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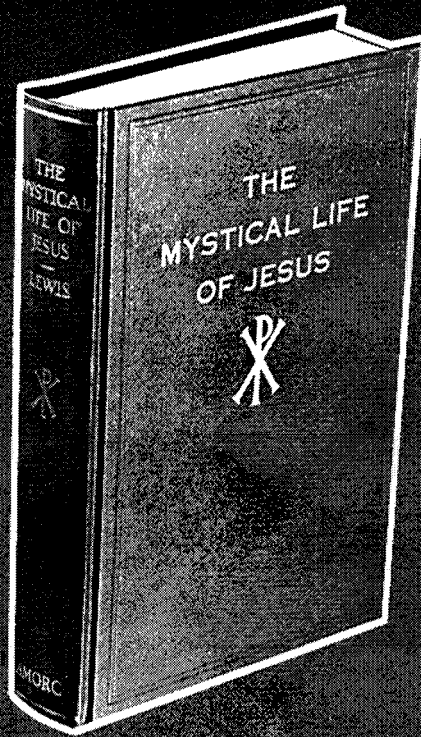
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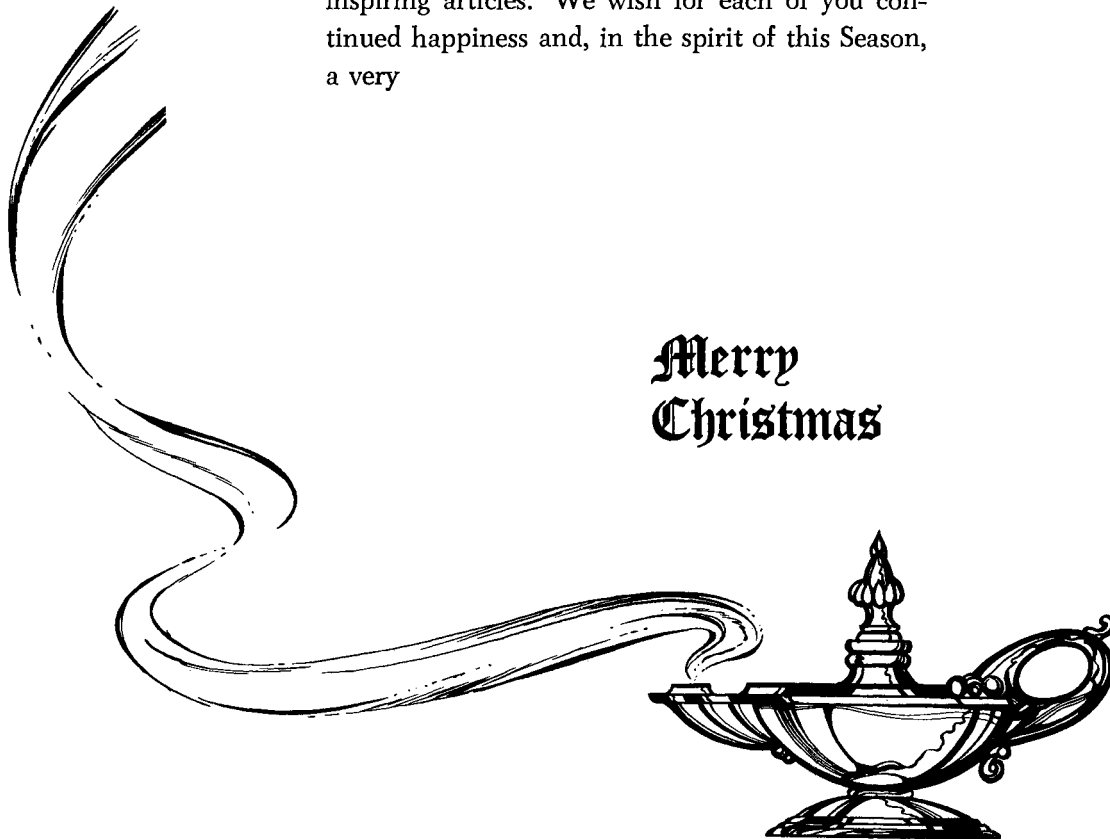
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illuminates and comforts the human mind.

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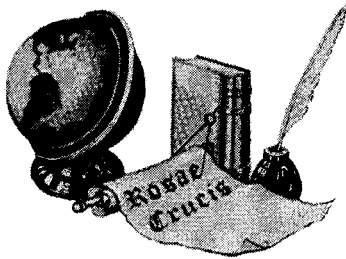


ROSICRUCIAN DIGEST

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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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CONTENTS

Site of Carthage (See Page 27)	Cover
Ancient Roman Amphitheater (Frontispiece)	3
Thought of the Month: The Mysteries of Egypt	4
A Park for the Handicapped	8
The Significance of Meditation	10
Medifocus: Emperor Hirohito of Japan	11
The Celestial Sanctum: The Practice of Peace	12
Madame Curie	14
Brotherhood	16
Greater Awareness	19
Plant Legends of Christmastide	21
"God Spoke!"	24
Life's Prisons	26
Creative Living Through Cosmic Power	28
The Art of Puppetry	30
The Cattail—and Its Many Uses	32
WHY?	34
Rosicrucian Activities Around the World	35
Sacred City in Tunisia (Illustration)	37
Where Pilgrims Trod (Illustration)	38

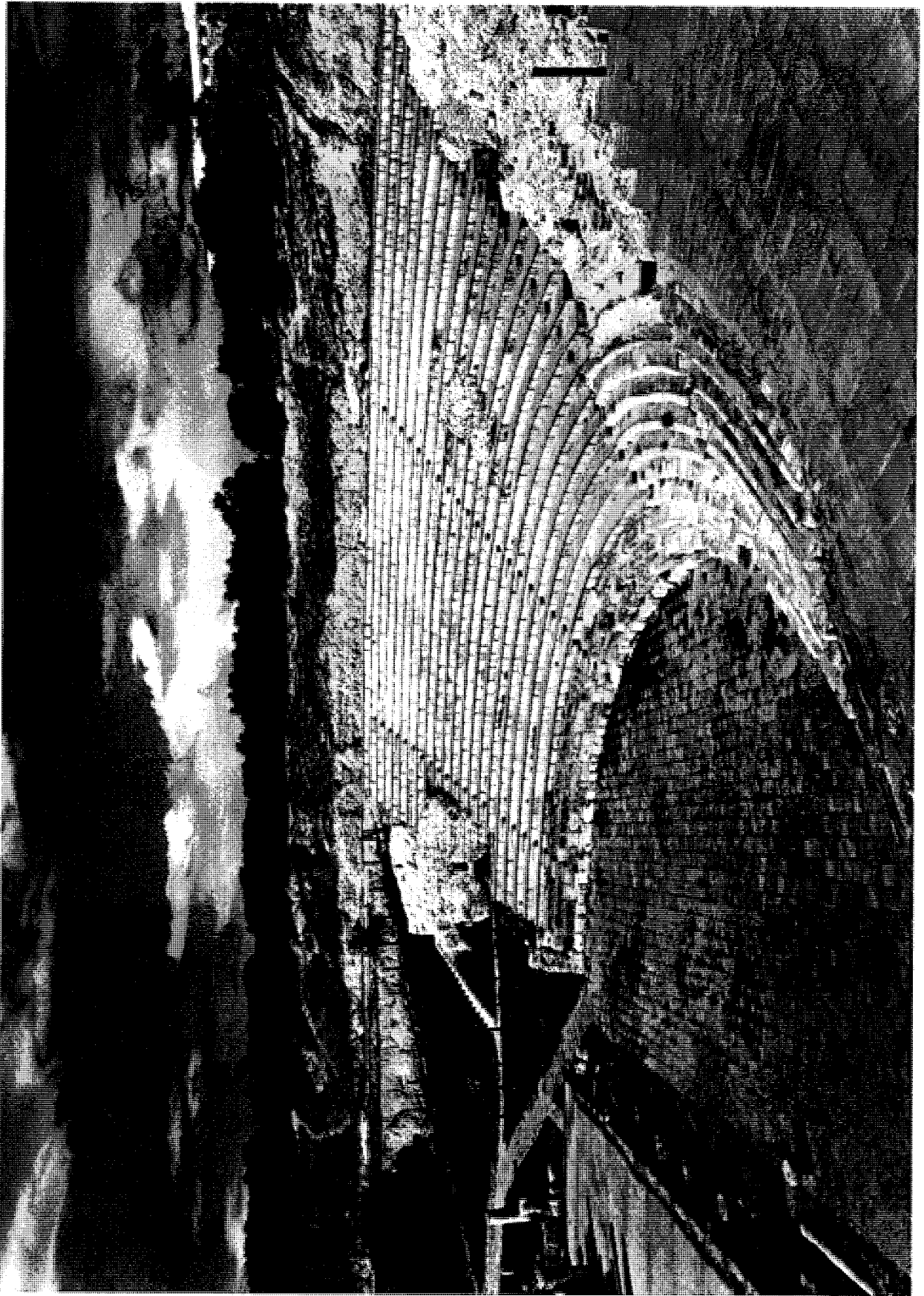
Volume L December, 1972 No. 12

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ANCIENT ROMAN AMPHITHEATER ➡➡➡

This partially restored Roman amphitheater is at the site of ancient Carthage, now Tunis, North Africa. It was built in the second century A.D. in the time of Emperor Hadrian. It seated 40,000 people. Baths were built adjacent to it at the order of Antoninus Pius. Today annual festivals are held by the Tunisians in this amphitheater, the natural acoustics of which are perfect.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE IMPERATOR

THE MYSTERIES OF EGYPT

THE ORIGIN of the spirit of the mystery schools is found some seventy centuries ago in the Nile Valley. At that time religion was the most dominant influence in the life of the average Egyptian. Animism, polytheism, pantheism, anthropomorphism, and even mysticism prevailed in various forms. Every community had its patron god, one that protected the lives of all those who resided there, in the opinion of the humble devotees. However, there were two principal gods in this pantheon of gods. One was *Ra*, the sun-god. The other was *Osiris*, the god of fertility, who was related to the periodic inundation of the Nile which made the otherwise arid land fertile.

In this early time there came forth the concept of *immortality*. It proclaimed that the gods would protect and guide the individual in another life. Consequently, to achieve this, it was necessary for the individual to preserve his body through mummification. Those who were first thought to be immortal were the kings. Therefore, they were the first ones whose bodies were preserved. Later, the high officials, such as priests, and the public at large shared the function. The first tombs were really pits, relatively shallow excavations lined with sunbaked bricks. The body was placed in them and over the top of the soil were stones forming a sort of cairn.

The next step in the formation of tombs was a considerably evolved one. It consisted of quarrying limestone blocks with the use of copper tools. These were made to line tombs below the surface. Then, above the surface, there was erected a stone structure, rectangular in shape, with the stones placed in masonry formation. This was called a *mastaba*. In such tombs, or

mastabas, were placed the possessions of the departed so that he might use them in the next world. Sometimes adjoining the *mastaba* was a small chamber. This was a *serdab*, and in it would be placed a statue of a god—the particular god to whom the deceased was devoted—or his own statue.

The first stone building was erected in 2980 B.C. It was the first true masonry structure. It was a pyramid erected for King Zoser. There was a pit beneath the surface in which his mummified form was finally placed. Then above that there was erected a masonry structure of one story. Subsequently, six other stories were added to a total height of two hundred feet. Each one of the subsequent stories was slightly less in area, so that the whole formed a ziggurat, or terraced pyramid.

Imhotep

This structure was erected on the Sakkara plateau, not far from the modern city of Cairo. The designer of this first stone structure was *Imhotep*, the vizier or prime minister of King Zoser. He was a philosopher, architect, and renowned physician. He was so noted for his healing art that, centuries later, the Greeks associated him with their god of healing under the name of Asklepios. The pit beneath this pyramid was some eighty-four feet deep and was twenty-one feet square. There was a gigantic flight of steps leading from the pit upward. This is presumed to have been intended to allow the soul of the king to ascend to Ra, the god of the sun.

The word *pyramid* actually means *Pharaoh's Great House*. King Zoser's pyramid on the Sakkara plateau adjoined the ancient city of Memphis. This ancient city was established under

*The
Rosicrucian
Digest
December
1972*

King Menes, one of the first pharaohs to rule over the united Egypt, a union of the southern and northern parts of Egypt. In ancient times the city was called the *White Wall*. It is presumed that the name is derived from that section of Egypt which had been referred to as the *White Kingdom*, when northern and southern Egypt had been separate kingdoms. The treasury in this ancient city was called the *White House*. So impressed were later scribes by the accomplishments of Imhotep, the renowned statesman and architect who built King Zoser's pyramid, that it is related that every day, before they began their writing duties, they would pour a libation from their writing jars upon the ground in his memory.

The Great Pyramid

The first pyramid actually to be designed as such, and not to be slowly constructed over a period of time from a series of separate stories, was built in 2930 B.C. The renowned Great Pyramid at Gizeh was erected some thirty years later under the direction of Pharaoh Khufu, whom the Greeks called Cheops. The Great Pyramid was apparently not a burial place, as had been the other pyramids. At least no body has ever been found there. There is a great stone sarcophagus in the King's Chamber, but there is no lid for it, there are no inscriptions on the walls and nothing to correspond to the burial customs, as in the other pyramids. There is more of an indication that the Great Pyramid of Cheops was a monument to the ancient arts and sciences left to posterity.

