

Rosicrucian Digest

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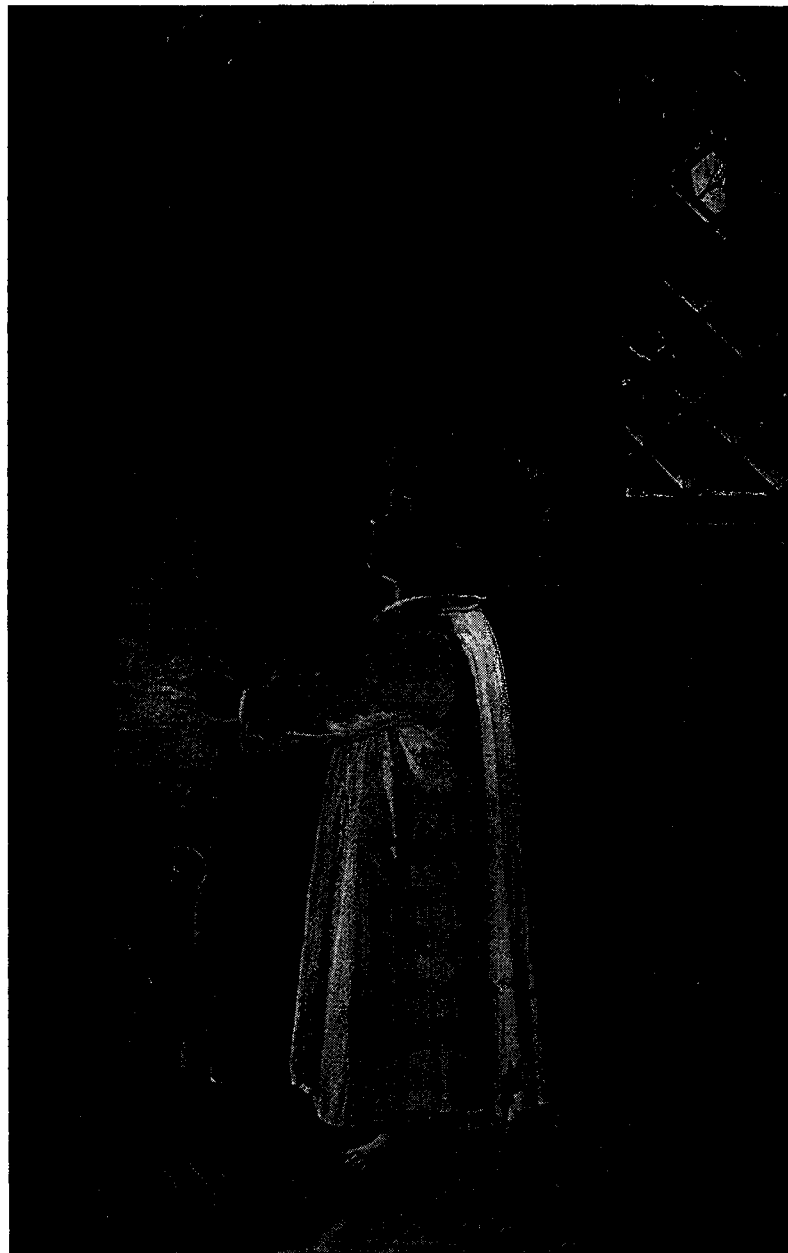
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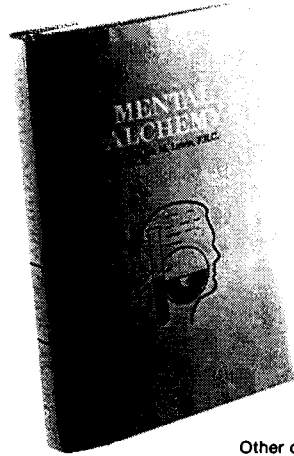
**The Mystery
of Creation**

**Mindquest:
Role
of Stress
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**Christmas
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by Ralph M. Lewis, F.R.C.

The alchemist of old sought to change base metals into gold. But it is *mental alchemy* that can bring about the greater lasting treasure of happiness and peace of mind.

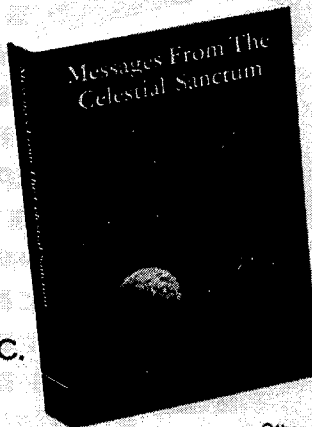
Your personal world depends upon two major influences: One is *environment*, and the other is the *right understanding* of your own existence and purpose in life. A new perspective, a deeper understanding of events and circumstances that arise, can transform your world of everyday—give your world a *richer* and fuller meaning. This *mental alchemy* transmutes thoughts into new and useful ideas about life — that is the purpose of this book.

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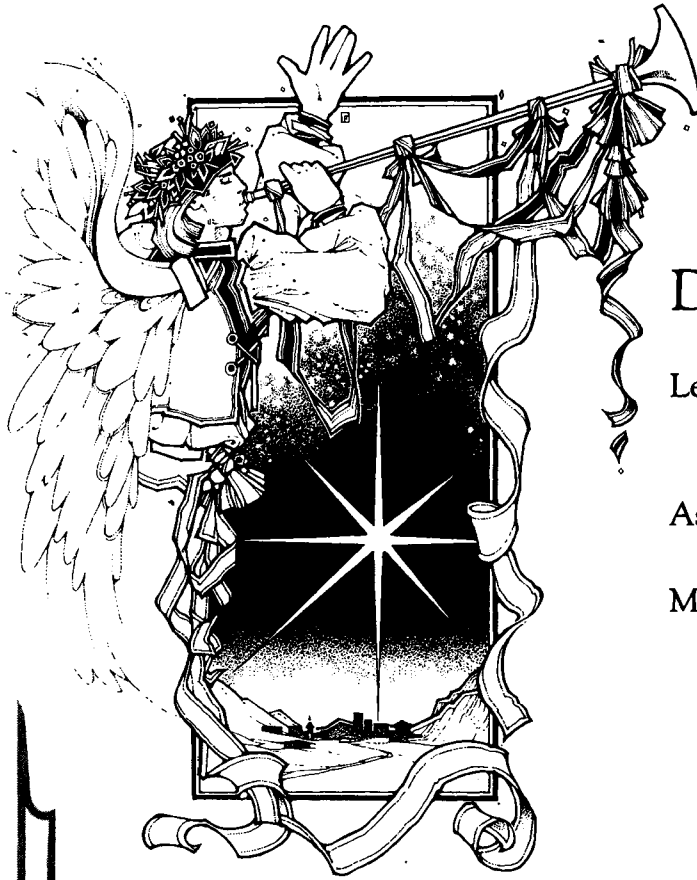
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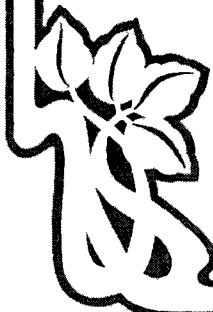
During this holiday season
throughout the year
Let the message be sounded . . .
“Peace on earth and
good will to all men . . .”
As the Star of Enlightenment
irradiates the wintry night sky,
May Love and Understanding
further warm and gladden
our hearts.

The Staff of the Rosicrucian Order wishes you . . .

a
MERRY CHRISTMAS

&

a happy
new year



Rosicrucian Digest

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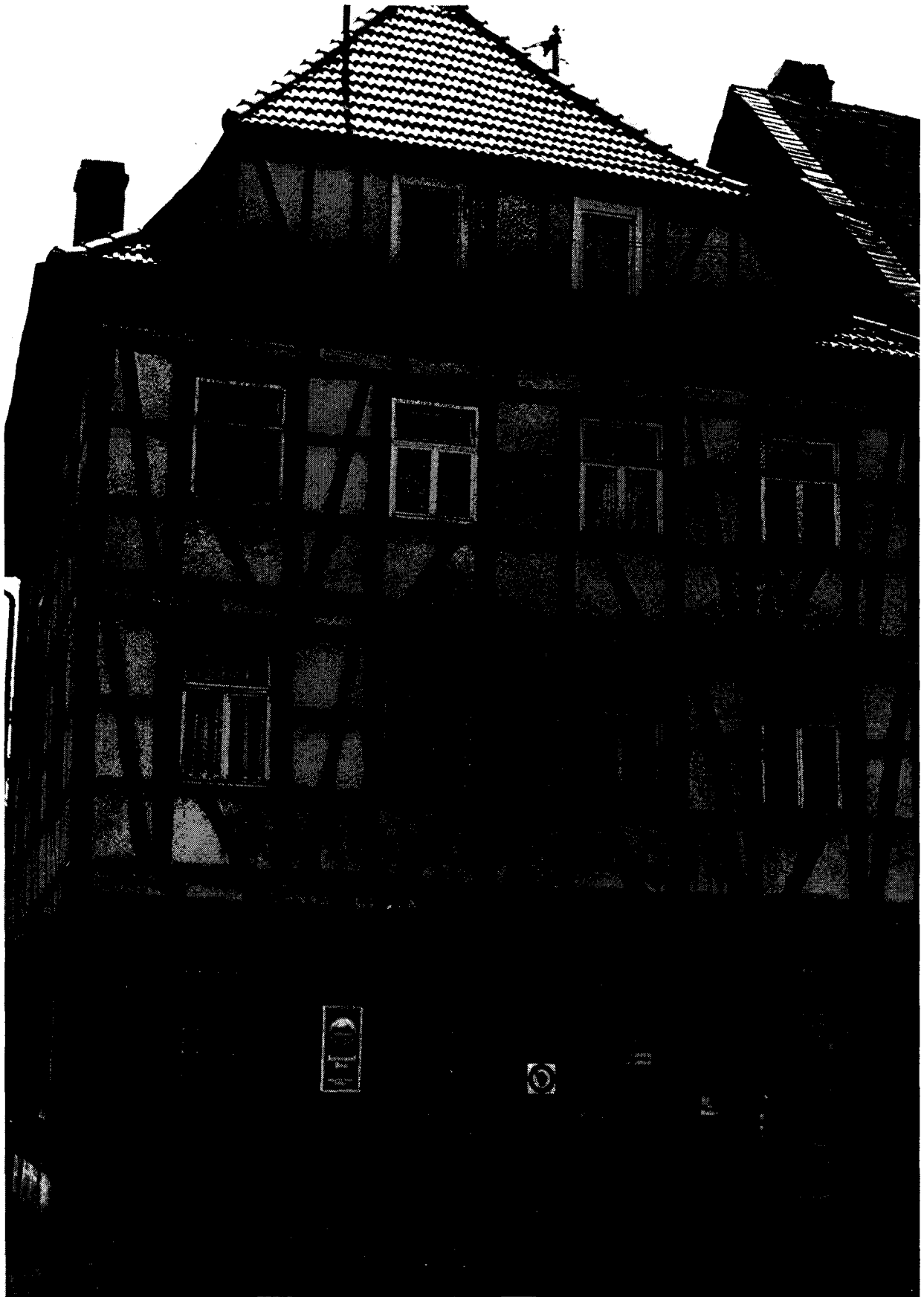
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Home of Mystic Philosopher

Shown here is the home of Johann Conrad Beissel (1690-1768) in Germany. Beissel was one of the founders of the community of mystics and Rosicrucians that settled in Ephrata, Pennsylvania (c. 1730). They formed the first settlement of Rosicrucians in America. It was in Ephrata that the first astronomical observatory in North America was built; the Declaration of Independence to be distributed to foreign governments was translated; and the first nursing service for military wounded was organized.

(Photo by AMORC)

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The Mystery of Creation

THERE HAS BEEN no mystery which has intrigued man's mind more than that of Creation. How and even *why* did all of Being, the *whole* Cosmos, come into existence? Was it through spontaneous generation, or was it predetermined? If it was spontaneous, was there a previously created contributing substance? To cite *chaos* as the spring from which the Cosmos came forth simply precipitates the question as to whether chaos had a quality in itself. If it had, then what was its origin?

If one accepts the alternative, that is, the concept of a *predetermined cause*, he enters the realm of teleology, or *Mind* as the motivating force of Creation. This assumes that Creation was a primary idea, an objective to be attained; that it was premeditated.

This conception engenders the idea of an embodied mind residing in a *thinking*, reasoning entity. The only parallel we have for such a mental capacity is the human mind. Therefore, it is quite understandable that men would think of such an Infinite Mind as an attribute of a Supernatural Being.

If such a Being had the faculty of planning, formulating ideas, it must also have other attributes similar to those of mortals, such as the emotions, passions, and sentiments. Thus the notion of gods was born.

At first these gods were thought of as apotheosized humans; in other words, mortals who had attained a divine status. Later, the gods were conceived as *self-generated* beings, and eventually the belief in a monotheistic Being, a *sole God*, was promulgated. The sole God, too, was thought to have been self-generated, that nothing had preceded such a Deity. These notions aroused polemic theological and ontological discussions; in other words, they centered around the enigma of the phrase, "self-generated." Did the term *generation* imply a

Creation from a pre-existing "something" that was transmuted into a Deity? Or did it mean the God came into existence from a void, a condition of non-existence? Even if the latter view is accepted, there is the implication that this non-existence is a negative *reality*. Once again we return to the repetitious question of "Whence came *that state* or condition which is given the reality of a 'Non-Existence'?" If it is *realized* and if it is *named*, is it not, therefore, a "thing"?

