

Rosicrucian Digest

December 1976 • 50c



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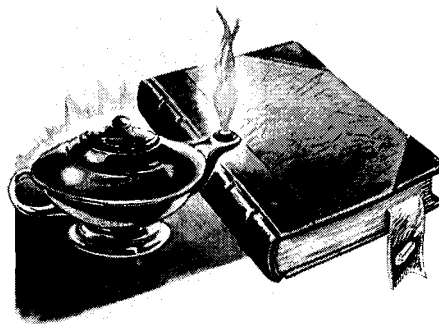
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Christmas Greetings

In the still of a winter evening there is a tranquillity and clarity that symbolizes the spirit of Christmas to millions of persons. We of the AMORC Staff firmly believe in this prevailing spirit, and hope that its message of understanding and peace to all persons has been apparent in the pages of the Rosicrucian Digest.

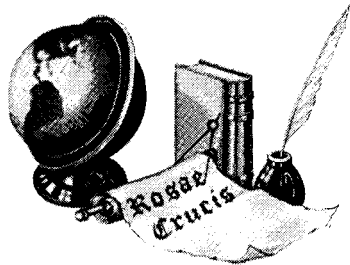
May it reside in your hearts, not only for one day, but for the whole of your lives.

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COVERS THE WORLD



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Robin M. Thompson, Editor

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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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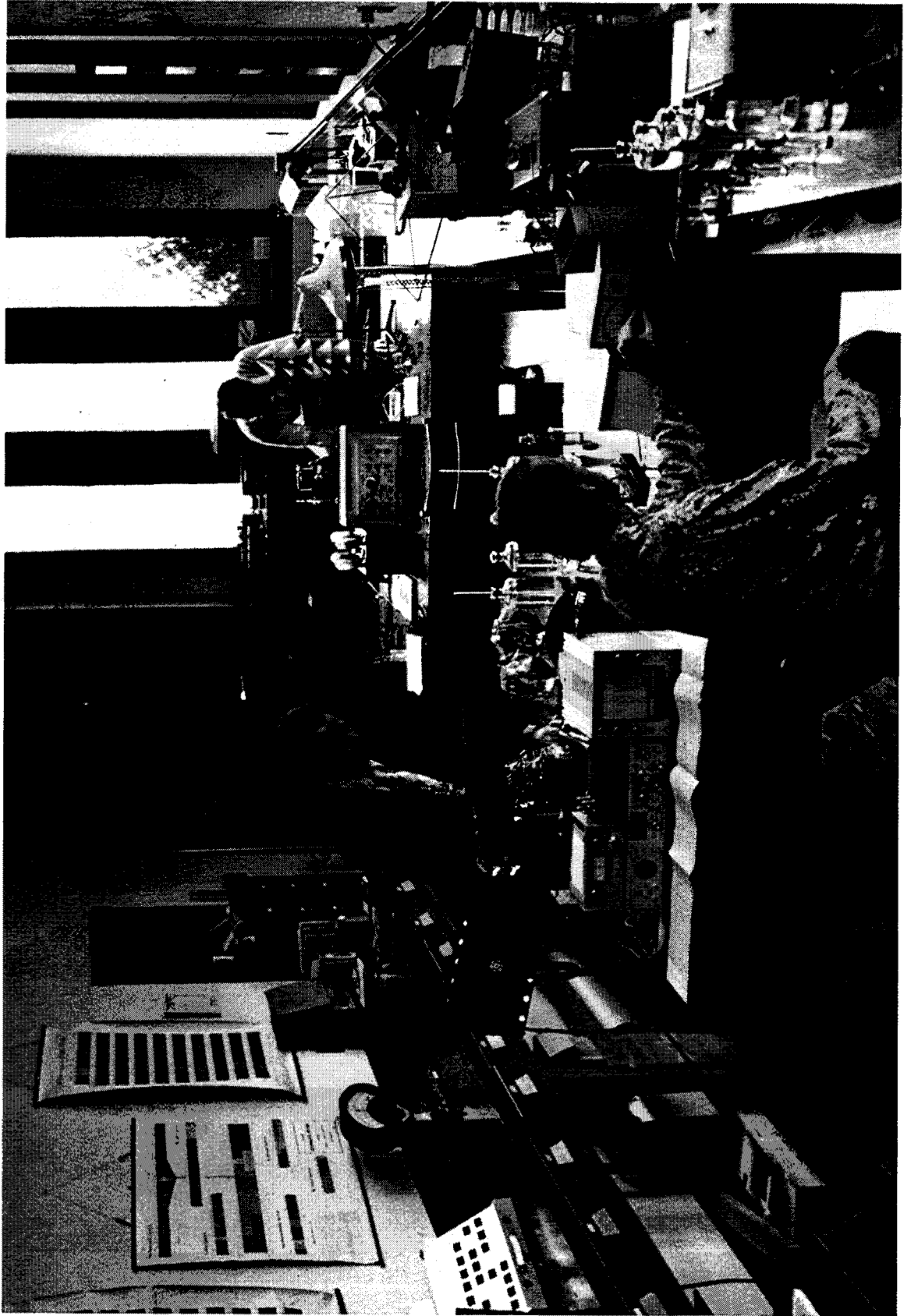
ROSICRUCIAN PARAPSYCHOLOGY » » » LABORATORY

Here may be seen a view of the Parapsychology Laboratory in the Rose-Croix University Science Building in Rosicrucian Park, San Jose. At the left is Dr. George F. Buletza, Jr., Research Director, and his two assistants. General Director of the Parapsychology Department is Alden Holloway. In this laboratory, sophisticated modern equipment is proving the phenomena of man's extrasensory faculties, and energies of the human body are demonstrated. The results are charted, tabulated, and prepared for public demonstration and for articles in the *Rosicrucian Digest* and other periodicals.

(Photo by AMORC)

December, 1976 Volume LIV No. 12

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THOUGHT OF THE MONTH

By THE IMPERATOR

ORIGIN OF CHRISTMAS CUSTOMS

IN EVERY PERIOD of history men have hoped for a golden era that would eliminate the deficiencies which seem to exist in their lives. Such an era would see the realization of men's fondest dreams and aspirations. Prophets, priests, and sages had long foretold the coming of such an age, but there was no agreement as to when and where it would begin.

The tribal prophets and religious seers related that the enlightened era was to be heralded by a Messiah. The very title *Messiah* referred to the coming of an extraordinary person. He was to be the deliverer of mankind, endowed by God to begin a new age. In this hope was really a subconscious urge, revealing that men desired to have a superior power help them overcome their admitted weaknesses.

The word *Messiah* is from the Hebrew. Literally translated, it means "anointed one." This anointing meant that one was consecrated and endowed by a divine power for the fulfillment of some purpose. In the Old Testament every Jewish king is referred to as "Lord anointed one." Among the Essenes, their spiritual head was known as the Teacher of Righteousness and was thought of as a Messiah.

In the Old Testament, the Messiah was almost always associated with the lineage of David: It was thought that the House of David would bring forth a Messiah, a deliverer of mankind from the woes of the world. The word *Christ* in the Greek *Septuagint* is the equivalent of the Old Testament word *Messiah*.

Since this word is associated with the teachings of the Essenes, it is best that

we give a brief consideration to this sect. The Essenes were a secret sect that first came into prominence along the shores of the Dead Sea. It is stated that their origin was in Egypt. Subsequently, the colony along the Dead Sea was dispersed by the Roman legions to other areas.

The Essenes looked forward to the coming of a great savior. They believed he would be born within the fold of their own organization and was to be the reincarnation of one of their past leaders. The Essenes were often referred to as Gentiles. A Gentile is one who is not an orthodox Jew, as the Essenes were not. In fact, any person who is unorthodox in his religion may properly be called a Gentile.

Virgin Birth

Many Messiahs of the past—those who were avatars—were thought to have been virgin-born. As Dr. H. Spencer Lewis pointed out in his writings, India had several divine messengers whom tradition relates were born through divine conception. One bore the name *Krishna*, or *Chrishma the savior*. He was said to have been born of a virgin called *Devaki*. It is related that because of her purity she was selected to be the mother of God.

There are even stories extant that Gautama Buddha was actually born of a virgin called *Maya*. Thailand had a God-Savior called *Codom*, who was born of a virgin. Some records claim that Horus was born of the virgin Isis. Likewise, Zoroaster of Persia was born of a virgin, his mother being impregnated by divine light that descended into her.

That the notions of virgin birth are not novel is evidenced by many examples.

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Cyrus, king of Persia, was said to be of divine origin. He was referred to as Christ, the anointed son of God. Let us remember that *Christ* is a title, not a name.

Even Plato of the fifth century, B.C., was thought by many of the populace to be a divine son of God. His mother was said to be a virgin called Perictione. Apollonius, who lived during the early part of the life of Jesus, was said to have been born of a virgin. It is related that his mother was informed in a dream that she was to give birth to a messenger of God. In the Western world, the Mayans of Yucatan had a virgin-born God. He corresponded to Quetzalcoatl, a principal god, and was named Zamna. This name means "only begotten son of a supreme god."

The Christian Messiah

For Christians, Jesus the Christ is the accepted Messiah. There are a variety of statements as to where Jesus was born. The synoptic gospel of Matthew says that Jesus was born in a *house*, not a manger; "And when they were come into the house, they saw the young child with Mary." (*Matt. 2:11*). Dr. Lewis points out that Eusebius, first celebrated ecclesiastical historian, says that Jesus was born in a *cave*. Further, Tertullian, early Christian father of the third century, said that Jesus was born in a cave. So did Jerome, Christian writer of the fourth century. Traditional Rosicrucian and Essene records say that the child was born of Mary in an Essene *grotto* near Bethlehem. The grotto reference could, of course, correspond to the historical account of the cave.

There is much divergent opinion among exegetical authorities as to when Jesus was born. For example, the *Book of Matthew* informs us that Jesus was born in the days of Herod the king. The writer of the *Book of Luke* says Jesus was born when Cyrenius was governor of Syria, or later. The exegetical or Biblical authorities say Cyrenius was governor of Syria probably twice—from 4 to 1 B.C., and from A.D. 5—and during his administration a census of the Jews was taken—for tax purposes.

Regarding confusion of dates, let us not forget that the New Testament itself,

which gives us the account of Jesus' birth, was not finally decided upon until the fourth century—that is, some four hundreds years after the nativity of Jesus. In that length of time there was much opportunity for a confusion of dates.

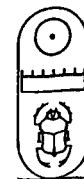
Interwoven in the account of Jesus' birth are fact, fancy, and myth. Little is ordinarily said as to who the Magi were who brought gifts to Jesus. Actually, the term *Magi* first appears in cuneiform inscriptions, that is, early wedge-shaped writing, on the side of a cliff at Behistun. Such were written during the reign of Darius, a Persian king, who lived five centuries before Christ.

The Magi were a distinct caste of Medians, the latter being one of the Persian tribes. The Magi, however, were sacerdotal, that is, they were a priestly caste of the tribe. They were regarded as sages and prophets. We might say that they were comparable to the Brahmins of India, an intellectual religious class. The Magi can be traced back over six hundred years before Christ to ancient Judea.

In fact, the very word, *magic*, originates in the name *Magi*. They were renowned for their skill in divining and in interpreting dreams. These priests were also noted for their knowledge of astronomy and astrology. They foretold events by watching the stars. Part of the teachings of the Magi proclaimed the future resurrection of man to a sacred life after this one. All of this, of course, was centuries before the birth of Jesus.

We all know of the Biblical account of the star in the east and what it was said to signify. This star is astronomically known as a *heliacal rising* one—a star rising shortly before sunrise and invisible in the evening. Such a phenomenon had been known for centuries before the birth of Jesus. It is a natural event, not a supernatural one.

The ancient Egyptians observed the heliacal rising of Sirius, and their records tell of it. Sirius is the brightest of the fixed stars. The rising of Sirius occurs every three hundred sixty-five days, six hours. The phenomenon of a heliacal star is caused by its rising on the sun's meridian. The light of the sun's beams makes it invisible as the morning advances. The ancient Egyptians are said to have oriented a number of their



temples according to the position of this heliacal star.

Many astronomers believed that it was such a star that the nomadic shepherds saw in the Biblical account. In any event, this star greatly impressed them, as it did the Magi. In fact, among the Magi, long before the time of Jesus, it was the custom to predict that an avatar would be born whenever a great comet appeared. Early Mithraic records tell of shepherds hailing the event of a baby of divine origin because of some celestial phenomenon.

Jesus did not bear the same title to all people. The word *Messiah* is *Christos* in Greek. To the Greeks, however, it had no corresponding meaning and did not have the same significance as it did to the Jews. To the Greeks, *Messiah* or *Christ* was but a title; for example, Jesus, the Christ. Jesus' disciples referred to Him in the Aramaic as *Maran*, meaning Master. The Greeks also referred to Jesus as *Kyrios*, meaning Lord. However, the title, *Lord*, previously referred also to many deities in Egypt, Syria, and Asia Minor.

It is interesting to know something of the education of Jesus. He learned to read the sacred books in Hebrew while quite young. His mother tongue was Aramaic, the vernacular of the people of Galilee. The early religious influence in Jesus' life was in part Judaism. This consisted of the law of the prophets and the interpretation of the scriptures. At this time the Pharisees were an intellectual sect of the Jews; they were the recognized teachers. It was the Pharisees with whom Jesus often entered into lengthy polemic discussions.

