with regard to family and tribe. One may say that self-consciousness begat conscience. When such duties and taboos conflicted with personal desires, they gave rise to guilt feelings that became associated with the imagined wrath of hostile or jealous nature gods. Hence, the feeling of unworthiness and rejection, of a "fall from grace," requires a conscious reflection that is inaccessible to mere animals. Guilt is, in truth, the fruit of "the knowledge of Good and Evil."

But is not this same feeling of moral responsibility, of a watchful Divine Presence, also "A giant forward step for Mankind," to paraphrase the saying of one of our modern astronauts? We may think of it as the start of an altogether new evolutionary growth that is still in progress. By personalizing the forces of nature, man created God in his own image. This statement does not deny that even before the evolution of con-

scious mind a divine, creative, cosmic essence was—and is and eternally will be—diffused throughout the universe. But one may say that, through the consciousness of man, God awakened into Self-consciousness.

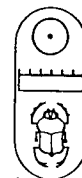
Human consciousness is not an all-or-nothing faculty. Initially, the moments of clear consciousness and of spiritual meditation were short and far between, and even those fleeting flashes of enlightenment were given only to a few who were wise and advanced beyond the level of their fellow-men. Whether they were named wizards, shamans, priests, prophets, or rulers, they were the founders of religion whose inner visions were told by word of mouth from one generation to another. Understandably, the God-concepts of those savage tribes were as crude and harsh as the life of Stone-Age man. God was then, as He is now, the God of human hearts—the highest ideal of which man could conceive.

If ancient gods were cruel and vengeful, or lustful, capricious, and deceptive, the blame is not on God but on the low spiritual stature of men. But as men's minds and hearts keep evolving and growing, so does their God.

Mankind has reached a level where inner vision is no longer limited to a few avatars but accessible to many men and women of good will. More and more of us have come to believe that God is not found in ancient creeds and dogmas, that His voice speaks through the voice of our own inner self. To those who heed this mystical inner voice, God is no longer a hard taskmaster. He is at one with us, and we all become One in Him.

All feelings of guilt with regard to human society and to divine law are stilled when man loves his neighbor, not *like* himself, but *as* himself—as just another facet of the One, Greater, Divine Self.

The myths of a fall from animal contentment into human guilt have a core of truth. But, to mystics, that Fall was not a curse but a blessing; it spurred the human race onward to the great and glorious rise from animal instincts through self-awareness to Cosmic Consciousness.



Self-Appraisal

by VADA RUTHERFORD

Probe and ponder

SOCRATES, exhorting his contemporaries, declared, "know thyself," and this succinct admonition is as sound today as it was centuries ago. However, mankind has always found self-analysis to be the most difficult of all mental exercises. Many are loath to evaluate their own characteristics. Why do we shrink from honest self-appraisal? Because a possible discovery of inferior traits would shatter our grandiose dreams of prosperity, prestige, and popularity.

Fundamentally, intrinsic equality is manifestly impossible. One woman is inevitably more beautiful than the next. One brain may operate brilliantly, while another is dull. There must always be those who command and those who obey, those who lead and those who follow. Therefore, when we ignore this natural order, struggling en masse to equalize all people and all conditions, we only invite confusion and chaos.

We would all do well to adopt a philosophy of realism, of cooperative service, functioning within the limitations which nature and providence have imposed upon us. Thus, we can best maintain a balanced social structure and accelerate the wheels of progress. We should examine our potentialities and deficiencies carefully, delving relentlessly into our sensitive consciousness (this will hurt) if we would succeed—in short, *probe and ponder*.

Many of us, young and not so young, have "hitched our wagons to a star," believing this timeworn adage to contain the distilled essence of wisdom. How can one go wrong, we reason, by aiming at the top? Youth is often counseled thus by its elders who may not have evaluated the inherent capabilities in each individual case. Consequently, many ambitious aspirants have been deluded and misled by this lofty philosophy, as few of them are equipped to reach the stars. Moreover, while striving in vain to achieve an imprac-



tical, unrealistic objective, they have lost the small successes they might have enjoyed.

Countless representatives of the younger generation, as they attempt to chart the future, are confused and uncertain. They flounder about in a morass of misguided maladjustments, hoping to discover their niche accidentally by a haphazard, trial-and-error process of elimination. However, such an erratic procedure rarely leads to fulfillment. Our modern-minded youngsters do not, as a rule, underestimate the value of a well-rounded education. But does every earnest student have his feet firmly set upon the right path? It may be that one young man is studying law for no other reason than that his father is a judge. Let us assume that his personality—passive, negative, inarticulate—is utterly unsuited to so combative a profession. Actually, his proficiency may lie in his hands and not in his tongue, and so society gains an inept attorney and loses a skilled craftsman.