The Metaphysical Aspect

This brings us to another aspect of the subject—the metaphysical. Did the Cosmos pass through a nascent state, that is, did it necessarily have a beginning? This question involves the profound subject of *causality*. Are there actually such things as *causes*? Or are they but a percept, a mere abstract idea, of the human faculties? Aristotle, on his doctrine of causality, set forth four types of causes:

1. The *material* cause, of which something arises.
2. The *formal* cause, the pattern or essence which determines the creation of a thing.
3. The *efficient* cause, or the force or agent producing an effect.
4. The *final* cause, or purpose.

We will note that the first and third definitions imply a pre-existing condition; in other words, *that something was*, out of which something else came into existence. In fact, the third definition expounds that this pre-existing state, or force, brought a transition, a change in itself, which then was the *effect*. The fourth definition strongly suggests determinism, that is, that all Being was *self-designed* to attain a particular ultimate state or condition.

Is it not possible that attributing a cause to the Cosmos is due to man's concept that for every positive state there is an opposite one of equal reality? More simply, that Non-Being exists also? That which *is* suggests non-existence as an opposite state out of which, it may be imagined, came the substance, the *cause* of that which has discernible reality. It is difficult to derive from common human experience the idea that there has never been a Primary Cause of All.

As we look about us, we see what seems to constitute a series of specific causes by which things appear as the effects. However, what we observe as causes are in themselves but effects, too, of preceding changes. Due to our limited faculties of perception, we are unable to see an infinite number of *apparent* causes. We may presume that such do exist or think that there was an initial, that is, a First Cause, *a beginning*. In drawing on our experience with natural phenomena, we thus imagine that the Cosmos had some beginning. To theorize about such a beginning is only to return to the original perplexing question, "Whence did *it* come?"

Ordinarily overlooked is an important doctrine in connection with the subject of Creation, and whether there was a beginning—namely, the doctrine of *necessity*. From a point of ratiocination, necessity is a state wherein a thing cannot be other than it is. Applying this doctrine to the question of the Cosmos and Creation, we must ask ourselves the question: "Was a beginning *necessary*?" In other words, could there have been anything other than the Cosmos? Nothing is only the negation of what *is*; it has no reality in itself. There can be nothing *apart* from what is. Since nothing is non-existent, all else then is by *necessity*—it must be. Being is positive, active; there is no absolute inertia.

Energy and Change

If the Cosmos *is* by the necessity of its quality of Being, that does not imply that it

is amorphous; that it has no innate quality. In its spectrum of energy, the Cosmos goes through myriad changes of expression which constitute the phenomenal world. However, no particular phenomenon is the absolute reality of the Cosmos, but only a representation of its eternal motion.

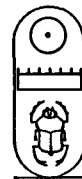
Is there a "closed Cosmos"? Is there a continuous cycle of phenomena repeating itself through infinite time, thus being a limitation on the nature of its activity? Were the phenomena which are now discernible to man always as he perceives them, and will they always remain so? Or were they different in the vast span of time, and will they be necessarily other than they are now known to man? It is consistent to think of all natural phenomena as part of a subjacent force, a unified field in essence; but in its absolute quality the Cosmos is *active*, never static.

The doctrine of necessity is also applicable to those terms we refer to as *Mind* and *Order*. The commonly associated attributes of mind are consciousness, memory, reason, and will. The persistence of natural phenomena, their recurrence, their striving to be, corresponds to the attributes of consciousness. The repetition of such phenomena suggests determinism, or *will*. The amazing organization of nature implies a parallel to the faculty of intelligence and reason. Such a similarity, however, does not confirm that the Cosmos is innately a *Mind*.

However, to *know* is to have a mental image of the thing perceived or conceived. Man would feel personally lost in the complexity of existence if he could not conceive the Cosmos by some intimate idea. Therefore, the concepts here considered are those, with various others, by which man has found "a unity with the One," as the mystics say. Such ideas become the God of man's heart as well as of his mind. If one is wrong in his conception, all must be; for which alone can be said to be the absolute image of the Cosmos? Δ

**Each his conscious interlude, a finite glimpse of
Infinity, nothing greater does Life grant man.**

—Validivar



Inconstant Sun

by Dave Stover

THE SUN: a giant, glowing ball of gas some 850,000 miles in diameter. The temperature at its surface is over 11,000° F., hot enough to vaporize any material known to man. Deep within the sun, the temperature rises to over twenty million degrees, a heat we cannot begin to imagine or comprehend.

The sun dominates our solar system, containing more than 99% of the system's matter. The sun is a thousand times as massive as Jupiter, the largest planet, and 335,000 times as massive as the earth. And if the sun were hollow, 1,300,000 earths could be fitted inside!

In short, the sun is immense: it is the unquestioned center of the solar system.

And yet, when compared with other stars, the sun is nothing more than average. There are stars a dozen times as massive as the sun, and others but a tenth as large. There are stars that outshine our sun 50,000 times over, and others just a hundredth as bright.

In fact, the sun is a very middling sort of star, not overly large, not overly small. But this average sort of star is of paramount importance to every living thing on earth. Without the sun, life here obviously could not exist. Plants live and grow by means of photosynthesis, making direct use of the sun's energy; animals survive by feeding on the stored food produced by the plants. All our energy sources (save nuclear power) depend, in the end result, on the energy of the sun; even coal and oil are solar energy, trapped by primitive plants hundreds of millions of years ago and stored underground for eons.

Without the sun, we wouldn't be here. That's why the future behavior of the sun is of the utmost importance to us.

The sun is, as I've said, an average star. It is now approaching middle age, having been around for about five billion years. The sun should continue to shine as it does now for about another five billion years before its fuel is exhausted.

[6]

The sun, astronomers have told us in the past, is a stable star: its output of light and heat is unvarying over millions of years. That's reassuring: as long as the sun remains as it is now, life on earth remains possible. Were the sun to heat up, let's say, by only a small fraction of its total energy output, the oceans would be boiled away and earth would become a parched, uninhabitable wasteland. Were the sun to cool off by only a small fraction of its total output, the glaciers would descend from the poles and earth would turn into a frozen, icy world forever. All life would perish.

But the sun, astronomers told us, is quiet and well-behaved. It won't heat up, it won't cool down, and we have nothing to fear.

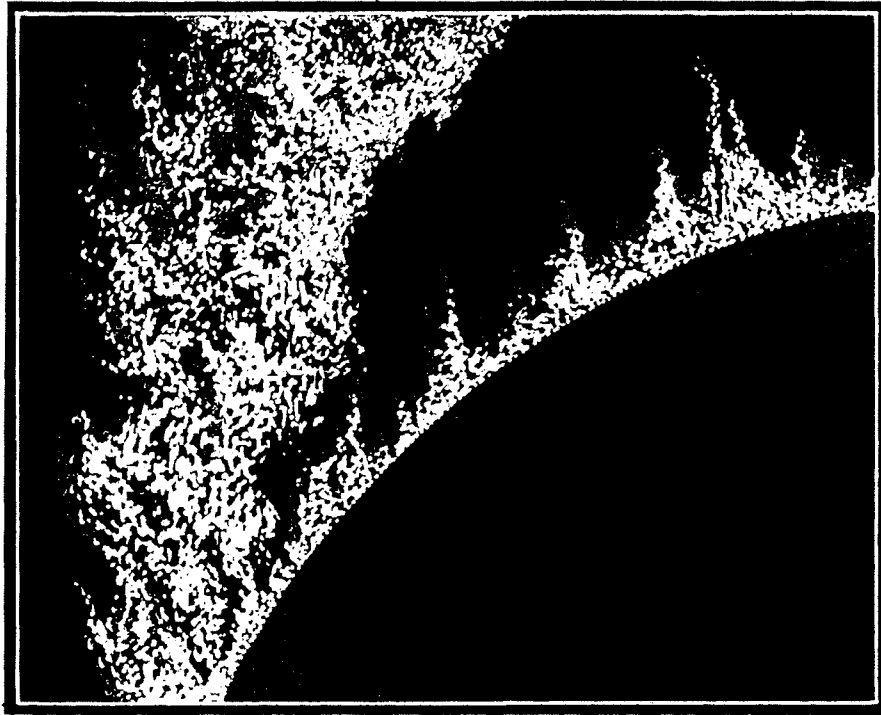
As recently as ten years ago, astronomers were completely sure of this point. But now their ideas about the stability of the sun have been challenged, and some of their new findings are unsettling and disturbing indeed.

The Energy Machine

Deep within the core of the sun, nuclear reactions take place. In these reactions, hydrogen is converted to helium, and a small amount of matter is converted into energy. Every second some 616 million tons of hydrogen are changed to 612 million tons of helium. That difference of four million tons of crucial importance. That four million tons of matter is converted into energy—and this energy is responsible for the heat and the light of the sun.

In these reactions various subatomic particles are produced. We are concerned here with only one, the neutrino. The neutrino is a very strange sort of particle indeed. It seems to have no mass, no weight; it always travels at the speed of light; and to

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the neutrino, matter is as transparent as empty space. The neutrino could travel through trillions of miles of solid lead before being stopped!

The neutrino, once it is formed in the center of the sun, takes off at the speed of light, 186,000 miles per second. In two and a half seconds it has left the sun behind; in eight and a half minutes it has reached the orbit of the earth.

While neutrinos are clear of the sun almost immediately, the same is not true of ordinary radiation. The energy released in the center of the sun must work its way to the surface; the particles are radiated and absorbed, radiated and absorbed; and only after a million years have passed does a ray of light make it to the surface of the sun, where it takes off into space. The sunlight which illuminates the earth was actually formed in the solar core a million years ago!

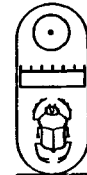
This fact lends special importance to neutrinos, for while all the rest of the sun's radiation is a million years old by the time

it gets to us, the neutrinos have left the solar core just minutes ago. Scientists decided that to get a good idea of what's going on in the center of the sun they'd somehow have to detect neutrinos.

This is not an easy task, for as I have noted, an individual neutrino is virtually never stopped by matter. And yet the sun produces hundreds of billions of neutrinos every second, so that while an individual neutrino may almost never be stopped by matter, the odds are that at least a few of these hundreds of billions of neutrinos will be stopped.

Detecting Neutrinos

The scientists set up shop in the bottoms of salt mines, a mile below the surface of the earth, so that they were screened from any interfering man-made radiation. (An ironic situation: observing the sun from the bottom of a salt mine!) Vats of cleaning solution were set up; when the neutrinos interacted with matter, certain chemical reactions that the scientists could detect would occur.



Once set up, the scientists waited for a sign of the neutrinos interacting with the cleaning solution. They waited. . . and waited. . .

As it turned out, the number of neutrinos detected was about a quarter of the number predicted. Clearly something was wrong.

Perhaps it was the detection system—and yet there seemed no reason why it should not work. Could the prediction be wrong? It was based on scientists' theories of how the sun's energy is produced, and those theories seemed to fit other aspects of the sun's radiation. Could there be something wrong with the sun?

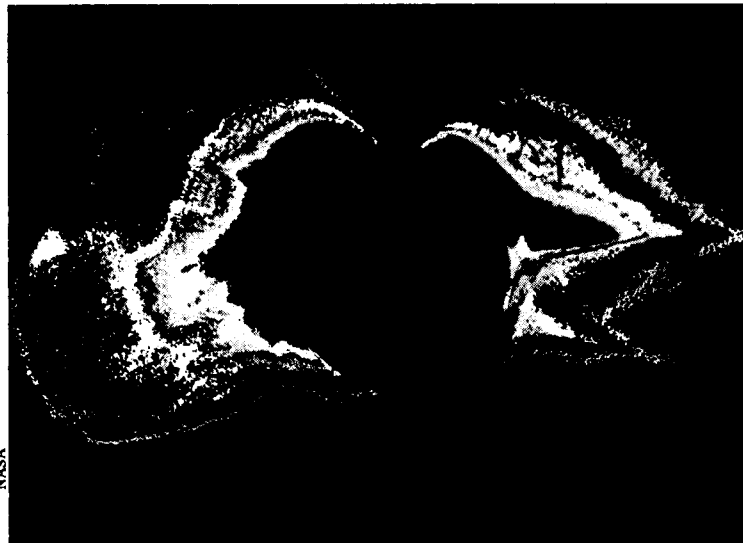
If so few neutrinos were being produced; if the observations were right, then the nuclear reactions in the center of the sun must have stopped.

This is not as unlikely as it seems. Remember, it takes a million years for other radiation to get from the center of the sun to the earth, while neutrinos arrive here right away. Sometime in the past million years, something happened in the center of the sun

What could it be?

Some astronomers say that as hydrogen is converted to helium, the helium "ash" accumulates, eventually dampening the nuclear reactions just as ashes can choke a fire. Now, as the nuclear reactions—dampened by the helium "ash"—slow down and less energy is produced, the center of the sun cools down. As the temperature drops so does the pressure, and the outer layers of the sun contract inward. This contraction causes heat, the heat causes convection currents which disperse the helium ash, and the nuclear reactions, no longer dampened, start up again. The sun once again burns normally.

Perhaps this is what has happened within the sun. Perhaps the nuclear ash has built up and slowed down the reactions, thus reducing the number of neutrinos the sun gives off. And soon, after the sun shrinks a bit and the helium is dispersed, the reactions will start again. It seems we have nothing to worry about. The sun is still a stable, quiet, well-behaved star, which only has to clear its throat once in a while.



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Patterns of Energy. A coronagraph on Skylab masked the sun's disk, creating an artificial eclipse. The sun's hot outer atmosphere, or corona, is color-coded in the coronagraph to distinguish levels of brightness. The coronagraph, invented in 1930, made it possible to study the corona without an eclipse.



A solar prominence erupts from the brilliant surface of the sun in this NASA photograph.

However. . . .