Judaic authorities, as well as Rosicrucian and other sources, point out that Jesus studied in Egypt. The Judaic *Talmud* says that Jesus was in Egypt during early manhood. He was undoubtedly also schooled as well by the Essenes. As scholars know, many of the doctrines of Jesus have a correspondence with earlier thoughts and preachments. They are not entirely original. After the arrest of John by the Romans, Jesus returned to Galilee. Then He declared that this was His appointed time; that His mission had come. He discoursed to the crowds on the shores of the lake and on the hillsides. By the masses Jesus was

called *Rabbi*, which is a proper title for one who is wise and venerated by the people.

Christmas, of course, is the Feast of the Nativity. This feast now occurs on December 25. How or why was this date decided upon? The very early Christians believed that the creation of the world began on the occasion of the vernal equinox on or about March 21, "when everything breaks into life and the day and night are equal." These early Christians assumed that the conception of Jesus also occurred in March about the time of the vernal equinox. Therefore, the nativity of Jesus would occur nine months later, or in December. It is interesting to note that among some of the early thinkers the births of Osiris and Adonis, the Greek god, were thought to occur on December 25.

However, the first celebrations of Christmas were held on January 6. This custom was displaced in Rome in the fourth century by Pope Liberius, who favored December 25. January 6, however, was kept for the Feast of the Epiphany, or the Feast of Baptism. For some time thereafter, January 6 was celebrated as Christmas in Constantinople in the East, and December 25 in the West.

There is still another very important reason why December 25 was decided upon for Christmas. The Christian church wished to distract the attention of the Christians from the so-called pagan festival, *Sol Invictus*. This means Sun Invincible, and is the occasion of an ancient Mithraic celebration. This celebration was held about December 25. Also, there was the great Roman celebration of the *Saturnalia*, the Feast of Saturn, which closed about December 24. The Christians desired that Christmas held at the same time should compete with these festivities. Finally, in the fifth century, one of the famous Christian councils definitely selected midnight of December 24 as the beginning of Christmas.

Christmas Customs

Most of the customs which we now associate with Christmas were not Christian in origin at all. The cradle of Christ, which is seen so prominently in Christmas celebrations in Europe and in Latin America, was borrowed from the cult of Adonis. Adonis was said to have been

born in a cave. Further, Adonis' cradle played a prominent part in the ancient rites.

The Roman festival of the Saturnalia provided the model for most of our merry Christmas customs. The Saturnalia was celebrated between December 17 and 24. It was an occasion of general joy and mirth. Schools were closed during the period of the feast. There was no punishment of criminals. All distinctions of rank were put aside and it was said that slaves were permitted to sit at the table with their masters during the celebration. All classes of society exchanged gifts. Common gifts were wax tapers and clay dolls for children. People wore conical hats, burned candles, and ate sweetmeats.

Other aspects of Christmas originated in the northern lands. In the Teutonic countries the Yule feast was celebrated. Such had been known in the Icelandic sagas. The southern Scandinavian and German festivities were observed on the winter solstice, about December 21. This period was regarded as the end of the year because of the darkness, and monsters and evil spirits were thought to roam about at night. Later, however, these imaginary figures were transformed into comical ones for celebration.

In early England, the customs followed those of the Roman Saturnalia. People lighted huge candles in their homes. They also threw into their hearths a log called the Yule log. After prayers, there was music, dipping for apples and nuts, dancing, and playing games such as blind-man's bluff. Homes and churches were decked with evergreen—especially mistletoe, which was a relic of the Celtic religion.

The use of the fir tree, which is decorated, cannot be traced further than the seventeenth century. Teutonic and Scandinavian people, however, had arboreal worship: They believed that trees possessed a spirit, and that certain evergreens were holy. Such trees were often decorated, and this is perhaps the parent idea of our present-day Christmas trees. The Germans also held their great Yule feast in commemoration of the fiery sun wheel. This was a period of twelve nights between December 25 and January 6.

Our *Santa Claus* really originated from a popular saint of the Roman church;

namely, Saint Nicholas. He was said to be Bishop of Myra during the fourth century, A.D. Saint Nicholas took part in the Council of Nicaea. His popularity rested on the many miracles traditionally attributed to him. He was the special patron of the young, and of scholars, clerks, and sailors. The saint is always represented in art as wearing episcopal robes and carrying three purses for gifts. It was the nearness of the celebration of the Feast of Saint Nicholas to that of Christmas which finally resulted in the combining of the two.

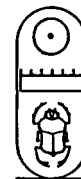
The words *Santa Claus* are actually a corruption of the Dutch name for *Saint Nicholas*. The term *Santa Claus* was brought to America by the Dutch, who said that Santa Claus or Saint Nicholas gave gifts on Christmas. However, in England the term is not used. There, the name Father Christmas is used instead.

The Use of Holly

The use of holly and other plants as a decoration is a survival of the Saturnalia and of Teutonic practices. The Teutons were a great forest people. They hung evergreens in the interior of their dwellings. These were thought to be a refuge for the sylvan spirits of the forest. In old England, prickly holly was called "he" and unprickly "she."

In old Bohemia, the custom of baking white bread and the cutting and distributing of apples and were common in December. Fruit trees were wrapped in white cloth to insure a lucky year, that is, a good harvest. The burning of candles on Christmas Eve is from early customs of All Saints' Day. It was thought that in the night of that day the dead would visit the homes of their relatives. Candles were left burning in the homes for them while the people went to church.

The letter *X* is often used with the suffix *mas* to abbreviate the word *Christmas*. The reason is that the *X* was long used by the Greeks to symbolize Christ. The *X* in this use is actually the Greek letter, *Chi*. As we have said, the word *Christ* is from the Greek word *Christos*. Therefore, the abbreviation for Christmas is the letter *X*. The monogram of Christ is a large *X* with a *P* through the center of it. The two letters are of the Greek alphabet, *Chi* and *Rho*. Δ



SNOW

How Does Its

Beauty Crystallize Itself?

by Teisaku Kobayashi

Institute of Low
Temperature Science,
Hokkaido University, Japan

THERE HAS ALWAYS been snowfall— even before mankind appeared on the Earth. The snowfall exercised a fascination on the human beings who witnessed the natural phenomenon for the first time. In fact, a verse in the *Book of Job* in the *Old Testament* says: “Have you visited the storehouse of the snow or seen the arsenal where the hail is stored . . .?”

It seems to me that the verse eloquently bespeaks the sentiments of the people living in the northern part of the Arabian Peninsula in ancient times as they naively marvelled at white icy-cold flakes descending from the sky. Even today, people from the subtropical and tropical zones who hear about snow as a matter of knowledge will nevertheless react in the same manner as those ancestors when they visit a land immensely mantled with pure white snow.

The snow-covered towns and fields, burying underneath what are ugly and unseemly in human lives, look tranquil and beautiful, and there prevails a holy and awe-inspiring atmosphere in the sheer

mountains capped with snow and ice. A microscopic observation of snow crystals, on the other hand, will never fail to strike one with admiration at a formative craftsmanship of divine excellence that nature holds in its hand.

Nevertheless, snow can be the source of almost unbearable sufferings to those inhabiting the areas which remain trapped in by accumulated snow. Blizzards and snowfalls obstruct traffic while an avalanche sometimes rages in all its fury.

What on earth is snow?

Japan, a small country with a total space of approximately 37,000 square kilometers (14,300 miles), consists of a number of islands which form a bow-shaped archipelago stretching from 26 degrees N.L. to 45 degrees N.L. Because of such geographical peculiarities, the climate varies greatly from place to place, ranging from subtropical to subarctic ones. In the northern half of the main island of Honshu, especially the coastal areas lying between the Sea of Japan and the spinal mountain ranges traversing the island, as well as in the northernmost island of Hokkaido, snow falls often to the depths of one to three meters (three to ten feet).

Such heavy snowfalls in a densely populated civilized country—this is a phenomenon rarely seen in other parts of the world. What, then, makes Japan a snow-bound country?

In winter, a large expanse of high atmospheric pressure develops in Siberia,

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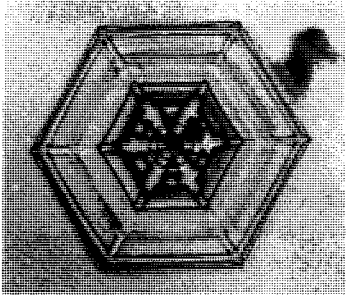


Photo 1

Photo 1. Plate: Externally it is almost a regular hexagon shape. Crystals can be either thin and unfigured or thick and with a complicated pattern. Normally this type of snow falls in temperatures ranging from -10 to -20°C (14 to -4°F) when there is a moderate amount of moisture in the air. This crystal is 1 to 2 mm in diameter. **Photo 2. Stellar:** A plain-shaped crystal with six branches extending symmetrically from the plate in the center. Crystallization occurs in temperatures ranging from -10 to -20°C (14 to -4°F) with a relatively large amount of vapor in the air. Size is 1 to 3 mm. **Photo 3. *Tsuzumi* (double plate):** Occasionally "plate-type" crystals develop on both bases of columnar crystals—assuming a shape exactly like a *tsuzumi* (Japanese tom-tom). Size is 3 to 5 mm.

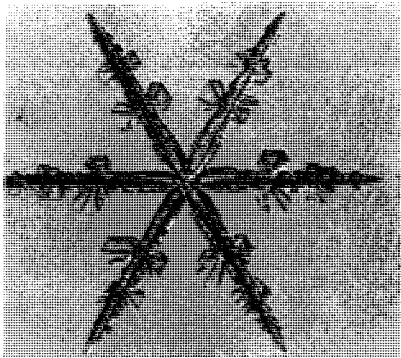


Photo 2

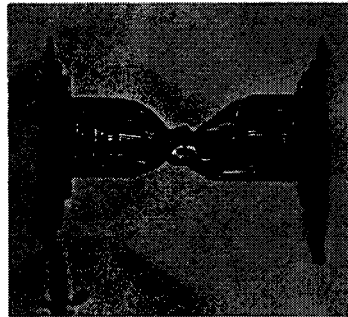


Photo 3

which places Japan in a trough between a high pressure on the west and a low pressure on the east. A cold air mass, originating in the Asiatic continent, will be warmed up and supplied with moisture as it is blown across the Sea of Japan. And in the process of its consequential degeneration, the air mass becomes unstable and in the end gathers clouds. It is when this air mass, after landing on Japan, has the path of its east-bound move blocked by the mountains in the rear that there comes a heavy snowfall on the northwest side of the mountain ranges.

In Hokkaido, especially at Sapporo and northward, the intense cold persists throughout winter. It is exemplified by the fact that in Sapporo, the average temperature for January is -5.9°C (22°F). The snow that falls on the island is extremely dry and it often happens that each crystal of snow remains separate from others.

(continued overleaf)

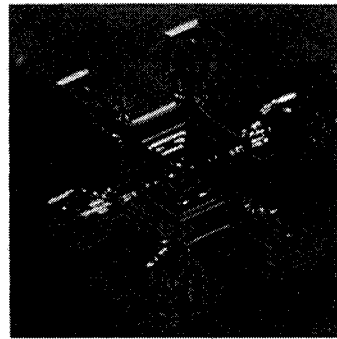
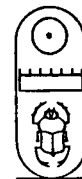


Photo 4

Photo 4. Broad branch: A kind of "plate-type" crystal, with an additional form developed at each corner of its hexagonal shape. Snow crystallized into this shape falls in temperatures ranging from -10 to -20°C (14 to -4°F) and when moisture supplies are less than in the case of "dendrite." Size is 3 to 5 mm in diameter.



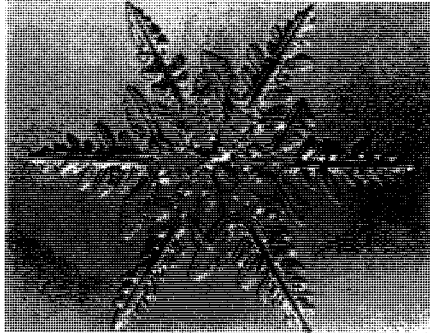


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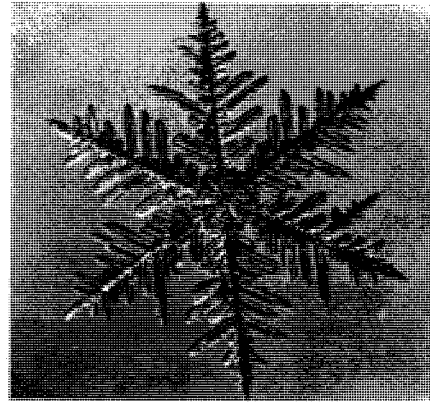


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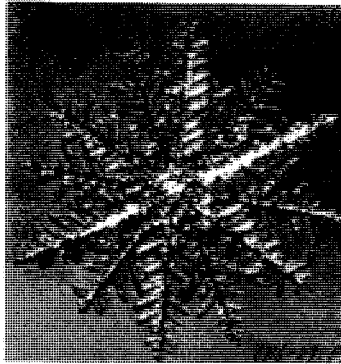


Photo 7

Photo 5. Dendrite: A kind of "stellar-type" crystal with different shapes of branches. Crystallization normally occurs in temperatures around -13 to -16°C (9 to 3°F) with much moisture in the air. Size is 3 to 5 mm. **Photo 6. Fern-like:** Another kind of "stellar-type" crystal with complicated branch shapes—similar to "dendrite-type" crystal in terms of size and formative conditions. **Photo 7. Twelve-branch:** While most of the snow crystals are hexagonal in shape, rarely seen are variations such as those taking triangular and dodecagonal forms. The photo shows a twelve-branched crystal.