Let us consider various facts about the Great Pyramid. Herodotus, the Greek historian, relates that 100,000 men were engaged for twenty years in its construction. The pyramid covers some thirteen acres and consists of over 2,300,000 huge blocks each weighing two and a half tons. The pyramid rises to a height of 481 feet. The pyramid was originally covered by a highly polished limestone facing which must have shimmered in the brilliant sunlight of Egypt. This pyramid is said to occupy what was the exact center of the land surface known to the Egyptians at that time. One passageway of the Great Pyramid pointed to the polestar of the period. The mean temperature

of this Great Pyramid of Cheops is the same, it is said, as the average mean temperature of the seas of the world at a certain depth. The mass weight of the Great Pyramid is in proportion to the size and weight of the earth, it has been estimated.

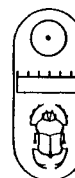
To build such a tremendous structure as the Great Pyramid, employing 100,000 men over a long period of time, required extraordinary organizational ability and an efficient government, not to ruin the economy of the country. There have been many speculations as to exactly how it was constructed. The stone blocks fit so perfectly that it is not possible to slip the blade of a knife between them. An excellent thin adhesive was used instead of thick mortar.

The stones were prefabricated in a quarry, that is, indicated as to their exact location in the structure, and then brought to the place of erection. It is presumed that they were floated across the Nile on barges from the quarry and then drawn on rollers up a brick causeway and put into place, the causeway being extended in height as the pyramid increased in size. Such a brick causeway was apparently torn down subsequently. This is theorized from the fact that there is a remnant of a brick causeway still remaining near one of the adjoining pyramids of Gizeh.

Pyramid Age

With the building of the Great Pyramid began what Egyptologists refer to as the Pyramid Age from approximately 3000 to 2500 B.C., or some five hundred years. These pyramids stretched along the Nile southward for some sixty miles. In a sense they composed a book in stone, each pyramid being like a page of history. Egyptologists refer to the pyramid texts because the side walls of these pyramids were lined with murals and inscriptions left by the pharaohs, telling of their exploits, belief in the afterlife, and the achievements and events of their times.

It is strange that only a period of one hundred fifty years elapsed from the time of the simple tomb, or mastaba, which was made of mud brick, to the construction of the Great Pyramid, with all the science, skill, and art employed



in its erection. Whence came all that knowledge? Could all the science and arts represented in it have possibly been developed in such a short period of time as one hundred fifty years? Or were there certain people who already secretly possessed this knowledge and used it for the purpose of building the Great Pyramid so that it might become a monument to the wisdom of the Age? Or, again, did some race from a lost continent suddenly bring such wisdom to Egypt during that period and loan their genius to its construction? These questions must remain for some time, if not forever, unanswered. We can only speculate on the answers.

Ritual Dramas

The mysteries of ancient Egypt, as we use the term, meant a secret gnosis, that is, a secret wisdom. The mystery rites consisted of the presentation of ritual dramas, or ritual plays. Those who participated in them were known as *mystai*. Also associated with the ancient mysteries is the Latin word *initium* whence comes our word *initiation*, meaning an introduction or beginning of something. These ritual dramas were the first symbolic plays to reveal the origin of certain things. They portrayed certain actual phenomena, dramatized certain moral principles and conduct. The participants enacted various roles. They represented the gods and they symbolized particular truths and principles.

The earliest of these mysteries, or we should say mystery schools, was the *Osirian*. It had to do with the rites of Osiris, the story of his life as a god, how he was murdered, and his ultimate resurrection. The Osirian rites were the first dramas in history. It was the first time that man came to represent in ritualism the belief that he was truly immortal, that he would live again when he died here on this earth. Various persons took part in this Osirian drama to portray the combat between the good and evil forces and to actually enact the murder of the god and his ultimate resurrection.

The play occurred about the spring equinox each year. In the so-called *Book of the Dead*, which is a collection of liturgies and rituals of ancient Egypt,

it is related how secret were these mysteries. It is said of the secret wisdom: "To allow no one to see it." Not even a friend was permitted to know what the initiate had experienced, and a candidate or initiate was admonished: "Never let the ignorant person or anyone whatsoever look upon it." Then, it is further related, "Things which are done secretly in the hall of the tombs are mysteries." The populace, of course, knew of the existence of these mystery schools and that such dramas or rituals were being enacted, but, unless they were initiates themselves, they did not know the details.

Preparation for the initiation was extensive. One who was to be a candidate must first study and meditate long hours before receiving the ineffable truths. He must resort to appropriate ablutions, lustrations, or purification; must undergo fasting; and then he must be robed in sacred garments. All of these were symbolic of baptism, cleansing of the soul, the symbolic death of the soul, and then the symbolic rebirth and the beginning of a higher and purer life. The priests who officiated in these mystery school rituals and initiations had shaved heads. They wore white robes and they were immaculately clean. They were obliged to bathe twice daily in cold water, once during the day and once during the night.

Mystery Schools

The greatest of the early mystery schools were located in the cities of Memphis and Heliopolis. The principal god of ancient Memphis was *Ptah*. He was the artificer god, patron of the artisans and craftsmen. His symbol was anthropomorphic, that is, the image had a human head and body. With the passing of time, the concept of Ptah evolved to where he was accepted as the architect of the universe, the one who created all things and phenomena. He became not a being in any physical form but pure *mind*—a supreme mind. This mind created by thought alone. It was the first teleological concept, the first belief in pure mind as an initial cause. Though his mind brought forth the ideas from which all things came, it was his spoken word, according to the doctrines of the priests of Ptah,

which manifested his thoughts by giving them material existence.

It is said that all creation was the result of "the mind and tongue of the god." A Memphite priest of the period wrote: "The tongue repeats the thought of the mind." Here we have the first doctrine that the word went forth and the word was the power by which material existence came about. This early concept eventually found its way into the Greek doctrine of the *logos* and appears in our Christian Bible as the word of God.

Initiation Rites

The mystery school initiations, though varying in their particulars, consisted of four fundamental rites: One is called the rite of *separation*. In it the individual is impressed with the fact that he is being separated from his usual way of living and thinking. Then, after a simulated death by which he is departing the old way of life, we have the rite of *raising*. This represents being reborn into a new world of consciousness and understanding. This is followed by the rite of *exposition*. In this there are exposed to the initiate by the priests certain symbols representing cosmic and natural laws and certain moral principles which he is to learn and by which his new life of understanding is to be guided. The fourth and final rite was known as the rite of *reentry* in which the candidate was again admitted to the outside world.

Heliopolis was the name that the Greeks gave to this ancient Egyptian city. It means "City of the Sun." Its mystery school was dedicated to the god Ra, the sun-god. He was at first a local deity, but his power and influence spread throughout Egypt and he competed with another powerful god, Amon, who presided at Thebes. But certain other groups of thinkers were formed which were to change the concepts in regard to the sun-god Ra. Pharaoh Ahmose I (1580-1557 B.C.) organized what was known as the palace school. His son, Amenhotep I, also became interested in the school as subsequently did his son, Thutmose I.

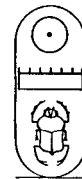
Finally, with Thutmose III (1501-1447 B.C.), there began the first organized brotherhood of learning. This brotherhood was sincerely devoted to the study of nature, of man, and of man's relationship to the cosmic. We refer to it as the first *Great White Brotherhood*. However, it probably never gave a name to itself. It is erroneous, of course, to say that the Rosicrucian Order began in Egypt. Rather, it is appropriate to say that its parent organization began in Egypt and that this first brotherhood was its parent.

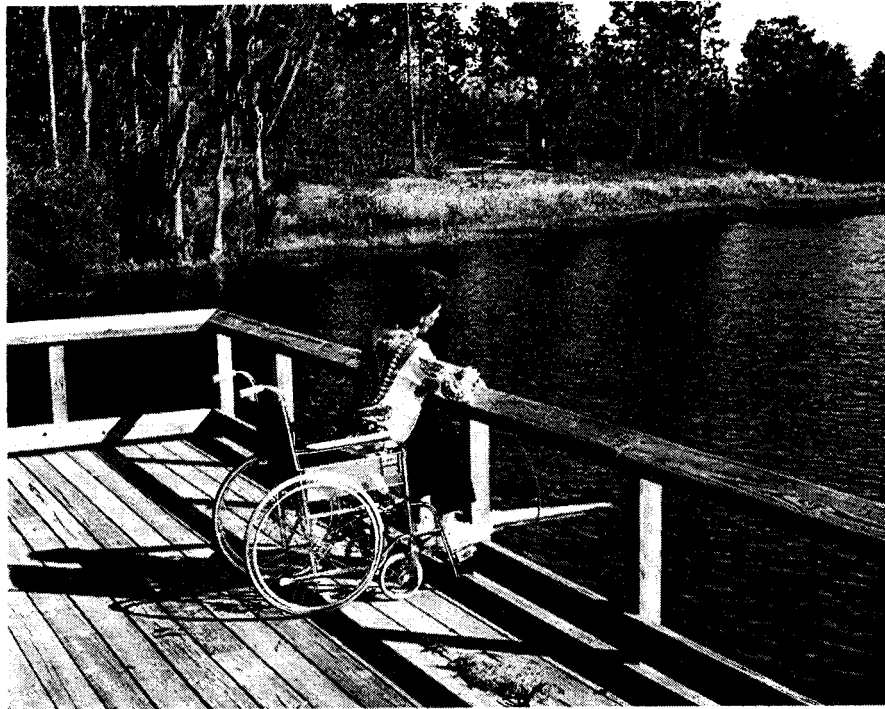
Amenhotep IV is related traditionally to have studied at Heliopolis where his father had. Further, one of the high priests of Heliopolis was an attendant of Amenhotep IV. All of this had a tremendous influence upon the young pharaoh and, as we know, he rebelled against the god Amon and Egyptian polytheism in general. He proclaimed that there was but *one god* and the sun-disk symbolized this universal god. This disk represented light and the creative force of God by which all things came into existence.

Akhnaton

Amenhotep IV did not worship the sun, nor did his followers. To him God was cosmic force and energy—not a personality. Tradition relates that Akhnaton, by which name he later became known, became Grand Master of this first brotherhood of learning. From Egypt, eventually the wisdom and knowledge of this brotherhood spread to Greece. Such philosophers as Thales, Plato, and Pythagoras contacted this learning and participated in the initiation rituals of the brotherhood in Egypt. They allude to it without revealing details publicly.

Besides the Osirian mystery school, there were numerous others, such as the Orphic, the Eleusinian, the mysteries of the Sufi, the Christian mysteries of the Cross, to name a few. Their rituals, developed along different plans, were similar in their purpose—namely, the enlightenment of man. To the ancients, the mysteries never meant that which is weird, or strange, but related to a *profound knowledge* available to those who were worthy.





Fishing pier—note railings and timbers to hold chairs.

A Park for the Handicapped

by CALVIN A. DEVINEY

TWELVE miles south of Tallahassee, Florida, at an entrance to the Apalachicola National Forest, there is a simple and unembellished gold and brown sign reading, "Trout Pond." Another sign a little further in explains it is a national forest, "A Recreational Area for Handicapped."

Yet, this is the only recreational area in the entire United States that has been exclusively designed for use by the handicapped. Each feature of this unique park has been modified so that both those limited physically and mentally can use its features with as little assistance as possible.

Take the wooden fishing pier for example. Here, children and oldsters can drive their wheelchairs right under the railing which is specially angled so

that the wheelchair occupant can comfortably rest his arms, but still other timbers around the outer edge keep the chairs from falling into the pond's edge.

The eighteen-acre pond that abounds with bass and bream is equipped with other special features that help accommodate the handicapped. A long ramp leads into a swimming pool so that users of wheelchairs are able to roll their chairs right into the lukewarm water to cool off from the Florida sunshine. Benches too are in the pool for those able to reach them who just want to sit and relax. For swimming, there is four feet of water at one end of the pool. Even special steps have been built into the pool for amputees on crutches or for those that need to crawl. Those who cannot enter the pool may enjoy

*The
Rosicrucian
Digest
December
1972*

the spray jet just above it so that they too may cool off from excessive heat in the summer.

There are special raised routing signs for the blind, bright white lines to mark the nature trails, raised yellow plastic striping to point the way to special signs or places. Water fountains, picnic tables, dressing rooms, and rest room facilities are specially designed to accommodate those using wheelchairs, or for those on crutches. Extra-wide doors are equipped with delayed action closers which take about thirty seconds to shut by themselves after opening.

The park is unique in another way too: There is no fee to use it, although

it can only be used by the handicapped and their families. The United States Forest Service believes this park project will become a model for similar park projects in national forests across the nation. Plans are already under way to complete this Tallahassee facility and to develop another eighteen acres for camping.

Youngsters and their elders alike on crutches and in wheelchairs are enjoying "their" park as evidenced by their worm-dunking for the fish, while still others are sitting under the giant oak trees at the picnic tables. And there is nothing quite comparable to their sounds of laughter and an occasional song penetrating their new park.

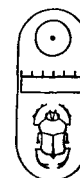


Paved pathways aid the handicapped.