The variations in the sun's energy production caused by the build-up of ash in its core are tiny, when one considers the sun's total energy output and the fact it has been burning for billions of years. But even tiny changes in the energy of the sun could wreak havoc here on earth: A change in the earth's average temperature of as little as 4° F., up or down, could either melt the icecaps, thus raising sea level by 200 feet, or bring on another ice age. Four degrees is not a very big change in temperature; could a variation in the sun's energy production

thus send the glaciers south once more, or inundate our coastlines?

It seems possible, to say the least. Perhaps changes in the sun's radiation were responsible for ice ages in the past.

If so, it is a sobering thought. Even tiny changes in the radiation of an average star are capable of changing our world beyond recognition and bringing our civilization to an end. It is another lesson in the vastness and power of the cosmos, and in the minute scale of human affairs.

Artwork, p. 7, by Shirley Gordon

ROSICRUCIAN DIRECTORY

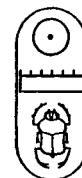
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *February*.

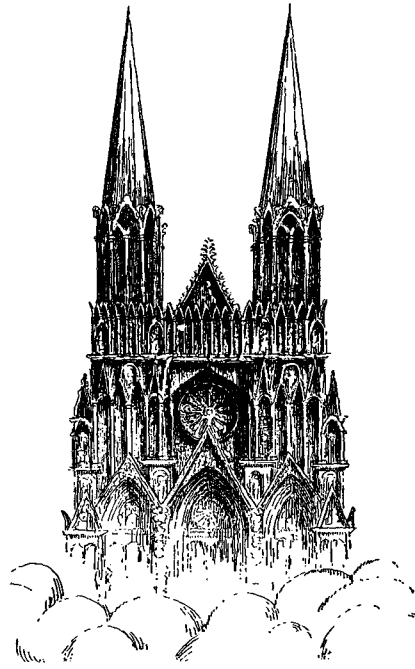


COVER This month's cover honors Louis Prang (1824-1909), Father of the American Christmas card. The painting, entitled "Merry Christmas Morning," was created for L. Prang and Co., and was featured on one of their cards. Prang knew the Victorian public's taste and he gave them what they wanted—color. His cards avoided religious themes and featured children, animals and birds, flowers and cherubs, all in beautiful colors. In this painting, one can almost

feel the fire's warmth in the mystical stillness of an early Christmas morning. For more information about the Christmas art of Louis Prang, see page 12.

(L. Prang Card, Courtesy, Hallmark Historical Collection)





The Celestial Sanctum

THE NATURE OF GOD

by Robert E. Daniels, F. R. C.

IT IS SOMETIMES thought that the subject of God is not one for general discussion, since who can say with any certainty what God is or is not? In the endless debates on the nature of God, is there really a clear picture of the Creator in the eyes of the people? Even among the so-called experts, there is no agreement or any likelihood of agreement about this most profound of all subjects. Yet it is a matter that deeply concerns all thinking individuals. Is there anyone who hasn't wondered, "Is there a God?" or "Who is God?" Certainly, the mystically inclined individual is one who seeks to know or become aware of God.

In fact, from the Rosicrucian point of view, mysticism is "the intimate and direct awareness of God or the Cosmic through self, that is, through the domain of the subconscious. The ideal of mysticism is the ultimate attainment of conscious union [10]

with the Absolute, or the Cosmic. Mysticism teaches Cosmic Laws and principles by which man is brought into closer consciousness of his divine power."

What are these laws and principles which will bring us a closer consciousness of God?

This brings us to the very foundation of our studies. From our earliest lessons we are taught the arts of concentration, meditation, and psychic development, and it is through the practice and development of these arts, together with certain other essential techniques, that we can eventually become aware of the consciousness of God.

Importance of Attitude

Yet, even though we are able to become quite accomplished in concentration, meditation, and psychic development, this does not mean we will have an intimate awareness of God, because other essential ingredients are needed. One of these important conditions is an unselfish, spiritually centered attitude of mind when we prepare for communion with the Divine Consciousness.

We cannot approach the Divine Essence of the Cosmic with anything but the most sanctified thought and purpose, and to do this we must have a deep love and reverence for God. Trying to sense the presence of God as a mental exercise will prove very disappointing, yet many members attempt this, because they have not yet learned how to express the divine love which lies dormant in their hearts and only awaits release and recognition. When one can truly love in the cosmic sense, the presence of God is a factor of daily experience in our lives. For these few life has a new, different, and beautiful meaning. But it can be shared by all of us once we learn the technique of communion.

This technique consists of practicing meditation; holding sanctified thoughts and prayerful attitudes; developing a deep love for God and the Cosmic so as to condition our thought into the purest ideals; and lastly, and most importantly, having a persistent desire to find, to know, and to love God more and more deeply.

If we can follow these simple but necessary steps, we will experience the most profound awareness of the Divine Essence of

God. But we must also be patient; we cannot force the issue or be insistent in any way. We should only pray that the Cosmic will make us worthy of such a contact.

It has been said that one of the essential ingredients in this search for God is the expression of divine love. In fact, we would say it is the most important aspect needed. Love is a subject which has been written and spoken about for centuries, but how many do you know who radiate love and harmony at all times?

A Great Love

We must uplift our thoughts and consciousness to a point of attunement or harmony with the inner self. Thus occurs a deep awareness of one's God Consciousness, the Divine Consciousness residing within each of us. No ordinary thought or meditation will achieve this. It requires that we have an unselfish, spiritually centered attitude of mind and that we sincerely feel in our hearts and minds a great love and purity of thought during our attunement. Obviously, considerable preparation is needed to bring about this attitude of mind, and the one thing that will bring us success is the spirit of Love.

Love, then, is not only the key to our attunement with the Divine; it also allows the attainment of great psychic and spiritual power and insight that we can use for the benefit of man.

It is important to realize that life, like attunement with the Divine Consciousness, does not come suddenly like a flash of inspiration. Rather it grows in our hearts gradually, its development depending upon our experiences, our attitude to life and other people, and the extent and depth of our desire. It takes many years of devotion and a full and useful life to begin to awaken the spirit of love that lies within each of us, but which we imprison because of a sense of fear and embarrassment in expressing our true inner feelings and emotions.

We have all been conditioned to believe that it is wrong, weak, and unmanly to express such real feelings and emotions and we feel compelled to hide and suppress these feelings. Yet the inner self strives to express and reveal our deepest emotions, thus a condition of conflict is created that

prevents the realization of the spirit of love which the soul within seeks to express.

We are taught to be critical, to find fault, to put our own selfish interests before others. This is the antithesis of the soul's desire to find love and harmony, to see beauty and joy in life. Until we begin this change in our thinking and feeling, love will be a prisoner within. But when we realize that this great power is waiting to express itself and we cooperate with the urges of the self within, the force of love will begin to unfold in our hearts and a spiritual power will be born.

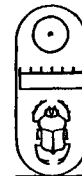
As this natural force of love begins to grow within our consciousness, a number of changes take place in our character and behavior as well as in our most intimate thoughts. We are not affected by the disturbing experiences as we formerly were. We become more aloof from the sordid and vulgar things of life.

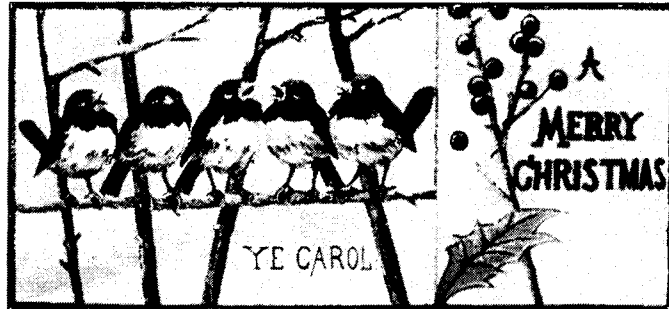
When we decide to make the effort to express and give ourselves unselfishly, the road to spiritual development will open up before us. It is then that experiences will come that will inspire, ennoble, and uplift us so as to initiate and prepare us for greater service.

Such a decision, and its consequent development, will bring us closer to God and it will perhaps lead to an initiatic experience of the very presence of the Creator, which will make an indelible impression upon us. Words can never describe the beauty and wonder of the mystical experiences that can come to those who have become worthy of such contacts with the Cosmic. With this development we come to know God is love and love is God, and our progress on the path of unselfish service is assured.

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.





The Christmas Art of Louis Prang

by Shane Peterson, F.R.C.

ONCE AGAIN CHRISTMAS has come with a flood of cards, and maybe a strained back or two at the post office. The root of all the post office woes begins with the little-known story of a German refugee, Louis Prang.

In 1875, Louis Prang, a 50-year-old lithographer introduced Christmas cards into the United States. Though the idea of a Christmas card was not originally his (the first card was made in 1843), Louis Prang supplied the Victorian public with something they craved: color. In time his cards would make him so famous that he would be called "Father of the Christmas Card." But Christmas cards were only a part of what Louis Prang set out to do.

In an age of color television, glowing neon signs and other media, we find ourselves awash in color. Yet in the Victorian Age, the enjoyment of color, or good art for that matter, was for the very few. Only those rich enough to buy original art or close enough to a city museum could enjoy much color in their lives. Prang's arrival in America a decade before the Civil War would change that. It would also fan the debate over whether a good reproduction of a work of art is itself art.

Louis Prang Christmas Cards illustrating this article, courtesy of Hallmark Cards, Inc., Kansas City, Missouri.

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Shortly after his arrival from Germany in 1850, Prang developed an interest in lithography, the chief printing method of the time. The period's only acceptable method of color reproduction was to print the artwork's outline in black and white then brush the color on by hand. The famous Currier and Ives prints, so rich in history and color, were hand-colored.

It seems that it was cheaper to use an assembly line of young women to apply an overbrush of watercolor to an outline than to produce the color work by using different lithographic stones. Prang had stubborn faith that he could sell enough superior quality art reproductions at high prices to make a successful business of it. Others were not so sure. With so many cheap prints on the market, who would buy expensive reproductions or copies?

At first, during the Civil War, Prang mass-produced maps showing where the campaigns were being waged. The maps and romanticized battle scenes were the stock in

trade of Northern printers. Unlike his competitors, however, Prang all but dropped printing historical scenes when the Civil War ended. Prang possibly felt that prints of fires, battles, and other disasters were too exploitative. He was now preparing his first venture in art reproduction for the homes of North America.

Beautiful Colors

In 1856 Prang founded "L. Prang and Co.", using the rose as the trademark for his Roxbury, Massachusetts, firm. The North's newly rich could not afford to buy original oil paintings, but they now could afford to purchase Prang's new chromolithographs. Larry Freeman, an American authority and Prang biographer, summed up the mood of the North: "Everyone suddenly wanted 'art' in their home, and if the old colored pictures hanging there were crudely produced, 'replace them with a chromo landscape and pretend it was an original oil.'"

The reproductions were apparently so good that a person new to the world of art buying ran the risk of making an embarrassing mistake. One man, having returned to Boston from a European trip, went to an art dealer to have what he thought was a genuine oil painting framed. Upon explaining to the dealer that an artist in Dresden sold him the work as a very good copy of a well-known piece of art—Correggio's *Magdalena*—he was informed that the same picture could be had in Boston "much cheaper," as it was a Prang "chromo."

In more recent times the Copyright Division of the Library of Congress has had to explain the same situation to many owners of Prang's 1870s prints. The owners, examining what they thought to be old oil paintings, are perplexed to find the Prang rose trademark discreetly hidden behind the frame. "We have to explain," says one government bulletin, "that Louis Prang was known to hang an original painting and his reproduction side by side, identically framed, for comparison." Presumably, then, only one person out of hundreds has the original—and may never know it.

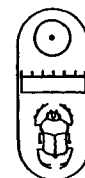


The Prang Trademark

Prang's success brought happiness, but life had not always been happy for him. As a boy, Prang was ill much of the time with what the doctors in his native Germany called "whirlwind poisoning." Louis' father, the owner of a calico factory, often took the sickly boy to work where he could be closely watched.

It could have been while at the factory, seeing the calico fabric being dyed in beautiful hues, that young Prang developed his life-long interest in color. On reaching manhood, he was caught up in one of the many revolutions that swept Europe and was forced to take the five-week sea trip by steerage to America.

Success at reproducing artwork brought orders from well-known manufacturers for





commercial labels. Prang's presses printed everything from soup to soap labels. Never one to keep his growing staff idle, Prang did work for other printers without using his rose trademark (this has caused collectors headaches ever since).

Art reproductions for the home did not go unnoticed by the critics of Prang's day. Clarence Cook, a *New York Daily Tribune* critic, disparaged Prang's work, saying in part, "A clever imitation is nothing but an imitation after all." One can be sure that Prang felt otherwise. Eleven days later Prang responded in a rebuttal in the same newspaper. Prang stressed, in part, that availability in the form of reproductions helped art. "Chromolithography is for the painter what the type is for the writer, it is the brush and palette of the Nineteenth Century . . ." The buying public paid little attention to the debate over the value of mechanically produced art and welcomed the next product of Prang's press: the Christmas card.

An Interesting Suggestion . . .

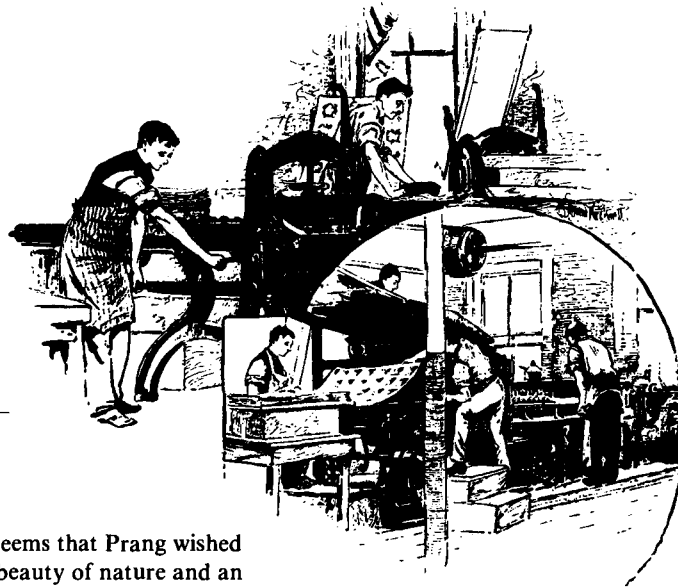
In the mid 1870s, perhaps in 1874, Prang received an interesting suggestion from the wife of one of his distribution agents in Europe. It concerned a small advertising card Prang had made to promote his business. The card had a floral design on it, and it was suggested that he make a greeting card with space for someone to fill in a message or greeting.