In the coastal areas along the Sea of Japan in Honshu, the average temperature of the city of Takada is a relatively warm 1.3°C (34°F) for January. There, the snow is moist and comes down in large flakes which the Japanese call "botan yuki" (peony snow), with each grain of snow consisting of hundreds or even thousands of crystals.

Different varieties of snow naturally cause differences in the modes of life for the people who live in the given localities. For example, children in Honshu, when it snows, have snowball fights or make snowmen for fun. Up in Hokkaido, however, such childlike frolics in the winter time are seldom seen: The snow is dry and therefore cannot be rolled into balls or molded into figures.

The annual Sapporo Snow Festival which has become well founded as an

event to add poetic charm to the winter in Hokkaido is actually an exhibition of statues made of ice, or more precisely, of powder snow kneaded with water which becomes frozen.

In Hokkaido, people do not hold umbrellas when they stir outside in the snowfall: For the snow, which is dry, does not soak into their clothes and what the people have to do is to just whisk the powdery snow off their bodies.

From time immemorial, [the] Japanese have been destined to live snow-bound and as such have acquired diverse ways and means to cope with it. Accordingly, the study of snow was inaugurated at an early date in this country: For instance, Toshitsura Doi (1789-1848), the lord of a castle in Koga, Ibaraki Prefecture, took sketches of about 180 different snow crystals magnified through the micro-

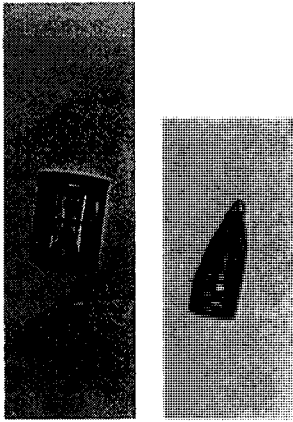


Photo 8

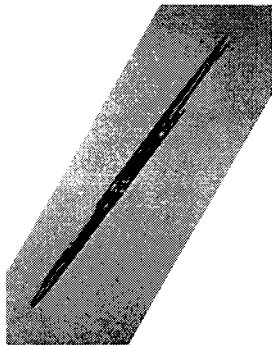


Photo 9

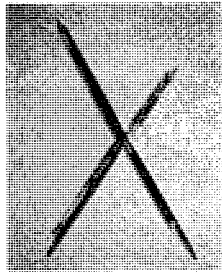


Photo 10

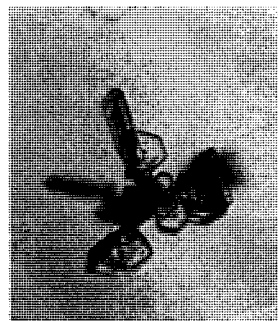


Photo 11

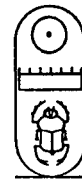
Photo 8. Column: Crystal takes form of regular hexagon with or without a hollow in the middle. Sometimes many such crystals assemble in a radial arrangement. "Bullet-shaped" crystals also included in this category. These crystals form in various temperatures provided there is not much moisture in the atmosphere. Size is 0.1 to 0.3 mm. **Photo 9.** Needle: Pointed at both ends, sometimes "needles" appear in bundles or crossed shapes. Crystallization occurs in relatively warm temperatures ranging from -4 to -6°C (25 to 21°F) with much water vapor in the air. Size is 1 to 3 mm long. **Photo 10.** Spatial branches: a crystal with its branches spreading out in a solid manner, or another crystal with an assemblage of branches in a radial arrangement—both fall into this category. Much variety in size and shape, but normally 2 to 4 mm in size. **Photo 11.** Irregular: A general term for irregular-shaped crystals. They are usually small—0.1 mm at most. "Powder snow" often has such crystals.

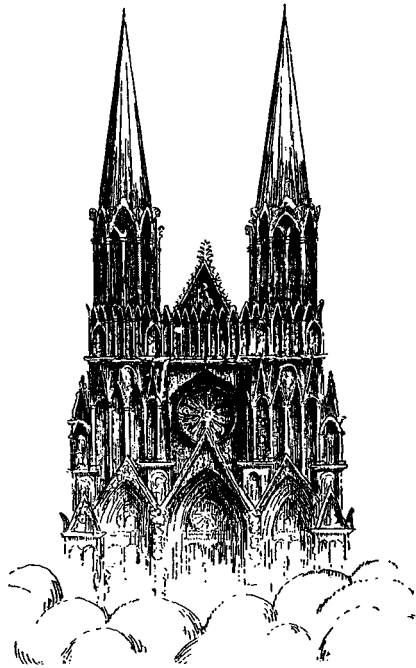
scope and compiled a book entitled *Sekka Zusetsu (Illustrations of Snow Crystals)* and later, its sequel, *Zoku Sekka Zusetsu*.

In recent times, the late Prof. Ukichiro Nakaya, in 1936, succeeded for the first time in artificially crystallizing snow crystals and clarified the correlations between their forms and the formative conditions, thus leading the world in this genre.

The upper clouds often do not freeze even in a sub-zero temperature but remain the assemblages of particles of water. The clouds are then said to be in a "super-cooled" state. Once minute nucleuses of ice crystals develop in the clouds, then, the water particles will evaporate, with the vapor congealing on the ice crystals.

(continued on page 27)





The Celestial Sanctum

DREAM OF PEACE

by Chris. R. Warnken, F. R. C.

ONCE AGAIN we approach the season of the year when the majority of our fellow Earth dwellers turn their thoughts to the dream of peace. After so many years of disappointment in accomplishing the noble ideal, this brief annual exercise appears to be rather like a conditioned reflex. We seem to begin our talking of peace, preaching about peace, sending millions of messages of peace to one another, more because it is that time of year rather than because we have felt within an intense yearning for peace and the ending of hatred, envy, jealousy, and selfishness. Perhaps it is time for you and me to search within our hearts critically and determine if we *really* want personal peace.

Peace is one of the easiest words to say; one syllable, one vowel sound. But peace is simply a word, and a word is simply a symbol for a thought. Thoughts, and particularly this one may be vast, comprehensive, and complex. For better understanding, a good first step would be to realize the full implication of the thought when we utter the simple word *peace*. As a result of conditioning, we are too apt to visualize peace as merely the cessation of war, race riots, labor disputes, partisan political bitterness, family discord, youth rebellion. Now this is a far too narrow view of the meaning of peace. It is analogous to a very poor, ignorant, and undeveloped family claiming that all of their problems would be solved if only they had money.

Peace, universal peace, is not a tangible period of calm or quietude, a piece of paper containing a treaty, labor contract, or a writ of divorcement. Peace, universal peace, is a collective state of mind and a positive emotion in the heart of man. Norman Cousins wrote: "War is an invention of the human mind. The human mind can invent peace with justice." Sadly, we have lived to observe the relative failure of the *noble ideals* of such well-intended institutions as the League of Nations and the United Nations. Failure was not due to the institutions themselves. They were conceived by men with the highest of ideals in heart and mind *after* disastrous and exhausting wars. Their later failure was due to the same old paper treaties and contracts composed by clever politicians not for the original ideals of heart and mind, but for the selfish advantage of one people over another.

"Peace cannot be kept by force. It can only be achieved by understanding." By this statement, the mystically minded Albert Einstein could mean that peace by compulsion is not peace but conquest and slavery. Conquest and slavery, in turn, are the first steps toward revolt and war. Peace is a veritable meeting of minds resulting in mutual understanding and cooperative effort. The advocates of overwhelming defenses and preparedness are actually expressing their mistrust of their neighbor and their expectation of attack and war. Yet they believe that their neighbor should trust them because they have no desire for war. That is not

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mutual understanding. Truth is, as always, the basic ingredient necessary. As Martin Luther stated, "Peace if possible, but the truth at any rate."

The philosopher Kant advocated a compact among all nations termed a *foedus pacificum* (pacific alliance) as opposed to a *pactum pacis* (treaty of peace). His proposal was to abolish all wars whereas the treaty is merely to end one. Alfred Nobel, founder of the famous Peace Prize, pleaded, "The only true solution would be a convention under which all the governments would bind themselves to defend collectively any country that was attacked." Such a noble ideal is projected presently in the United Nations organization! Then why do we now suffer wars or the tensions of war? Because once again we are depending upon pieces of paper with idealistic thoughts and agreements expressed upon them, but there is no mutual understanding, no meeting of minds and hearts. Also, when any one country is attacked, "all the governments" do *not* "bind themselves to defend collectively" the country attacked. Rather, like boys playing a game, the big and powerful countries (the leaders) choose up sides with smaller countries following one or the other, to support both the attacked *and* the attacker. This can only result eventually in holocaust. It also makes bitter mockery of the dream of peace expressed by all at this season.

As a child cannot play with fire without becoming burned, so a nation cannot play at war without becoming involved and hurt. Fighting seems to be instinctual among humans. Perhaps it is residual in our genes from prehistoric days when fighting was sometimes necessary simply to survive. The majority of animals fight only to survive. Is man then actually lower than the animals? Has there been so little evolution? Are humans still like children playing with fire? Napoleon, very experienced in war, stated, "If they want peace, nations should avoid the pin-pricks that precede cannon shots."

If man will ever realize his actual unity, his universal brotherhood, in the Soul of God, he can live his dream of peace. When man truly realizes and experiences the hunger and thirst of his neighbor, the privation of his neighbor, the oppression and slavery of his neighbor, whether he lives next door or across

the world, he will then demand correction for his neighbor as for himself. The inborn Soul of God in each of us must fight to survive—to be free to live life. So long as there exists a vast potential charge between two opposite polarities, there will be wars, *unnecessary* wars! Another great soldier, General George Marshall, said, "Wars are bred by poverty and oppression. Continued peace is possible only in a relatively free and prosperous world."

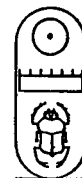
We must remember that not all wars are fought with guns and ammunition. All wars, however, are fought with thoughts and words, whether written or spoken. We are at war in our hearts long before we express it with arms. The place to abolish wars, then, is in our hearts. The politicians and soldiers only materialize or manifest the wars that already exist in their and our hearts. What shame!

If we must fight then let us fight with all our hearts and all of our might! Let us utterly destroy the enemy with vicious attack. Let us search and kill every true enemy, namely: hatred, envy, jealousy, selfishness, vanity, covetousness, cruelty, and mistrust. These diabolical enemies are hiding now in your heart and in my heart and are so cleverly disguised! Once they are annihilated, we can invent our dream of peace.



The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, 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 95191 stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.



Looking Into Royal Mummies

X-rays Reveal Interesting Facts

by Nancy Ribordy, F. R. C.

THE EGYPTIAN MUSEUM in Cairo houses one of the largest mummy collections in existence and the only collection of royal mummies in the world. Often thought of only as a curiosity, this collection has been a great asset to Egyptologists as well as those scholars who study the life and times of this ancient people. Each mummy is, in fact, a biological museum. From these well-preserved remains scientists can glean extensive historical information.

The fact that preservation of the earthly form was of primary importance to the ancient Egyptian people gives an insight into the funerary procedure and reflects both a deep religious conviction in an "afterlife" and a reverence for the pleasures of life itself. Since it was widely believed that the soul of the departed returned periodically to its earthly form, it was essential that this body be preserved for future use.

From carefully tended mummified remains, Egyptologists can learn much about the physical appearance of the early Egyptians, their diseases, their lifespan, their knowledge of medicine—even what foods they might have eaten—as well as the various techniques used in the process of mummification.

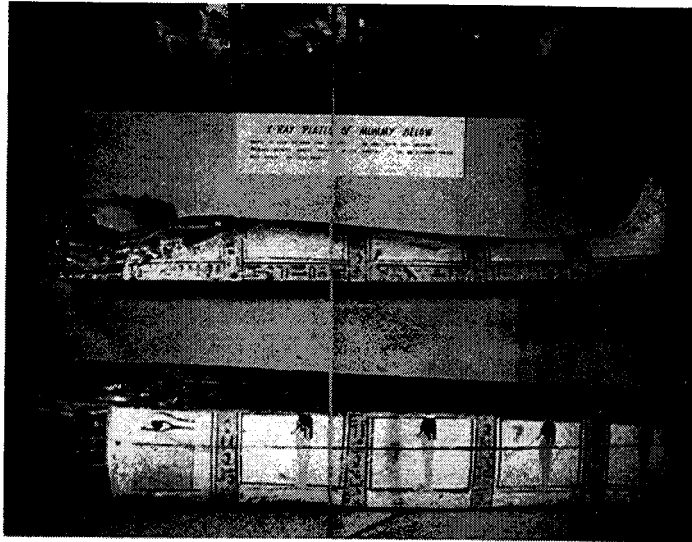
The Cairo collection contains, for the most part, the mummies of royalty and high officials. The special care taken

with the elite class of rulers gives a well-preserved accounting of the life and times of ancient Egypt. This collection was first studied from the anatomic viewpoint by Gaston Maspero and Elliot Smith in the 1880s and early 1900s.