While we are engaged in the tortuous preoccupation with self-analysis, let us consider the self-defeating attitude which many persons maintain toward others. Specifically, our lack of appreciative responses precludes the development of harmonious relations with our fellowman. Why not reciprocate? When we obstinately refuse to give, as well as take, we are hurting ourselves most of all. Cooperation is the key to

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peace and happiness. The forces of nature, the sun, the moon, the stars, and all the planets work together in a sublime harmony to produce an ordered universe. Darkness is replaced by light in a proper and dependable sequence, else the days and nights of mankind would be hopelessly confused and chaotic.

The lover returns the kiss of his beloved. Obviously, if he should fail to reciprocate, love would wither and die. We must remember that a smile inspires another, that appreciation begets appreciation, and that "bread cast upon the waters" will, ultimately, sustain us in our hour of need. Why, then, do so many of us refuse to obey this natural law of life? We reward concern with neglect, interest with indifference, compassion with mockery, advances with rebuffs. We are, it seems, motivated by misguided selfishness, ego, and false pride. We are determined to protect our previous self-esteem at all costs. Therefore, we carefully restrain any spontaneous manifestations of feeling toward others, observing the social amenities in a superficial, perfunctory manner. Hence, our actions and reactions—mechanical, expedient, insincere—preclude the development of deep and enduring attachments. Then, after resorting to such negative tactics, we wonder why our lives are barren and desolate. . . .

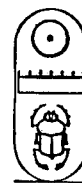
Conversely, we are not at all reluctant about returning the evil that men do unto us. We remember, brood over, and exaggerate every smallest slight to our dignity and vanity, repaying them far too often in a vengeful spirit. We seem to regard life as a one-way street whereon all blessings move toward us automatically, despite the fact that we have sent forth a modicum of consideration and beneficence. We must first give if we would receive. This truism is fundamental and irrefutable. Do not imagine that you can escape its inexorable application. Hatred will never beget love; nor yet cruelty, kindness. Peace and goodwill are inseparable, eternally com-

patible. Why not reciprocate, indeed? Anent this point: Probe and ponder.

Human nature is baffling and inexplicable, and, sad to relate, practically impervious to analyses, criticisms, and preachments. Our self-defeating refusal to heed any and all admonitions, no matter how qualified the source, can only arise from a combination of shortsighted ignorance, ego, and perversity. The popular inborn credo, "I know what I'm doing, nobody can tell me anything," will surely lead misguided mortals down the pathway to futility and failure—perhaps to disaster. Blind to our own faults but acutely aware of the flaws in others, we blunder on and on, lost in a labyrinth of hopeless confusion. And, strangest of all, man seems unable to learn from the recorded experiences of his predecessors. Rather, he repeats the tragic errors of the past, perpetuating them from generation to generation. Thus, recurrent hostilities culminate in warfare, in a repetitive and senseless pattern.

Why, then, do thoughtful and persistent crusaders attempt by means of the spoken and written word to reverse the destructive course which mankind adamantly pursues? Because hope dies hard in the hearts of inspired idealists who will always probe and ponder as they seek to bring about a brighter tomorrow.

Multitudes of depressed persons—who may or may not be idealists—have become saturated with woeful accounts of the world's ills, and it often appears that they are thwarted in their search for stability, security, and peace. Then, just when we may have lost all faith in the decency and integrity of humanity, we discover a small item tucked away in the back pages of our newspaper, one which relates an incredible act of heroism, or love and sacrifice. We read this moving report, our hearts aglow, and reflect that all is not lost, after all. Man, stirred by compassion for his fellows, is still capable of noble, self-forgetful deeds, and love remains a glorious reality.



THE UNIQUE ART OF PANTOMIME

(continued from page 22)

heart. Only through complete attention to the exact fulfillment of the action can one attain its true beauty. The mime must be able to miniaturize space and time; he condenses an eternity in a gesture.