1973 Convention . . .

A few corrections are in order on October's announcement regarding the 1973 Convention in Switzerland. The program will be in **French** and **English** only. The address to write to is AMORC, Case Postale 49, 1211 - Genève 1, Switzerland.



The Significance of Meditation

by K. M. P. MOHAMED CASSIM, Ph.D.

THE LATEST scientific discoveries have proved beyond doubt the utter futility of clinging to [a] materialistic conception of life and, therefore, people are deeply interested nowadays in understanding the technique of meditation The irony of fate is that it is not the modern technological advancement which hinders our progress towards divinity, but it is our minds that deceive us.

• • •

The technique of meditation provides an integrated scheme of life which aims not only at spiritual emancipation, but also a happy, healthy and useful life on earth. The significance and the greatness of meditative life is to dwell in the realm of divine consciousness without the conflict of duality. When our minds are purified by regular meditation, then our physical bodies also will become perfect instruments for the manifestation of divine energy. When we are in deep meditation, although we are keenly sensitive to outward vibrations, we are not at all disturbed because of the spiritual ecstasy which gives us the capacity to face all adverse situations calmly.

It is to be understood that meditation is purely an action that operates beyond one's sensual plane in perfect harmony with the Supreme. Meditation is that which gives us the light of wisdom and the capacity to observe everything in life as it is without deception or distortion. At the time of silent meditation, we feel the oneness of divinity and in which exalted state we experience the bliss of purity and serenity. It is to be realized that between two thoughts there is an interval of silence and to attain this beautiful state of silence one has to observe one's mind quietly with full alertness.

Meditation does not mean the negation of physical comforts, but true meditation is to keep the mind absolutely calm without being disturbed by

outward distractions and attractions. If we observe our minds deeply we will find that the very nature of our minds is such that they create problems because our minds cannot exist without projecting imaginations. Generally, mind is analysed and called a bundle of thoughts, but when we are in meditation we feel only a witnesslike state in which we mentally dissociate ourselves completely without being emotionally disturbed, which means the mind is sensitive-active and yet free from psychological distractions.

Meditation is really a pure and natural state in which the mind is silent. When the mind is calm and still there is the blessing of true happiness, the beauty of divine radiation. Meditation is not the creation of the mind; it is something higher which elevates the mind to the spiritual plane. The beauty of meditation consists in comprehending the complexities of mind and this clarity or illumination is the proper channel for communicating with the spiritual centre and to live in this centre of spiritual liberation one must be in meditation. Meditative awareness makes us to receive the richness of divine grace which brings refreshment and renewal of life. To be in the supreme state of super consciousness is the bliss of meditation.

Why is our mind so distracted? Obviously owing to the sensations that the physical world provides. It is excited by pleasure that it derives from its relationship with the physical world. It is attracted towards the resultant sensations because it seeks mechanically the habitual excitements they cause, even though these ultimately produce dissatisfaction. To contact Reality the mind must be still, and only by stilling it can real meditation be attained. Misery and worries are products of mental reactions; therefore, since it is the mind itself which produces confusion and misery it cannot produce

peace and happiness. Only when the mind is completely calm meditation comes naturally, spontaneously and sweetly and that is our true state.

When we watch the mind we find that it is filled with discontent and insufficiency. Its guiding motive is to get some sort of pleasure by dwelling on its past sensations, but such indulgence only weakens its power of concentration. Instead of depending on such sensations it should learn to observe its internal confusion calmly, as that will enable it to transcend the conditioning influence of past impressions. But it makes every possible attempt to deviate from such self-observation and thus evade perceiving Reality. It does not face the fact of its confusion but tries to escape the suffering caused by it by projecting fictitious distractions.

The best way is for the mind to observe its reactions silently, as this enables it to erase the pollution caused by past impressions on it. It should be

alert in watching its thought processes and the impressions made on it by people, ideas and things. Left to itself, it reacts by attraction or repulsion in contacting objects owing to its memory of past associations. This automatic process destroys its vigour and capacity for dispassionate observation. Self-observation is, therefore, the way to free it from subjection of past impressions.

What is needed is just to be aware of the state of confusion without identifying oneself with personal reactions or introducing one's emotional colouration. This sets us free from it and enables us to watch everything aloofly without acting on mere impulses. Thus in watching mental conflicts we find that the emotional attachment is dissolved. This capacity to observe calmly but with full attention the problem that occupies our mind is the only solution to psychological complexes. Only by constant observation of our mind can we understand the various layers of our mental make up.

Medifocus

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

January: The personality for the month of January is Emperor Hirohito of Japan.

The code word is EXPED.

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



March:

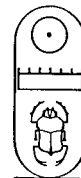
The personality for the month of March will be Leonid Ilyich Brezhnev, Secretary of the Communist Party, U.S.S.R.

The code word will be JOLE.

LEONID ILYICH BREZHNEV



EMPEROR HIROHITO



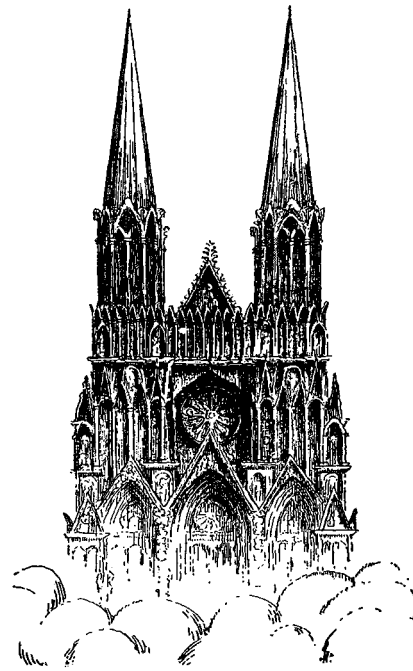
EVERY TWELVE months or so, about this time of year, large segments of mankind bring out the traditional emphases upon the subject of peace as though it were a seasonal product. Using sound psychological principles and appealing strongly to the emotions, we are programmed to "give to the poor," send packages to "the victims of war" and to our soldiers as well, buy gifts for our loved ones," and help mankind find world peace.

WHY? What is so special about peace, good will, and charity at a *particular* time of year? The poor are always poor; to fan a little spark of hope in them for a few days or weeks is, in a sense, cruel. If there was an earnest will toward peace, there would be no "victims of war." "Gifts for our loved ones" are too often followed by *debts* for our loved ones which destroy the pleasure of the gifts.

Do you and I truly try to contribute personally and individually to peace in our portion of the world? Unless our personal peace efforts are sincere and pure, they are just as polluting and destructive to world peace as the proverbial bad apple in a barrel of apples. Man is one, and the time has come for him to recognize that fundamental truth. There can be no world peace until there is individual peace.

Mankind, from whatever heritage or background, has always sought peace, but that peace has usually meant tranquillity for the aspirant without much consideration for others. For example, the Roman Empire was extended to great distances in many directions to unite peoples into one great super-government by Roman law to establish peace. The fact that smaller and weaker cultures were subdued and forced to abandon their traditions in favor of Roman law and customs was not even considered relevant. Many tragic pages of history are devoted to the inhuman and bestial campaigns of zealots and bigots in the name of religious unity and peace! It is preferred not to mention some of the atrocious and deplorable methods that have been employed by *civilized* man down through the centuries to bring about military peace.

Peace, as man has known of it in most recorded history, is a charade or a



The Celestial Sanctum

THE PRACTICE OF PEACE

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

mockery. It is *not* peace. Peace cannot be forced. Peace cannot be bought. Peace cannot be successfully imitated. True peace can only be created in the same manner as all things are created: in the mind. Through mental creation man can create anything constructive that he desires—anything! The creation of human world peace is not nearly so difficult as creating space travel, for instance. The problem is that man must crave peace as much as he desires his scientific technology as demonstrated in space travel. Despite all the preachments, the writings, the demonstrations, and the symbols evident throughout the world, there is no genuine indication of man's desire for peace.

Peace demonstrators who resort to vandalism and personal injury in the name of peace are no different from religious zealots who tortured and murdered in the name of religion. This is war! Imperfect human beings, which

*The
Rosicrucian
Digest
December
1972*

include each of us, who insist that their system, their philosophy, their mores are the only correct ones or even the preferred ones for all, are not practicing peace. This is war! If, in our human relations, I inflict my will upon others without their request or concurrence, regardless of my best intentions or qualifications I am not practicing peace. This is war!

Peace is to "live and let live." The Creator has endowed the universe with infinite variety and diversity. There are an infinite number of ways to think, to behave, to live. The supreme and positive Creator did not, and does not, err. If we observe error or evil outside of ourself, it is not the fault of the Creator that we must correct. Most often it is the reflection of our own imperfect understanding.

Peace is to love. We are born to love; we learn to hate. Love is the unity of man; all for one and one for all. Love exists when man respects all others as he respects himself. Mutual respect is peace.

Is it not sad that although the cry for peace goes on and on there is no peace? Worse is the fact that each of us is waiting for others to bring peace.

It will never come that way. You and I are the "others." You and I must begin now to create peace and practice peace. If we begin, it will become easier for others to follow, and they *will* follow. Don't start on the big projects of world military peace and social peace. Start on the difficult projects like respecting and understanding the differences in your neighbor. Find out the best points of his race or his religion. Stop running everything you contact and encourage someone else to exercise his talents. You might be surprised. Relax and be happy with your world and those in it. Start enjoying the practice of peace.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attainments are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, a 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 95114, stating that you are not a member of the Order and enclosing ten cents to cover mailing.

Exhibition of Paintings

Oil paintings by Laurence Hosmer of Lodi, California, were exhibited in the Art Gallery of the Rosicrucian Egyptian Museum during the month of October. Western landscapes painted in many aspects and moods gave evidence of Mr. Hosmer's adeptness as a landscape artist. He has exhibited widely and his paintings have been shown in many Western museums. He is a member of the Society of Western Artists. Shown here is a reproduction of **Green Valley**, which was among the works on display.



Madame Curie

by OPAL Y. PALMER

A woman of science

IF YOU HAVE a new dress to wear, fine! But it really does not matter whether your dress is new or *left over*. At least, that is what one woman thought. The most famous woman scientist the world has ever produced possessed only one dress at a time. When she married in 1895 she said, "I have no dress except the one I wear every day." A friend bought her a dark wedding dress—"So," as Marie said, "I can wear it in the laboratory afterwards."

Perhaps because of Madame Curie's flat purse thousands of grateful people are alive and healthy today. Whatever the cause, she was able to develop her remarkable power of concentration and devote her life to physical and chemical research.

Madame Curie (born Marja Sklodowska, in Warsaw, Poland, 1867) of necessity made her first gram of radium from leftovers. Uranium was extracted from an amorphous mineral called *pitchblende*. The residue was thrown away as worthless. Marie Curie had observed unknown rays in pitchblende; rays two thousand times more powerful than uranium. But how to capture them?

Another scientist, Antoine Henri Becquerel, had discovered powerful rays in *salts* of uranium. "They penetrate black paper," he said. This was a phenomenon unknown before. Marie Curie named this penetrating process *radioactivity*, but she had discovered rays in pitchblende after uranium had been removed, which were more powerful than Becquerel's radioactive salts. "These rays penetrate wood, stone, steel, or copper. Only sheets of lead stop them." She was certain of her observation, but the rays were not a part of any known element. "They must be a new element," her husband, Pierre Curie, agreed.

Other scientists scoffed: "Produce a gram of this new element which you



say exists. It must be weighed and measured so we can use it experimentally."

Marie was determined to learn the source—the where, the why—of these unknown rays and isolate enough to weigh. But to do so required expensive pitchblende ore. This they could not get.

The Curies were inseparable, both as scientists and as comrades, but neither could obtain a position that paid enough to buy the valuable mineral nor would any school or organization buy it for them.

When they had problems with no solution, they stole away on their bicycles to the woods. One day, they sat under the trees—despairing, hardly speaking. But a little later an idea suddenly came to Marie that was to contribute to scientific knowledge and to the health of all humanity. On the way home, riding side by side, Marie broke the silence. "Leftovers, Pierre! Leftovers from uranium! Could we use them?"

"My little Me! You have it!" Pierre peddled rapidly forward. "But we will need a laboratory." His enthusiasm waned. This problem was the most difficult they had ever faced together. Their combined salaries barely fed themselves and their two small daughters. Rental

*The
Rosicrucian
Digest
December
1972*

for a well-equipped laboratory would take more than they could earn in one year.

At the School of Physics and Chemistry of the City of Paris where Pierre taught and directed a laboratory, there was an abandoned shed once used as a dissecting room by the Faculty of Medicine. Pierre had been teaching there for fifteen years with a salary about equal to that of a common workman. The school could hardly refuse to let the enthusiastic couple use it free.

Pierre and Marie set to work removing rubble. The place was damp—rain had poured through a broken skylight. The floor was dirt and heat came only from a cast-iron stove. Sheer labor and determination turned this impossible shed into a laboratory. When it was ready for use, Marie wrote the Austrian government offering to buy residue of pitchblende ore from their mines. A disgusted Austrian government official sent word to one mine operator: "Give the lunatic French couple a ton of the worthless stuff for the price of transportation. If they ask for more, make the price low."

The first ton arrived in twenty cloth bags, like sugar. Marie's ash-grey eyes glistened with unshed tears. Her acid-scarred fingers trembled as she scooped up the pebbly granules and let them flow back into the bag. She raised her eyes to her husband's smiling face. In an emotion-filled voice she exclaimed, "Our work begins!" Pushing unruly blond curls from her forehead she proceeded to build a fire in the iron stove.