Within the past few years an intensive radiographic study of the Cairo Museum collection has been conducted by the University of Michigan's School of Dentistry. Oddly enough, it was not an Egyptological study that brought about this vastly improved system of research and observation, but the dentists' curiosity about the way in which human dentition has evolved over the past several thousand years.

In December of 1966 the Michigan Expedition began their first season of work. Both expedition members and the museum staff had high hopes for the new technique. Unfortunately, technical problems confronted this initial effort. Because of the short amount of time at their disposal, the expedition succeeded only in obtaining x-rays of the mummies' heads. Full body x-rays would have been preferable and perhaps have revealed pathological conditions and artifacts concealed within the wrappings. Also, the museum staff was justifiably concerned about the fragile condition of the mummies and insisted that they not be handled, but instead photographed through their glass display cases.

Unfortunately the glass of which the display cases are constructed was found to be leaded. This tended to increase the exposure time needed to three to five



Mummy of Priest Nesimin

At the top of the photo are x-ray plates of this Twenty-sixth Dynasty mummy. Interesting information was revealed when college students x-rayed this mummy which is on permanent display in the Rosicrucian Egyptian Museum.

minutes. Even then the prints were generally foggy and lacking in detail. But even poor quality prints were exciting and interesting since the mummies photographed had never been unwrapped and examined.

With even this qualified success, the museum authorities were moved to further co-operation during the second season that the American expedition returned. Under the careful supervision of the museum staff, the oak coffins were removed from their glass cases and full body x-rays were taken. To prevent possible distortion, each mummy was carefully aligned to the x-ray unit. It often took half an hour for the steady hands of four men to complete the positioning.

During the third season, a complete set of head-to-toe x-rays of each of the royal mummies was obtained. These prints revealed important information of pathological conditions and unusual and varied techniques of mummification.

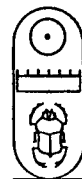
The fourth season brought yet another find. In the museum's attic storeroom

lay nearly forty mummies of the Late New Kingdom. The sarcophagi of high priests, officials, and dignitaries were stacked three deep along the walls. Having been stored there for over thirty years, the effect was that of uncovering an ancient embalmer's storeroom. The fourth and fifth seasons of work were spent completing x-ray prints of this fascinating group.

Analyzing X-Rays

After five seasons of work at the Cairo Museum, all but two or three mummies had been x-rayed. With this vast wealth of information, the staff of the Ann Arbor laboratory of the University of Michigan spent over five years analyzing and comparing the x-rays. The results were then compared with additional x-rays taken from a common grave in Nubia. Relationships between the pharaohs themselves and between royalty and the commoner were studied.

One of the most important results of this on-going study is the indication that





Mummy of a Child

This rare child mummy—on display in the Rosicrucian Egyptian Museum—dates from 2300 years ago.

Egypt's pharaohs were an extremely heterogeneous group. In fact, had they been found in various parts of the world, no relationship would have been assumed between them!

While the rulers of the Eighteenth Dynasty closely resemble one another, as do those of the early Nineteenth Dynasty, an enormous difference in the physical characteristics of other allegedly related pharaohs exists. It would appear from current findings that the rulers of Egypt did not form a single genetic line. Also, the physical ages now attributed to many pharaohs may not be correct. There may eventually be necessary revisions to the current chronology of the new Kingdom.

During 1967 at the Rosicrucian Egyptian Museum in San Jose, x-ray photographs were taken of every mummy in the collection at that time by students from nearby Menlo College. The research team used portable equipment furnished by the Stanford University Medical School. Included in this research were: the mummy of Princess Hatason, a temple virgin of the Amon-Ra temple at Lycopolis; a *rare* child mummy of the Ptolemaic Period; and the mummy of the priest Nesimin.

The mummy of Nesimin is that of a Priest of Amon whose hieroglyphic inscriptions describe him as "the King's descendant. . . ." Examination of the x-ray plates show him to be between thirty-five and forty-five years of age. The x-

rays also revealed a small faience or glass amulet lying between the linen wrapping and the bituminous outer coating of the pelvic region. The x-ray plates have been placed in proper anatomical order just above the mummy in his display case.

As research of this nature continues, it is hoped that even more information will be revealed. Perhaps some of the long-standing questions of Egyptologists will be answered. It would be hoped that eventually some light will be shed on the Pharaoh *Akhnaton*, whose monotheistic rebellion of one generation was nearly completely obliterated by those coming after.

Akhnaton's Physical Appearance

The controversies surrounding Akhnaton's physical appearance was finally thought to have been solved by more recent scientific re-evaluation of the unidentified mummy uncovered in 1907 in tomb No. 55 in the Valley of the Kings. But the speculations that it was the mummy of Queen Tiy or Akhnaton were clarified in the 1960s by continuing medical studies. The latest reports by Dr. R. G. Harrison, Professor of Anatomy at the University of Liverpool, seem to indicate that these remains are those of a young man approximately twenty-five years of age who is genetically related to Tutankhamen.

The direct genetic relationship between the pharaoh Akhnaton and his two imme-

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diate successors—whether sons or nephews—can only be confirmed by the actual discovery of mummified remains which can be verified as those of Akhnaton. Along with the mummy of Akhnaton there will need to be enough hieroglyphic confirmation indicating the exact relationship among the three.

Through a clarified understanding of life in ancient Egypt, modern man will possibly discover a better way of observing his own condition. Ultimately a

comprehension of the reasonings of his predecessors will lead man to understand himself.

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James E. Harris, Kent R. Weeks, *X-raying The Pharaohs: The most important breakthrough in Egyptology since the discovery of Tutankhamon's tomb*, (New York: Scribners, 1973) paperback SL 535

R. G. Harrison, R. C. Connolly, A. Abdalla, "Kinship of Smenkhare and Tutankhamon Demonstrated Serologically," *Nature*, 224 (1969), pp. 325-26

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

January: The personality for the month of January is Adolfo Suárez González, Premier, Spain.

The code word is ANKH.

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



JULIUS K. NYERERE

March:

The personality for the month of March will be Julius K. Nyerere, President, Tanzania.

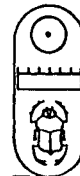
The code word will be JOLE.

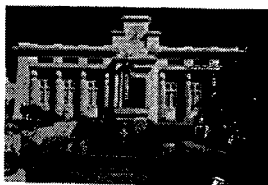


ADOLFO SUÁREZ GONZALEZ

ROSICRUCIAN WORKSHOP

PHOENIX, ARIZONA—January 29, 1977, Washington Women's Club, 2421 W. Northern Ave. (Black Canyon Highway and Northern Ave.). Soror Frances R. Holland, Grand Councilor, AMORC, will be guest speaker. For more information, please contact George T. Hayes, 2125 W. Palmaire Ave., Phoenix, AZ 85021.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Psychic Power of Sound—Part I

Prepared by
Katherine Fielding, F. R. C.
RCU Research Assistant
and
George F. Buletza, Ph.D., F. R. C.
Project Director, Research

THE KNOWN use of vowels in speech dates back to the dawn of written history. Vocalic characters are present in early Babylonian tablets in the form of *a, e, i, o,* and *u*, where it is conjectured that the *a* stood for an even tone; the *i* for sublime, exalted, high tones; and the *u* for deep and thunderlike tones.

Speech probably began with vowels, for they are the natural musical sounds made by the vocal cords. Vowels have greater carrying power than consonants, amounting to as much as forty-seven microwatts as compared to a maximum of only two microwatts for consonants. Speech sound is produced by allowing air to pass between taut vocal cords (which are a pair of vibrating membranes

located in the larynx) and to resonate in the throat, mouth, and nasal chambers, while subjecting it to modulation by palate, tongue, teeth or lips. Vowels are produced without friction or stoppage of the sound, while consonants are characterized by friction and stoppage of the air. The vowels *a, e,* and *o* are the easiest speech sounds to hear due to the fluid quality of the resonating structures in the ear. While the explosive consonants produce little power, they have much higher frequencies than vowels. These high-frequency sound combinations can be useful. For instance, high-frequency consonants such as *k* and *t*, and sibilants like *psss*, are frequently used in calling a cat, which is an animal designed to respond to the high-frequency sounds of its prey.

Human emotion and vowel tones are deeply interrelated. There are several positions concerning the evolution of this matter: (1) Speech sounds arose from facial expressions of emotion. (2) Facial expressions arose from the effects of producing speech sounds. (3) The semantically colorful "bow-wow" theory holds that language arose in imitation of sounds that occur in nature. (4) The

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“yo-he-ho” theory holds that vocal sounds came from grunts of physical exertion. (5) The magical theory holds that each thing has its own individual sound or keynote which characterizes it. Sounding this keynote soothingly is healing; to play it harshly is destructive. Joshua is supposed to have used the knowledge of the keynote, harmonics, and resonance to guide his people in bringing down the walls of Jericho. Some opera singers also use this principle in breaking crystal glass.

Emotions

The anthropological view is that emotional tone is, in fact, a vowel whose particular musical quality is that produced by the human vocal organs adjusted to a particular state of feeling. In other words, certain emotions cause physical reactions among which are facial expressions, positions of the mouth, and other demonstrations of body language. Therefore, the vocal sounds accompanying a certain feeling produces a particular facial expression and muscle tension which always produces for that feeling an identical tone.

For instance, a face making the “oh” sound is also making the expression that most primates use to indicate an aggressive threat. One could assume, as animal behaviorists do, that the face was the result of the body language used in responding to a threat. On the other hand, it is possible that the sound came first, being adopted because it was found to have the effect of disturbing an opponent due to the resonance of certain frequencies. Certain resonating frequencies produce infrasounds (vibrations below auditory threshold) that interact with an opponent’s brainwaves, resulting in flight and panic. Creating this particular sound produces particular facial expressions.

This infrasound theory may not be as far-fetched as it may first appear. For centuries the Japanese samurai have used infrasound in the fighting cry: “kiai!” If uttered in the proper key it is said to produce a reaction that suddenly lowers arterial blood pressure resulting in partial paralysis of the opponent. Some Japanese also use knowledge of infrasounds to prepare for earthquakes. Minutes before the first obvious quake shocks, pet goldfish, kept as an early warning system, respond to quake infrasound by swimming



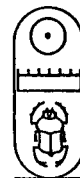
Assyrian pottery cuneiform tablets dating from Cappadocian Period (c. Second Millenium B.C.). Babylonian cuneiform tablets were first to make use of vowels in writing. These tablets are on exhibit in the Rosicrucian Egyptian Museum.

frantically about, giving their owners time to get out of doors before the shocks start.

The qualities of many of our words, particularly our interjections, responsive cries and sounds, are fixed in their emotional connections. For example, the interjection *Ah* is capable of expressing more than twenty different emotions with each emotion accompanied by a unique intonation of the same basic vowel. People who communicate their feelings well watch the emotional effect such vowels have on the facial expression of others, and thus they learn what sounds to emphasize in creating the feeling they want in their listeners.

In nearly all languages words denoting *mother* generally begin with the sound *mmm*, implying that since antiquity the vowel sound *MA* denoted the maturing, mothering forces in the universe, and thus represented the negative, passive polarity of the cosmic forces. In this regard it is interesting to note that the sound *mmm* is made by closing the mouth and suppressing the voice. Consequently, it suggests less vocal action. Further, the effect of the sound is soft and gentle, rather than harsh or stimulating. It is

(continued on page 31)



Genesis—

Two Accounts of Creation

by Edgar Wirt, Ph.D., F. R. C.

DIFFERENCES BETWEEN THE two accounts of creation in *Genesis* have intrigued Biblical scholars and puzzled laymen. For example, in the first story (up to *Gen. 2:4*), mankind was created last, after plants and animals; in the following story mankind was created before any other living thing. Mankind in the first story was an immediate, primary creation; in the second story, at least his physical body was derived from (differentiated out of) the preexisting moistened earth. Male and female, in the first story, were created at the same time in the same way; in the second story woman was created last and derived from "man" (differentiated from mankind).

These two profound allegories comprise two different views of the whole scheme of things and of mankind's place in it. According to Biblical scholars, they came from two different literary sources and traditions. But each was so precious in its own way that both were preserved, woven into another gigantic allegory as its two-part prologue. Putting together these two contrasting viewpoints makes possible another slant, a third viewpoint that is not explicit, that further illuminates them in relation to each other—and that also gives rise to many metaphysical speculations and mystical concepts. The contrast shapes up as a paradox as to the nature of man—in fact, a whole nest of them.

The viewpoint of the first story might be described succinctly as a God's-eye view of mankind and of all else—the perception of total harmonious unity, as

mystics have described it. The second viewpoint is that of mortal man, yet looking upon man objectively in a critical and even ironic way. If one can imagine some fully intelligent creature observing man in this detached way, discerning his perceptions and illusions, that would approximate this second view—an appraisal of man's viewpoint.