A similar type of greeting card had been marketed before in England, but the public

didn't buy it. Indeed, one writer for the *Times* pronounced the cards to be "a great social evil." No doubt many reasons existed for the reaction, but the main flaw was lack of detail and poor color. Prang was intrigued by the idea of a greeting card for Christmas and other holidays, only using his own methods. When Prang produced the cards, it was with his own elaborate chromo process. Freeman believes that "not less than eight colors were used, with overprints sometimes running as many as twenty stones to obtain delicate effects." Prang's cards were soon selling in England, then became popular in America. Seeing the success of the cards, Prang, aware of a need for high-quality illustrations, held a number of art contests with cash prizes of \$1000 to \$2000—high stakes in his day. This was more than enough money to attract the top artists in America and Europe. When in 1881 a major artist, Elihu Vedder, won the top prize, Prang critics seemed to become kinder. One critic stated simply, "It is easy to see that art is advancing in this country when Elihu Vedder makes our Christmas Cards."

Much of what Prang liked found its way into his cards; thus it is interesting to note that religion was a rare element in the Prang cards. Religious figures like angels were, by one account, indistinguishable from elves and fairies. Even Prang's cherubs are found in playful, rather than prayerful, moods. We find one perched on the limb of a tree, not feeling a winter's storm. Another, riding a crescent moon, is drawn through the night

Printing the Christmas Cards —
Hand and Steam Presses



sky by an owl. It seems that Prang wished to emphasize the beauty of nature and an essential need for human warmth rather than to promote religion.

One journalist wrote in almost poetic terms saying he could imagine trying to “pick the flowers” from the cards or bending close to smell them. There were by all accounts a greater array of cards with flowers than today. Could it be that the sight of flowers helped remind Prang’s customers of spring?

Steam-powered Presses

So prized had his cards become, one young Victorian woman proclaimed in her diary, “This year I received twenty Prangs.” By this time Prang was employing perhaps 300 people and using steam-powered presses to turn out some five million cards each year. Even while he was enjoying this success, other printing methods were being developed that would make his method obsolete as the 1890s arrived. By 1897, cheaper cards were flooding the market, made, ironically enough, in Prang’s native Germany. Gone were the days when his Boston plant would receive orders from the Crown Princess of Prussia (the daughter of Queen Victoria). The card-buying public now wanted cards, not to keep but to throw away.

Freeman finds that, “Century’s end found him tired and more interested in art education than artistic cards.” He bowed out of

the card business in 1897. Prang had a lifetime of work behind him, yet one more project would come to his plant that he would come to refer to as “my monument.”

W. T. Walters, a famous art collector, approached Prang with a job of enormous size. He had been collecting Oriental ceramic art until his collection was world famous. He now wanted some way to preserve and share the collection. After a search of all the world’s lithographers, he asked Prang to prepare the color plates for a book on Oriental ceramic art that would sell for \$500, a book with a printing of 500 issues. The book took some eight years to make, required fifty stones for some plates, and was sold out before it was printed.

Prang sold his company to another art house—which later used a photographic process—and left the United States on a world-wide trip lasting over seven years that ended only with his death in California in 1909. In the years since then, Louis Prang’s work has remained popular among collectors of old greeting cards, and his reputation among the lovers of beautiful Victoriana has been growing. Who cannot resist the delicate colors and charming scenes depicted on these small cards? Prang’s lithographs can give the people of today as much pleasure as they did to people a century ago. Δ





Giving Advice

by Edward Lee, F.R.C.



WHOHAS never asked himself, "What is the best way to give advice to my friends in order to help them with their problems?"

Most of us have at one time or another felt the urge to counsel, to give instructions or advice to our family and friends. However, we must be very careful before proceeding; our personal motives and qualifications for giving advice must be examined very thoroughly. Moreover, did that person ask us for our help? Is he doing anything in his own life to help the situation? Do we possess the required courage and honesty to refer our friend to another person who may be more qualified than we are in giving advice? We should conduct such personal interrogation before we rush to give advice to others.

One school of thought says that a person should *never* give advice, under any circumstances. That viewpoint may well be summed up by the American author, Edward Newton, who said, "Only when a man is safely ensconced under six feet of earth with several tons of granite upon his chest, is he in a position to give advice with any certainty, and then he is silent."

We may be tempted to say that such a viewpoint is rather extreme and that Mr. Newton may very well have gone too far in his refusal to give advice. But if we put ourselves on the receiving end of advice, we may be a bit more sympathetic with his philosophy. For example, how often has a well-meaning person said to us, "If you want my advice, I would go right over there and tell her a thing or two!" How often have

we *followed* that "well-meaning" advice? Further, let us consider those persons who are always dispensing advice in the form of platitudes and old bromides such as, "Two heads are better than one," and so on. Isn't it true that our reaction is to do just the opposite? In other words, unwanted or unsolicited advice usually falls on deaf ears.

Our advice is also rejected if the person to whom we give counsel notices that we are presently suffering under a similar condition. It is like an overweight person giving advice to another overweight person on how to reduce. The admonishment, "Don't do as I do, do as I say," doesn't work. People need a good example to go by.

People who have overcome some test or painful circumstance in life and have obviously improved themselves in some manner are often looked up to for constructive guidance. For instance, a person who has spent a great deal of time in trouble with the police, and has subsequently turned his life completely around for the better, is in an excellent position for giving advice to youthful offenders or recent parolees. In other words, that person has gone through the fire. He knows exactly how to encourage and perhaps guide another individual in similar circumstances. Naturally, any help that he can give depends upon whether or not the offender wants assistance.

During our quiet moments we should ask ourselves, "Why am I desirous of going about giving advice to other people?" When the Greek philosopher Thales was asked what was difficult, he said, "To know one's self." And when asked what was easy, he replied, "To advise another."

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The author is the Director of AMORC's Department of Instruction.

The Real Motive

Therefore, we must attempt to be perfectly honest with ourselves. Are we attempting to establish a *reputation* as a learned counselor? Are we seeking *prestige*, or perhaps fame, admiration, or even love? It is true that from a psychological standpoint a very real element of self-gratification, or better still, *personal enjoyment*, is derived from the act of helping others with our advice. But if our conscience tell us that our only reason for giving advice is to attain self-glorification, then we may rest assured that our pearls of wisdom will fall on deaf ears. There will most certainly be those who not only hear our words, but intuitively perceive our true motive. So we should avoid any hint of self-exaltation and remember that any credit and appreciation should go to the *ultimate source* of all knowledge and wisdom. At all times our perspective should be clear in that respect.

But the question still remains, what is the best way to give advice? Let us assume that a friend approaches us and begins to discuss his problem. Naturally, we should be sympathetic and attentive. We might interject that we are sorry to learn of his situation and hope that things will work out to a satisfactory conclusion as time goes on, and so forth. Remember, some persons simply need an understanding shoulder upon which to lean. They may not be seeking advice at all. Furthermore, they may not have given us the entire picture of their situation, and therefore any counsel we may give would be incomplete. They may simply desire to "get it off their chest," as the saying goes, and they may consider our advice uncalled for. We may say something similar to this: "Is there anything I can do to help you?" A word of caution here. We should be completely sincere when we ask "Can I help?" A half-hearted offer is certain to be recognized and refused. Further, if our friend's problem is such that there is *no way* for us to assist, then it is pointless to offer. Simply being sympathetic and encouraging is sufficient in those cases.

The Mystical Approach

If we wish to consider what might be termed a *mystical* way of gaining help for others, it is suggested that we do the follow-

ing. Since we will be in a relatively passive mood while the other person is talking, we should submit a *silent question* to our Higher Self within. In all sincerity we will ask: "Is there a way to help this person?" Chances are that as that person continues talking, there may arise to the forefront of our consciousness a constructive thought, a plan of action, a piece of advice.

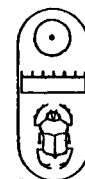
How will we know that this good advice is actually a result of our mystical insight? In the first place, there will be *no doubt* in our mind as to the correctness of the instruction. Also, our emotional nature will respond favorably to the plan. We will somehow *feel good* about the thought. It will seem clear and perfectly obvious to us that such advice is exactly what should be done or said, and so on. The problem now is to get our thought over to the other person.

It is best if we can get our friend to *ask* for advice before we give it. An individual personally requesting assistance has already placed himself in a receptive frame of mind and is ready to be helped. We may consider bluntly asking our friend, "Would you like me to suggest a way to help you?" However, a more diplomatic way of accomplishing this is to state that we believe that we know of a way to alleviate his situation. Say to him, "An idea has just come to me that I believe will help you. May I tell you what it is?" In all likelihood, curiosity will prompt our friend into listening to what we have to say. Then we give our idea to him clearly and definitely.

Another word of caution: because an idea comes to us from the confines of our deeper and more exalted consciousness does not mean we should expect or insist that another person follow our advice. We should say what we have to say and let it go at that. If our idea, or advice, was cosmically inspired, then at least a seed will be planted. The person may not immediately see the wisdom of the plan, but perhaps later he will. Forcing the issue can only be counterproductive.

Above all else, remember that although the viewpoint of the philosopher Thales—to "know one's self"—is a difficult

(continued on page 35)



Realizing A Desire

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

WE ALL WISH to realize our desires, but how do we accomplish this? Several years ago I wrote an article "Visualizing and Wanting"* which discussed the first of three steps in realizing a desire. These three steps for soliciting divine or cosmic assistance in realizing a desire are:

1. When seeking a desired result, visualize it precisely.
2. Consign the want and its specifications to the cosmic "system"—and then dismiss it.
3. Follow up and collaborate, but without interfering.

This article focuses on the second and third steps in realizing a desire.

Dismissal

It would have been reasonable to start with this second step rather than the first because it is more often neglected, and it seems more difficult to put across the idea of *dismissing* a desire after it has been visualized. If a desire and its specifications are not dismissed into the cosmic system, the most detailed visualization may bring no result. The objective is not to wallow in enjoyment of a mental picture of the desire fulfilled, but to put it into the works for fulfillment.

Several common hang-ups work against this principle. One is the idea that dismissing something desirable means giving up on it, or giving it up. Dismissing a visualization does mean letting go of it—not to give it up, but to *send it on its way* to fulfillment. When you place a letter in a postal drop box, you have to let go and *entrust* it to the postal system. If you hang on, it will never go anywhere or accomplish anything. It is

much the same with this second step in realizing a desire; you *entrust* it to the cosmic system.

A second hang-up is a popular idea about "holding the thought," as though the result will come about only by constant will power or thought pressure. Again, in mailing a letter you need not throw it into the mailbox with enough force to carry it right on to its destination; nor do you have to keep pushing on it. You drop it altogether—making sure it drops into the postal system.

Holding and cherishing a thought has its uses and benefits, as in contemplation, or as a deliberate substitute for some other fearful or depressing thought. But in creative visualization such constant attention obstructs fulfillment. In the same way, gnawing constantly at some problem does not often bring the solution. A common experience is for the solution to pop into your mind after you have put the problem aside for a time or slept on it.

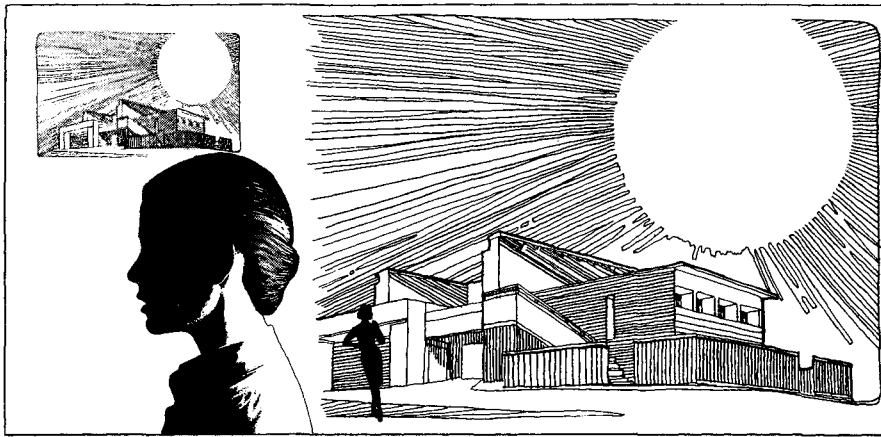
A third hang-up as to dismissal is to worry that what you visualize is not the best you could do, or that what you specify is not what you really want, or that it might even backfire and be bad for you, or disappointing. It is well to consider carefully just what you want, in line with the principles discussed in the previous article. But that cannot go on forever. Imagine the official at a foot race saying, "On your marks, get set, get set, get set . . ."—but never saying "go." The best you can think of today might be improved tomorrow, but today you have to say "go" and dismiss it. Tomorrow you can again say "go" with improved specifications and, remarkably enough, today's effort will not have been wasted.

It is possible to make an event of such dismissal, even have a ritual for it; but the important thing is to let go and *turn to something else* that demands conscious attention. One Rosicrucian form of dismissal is, "If it be the will of the Cosmic (or of the Masters), *it is done!*" Since it is done, do not try to do any more with it—not today. Now is the time to stand aside and let it work out. (These same principles are also important in healing.)