Because silence is the foundation of mime, the artist is challenged to invent new ways to symbolize and communicate ancient truths. For this reason, this art centers around universal situations. When a mime treats war, he does not say *which* war; it is war, transcending boundaries of languages and countries. The mime uses no texts, no sound, and no set, for the only text is the actor himself and the audience is the set. The mime thus creates a total, relevant experience akin to the ritualistic and religious origins of theater, and the time, before the actor and audience become separated by invisible, psychological barriers.

Therefore, self-awareness is the key word and the core of this work. It is not a simple matter to gain control over the body "so that the elbow will listen to you"; it takes work but I am confident that anyone who wishes can learn.

All this can be achieved by that attunement to the spiritual reality we mentioned before. Until the so-called artist is in touch with that source to discover his ultimate creativity in him-

self, we are not going to see or experience any light in the arts. In mime, the performer, the performed, and the performance have to be embodied in one person; thus, it is necessary to train oneself to tune to the vibrations of the audience and, with the silence—the helper on the way—achieve that unity among all present.

In fact, it is meditation in action—a performer, an audience, and silence—all in the same space, sitting quietly and *seeing* the reflections of themselves. It is as if the thought has taken form, and with the image that speaks there is communication. However, it is known that words do not describe the essence; they are symbols to reality. The mime has the ability to embody that essence and let it shine through motion in silent space and express it clearly.

For me, mime is more than an art, however; it is a way of life; it requires metaphysical as well as physical awareness. It is an extension of the life force for channeling the energies; it is a symphony of being.

In the age of noise we live in, it is sometimes wise to listen to what silence has to tell us. Rhythmic inner music, which is in us at all times, is only to be discovered in order to know ourselves and to live better. This, after all, is the purpose of art.



I USED TO wonder if Robert Browning was just whistling in the dark when he wrote the long poem, *Rabbi Ben Ezra*, which begins:

*Grow old along with me!
The best is yet to be,
The last of life, for which
the first was made:*

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but time has taught me what I could not, in my younger days, know. It has taught me that there is more to life than one's youthful senses can grasp and that an awareness of its values comes into its true focus only with age.

—BESS FOSTER SMITH

Rosicrucian Activities Around the World

DURING SEPTEMBER, Frater Harry Bersok, Director of the Department of Instruction, represented the Grand Lodge on a Conclave tour in which he and Soror Bersok visited three states. The initial visit of the tour took them to the first annual East-Central Regional Conclave, which was held at Houghton Lake, Michigan. Members from Ohio, Illinois, and Indiana joined Michigan members in the enjoyment of forums, inspiring lectures, and a unique demonstration of "illusions of the senses," amid the pleasant atmosphere of a resort area. Soror Josephine Cole, Regional Monitor, served as Conclave Chairman, and members of Thebes Lodge, Detroit; Leonardo da Vinci Chapter, Lansing; Moria El Chapter, Flint; and Grand Rapids Pronaos all contributed to the success of the occasion, which concluded with a banquet and entertainment by talented members.

Next came the Tri-State Reunion held in Louisville, Kentucky, which was hosted by the Bluegrass Pronaos, Louisville; the Zoroaster Pronaos, Nashville, Tennessee; and the Evansville Pronaos, Indiana. Members from New York as well as Missouri and Illinois were present to enjoy the fine program, of which Soror Peggy Miller, Master of the Bluegrass Pronaos, was the Chairman. Also in attendance were Dr. Hugh Brooks, Regional Monitor of St. Louis, and Soror Brooks. A piano recital by Frater Bernie Schweickart followed an informal get-together at a dinner held on Saturday evening.

The final stop on the itinerary was the second annual West-Central Regional Conclave held in Milwaukee, Wisconsin. Inspiring convocations were conducted by the ritual teams of Karnak Chapter, Wisconsin—the host chapter; Calumet Chapter, Hammond, Indiana;

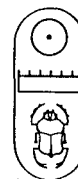


Essene Chapter, Minneapolis, Minnesota; St. Louis Lodge, Missouri; and Nefertiti Lodge, Chicago, Illinois. Honored guest speakers included Grand Councilors Harry L. Gubbins and George Fenzke, and Regional Monitors Sandra Moe, Dr. Hugh Brooks, Glenn Plantin, and Dr. Lonnie Edwards. Regional Monitor Marcelle Schoeneman, Conclave Chairman of this highly successful event, and Frater Bob Trent arranged several television and radio appearances in which Frater Bersok participated. Frater Trent, a television personality himself, entertained delighted guests at the banquet by presenting his friend, The Crow, pictured here with Frater and Soror Bersok. Other local talent, consisting of Colombes and members, rounded out an excellent program of entertainment.