Labels and Things

One of man's foibles or delusions that is brought into this second story is his penchant for naming things and classifying them according to categories he has invented and labeled. It is easily observed that, like children, we confuse names with the things represented by those names; at times we respond emotionally to the name as though it were the thing itself. And we especially tend to imagine something to exist and to be differentiated according to every abstract or categorical label we have created! Is there then really a "snark," a unicorn, a Truth, a God? As in one Rosicrucian principle, things of themselves do not exist according to the distinctions by which mankind knows them. This applies also to mankind himself; and on this point as to the nature of man, the creation stories—in any religious scripture—provide a variety of comments.

The enmeshment of mankind in his own labels and categories is introduced in the second story of creation: All living creatures were brought one by one into the purview of man, and he named each of them. This is man's piecemeal view

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The Ancient of Days

William Blake

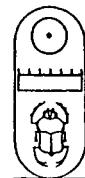
of things. To us now, it may seem that names for most things have been that way from the beginning; we assume (especially as children) that our part is only to discover and learn all those names.

Yet in their origin it was mankind who created them—constituting his world according to how he sees and labels pieces of it. True, the fashion of labeling changes; much that purports to be “new knowledge” is really a new way of organizing how we look at things, what we look for, and therefore what we see. This applies not only to the physical world of science but also to the world of physical or spiritual experiences.

One area of semantic confusion existing from long ago is the generic or categorical term *god* and the individual name(s) of god(s); that is, capitalized proper nouns, such as Jehovah. In these two stories of creation the Hebrew terms for the creator are subtly different, and English translations generally make this distinction by using *God* in the first and *Lord God* or *Jehovah God* in the second.

Another subtle distinction in translation comes with *adam*—in Hebrew a universal name for mankind, for any earthly mortal human being. In *Genesis* this one word is translated *man* throughout both creation stories, and only in a third later section of the story as *Adam*, the proper name of one male genealogical person. Translations differ somewhat as to precisely where this change occurs, where the prologue is done and the chronological allegory begins; it is uniformly *Adam* after Eve has also been named.

A special difficulty in English translation (one that is already apparent in the foregoing remarks) is that the term *man* is used in two different ways: a male human being, or any human being—mankind in general. Hebrew uses different words for these two concepts. In the first story, male and female jointly (androgyné?) is the prototype of all humanity. In the second story, man (*Adam*, mankind) is the prototype of all humanity, and women (womb-man) the result of a subsequent (evolutionary?) dif-



ferentiation into the bisexual mode. It is not easy to mark where *man* ceases to be mankind and becomes a male until *man* has become *Adam* and is joined by Eve—no longer just the allegorical prototypes but now the progenitors in chronological events.

Competing Viewpoints

In the first story of creation all things are uniformly and progressively the results from *elohim*, the generic term (in plural form) for god(s), the one(s) to be worshiped. When mankind finally appears and becomes aware, everything is already established in this harmonious universe, and it has all been pronounced "good." Only in this first story, only in this view of things, does man have full dominion over everything without qualification.

In the second story, although mankind was the first living thing, he was not a witness to the other aspects of creation. The physical world already existed; he was in a "deep sleep" when woman was created; and all creatures that were created, including woman, were "brought to him." He had no perception as to whence all these things had come; these were the "givens" about which he could only speculate as they came to his attention one by one.

In the second story, man's dominion is limited; there are permissions, obligations, and restraints. Jehovah God put man in the best part of His creation—Eden—with the object of tending it, and commanded man not to pry into good and evil. Each beast and bird, and finally woman, was created to be his companion and "helper." But because of man's perversity he came into enmity with God, with the serpent, with Eve, even with the soil—the source of his own being and his sustenance. And in the end he had to die and return to that earth against which he struggled.

How, then, is mankind to be emancipated from this viewpoint, to realize the first point of view—the God's-eye view? The narrative in *Genesis* continues, as much allegory as history, with the theme of a people who came to see themselves in a vast experiment, who had undertaken as a people to find out how to reinstate themselves into that more lasting, more satisfying relationship with God

and so become a light to all nations. This same theme of reinstatement, in one context or another, is at the core of every great religion, stated again and again in a thousand metaphors and allegories.

In *Genesis* one story or the other had to come first. Immortal, spiritual man (or at least his prototype) was created in the first story. In the traditional view of the second story, man "fell" from this estate to his earthly mortal status, the *adam* man. In reinstatement the sequence becomes reversed; the spiritual status is the sequel—as emphasized more prominently in the Christian New Testament where, in various ways, "the last becomes first."

Here the familiar phrase "son of man" alludes to the Hebrew "son of *adam*" (as in *Psalms* and more frequently in *Ezekiel*). But now mortal *adam* is spoken of as the "first Adam," the "second Adam" to be the regenerated spiritual man. Paul said explicitly, "There is a natural body, and there is a spiritual body. . . . Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual."

This apparent contradiction of sequence indicates another paradox in connection with the creation stories, one that allows many explanations. One of these must be that the sequence is not relevant, that the critical contrast is not in the sequence. You can take it either way because it is going on both ways all the time. What goes on is a substitution of viewpoint, leading one way or the other, by which mankind continuously reconstitutes his world—and himself.

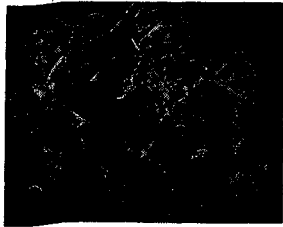
These two viewpoints compete; each is promoted at the expense of the other. Either way, oddly enough, man conceives emancipation as clarification of his consciousness, purging it of illusions. But because spiritual consciousness seems contrary to "common sense" views, it is approached by other than expository or common sense methods, and rather by ways that promote discovery; hence the oblique approach by way of allegory, metaphor, and poetry—as in the stories of creation in any religious scripture.

Pairing and contrast, dichotomies, and paradox are universal teaching features in any scripture. In all creation stories this

dualism runs very deep—in Hebrew scripture there are actually two stories, with many distinctions and pairings. On the first day came the distinction between light and darkness. But even before the first day, the “spirit of God” hovered over the “face of the waters.” The origin of the “waters” is not accounted for; it appears to be one of an original pair. On a later day these waters were separated—another in a series of differentiations, pairs, or dualities. Rabbinic scholarship has pointed out further how

each of the “first three days” can be paired with the “second three days.”

Yet man’s highest religious and philosophical expectation, one that has appeared in many cultures and has been confirmed by great mystics, is that there is an over-all point of view, or Cosmic Consciousness, that “sees through” all the pairs and paradoxes and resolves them into a unity. A nest of such paradoxes, as in the Hebrew creation stories, can be like the rungs of a ladder, to be surmounted one by one to this end. △



Cover

This month’s cover features a painting “Genesis 1:3-6” by Rosicrucian artist Antony Maxted. In the

artist’s words: “I have tried to illustrate the Cosmic Force pervading the universe by emphasizing a few polarities and cycles by which the universe is governed.” The artist uses the Christ and Virgin (polarities) from Michelangelo’s “The Last Judgment.”

However, in this painting, the Male-Female polarities are presiding not on the last day, but at the moment of creation. “And God said, ‘Let there be Light.’” Thus we arrive at a mystical triangle formed by the figures, and another triangle: Light Source, Earth, Moon—leading to still other triangles—the painting is permeated with them. In his paintings Australian artist Maxted attempts to bridge the gap between personal mystical experiences, and the intellectual “retelling” of these very personal experiences.

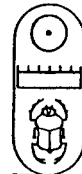
Unto Thee I Grant (Italian Translation)

Most Rosicrucians would agree that this collection of ancient Tibetan writings is a treasure among treasures. **Unto Thee I Grant** deals with man’s passions, loves, desires, weaknesses, strengths, ambitions, and hopes. It is both practical and exceedingly inspirational in its philosophical analysis of human nature and character. Includes rare photos of Tibet. This book is now available in the **Italian** language, and will make an excellent gift for your Italian-speaking friends; an inspiring introduction to the meaning and purpose of the Order.

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Fantasy, Enchantment, and Children*

by Dr. Bruno Bettelheim

In this article Dr. Bruno Bettelheim, a leading child psychologist, explores the use of fantasy and imagination in the lives of children.

WHY DO many intelligent, well-meaning modern parents, so concerned about the happy development of children, discount the value of fairy tales, and deprive their children of what these stories have to offer? Even our Victorian ancestors, despite their emphasis on moral discipline and their stodgy way of life, not only permitted but encouraged their children to enjoy the fantasy and excitement of fairy tales.

Some people claim that fairy tales do not render "truthful" pictures of life as it is, and are therefore unhealthy. That "truth" in the life of a child might be different from that of adults does not occur to these people. They do not realize that fairy tales do not try to describe the external world and "reality."

Nor do such people recognize that no sane child would ever believe that these tales describe the world realistically.

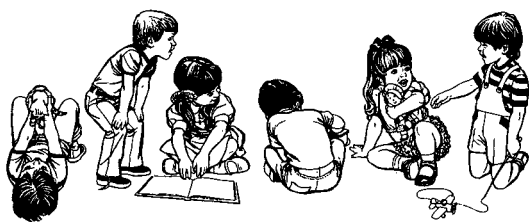
*Reprinted from the *San Jose Mercury-News* where the original title was "Psychologist Defends Mother Goose—Fairy Tale Fantasy Still Good For Kids."

Some parents fear that by telling their children about the fantastic events found in fairy tales, they are "lying" to them. This concern is fed by the child's asking, "Is it true?" Many fairy tales offer an answer even before the question can be asked, namely at the very beginning of the story. For example, "Ali Baba and the Forty Thieves" starts: "In days of yore, and in times and tides long gone. . . ." The Grimms' story "The Frog King, or Iron Henry" opens: "In olden times when wishing still helped one . . ." which makes it amply clear that these stories take on a very different level from everyday reality.

Some fairy tales do begin quite realistically: "There once was a man and woman who had long in vain wished for a child." But the child who is familiar with fairy stories always extends in his mind the "times of yore" to mean the same as "There once was. . . ." This exemplifies why always telling just one and the same story to the neglect of others weakens the value fairy tales have for children, and raises problems which are answered by familiarity with a number of tales.

The "truth" of fairy stories is the truth of our imagination, not that of normal causality. J. R. R. Tolkien, addressing himself to the question of "Is it true?" remarks that "it is not one to be rashly or idly answered." He adds that of much more real concern to the child is the question: "Was he good? Was he wicked?" that is, (the child) is more con-

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cerned to get the Right side and the Wrong side clear.”

Before a child can come to grips with reality, he must have some frame of reference to evaluate it. When he asks whether a story is true, he wants to know whether the story contributes something of importance to his understanding, and whether it has something significant to tell him regarding his greatest concerns.

Freud said that thought is an exploration of possibilities which avoids all the dangers inherent in actual experimentation. Thought requires the least expenditure of energy, so we have energy available for action after we have reached decisions through our speculating about the chances for success, and the best way to achieve it. This is true for adults; for example, the scientist “plays with ideas” before he starts to explore them more systematically.

But the young child’s thoughts do not proceed in an orderly way, as an adult’s do; the child’s fantasies are his thoughts. When a child tries to understand himself and others, or figure out what the specific consequences of some action might be, he spins fantasies around these issues. It is his way of “playing with ideas.” To offer a child rational thought as his major instrument for sorting out his feelings and understanding the world will only confuse and restrict him.

We do encourage our children’s fantasies; we tell them to paint what they want or to invent stories. But unfed by our common fantasy heritage, the folk fairy tale, the child cannot invent stories on his own which help him cope with

life’s problems. All the stories he can invent are just expressions of his own wishes and anxieties.

Relying on his own resources, all the child can imagine are elaborations of where he presently is, since he cannot know where he needs to go, nor how to go about getting there.

This is where the fairy tale provides what the child needs most: it begins exactly where the child is emotionally, shows him where he has to go, and how to do it. But the fairy tale does this by implication, in the form of fantasy material which the child can draw on as seems best to him, and by means of images which make it easy for him to comprehend what is essential for him to understand.

Left alone for a few hours, a child can feel as cruelly abused as though he’d suffered a lifetime of neglect and rejection. Then, suddenly, his existence turns into complete bliss as his mother appears in the doorway, smiling, maybe even bringing him some little present. What could be more magical than that? How could something so simple have the power to alter his life, unless there were magic involved?

Radical transformations in the nature of things are experienced by the child on all sides, although we do not share his perceptions. But consider his dealings with inanimate objects: some object—a shoelace or a toy—utterly frustrates the child, to the degree that he feels himself a complete dullard. Then in a moment, as if by magic, the object becomes obedient and does his bidding; from being the most dejected of humans, he be-



comes the happiest. Does this not prove the magic character of the object?

Quite a few fairy tales relate how finding a magic object changes the hero's life; with its help, the dullard turns out smarter than his previously preferred siblings. The child who feels himself doomed to be an ugly duckling need not despair; he will grow into a beautiful swan.

A small child can do little on his own, and this is disappointing to him, so much so that he may give up in despair. The fairy story prevents this by giving extraordinary dignity to the smallest achievement, and suggesting that the most wonderful consequences may grow out of it.