This standing aside, getting oneself out of the way, is the first point in collaboration.

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* Published in *Rosicrucian Digest*, May 1978, p. 25.
[18]



In the same way, if you summon the fire department or a rescue squad, they ask you to stand aside so they can do what must be done.

Another thing everyone can do in connection with his desire is to make a place for it in his life. Too often it is taken for granted that the materialization of a desire will be the be-all and end-all of it. But a little reflection will show this is not so. Let me use an illustration to explain.

If my heart is set on owning a boat, a specific model priced at \$30,000, it would be foolish to specify in my visualization that \$30,000 should fall in my lap so that I can buy that boat. But if I visualize myself using and enjoying that boat, I quickly discover that I am not prepared for it. I do not know enough about boats; I do not know maritime law and Coast Guard regulations; I do not recognize the many signals, symbols, and charts that are important in boating; I do not know maneuvers, drills, and emergency procedures. I had better get busy and find out a few things!

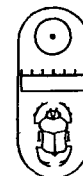
The effort to find out brings me in touch with others who know and cherish boats. Among new acquaintances are several who share my ambition. We pool our knowledge and resources and buy a smaller boat in which to practice and learn the ways on the water. Already we are enjoying some fruits of the desire! And I have equity in a boat that I can trade when I am prepared for the next state. Such preparation is an essential part of realizing any desire.

Another aspect of collaboration is to recognize that cosmic forces work through ordinary people and things, not through a fairy godmother or a magic wand. In the process of actualizing a desire, if some phase of it must be accomplished by human hands, then somebody's hands must be inspired to do it. Why not my hands? The least I can do to collaborate is to offer myself as a chore boy for whatever needs to be done.

Typically a desire does not materialize suddenly in a lump sum; rather it comes about by leading or bending circumstances a bit here, there, and elsewhere so that in the end a new circumstance is ready to crystallize. If I am alert to clues and cues, I may be able to help it along and see it coming, and at least I can be in on it when it does come. How tragic if my desire materialized but I did not see it, or did not recognize the opportunity when I saw it!

Such collaboration is expectant, but does not interfere. It is not, like the Little Red Hen of fable, saying, "Very well; I will do it myself." It is not cancelling or recalling the desire from the cosmic system to which it was entrusted. True, I may be able to do a few things that help to bring it about. But how was I inspired to do those things, and to know how and what to do? The final point in collaborating is to acknowledge the workings of the "higher law" when we call upon it. When unexpected coincidences help out, we salute them gaily and thankfully, not belittling them.

(continued on page 35)



The Castle of Yourself

by Philip A. Clausen

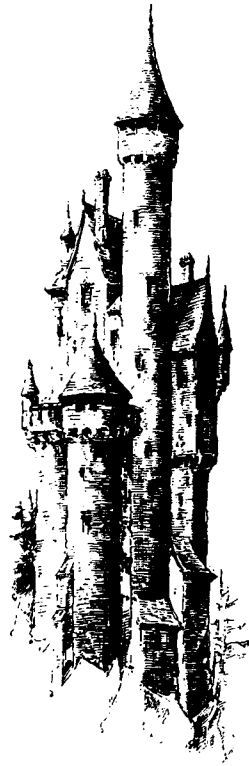
NO APPLAUSE. No headlines. But rather, much silence, much time alone, even in a crowd. No mansion, lineage, or title. But much time-filling work and tedious tasks, like placing massive stones in a foundation whose walls and roof you have only dreamed. A seemingly solitary journey you take over a desolate rockfield, with a tiny knapsack for necessities.

For you find that somehow you are upon a path quite apart and not chosen by the masses. You envision a mighty castle in the air and you are its builder. This is not the path that leads to the Path, but, wonder of wonders, it is the Path itself, which you have chosen for yourself, which called you, which you longed for and hoped beyond hope existed and was not just a dream. And what you would fight for, prepare for, work endless tedious hours for, is the Castle of Yourself.

A foundation is nothing much by itself, is in fact a mockery if it remains season after season unfinished, unbuilt, a mute reminder of an unfulfilled plan. No matter how massively built, it is only a base for *some thing*. The builder must consciously decide to go up with his structure and for now cease this endless pattering and engraving and expanding of the foundation. Columns and walls rise quickly, the builder knows, because they reach up from the heavy Earth, exciting the mind with possibilities of higher things, to ramparts and bold towers of greater vision.

Then, there must be built the roof, a canopy to shield walls from weather, to fend storm's torrents from its footings so that nothing can weaken it. And this will become a safe place for a king or a prince who would be king.

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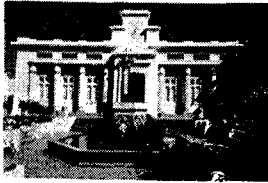


How weary and mighty is this prince who carries the massive creation in the aching arms of his mind, mile after mile, sometimes stumbling, but never falling.

Yet when all the tedious and year-eating tasks are done, the house is whole. The beams hewn on a hard field are tough and pounded in true, the dwelling fit for a new Dweller, the apprentice carpenter become Master Builder, the small creator become Creator.

Sweet the day when He looks through your eyes and says, "This is my house which will stand forever." Sweet the day when the prince kneels in this dwelling, beyond distractions of Earth's wind and is welcomed into the Order of Master Builders, which has its foundation on Earth.

So sweet is the calling of this Song not heard but by the soul. Who would not start building upward today? Δ



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Role of Stress in Healing

CAN WE OVERCOME stress? If we can, should we?

Today psychophysicologists are beginning to formulate models showing that stress, anxiety, and depression influence the body to create or aggravate mental and physical disorders. Greater stress and anxiety tend to degenerate the physical body and depress one's mental outlook on the world. Are there ways to reverse this process of physical degeneration while maximizing the condition under which positive attitudes, beliefs, and life-style changes can heal the afflicted body and mind?

The basic assumption at the root of current research is that there is both a psychological and a physical component to all disease. Another common assumption is that individuals are able to exercise a marked degree of will power in the development, aggravation, and alleviation of these disorders. From these assumptions one might conclude that a personal psychology or philosophy may have a pronounced effect upon whether a person maintains a positive attitude regardless of the state of health.

According to *Harrison's Principles of Internal Medicine*¹, estimates concerning the role of psychological factors in both physical and psychosomatic disorders range from a conservative 50-70% to a full 100%. A basic assumption in the latter estimate is that all psychological, psychosomatic, and physical disorders are either caused or aggravated by our individual reaction to stress. According to this view, illness is

often comprised of an interaction of psychological and physical factors.

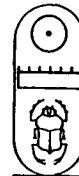
When we experience stress, the sympathetic division of the autonomic nervous system (ANS) is activated. This activation can be followed with instruments which measure the galvanic skin response (GSR). GSR is measured by introducing a weak current on the surface of the skin and determining the skin's resistance to the flow of the electric current. With sympathetic arousal skin resistance increases, while with parasympathetic relaxation skin resistance decreases. Following application of a stress, the average individual shows a brief arousal followed by a relaxation (see *Figure 1*, curve A, page 22).

A person experiencing the anxiety of hypertension tends to respond more slowly to stress, and tends to stay aroused for longer periods afterwards (see *Figure 1*, curve B). In fact, as new stresses are applied there is a tendency to become more and more aroused, as if ascending an escalator. In time the anxious person is no longer able to respond, having reached and maintained maximum levels of sympathetic arousal. In this chronic state, the body's capacity to remove the high concentrations of excitatory hormones and the waste products of overactive cells is impaired and the body begins to deteriorate.

Benefits of Meditation

In contrast to this condition, a person who regularly practices relaxation, meditation and psychic energization exercises tends to respond differently, as shown in

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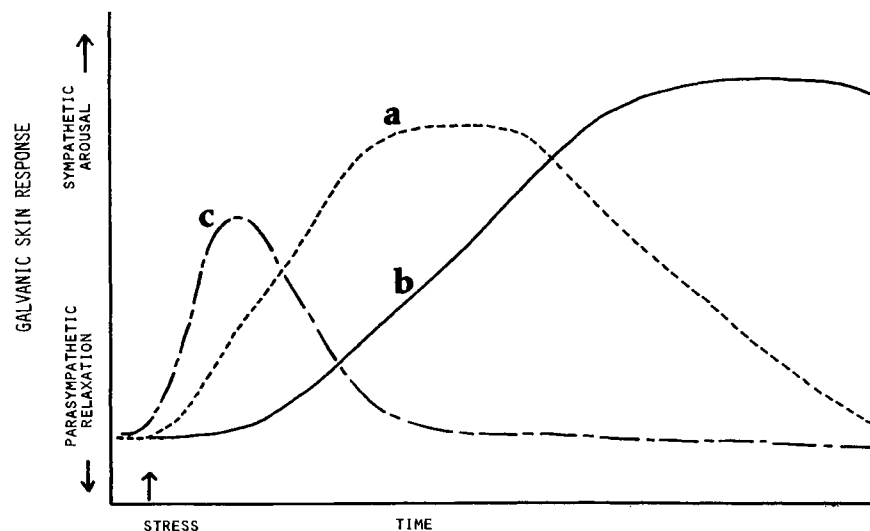


Figure 1: Galvanic skin response to a stress for a normal individual (A), for subject suffering from chronic anxiety (B), and for a practicing Rosicrucian who makes daily use of relaxation and energization techniques (C).

Figure 1, curve C. Such an individual appears to react more quickly to a stressful condition than does an average person, but he just as quickly relaxes. Thus, during the course of the day, such an individual can handle more stress than the average person, and without adversely influencing his health. In other words, he has more resiliency.

Resiliency to life's many challenges is of obvious benefit. After all, we need the tension and release of stress for growing and for creating new realities. In other words, we *need* stress in order to be creative! Therefore, we need to develop our ability to be resilient. Rosicrucian teachings have traditionally provided us with ways to cultivate the mental attitude of resiliency.

In the Rosicrucian laboratory we can observe the result of resilient attitudes at work in a subject who has experienced healing. Such a healed person responds to stress more quickly and relaxes more quickly than he did before the healing was experienced. Thus, we have one measurable criterion for determining whether a metaphysical healing did, in fact, take place. However, we have learned from these studies that on those occasions when a healer is overtired or perhaps overwrought, he is not likely to be as effective.

[22]

During the course of a metaphysical healing, additional indicators of autonomic function, such as skin temperature, can inform us of healing progress. The body has a narrow temperature range in which it normally functions. The setting of this range is controlled much as a thermostat controls the temperature within a building. During relaxation or other activities there is a normal level of reactivity to the body's thermostat, which is located in the hypothalamus. The hypothalamus, a centrally located brain structure associated with the pituitary, acts as the head of both branches of the ANS. The reactivity to the body thermostat-setting is similar to steering a car on the highway. We may desire to drive straight down one lane of the highway, but as the car swings slightly to one side, we adjust by steering a little to the other side. If we overcompensate to the right or left, we must steer again—a little to the left or right, and so forth. The body's temperature control mechanisms work in the same way by compensating a little, up and down, to keep us on the body thermostat-setting.

Fluctuations

During a metaphysical diagnosis or aura reading, the subject's compensatory temperature fluctuations can become quite exag-

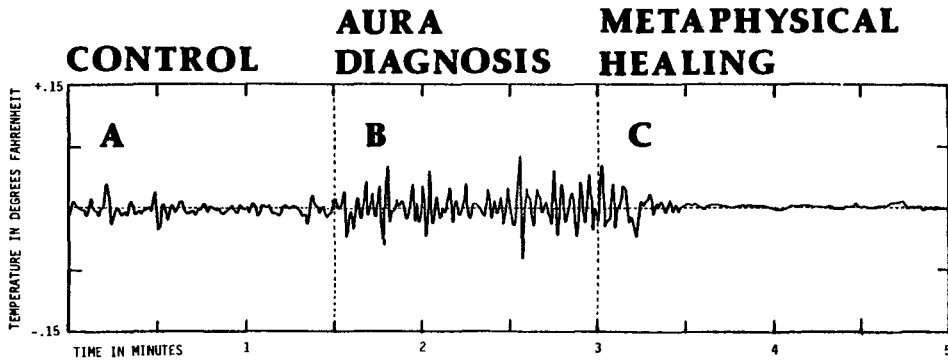
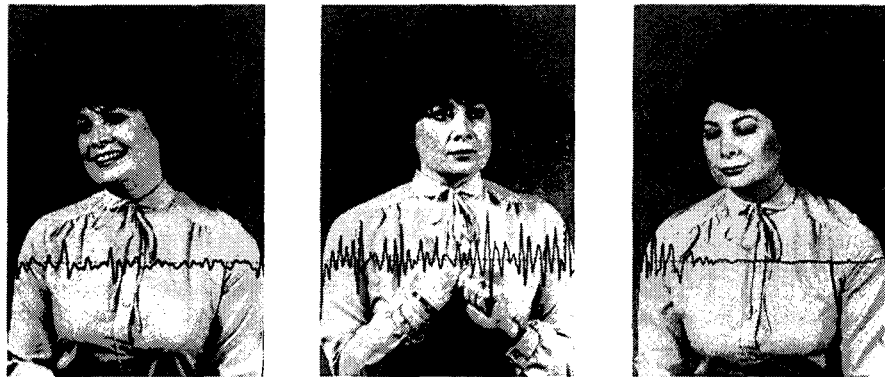


Figure 2: Skin temperature phasic responses during control, aura diagnosis, and metaphysical healing periods. Photos depict typical behavioral responses. See text for details.

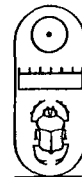
generated. Such fluctuations are especially pronounced during the diagnosis of a particular psychic center in which energy seems to be overly concentrated. In *Figure 2B* we see such an exaggerated reactivity during a diagnosis involving the third psychic center. During such periods, the subject—and even the one diagnosing—may notice an uneasiness which results in a tendency to shift about in their chairs. Often both simultaneously get the feeling that the experiment is too long and “just when will the whole thing be over, anyway.”