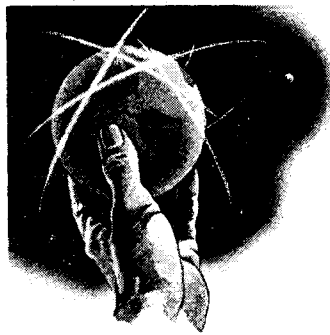
In October we had the pleasure of welcoming at Rosicrucian Park Frater Jean-Joseph Pango from Abidjan, Ivory Coast. Frater Pango enjoyed his visit at AMORC headquarters in San Jose where he had an opportunity to see at first hand the Order's many services and facilities. Director of the National Orchestra in his country, and Social and Economical Councilor, Frater Pango is striving to promote youth and cultural activities, and to improve social conditions in general. We wish him every success in his worthy humanitarian endeavors.

(continued overleaf)



It was a pleasure to welcome to Rosicrucian Park Frater and Soror Edwin A. Rowe from distant Launceston, Tasmania, Australia. Frater and Soror Rowe arrived in San Jose after an extensive visit to various parts of the United States, and while here enjoyed seeing many of the activities and attractions of Rosicrucian Park.

A rather rare occurrence took place at the Francis Bacon Lodge in San Francisco, California, in September of this year when La Retta and La Priel Stelter, who are twins, were installed as Colombes. Our congratulations and best wishes to all concerned as Colombe La Retta and Colombe La Priel share together this very special time in their lives.



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AUDIO-VISUAL DEPARTMENT

Technician Cyril Esty is seen in the recording laboratory of the Rosicrucian Sound Studio. Beyond the glass panel a young woman is shown making a tape recording. Still further beyond her is a large professional studio equipped to make Rosicrucian sound and color motion pictures. Recording for films is also done in this laboratory.

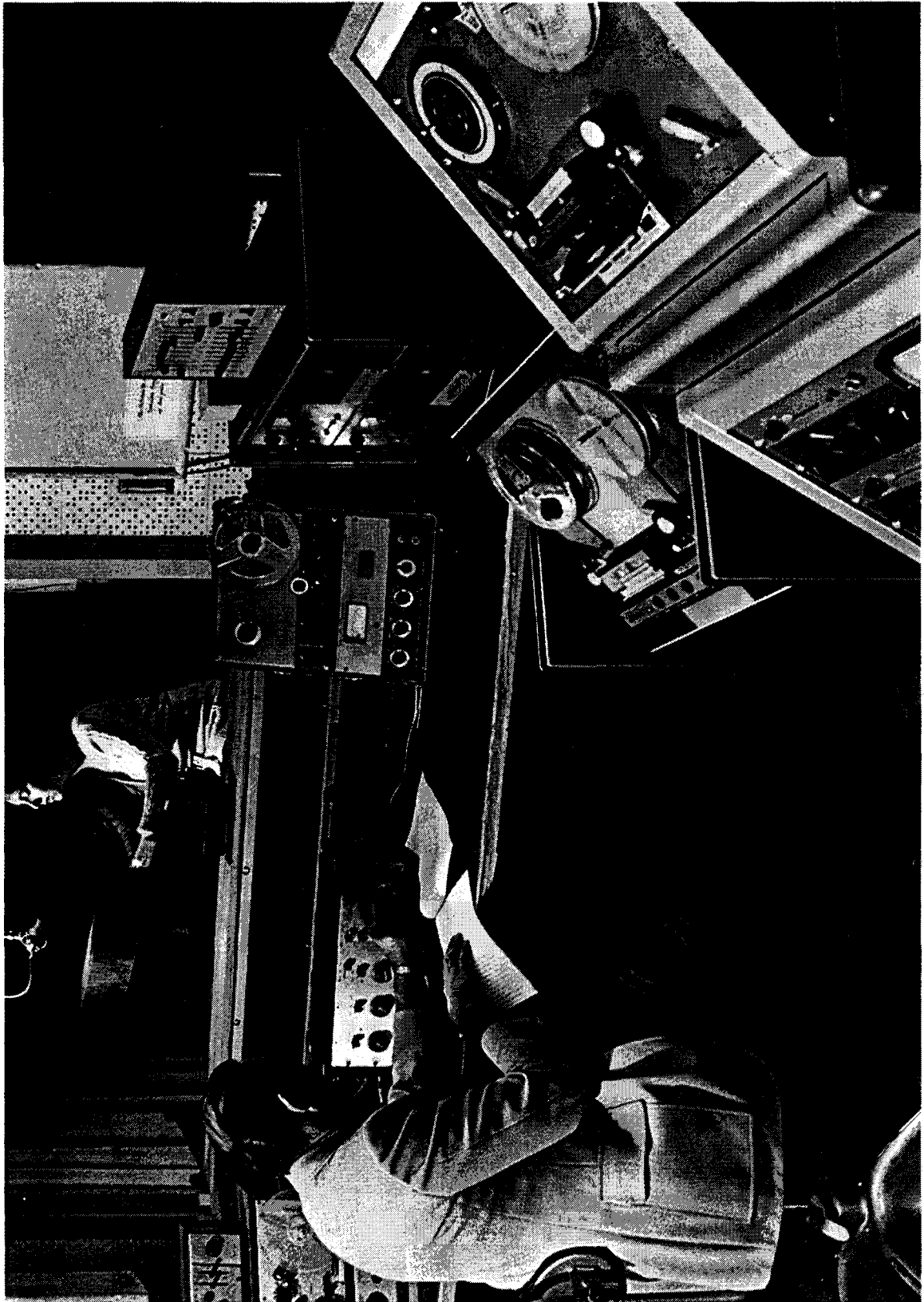
(Photo by AMORC)