Finding a bottle (as in the Grimms' story "The Spirit in the Bottle"), befriending an animal, or being befriended by it ("Puss-in-Boots"), sharing a piece of bread with a stranger ("The Golden Goose," another Grimms' story)—such little everyday events in one or another fairy tale lead to great things. So the fairy tale encourages the child to trust that his small real achievements are important, though he might not realize it at the moment.

The belief in such possibilities needs to be nurtured for the child to accept his disillusionments without being utterly defeated; and beyond this, it can become a challenge to think with confidence about an existence beyond the parental home.

The fairy tale's example provides assurance that the child will receive help in his endeavors in the outside world, and that eventual success will reward his sustained efforts. At the same time, the fairy tale stresses that these events happened once upon a time, in a far distant land, and makes clear that it offers food for hope, not realistic accounts of what the world is like here and now.

The child intuitively comprehends that although these stories are unreal, they are not untrue; that while what these stories tell about does not happen in fact, it must happen as inner experience and personal development; that fairy tales depict in imaginary and symbolic form the essential steps in growing up and achieving an independent existence.

While fairy tales invariably point the way to a better future, they concentrate

on the process of change, rather than describing the exact details of the bliss eventually to be gained. The stories start where the child is at the time, and suggest where he has to go—with emphasis on the process itself.

Sorting out the various facets of his outer experience is a very hard job for a child; and unless he gets help, it becomes impossible once the outer experiences get muddled up with his inner experiences. On his own, a child is not yet able to order and make sense of his internal processes. Here fairy tales offer the child figures onto which he can safely externalize what goes on in his mind.

A child experiences the mixture of love and hate, desire and fear within himself as an incomprehensible chaos. He cannot manage being at one and the same moment both good and obedient, yet bad and disobedient, although he is. Since he cannot comprehend intermediate stages of degree and intensity, things are either all light or all darkness. One is either all courage, or all fear; the happiest or the most miserable; the most beautiful or ugly; the smartest or the dumbest; one either loves or hates, but never anything in-between.

This is also how the fairy tale depicts the world: figures are ferocity incarnate, or unselfish benevolence. An animal is either all-devouring, or all-helpful. Every figure is essentially one-dimensional, enabling the child to easily comprehend its actions and reactions. Through simple and direct images, the fairy story helps the child sort out his complex and ambivalent feelings, so that these begin to fall each one into a separate place, rather than being all one big muddle.

Thus the fairy tale guides the child in creating order out of the chaos which is his inner life. The fairy tale suggests not only isolating and separating into opposites the disparate and confusing aspects of his experience, but projecting these into different figures.

It is much harder for the young child to understand how "realistic" children's stories deviate from the way things are in fact, since in many of these stories reality is mixed with fantasy without making it clear, as the fairy tale does, that it all takes place long, long ago, in a never-never land. Such stories confuse

a child about that "reality" which they supposedly bring him closer to.

These "real" stories written for children often distort reality as a child experiences it, and thus hinder his mastery of it. Fairy stories, which do not pretend to tell about reality, offer the child imaginary satisfaction and through doing so, permit him to better master his inner reality, and then eventually, outside reality.

There is a right time for certain growth experiences, and childhood is the time to learn bridging the immense gap between inner experiences and the real world. Fairy tales may seem senseless,

fantastic, scary, and totally unbelievable to the adult who was deprived of fairy story fantasy in his own childhood, or has repressed these memories.

If we are deprived of fantasies, our life remains limited; without them to give us hope, we do not have the strength to meet the adversities of life.

Editor's Note: For more information regarding ideas expressed in this article, see *The Uses of Enchantment*, by Dr. Bruno Bettelheim (Alfred A. Knopf, New York, 1976). This book deals in detail with the meaning and value of fairy tales.

SNOW

(continued from page 11)

The ice crystal is structured in such a way so that the molecules of water get together to form an orderly latticework in a hexagonal symmetry. On the surface of the ice crystal, the molecules of vapor congeal separately from others, thus creating a snow crystal according to the molecules' configuration.

The beautiful hexagonal shape of a snow crystal is, so to speak, an outward appearance of the molecules of water thus configured on the inside. And a variety of shapes seen is due to different temperatures and extents of vapor supplies—the elements which govern the process of their formation.

"Dendrite," a typical shape of snow crystals which is commonly witnessed is formed in temperatures ranging from -13 to -16°C (9 to 3°F) and with an ample supply of vapor. The "needle" shape, on the other hand, develops when temperatures range from -4 to -6°C (25 to 21°F) and there is ample vapor in the atmosphere. Insufficient supplies of vapor tend to develop "column-shaped" snow crystals. It is known that in Siberia and in the polar regions where the rigor of cold

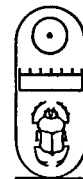
prevails in the depth of winter, the crystals of snow often take irregular shapes.

It does not always follow, however, that when heaped on the earth, the snow preserves intact the beautiful shape of its crystal. Even though the ground temperature is too low to melt the snow immediately, different temperatures in the accumulated snow may trigger a cycle of evaporation and configuration toward a gradual transformation.

In other words, a fine structure of new snow disappears and changes into that of "fine-grained compact snow" with sponge-like shapes composed of round grains of ice. The snow that falls in Hokkaido remains in such a state for most of the winter season. With the advent of spring, the accumulated snow starts melting beginning from the surface in the daytime but freezes again at night.

As the water from melting snow permeates through the lower layers of the accumulated snow, the snow grains repeat the process of melting and freezing to become what is called "coarse-grained granular snow." In Honshu, where it is warmer, the snow often becomes granulated even in the depth of winter.

In the land of snow, the very fact that snow is heaped up has a far-reaching impact on traffic, as well as economic and other aspects of human life. As men's activities become ever more vigorous, how to cope with snow is a question of increasing importance. \triangle



Dr. H. Spencer Lewis, F. R. C.

Leonardo da Vinci: A Master Mystic



IT SEEMS to be the common practice in biographical and historical sketches to praise a man for his scientific attainments, but merely to accept the fact of his greatness in art or music. The human mind seems to look upon greatness in music and art as a gift of the gods, not necessarily implying any effort, preparation, or worthiness to receive that blessing; whereas greatness in the sciences is considered an attainment through personal volition, effort, and extreme sacrifices of time and thought.

For this reason, many writers speak only casually of Leonardo da Vinci's artistic abilities. While they acknowledge that some of his paintings represent the highest degree of mastership, they marvel more at his achievements in science and lead one to think that he was more of a scientist than an artist. On the other hand, the average person is usually surprised to learn that one whom he had learned to love and admire as the master painter of the *Mona Lisa* and *The Last Supper* should have known anything at all about the sciences.

What will probably interest our readers more than the fact that he attained mastership in art and the sciences is the fact that he attained mastership in mysticism. It is the latter fact that is unquestionably more responsible for his unique master-

ship in art and science than any other. Granting that a previous incarnation had established the foundation for both his artistic talents and his scientific knowledge, we must realize that it was his further development in the field of mysticism that enabled him to achieve the unique place he holds in both the others.

Leonardo da Vinci was born in 1452 at Vinci, a Tuscan mountain town. Because of his father's great wealth, he was given an excellent education in Florence, which at that time was the intellectual and artistic center of Italy. In his youth, he was extraordinarily impressive, handsome in appearance, powerful in physique, and a very fine conversationalist.

He early manifested a natural ability to express the dreams of his soul and consciousness in music and was known as one of the most marvelous improvisers in the musical circles of the city. On the other hand, at odd times he manifested the ability to sketch and to express his thoughts in quick and deft strokes of pencil or crayon.

But there was also born in him to be a companion of his genius an insatiable desire for extraordinary knowledge, or that knowledge which was then considered arcane and secret. It was said of him that whenever he went to a library or the reading and reference room of an academy to seek facts pertaining to one of the academic subjects he was pursuing,

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he was always tempted by some casual subject in some forgotten book that required further research or more extended investigation. Long before he thought seriously of developing his natural artistic talents, he was deeply involved in the subjects of natural sciences and especially in natural and spiritual laws.

After the development of his artistic talents, Da Vinci was commissioned by king and court, by church and state, to produce certain paintings, which for spiritual significance have never been equaled. Because of the wide range of his work in painting and the great amount of it accomplished, few knew that he was interested in anything other than his art.

But to him there was another art as great as that which he had carried over from the past, and it was not long before his cosmic inclination in this direction brought him in contact with the art of the Rosicrucians; then he began the dual career which makes him an outstanding character in mystical literature.

His first contact with the Rosicrucians was in Florence at about the time he was completing his academic studies. A few years later he made a number of journeys to a monastery believed to be situated in what is now known as Amalfi, where he came in contact with one of the secret schools of the Rosicrucian mystics.

At any rate, at about this time he became initiated into their arts and mysteries, and was gradually prepared to be proficient in the use of their manuscripts and their laboratories. There began his experiments, which he recorded in manuscripts now known to be the secret writings of a great master.

In an appreciation of Da Vinci written in German by the student of philosophy, Houston Stewart Chamberlain, we read: "No greater painter ever lived; and this great painter was like Dürer, and even more than Dürer, a preeminent mathematician and mechanic. At the same time—as we see every day more clearly—a man of an all-embracing intellect, a Seer who penetrated all that his eyes saw, a Discoverer so inexhaustible that the world has perhaps never seen his like, a deep, bold Thinker."

Many of Da Vinci's unpublished manuscripts are carefully preserved, waiting the proper time for publication. They

contain scientific facts now secretly known only to the higher workers in the Brotherhood. Other manuscripts, published centuries ago, deal not only with cosmogony and physiology, but also with astounding observation in meteorology, the moon's influence upon the tides, the manner in which to figure the elevation of continents, the laws and principles pertaining to fossil shells, and the like.

Inventions

It was Da Vinci who originated the science of hydraulics and invented the hydrometer. His plans for the canalization of rivers are of great value in modern irrigation. He invented a large number of laborsaving devices and machines, many of which are remarkable for his period.

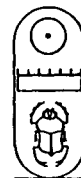
In keeping with the old arcane schools and their systems of study and writing, Da Vinci adhered to the mystic principle that "in the beginning God geometrized." Therefore, all of Da Vinci's manuscripts are filled with geometrical symbols, and every law and mystical principle is worked out in mathematical harmony. Across the top of one of his most important manuscripts were written these significant words: "Let no man read me who is not a mathematician." In other words, let no one attempt to read and understand my writings who is not a mystical geometrician.

Looking at his achievements broadly, one may ask what it is about his art, that makes his painting so attractive, so impressive, and so distinct as to put it in a class of its own. Unquestionably, it is the mystical element.

The picture, *Mona Lisa*, is probably the most mysterious and most difficult of any portrait to analyze. Even those unacquainted with the technique of art are held in a spell of fascination although they cannot explain the evasive smile on the countenance of the woman.

In the case of the famous painting in Milan, known as *The Last Supper*, many thousands have stood before it in awe and spiritual humility, unable to determine what it is that makes it seem to be a thing alive—with a spiritual, mystical story that tells itself to one's very soul.

I have analyzed the painting carefully and found at least seventeen mystical



principles; yet I sense that I have not discovered others far more important. If one asks what it is in his scientific achievements that made him famous as a scientist and, in fact, the foremost revealer of nature's great laws, one must admit that it is the mysticism which he revealed in those things usually considered grossly material and purely scientific.

One of the foremost contentions of Da Vinci was that not only the objective senses but also the psychic or spiritual senses, and especially the eye and its functioning, were ideal channels for the reception of universal truths. He argued that the eye first, and the ear second, were the most important in this regard.

The Artist's Advantage

He claimed, however, that the poet failed to reveal the great truths which the artist could reveal, and that the musician came nearer to revealing them than did the poet. The artist, in his estimation, was the most capable of all. His explanation for this is purely mystical, truly sound and rational.

He contended that the poet was able to give only one impression and one idea at a time, for he was limited to words which had to be seen by the eye individually and which could convey only a limited impression at one time. Therefore, the ideas suggested in words were always lacking in that harmonious grouping and relationship to other essentials which made a harmonious composition.

The artist, on the other hand, was able to paint or depict his story in such a manner as to convey one central idea to the eye with a proper grouping of secondary essentials so related to the primary one that all of them formed a harmonious group, giving the mind a harmonious impression or a complete concept. The musician was able to do this same thing but perhaps to a more limited degree.

As an accomplished musician, Da Vinci was competent to criticize and comment upon musical compositions. He declared that in a simple melody, consisting of one note played at a time, we have the *one idea impression* which the poet finds as his limit. In a chord, we have a composition of harmonious impressions conveyed to the ear at one time—thereby

giving to the spiritual and psychic natures a central idea, the related and harmonious elements of the chord establishing a background and a more perfect picture.

With the proper harmonic notes played by a second hand giving us an additional chord, we add to the complex impression on the ear; for the tone colors and details of the composition cause an impression that is no longer a simple idea but a composite one, almost as complete as a picture.

In this argument we discover some of the mystical principles which Da Vinci used, *not unconsciously*, but masterfully in his paintings—principles which the technical critics of art have failed to realize since they are not students of mysticism. Every mystic and everyone spiritually attuned will sense them, though, when he stands before Da Vinci's pieces.