In contrast, during metaphysical healing sessions as depicted in *Figure 2C*, subjects may show much less variation than during the control sessions represented in *Figure 2B*. Returning again to our metaphor, the subject may feel that his body has suddenly become like an excellent sports car that hugs the road as it rounds corners. The

subject experiences little need for “compensatory steering.” During this period subjects feel relaxed and content, and following the session, they often report the feeling of being part of a great Cosmic Whole.

Remarkable Results

The electromagnetic field produced by the body can also show changes during metaphysical healing. Apparently these biopotentials are intimately associated with the regenerative, growth, and healing process. A remarkable example of the regenerative process of healing occurs among certain hospital patients who have had broken bones that would not heal—sometimes for years. These patients have had complete healing occur in six weeks following the application of a weak direct current on either side of the break in the bone.² In



placing the electrodes, the negative pole must be placed toward the extremity of the bone, and the positive pole toward the center of the body. If these poles are reversed, calcium is given off from the bones, preventing the healing of the bone. This pole placement requirement reflects the natural polarity of the body's electromagnetic field.

Dr. R.O. Becker of Syracuse University noticed that certain amphibians, like the salamander, develop particular electromagnetic patterns in regenerating limbs. Similar patterns do not develop in closely related animals, like the frog, which lack the capacity for spontaneous limb regeneration. When these patterns are artificially induced in the frog, limb regeneration occurs. Dr. Becker has even observed partial regeneration in mammals such as the rat.³

Dr. Christopher Eriksson, a Rosicrucian scientist and member of the International Research Council, has also contributed major research in the field of cell regeneration.⁴ In the Rosicrucian Research Laboratories at San Jose, scientists have observed subjects' biopotentials change instantaneously when the Council of Solace conducted a metaphysical healing on their behalf.⁵

These individuals were unaware that healing visualizations were being directed toward them. People who display such

healing patterns report the feeling of being a part of a greater Cosmic Whole. Furthermore, they feel as if this cosmic harmony and perfection is already present within them. We have noted that subjective experiences were shared by participants and observers alike during aura diagnoses and metaphysical healings.

Learning to live with stress not only helps us to become more resilient in our bodily reactions, it also provides that extra creative energy which is essential for feelings of well-being and a sense of Peace Profound.

—George Buletza, Ph.D., F.R.C.; Richard Rawson, M.D., F.R.C.; Mike Bukay, M.S., F.R.C.; Onslow Wilson, Ph.D., F.R.C.; June Schaa, F.R.C.; Sandra Huff, F.R.C.

Footnotes:

- ¹ Thorn, et al. (1979) *Harrison's Principles of Internal Medicine*, 8th Ed., McGraw.
- ² Becker R. O. (1972) Electrical stimulation of partial limb regeneration in mammals, *Bulletin, New York Academy of Medicines* 48:627-641.
- ³ Becker R. O. (1960) The bioelectric field pattern in the salamander, *IRE Transactions on Medical Electronics* ME 7:202-208
- ⁴ Eriksson Christopher (1980) Growth and regeneration of cells, *Rosicrucian Forum*, Volume 50, No. 5:110-111
- ⁵ Buletza George F., Jr. (1977); Mindquest: Metaphysical healing: A scientific demonstration, *Rosicrucian Digest* LV (8): 17-20.

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian 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 booklet, *The Mastery of Life*.

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")

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

The Birth Date of A Great Avatar

THERE has always been considerable discussion regarding the year in which Jesus was born, and it is not my purpose to participate in this dispute at this time. The fact of the matter is that the actual year, according to the various calendars then existing and now existing, is of little consequence, for a definite year in one calendar would be a different year in another calendar. It would be very difficult for the average person to work out a calendar which would enable him to figure correctly the true year of birth.

That the writers of the Books of the Bible were confused in regard to the actual year is very apparent after even a casual examination of their statements. For instance, in the Book of Matthew, we are informed that Jesus was born in the days of Herod, the king, and the writer of the Book of Luke states that Jesus was born when Cyrenius was governor of Syria or later. These two statements have caused a great deal of discussion, for the days of Herod ended 4 B.C., and Biblical authorities state that Cyrenius was governor of Syria from 4 B.C. to 1 B.C., and again in 6 A.D. Even the matter of the taxing referred to in the stories indicates that a different year is referred to than is commonly accepted as the year of the birth of Jesus.

The very interesting point in regard to the time of birth, however, pertains to the *day* of the month and the month itself.

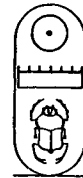
For many centuries after the life of Jesus, the Holy Fathers of the early Christian church, and the eminent ecclesiastical authorities were unable to decide as to the birth date of Jesus. Among the early Christians,



the anniversary of the Nativity was celebrated with a great festival in May, sometimes in April, and on other occasions in January. Some of the earliest traditions in the Christian church definitely stated that the 20th of May was the correct date, while some of the Holy Fathers insisted that the 19th or 20th of April was the true and correct date. Even up until the fifth century after the life of Jesus, the matter was still in dispute, but in that century, the community at Rome held one of its famous Councils and made a definite decision and selected the 25th, or midnight of the 24th of December, as the true time. And in this decision we find a very beautiful and *important mystical story*.

A Universal Date

The great fact which the Holy Fathers had to take into consideration in reaching their decision was that throughout all the centuries preceding, all the other great Avatars who had been born of Virgins, who were *Sons of God*, and who were known as Redeemers or Saviors, had been born *on or about the 25th of December*. The other fact that they could not fail to consider was that there was a *spiritual law* or a *cosmic law* for the birth of these great men on the 25th of December, and that no Redeemer of the world could have been born *at any other time*.



We must bear in mind that the birth of a great Avatar or a *Son of God* among men is not a *simple incident* in the scheme of things, nor a *casual accident of conditions*. The birth of an Avatar is the result of certain laws preordained and established in the cosmic scheme, and coincident with a series of events leading up to and culminating in the Divine Birth. The cosmic birth of Jesus, as of every other Avatar, is an interesting story in itself, and has no place here, but in order that my reader may be familiar with the manifestations of this great cosmic law, I will present the following facts from the historical records of the Great White Brotherhood.

In the first place, there is a correspondence between the spiritual law, cosmic law, and mundane law, pertaining to a universal condition manifesting about the 23rd, 24th, or 25th of each December. It is at this time that a cosmic change occurs called the *Birth of the God Sol*, and this event was always celebrated by the ancients as *The Accouchement of the Queen of Heaven* or the Celestial Virgin of the Sphere.

In Many Lands

In India this period was one of great rejoicing everywhere. Many centuries before the Christian era, this period in December was celebrated as a religious festival, at which time the people decorated their homes with garlands and they were prolific in their gifts and presents to friends and relatives. So far back in antiquity can this religious festival in December be traced that its origin is lost in obscurity.

In China, also, long before the Christian period, the people recognized this period of the *winter solstice* as a holy time, and on December 24th, or 25th, they closed all their shops, their courts, and their places of business activities. Among the ancient Persians, their most splendid ceremonials were in honor of Mithras, whose birthday was recorded as having occurred on the 25th of December.

Among the ancient Egyptians for many centuries, the 25th of December was celebrated as the birthday of several of their gods. We find this referred to in all of the histories of the religions of ancient peoples, as for instance, in the book entitled

Religion of the Ancient Greeks, by De Sep-tehenes, who says: "The ancient Egyptians fixed the pregnancy of Isis (the Queen of Heaven and the virgin mother of the Saviour Horus) on the last days of March and towards the end of December they placed the commemoration of her delivery."

In some cases the celebration of the birth dates of some of these ancient gods was changed by high proclamation, just as the birth date of Jesus was changed from May to December. The birth date celebration of Christna is now held in July or August.

In Bonwick's *Egyptian Belief* we find a verification of what is contained in the Rosicrucian records. He says in regard to Horus: "He is the great god—loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of temples. One passed through the *holy adytum* to the still more sacred quarters of the temple known as the birthplace of Horus. He was presumably the child of deity. At Christmas time, or that answering to our festival, his image was brought out of that sanctuary with peculiar ceremonies, as the image of the infant *Bambino* is still brought out and exhibited in Rome."

It is interesting to note here that the word "Bambino" is now a sacred word among the foreign Christians, and is a term used for representations of the infant Christ Jesus in swaddling clothes. It is customary in Rome to bring out to public view early on Christmas morning, an image of the *Bambino* carried with great ceremony for the public to salute and greet, in honor of the original birthday. This little incident of Roman Christian ceremony is just a continuation of the ancient customs established in the mystic lands by the Great White Brotherhood.

Osiris' Birth

Osiris, son of the holy virgin, or *Neith*, was born on the 25th of December; and the Greeks celebrated this day as the birthday of Hercules.

Bacchus and Adonis were also born on the 25th of December. Tertullian, Jerome, and other Fathers of the early Christian church who labored so diligently in the formation of Christian doctrines, ceremo-

nies, and creeds, inform us in their early writings that the ceremony of the celebration of the birthday of Adonis on the 25th of December, took place in a *cave* and that the cave in which they celebrated this mystery was in Bethlehem, and was, in fact the *same cave* in which the child Jesus was born. This is but another verification of the fact that the *Essene grotto* in which the Holy Child of Mary and Josph was born had been used for the celebration of previous Avatars, such as Adonis. This is why the *Magi* knew where to find the new Avatar on His birthday.

The fact that the 25th of December was celebrated generally as a day associated with the birth of *Sol*, or the cosmic birthday of certain laws and principles manifested by the Sun, is shown in many ancient records of the early Christian celebrations in Rome. We can turn to the writings of the Reverend Mr. Gross, who has written very thoroughly and authentically in regard to these matters, and read as follows: "In Rome, before the time of Christ, a festival was observed on the 25th of December, under the name of *Natalis Solis Invicti* (birthday of Sol, the Invincible). It was a day of universal rejoicing illustrated by illuminations and public games. All public business was suspended, declarations of war and criminal executions were postponed, friends made presents to one another, and the slaves were indulged with great liberties."

It is interesting to note, also, that among the ancient Germans centuries before the birth of Christ, these people celebrated annually, at the time of the *winter solstice*, an ancient, sacred period which they called their *Yule-feast*. On this occasion all agreements were renewed, the gods were consulted as to the future, sacrifices were made to the various gods, and the people indulged in jovial hospitality. Of this ancient ceremony the word *Yule* still survives as the old name for Christmas, and the ancient custom of burning the *Yule log* on Christmas Eve is still the usual practice. It is interesting to note also that the word *Yule* in French is called *Noel*, which is the equivalent of the Hebrew or Chaldee word *Nule*. Among the ancient Scandinavians there was a yearly celebration at the winter



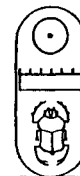
solstice that was observed as the *mother-night*, and the feast was called *Jul*. It was in honor of *Freyr*, the Holy Son of the supreme god and goddess. The celebration included all sorts of demonstrations of joy and happiness, and the bestowing of gifts.

In Great Britain and Ireland the Druids celebrated the 25th of December as a holy day, and burned great fires and lights on the tops of hills. Even in ancient Mexico, the last week of December was celebrated as a sacred feast, in honor of the birth of a god.

The use of evergreens and mistletoe at Christmas time is derived from ancient practices, and Tertullian, the Holy Father to whom I have referred previously, writing from a distant land to his holy brethren at home, described this custom of December 25th and the use of evergreens and mistletoe, and said that it was "rank idolatry." He went on to describe how they decked their doors "with garlands of flowers and evergreens."

Winter Solstice

From the foregoing we see that when the Great White Brotherhood in Egypt set down in its records the statement that *the day and hour of the winter solstice was the*



cosmic period for the births of Avatars, as observed in all the ancient notations, it was not *ordaining* a time or arbitrarily establishing by decree a period for the celebration of the birthdays, but was merely proclaiming *what it had observed* and proceeded to state how the cosmic law had made itself manifest. Just why Avatars should be born in the *winter solstice* and why so many of the great leaders of men were actually born at such a time, is a matter that deals with the principles of reincarnation, cosmic cycles of existence, and cosmic laws, relative to the periodicity of the stages of advancing civilization. Such points as these have no place in this article.

Of course, those who are interested in the profound mystical principles and spiritual laws of the universe, and who are anxious to know just how these affect every man and woman in his or her personal development and attunement with the Cosmic Consciousness, will make contact with some school or system which deals with these

subjects thoroughly, conscientiously, and without bias or prejudice. Naturally such information is never sold and never put into book form for public sale at any price. For this reason the seekers will vainly search among book stores or in the offerings of private publishers or commercial movements for the information desired. Only such organizations as the Rosicrucians, for instance, or branches of the Great White Brotherhood operating in foreign lands, will give the seeker this information without price in a private, personal way, and with no other motive than the benefit that each individual will derive from the instruction, if he or she is found worthy to have such knowledge.△

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

Take Advantage of this Benefit!

If you would like to visit one of the Rosicrucian affiliated bodies, that is, a Lodge, Chapter, or Pronaos, it is your privilege to do so if you are an active member of AMORC.

All that is necessary is to address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number; and ask for the:

- **Name and address of the nearest Lodge, Chapter, or Pronaos.**
- **Day and time that they meet.**

For a visit, it is only necessary that you present your active membership credentials.

Enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available in these affiliated bodies. You will also have the opportunity to become actively associated with the other Rosicrucians in the particular affiliated body you select.

the symbolic ROSE AND CROSS

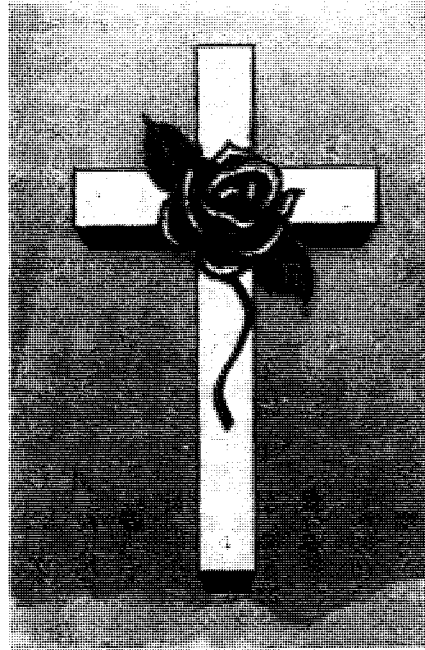
By JEAN GORDON

RESearch uncovers some amazing information which proves that the rose and cross as a symbol has had an ever-increasing power and purpose in the life of man. From the very beginning of time, man sensed and tried to explain the mystery that surrounds the rose. To a marked degree, it also fascinated and inspired religious zealots, mystics, poets, and painters in almost every century. Added to this is the similarity in the spelling of the word itself in many languages and countries, as follows:

<i>Rosen</i>	(German)
<i>Rosa</i>	(Italian, Spanish, Portuguese, Latin)
<i>Roza</i>	(Polish, Russian)
<i>Rocza</i>	(Hungarian)
<i>Rhodon</i>	(Greek)
<i>Rhos</i>	(Celtic)
<i>Roose</i>	(Dutch)
<i>Ros</i>	(Irish)
<i>Rose</i>	(English, French)

One of the exceptions is Persia. Like the early Greeks, the Persians connected the rose with love, but in a deeper sense. Their word for rose is *Gul*, which means "the mighty God." So quotations in their literature, as "the face of my beloved is a rose," would suggest a divine connotation.

The earliest connection of the rose and cross was written on papyrus centuries ago: "Suffering is the golden cross upon which the rose of the Soul unfoldeth." This was perhaps the beginning of the esoteric meaning of the rose symbol which has increased in significance throughout the centuries. From this evolved the old and mystical alchemical or hermetic rose cross. The petals of this great rose in the center of the cross are twenty-two in number and represent the twenty-two letters of the Hebrew



cabalistic alphabet. The seven petals in the middle stand for the seven planets and the seven double letters of the cabalistic alphabet, while the three inner petals represent the elements, air, fire, and water. There is also the rose cross proper with its five petals in the very center of the large rose cross.

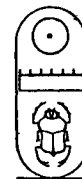
This rose and cross is the central figure in the Eighteenth Degree of the Scottish Rite of Freemasonry. Here the symbol clearly pictures the redemption of man through the union of his lower temporal nature and his higher eternal self.

Although Dante did not connect the rose with the cross, he was no doubt one of the first poets to attribute the highest form of mysticism to the rose,

*The rose where the Word
Divine made itself flesh.*

It was to him the symbol of Paradise, or Heaven, "Brighter than a million suns, immaculate, inaccessible, vast, fiery with magnificence, and surrounding God as if with a million veils."

William Blake, late eighteenth-century English mystic and artist, illustrated this rose. His drawings reflect an inevitable mystical concept, especially the one called



The Queen of Heaven in Glory from Dante's "Paradise," Canto XXI. On each of the unfolded petals is sketched the faint outline of a female figure, the petals building up as a pyramid toward the center which supports a seated figure with *Mary* printed above her head. She is encircled with tiny angels which resemble bees. There are also scattered throughout the petals a book of Homer, the Bible, and several other objects difficult to decipher, at least in the present state of the original.

The Luther Rose

Martin Luther, influenced by the mysticism of the rose and his deep conviction of the purpose for suffering, had as his emblem in the sixteenth century the symbolic rose and cross. It is described as "First a black cross in a heart of natural color, to remind me that faith in him who died on the cross saveth us. . . . Though the cross is black, mortifieth and giveth pain, still it leaves the heart in its own color, doth not destroy nature, doth not kill, but maketh alive. . . . Such a heart is enveloped in a white rose and not red one because it giveth peace and joy . . ." Luther further states that the rose is surrounded by a blue field and a golden circle. The whole design appears with several modifications in different books.

The seal of the Evangelical Lutheran Theological College in Madras, India, is a combination of the lotus, rose, and cross. The pond in which the lotus floats represents India. From an invisible rock under the surface of the blue water rises a golden cross in the center of which is the Luther Rose, golden rays emanating from it in all directions. This snow-white rose with five petals on a golden ground has a red heart, in the center of which is a small black cross signifying, according to the old German rhyme, "that the heart of a Christian is walking on roses only when it is living under the cross."

The family crest of Johann Valentin Andreä, obscure German theologian born in 1586, shows a cross and four roses. The roses are red and the cross white. The significance of this has not been clearly defined. We do know, however, that Johann Andreä is credited by some authorities with having written *Chymical Nuptials of Christian*
[30]

Rosencreutz, which relates a series of incidents occurring to an aged man, presumably the Father C.R.C. of the *Fama Confessio*.

Jacob Boehme (1575-1624), mystic and writer, was also conscious of the deep significance of the rose and cross. A Boehme manuscript published in the early seventeenth century pictures the rose, heart and cross.

The mystical rose was also fostered by Goethe in his *The Mysteries*. This tells of the pilgrimage of Brother Mark to a secret Brotherhood where he sees on his arrival at the gate of the monastery, above the entrance, not only the cross but a garland of roses. He naturally asks this question:

*Who added to the cross the wreath
of roses?*

*It is entwined by blooming
clusters dense,*

*Profusely spreading just as though
they could*

*Endow with softness e'en the rigid
wood*

The poem depicts the principles of Christianity in the profoundest manner as Brother Mark sees what the Rosy Cross must overcome. In the end, Mark witnesses the festival of Light, Life, and Love—the rejuvenating spiritual powers.

The Irish poet, William Butler Yeats, regarded the rose as a symbol of intense spiritual significance, borrowing from William Blake such symbols as the secret rose, and quoting Blake directly in, "O Rose Thou art sick." In his "The Rose Upon the Rood of Life" (*rood* is a cross, or crucifix) he shows not only the beauty of his poetic craftsmanship but the degree of spiritual attainment that he must have arrived at in his life. He undoubtedly believed that the rose was the heart of God:

*Red Rose, proud Rose, sad Rose of
all my days!*

*Come near me, while I sing the
ancient ways:*

*Come near, that no more blinded
by man's fate,*

*I find under the boughs of love
and hate,
In all poor foolish things that live
a day,
Eternal beauty wandering on her
way.*

From this understanding and the esoteric acceptance of the rose as a symbol of creation and life as expressed by man, we can see how the magnificent awe-inspiring rose windows came to be incorporated in the Gothic cathedrals. The finest example is undoubtedly the one at Chartres, France, where, in connection with the other interrelated works of man with extraordinary inner convictions and powers, it radiates an eternal symbolic message to those seeking revelation in the path of religion. This imitation of the rose appears in the stained-glass window of the Cathedral of St. John the Divine in New York. In the center of this rose is the Virgin and Child, and at the bottom of the left lancet Washington is kneeling beside his mother, while on the right Lincoln is depicted with his mother.

In the nineteenth century, Theodore Parker, American theologian and social reformer, a transcendentalist and Unitarian pastor in Boston (1810-1860), had this to say of the rose: "Every rose is an autograph from the hand of God on His world about us. He has inscribed His thoughts in these marvelous hieroglyphics which sense and science have, these many thousand years, been seeking to understand." This thought helps us to not only understand

but to make use of the mystical power of the rose.

And the late, youthful Barbara Seward, in her monumental and truly inspired book, *The Symbolic Rose*, wrote: "As the created universe is the material expression in time of the love of its Creator, so the rose is the spiritual expression in eternity of that Divine love."

Rosicrucians in particular, as they trace this key word *rose* through the centuries, become more and more confident of the spiritual expression, the true meaning and mysticism of the rose and cross and its purpose and use in their daily lives.

The Ancient Mystical Order Rosae Crucis (*Rosae Crucis*: of the Rosy Cross) has as its beautiful symbol a golden cross with a single red rose in the center. In this symbol we may see the meaning and purpose of life. The cross, a very ancient symbol, to Rosicrucians has an allegorical meaning. It symbolizes the experiences of life, more especially the tests and trials. By experiencing life, by bearing with situations—in other words, by taking up the cross—we advance in understanding and in awareness. Often through difficulties we see or learn where we are out of harmony with some natural or spiritual law. Through suffering we may become more compassionate and sympathetic toward others. Through the cross there is an evolution of what we call the soul personality. This is symbolized by the rose. The partially unfolded rose alludes to the evolving consciousness as it receives the Greater Light. △

ATTENTION, HIERARCHY MEMBERS

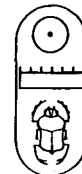
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions

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.

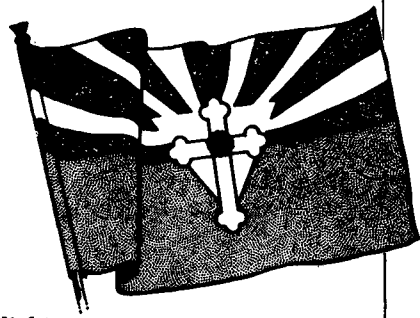
Thursday, February 18, 1982
8:00 p.m. (your time)

Thursday, May 20, 1982
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.



1982 Rosicrucian International Convention (English)

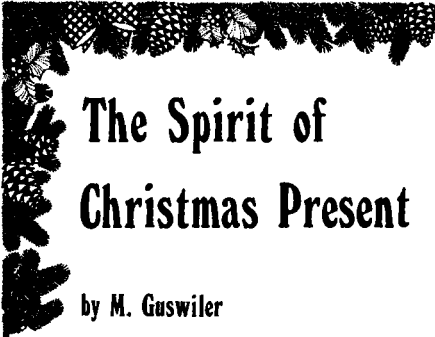


The highlight of a Rosicrucian year is certainly a convention at Rosicrucian Park! With upward of two thousand persons joining in the celebration of another year of mind and body development, it is easy to imagine what strength and inspiration you can gain in being part of this assemblage.

We made it short this year so that your time away from home would be cut, and this also cuts your cost for lodging. We made it one language only, so that you get the maximum use of facilities. The three day program gives you a wide range of events in a maximum use of time, and includes everything from class sessions to ritual dramas, with the facilities of Rosicrucian Park at your disposal.

Reminders:

1. The Convention opening session is Wednesday evening, July 14, at 7:30 p.m.
2. *Pre-convention* activities on July 12, 13, and 14 include special business meetings, degree initiations, and meditation periods.
3. Special bus service at \$6.00 per person, covering all three days of the convention, will be available between major hotels and the convention activities, July 15, 16, and 17. If you pre-register, these bus passes can be purchased in advance and included in your registration packet, or they may be purchased on your arrival.
4. Our "Junior Convention" will offer daytime activities for a limited number of children, ages 4-17, on the Thursday, Friday, and Saturday of Convention. Children other than Colombes and Colombes-in-waiting are not permitted to attend regular convention meetings.
5. A program for pre-convention activities will be sent upon receipt of your registration form (see October **Digest**). If you have not received a copy, please write to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A.



The Spirit of Christmas Present

by M. Guswiler

THE YEAR I was living in England I commuted daily from Hertfordshire to London by train. The journey took about an hour or so each way. Every morning a group of school children, about seven to fourteen years old, would board the train and ride for about twenty minutes. I was aware of the children but not acutely so. In the beginning they seemed but a noisy blur. Other passengers on the train didn't seem to notice them at all. They continued to doze, look out the windows, or bury themselves in their favorite newspapers.

Then one day I saw him, a tiny figure bundled up warmly against the country's almost constantly inclement weather. I realized immediately that I had seen this boy many times before—always in the same place, the seat directly opposite my own. I smiled at him, having looked up momentarily from the poem on which I was trying to work. His wide, dark eyes blinked in shyness and he turned his head to gaze out the window for the rest of the journey.

The next day I found myself waiting for the boy to get on the train. At last he came with the others, surrounded by them, yet apart from them. He seemed to be in his own special world—a world of one, a world of silence, or so I mused as I watched. The others, laughing and whispering, jostled and poked one another. Their behavior toward him was gentle when they noticed him, but no one spoke to him. Quietly and deliberately he made his way to his usual seat.

"Hello," I said brightly. "I've been waiting for you."

The large bright eyes looked startled. They stared in surprise and then the small face turned away, remaining away until the time came for him to depart. Then, as always, he silently melted away with others leaving the train.

Already feeling rather miserable that morning, I now felt rejected, absolutely dismissed really, by the small child who had been sitting across from me. That hurt. I folded up my work, knowing that nothing would come to me for the rest of the journey to London.

The next several days I kept speaking to the small boy but never got any verbal response. I couldn't understand it; it both mystified and worried me. One day at last he responded; he fluttered his hand at me before looking away.

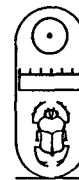
One morning I greeted him with a gift—several pieces of gaily wrapped candy. I held them out to him.

"Surprise," I said, and smiled. "Look what I have for you. Here."

His small mouth formed the universal, though silent, "O" of wonder and delight. He shyly reached out a gloved hand toward the offering, and then suddenly drew it back and turned toward the window.

I froze momentarily, then reached over and gently put the candy into his coat pocket. He turned his head back toward me slowly, his hand softly patting his pocket. Eyes expressing bewilderment held mine for a moment and then he turned away again.

What was wrong with the boy? Why couldn't I reach him? Why wouldn't he



speak to me? Was it important? Yes, it was terribly important. I wanted to speak to him, be friends with him....