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LAND OF MYSTERY (overleaf)

In the shadow of the Himalayas, on a high eminence overlooking a valley in Nepal, is this temple complex. It is sacred to both Buddhists and Hindus. On the tall tower may be seen the sacred eyes of the deity looking down upon the sanctuary. They resemble the eyes of Horus that the ancient Egyptians painted on the side of a sarcophagus (mummy case) so that the soul of the deceased might peer out again into the world.

(Photo by AMORC)

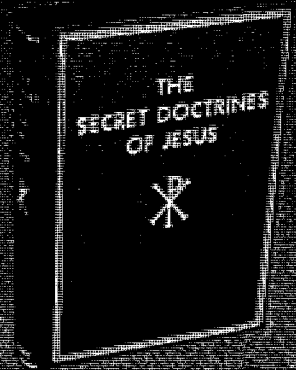




The Secret Doctrines of Jesus

This book is a full account of the birth, youth, early manhood, and later periods of Jesus' life, containing the story of his activities in the time not mentioned in the Gospel accounts. The facts relating to the Virgin Birth, crucifixion, resurrection, and ascension will astound and inspire you.

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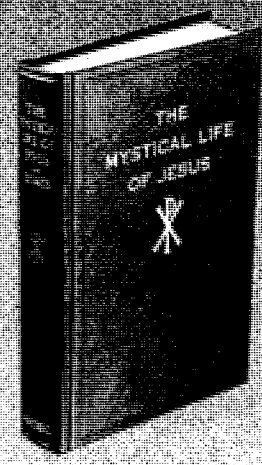
The Real Story of Jesus

by H. SPENCER LEWIS, Ph.D.

This book is a full account of the birth, youth, early manhood, and later periods of Jesus' life, containing the story of his activities in the time not mentioned in the Gospel accounts. The facts relating to the Virgin Birth, crucifixion, resurrection, and ascension will astound and inspire you.

The book was in preparation for a number of years and required a visit to Palestine and Egypt to secure a verification of the strange facts contained in the ancient Rosicrucian and Essene Records. Its revelations predate the findings of the Dead Sea Scrolls, indicating a secret source of information known only to the author.

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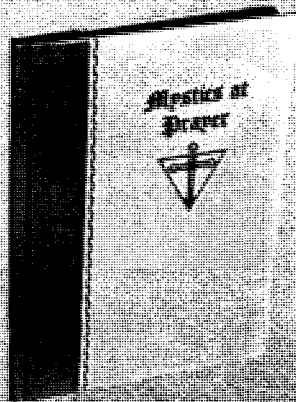


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BRAVE NEW ERA

Although great strides are being made in the study of the functioning of the brain, there is no doubt that this is one of those fields in which, as progress is made, more questions are raised than are answered.

For every answer obtained through painstakingly involved research, a practically unlimited number of questions have been raised: "What is imagination?" Is it possible to regenerate a damaged brain?" "Can the learning process be synthesized?" and countless others.

Now that these fields of research have been expanded to tackle what has been called man's psychic abilities, the number of questions has increased exponentially—and not only in the biological sciences, but also in the realm of physics.