Like the true mystic, he warns of the work performed by those who have merely an imagination as a foundation for their creations in contrast to those who have *lived* and *experienced* the things they portray. He constantly refers to the fact that *experience* is the only foundation for true understanding, and that we must come to experience the things of life, both good and bad, joyous and sorrowful, if we would develop the true understanding of life. No amount of imagination or impersonal logic can supplant actual experience.

Therefore, he exhorts us to put no faith in authors, who have sought by the force of imagination alone to make themselves interpreters between nature and man. He warns us, too, not to give ourselves to those things of which the human mind is incapable and which cannot be demonstrated by natural example.

The whole life of Da Vinci proves that he adhered to his injunction which he proclaimed should be the law of every artist, poet, sculptor, and scientist: "You must compete with nature!" He claimed that the artist in painting must learn how to give that harmonious arrangement of essential elements in form, perspective, and color which nature presents in her inimitable way.

While no artist can successfully compete with nature in such compositions and portrayal of colors, he must constantly attempt to do so. So with the sculptor

and the writer as well as the musician. In his scientific experiments, Da Vinci constantly sought to duplicate nature's constructive processes, and therefore experimented with transmutation and with spontaneous generation and other processes whereby nature created and produced the marvels which we witness. It was in such experimentation that he learned the truths which made him the greatest of all scientists.

Naturally, in his *esthetic mysticism*, and in the nobility and spiritual beauty of his life, he attempted to imitate the Christ Spirit and to duplicate the spiritual,

creative processes of the Cosmic. This made him a man beloved by his friends and at the same time feared by the enemies of Light and Knowledge. As the greatness of his career has become known, his whole life has been seen to be one of spiritual nobility and mystic sublimity.

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

MINDQUEST

(continued from page 19)

psychologically soothing and suggests caressing, tactile sensations. *Mmm* is often used to indicate approval.

Likewise the letter *r*, as in the intonation *RA*, is associated with power and authority and is often found in words signifying power, such as *regal* and *royal*. The very sound of this letter may have arisen from men mimicking the warning growls of animals and the roaring of wind

and water. Thus, today, the very vibrations of the *r* intonation suggest the positive force and polarity in the universe.

While it is well known that vowel and consonant sounds may have evolved from natural emotional and behavioral conditions, the fact that the process is reversible may be less known. However, the musical qualities of speech sounds have pleasing effects upon the emotional, physiological, and psychical bodies. They stimulate or they soothe. Thus certain intonations can be used for psychological and physiological effects, as well as for intellectual communication.

Vowel intonations and their physiological and psychical effects will be discussed in Part II of this article. △

ATTENTION, HIERARCHY MEMBERS

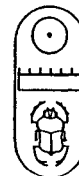
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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 matter as a part of your Hierarchy report.

Thursday, February 17, 1977
8:00 p.m. (your time)

Thursday, May 19, 1977
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.



Luminarias—

The Little Lights of Christmas

by Vivian Buchan

ONE EVENING DURING the holidays last year, we drove down the long driveway leading to the home of the people hosting a party. All along the driveway, along the patios, and even on one rooftop were the "little lights of Christmas" casting a magical glow which I had not seen since living in Mexico.

Luminarias, as they are called by Spanish-speaking peoples, have been used for hundreds of years as a symbolic way of lighting the arrival of the Christ Child. But these lights are also used to light the way for guests coming to festivities.

Now that we are all concerned with conserving energy, luminarias are an exciting answer to conservation while at the same time lighting up our homes and premises. And they are a very easy and inexpensive way to do it, too. Before explaining how luminarias are made, let us take a look at the customs and history behind these holiday lanterns.

Katherine McMahon, a librarian in the southwest section of New Mexico, became so interested in the centuries-old custom that she researched the background. She reported, "For three centuries the Spanish villages along the Rio Grande and throughout the valley have been displaying their Christmas lanterns known as luminarias."



Albuquerque home lighted with luminarias on Christmas Eve.

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Digest
December
1976*

It seems the custom originated in Spain and Old Mexico when the first luminarias were bonfires of crisscrossed piñon boughs built in three-foot high squares. Then, when colored wrapping paper was brought from the Orient to Spain, the Spanish people found it easier to use lanterns made from paper instead of the bonfires. Gradually, the bonfires began to be replaced by the lanterns that were hung in the trees or from wires around the house.

The Spanish people who emigrated to Old Mexico and into the Southwest brought the custom with them. The lanterns were set out along the roads, sidewalks, steps, and rooftops. The Yankee traders who came down the Santa Fe Trail in 1820 introduced brown paper bags to the Southwesterners. It was then that paper bags replaced the lanterns.

On Christmas Eve every year throughout New Mexico, whole villages are lighted with luminarias, for every other light is turned out. Every adobe hut, hacienda, walkway, street, patio and rooftop is outlined with luminarias. The sight is so spectacular that thousands of people plan to be in New Mexico on Christmas Eve. The city of Albuquerque has observed the tradition for twenty or more years. It is such a spectacle that visitors to the city are picked up at their hotels or motels and taken on tours just to "oh" and "ah" at the luminarias.

Making a luminaria is so simple that even the least adept person can do it. Making one is so quick and inexpensive that it is fun to put together. Gather a stack of grocery bags about 12 inches tall—ones that will stand on flat bottoms when they are opened. Turn down a two-inch cuff at the top of the bag so it will stand erect and stay open. Next, fill about one fourth of the sack with sand and then stand a plumber's candle in the center. Presto! You have a luminaria.

Line the driveway, sidewalk, or porch steps with the luminarias at sundown on Christmas Eve and light the candles. Let them burn down until they gutter out into the sand.

If you live where there is snow and ice you might find the bottoms of the bags too damp to save. But if they are not damaged, simply pour out the sand to save for another year, fold the sacks and put them away. You will have all the materials, except the candles, for next year's luminaria-making project. Children love making luminarias and get a big thrill out of seeing their handiwork decorating their homes.

When you can conserve energy, illuminate your home, and continue an old custom all at once with so little expense and effort, is it not something worthwhile considering?

Photo courtesy: Albuquerque Chamber of Commerce.

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*.

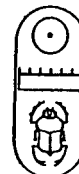
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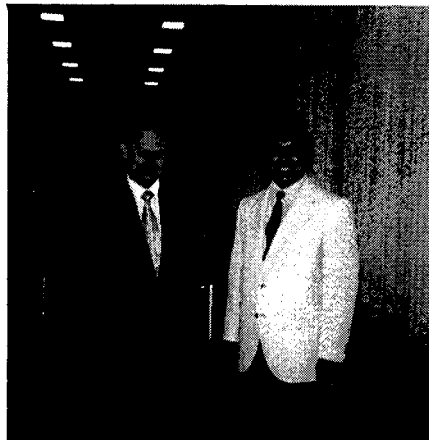
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Rosicrucian Activities

Around the World

A RECENT recipient of the Rosicrucian Humanitarian Award was Mrs. Hattie Larlham of Mantua, Ohio. In 1961 Hattie Larlham took a handicapped child into her home because the insurance money had run out and the hospital would keep the child no longer. Soon after this, the Larlham family mortgaged their farm house, put all their savings into remodeling their home, and opened it to eleven handicapped children who had no place to go. Hattie was not alone—her husband, three children, and friends helped in caring for the children. Friends and businessmen also helped by donating time and money to build a larger facility 500 yards from the Larlham home. Today this facility—a hospital administered by the Hattie Larlham Foundation for Birth Defective Children—cares for one hundred mentally and physically handicapped children and babies. Hattie Larlham continues her good work by serving as Administrative Director of the Foundation. Rosicrucians of Cleveland's Aton-Ra Chapter, AMORC, presented the Rosicrucian Humanitarian Award to Mrs. Larlham at a dinner held in her honor.



Toronto Conclave Chairman Don Etherington (left), and Frater Edward Lee.

Ahlander kept the affair rolling happily along with special degree classes, films, and discourses rounding out a very pleasant weekend.

Toronto, Canada, was the scene of the first bilingual Regional Conclave—attracting over four hundred fifty members from English and French-speaking jurisdictions. The simultaneous translation went smoothly—reinforcing the bond of understanding already known so well to Rosicrucian students. Chairman Don Etherington was skillfully assisted by Regional Monitor Faith Brown and many others in the splendid organization of this event. Members from as far away as Calgary and Pittsburgh enjoyed the comfortable accommodations, inspiring ritual drama, and informative lectures.

In September, Frater Edward Lee of AMORC's Department of Instruction, accompanied by his charming wife Lilo, were guests of three exciting Rosicrucian Regional Conclaves. To begin with, Moria El Chapter of Flint, Michigan, hosted a warm and congenial gathering of Rosicrucians from the East Central United States. Regional Monitor Mel Freeland and Conclave Chairman Doyle

Finally, Chicago's Nefertiti Lodge hosted the West Central Conclave in nearby Alsip, Illinois. A record-breaking attendance of almost three hundred members participated in the workshops, exercises, experiments, and mystical convocations. Regional Monitor Lonnie Edwards and Grand Councilor George Fenzke, and others, constructed an efficient and colorful Conclave program that no doubt gave each Rosicrucian nourishing food for thought. Throughout the tour Frater Lee represented the Grand Lodge of AMORC on several media interviews including newspaper, radio, and television.

Assistant to the President of San Jose State University; Mrs. Don E. Christian, Public Relations Director of San Jose State University; Pati Lewis, Assistant Director of AMORC Public Relations; and Juan Perez, Museum tour guide.



On a recent trip to Ecuador, Frater Mario Salas is received by members of Quito Chapter at Quito International Airport.

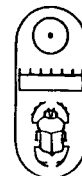


Many distinguished persons and international dignitaries have visited the Rosicrucian Egyptian Museum in San Jose, California. Shown in the center of the photograph is Mrs. Badrawy, wife of Dr. Abdel Moneim El-Badrawy, President of Mansoura University, an Egyptian educational institution of higher learning. The school was founded in Egypt in 1962, and today is attended by over thirty thousand students. The emphasis at Mansoura is on medicine, science, and teacher education. Dr. and Mrs. Badrawy were in the United States on a month-long, nationwide tour sponsored by the United States Agency for International Development. While in San Jose, Mrs. Badrawy enjoyed the opportunity of viewing the outstanding collection of Egyptian artifacts in the Rosicrucian Egyptian Museum. Also shown in the photo are, from left to right, Mrs. Don Torrey, Administrative As-

sistant to the President of San Jose State University; Mrs. Don E. Christian, Public Relations Director of San Jose State University; Pati Lewis, Assistant Director of AMORC Public Relations; and Juan Perez, Museum tour guide.

By invitation of the Technical University of Manabi, Ecuador, Frater Mario Salas, AMORC Grand Regional Administrator, recently delivered four scientific-philosophical lectures in that University. At the end of the successful lecture cycle, Frater Salas, a chemical engineer, was awarded an appointment as Honorary Member of the University's Science Faculty. Frater Salas also visited AMORC subordinate bodies in Guayaquil and Quito. In both cities he delivered public lectures and classes for Rosicrucian students.

Frater Salas during television interview in Quito, Ecuador.





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HOUSE OF DECISION

» » »

In this house near the Delaware River, dividing the states of New Jersey and Pennsylvania, and at the historic point called Washington's Crossing, occurred a momentous decision in connection with the American Revolution. At this site General George Washington met with his generals to deliberate on their famous march to take Trenton, New Jersey, then occupied by British troops. The attack by the Colonial Army in the dead of winter was a surprise and one of the few early successes of the American Colonial Army.