For four soul-searing years, from 1898 to 1902, the "lunatic French couple" fed eight tons of pitchblende residue into the iron stove, shovelful after shovelful. Pierre continued his position with the City of Paris school. Marie kept her bare three-room flat in order and lovingly jotted the progress of her two little girls on the margin of her scientific notes. She also earned a small salary teaching. Driven on through desperate weariness, their private experiments continued steadily.

At the end of four years—SUCCESS! They called their discovery *radium*. From eight tons of pitchblende residue they had garnered a bit of radium about half the size of a small pea.

"A new element—the most powerful yet discovered! And to think that it was hidden in the residue of this amorphous mineral—*one millionth part of pitchblende!*" Marie was elated.

In their search for radium the Curies had discovered another new element—*polonium*—which they named after Marie's homeland, Poland. In 1903 the "lunatic couple" shared the Nobel Prize in Physics with Antoine Henri Becquerel.

After the death of Pierre in 1906, Marie continued her research with only half of her self. At the end of each day she would explain her experiments in her diary to "My Pierre!" In 1911 she won the Nobel Prize in Chemistry for the isolation of metallic radium.

After the Nobel Prize in 1903, the Curies had had to choose between wealth and poverty. If they chose to patent their discovery, they would be rich. They chose not to patent. Radium had been proved a cure for some types of cancer. "Radium," Marie said, "is an instrument of mercy. It belongs to the world." Her compassionate nature was expressed in other ways. During World War I she organized and personally supervised a number of X-ray units for treatment of wounded soldiers.

She was a sincere, sensitive woman with a keen sense of values, too, and she endured poverty, solitude, weariness, and neglect, which eventually she overcame. Her tenacious devotion to science, her stubborn determination to pursue her studies, and her meticulous research orderliness are expressed in this bit of philosophy written in her diary after a personal disappointment: "Never let one's self be beaten down by persons or by events."

Marie Curie lived for science; she died for science. Her death in 1934 was due to radium poisoning.



Brotherhood

by FERN PALO, F. R. C.

Grand Councilor for
North Atlantic States

TODAY, we all live in a world of great ideas and of great change. When we reflect, however, we see that the greatest idea in this world is not atomic energy. Nor is it a round-trip flight to the moon; nor any of a myriad of fine and truly great ideas—ideas that have made man a colossus on this earth, a giant among living things. No, the greatest idea in the world is none of these things. The greatest idea in the world is the idea of *brotherhood*.

If necessary, we can live without the other ideas. But, can you imagine what life would be like without the fraternal spirit of the brotherhood of man? Why, without the living spirit of this one simple idea, there would be chaos! In fact, history demonstrates that when this idea was lacking there was chaos. For, without the feeling that all men are related, members of one family, there is little hope for mankind. Without brotherhood, this planet has a dim future.

Many human beings have not yet caught on to the idea of brotherhood. But speedier and more extensive communication and transportation are forcing more of us to think about it. The modern scientific world is uprooting us from certain archaic and false ideas about our fellowman.

At one time long ago there seemed to be just too many odd types of people in the world—or so we thought! And that which was *different* was confused with ideas of good and bad, superior and inferior. Of course, *we* were always the good, the superior—the real people, and the other fellows were the bad ones.

Indians were strange to white men. Orientals differed from black men. And any man who did not speak my language was a barbarian. He certainly was not my brother.

We lived in our small villages and maybe we could share a fraternal feel-



ing with our fellow villagers. But, those in the next village were strange; those in the next country were possibly dangerous; and those of another race must, at least, be the devil's creatures.

How radically the world has changed! My isolated little village is gone. All mankind is now my village. There is no longer a place on this earth to which I am a stranger. I now *have to* entertain the idea of a spiritual brotherhood of man. I *have to* see in all men a soul like mine shining through a different body, a different language, and different customs. And more and more I *have to* recognize that these differences are of minor importance. More and more I *have to* recognize that our *similarities* are of *major* importance. I *have to* see myself in every man. In greater and greater depth, I *have to* let dawn upon me the great idea of the brotherhood of man.

In the hundreds and thousands of years to come, future man will study us in his history books and his video tapes. He will read and see the archaic, unbrotherly attitudinal dinosaurs of man's early evolving soul personality. He will look back and wonder at the stupidity of our racial, national, religious, and language prejudices. Yet, these very dinosaurs will throw light upon the early beginnings and struggles

*The
Rosicrucian
Digest
December
1972*

of the great idea of brotherhood. He will find traces of the beginnings of brotherhood in many places and organizations. In particular, he will find it in the early struggles of the International Red Cross, the United Nations, and the international fraternal brotherhood of the Rosicrucian Order, AMORC. These things, aligned with the future, will have lived.

Of course, the idea of universal brotherhood is not new; it is very old. And the great mystics and religious leaders of the past did not need the jet plane and the TV tube to discover it. They all knew it from great personal insight. And many knew it from the recall of their own past lives in other lands, other tongues, other religions, and other races.

These mystics have invariably left us with the idea of brotherhood as a code of social behavior. The words differ slightly, but the idea is the same.

Jesus: Whatsoever ye would that men should do unto you, do ye even so unto them.

Hebraic: Do not to others what you would not have others do to you.

Islam: Do unto all men as you would they should do unto you, and reject for others what you would reject for yourself.

Buddha: Hurt not others with that which pains yourself.

Hindu: Do naught to others which if done to thee would cause thee pain.

Sikhism: Treat others as thou wouldest be treated thyself.

Confucius: What you do not want done to yourself, do not to another.

Jainism: A man should wander about treating all creatures as he himself would be treated.

Zoroaster: Do not unto others all that which is not well for oneself.

One of these mystics went even further in directing us how to work effectively the idea of brotherhood. He

said, "Where two or more are gathered in my name, there I will be." He was referring to the greater presence of cosmic forces where several are gathered in the greater quest for cosmic attunement and brotherhood. He was saying that where two or more are gathered for the ideas of brotherhood, two are *more* than two, and three are *more* than three; that the numerical strength of any number working together is greater than their added individual strengths. Two can gather the force of four or a hundred where the intensity for brotherhood is great.

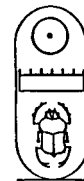
Yet, this is not a strange force. All who have loved their fellowman know of this force. Sweethearts know it. Mothers and fathers, working for their children's welfare, know it. And brothers of the human family, working in the same spirit, know it. Members of the Rosicrucian Order, AMORC, a *brotherhood* of men and women, especially know it.

Whenever we work together in a labor of love, we invite Cosmic Illumination. Love, vision, and work make every meeting a living, vibrant reality.

As mystics, we live with ourselves as well as with others. We have a private life, but we also have a life with the rest of mankind. How can we best characterize a mystic's attitude and life with the rest of mankind? Well, basically, a mystic loves all mankind. He may not love everything men do, but he sees and loves the godliness that is in each man and woman. He sees hope for all. In this sense all are his brothers. So, a mystic's circle of love and influence is the whole world.

The Rosicrucian Order, AMORC, fosters the idea of the brotherhood of man. Since the dawn of history mystics have lived it and taught it. It is a path to illumination, to God, to Cosmic Consciousness. For it is the inner voice of Cosmic Consciousness that the mystic heeds. The mystic's quest is ever *God, God, God*. The only hell he knows is to have wandered from the God-Consciousness he senses from within. The mystic seeks to be bathed and surrounded in these euphoric energies.

Yes, he seeks the mystic heights of Cosmic Consciousness. But this is far removed from man's selfish pleasure-



seeking through sensory titillation. For the mystic's goal is unattainable by the wholly selfish. Every genuine mystic knows that his goal is directly connected with his concern for his fellowman, the brotherhood of man. He says, "My rising depends upon my helping *you* to rise." For, there never was bred a master mystic isolated from mankind and its problems.

Illumination has always reinforced the idea that all men are brothers. As mystics, therefore, we seek ways to make our light radiate into the lives of our fellowmen. We lend a helping hand when and where our own unique talents can do the most good.

There is a key to the successful operation of the principle of brotherhood. This key to success in the world as well as in subordinate bodies has often been stressed by Imperator Ralph M. Lewis. The key is *service. Give of yourself!*

To paraphrase President John F. Kennedy: Ask not, What has the world done for me? but, What have I done for the world? What have I done lately for my fellowman? It is what we give of ourselves that counts. This giving involves giving to our mates, families, employers or employees, friends, strangers, our Lodges, Churches, and other organizations through which we may feel it worthwhile to work.

Remember, karma will always care for our receiving. We receive fairly and squarely from our cosmic bank. But only *we* can instigate and activate our judicious giving. This should be our thing. For through such giving of ourselves we develop confidence, security, character, and real mystical growth. Giving is the key to the brotherhood of man.

Now, giving does not mean you should turn over all you possess to the

first person seeking a handout. You certainly can think of a more productive use of your financial assets. The Cosmic wants you to exercise good judgment in all your giving.

You certainly should not feel you cannot give because you are not a millionaire. The most important gifts are not necessarily financial. We often remember most, acts of love, of kindness, of understanding and consideration. We remember with a warm glow the encouraging word, the loving smile, the embrace of a friend. We remember the working of our talents to help a friend or group of friends. But true giving, even where money is involved, is an affair of the heart. And it is this heart center that every mystic seeks to better understand and develop. As this center develops, so develop our service and our effect upon our fellowman.

We are all centers of heart-oriented light. Our light has an influence on the hundreds of people we may meet every day. By our love, our speech, and our actions we spread ideas of brotherhood. For having been touched by light, we feel obliged to share that light with our fellowman. We are moved to place the light back into our brother's eyes whenever we see it dimming.

True mystics know that thinking and talking about brotherhood are good things, but they also know that talk is not enough. There is much more to the great idea of brotherhood than mere discussion. The idea of brotherhood assumes its greatest potency only when it is demonstrated. Indeed, a mystic must *live* brotherhood. *Life* is the final test. For, while the idea of brotherhood is probably the greatest idea on earth, the living out of this idea is the greatest force in the universe. Brotherhood is the best and most secure road to God.



**The
Rosicrucian
Digest
December
1972**

The first and greatest danger for the new-born being arises from pride; as is illustrated in the New Testament, for hardly is the new-born Saviour laid in the cradle, standing between the ox of selfwill and the ass of ignorance in the stable, represented by the animal constitution of man, when the king of pride (Herod) finds his kingdom endangered, and seeks to kill the child, which is to become the ruler in the new Jerusalem within the consciousness of man.

From *The Life and Doctrines of Jacob Boehme* — FRANZ HARTMANN



Greater Awareness

by LOIS J. de VRIES

*Both astronomy and mysticism
have a common bond and goal*

ENVIRONMENTAL pollution, overpopulation, the fact that lucrative jobs are to be found mainly in the cities—all of these factors are progressively cutting man off from Nature. The refreshing, exhilarating, calming influences, so sorely needed by the prisoners of our helter-skelter way of life, are slipping even farther from our reach. One aspect of Nature which has suffered a tremendous blow is the beauty of the skies. The stars shine but dimly, if at all, for those beneath the smog.

In the world of the astronomer, the solution to this problem entails moving telescopes to—or building new ones in—remote, relatively unpopulated regions, or sending instruments high above the problem into outer space. For the ordinary man, this problem means the loss of a very special contact with Nature, the loss of a sense of wonder unmatched by any other, the breaking of a bond that primitive man carried with him through the ages—a bond that established astronomy as one of the oldest of the sciences.

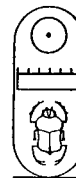
How long has it been since *you have* seen the stars? *Really* seen them? Not just the brighter planets and stars visible from the city, not the few hundred seen from a suburban yard, but the thousands upon thousands of stars filling the country sky! In the larger cities, the artificial sky of the planetarium is usually accessible. Inspiring?

Yes. But, it is not like the real thing! It is well worth our effort to stand in the stillness and survey one of the most majestic of Nature's spectacles—to recognize our position in the Universe.

Astronomy has long commanded the interest of romanticists, the dreamers of all times. But are not the astronomers themselves dreamers? What other mind could hope to comprehend the *mind-bending* experience that embraces a complete understanding of any of the cosmologies current today?

The astronomer and the mystic have much in common, for even the theoretician, who never so much as looks at the sky, must experience a mental state quite above the normal level of consciousness in trying to describe the character of the Universe. To fathom the vastness of the observable universe and to be able to postulate what lies beyond and before, as all philosophers know, requires an expanded consciousness.

In fact, the ultimate aim of the astronomer and the mystic is identical: To know the Universe—to know whence we came and whither we go. The difference is that the astronomer, as a scientist, is limited by demonstrable proof. He cannot, unlike the mystic, be satisfied by his inner convictions alone. His *knowing* must be reducible to formulae and obey the recognized *laws* of Nature. He must be able to convince others that his knowing is indeed as objective a



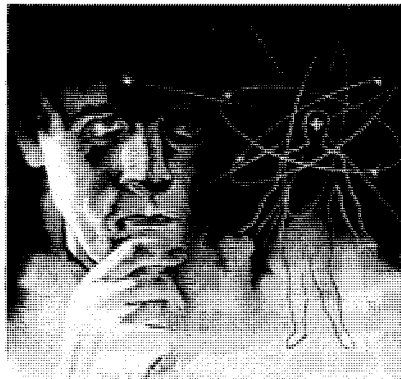
reality as can be perceived. As mystics we might frown on the exactitudes of science, but as Rosicrucians we realize that each one must *know* for himself. The scientist *knows* when he can express his knowledge in numbers and equations.