He was on my mind all the time now, this small bundle of silence and mystery. All the other school children greeted me when they boarded the train in the morning. The silent boy continued to acknowledge me with only a slight wave and a deep swift stare. He could be no older than seven at the most, yet those huge, expressive eyes bespoke the agelessness of "being different."

The holiday season came and the train journeys were silent ones. The children were away on Christmas vacation. I missed the silent child, and thought about him often.

The day before Christmas I left my office at noon and boarded the train for the country, taking my usual seat. Before long, the train became more crowded than usual. Across from me sat a middle-aged man with a lapful of beribboned Christmas gifts. My thoughts were far away, unraveling the fringes of Christmas Past in a fair-sized Midwestern city. Someone squeezed into the seat next to me, but I didn't look up.

As darkness and fog pushed against the

windows outside, the lights came on in the train. I looked outside and, with a start, saw a familiar face reflected beside mine in the glass. It was the tiny, silent one. He was with a tired-looking woman, his mother presumably. I smiled at the glass and turned around to him.

"Hello," I said, so glad to see him.

"Oh don't bother, Miss," said the woman, leaning across him to speak to me. "He can't hear. Can't talk." She leaned over closer and whispered loudly in my ear, "He's a dummy, d'ye know?"

I controlled my anger and my urge to berate her. Instead, I turned toward the boy and took his mittened hands in mine.

"How are you?" I asked. "I'm so happy to see you again," I took his face in my hands. "Happy, happy Christmas," I said, framing my words carefully and slowly so that he could "read" them.

He struggled and moved toward me. I held out my arms. He ignored them but climbed onto my lap where he knelt, one hand braced against the window ledge.

With the mittened thumb of the other, he slowly wrote on the steamed-up window:

"I love you."

***The things that I know, and know that I know,
and would die for, I cannot prove to anyone,
Not even myself. But I know they are true.
They're from God.***

—Mitchell L. Working, F.R.C.

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New Donations for Library

SHOWN above are Soror Louise Hoch (left) and Soror Clara E. Campbell, Research Librarian, discussing some of the books Soror Hoch recently donated to the Rosicrucian Research Library. Her collection of more than 200 volumes, with special emphasis on psychology, music, kabala, and mythology, was selected with the generous idea of ultimately placing them at the disposal of the Rosicrucian Order. The Rose-Croix University Class of '81 has responded generously to an appeal to retire one of the oldest encyclopedia sets and replace it with a new *Encyclopedia Americana*—a useful research tool at the disposal of the staff and library visitors. In fact, donations were so generous that we were able to purchase several hardbound translations of Rosicrucian and alchemical manuscripts as well. Our most grateful thanks to all donors to the Rosicrucian Research Library throughout the years who have enabled us to increase our store of printed knowledge.

Realizing A Desire

(From p. 19)

A droll story with a double edge illustrates several of the foregoing points. A hunter who had been lost in the woods was telling another how he prayed to God to show him the way out. Did God answer his prayer? "Well, no," he said; "before God

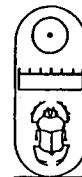
got around to it, another hunter happened to come along who knew the way, and I just followed him." The way you take this story may depend on the extent of your experience in realizing desires with cosmic assistance. Δ

Giving Advice

(From p. 17)

enough task, it should be the primary goal for all who seek self-improvement. Therefore, if we try consistently to set a good example in our own lives, this enables us to

help others in an unspoken manner. Our way of life will be noticed and appreciated. Our words of advice are thereby given to other *silently*, through our thoughts and our actions on a daily basis. Δ





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says aged Lama

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Interior of Buddhist Temple



This ornate Buddhist temple is in Malacca, Malaysia. Though Buddhism began as an organized religion in India, it has become far more extensive in other lands. Judaism and Christianity have also flourished more extensively in lands outside their origin.

(Photo by Jerry Chapman)

An Abundance for Some (overleaf)

We see here an inviting array of tropical fruits and vegetables on a roadway in Malaysia. Today, the great industrial surge in Malaysia and the resultant economic conditions have made it possible for more persons to participate in the increasing availability of foodstuffs.

(Photo by Jerry Chapman)

The
Rosicrucian
Digest
December
1981





Like a flash of blinding light . . .

Son of the Sun

The Amazing Story of Akhnaton

The Enlightened One — Pharaoh of Egypt

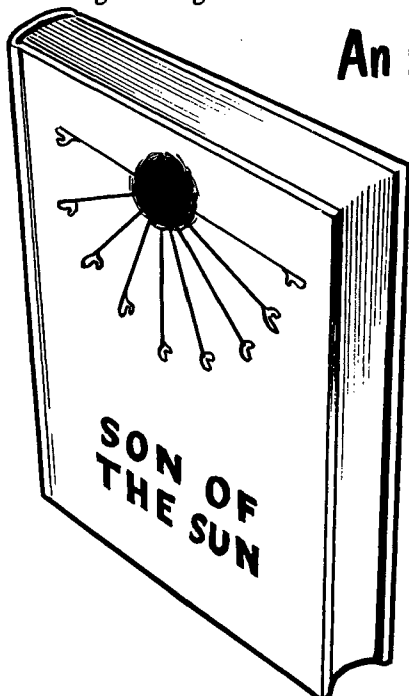
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Esoteric Essays

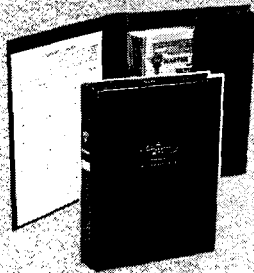
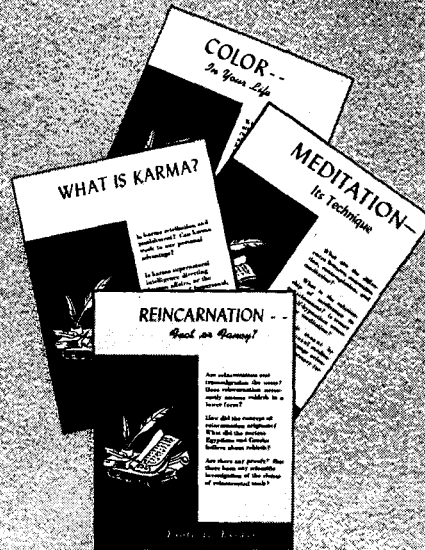
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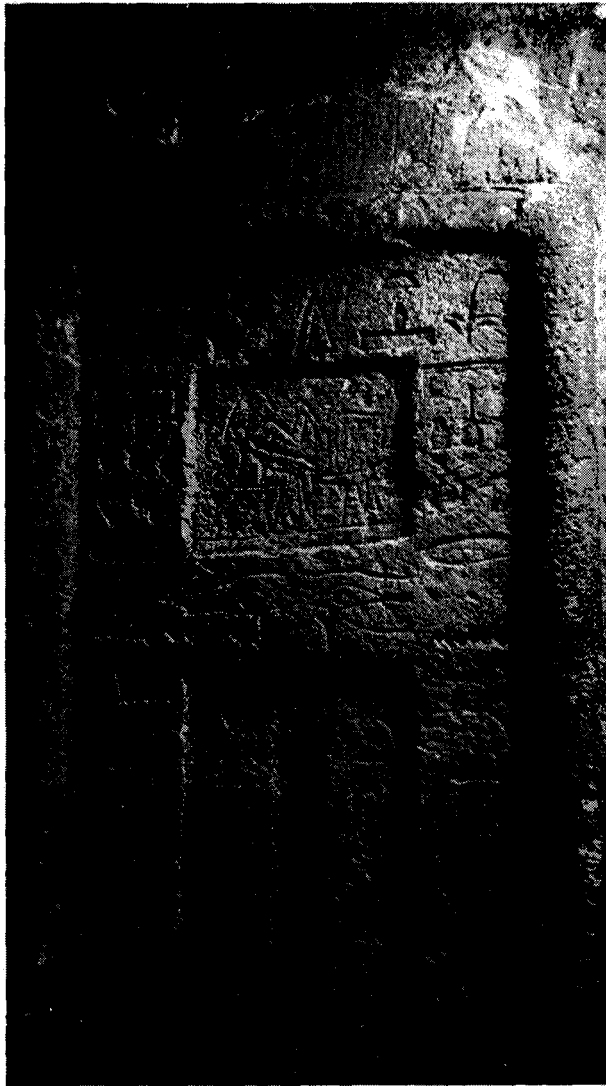
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TREASURES

FROM OUR MUSEUM



The False Door

This priceless Egyptian false door carved out of stone, from the Tomb of Venerable Hanout, dates from the Twelfth Dynasty (2000-1788 B.C.).

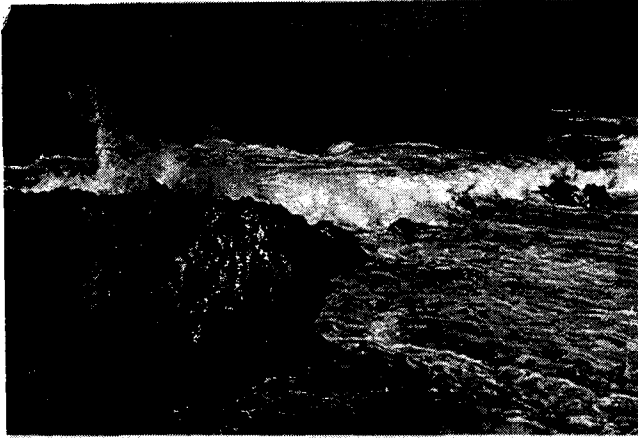
The first *Mastabas* (tombs in the ground) of the Old Kingdom had no rooms within them and only a false door in the East side. The dead, dwelling in the West behind this door, might enter again into the world of the living at will. This false door was finally elaborated into a kind of chapel-chamber in the mass of the masonry.

Throughout the years, false doors were changed to the West wall of the chamber so that the deceased, when "looking out" of the false door, would be facing the valley where the offerings were brought.

This door represented a symbolic entrance and exit which the "Ba" or soul of the deceased could use to reappear from the beyond in order to take away the offerings placed in the tombs by survivors. Another purpose of the false door was to hide the true entrances to the burial chamber so that the tomb robbers would be unable to find the mummy and its treasures. This practice hardly discouraged tomb robbers, since most of the tombs were violated by Egyptian thieves and later by Arab invaders.

—Juan Pérez & Doni Fraser

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Le Philosophe Inconnu Part II

“THE STREETS near the house I was in were a field of battle; the house itself. . . was every moment threatened with invasion and pillage.” The terrors of the 10th August in Paris; the death of his father; the distortion, plagiarism, and parody to which his works were subject; the accusations and suspicions of his intent; the decree exiling the nobility from Paris—all Saint-Martin bore with dignity and in uncanny safety. In solitude and poverty, he continued his literary combat with atheistic philosophy and revolutionary materialism. Still serving the forces of light—the Great White Brotherhood—the Unknown Philosopher revealed only as much as was allowed by instruction and vow, “to lead the mind of man by a natural path to the superior things which of right belong to him, but of which he has lost all conception. . .”, the core of which we relate in paraphrase and quote:

Man once lived under glorious conditions. In proportion as earthly life is restricted, painful, and abounding in things distasteful, was the former illimitable and replete with delights. Manifesting the Supreme Principle, man could “. . . produce at will in the realm of the spirit the majesty of storm and lightning, or the serenity of the mildest zone; he could load the guilty with chains and plunge them in darkness, or erect in peaceful regions the banners of love and consolation. . . .” He produced harmony in disorder and gave peace to the universe. Moreover, he comprehended all ten pages of the Book of Nature, which contains the sum of cosmic knowledge. Finally, man’s lofty mission was in all things to honor and worship God, and to regenerate beings who had lost all by turning to the evil principle.

But man forfeited his heritage as first mirror after God; the physical world he was designed to govern and moderate seduced him. The evil principle—all which hinders man from attaining light and truth—served as tempter. Surpassing man’s love of the superior divine wonders was a sudden fascination with the physical universe. In it he saw a fixed and positive unity *separate from God*. Man symbolically substituted 5 for 4, and abused the knowledge he possessed as to the union of the principle of the universe with the universe itself. “The privation of knowledge was his punishment; he knew no longer the intellectual light.” The universe collapsed upon him, for instead of guarding its integrity, he degraded it. He plunged into his existing state of disorder to pay the terrible penalty of privation from the Divine region. Imprisoned in the crass envelope of the physical body, and a region of illusions, man is deprived of all his original privileges with the exception of his will.

Man studies the phenomena of nature and assumes it to be an exclusive, self-sustaining world; thus he cannot accept the degradation of our species and the fall of nature itself. His reasoning suggests that all things are indifferent in nature, and that he is hence irresponsible for them. Pursuing this fatal science plunges him deeper in darkness, though he was born for goodness and light. Man *does* suffer, proof that he has committed wrong. He knows that Truth exists but knows not what it is. He cannot tell good from evil; at times considering them ancient and equal rivals, at other times seeing evil as totally inferior, sometimes placing both in the same principle to honor this Principle as creator of all, father and tyrant, destroying what it elevates, punishing itself for upholding its own justice. Finally, weary of uncertainty, he allows that there is neither good nor evil, that all progresses without order or law.

Luckily man’s soul is immortal, for if it were material, it would starve to death for lack of nourishment. Each suffering is an index of the felicity which fails him, each enslavement proclaims his ancient authority. That he has nothing is secret proof that he once possessed all. Still, man is a great being; if he were not, how could he be degraded?

At his peril he rests on the earth as in a true home. Though his speech is an ineffective species of the Word, his will feeble and wavering, though he drives away the Divine influence as if it were death itself, he is still superior to the earth, his works still wondrous—yet imagine what they will be when he is reintegrated in realities, and regains his former majesty! We conclude the Way of Regeneration in next month’s *Odyssey*.—DJB