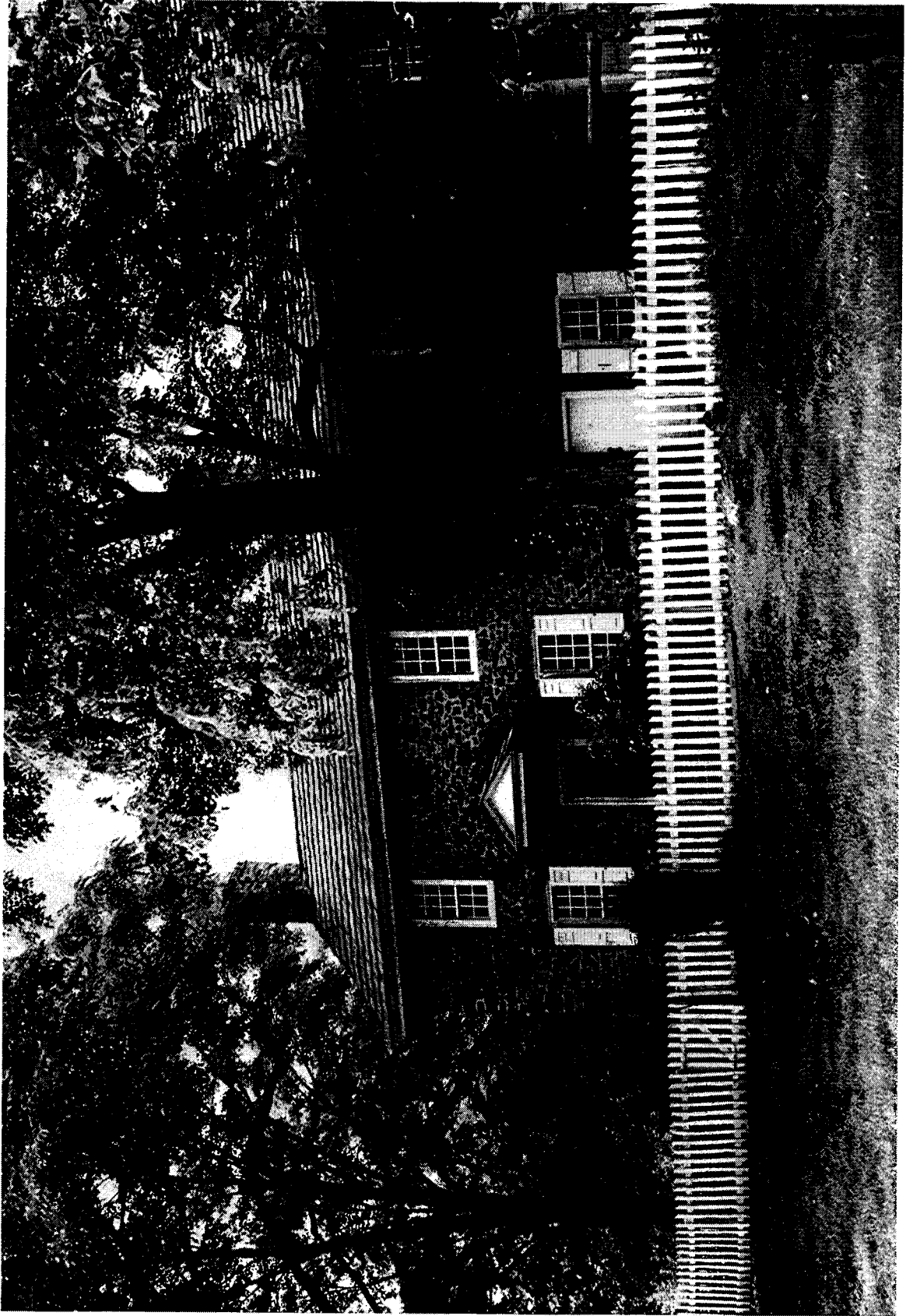
(Photo by AMORC)

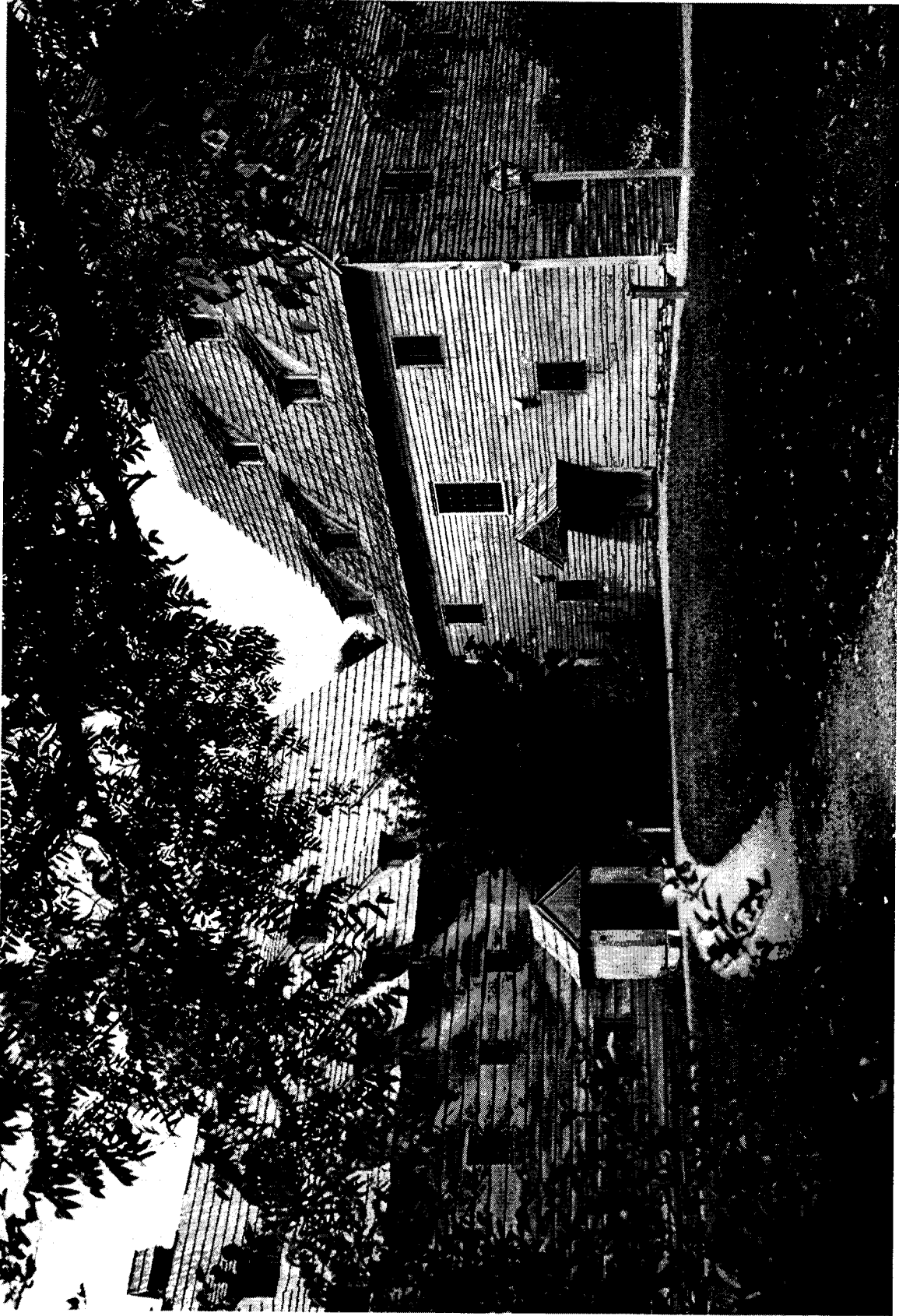
WHERE NEW WORLD MYSTICS LOCATED (overleaf)

Shown here are two of the principal buildings of an early colony of mystics known as the Cloisters which is located in Ephrata, Pennsylvania. A group of mystics from the Old World settled in this area. The Cloisters was founded by Johann Conrad Beissel in 1720. Being interested in mysticism, Beissel had earlier been initiated into the Rosicrucian Order in Germany. Later he pushed on to Lancaster County, then known as Conestoga. The brotherhood flourished, consisting of a religious sect known as Pietist, Rosicrucians, and Freemasons who were known as the Brotherhood of Zion. They were very active in humanitarian activities during the American Revolution, caring for the wounded and ill. Many historic works refer to the early Rosicrucians located at Ephrata. The Cloisters is now an official historic monument in the state of Pennsylvania.

(Photo by AMORC)

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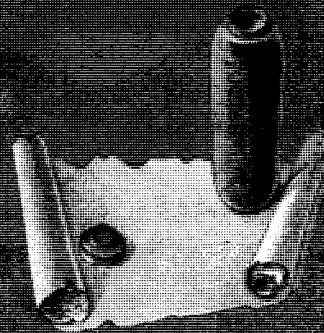
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by H. Spencer Lewis, Ph.D.

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BRAVE NEW ERA

The controversy, in and out of academic circles, generated some months back by the announcement that a team of scientists at the Massachusetts Institute of Technology, in the United States, had succeeded in creating an artificial gene has not died down yet; if anything, it now rages louder and more bitterly.

In August of this year, Dr. Har Gobind Khorana, the Nobel laureate, announced that he and his team had, after nine years of arduous work, succeeded in creating an artificial *E Coli* gene, found in bacterium in the human intestine. This artificial gene was nothing new or unknown, but a copy of one already in existence; however, there was an almost immediate storm of controversy stirred by generous helpings of misinformation, in which the impression was created that the experiments being carried out would result in the creation of science-fiction-type monsters.

In MIT's hometown, Cambridge, the city council temporarily banned construction of a Harvard University laboratory for studying the mixing or recombining of the long, spiral DNA molecules that make up the gene. The council claimed that by breaking up these molecules and recombining them, new forms of disease organisms might be created, causing plagues on a scale never experienced by mankind.

Naturally, there is no such danger. As Dr. Ramamoorthy Balagaje, another member of the MIT team declared, the creation of a comparatively simple gene does not mean scientists will now engage in the guesswork of recombining gene spirals just to see what happens. Another thing to be considered is that this one gene, which took nine years of research to produce, required the knitting together of about 200 units of nucleotides, the basic units of DNA spiral, a painfully long and highly complex process still in a very elementary stage.

Nevertheless, none of this means that there are no awesome possibilities looming on the not-so-distant horizon.

Aside from the groundless fears of the Cambridge city council and others, there

is an enormous potential in this accomplishment for both good and bad. Without a doubt, this is the first firm, practical step on the road to a complete understanding of how genes are formed, operate, and regulate. Since the gene is the basic unit of heredity, it is no exaggeration to say that the time is approaching when man will have the requisite knowledge to alter, correct, and control the heredity of every living thing surrounding him, including himself.

This, of course, lends itself to many different possibilities, and some envision a possible future in which a police state could exercise absolute genetic control over a population of mental and physical slaves. This alone, it is claimed, is sufficient argument to discontinue and even ban this type of research. However, there is another side to this matter.

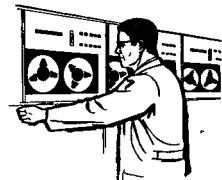
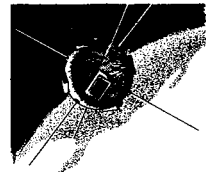
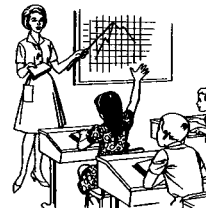
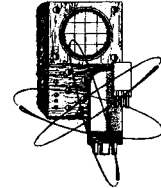
First of all, it has to be considered that any ban that was attempted could not be worldwide and, sooner or later, the knowledge and techniques would become available to everybody. Besides, a thorough knowledge of the workings of the gene will, inevitably, lead to an elimination of all inherited diseases—just imagine: no more diabetes, heart defects, hemophilia, or degenerative conditions.

And, a deep knowledge of the cell's inner workings would surely put an end to cancer.

Like it or not, the knowledge will become available, and we will be faced with the choice. Regardless of the arguments, it is time we realize that science and the knowledge and power it offers, are totally impartial factors, completely independent from any system of ethics. What must concern us are the *applications* given to science. Wernher von Braun once defined this problem as one of "separating the possible from the permissible."

And this is the quandary which faces us constantly 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)





ODYSSEY

Poet of the Universe

WALT WHITMAN (1819-1892), though he lived during some of the most turbulent years of American history, had a deep respect for the people and land of the United States. Even during the grim days of Civil War strife, Whitman saw promise and vitality in a land he felt could never be permanently divided. He saw beauty in the variety of the American people and never lost his belief that they would heal their differences and unite as one nation again.

His collection of poems, **Leaves of Grass**, is now considered one of the world's greatest literary works. Whitman began work on this collection in 1848 but the form and content of his poems was so unusual that no commercial publisher would publish it. In 1855, Whitman published the first edition at his own expense. It contained only twelve poems and the preface read "The United States themselves are essentially the greatest poem."

Each revised and enlarged edition of **Leaves of Grass** reflected Whitman's own emotional and intellectual development. In "Song of Myself" the narrator, called simply "I," chants the poem's fifty-two sections. In this, the longest poem of the work, "I" can be the poet, the human race, the universe, or a specific character being dramatized. In the autobiographical "Out of the Cradle Endlessly Rocking," a young boy observes a mockingbird which has lost its mate during a storm at sea. This death is seen as part of the cycle of birth, life, death, and rebirth.

To the sensitive poet the assassination of President Lincoln was a great loss. Whitman wrote his most famous poem "Oh Captain! My Captain!" soon after Lincoln's death. The poem "When Lilacs Last in the Dooryard Bloom'd" explains that because Lincoln's death came in April (a time of rebirth in nature) each spring and the blooming of the lilacs would remind Whitman not only of the fallen President, but also of the eternal return of nature to life.

Whitman wrote in a form similar to that found in the Old Testament of the **Bible** and the sacred book of India, the **Bhagavad-Gita**. He was doubtlessly familiar with the former and knew the latter in translation. In contrast to the idealistic and romantic tone of his poetry, Whitman's prose is almost always realistic. His 1871 essay "Democratic Vistas" deals with the weighty subjects of democracy and the creation of a democratic literature. **Specimen Days**, a book of autobiographical essays, was published in 1882.

Although he is known primarily for his poetry (and specifically for those poems included in **Leaves of Grass**) Walt Whitman also spent much time working as a journalist and a printer in the New York city area. He loved crowds and constantly attended debates, concerts, lectures, and the theatre. He rode on stagecoaches and ferryboats just to talk to the people.

During the Civil War, Walt Whitman was a volunteer assistant in military hospitals in Washington D.C. His "Drum Taps" poems describe battle scenes and Whitman's emotions during the conflict. After the war Whitman worked for several government departments until a stroke forced his retirement in 1873. The remainder of his life was spent in Camden, New Jersey, where he continued to observe, reflect, and write until his death in 1892.

—NRS