Many of the ancient mystics were also astronomers, and many of the ancient astronomers were also mystics. The bond, however, is weakening, for many of our mystics now live in cities and suburbs where it is easy to forget the mystery of the skies. The bond is

worth saving, because as mystics we can share with the astronomer a deeper understanding of what the stars represent. We can wonder with him whether there are stars and galaxies traveling away from us faster than the speed of light—forever beyond the reach of our sight. We can speculate whether the Universe is finite but unlimited, or infinite but limited. And finally, if we can really blend our minds with those of the dreamers, when we look out at the sky we will see not only the Cosmos—we will see the ALL.



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*The
Rosicrucian
Digest
December
1972*

Plant Legends of Christmastide

by MARGARET HORTON

"DECK THE halls with boughs of holly," says the old carol, and the custom is more ancient than Christianity itself. It is a relic of festivals held at the winter solstice in pre-Christmas times. The weakness and final disappearance of the sun in midwinter terrified the people of Northern Europe, for they feared that they had displeased the gods and the bleak twilight might never lift. So most cults held a festival at the solstice to propitiate the sun-god and give him new strength as his power waned. Many of the customs associated with these feasts still survive.

Decoration of houses with evergreens was such a custom. The Romans used green boughs at their midwinter Saturnalia. The Saxons made garlands of holly, ivy, and bay to provide a refuge for the spirits of the woods against bad weather. Evergreens were also a sign of life's prevailing over winter's death.

Holly is still the favorite seasonal decoration in England. The ancient Druids believed it was a protection against evil, but there is a Christian legend that holly was used for the Savior's crown of thorns, and its white berries were stained scarlet by trickles of his blood. In Derbyshire, England, the prickly leaves are called "he-holly," and the nonprickly kind is "she-holly." According to which type is brought in for Christmas, so will the husband or wife be master of the house for the following year.

The most sacred plant of the Celtic Druids was the mistletoe. They believed it was a gift from heaven, since it does not have roots like other plants but grows on the boughs of oak and apple trees. The high priest cut the mistletoe with a golden sickle, while other Druids held a pure white cloth beneath to catch the precious sprays. Long after druidical times, a bunch of mistletoe was hung over the doorway

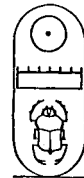


in Britain as a protection against the ancient gods and their servants, the witches. Since people entering a house received a kiss, it became the custom to kiss under the mistletoe.

A brew of mistletoe is used to prevent poisoning and sterility and in France to cure stomach ache. In Italy it is believed to extinguish fire.

There is a sad Norse legend about mistletoe. Balder, the favorite son of Odin, the chief of the gods, was beautiful and good and loved by all. One night his happiness was destroyed by a terrible dream of wickedness. He told it to his mother, Frigg, and she feared that it was a warning of danger to Balder. Frigg traveled through the world and made everything living or lifeless promise not to hurt her beloved son.

When the gods found that Balder was safe from harm, they made sport of throwing spears and clubs and battle-axes at him. But Frigg had forgotten the weak mistletoe plant that grew upon an old apple tree. Loki, the evil god of fire, discovered this and sought vengeance on the young god whom he had always envied. He cut down the plant and made an arrow from it. He gave the arrow to Balder's blind brother, Hoder, who was delighted to join the fun around Balder. Loki guided the aim



of Hoder and shot the arrow through the young god's heart. Balder fell dead, and all the world grieved. In this legend, Balder symbolizes the sun, which is overcome every winter by the forces of darkness.

Perhaps the plant most connected with Christmas today is the fir tree. Some say that Martin Luther first cut a fir tree at Christmas. He wanted to teach children that Christ's Nativity is a sign of hope for mankind, so he lit the tree with candles, to symbolize the shining Christmas star of hope.

There is a much older story of an English monk called Boniface, who went as a missionary to Germany in the eighth century. He found that the pagan cult of the ancient Norse gods had a fearsome hold over the people. As he preached he fought against its black rituals. Eventually he tracked down the evil cult to its focus at the huge Wotan's Oak, deep in the Black Forest. The people believed this tree to be the refuge of the spirits of light and fire during the midwinter weakness of the sun. Youths and maidens were sacrificed to these spirits at the solstice.

Despite the wrath of the pagan priests and their followers, Boniface felled the tree and destroyed its evil power. At the site the monk found a young fir tree. He gave this to the people as a symbol of everlasting life. The fir is still cherished at Christmastide as a sign of the hope that Christ's birth brought to the world.

Symbol of Hope

There is an old story that the pine was the Tree of Life in the Garden of Eden. As a punishment for causing the Fall of man, god turned the leaves into prickly needles and made the tree fruitless. Once a year He relents, and on Christmas Eve the pine tree blooms and bears fruit. An Arab legend says that every tree in the world blossoms and fruits on the night of the Nativity. The French believed that a huge tree in the forest sprouted candles every Christmas Eve. These represented humanity—brightly burning upright ones for the good people, upside down ones for the bad.

On the first Christmas night, the pine tree wanted to offer a gift to Jesus. It

had no fruit, and the leaves were too prickly for a baby, so God gave it stars. The candles on our trees are said to be reminders of these stars.

Another legend says that one Christmas Eve, after the tree in a house was decorated, all the little spiders crept out to see its glory. Not content to look from afar, they crawled all over the tree. Everywhere they left trails of spider webs. Jesus came to bless the house, and seeing the festoons of grey silk He knew the good housewife would be distressed. He changed the cobwebs to shining silver, and since then we decorate our trees with tinsel.

Icicles are sometimes used on a tree, and these represent the tears of joy shed by a pine tree as it sheltered Jesus once when He was lost at night.

German mercenary soldiers brought the Christmas tree custom to America at the time of the Revolution, and later it was popularized by President Pierce. It did not reach England till the nineteenth century and flourished mainly because of Prince Albert, the German husband of Queen Victoria. Decorations in early times were of paper, artificial flowers, apples, and sweetmeats.

Celebrated Christmas Trees

Two of the most celebrated Christmas trees today are the living one at the White House, which is lit by the President every year, and the one at the Rockefeller Center in New York. Every year since World War II the people of Norway have sent a giant tree as a gift to the people of England, in thanks for their part in the liberation of Europe. It stands in Trafalgar Square, London, decorated with shining lights as a sign of freedom.

Many other plant legends are connected with Christmas. The night that Jesus was born, a young shepherd boy remained in the fields to tend the fire. He too longed to see the wonderful Baby, but as he saw everyone bearing gifts he knew that he must not go empty-handed. He remembered a single daisy in the field. After searching he found the flower and carried it as a gift. The Baby grasped the flower, and where His lips touched it turned to

gold. To this day the center of a daisy is gold.

A similar legend tells of the pure white Christmas Rose, which first bloomed in Bethlehem. A little girl heard of the wonderful Baby, but she had no gift to offer. As she stood a little way off, a tear trickled down her face. Where it fell, the beautiful flowers sprang up, and she gathered them as a gift for the Baby.

Another flower that first bloomed at Christmas time was the *poinsettia*. A little Mexican boy was too poor to make the customary gift to the crèche at his church, and as he turned sadly home again he noticed the weeds of the roadside with scarlet flowers. He gathered these for his church.

The Glastonbury Thorn has an ancient legend: After Christ's death, Joseph of Arimathea journeyed west till finally on Christmas Day he reached Britain. He stayed at Glastonbury and tried to teach the story of Christ to the islanders. They scorned it and demanded a sign that it was true. Joseph drove his pilgrim's staff into the ground, and it took root and became a great thorn tree and burst into flower. The Britons accepted this as a miracle, and many became converted.

For several centuries the Glastonbury Thorn flowered every Christmas Day, to

remind people of the truth of Christianity. It is said that offshoots of the tree still survive, and one exists in America.

A Christmas custom that survived until recent times was the burning of the yule log. A fragment was saved every year to start the fire the following year, and the scrap was supposed to protect the house from fire and lightning during the year.

In North Carolina, servants were given a holiday for as long as the yule log burned, so they took the precaution of dampening it thoroughly before Christmas. The burning of Juul was an old Norse rite in honor of Thor, the god of fire. The Norsemen believed that the sun stood still for twelve days at the solstice, and the huge Juul had to burn through these days of feasting, to feed the sun and ensure the return of its power.

And so from earliest times, man's innate realization of and reverence for the divine aspect of life have found expression through legend, rite, and custom. Today, the observance of ancient rites has mostly passed away but legend persists, and in the Christian world the Christmas celebrations each year renew the memory of beliefs and customs of long ago as Christmas legends of the world add their color and warmth to the observance of the holiday season.



ATTENTION, HIERARCHY MEMBERS

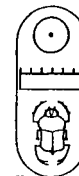
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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 15, 1973
8:00 p.m. (your time)

Thursday, May 17, 1973
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.



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

"God Spoke!"

IN OUR MAD ambition to conquer the formidable and attain the very pinnacle of material heights, we lose sight of the little, sweet essentials; and it is often in the twilight of life that we realize we have wandered far away from that narrow road which, after all, leads to the only goal of contentment and peace.

More especially do we wander from the natural elements of religion. We enter those modern, recently constructed, and as yet untrammelled paths of "interpreted" religion where the true and real God is little or not at all considered or understood. We lose sight of the simple laws and words of God and our worship of Him becomes so involved, so complex, so profound, that God actually becomes a stranger to our hearts and consciousness.

Yet God is so close, so near to us, so intimate, and so easily understood that we may hear the Divine Voice, feel the Divine Presence, and realize the Divine Mind every hour in the day.

I make plea for a return to the simple worship of God. I urge that we unite in an endeavor to realize God, consciously, as a living presence, and to harken unto the Voice and observe His handiwork.

"God spoke!"

You have thought that exclamation to be a doctrinal reply from the overzealous Bible student. You have, perhaps, thought it to be the blind belief of the religious fanatic; or you may have thought it to be the metaphorical reply of the religious idealist.

But, my beloved friends, I have heard God speak; and I say it, declare it, in the coolness of careful thought, without undue fervor or zeal. To me it is beautifully true, wonderful, inspiring; but it is not phenomenal, supernatural, or mystic in any sense.

"God spoke!"



I have wandered idly through a field of daisies, in a peaceful valley, with the great blue heaven above me, the sun shining brightly, birds light-heartedly passing from bough to bough, all nature gay, sweet, and glorious; strife, turmoil, and evil far away; nothing near but goodness and godliness. And I have felt the oneness of all nature, all God's manifestations; I have forgotten personality of self and individuality of ego; I have lost myself in the simplicity and grandeur—not the complexity and marvels—of all about me. And, I have sat in the midst of the daisies to try to attune my consciousness with their simplicity. And I have reached out and drawn close to my cheek one of these daisies that I might feel its soft, innocent face against mine, and I have looked into its eyes, its soul.

Then—the occasion will ever be remembered—I saw the harmony of its form; the grace of its design, the symmetry of its yellow head, the regularity of its petals, the method of its unfolding, the simplicity of its anatomy and —God spoke! Through the daisy God revealed to me in unmistakable language the infinite wisdom of His mind, the superiority of His ways and His laws. God spoke! Truly, and I heard, and understood; God spoke as only God can speak. Could man but speak as

*The
Rosicrucian
Digest
December
1972*

God speaks—Ah! the vanity of the thought. Yet man demands that, to be heard and understood, God must speak in his limited, self-made, finite language, and man, therefore, hears not the Voice of God.

The organist, rambling over the keys while his soul expands and vibrates to greater areas, hears sweet chords, beautiful notes; harmonious and euphonious arias peal forth, while he is still unconscious of the mechanical features of his playing. And when he has completed one passage of divine music he knows that God spoke—and in a manner as only God can speak.

The artist, the writer, the sculptor, each has heard the Voice of God and has understood while others seek the Voice in place and manner demanded by doubt, skepticism, and “higher criticism.”

Watch the little imprisoned goldfish in the crystal aquariums. Let a beam of sunlight strike the silvery surface of the water and refract its rays through the world in which they live, and you will soon see the revived activity. Drop some crumbs upon the water and note the instinct of preservation; tap the aquarium suddenly and see the instinctive action of fright, basic law of self-protection, manifested. Study the periodicity of breathing of water, then air; analyze the perfect mechanics of motion in swimming, diving, rising, and immobility. And, as you do these things, God will speak to you, and you will learn a lesson that only God can teach.

Look into the eyes of the heart-hungry, poverty-stricken child as it gazes into the windows of the stores at this holiday time. Note its pathetic, quiet, philosophical acceptance of conditions which in truth are making the young heart and mind bleed and ache. And as you look, smile! Take the child into the store and buy for it simple—not complex or luxurious—things which it longs for and which our children in this advanced age would spurn; and when those deep-set, longing eyes silently say “thank you,” you will know that God spoke—spoke as only God can speak.