For quite some time, it has been known that the brain emits weak electric currents, commonly called "brain waves." The energies involved, however, do not justify some of the astonishing results documented by researchers involved in the ever-expanding field of parapsychology. There is ample evidence attesting to the fact that certain of the psychic abilities allow a person to influence matter without physically touching it (psychokinesis), communicate over great distances without any appreciable time lag (telepathy), and even pierce the time barrier to glimpse what lies around the next bend of the future (precognition). There are, of course, many more facts in the psychic factor, far too numerous to cover here.

When all of these faculties are considered from the physicist's point of view, the question which immediately arises is, "Where is the power needed to accomplish all this coming from?" It cannot be denied that the brain's electric output is woefully inadequate to even begin to move a thin short hair about, much less more massive objects such as compass needles, pencils, and matchboxes, as shown in movies released by the Soviet Union in which the famous Nelya Mikhailova can be seen accomplishing all these things.

Just as these questions are under the serious scrutiny of the physicist, other

discoveries by parapsychologists have even provided tangible photographic evidence, through the now famous Kirlian process, of a sort of "vital life energy" which seems to permeate, influence, and emanate from all living things. This would point towards the existence of a cosmic common denominator for life, a universal tie binding each individual expression of life with the rest of creation.

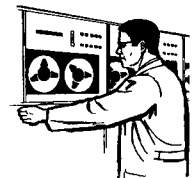
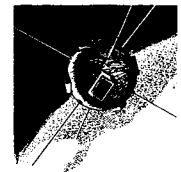
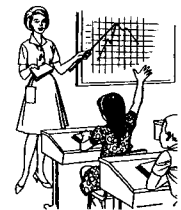
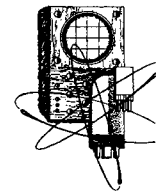
In this respect, it has been suggested that perhaps the mind is in some way capable of tapping and directing this universal energy, much in the same manner in which an electronic circuit is able to control and direct electricity, in order to perform these seemingly impossible psychic feats.

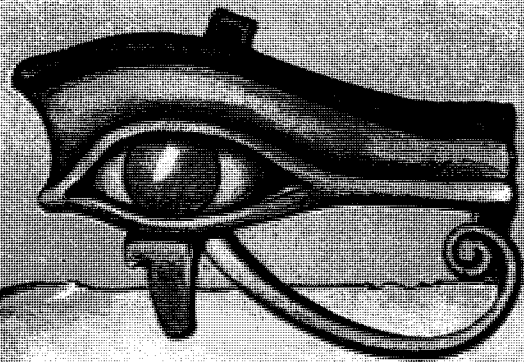
Until now, all studies carried out in the field of parapsychology tend to indicate that psychic abilities are an inborn quality present in *every* human being. It follows, therefore, that there must be people, like Nelya Mikhailova, who possess an innate exceptional talent in the use and application of these faculties of the mind, just as there are born musicians; however, there are also indications that it is possible to *learn* the use of these psychic abilities, just as anyone with ten fingers and reasonable coordination is potentially capable of learning to play the piano.

For the first time in recorded history, some of the best scientific minds throughout the world are engaged in a concerted, serious research effort aimed to plumb the once ignored possibilities of man's mind—an effort which is yielding a wealth of astonishing results and discoveries. If the barest potentialities now suspected of the mind turn out to be a fact, and the means of training them are devised, the changes this will bring about will surely alter our society and style of life in fundamental ways which we cannot even begin to conceive, just as a caterpillar does not suspect it possesses the potential to become a butterfly.

If, indeed, humanity's time to claim its physical heritage is here, we will be witnesses to a flowering of mind and spirit such as has never been seen before or during this, our brave new era.—AEB

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





Timeless Thoughts

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

The cause is hidden, but the result is well known.

—OVID, 43 B.C.-A.D. c. 18
Metamorphoses IV

It is sweet to let the mind unbend on occasion.

—HORACE, 65-8 B.C.
Odes, Book IV

But the rational and the irrational appear such in a different way to different persons, just as the good and the bad, the profitable and the unprofitable.

—EPICTETUS, c. A.D. 60
Discourses

And, indeed, in a word, it is by acts of like nature with themselves that all habits are formed. And hence it becomes our duty to see that our acts are of a right character.

—ARISTOTLE,
384-322 B.C.
*Nicomachean
Ethics*