And turn your way to the desolate home where the father has not heard

the Voice of God but has sought the voice of evil; where the young-old mother is striving to make the widely separated ends meet; where sickness has stricken one child and medicine is unobtainable, and food is required for the baby that brought God’s voice once to the mother; where all is sad at the time of greatest rejoicing elsewhere.

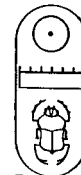
Go there, not to Temple, Church, or Cathedral, to hear God speak, and give that which you would give with less appreciation to yourself. And the poor mother’s prayers of thankfulness will come to you in the silence of the night; and your soul, your consciousness, will know, if you do not, that God spoke!

And, pass the corner of the busy thoroughfare where stands the ragged boy urging all to buy his wares: his hands are cold, his face is wan. He is hungry, too, yet he must not spend one single penny of the fund his mother needs for food; his thoughts are of the family and “sister,” his chum and friend; he would gladly sacrifice almost anything for her.

Stop there and speak to him as you pass by, and then go on and return again; this time give him just a big red rose and say: “for ‘sister,’ lad, as friend to friend”; then watch the eyes enlarge with pride; and see the sorrows flee; you’ll find the boy is a man at once, with God-light in his soul. And then, you’ll know that somewhere in the aura of your life, God spoke, as only God can speak.

Yes, God speaks, and He has spoken to me. God waits and waits to speak to you, and if in this life you give no chance for interview, a time will come, when life is done, that through the sorrows, pains, and lessons of the past your soul will feel, your heart will know, your mind will hear, and you shall find that God did speak at last as Father to His child.

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.



Life's Prisons

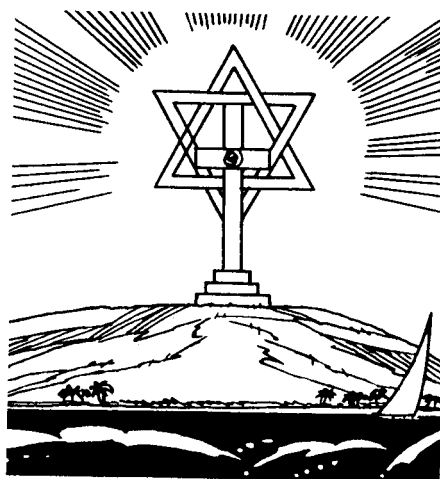
by FERN B. MERWIN

THERE ARE many kinds of prisons. Some confine one to four walls and isolation from outside life; others interfere with one's activities through illness or accident. There are some persons who shut themselves up in their own limited experience. They lack the energy or understanding to break out and resist their self-inflicted chains.

We can read the history of many who did resist giving in to their troubles. There was Robert Louis Stevenson, who because of enforced invalidism as a child spent his time writing the most delightful children's poems and exciting adventures, thus making a lasting name for himself.

William Sidney Porter, who had been falsely imprisoned, took the pen name of O. Henry and during his stay in prison wrote exciting short stories of people and life. These stories written in a simple style were very appealing in the naturalness of the characters and in their sympathy of human weakness. They all had sharp, unexpected endings. His complete works covered fourteen volumes.

John Bunyan, an English preacher of the 1600s, is well known and remembered for his book, *Pilgrim's Progress*, an allegory that he wrote while in his solitary cell in prison. It is a good story with a religious message. The characters and incidents represent deeper meanings than they present on the surface. The story tells of people and places that represent vices and virtues. It is a history of the struggles and



triumphs the soul experiences as it develops during its life journey.

The hero, whose name is Christian, starts out from the City of Destruction to go to the Celestial City, Heaven. He has many adventures on the way. He meets the Giant Despair, who tries to harm him. There are many other characters, such as Hope, who help him. After many struggles, Christian finally crosses the River of Death and knocks at the Wicker Gate of Heaven.

This book is one of the great religious classics. It has been translated into over one hundred languages and widely read throughout the world.

Then we have Saint John, the beloved disciple of Jesus, who was banished to the lonely island of Patmos. While there, visions came to him of the New Jerusalem, the City of God, when Satan had finally been destroyed and harmony reigned.

Many others, going through a trying experience from which they could not escape have found they received a blessing from the experience.



*The
Rosicrucian
Digest
December
1972*

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*.

DO YOU KNOW that the first of January is not the only time you can wish your friends "Happy New Year"? This is because time can be measured in different ways.

Undoubtedly, the year with which we are the most familiar is our civil, or calendar, year. According to the Gregorian calendar now commonly used, our year is 365 days except when an additional day is added every fourth year to make leap year. Today our civil year begins immediately at midnight, December 31. Prior to 1752, however, when the English-speaking world including the American colonies adopted the Gregorian calendar, the New Year began on March 25. This calendar had already been in use in Italy, Spain, France, and other catholic countries of the world for about two hundred years.

Our financial, or fiscal, year is also 365 days long or 366 days in a leap year. This is the name which our federal, state, and city governments, as well as business corporations and numerous organizations and philanthropical institutions, use when referring to their business transactions for the year. They balance their accounts at the end of their fiscal year and make reports of their past year's activities. Although such years generally run from January 1 through December 31, they may start with any date.

And similar to these is the chronological year. It means "record of time" and is the time between birthdays. It, too, is always 365 days in length except in leap year. When we figure age, we count chronologically. For instance, our country will be two hundred years old on July 4, 1976.

The Measurement of Time

by JOSEPHINE M. OPSAHL

If, however, you were wished a happy tropical year, it would be 365 days, 5 hours, 48 minutes, and 46 seconds long. The tropical year begins at the spring equinox on March 21 and is the time our planet earth needs to complete its orbit around the sun and come back to the same position again. This kind of year is also known as the astronomical, equinoctial, or natural year. But if you use the time it takes the earth to go from perihelion to perihelion—the point at which the earth is closest to the sun—the year becomes 365 days, 6 hours, 13 minutes, and 53 seconds in length. This is known as the anomalistic year.

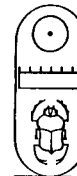
On the other hand, if time was calculated by the stars, as the astronomers do, you would have a sidereal year. This is the time necessary for the earth to make one complete revolution around the sun with the stars as background. It is 365 days, 6 hours, 9 minutes, and 9.5 seconds long.

Time can also be measured by the moon, as people did in ancient times. A lunar year is 12 lunar months or 354 days, 8 hours, 48 minutes, and 34 seconds in length. But at whatever time or times you extend these happy wishes to your friends, say them with so much feeling that they will know you really mean them.

This Month's Cover

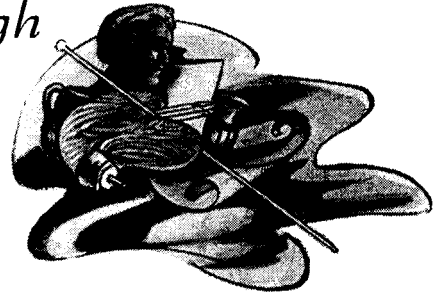
These stately columns stand where once existed Carthage, the capital of the powerful Carthaginian nation. Carthage was situated on a promontory overlooking what is now the Bay of Tunis, North Africa. Carthage was originally settled by Phoenicians of Tyre, a Semitic race c. ninth century B.C. During the period known as the Punic Wars there was rivalry between Rome and Carthage for supremacy of the then known world. It was a contest between East and West. After the defeat and destruction of Carthage by Rome, Julius Caesar and Augustus built here a new city named *Colonia Iulia Carthago*.

(Photo by AMORC)



Creative Living Through Cosmic Power

by MECKE SWITKIN



IF WE WERE in the presence of a genuine and practical mystic, one who had demonstrated unequivocally greatness of self, both within and without, we might be tempted to ask him: "What is your secret power?" and add, "What distinguishes you in thought and deeds from your fellow man?"

In the words of Walter Russell we have the following reply: "I believe sincerely that every man has consummate genius within him. Some appear to have it more than others only because they are aware of it more than others are, and the awareness or unawareness of it is what makes each one of them into masters or holds them down to mediocrity. I believe that mediocrity is self-inflicted and that genius is self-bestowed. Every successful man I ever have known, and I have known a great many, carries with him the key which unlocks that awareness and lets in the universal power that has made him into a master."

Walter Russell, modern mystic, affords a singular study in the realm of Cosmic Consciousness. Leaving school at an early age, his latent talents blossomed forth in a very creative adolescence during which he worked as a church organist, entered art school, and supported himself through his budding talent. His lack of schooling and freedom from conventional learning procedures initiated a search for his true self. The formal acquisition of material facts appeared less important to him than growth from within. From early youth he related to the universe and thus was able to capture in extraordinary measure the meaning of spiritual laws. These laws he applied to a versatile and creative way of life.

Walter Russell's adult life demonstrated the application of universal creative energy, and his versatility earned him the title of the American

"Leonardo." As a famous portrait painter he specialized in painting children and famous people. As an author he wrote *Bending of the Twig, Age of Innocence*, and other books. He designed and built buildings in New York City, including the *Hôtel des Artistes* of international fame. He designed the duplex studio idea and conceived the principle of cooperative ownership which proved sound and successful throughout the world.

At age fifty-six, Mr. Russell turned his creative energy toward a new challenge—sculpture. His application of cosmic guidance eventually resulted in his sculptural masterpiece—the Mark Twain Memorial.

What was the secret of Russell's versatility? He achieved and created in a variety of forms and yet lacked formal training in these fields of endeavor. His art, writings in science and philosophy, and lecturing brought him international fame. Russell claimed that his oneness with the Universal Source gave him all the knowledge he needed. This he obtained through inspirational meditation and realization of the Omnipotent Self within.

Thus we catch a glimpse of the true nature of Cosmic Consciousness. It is too often considered merely an erudite phrase, an academic precept, employed primarily by the student of mysticism. Yet deeper significance is found in its practical manifestations and in the world around us. A variety of phenomenal aspects is apparent for all to behold. These are the facets of our creative life, found particularly in the expressed forms of the arts and sciences.

It remains, however, a phenomenon probably best explained in terms of

*The
Rosicrucian
Digest
December
1972*

modern metaphysics. But this in no way limits its function in a human sense—revealing the truth of being, yours and mine. Any basic concept such as Cosmic Consciousness requires constant intellectual refining.

During this interim process of clarification, in order that the finite human mind can grasp the transcendental view, a variety of definitions may crystallize. This, apparently, is the present status according to different schools of thought. Here, then, is a latent power variously described: by the religionist, simply as God-experience; by the metaphysician with an eye on cause and effect, as the intuitive and infinite intelligence unifying man with the spiritual universe through cosmic laws and omnipotence; while the scientist or parapsychologist sometimes concludes it is a faculty of the human mind, uncommon to most of us, extrasensory in nature, and undemonstrable through conventional practices or present-day laboratory techniques.

Thus the orthodox scientist limits the acquisition of knowledge to the five senses, which is an unscientific approach in itself through failure to explore beyond the test tube procedure the so-called invisible aspects of reality. So what is apparently true and real as mental and spiritual phenomena remains to be demonstrated in order to convince the skeptic as well as the truth seeker. Definitions, per se, are not end results, but they do point the way in an abstract manner.

It has been approximately three thousand years since two of our greatest mystics roamed the earth. Jesus and Gautama, the Buddha, with their irrefutable powers of Cosmic Consciousness, remain still today enigmas in the realm of scientific orthodoxy. However, to the Western mind at large, Jesus demonstrated with scientific precision: "And ye shall know the truth, and the truth shall make you free." Buddha, five hundred years earlier, manifested to the Orientals a similar wisdom and illumination derived from the One Source. And so we can reasonably affirm the Judeo-Christian Scriptures: "By their fruits ye shall know them."

Here then is the evidence of subjective phenomena, the key to scientific proof—by their very fruit! How else?

The layman can only ponder these various definitions and accept the one most compatible with his state of consciousness. However, in a scientific sense, what is spiritually true can be visibly experienced, proving in human consciousness—and this is the only place anything is proved—the evidence of things unseen. But few of us are competent or privileged to research directly into the world of invisible phenomena and produce original findings of consequence. Yet it seems all of us who so desire can intelligently observe and study the mystic as a person with individualized powers. His exceptional deeds and creative life usually reach into all of our lives, enriching an otherwise *mundane* existence.

Walter Russell has also said, "When you are alone the universe talks to you in flashes of inspiration. You will find that you will suddenly know things which you never knew before. All knowledge exists in the God-Mind . . ."

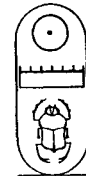
Therefore, by a faith based on intelligence and reason, a conviction inspired by demonstration, an abiding deep penetration of our subconscious feelings, and in profound individual religious experience we, too, may realize in degree the full potential of our lives, from the cosmic power within our own consciousness. We relate to that power as we gaze upon a verdant hillside, listen to the pounding surf, or serenely view the fading sunset. And then we know, not by theory but through actual God experience.

We savor such truth in Longfellow's poem, *The Psalm of Life*:

*Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;*

• • •

And the essence of inspiration in our lives becomes a scientific prayer of daily fulfillment, realized individually through the universal power available within us.



THE ART OF PUPPETRY

by ELTON M. NORWOOD,* F. R. C.

IN HIS BOOK, *The Art of the Puppet*, Bill Baird states, "A puppet is an inanimate figure that is made to move by human effort before an audience."

Under the broad title of "puppets" we may note several types: Marionettes (string puppets), rod, hand, sock, shadow, paperbag, finger, and Bunraku (Japanese form of puppetry requiring three puppeteers to manipulate each figure).

We may make our puppets, stage, props, and all the rest of the "extras" we need to enhance our show as fancy as we like, or as plain, this of course depending on our pocketbook—a necessary nuisance. Our main concern is *workable* puppets; plain or simple, they must work. This can be a bit exasperating after building the same puppet over five times before we get it to function properly. However, with patience we are rewarded with a puppet that will create the illusion of life.

To the degree of our skill will be the degree of life that is in the puppet. We must reflect into our consciousness and find believable gestures and mannerisms that will indicate the type of personality and character of the puppet. If we cannot find in our consciousness the character we wish to portray, the next step is to observe people. We find the one gesture that will be the key to the whole personality. At this point we take only the essence of the art and add just enough mannerism to the puppet to make it believable. With practice and experimenting, we discover how much the puppet can do. If we force it past its capabilities, it will lose the illusion of life, even if the puppet can do things people cannot do.

*The
Rosicrucian
Digest
December
1972*

*Mr. Norwood, of the Norwood Puppet Theatre in Denver, Colorado, recently received the Larry Tajiri Award for outstanding achievement in the Performing Arts and has toured nationally, delighting audiences of both children and adults alike.



Creative people with flexible personalities usually make the best puppeteers or manipulators. Finding this kind of personality is not easy. Why so flexible? Audiences are never the same and all kinds of variables are in store for the puppeteer, such as string tanglement, something breaking, forgetting to bring a puppet, and so on. The key word is *adapter*, for this kind of person is able to work around problems, think fast, and keep the show going. He also trusts himself to become the puppet and the puppet will develop its own personality. Many times the puppeteer will say, "I don't know what he's going to say next."

Although a puppet may have a personality, it cannot have an ego. The ego remains forever with the puppeteer and sometimes gets in the way of the freedom of the puppet. The problem will show up when the puppeteer may worry about his coming across to the audience, if he said the right thing, what will people think of him; and it goes on and on.

Actually, the puppet is free to say anything it wants, because the audience relates to the puppet—not to the manipulator. It is very difficult for a viewing audience to believe the puppet and puppeteer are one since they never see

the puppeteer. With this key, a puppeteer can manipulate an audience for good or evil, and the burden of responsibility is also upon him. Besides the purely entertaining viewpoint, he may also teach with it.

This, of course, brings us to children. The child has the open frankness to let us know right there on the spot whether he likes the show or not. This is demonstrated by the noise level, squirming around, and a variety of other things. Therefore puppet shows must have action, fantasy, and some character that the child can identify with. Remember that social structure of a society begins in the home and the parent is the censor to everything that is exposed to the child. With this in mind, give everyone something to think about; in other words, write the script for all ages, but keep the spoken dialogue simple.



Another avenue of puppetry is therapy. This area has not been explored to its fullest with the use of puppetry. With the foregoing statement regarding ego, it is easy to see emotional handicaps through puppetry. People will express portions of their subconscious and sublimable consciousness that deals with their specific prob-



lem through the puppet. This will be demonstrated when the individual is allowed to make his own show. The kind of puppets the person makes will indicate how he identifies with areas of his own personality, and through his script is how he will relate to others.

Through puppetry and theater games there is a very constructive way of approaching individual personalities. The positive approach is always the most lasting. The puppet has certainly earned its right to be more than a child's plaything; with human effort before an audience it will create a multitude of illusions, and our imagination is our only limitation.





The Cattail and Its Many Uses

by OTTO WOLFGANG

THE LOWLY cattail, a pesky weed that clutters up our swamps and vacant lots, may turn out to be as valuable as some of the golden wheat fields of the Middle West. "The world's food problems could be solved in part by growing cattails on a large scale," says Dr. Ernest Reed of Syracuse University where the experiments were carried out. After some years of research, he and his head assistant, Leland C. Marsh, are convinced the tall spiked plant will become a highly profitable business someday. Cattails are a food, a fodder, a fiber, an oil, a wax, a chemical, a drug, a purifier and fertilizer of the land.

We are not the only ones attempting to find uses for the cattail. The limited natural resources of many foreign countries are attracting serious research to the plant. Although we have no exact information on the kind of research that may be going on in communist countries, reports that have come out of Russia indicate that country has faith in the cattail as an excellent source of food and by-products. (Once a diet for the American Indian, it has been eaten as a famine food in Russia and India.)

The French produced ethyl alcohol experimentally from carbohydrates in the stem and explored the production of fibers from the root and stem for paper-making. Under Hitler's regime the Germans built homes using boards of cattail fiber as structural material and for insulation purposes.

A chemical analysis of the root flour showed that cattail flour has more protein than flour from corn or rice, but slightly less than potato or wheat flour; that it is highest in fat content; that only potato flour has more minerals;

and that it has a lower water content than all except wheat flour. Of course, the readiness with which a plant is accepted as food depends on its taste. Researchers compare cattail flour with potato flour for taste and offer a batch of cattail cookies that they mixed up as one example of the way in which it can be used.

The yield of flour from cattail roots is enormous. The scientists found that they could harvest 140 tons (140,000 kilograms) of roots per acre—more than ten times the yield of potatoes per acre. The dry weight, as measured by the tons of flour which could be produced, is thirty-two tons (32,000 kilograms).

The cattail is potentially the source of a vast amount of fiber which may become vital to the Americas in the event that our supply of jute is ever cut off by war. Through a chemical process, soft fibers up to twelve feet (3.7 meters) long have been produced. The yield is high when compared with other vegetable fiber-producing plants. Forty percent of the dry weight of a cattail can be redeemed in fiber, whereas other fiber-producing plants which cattails could replace have a fiber yield of about six percent of their total weight. Scientists stress that cattail fiber does not have the strength of hemp or flax, but that it could fill some of the need for softer fibers and could be used for most of the purposes that jute is today—stuffing furniture, making string, burlap, and webbing.

Also extracted from the stem is an adhesive substance, polysaccharide. Research is being planned to see if it can be used as an adhesive and sizing for paper, and as a smoothing agent for products such as facial creams and shaving creams which contain polysaccharides.

The cattail flower, or "spike," is also potentially valuable. During World

*The
Rosicrucian
Digest
December
1972*

War II—a Chicago company processed several million pounds of the fluffy, fibrous portion of the cattail spike for life jackets, to stuff baseballs, for mattresses, and similar purposes. It also compressed the fluff into an excellent sound and heat-insulating board. It was nearly as cheap to produce as cotton.

The seeds left over from the manufacturing process, so small they look like specks of dust on a piece of white paper when seen a foot away, have three possible uses: (1) A drying oil can be extracted from them which is somewhat similar to linseed oil. There is speculation that the oil could be refined for cooking purposes. (2) Other experiments have shown that a wax can be produced from this oil. (3) The seed meal which remains is a good cattle or chicken feed.

Varied Products

The potential uses of cattail products seem almost unlimited. Since it was known that the Chinese used cattail seeds as a drug, one researcher found that penicillium and some other molds of the *Fungi Imperfecti* group grow as well or better on cattail flour and water than on any other standard laboratory nutrient. The flour extracted from the root compares favorably with corn steep liquid, which is widely used as a substrate in the production of antibiotics.

A fermentation study proved that twenty-one percent of the dry weight of cattail flour is being converted to ethyl alcohol. In fact, in Romania recently the cattail has been used to make a people's whisky.

Until cattails become big business, the primary supply will be from swamp and marshy areas. A wartime survey, made when the country was short of kapok and it was discovered that cattail fluff was an excellent substitute, showed that the United States has approximately 140 thousand square miles (362,460 sq. kilometers) of swamp land, with cattail stands of varying densities. The report speculated that if all available cattails in this country were processed, approximately 34,000,000 pounds (15,400,000 kilograms) of oil could be extracted from the seeds, leaving 166,000,000 pounds (75,300,000 kilograms) of meal for cattle or chickens.

Although it may seem simpler just to go into the swamps and harvest the wild cattails, it would be easier and more profitable to harvest the cattail mechanically if it were grown on firm ground. Studies have shown that we can get a larger crop by cultivating the cattail, and that it can be grown on lands unsuitable for other crops, providing the land can be irrigated. Cattails need ample water, but they do not require swamp conditions.

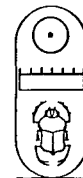
Probably the best method of planting large areas of land with cattails would be by spraying the tiny seeds on the soil from airplanes, say the scientists. The method would be easy, fast, and inexpensive. One cattail spike would produce enough seed to plant six acres allowing for one seed every square foot. The seeds are so fine that the 300,000 fertile seeds needed for the six acres would weigh only one third of an ounce. Though nature takes as long as six months to germinate the seed, we have found a method of extracting the fertile seeds from the spike and can make them germinate within forty-eight hours.

Rapid Growth

Harvesting is almost a year-round business. In the North, plants begin to emerge from the water around the first of April and in the first few weeks may grow as much as three inches a day. By the last of July, they range from eight to fifteen (2½ to 4½ meters) in height. The leaves can be harvested from July until the first frost, and the stalks and spikes from the first of September until the fifteenth of May. Two crops can be harvested each year in the South.

Once cattails are established successfully in the area, they crowd out all competition, so there is no weeding problem, and unlike other plants no insects or molds are known to interfere with their growth to any practical extent. They are a perennial plant which spreads rapidly. We have counted thirty-five offsets from one plant in a growing season, and as many as three acres (12,141 sq. meters) of cattails have been judged to be all one plant. A good cattail stand will average around 86,000 stems per acre.

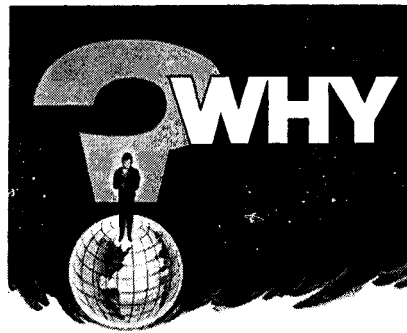
(continued overleaf)



Dr. Reed suggests that conservation experts should also take more interest in the cattail. Four species of cattails grow in this country and over ten more in other parts of the world. One of the species which grows in Egypt thrives in salt water, and the Egyptians have discovered that, when they plant it on the delta where the Nile meets the Mediterranean, the cattail will make the soil less salty, and it can then be used for other crops. If this cattail were planted in the coastal areas of Texas and Louisiana, which are periodically overrun by salt water, the cattails might purify the land and make it workable. This could give the country thousands of additional acres of land on which crops could be produced.

Cattails might even help reclaim some of the country's submarginal lands, since they enrich the land on which they grow. Some of the richest land in North America was created by decaying cattail stands.

Will cattail farms be profitable soon? "There isn't a market for them yet," says Marsh. "But when industry does recognize their potential value much land will be turned over at a good profit. It will be worthwhile bringing this plant out of the swamp and cultivating it just as corn and cotton is today. In an age of science, we must give the plant the importance it is due, and recognize it for what it is—a potential goldmine."



Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

Why does AMORC seemingly not perform any humanitarian activities? Or if it does, why are such concealed from the general public?

ANSWER:

The Rosicrucian Order *has and does* carry on humanitarian activities of a

varied nature. On a number of occasions when disasters struck certain regions of the world, such as earthquakes, floods, hurricanes, the Order has solicited from its members actually tons of good used clothing to be shipped to the distressed areas, AMORC paying the expense of shipping and crating.

AMORC *has and does* provide free books and magazines to hospitals, prisons, and various public libraries and reading rooms throughout the world.

Also, in its various Lodges and Chapters throughout the world, membership committees are formed for the purpose of visiting the ill and incapacitated, and often to provide clothing.

Further, AMORC recognizes in various communities throughout the world individuals (nonmembers) who have performed some outstanding community service. It recognizes these individuals by the presentation of a form of certificate of honor with accompanying publicity for the individual.

Would continual *public* expounding and self-acclaim of such activities by AMORC make its humanitarian work any more helpful to the recipient? *We know* what we do and so does the one helped—and that should be sufficient.

*The
Rosicrucian
Digest
December
1972*

Rosierucian Activities Around the World

THE GRAND LODGE of AMORC, Netherlands, which has its administrative office in The Hague, has just informed us that they have acquired the building which they occupy. Located in a very central district and important area, the building will be known as *AMORC House*. It is exclusively the property of AMORC from this date on. We congratulate the Grand Lodge of AMORC, Netherlands. The Grand Master of that jurisdiction, Frater Edward Van Drenthem Soesman, was recently installed in an investiture ritual in the Supreme Temple, the ceremony being conducted by the Imperator during the International Convention in San Jose last July.



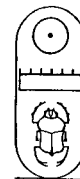
The Supreme Secretary, Arthur C. Piepenbrink, and Soror Piepenbrink recently met with members at the Pacific Northwest Conclave held in Seattle. In addition to the splendid organizational effort of Conclave Chairman Helen Schillreff, highlights of the Conclave included a lecture-demonstration by Grand Councilor J. Leslie Williams, and the artistry of John Radziewicz (cousin of Michael Maier Lodge's Master, Wallace E. Smock) who delighted the eye and the palate with spectacular gourmet preparations. Also of striking interest to the Supreme Secretary was the mural work in the temple, executed by Soror Trudy Grove.



Recently returned from a Conclave tour, Grand Master Chris. R. Warnken and Soror Warnken were filled with enthusiasm and delight over the progress and fraternal cooperation observed in the areas visited. Their first stop was in Rockton, Northern Illinois, site of the First Central-Western Regional Conclave, supported and conducted by Essene Chapter of Minneapolis (Minnesota), Karnak Chapter of Milwaukee (Wisconsin), Nefertiti Lodge of Chicago (Illinois), St. Louis Lodge of St. Louis (Missouri), and Calumet Chapter of Hammond (Indiana). Many members from areas where there are no subordinate bodies also participated. At official meetings of regional and local officers, the success of this historic venture was declared and plans were begun for the second such Conclave next year.

Frater and Soror Warnken next visited the Conclave of the San Antonio Chapter in Texas. In addition to the planning and hard-working participation of the host Chapter, the Triangle Chapter of Dallas, the Houston Chapter, and the Sa Ankh Pronaos of Austin all participated in directing the inspiring ritualistic sessions of the Conclave. Twenty-four members from Reynosa Chapter, Mexico, journeyed across the border and conducted an outstanding convocation in Spanish. A most pleasant sidelight in San Antonio was a Mexican dinner served to a party of officers and members while cruising through town on a special river boat along the world-famed *Paseo del Rio*.

The next week took the Warnkens to Oklahoma City for the Conclave of Amenhotep Lodge. Here the Wichita Pronaos of Kansas conducted the beautiful Pronaos ritual, and the host Lodge conferred the First Degree Initiation. This successful Conclave was shared as well by members from throughout Oklahoma and Arkansas, Texas and Kansas. With the help of Frater Sal Quaranta, Soror Maxine Hansen, and Fratres Joe Baggett, Les Wilson, and Henry Cochet, the Grand Master appeared on all major TV networks and was interviewed on three radio programs. There were also two fine newspaper interviews in Austin and Oklahoma City.



WARNING TO ROSICRUCIANS

We have been advised that some individuals in various countries of the world represent themselves as being "authorized agents of AMORC." They then request Rosicrucian members whom they may know in their area to "send dues to me and I will forward them for you."

Such claims are fraudulent. AMORC has no authorized "agents." We have only our official administrative offices in certain countries and appointed officers. These are made known to the membership *directly* from the Grand Lodge in San Jose, California. If individuals make such claims to you as being authorized "agents," obtain their names and addresses and write to the Grand Lodge by air at once for a denial or verification. *Do not remit funds* for any reason to persons making such claims.

MUSIC FOR MEDITATION

The ancients believed in the efficacy of music as an important tool in the process of daily meditation. Great philosophers pondered life's mysteries surrounded by the fine music of the day.

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SACRED CITY IN TUNISIA

These ruins in Dougga, Tunisia, North Africa, were built on the site of an ancient Punic (Carthaginian) city. Carthage was annihilated by order of the Roman Senate in 146 B.C. after a siege of three years. The ruins here visible are mostly from the periods of Marcus Aurelius (d. 180). This city, in the Roman period, was prosperous. It included temples to Jupiter, Juno, and Minerva. One of the remaining structures is among the finest Roman ruins in North Africa.

(Photo by AMORC)

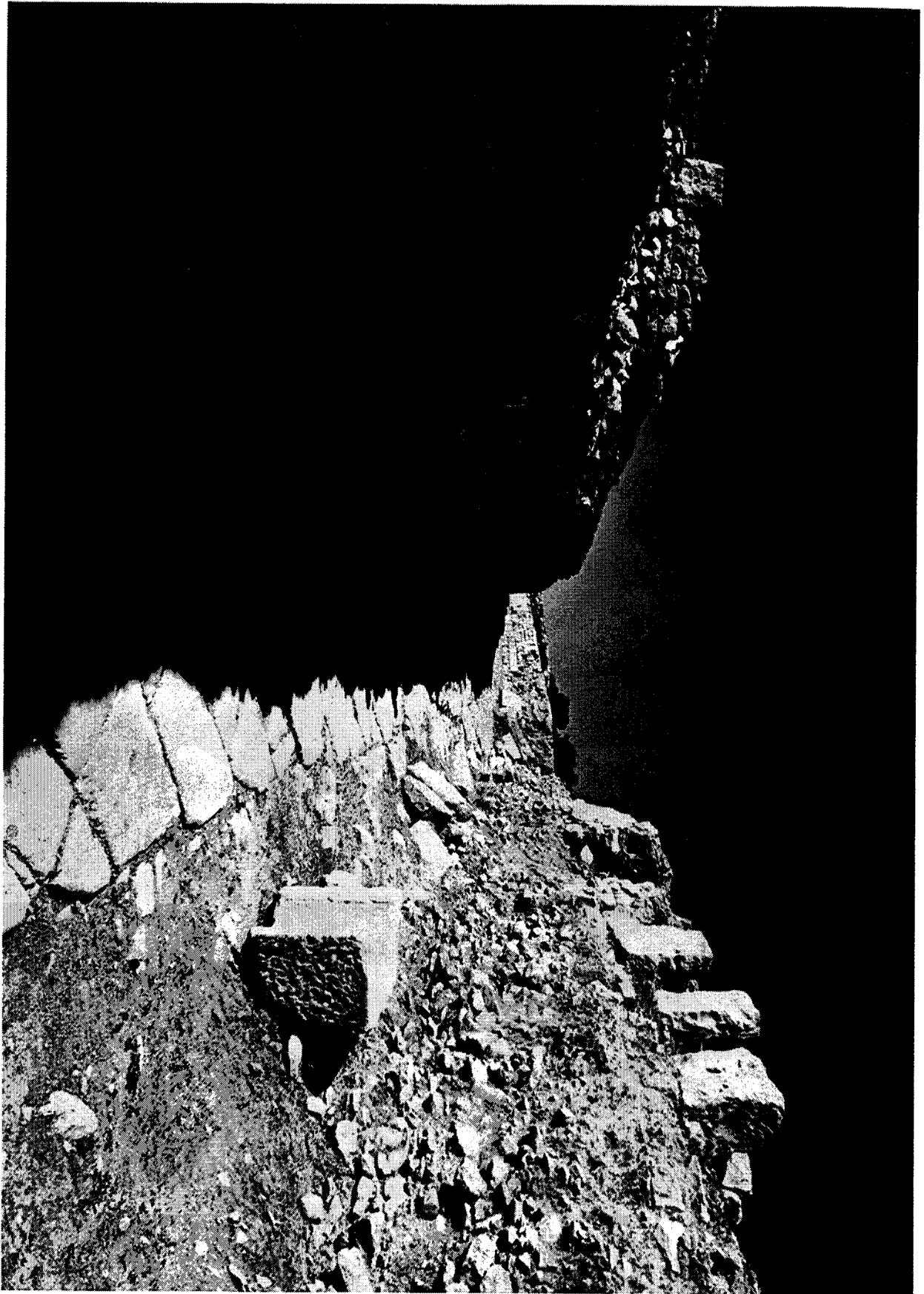
WHERE PILGRIMS TROD (overleaf)

This Roman street is in Dougga, Tunisia. It was a sacred way for pilgrims and led to the temples of Jupiter, Juno, and Minerva. The Romans built the city over a Carthaginian city which they had devastated. Note the excellent construction of the roadway for which the Romans were famous. The ruts worn by the chariot wheels are visible.

(Photo by AMORC)

*The
Rosicrucian
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December
1972*

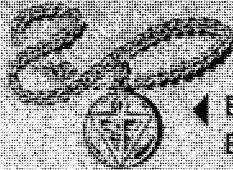




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Neophyte Index

It has often been said by students that a review of the Neophyte grades of study is as important to them as any of the further work of the Order. We can agree that a review of any section of study is always worthwhile, for a second or third going-over inevitably reveals more than a person first perceived.

For review, an index is invaluable. The Rosicrucian Supply Bureau has now made available a new, revised index of the three Neophyte Degrees. All students who have passed this point in their studies can use it to good advantage. Price per copy: \$1.95 (16/- sterling).

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BRAVE NEW ERA

One of nature's best examples of precise balance is right over our heads: the Sun.

Ever since man first wondered about the Sun's true nature, several theories attempting to explain its composition have been advanced, ranging from one stating it is a pile of flaming wood all the way to today's, which sees it as mostly hydrogen under a sufficiently high pressure for nuclear fusion reactions to take place at its core.

To put it in a nutshell, the Sun is a 864,000-mile (1,390,000-kilometer) diameter hydrogen bomb going off under delicate control.

Just what is it that can control a thermonuclear explosion of that (or any other) magnitude? The answer to this is its powerful gravitational field, which caused the initial fusion reactions to begin taking place. To get an idea of how gravity controls the Sun's processes, imagine having between your hands a balloon filled with air beyond its bursting point. By squeezing in on all sides of it with sufficient force, you could neutralize its tendency to blow up—hold it in check; if this balloon were the Sun, your hands would be its gravitational field.

Perfect? Well . . . most of the time. Sometimes this delicate balance is upset and the star literally blows up. Astronomers call such an exploding sun a *nova*. Some experts have conjectured that the Star of Bethlehem was such a nova.

The mechanism of novae is not fully understood yet, but enough is known to outline some of its general operation. For some reason the nuclear reactions going on in the star's core become more and more energetic, until a point is reached at which the star's tendency to "burst" is far more powerful than its gravitational field's capacity to neutralize. When this happens, the star explodes. Its processes speed up very suddenly, and in a relatively short span of time—usually a few hours—its brightness can increase to 200,000 times that of the Sun, while its atmosphere expands at a rate of several thousand kilometers per second. A star going through a nova phase can emit more energy in a few days than it would normally radiate in several thousand years.

If that sun has planets, the effects on them are disastrous, the closest ones to it being volatilized while the rest perhaps survive as burnt-out cinders. Although the results of an event such as this are spectacular, the total amount of energy emitted and mass expended can be as

little as 1/100,000 of the star's total supply. After this minor (astronomically speaking) tantrum, the star returns to its normal state and could continue radiating at its usual sedate rate for several million years more, unless its inner processes again speed up and the whole process is repeated.

Sometimes a star enters into a far more energetic phase than the one culminating in a nova, which can cause it—for a short while—to become brighter than all the other thousands of millions of stars making up its galaxy put together! Some of these "supernovae" have been up to 10,000 million times brighter than the Sun, converting, in the process, up to ninety percent of their mass into energy and sometimes disappearing altogether!

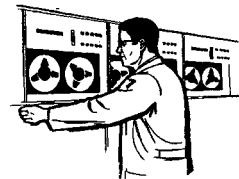
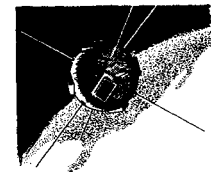
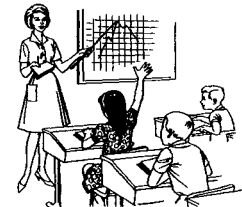
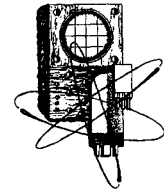
It is difficult to conceive a cosmic catastrophe of such magnitude. Certainly, should such an ill-fated star have a planetary system, that would be the end of it.

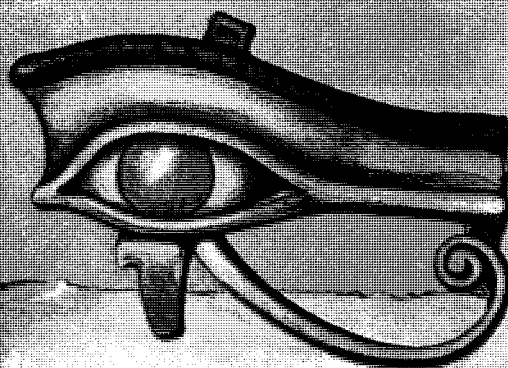
But what about *our* Sun? Could it suddenly turn into a nova, engulfing us in a violent wave of searing radiation, boiling away our atmosphere and oceans, destroying all life on Earth?

Insofar as modern astronomy has been able to determine, no. The Sun is a "second generation star"; that is, a star born out of the gaseous remains of dead stars, probably novae and supernovae. This means its mass and inner processes are such that the critical point at which a star turns into a nova or a supernova cannot be attained. As our knowledge of the processes of life and death of stars stands today, it seems that the Sun is destined, at some far point in its lifetime, aeons away, to slowly begin expanding and cooling down, turning into what is known as a "red giant," an enormous red star with a low surface temperature. Its diameter would increase tremendously, however, and it would swallow up, one by one, the planets of the Solar System, perhaps with the exception of the outermost ones.

By that time mankind may have long abandoned the planet of its birth, and Earth may be nothing but a dimly recalled legend, while new heights are striven for by our star-born descendants under other suns and other skies, far surpassing those we are groping for during the course of this, our brave new era.—AEB

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





Timeless Thoughts

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

The universe is change; our life is what our thoughts make it.

—MARCUS AURELIUS, A.D. 121-180
Meditations, IV

It is hard for an empty sack to stand upright.

—BENJAMIN FRANKLIN, 1706-1790
Poor Richard's Almanac

He removes the greatest ornament of friendship, who takes away from it respect.

—CICERO, 106-43 B.C.
De Amicitia, XXII

Men do not care how nobly they live, but only how long, although it is within the reach of every man to live nobly, but within no man's power to live long.

—SENECA, 4 B.C.?-A.D. 65
Epistles

